


Some Simple Facts.



THE PSYCHOGRAPH

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SATURDAY, JAN. 13 1894

Truth Will Be the Victor.

The great effort throughout all the earlier ages of the world was to account for the origin of evil. It was reasoned that God was good; then why did he permit sin to exist and destroy the workmanship of his own hands? The more the subject was considered the greater seemed the problem. The Hebrew prophets, believing in the omnipotence of the Creator, put into his mouth the declaration: "I create evil." "Shall there be evil in a city and the Lord hath not done it?" Not satisfied with their own answer, they invented a devil, after the manner of the Zoroastrians, and made him responsible for man's wickedness.

All the great religions were built on the idea of antagonistic elements in nature, each warring on the other, and for many centuries such teachings dominated civilization.

As knowledge spread beyond the priests, and was diffused among the people, the latter began to interrogate nature on the subject. They found the world subordinate to fixed and changeless laws; that there were no hostile elements battling with each other, each struggling for the ascendancy. They discovered that this law was uniform in its action; that it neither loves nor hates; that it has no heaven for the good, nor hell for the bad; that the good man, standing in the lightning's path, or in the way of the falling beam, is as liable to injury as the most hardened sinner; that the surging ocean closes as readily over the smiling babe as over the bloody-handed pirate.

Credes built on the theories of old-time priests, and perpetuated by modern ones, are crumbling; the whole fabric of superstition is tottering on its base, and must fall into ruins, as have those of earlier times. Assembled throngs of people shouted, "Great is Diana!" "Great is Bacchus." "Omnipotent is Jupiter." Ancient ears were delighted; but the worshipped and the worshippers are alike silenced in death, as will be the case with their successors. Truth is king, and Truth is eternal, and Truth in the end will be victor, for Truth is the offspring of fixed and changeless law.

The Futility of Prayer.

He is a lazy ingrate who asks another to do that which he should perform with his own hands. Even a God should be exempt from constant teasing for personal favors. And praises, telling him how good and great he is, smacks of the adulation of the courtier to his king, or the savage magnifying the powers of his idol, hoping to gain favors by flattery. The wise man who grasps the mighty problems of nature, and is awed with wonder as he witnesses the magnificent display of infinity, will not cringe like a whipped cur in its presence, declaring, "I, too, am a product of that same unfathomable Energy, which called the imperishable whole into being, and it has no need of my prayers or praises."

Pious Quackery.

The Methodist Ministers' Association at Milwaukee had an interesting discussion before it lately, which indicates quackery is not limited to the medical profession. Rev. W. J. Potter precipitated matters by reading a paper on "Sunday Evening Services," which for novelty has not precedence outside of Mormondom. He proposed to introduce attractions to draw people to church. He did not care if it was sensational, so long as it induced sinners to attend church. He thought brass bands and advertising were good things for religious meetings.

The Spirit Artist.

A Campbell, the spirit artist, has left this city for Oakland, Cal. He leaves a host of warm friends and admirers.

Orthodox Impudence.

Suppose Spiritualists or Agnostics were to inaugurate a house-to-house visit all over the country, and in the cities, for propaganda purposes, would not the general acclaim be, "Unparalleled Impudence?" What business have they to enter the sacred precincts of home, and attempt to proselyte its inmates to their faith, who have formed religious views after earnest thought, and who are entitled to the enjoyment of that thought as fully as have the intruders to enjoy theirs? Would not such action be an insult to the intelligence of the age, deserving severest censure? Would it be improper to tell such emissaries of dogmas, "When your services are required you will be invited to visit us; until then foster your delusions in your own breast?"

We think no self-respecting member of liberal thought, however humble, will be guilty of such gross impropriety; but the Evangelical Alliance, a combination of pastors and representatives of Orthodox churches, have directed such a system of intermeddling by allied societies, and the machinery is being set in motion in many places to carry the scheme into execution. With growing knowledge the preachers see the inclination is to desert the church; and as their salaries are proportioned to the number of communicants under their charge, so they labor with persistent zeal to make more numerous the contributors to the church fund.

Please don't kick these intermeddlers from your door; for that is just what they would do were Spiritualists to copy their example. But it would not be improper to teach them that a demon god, who tortures his children with eternal wrath; has no abiding place in your family; that devils, even imaginary ones, have retired with Elisha's bears; that your God does not buy praises or applause, otherwise puffs, with promise of a celestial heaven, nor frighten sinners to love him with threats of purgatorial fires.

Valuable Pamphlets.

When the question was agitated in this city last summer for closing the Exposition on Sunday, a Boston lady journeying here, who had read "The Sunday Question," by Dr. Brown, and who knew its worth, called at this office and bought a goodly number of copies, which she placed in the hands of the Fair officials, giving them to all who had to do with the settlement of that question. She felt it was a very effective instrumentality in reaching the final result. THE PROGRESSIVE THINKER has just received a fresh lot of the forty-four page pamphlet, and will take pleasure in mailing copies to all its readers at fifteen cents each. Its reading is really enjoyable. Why not add another fifteen cents and get the Doctor's "Teachings of Jesus," a very ultra work, of the same size as the former pamphlet?

Glad He Was Mistaken.

Mr. Hull was mistaken in his statement that not one of the hundred thousand pulpits in the land would issue, as a Christmas sermon, such facts as he set forth in his article published in these columns. The pulpits in Rock Rapids, Iowa, and Luverne, Minn., occupied by Rev. M. W. Chunn, treated this subject even more radically than did Mr. Hull. He showed that the New Testament Christ and the sun are identical; and denies that there was such a man as the New Testament Jesus who performed such wonderful miracles, casting out devils, converting water into wine, raising the dead, walking on water, and finally going bodily to heaven. His discourse would be a fitting companion to Mr. Hull's.

A Mournful Lament.

The following from the New York Evangelist, tells its own sad tale: "Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical of the great historical facts of Christianity. What is held as Christian doctrine by the churches claims none of their consideration; and there is among them a general distrust of the clergy, as a class, after an utter disgust with the very aspect of modern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of radicals and fanatics. Most of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. Nay, the doubt led in the bravest and most self-denying enterprises of the day." Reader, don't hope. When the church mourns there is hope for humanity.

Still Harping.

The religious bigots are not idle. Now they desire to close on Sunday the Midwinter Exposition at San Francisco, which is to be opened on the 15th inst., delayed because of the unfinished condition of the structures. California has no Sunday laws, and it is not probable the Fair Commissioners will enact one for the Exposition, to accommodate a set of crazy fanatics whose religion consists in worshipping a day, instead of uplifting their fellowmen. Zoroastrianism got a black eye on the Sunday question at Chicago. It will get another in the Pacific city.

Allowed to Return.

The Jesuits who were expelled from Germany in 1870, through the action of Bismarck, by the late action of the Reichstag are permitted to return. Now assassinations and revolutions will be in order again. Religious toleration is always to be commended; but the Jesuits are conspirators, ever laboring to destroy free governments which stand in the way of their ambition. Universal empire for the Pope is the central object of their aim. The A. A. A. was not organized any too soon to thwart their purposes in the United States.

AS OTHERS SEE US.

An Educated Chinaman's Opinion of the Christian Religion.

MR. TOI LAI HAS A POOR OPINION OF MISSIONARIES—CHRISTIANS WERE YESTERDAY BARBARIANS—INEFFECTUAL LABOR OF THE MISSIONARIES AT AN ENORMOUS COST.

We learn from the Vancouver (B. C.) correspondent of the Toronto Mail, that Mr. Toi Lai, a highly educated Chinese gentleman, a passenger of the Empress of India, has just arrived in that port. The correspondent obtained an interview with him, on "What Chinamen think of missionaries," deeming such an interview would be of general interest everywhere, as Christians seldom get an opportunity to see themselves as others see them.

"In order," said he, "to thoroughly appreciate the question of missionaries and missionary work, as viewed from the Chinese standpoint, one must be able to take in the vast differences which exist between the Oriental and Occidental methods of reasoning and application. A certain English statesman, whose name I have forgotten, having been twitted of his Jewish origin by his political opponent, is accredited with the retort: 'Sir, my ancestors were a civilized people, living in houses and wearing clothing, while yours were yet naked savages, running howling through the woods.' I know of no expression which more truthfully conveys the average Chinaman's opinion of the Christian missionary and his work than this. Realizing that he is the inheritor of scores of centuries of civilizing influences, of education and refinement, he usually greets with mild amusement the advent of these apostles of a race, the fathers of which were yesterday barbarians; a race which, while we were at the zenith of our national evolution, had not yet, if your own scientific men may be credited, succeeded in oblitterating the last remaining traces of their simian progenitors by an over-indulgence in sedentary habits."

"Placing yourself for a moment in his, the Chinese point of view, you can better understand the comparatively ineffectual labor which must necessarily be exerted by the missionary. His first stroke is at the root of all the Chinaman holds most high and sacred. For countless years we have been taught to venerate the spirits of the departed ancestors, with a fervor, but little short of that which is given to the Deity himself. We are taught that every violation of justice and right offends not only the ruling power of the universe, but grieves and vexes in the deepest manner the spirits of those whom on earth we had most venerated. Thus into his religion there is instilled a tender personality, the confidence and love which a trusting child feels for a beloved parent. To such an one comes the Christian missionary, avowing that these teachings are not only erroneous, but that their following can lead only to an everlasting destruction. However, his teachings may appeal to a mind educated along his particular lines, to the Chinaman the missionaries' religion appears to reduce itself to this: A man may do as he pleases so long as he is willing to believe, at or near the end, there can be found another able and willing to bear the burden of his misdeeds, and a belief in whom furnishes exemption from all future penalties. To this illogical deduction he gives, perhaps, the same degree of credence which would be accorded by our average Canadian, should some uneducated Indian take his stand in the streets of Toronto and proclaim that by his savage ghost-dances alone could man obtain salvation."

"No further proof that you have not yet completely emerged from a state of semi-barbarism is needed than a copy of the average American daily paper. No nation thoroughly civilized should require to be furnished with such items as are constantly to be found there. "Why do Chinamen take advantage of opportunities afforded them by mission schools is a question the solution of which is not difficult to arrive at. Centuries of overworked population have taught the Chinaman to leave unused no opportunity for personal advantage. Realizing, then, as he does, the commercial value of a knowledge of the English language, its people and its ways, what wonder is it he seizes with avidity any opportunity to become possessed of such knowledge; and more particularly when unattended by any personal expense?"

"That a genuine conversion to the theory of Christianity arises from such efforts on his part, other than very few isolated instances, I certainly doubt. Reduced to a commercial basis, I think it is not putting it too strongly to state that every Chinese convert to Christianity represents to the missionary societies an expenditure of a round million dollars in hard cash."

Take Notice.

Our paper is not large enough to publish all the meritorious articles that we receive. If your article does not appear, you must ascribe it to that cause, and not to our lack of interest in your behalf. We are glad to receive contributions from any one. All are read, and the thoughts presented are carefully considered.

The Lyceum Guide.

Through unforeseen causes, the publication of the Lyceum Guide, that excellent work by Mrs. Emma Rood Tuttle, was unavoidably delayed by those who had the work in charge. It will be ready to mail sometime next week. Send in your orders. Sent to any address for 50 cents.

Dublin, with a population of 350,000, has 1,144 police.

The cost of prison subsistence in Colorado is 11 cents a day.

Maryland has 674 convicts, of whom 497 are unmarried.



THE REFORMER.

He Investigates for Himself.

Major Harrison Communicates. Apropos of the trial and conviction of Prendergast for the murder of Mayor Harrison, we are credibly informed that immediately after his removal Mr. Harrison controlled a medium of excellent repute in this city, desiring to be recognized. It so happened that on one of these occasions a citizen of undoubted veracity was present, whom the ex-mayor greeted with his characteristic heartiness, saying: "I am glad to meet you. You see I have lost none of my energy. I never lost my grip for a moment."

The citizen replied: "Well, we were all very sorry about the cruel way you were taken off."

He replied: "Well, I am not sorry, all I am sorry for is my slayer; otherwise, it is all right. I was removed for a purpose; that is, that I might be out of the way of what is to come."

"I was not aware that the Democratic party was as corrupt as it is, but I could do no better than I did, and I see things clearer now, and I am working for those I have left behind."

The citizen asked him if he thought there would be a change in municipal government.

He said he hoped so, and he would work for it; "but," he said, "you know large bodies move slowly, and it takes a long time to accomplish anything, and you cannot expect much improvement for some time; but I am so much interested in the welfare of Chicago as I ever was, and shall do all I can to help to set things right."

Mr. Harrison was asked how he liked it "over there."

"Oh," he said, "it is glorious." It is proper to observe that, according to the spiritual philosophy and experience, one taken off in perfect health, as Mayor Harrison was, and being cultured, do not lose their grip to a very great extent, where one equally cultured, but going over after long sickness, which affects to some extent the spirit, may feel the effects of sickness, and remain in a weak, unconscious or semi-conscious condition for an indefinite length of time.

This makes the message from the ex-mayor more plausible, and the fact that he came to a medium who could respond to his wishes, and watched for the opportunity of the presence of a citizen whom he knew could appreciate the situation, is still stronger proof. In deference to his wishes we give this to the public.

Faith In A Dream Wins A Diamond.

According to a city exchange, the verification of a dream by the aid of a \$5 investment recently brought a return of \$750 to F. D. Hills, well known among the furniture industries. Some time ago, C. H. Brookaway, a furniture dealer of New York city, failed in business. Among his personal effects was a diamond pin with a diamond pendant, for which the gentleman had paid \$1,500. Being desirous of realizing upon the property, it was sent by Mr. Brookaway to a friend in Chicago, with instructions to dispose of it in some manner. The friend decided to raffle the pin, and ultimately sold 200 tickets at \$5 apiece among his acquaintances. Ten tickets were sent to C. W. Black, of Grand Rapids, Mich., and it was there that Mr. Hills first heard of the chances on winning the diamond. A number of prominent furniture men were assembled in that city one evening. It was proposed that each should contribute \$1 to a fund, after which they would shake dice, the winner to take the ticket and the \$5 with which to pay for it. Mr. Hills won, and subsequently returned to Chicago.

"That night he had a dream that No. 57 was the ticket that would win the diamond. So firmly had the dream implanted itself in his mind that the next morning he endeavored to buy ticket No. 57. The ticket had already been sold, and on looking up its purchase he found that it was among those for which the gentlemen in Grand Rapids had shaken dice. Mr. Hills managed to obtain 'No. 57,' and talked enthusiastically about his chances of winning to his friends. One of them, Charles Klingman, of Grand Rapids, was so convinced that the dream would be realized that he bought a one-half interest in Mr. Hills' ticket, paying \$50 for it. The drawing came off a day or so ago. Numbers up to 200 were placed on gruwade and put into a hat; an equal number, with the exception of one, bearing the words 'diamond pin,' were put in another hat. Two men were then blindfolded and they drew the strips of pasteboard from the hats. Over 130 numbers were drawn before No. 57 was called out. With the number came the big diamond."

A Remarkable Offer.

"The Witch of the Nineteenth Century" was a highly interesting story, running through eight numbers of THE PROGRESSIVE THINKER. That story and the Christmas number of THE PROGRESSIVE THINKER will be sent free to all new trial or yearly subscribers. Trial subscribers, thirteen weeks, 25 cents; one year \$100. The Christmas number was worth, itself, one dollar to every reflective mind. Call your neighbor's attention to the paper, and get him to subscribe.



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He Investigates for Himself.

Mr. Stead Takes His Place with the Gang and Shovels Snow for Bread and Board.

Theories can be surmised and presented in so plausible a manner as to carry conviction with them and thrive; they may revolutionize the old ideas that, in the past, took their turn at the wheel of life's progress; but one cold, hard fact will produce a deeper and more lasting impression upon the great mass of moving, thinking, feeling human beings than all the theories that have ever been sprung upon the world. People have been theorized into blindness, and ignorance, and subervency, by the wily schemers, both political and religious, all along the line of evolution and progress of the past, and now, in this day of rags and hunger, in this day of financial bankruptcy and starvation, their eyes are beginning to open, their minds are becoming free and the broad sunlight of a brighter day is flashing above the horizon. The sentence in man is rising above his barbaric nature and pointing out the road to a betterment of the conditions of earth-life. To know how our brothers live and get on in this world we must mingle with them; to know their true condition, their wants, and how to supply them, and to feel as they do we must put ourselves in their places. How can we sympathize with those in distress and not comprehend their condition? There was a time when brute force predominated in man, when there seemed naught of the spiritual in him; he knew only enough to eat what he had and hunt for more; to build himself a shelter and therein repose, and to master all others around him. He had a language—so had the lowest brute; he had ambition—so had the lion and tiger; he had mimicry—so had the monkey; but he had not the remotest idea of sympathy for others with whom he had to associate. Today there are marks of intellectual and spiritual advancement and unfoldment in man, in that he is able to comprehend the true condition of his neighbor. But it is only by laying aside self, throwing off the barriers of personal ambition and selfishness, and putting ourselves in the shoes, the pants, the coat, aye, even the undergarment of those around us, standing where they have stood, sweating as they have sweat, and eating and sleeping among them, that their true condition can be known, and until comprehended no plausible remedy can be expected to obtain. This is the way to obtain the cold hard facts in place of the many profound (?) theories."

Mr. Stead, the great reformer and editor of the Review of Reviews, of London, believes in this mode of ascertaining and correcting the many errors of the social system of our country, as will be seen by the perusal of the following letter to F. W. Harvey:

Regarding the question: "How does it feel to do a three-hour turn on the street for supper, bed and breakfast," he could not give intelligent and satisfactory answer until he had "joined the gang," and this he did recently in disguise in Chicago.

MR. STEAD'S LETTER IN THE INTER-OCEAN, DEC. 31.

Dear Mr. Harvey: I have just returned from doing three hours on the streets as one of the unemployed. Possibly my experience may suggest one or two things to your committee, so I lose no time in sending you my suggestions.

The gang, of which I was the 150th started from Randolph street at 1:15, P. M. In order to get started I had to form into line at a quarter to 1. I was, of course, dressed as a man out of work, and my thin, ragged coat, made me feel the half hour of waiting pretty severely. I had a shovel. The gang had one foreman and four assistants. Our destination was on Wells street, from the bridge upward. I enjoyed the shoveling very much, but was repeatedly admonished not to work so hard. "Just keep moving," I was told "you're not working for wages." This was from one of the assistant foremen. The men themselves repeated the injunction: "You'd think you were working for a quarter an hour," they said, "take it easy." I was cold and I liked the shoveling. It is just as agreeable as digging in your garden. There was certainly no disposition to drive the men; rather the reverse.

We started to work about half past 1. At ten minutes to 3 we were marched back again to the depot on Randolph street.

Here the most trying part of the experience occurred. I was perspiring freely, having worked hard. I had no overcoat, only a thin, dilapidated coat and ragged trousers. The sun was setting, the wind was very cold. But we had to stand in line motionless for nearly half an hour before we could give up our tools to get the tickets punched for bed and supper. After that we had to form into line again to wait in the cold, I was

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Mr. Stead Takes His Place with the Gang and Shovels Snow for Bread and Board.

Theories can be surmised and presented in so plausible a manner as to carry conviction with them and thrive; they may revolutionize the old ideas that, in the past, took their turn at the wheel of life's progress; but one cold, hard fact will produce a deeper and more lasting impression upon the great mass of moving, thinking, feeling human beings than all the theories that have ever been sprung upon the world. People have been theorized into blindness, and ignorance, and subervency, by the wily schemers, both political and religious, all along the line of evolution and progress of the past, and now, in this day of rags and hunger, in this day of financial bankruptcy and starvation, their eyes are beginning to open, their minds are becoming free and the broad sunlight of a brighter day is flashing above the horizon. The sentence in man is rising above his barbaric nature and pointing out the road to a betterment of the conditions of earth-life. To know how our brothers live and get on in this world we must mingle with them; to know their true condition, their wants, and how to supply them, and to feel as they do we must put ourselves in their places. How can we sympathize with those in distress and not comprehend their condition? There was a time when brute force predominated in man, when there seemed naught of the spiritual in him; he knew only enough to eat what he had and hunt for more; to build himself a shelter and therein repose, and to master all others around him. He had a language—so had the lowest brute; he had ambition—so had the lion and tiger; he had mimicry—so had the monkey; but he had not the remotest idea of sympathy for others with whom he had to associate. Today there are marks of intellectual and spiritual advancement and unfoldment in man, in that he is able to comprehend the true condition of his neighbor. But it is only by laying aside self, throwing off the barriers of personal ambition and selfishness, and putting ourselves in the shoes, the pants, the coat, aye, even the undergarment of those around us, standing where they have stood, sweating as they have sweat, and eating and sleeping among them, that their true condition can be known, and until comprehended no plausible remedy can be expected to obtain. This is the way to obtain the cold hard facts in place of the many profound (?) theories."

Mr. Stead, the great reformer and editor of the Review of Reviews, of London, believes in this mode of ascertaining and correcting the many errors of the social system of our country, as will be seen by the perusal of the following letter to F. W. Harvey:

Regarding the question: "How does it feel to do a three-hour turn on the street for supper, bed and breakfast," he could not give intelligent and satisfactory answer until he had "joined the gang," and this he did recently in disguise in Chicago.

MR. STEAD'S LETTER IN THE INTER-OCEAN, DEC. 31.

Dear Mr. Harvey: I have just returned from doing three hours on the streets as one of the unemployed. Possibly my experience may suggest one or two things to your committee, so I lose no time in sending you my suggestions.

The gang, of which I was the 150th started from Randolph street at 1:15, P. M. In order to get started I had to form into line at a quarter to 1. I was, of course, dressed as a man out of work, and my thin, ragged coat, made me feel the half hour of waiting pretty severely. I had a shovel. The gang had one foreman and four assistants. Our destination was on Wells street, from the bridge upward. I enjoyed the shoveling very much, but was repeatedly admonished not to work so hard. "Just keep moving," I was told "you're not working for wages." This was from one of the assistant foremen. The men themselves repeated the injunction: "You'd think you were working for a quarter an hour," they said, "take it easy." I was cold and I liked the shoveling. It is just as agreeable as digging in your garden. There was certainly no disposition to drive the men; rather the reverse.

We started to work about half past 1. At ten minutes to 3 we were marched back again to the depot on Randolph street.

Here the most trying part of the experience occurred. I was perspiring freely, having worked hard. I had no overcoat, only a thin, dilapidated coat and ragged trousers. The sun was setting, the wind was very cold. But we had to stand in line motionless for nearly half an hour before we could give up our tools to get the tickets punched for bed and supper. After that we had to form into line again to wait in the cold, I was

ARGUMENT

Presented to the Inter-State Commerce Commission

By the National Spiritual Association, Washington, D. C.

To the Hon. Wm. R. Morrison, Chairman of the Inter-State Commerce Commission, Washington, D. C.

SIR: We desire to call the attention of yourself and associates to certain matters pertaining to ministers of different denominations who are in receipt of trip and annual passes from nearly all the railroads in the United States, while some ministers of one particular denomination, viz: the Spiritualists, are occasionally refused. The grounds of refusal are about as follows: First. Certain railroads claim that Spiritualism is not a religion; therefore its ministers are not entitled to the receipt of passes such as are issued to ministers of other denominations. Second. Refusals have also been made on the ground that there was no precedent granting to Spiritualists such privileges. Third. The further claim is made that no minister is ever ordained by the Spiritualists under the law of any State in the Union; consequently he cannot be a minister.

To which we respectfully reply: First. Spiritualism is a religion according to the act of incorporation of the National Spiritualists' Association located in Washington, D. C., also according to the act of incorporation of the First Spiritualist Society of Washington, D. C., the First Spiritualists Church, Louisville, Ky., First Society of Spiritualists of Chicago, Ill., the First Spiritualist Church of Pittsburgh, Pa., as well as many other Spiritualist Churches in nearly every State in the Union, all of which societies have the power to ordain under the laws of their respective States competent persons to act as ministers of the gospel represented by Spiritualism.

Second. These ordained persons are recognized by the laws of the several States as having power to solemnize marriages and perform other duties invested in ministers of all denominations. Third. The National Convention of Spiritualists, in its declaration of principles, embodied religion therein as the leading principle or tenet of faith among Spiritualists.



THE SPIRITUALIST FIELD-
WORKERS, DOINGS, ETC.

Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

The Spiritual Research Society, at 11 North Adams street, this city, held a very successful meeting celebrating the coming of the New Year. The services were conducted by Mrs. S. C. Scovel, assisted by H. C. Clifton. Mrs. Metcalf sang, "We'd better bide a wee," and another beautiful song; Mr. Harris' singing and playing was accompanied by distinct raps on the organ; Mrs. Hilbert gave some tests and messages from spirit friends, and Mrs. Emma Harth also gave some remarkable tests. Miss Dottie Jacoby sang some songs which were well received. Mr. Morgan's guides spoke in foreign tongues, interpreted by Mrs. Scovel's guides. Mrs. Combs gave some clairvoyant readings, and Mr. Arnold some psychometric and poetic readings. Mrs. Chanfreys presided at the organ and rendered inspiring music. The meeting closed at midnight by the audience rising and singing "America."

Will C. Dodge remains through January at Marshalltown, Ia., and is booked for Rochester, Ind., for February and March.

H. C. Bordewich writes that the Spiritualists of Duluth, Minn., have reorganized the Spiritual and Liberal Research Society, with the following officers: Mrs. Judge McGindley, president; John Brown, 1st vice-president; R. C. Mitchell, 2d vice-president; J. C. Shaefer, treasurer; H. C. Bordewich, secretary; H. E. Hanson, T. H. Story and J. P. Dodge, trustees. This society has applied for a charter from the National Spiritualists' Association. The society starts out anew under very favorable auspices, with a membership of about fifty, and with excellent prospects ahead. Speakers and mediums are called to correspond with H. C. Bordewich, box 843, Duluth, Minn.

G. Thompson writes that a very enjoyable Christmas dinner was given at Spiritual Hall, Liberal, Mo., by the Ladies' Guild, in honor of Mrs. H. L. Greeley and Mrs. Dr. Wheelock, who were about to depart for the Pacific coast, after years of sojourn and waiting. A large number of the best people of the city were present, and the exercises, including speeches, music, etc., were participated in by Prof. J. Madison Allen, Mrs. M. Theresa Allen, Mrs. McGuffin, Mrs. Belk, Mr. G. Thompson, Mrs. Greeley and Mrs. Dr. Wheelock.

M. Y. Thompson, of Arkadelphia, Ark., is cheered with spiritual success in these times of financial depression. For twenty years he has been patiently investigating, reading, sitting and waiting, and now the spirits are giving wonderful demonstrations in his own home. His little son, twelve years old, is clairvoyant and clairaudient, and through his mediumship are produced independent writing, trumpet-speaking, music, ringing of bells, beating of drums, drawing, moving of bodies without contact, taking impressions of hands in wax or clay, etc. This has all been brought out by sitting with one of W. H. Bach's Psychics. A table is draped with black cloth reaching to the floor. The Psyché is placed on the table, the medium holding his hands on the same; and the phenomena comes.

Joseph Four-tain writes: My friend Hunt, of this place (Carterville, Mo.), handed me No. 213 of THE PROGRESSIVE THINKER, which I read, and I want to be placed on your subscription list just as quick as you can appropriate the \$1 I send herewith. It is filled with the best sense on the best subjects of any paper I ever read. The address by B. French, on "Evolution and Revolution," is the finest and most eloquent that I ever read, and I think is the best that ever came from mortal man.

R. R. Bratton, of National Home, Wis., disagrees with those who think phenomena should now be retired, in Spiritualism. Without physical phenomena we have no complete evidence of the truth of spirit return. Thousands have been made believers by witnessing spiritual phenomena, which would never have believed without this direct personal evidence to their own senses. In order that there may be knowledge of—not mere faith—in spirit continuity and return, actual, sensible phenomena are now necessary; not only to an individual here and there, occasionally, but to each and every one in particular. The fact that one man has seen and conversed with one who has passed through the portals and help is no evidence to a man who has never seen and heard the like. Each generation in turn will need the sensible evidence.

Mrs. M. Barnes, No. 6 North street, Bradford, Pa., offers for \$1 and two stamps to send three recipes—one for "la grippe," one for rheumatism, and one how to make hens lay in the winter—any one of the three is worth the dollar; in addition, she will give a reading or diagnosis to those sending lock of hair, age and sex.

Moses Hull is engaged in Grand Rapids, Mich., during January.

Mrs. and Mr. J. Lindsey are now at their home, N. W. corner of Lyon and Ransom streets, Grand Rapids, Mich.

L. is devoting her time to both private and public spiritual work. Recently a spirit controlled her and said she passed out by electricity and came back the same way; gave his full name, the time and place; the name of the doctor called, and what he said, etc., all of which was subsequently verified.

Those desiring to correspond with the Progressive Spiritual Society, Lakeside Hall, Thirty-first and Indiana avenue, can do so by addressing the corresponding secretary, C. B. Irwin, Nos. 83 and 85 Thirty-first street, Chicago.

J. B. Johnson, 731 Thayer St., Toledo, Ohio, answers calls to all engagements, for seances for light materializations, physical manifestations, and trumpet speaking, within a radius of 200 miles of Toledo. Terms moderate.

"Addie Lee" writes from Lily Dale, N. Y., that about fifty families have permanent homes there, and it is fast becoming a home center for mediums, Spiritualists, and seekers for the light. The Children's Lyceum is a living reality, having 31 pupils, besides teachers and officers. It was organized and is conducted by Mrs. Myra Faine, an inspirational writer and speaker, who is a permanent resident. A reading-room has been opened in Library Hall, and a "social hop" is enjoyed every Saturday evening. Jubilee Sunday was observed by two very interesting services, the Lyceum occupying the morning and Mr. Lyman C. Howe speaking in the afternoon. Mr. Howe gave a stirring address on organization, and a society has been formed, awaiting their charter. Christmas was celebrated with a Christmas tree for the children, and a rich variety of exercises. It is rumored that the Ladies' Fair Club is to have a meeting soon, to arrange for ways and means, and plan work for the coming summer campaign.

C. L. Clark, of Chicago, writes: In opening the coming new year, it is interesting to note not only the status of Spiritual faith in its progress, but it would also be interesting to hear from all the societies of the progress and work of the past year of this city. It would be well if all the heads of societies would send in a brief, condensed report of the good work done by our best workers in the cause, and a just tribute to their efforts. As a member of the North Side Spiritual Society, I would offer this note of appreciation for the good work done the past year by its speaker and test medium, F. Corden White. Taking it a very small nucleus of a society, it has grown under his care to a large, intelligent audience. Many other good mediums have contributed to the work, when he was unavoidably absent. A notable feature of the year was their "Watch Meeting" on New Year's Eve, participated in by the whole society, so that society is now coming to be found unfulfilled by improvised seances. The most prominent among the workers were: Mr. White, Mrs. M. S. Fielding, Mrs. B. Beach, Mrs. Hinkle, Mr. David Gilmore, and Mrs. Jeffrey, who will be the speaker and test medium for the present month. Grand and convincing tests were given, inspiring speeches of a high order, song service, solos and original poems.

Mrs. G. W. Kates can be addressed at Wisconsin, Philadelphia, Pa., during January, Mr. and Mrs. Kates will accept calls to lecture and give tests in Illinois, Iowa and Nebraska, en route west in February and March. Make your own terms. Address G. W. Kates, Manitowish, Col.

The First Society of Spiritualists of Saratoga Springs, New York, held their annual meeting and elected Mrs. Dr. W. B. Mills and Mrs. Parris trustees for three years. The trustees have elected officers for the year 1894: Dr. W. B. Mills, president; G. R. Burrows, vice-president; W. B. Wescott, treasurer; Dr. G. W. King, clerk. All communications for engagements must be sent to Dr. W. B. Mills, box 54. Would like to hear from speakers who can give tests from the platform.

E. Stoney writes that the Spiritualists of Omaha, Neb., are having a good time through the mediumship of Dr. H. H. Grabendike. His lectures are excellent and his answers to questions from the audience are remarkable, convincing proofs of the Spiritual Philosophy.

M. H. Prince, of Philadelphia, writes that the First Spiritualist Association had for their speaker recently the philanthropist and good missionary evangelist in Spiritualism, Mrs. M. R. Palmer, who devotes her time, her money and her best efforts to the good of the cause. All are welcome to her home—the "skeptical and investigator especially." She is a medium of rare qualities.

Mrs. E. A. Wheeler, of Union City, Mich., writes that they are developing some good mediums, and doing a grand mission work. Jubilee was celebrated and they had a very enjoyable time. They are thinking of forming a circle for materialization.

E. Klotz, of Allegheny, Pa., writes: "Miss Abbe N. Burnham ended her engagement with one Allegheny Society last New Year's Eve. She is a very able speaker, whose aim is of a higher and nobler reach than what can be expected of the ordinary test medium. We wish her good luck in her new year's engagements and feel confident that she will be appreciated by any Spiritualistic audience."

G. W. Van Horn has an engagement at Lexington, Ky., for the month of January. He can be addressed there for engagements.

W. L. Thompson writes that the First Society of Spiritualists, of Keokuk, Ia., is gaining ground, especially in the way of mediumistic development and the spread of Spiritualism among the classes outside of the society. Mrs. Dr. C. R. Fisk lectures under control every Sunday evening, holding her audience spellbound under her effective eloquence. The leaven is working in the churches, and occasionally crops out in the pulpits, especially at funerals; and the local papers are beginning to treat Spiritualism with respect. Dr. C. R. Fisk is president of the society, and Samuel W. Tucker is secretary.

L. H. Walker recently heard a church-going lady read a paper on "Cruelty to Animals." On another occasion a lot of the brethren and sisters were conducted to a big ditch that had been dammed for the occasion, and the good minister bade the ice and ducked them into the cold water. Among them was a little girl of 14 or 15 years, and they had to go three-fourths of a mile to reach a house. Mr. Walker asks: "What would those people say to me if they should see me serve my dog so?"

J. B. Johnson writes that the A. R. hall, in Toledo, O., was filled to overflowing the evening of December 31, to hear Frank T. Ripley, who spoke from subjects given by the audience, and gave a large number of tests, some of them most remarkable in character, all being fully recognized by their recipients.

J. W. Riley, materializing medium, Marcellus, Mich., writes that he has been visited by 150 persons in twelve days.

The Society at Jacksonville, Fla., has secured the services of Prof. Alvin Kelly Pearson, the phrenologist and lecturer. Mrs. Dr. Juliet H. Severance is now delivering a course of five lectures and the hall cannot accommodate the people who are anxious to attend. Mediums and lecturers going that way will find it to their advantage to correspond with either W. F. Anderson, 150 Julia street, or W. H. Eddy, 101 Union street.

W. B. Hall writes that there is a demand for a good test medium at Dell Rapids, Dak., especially a medium for materializations.

G. H. Wetzel writes that they are having remarkable spiritual phenomena at Lancaster, O., where a ghost is seen in the bright blaze of an electric light at the corner of German and High St. Over a year ago a policeman shot a horse-thief on this spot, and many have seen his ghost there nightly for some time past. Mr. Wetzel wants to know if any of our readers have seen or heard of the photograph of a spirit animal or landscape.

F. L. H. Willis speaks for the Spiritualists of Washington, D. C., during January.

F. Corden White, the excellent platform test medium, left this city for New Orleans on last Monday. He has done a most excellent work in Chicago.

G. C. S. of Indianapolis, writes: "Mrs. Carrie Twing closed her December engagement for the Indianapolis Association Sunday. During her stay Mrs. Twing was the guest of Mrs. Barnett, of North West street. For the month of January Mrs. Helen Stuart-Richings will be the lecturer."

W. H. Harris writes from Madison, Neb., that it is a place of 2,000 inhabitants, has six churches, one Catholic—and no Spiritualist society. He asks for a good platform test medium, lady or gentleman, for as long a time as they will stay. There is a large field for a good medium, and he offers to care for such, free, as long as they will stay.

J. C. Dryer, of Cincinnati, Ohio, writes that under the direction of Spirit Dr. Jas. A. Bliss, arrangements were made to hold a table meeting New Year's eve at the parlor of Mrs. Kate Gill, by the members of her N. D. C. class. After a splendid repast spread by the ladies the company entered the seance-room at 9:30 o'clock. Mrs. Clemens, a noted medium from Columbus, Ohio, had her gold watch and chain removed from her dress and laid in the lap of one of the sitters; bells were rung and thrown on the floor; tambourines were played; old black Joe sang and accompanied himself on the banjo. There were Southern plantation jubilee songs, dances and shoutings; independent songs and voices, materialized hands laid upon the sitters; two voices singing in the trumpet; two voices counter-singing; trains getting under way, then slowing up; beautiful addresses, sympathetic songs, and heavenly music. On the stroke of 12 o'clock pandemonium broke loose, the spirits left themselves out and stormed the castle. Old Spiritualists say they never heard anything like it before."

The Spiritualists of Pittsburg, Kansas, held New Year's services, with music, addresses by M. Theresa Allen and Dr. J. C. Buchanan, etc., followed by a lunch and short speeches. There was much enthusiasm, and a full flow of good feeling. Mrs. Allen is the "mother" of the Pittsburg Society, having organized it with but few members; it has grown in numbers until it is one of the institutions of the city.

Dr. C. T. H. Benton, Hon. Cor. member of the "Berlin Sphinx Alliance," has undertaken the publication of a quarterly called Life Sketches, devoted to life sketches, romance and general news. The price is 35 cents a year. His address is 6236 S. Morgan street, Englewood, Ill. Dr. Benton is preparing a Spiritualistic Almanac, and desires information about all societies and periodicals devoted to Spiritualism, and allied subjects, at home and abroad, which desire to find mention therein. A good almanac of this kind would be very convenient and useful.

Marguerite St. Omer recently undertook to lecture at Windsor, Canada, and her lecture was interfered with and stopped by Mills, the chief of police. The Advertiser, a local paper, devotes nearly a column and a half editorial to the matter, attacking Chief Mills, and declaring that the Spiritualists would have served him right if they had kicked him down stairs; and advises them to place two good-sized men at the entrance to their hall with oak clubs, as a preventive for any further demonstration. He had no right there.

Medium Joseph King appears to be a pretty lively sort of corpse for one that was killed and buried a good while longer than Lazarus was. He has recently been holding materializing seances at Muskegon, Mich., and the Morning News of December 24 devotes a column and a half to a conversation of the subject, signed by J. R. Sanford, president of the First Spiritual Society, and Charles Butterworth and O. Leroy Doane, of a committee to examine Mr. King at a seance. They state that they know to a certainty that neither Mr. King nor his attendants had any paraphernalia about them, yet the forms of children and adults, male and female, appeared, the former all clothed in white robes, and the men, some with smooth faces and some with mustaches or beards of different shades of colors, and many were recognized at once by their features.

"Spiritualist" writes from Pullman, Wash., that about a year ago a small number organized a circle, and they now have a trance medium through whom their spirit friends give convincing evidence of their existence; and another member is rapidly developing as a materializing medium. Many skeptics have been convinced, and much interest and inquiry has been excited.

Prof. W. M. Lockwood is on the gain. He is able to be dressed a few hours at a time, and to take a little exercise. He is making an exclusive diet on hot water and baked apples, and it seems to be effecting a beneficial change. His address for the immediate future will be 128 Park ave., Chicago, Ill.

Mrs. G. Partridge, psychometrist and healer, 281 Ogden ave., has returned from her professional trip to Kempton, Ill., whither she was called by telegram to minister M. R. Smith, an old-time Spiritualist, out of severe illness. Mr. Smith is convalescing.

Bishop A. Beals has closed his public work at San Jose, Cal. He will visit the Fair at San Francisco, and will then go to Los Angeles. He has been doing a most excellent work in California.

At the request of many of his friends, Mr. A. H. Williams, the veteran Spiritualist, will begin at National Hall, No. 681 West Lake street, on Wednesday evening at 8 o'clock, a recital of his experiences in the field during the past 45 years. As Mr. Williams was intimately associated with many of our prominent mediums and speakers in their early careers and introduction to the public, his recital will be deeply interesting and highly instructive. It will be continued every Wednesday evening, until completed. There will be good music, and eminent mediums will give tests at the close of the lecture.

Dr. W. P. Phelon commenced a series of lectures at the Lawrence Barrett School of Expression, 39 Washington ave., Detroit, Mich., Jan. 8. The lectures commence at 7:30 P. M. The subjects are as follows: "The Creator," "The Preserver," "The Destroyer," "Chemical Affinity," "Symbolism of the Building of the Temple of Solomon," "The Building of the Soul," "Numbers," "Human Polarity and Vibration," "The Christos," "The Real and the Unreal," "Cycles," "The One." The Doctor is the author of "Three Sevens," "Future Rulers of America," "Witch of the Nineteenth Century," etc. He will have something spicy and original in his lectures. He can be addressed for engagements at 619 Jackson Boulevard, Chicago, Ill.

Pearl, daughter of Mrs. L. R. Miles, of Georgetown, Ohio, passed to Spirit-life Dec. 4, 1893, at Piqua, Ohio. Sweet and beautiful, she was loved by all. She saw spirits in her room, and pointed them out to her mother, who is comforted with the thought that angels came to her, and that she was not left alone in her passage from earth-life to the brighter world beyond.

Microbes as a Factor in Existence.

The smallest living organisms and those most to be feared by man in his battle with the rest of nature, are bacteria or microbes, says the Boston Weekly Review. They have an average diameter of but one twenty-five thousandth of an inch, and a length from one to ten times as great. The smallest of them are, however, much more minute than this; large numbers are only just visible under the highest powers of our best microscopes, and there is no doubt that still more powerful instruments would reveal multitudes of new forms. Two thousand microbes could swim side by side through the eye of a needle, and one could hold fifty millions of millions in the hollow of one's hand.

It is largely due to their extremely minuteness that these organisms are so dangerous, as they are able by reason of this to reproduce and multiply with an almost incredible rapidity. Reproduction is a species of growth. In the lowest form of life an organism grows till it has obtained the normal size of its kind, and then divides and becomes two individuals. Each of these repeats the process, and this goes on ad infinitum or as long as the food supply is unexhausted; for without food there can be no growth, and consequently no reproduction.

The rapidity of reproduction, or the fertility is directly determined by the amount of food present and also by the amount the organism is capable of absorbing and assimilating. The greater relative amount of nutriment it can take in, the greater will be its reproductive powers. A microbe now has, because of its extreme minuteness, perhaps the largest absorbing surface in proportion to its mass of any organism. It is enabled consequently to take in relatively very large quantities of nutriment and can grow and produce with the most extraordinary rapidity.

An ordinary microbe will divide and become two every hour, or in less time, and if it and its descendants were given an unlimited food supply, so that they could continue their divisions without interruptions, in a day they would number 40,000, and in a month they would have the property of producing poisonous secretions which cause disease. When a person becomes infected with some of these microbes—it may be only a small number—their great fertility will soon cause their number to be so increased that illness, and perhaps death may result.

State Aid for Parochial Schools.

The movement to divide the school fund in Maryland has brought out such a storm of protest that the adherents of Rome are just now zealously engaged in smoothing the matter over; and some of them declare they are bitterly and intensely hostile to the whole scheme. Such declarations are to be accepted for all they are worth; some are made in sincerity, we have no doubt, but of what value are such declarations in face of the well-known and plainly manifested policy of the ruling powers of the Church? Where they have the power they have not hesitated to steal the public school fund to support, illegally, their parochial schools, or to virtually convert the public schools into Romish schools, with Romish teachers, costumed nuns, etc., instilling Romish ideas into the children's minds at the public expense. If the priestly and Jesuitical powers rule the course of action, the lay element have to obey.

Gould placed several colonies of ants in flower pots, setting these in a large trough of water, so that the insects could not escape. After they had become accustomed to their new situation he stretched threads from the flower pots to the ground. In ten minutes the ants had crossed the newly discovered bridges, and were using them as means of transit.

The dreaded "death-watch," as it is called, is a small beetle which has a very powerful joint in its neck, and calls its mate by tapping its head on the wall or on any surface where it may be located. The noise is similar to that which may be produced by tapping with the finger-nails on a table, and the insect can frequently be made to answer such taps. Many country people call it the "blacksmith."

Termites have five different classes of society: Workers, sentinels, soldiers, males, females. Of the last two classes there is only one each in every nest.

THE OCCULT.

Psychometry and Mediumship.

Of late, so rapid and comprehensive has been the march of scientific investigation concerning nature's methods of evolution for the human race that many propositions involving vital progress which would have failed to awaken response in the minds of scientists a single decade in the past are now readily accepted as legitimate subjects of earnest inquiry and practical analysis.

Pre-eminent among these scientific divisions is psychometry, and one need only recall the prominence given to the study of its distinctive claims in the department of Anthropology during the Columbian Exposition, to appreciate the great advance in mental progress.

Supplemental to the above-named branch of demonstrated mental power is psychometry, the latest and most remarkable exponent of psychical activity in man's earthly relations.

Professor Joseph Rodas Buchanan, M. D. now of California, mankind is indebted for the discovery of a subtle force that pervades the human body like an ether, and yet becomes the responsive medium through which mind may reflect sentiments of the soul. From the Greek word *psyche*, signifying soul, and the Hebrew *omer*, measure, we have psychometry, or soul-measure; and herein is implied susceptibility to measurement of the soul essence which pervades all material forms. Dr. Buchanan formulated a system of demonstrating given facts in nature, by careful observation of special mental processes and their relation to physical sensibility, through persons possessed of a peculiar delicacy of touch, whom he designated as "sensitives." During years of patient research and experiment on psychometric lines he has enriched the world with knowledge of a new branch of mental science by which we may fathom the most profound mysteries and unlock momentous secrets.

Though all who possess mediumship are psychometric in varying degrees, I am convinced that a sensitive may develop and exercise this power without being mediumistic to an appreciable extent; hence the talent for acute psychometric analysis may be unfolded by competent instructors, and be made useful in the general avocations of life. As the exercise of psychometric powers must awaken psychic vibrations of thought, and open a pathway for the angel host to reach human sympathies and establish communication with dwellers of earth, therefore dissemination of knowledge concerning all occult forces becomes an important aid to the ministry of angels, and it is eminently wise that the National Association of Spiritualists should establish schools where media may be cultured in scientific principles, upon which the religion of the future must rest.

A erroneous idea prevails in many minds where supernatural causes are attributed to all phenomena relating to occult force. Nothing could be more disastrous to individual growth; as nature's completeness cannot be exceeded, no supernatural manifestations may occur.

A large number of intelligent Spiritualists insist upon attributing to direct spirit agency all psychometric results, of whatever kind; but I am quite certain that careful study of said results and the general laws of spirit manifestations must convince earnest students that we deceive ourselves by too hastily acquiescence in such views. While mediumship is founded on purely scientific principles, which dominate all mental phenomena, we are assuming a dangerous precedent when we ignore a grand and far-reaching range of spiritual activities for the soul still embodied, and working on physical planes of life. Does the individual spirit acquire new and extraordinary executive powers when it makes exchange of spheres? Surely the healthful tendency of spirit teachings since the first dawn of our beautiful philosophy has been to combat the degenerate theology of the Christian era, which insists upon absolute change of human relations to nature and to mankind, because death opens the way to a broader life for earthly pilgrims. Without study or effort to apply known laws of mental growth, theology assumes to trace out the spiritual destiny of the race.

Let us be at least consistent in our adherence to the inevitable relations of cause and effect, and if disembodied spirits can do and produce pleasing and wonderful manifestations by intelligent manipulations of natural forces, as electricity, magnetism, etc., should we not labor to divine such phenomena of miraculous claims, and instruct the people at large that spiritual beings do not assume to act outside the pale of natural laws as applied to material existence for humanity.

Critics object to dark circles as unnecessary, and only productive of fraud, but do they question the photographer's art or integrity when he enters his dark cabinet to develop a picture imprinted on a sensitive plate by the sun's rays? No, that is a natural requirement of the art, say they; but probably not one person in hundreds recognizes the fact that certain chemical extensions compel resort to the dark closet for picture development and permanency. While it is clearly proven that unscrupulous persons do use cabinets and dark circles for fraudulent purposes, true Spiritualists deprecate the fact, and honest media will insist upon proper tests being applied, for the protection of the sacred trust of spirit return. Again I say, let every medium and all investigators study the immutable laws of life; they are over the same in all places and spheres, and media are only amenable to scientific principles.

We are not infrequently confronted with new and strange manifestations of natural forces, as the centuries unfold, and so marvelous is man's achievement in mastery and adaptation of those forces through inventions, the arts and vast array of scientific knowledge which illustrates the close of the nineteenth century, that in comparison with its dawn in eighteen hundred, we might apply fancy that men had again become gods, as in mythological days of yore.

Psychometry has come to us like a precocious child who reveals so much of intuitive wisdom that parents themselves scarce know how to meet his questioning demands. The multitude of media who give public tests from contact with articles sent up to the desk by interested spectators, do not always re-

alize that the exact information they give does not necessarily prove the presence and co-operation of guardian spirits of those who furnish the psychometric magnet, which is inevitably permeated by the magnetic ether that environs every individual. True, spirit friends may use those fragments of soul-force to imprint upon the sensitive-plate of the medium photographic pictures of faces beloved, and memory-scenes in lives reversed; but these psychometric pictures also furnish permanent grounds for the false theories of subconscious origin of spirit manifestations, and offer admirable proof to the minds of pseudo-philosophers who complacently refer all communications from our departed friends to the sphere of subliminal self.

If authors who distinguish themselves by voluminous writings on these themes would make critical study of the principles that underlie all phases of medial phenomena, the superficial estimates and crude judgments rendered would be less numerous.

Doubtless psychometry furnishes the key to much that has erroneously passed for spirit utterance, but which failed to present absolute proof of identity claimed. Spiritualists as a rule have ignored study of psychic laws, and we still have mediums among us who boast that they "do not read," and are solely directed by spirit guides in their business arrangements and general conduct of affairs. If we may judge of inter-spirit-life by rules of equity which govern us here in the only realm which we have practical knowledge, why charlatans and impostors seek to fetter individual freedom of action, that they may render their victims subservient to their own personal desires.

Brother and sister mediums, beware of guides who lead you by dictatorial methods, or subject you to autocratic control. Your reason was graciously given as the crowning glory of man, and to its divine ascendancy, its fine culture and conscientious exercise, men should have ever been indebted; for any distinguishing attainment in literature, art or science? Let us awake to the necessity of understanding the basic laws of spiritual manifestations, and familiarize ourselves with the scientific knowledge gained by crucial study of electricity and magnetism, so far as it pertains to the exercise of medial powers or interchange of thought with those who have passed within the veil.

Knowledge is indeed power, and it is essential that every medium, every believer in the glorious philosophy which can demonstrate by scientific tests the continuity of life beyond the grave, should be able to give an intelligent reason for their faith.

It now behooves us as Spiritualists to aid the work of Psychical Research societies in placing all classes of occult phenomena upon a scientific foundation so firm that there may no longer be any question as to whether we build upon the sure basis of spiritual progress in the life to come, or whether we tamely surrender that heavenly assurance of immortal growth for the specious doctrines of Theosophy or re-embodiment, as it is being cunningly taught by many media at the present time.

Let us beware lest we yield to the errors of dead faiths, and submit to be psychologized by the tidal wave of psychic influence from Oriental Theosophy. The special scope and operations of psychometric experiment will form the subject of my next paper.

EMMA P. JAY BULLENE.

Chicago, Ill.

An Earnest Request.

To mediums and Spiritualist Societies in Chicago and the North-west: Dear friends and co-workers: It is the desire of the National Spiritualist Association to possess and publish as soon as possible, a complete list of all mediums. This includes speakers, healers and mediums for every phase of phenomena; also a list of societies and the estimated membership, as well as the names of members of Spiritualist Societies in Chicago and the North-west. We are not members of any Spiritualist society. By sending your names and address to me, it will facilitate this result.

CORA L. V. RICHMOND,
Vice-President, N. S. A.
Rogers Park, Ill.

Passed to Spirit-Life.

Daniel R. Parker passed to Spirit-life, December 15, 1893, from his home at Sturgis, Mich. He was 65 years of age, and was one of the first members of the Harmonical Society, organized there thirty-five years and more ago. He was well-known as a Mason, being a Knight Templar. The services were held at the Free Church, which he helped to build many years ago, the guides of the writer giving the inspiration of Spiritualism. At Mr. Parker's request a band accompanied the procession to the cemetery playing "Nearer My God to Thee"—where surrounded by many friends, his form was laid to rest by brother Masons, they conducting the services there.

MRS. A. E. SHEETS.

On Oct. 7th, 1893, Mrs. Maria Jenne passed to higher life from her home in Fletcher, Vermont, near where she was born in 1818. She never belonged to any church, was a woman of wonderful strength of character and self-possession, patience, justice and charity for human frailties. The campers at Queen City Park will miss her pleasant, genial face, as she was always a camper there. She was ready and anxious for the change, as she said to me that most of her loved ones were "over there."

MRS. HORACE CHAPMAN.

Fletcher, Vt.

Nathan Rowley passed to Spirit-life, at his home in Fulton, N. Y., November 14, 1893, aged 70 years. He leaves a wife and two sons. He was a veteran Spiritualist, a man of most kindly heart, loving and affectionate to his family and friends, of strict integrity and moral uprightness. The funeral services were conducted by Mrs. Phebe Parker, of Phoenix, N. Y.

Passed to Spirit-life, December 1, 1893, Dr. Lemuel Wejherby, near 90 years of age, at his daughter's home in Stillwater, Minn. He was a philosophic Spiritualist for many years. After he went to live with his daughter, Mrs. Brock, three years ago, he became paralyzed and lost his mind, but was faithfully cared for by Mrs. Brock and her husband till release came.

MRS. J. M. TEFPT.

Prof. J. W. Cadwell, well and extensively known as a writer, lecturer and practical mesmerist, has passed to Spirit-life.

RELIGION

By the Material and Spiritual Universe.

By EDWIN D. BABBITT,
Author of "Principles of Light and Color."

This is a most excellent work. Dr. Babbitt is a born critic, a thorough scholar and a comprehensive thinker.

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FROM SPIRIT-LAND.

If I Die Do I Live Again.

HOW JAMES RILEY BRINGS FORMS BEFORE FRIENDS SO THEY ARE RECOGNIZED—AN OLD MAN WITH A CANE—WHAT ARE THEY IF NOT SPIRIT FORMS?—HIS HOME AND SURROUNDINGS.

EXPERIENCES OF A REPORTER OF THE KALAMAZOO GAZETTE.

Having waited just forty days for our turn to come, 4 o'clock Sunday afternoon, October 1, found us at the home of James Riley, the far-famed materialistic medium, of Marcellus, Mich., finding already there parties from Nebraska, an ex-Mormon priest from Utah; also representatives from Benton Harbor, Kalamazoo and Texas, all intent upon a solution of the all-absorbing problem: "If a man die, shall he live again?"

THE RILEY HOME.
Mr. Riley lives on a farm of 20 acres, just three and one half miles due west of the village of Marcellus, which he owns and cultivates with the assistance of his three young sons. The house is a plain, well-cared-for structure, after the style so prevalent in rural architecture—a gable upright and wing, the upright being sixteen by twenty-four, one and a half stories high, the wing one story, fourteen by twenty-six, with kitchen in the rear, the building standing about five rods off the road on the south side.

The family consists of Mr. Riley and wife, three young sons and two daughters. They also have a married daughter who resides in the immediate vicinity.

LOOKING FOR SPOOK HOLDS.
During the afternoon Mr. Riley and wife were absent from home, and it was very close on to the evening before their return. Through the cheerful permission of the family the interior was utilized by various ones assembled in an examination of the apartments in which the great medium operates.

Every inch of the room, sides, ceiling and floor was carefully looked over, rubbed, dented and thumped till each particular skeptic seemed satisfied that all was right, and really ashamed at their captiousness, in light of the fact that the medium produces forms frequently and with the same facility in other houses. By the way, Mr. Riley's standing proposition to investigators is substantially as follows: Take all the opportunity you desire to examine the interior and exterior of the room in your own way, and in addition, if desired, remove the plastering, siding and floor. I only ask the assurance that they be replaced in as good condition as prior to dissection.

About six in the evening Mr. Riley reigned up and after handshaking and a few pleasant words around with his new arrivals, dropped into an easy chair on the front porch and divided his time equitably between pulling at a good cigar and yielding up information about himself.



JAMES RILEY.

The accompanying is a very correct likeness of the noted medium. We have no physiognomic flourishes to make. What the facial expression indicates or lacks will be left to those who pretend to a familiarity with the art or science of physiognomy to decide. We have no inclination to judge minutely the qualities of mind and heart of any human being on an authority we deem so slender. Mr. Riley has lived upwards of 40 years in his present neighborhood and is respected by his neighbors and fellow-townsmen, having the reputation of being upright, conscientious, charitable, and generous to a fault, and, indeed, we saw no reason for modifying that estimate, but rather many evidences on which to confirm it. He is of Scotch and Irish parentage, of good intelligence, and just 50 years of age, rather dark complexion, and somewhat under medium height, weighing perhaps 160 pounds.

HOW HE BECAME MEDIUMISTIC.

His account of how he came in possession of his wonderful gift differs widely from the version which has so extensively obtained, namely: That it was thrust upon him unsolicited at the termination of an almost fatal fit of sickness. On the other hand, says the Marcellus wonder, "I made the start in the field of investigation as the result, more than any thing else, of a statement made in my hearing about eight years ago by the Hon. A. B. French, namely, 'That under proper conditions spiritualistic manifestations can be brought out in nearly every home.'

"From that time my wife and myself sat at the table patiently nearly every night, consuming from one to four hours at a sitting, for nearly six months before we were rewarded with a single rap. From faint raps and far between they grew louder and more frequent, then followed table lifting, spirit writing, partial materializations, and lastly complete materialization of disembodied spirits."

NOT A MEDIUM FOR REVENGE.

After tea we were invited to look over some of his correspondence, which is indeed voluminous and bears witness that he is held in high appreciation by Spiritualists all over the land, and is much sought after by noted men and women of all classes and calling. Another fact, gleaned from his correspondence and which would be reasonable to mention here, is that he is in receipt of numerous alluring propositions to give traveling exhibitions of his wonderful and baffling powers. Responsible offers range as high as \$125 per week with expenses, and still he continues to wear himself out for the solace and gratification of the throngs who visit him at an

average receipt of less than one dollar per day. His explanation to the inquiry why he so persistently rejects so many tempting offers, was the apprehension that his control would promptly and hopelessly desert him should he attempt to prostitute his exalted gift to a money-making concern. The genuine frankness and simplicity of the man, together with his financial inconvenience, must impress one at once and forcibly with his sincerity in that apprehension.

WOBBLING DIVINES.
An amusing and to some it would be a horrifying state of things is recorded in the record-book kept by Mr. Riley in which he enters the names of those who visit him. The names of clergymen appear by the scores, and Kalamazoo contributes some to the list. There is every reason to believe that a majority of their attempt to go quietly and unnoticed to Riley's, while many of them request that their visits be kept a secret.

INSPECTION OF ROOM.
At precisely nine o'clock all present were invited to make a final inspection of the room in which the medium was to sit, which was responded to by nearly every one. The closet contained nothing except two or three child's garments, which were examined and left hanging. The windows are so constructed that only the lower sash slides up and down, and that was covered with mosquito netting, which is intended to be fly proof, being tacked two inches apart with the heads of the tacks liberally rusted. In addition to faithful catches on the lower sash, the meeting table was securely sealed together with strips of paper.

PREPARING FOR GHOSTS.
All being satisfied that so far as they could carry their investigations there were no contrivances connected with the room to facilitate the medium, the latter was seated in a wood seat placed as shown in diagram, which was placed about two feet inside the room, holding in each hand as much wheat flour as he could successfully grip. The company was arranged in a semi-circle, the furthest point being perhaps ten feet from the door. It consisted of the expert referred to, a gentleman from Benton Harbor, two ladies from Kalamazoo, two ladies from Texas, Mrs. Riley and the representative of the Gazette. The lamp in the parlor, where the forms were to appear, could hardly be said to have been at full blaze, still there was sufficient light to enable one to readily recognize a living friend or acquaintance, especially if he were not owing him money.

"WHAT ART THOU THAT USURPST THINE TIME OF NIGHT?"

After a season of waiting of perhaps twenty minutes or half an hour at the outside limit, a slight waving movement of the dark curtains was plainly discernible, which was quickly followed by the appearance of a long, white hand, then gently and steadily parting, exposed to full view the perfectly lifelike form of a very tall, portly man, somewhat past middle age, which—monopolized the doorway for at least ten seconds. The apparition made a very graceful bow to the circle, followed by a significant gesture of the right hand, then steadily sank through the floor, vanishing in full and unmistakable view of the entire circle. The form was recognized by Mrs. Riley as that of Mr. Benton, the regular control of the medium. Very shortly after his departure, perhaps not more than three minutes intervening, there appeared and departed in much the same way the form of a young man, which was not at that time recognized.

A CANE FACTORY.

The third form appearing was that of a little old man, bent over and tottering with years. He came first at the side of the curtain and was not fully recognized till after his retreat, but on request hobbled out with great exertion, pointing his way along with a big hickory cane. This time he came out clear of the door and was recognized to a certainty by a lady from Texas as being her grandfather. The last 15 years of his life this old gentleman, as stated by the lady, was afflicted with lameness of some sort and navigated himself with a similar cane. By the way, the lady is an active member of the Methodist church, and was at the seance under protest, and of course the Gazette did not mention that she was caught at Riley's.

HAND-SHAKING.

The next materialization was readily recognized by the writer as that of his brother, who died at the age of 34 years. He was also recognized by others present beyond all possibility of a doubt. He was dressed in a neat-fitting black suit, low cut vest, white shirt and collar and black tie. His first appearance was fully momentary, the opening in the curtain exposing him to view down to the waist. The form re-appeared almost immediately after withdrawing, and standing erect and lifelike in the passage saluted his mother with the right hand, in a way that was decidedly impressive. On the mother advancing toward him unbidden, he withdrew almost instantly to the shield of the curtain, remaining away but a short time, then walking out full three feet clear of the door, according to Mrs. Riley's interpretation, sought to shake hands with his mother. That gesture was cheerfully accepted, it being a vigorous handshake on the part of both, and while in the act the materialization drew her very nearly through the door, then relinquishing the hold, settled to the floor, disappearing at her feet. An important circumstance connected with this dematerialization is that Mrs. Riley to relieve the discomfort of the medium, exposed him to view almost simultaneously with the father of one of the ladies from Kalamazoo. He was fully six feet tall, of a robust build, of heavy build, black hair and chin whiskers, his dress being a faultless-fitting suit of black. There was no preliminary waving and hitching of the curtains, as was the case with preceding comers, but this giant form strode out with the pomp of a Napoleon and halting at a point past half-way between the most distant part of the door and the circle, handed the lady a music-box which

OTHER FORMS IDENTIFIED.

The gentleman from Benton Harbor recognized a wife and nephew as they came out. Perhaps the most astonishing and convincing demonstration of the evening was the unremonstrous and startling issuing forth from the darkened rendezvous of ghosts of what was accepted to be the father of one of the ladies from Kalamazoo. He was fully six feet tall, of a robust build, of heavy build, black hair and chin whiskers, his dress being a faultless-fitting suit of black. There was no preliminary waving and hitching of the curtains, as was the case with preceding comers, but this giant form strode out with the pomp of a Napoleon and halting at a point past half-way between the most distant part of the door and the circle, handed the lady a music-box which

was left in the room at the opening of the seance. Unlike the disappearance of preceding forms, just before regaining the door this one was divided at the waist, the disintegrating process melting upward and downward till all was consumed.

THOMAS JEFFERSON.

The next surprise the circle was treated to was the protrusion of a long arm from the curtain divide, holding out a slate on which was announced the near coming of Thomas Jefferson. Before the slate-message could scarcely be read there appeared at the opening what purported to be the materialized form of the historic Jefferson, who in clever oratorical style delivered the following: "My countrymen—my sympathy goes out to you all; they, your rulers, are perverting your constitution." The writer, not having a personal acquaintance with the great statesman, could scarcely testify to his identity, though he is willing to affirm a considerable resemblance of the apparition to the pictures of the strict constructionist now extant. However that may be, or whether it were a "spirit of health or goblin damned," there is a dangerous probability that it spoke the truth.

SEANCE CLOSES.

At precisely 12:30 the seance was brought to a close, fourteen different forms, male and female, having appeared, each different from the other, and all differently dressed, and a majority of them were recognized as exact representations of departed friends as absolutely as it is within the power of one human being to recognize another. With no means of deception which ingenuity, with all the opportunity that can be asked or offered, has been able to detect or intelligently suggest, the question looms up to us, what is it? The answer can be divided into two classes, the one saying emphatically, they are materialized spirits; the other saying, I do not know what to make of it; while a large percentage of those that have never seen it can tell us all about it.

In reply to the question how far he was willing to submit to tests, the medium announced that his house can be examined to the extent of tearing it down and rebuilding, he will wear clothes furnished him, the house may be guarded by forty men with guns, and those fearful of hypnotism can come after the seance begins and look through the windows and the same results will follow.

Hypnotism is very much relied upon by objectors as furnishing an adequate solution of the puzzling phenomena. They are often asserting that those visiting Riley are made to think they see what they do not see. With the medium under the foregoing conditions it would seem to be about the only solution that could be made available. Still the writer would prefer to accept the other reasoning, for himself, namely: Those having visited Riley deny invariably having been hypnotized. Therefore, if they were hypnotized, they didn't know it. If a man can be hypnotized at a particular time, and not know it, he cannot doubt that he is not hypnotized all the time, and hypnotized all the time, and hypnotized all the time, the writer is charged with being hypnotized at Riley's, he can come back at the seance, and he can retort that he is hypnotized, and doesn't know what he is asserting; that he only thinks the writer hypnotized, and according to his own argument, he doesn't know that he is, and it is good for his comfort that he doesn't.

A WORTHY DEED.

TO THE EDITOR.—You will find New York draft included for four copies of THE PROGRESSIVE THINKER for one year to address of names below. These are my New Year's presents, as per my suggestion of last year. I hope many others may do likewise, and that the good work may go forward and the cause spread until it encompasses the whole earth. ALBERT DECOLIER.

Bradford, Pa.
Our friend is entitled to our sincere thanks, and we commend his example to other Spiritualists. Here is a present, at small expense, but rich in value, coming fresh every week during a whole year. Untold good might be done for the great cause of spiritual truth, if others would make a similar wise choice in the selection of presents to their friends.

Marriage.

At San Jose, Cal., at the residence of Mr. and Mrs. Fuller, their daughter, Miss Aubrie E. Fuller, was united in marriage by me, to Mr. Ernest Hoeler. Both parties are residents of this city. The bride was married with the customary ring, and the chosen words of our guides, as they placed it on her finger, were, as we remember, as follows: "With this golden ring, which is the symbol of harmony and the union of two souls, do we invoke the loving Father to watch over you in this your earthly joining of life, and to cement in love that union of hearts, and pledge of affection which you here have publicly recorded, before these loving friends, some visible and others, though invisible to you, yet bending over you in love and benediction. In accordance with this commonwealth do I pronounce you husband and wife."

May your hearts grow wise and sweet, Rounding out this life's complete.
Like the rosebud's perfect bloom, Shedding forth its rich perfume.
San Jose, Cal. BISHOP A. BEALS.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, cures wind colic, 25c per bottle.

Nothing is old but the mind.—Emerson.

Fear is not a lasting teacher of duty.—Old Proverb.

The frost is God's plow, which he drives through every inch of ground in the world, opening each clod, and pulverizing the whole.—Fuller.

People give the name of zeal to their propensity to mischief and violence, though it is not the cause but their interest that inflames them.—Montaigne.

As to people saying a few idle words about us, we must not mind that any more than the old church steeple minds the rooks cawing about it.—George Eliot.

CHRISTMAS OFFERING.

CONTINUED FROM FIRST PAGE.

With life and mythical predominance: Since likewise for the stricken heart of love.

This visible nature and this common world Is all too narrow; yea, a deeper import lurks

In the legend told my infant years Than lies upon the truth we live to learn.

For fable is love's world; his house, his birthplace; Delightfully dwells he 'mong fays and talismans.

And spirits; and delightedly believes Divinities, being himself divine."

It is simply the expression of the universal want of all men of all creeds, cropping up through all the ages, for something better, brighter, higher, purer, nobler, happier and more enduring than this transitory existence can afford. And we struggle amid the multifarious thoughts and things of time to attain a portion of that loveliness whose very elements perhaps pertain to the spiritual world alone.

"The soul uneasy and confined from home Rests and expatiates in a life to come."

This is also expressed in the yearning love that seeks to follow the loved and lost; to hear from them and bring them to us, as well expressed in these lines of pathetic verse:

"Oh, ye loved ones, ye departed, who have crossed the silent shore, Though we call you through the sunset ye return to us no more;

Have ye found the blessed islands where earth's toils and sorrows cease? Do you wear the sacred lotus, have you entered into peace?"

Do you hear us when we call you, do ye heed the tears we shed? Oh, beloved! Oh, immortal! Oh, ye dead who are not dead!

Speak to us across the darkness, wave to us a glimmering hand;

Tell us but that ye remember, dwellers in the silent land."

The want here voiced has paused to give birth to Spiritualism, which noble science of immortality seeks to give us substantial evidence of the continued existence of our loved and lost.

The Christian church works to the same end, through faith, as the poet Whitteer has beautifully portrayed it: "Yet love will dream and faith will trust."

Since, who knows our needs is just—That somehow, somewhere, meet we must.

"Alas for him who never sees The stars shine through his cypress"

Who hopeless lays his dead away, Nor looks to see the breaking day, Across his mournful marble play! Who hath not learned, in hours of faith, This truth to flesh and sense unknown, That life is ever lord of death.

And love can never lose his own."

The atmosphere of the supernatural—the halo of mysticism and miracle that surrounded the birth of Christ—were but the poetic accretions of an age rich in legendary lore, when the old mythologies still swayed the minds of men, which in this age of progressive development and broader thought are gradually resolving themselves before the calmer light of reason into dissolving views.

It has been natural in all ages for men to desire and worship great moral and intellectual endowments, and in this honoring the names of the great and good humanity but honors itself; for it seems to recognize in them the latent possibilities of their own souls. And who is not grateful for Christmas, with all its hallowed and kindly associations, as something sacred to the divinest sympathies of the human soul—whether originating in the mysticism of the so-called golden age in the saturnalia of the ancient Romans, or in commemoration of the recorded birth of that meek and lowly one—that pure and holy one, who brought the good tidings of great joy, of peace on earth and good will to men; whose mission was to create the kingdom of heaven within us; whose preaching was to emphasize the golden rule, and who went about doing good to poor, suffering man.

No person of proper moral perceptions can object to the real character of Christ—whom Thomas Paine called a most amiable man, who taught an exalted morality that has never been excelled, and whom that great French philosopher, Ernest Renan, calls the founder of the divine religion of humanity.

"The supernatural does not exist," says Darwin—"but no man knoweth the boundaries of the natural." It is the mission of Spiritualism to unfold the laws of the higher natural, and no other science has revealed to man as a recognized fact that rare and radiant gem called immortality.

Such gray-haired boys as Brother Moses, Brother Francis and myself, must know that the orthodox church of to-day is not the same as when it made our juvenile fair stand on end in view of the fearful vision of the wrath to come. The seeds of evolution are working in the church, as well as out of it, as is made apparent every day, and as the great Congress of Religions has recently shown. Let us fight bigotry, superstition and error, whether expressed in the Bible or out of it, but let us do it in such a manner as to make converts, not excite antagonism. If we claim more enlightenment than the church, let us also show it in a more liberal spirit and a more abounding charity, that shall recognize some good in all.

And besides love and sympathy for all mankind, may we also emulate the church in all its grand works of practical benevolence.

So shall we prove our faith by our works, and show to all the world that "Truth crushed to earth shall rise again."

The immortal years of God are hers; But error wouid writhes with pain And dies amid her worshippers."

IRA GALE TOMPKINS.

Chicago, Ill.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Forecasts' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents. Mystics, farmers, and thinking people generally should have it.

CHRISTMAS OFFERING.

CONTINUED FROM FIRST PAGE.

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In the legend told my infant years Than lies upon the truth we live to learn.

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And spirits; and delightedly believes Divinities, being himself divine."

It is simply the expression of the universal want of all men of all creeds, cropping up through all the ages, for something better, brighter, higher, purer, nobler, happier and more enduring than this transitory existence can afford. And we struggle amid the multifarious thoughts and things of time to attain a portion of that loveliness whose very elements perhaps pertain to the spiritual world alone.

"The soul uneasy and confined from home Rests and expatiates in a life to come."

This is also expressed in the yearning love that seeks to follow the loved and lost; to hear from them and bring them to us, as well expressed in these lines of pathetic verse:

"Oh, ye loved ones, ye departed, who have crossed the silent shore, Though we call you through the sunset ye return to us no more;

Have ye found the blessed islands where earth's toils and sorrows cease? Do you wear the sacred lotus, have you entered into peace?"

Do you hear us when we call you, do ye heed the tears we shed? Oh, beloved! Oh, immortal! Oh, ye dead who are not dead!

Speak to us across the darkness, wave to us a glimmering hand;

Tell us but that ye remember, dwellers in the silent land."

The want here voiced has paused to give birth to Spiritualism, which noble science of immortality seeks to give us substantial evidence of the continued existence of our loved and lost.

The Christian church works to the same end, through faith, as the poet Whitteer has beautifully portrayed it: "Yet love will dream and faith will trust."

Since, who knows our needs is just—That somehow, somewhere, meet we must.

"Alas for him who never sees The stars shine through his cypress"

Who hopeless lays his dead away, Nor looks to see the breaking day, Across his mournful marble play! Who hath not learned, in hours of faith, This truth to flesh and sense unknown, That life is ever lord of death.

And love can never lose his own."

The atmosphere of the supernatural—the halo of mysticism and miracle that surrounded the birth of Christ—were but the poetic accretions of an age rich in legendary lore, when the old mythologies still swayed the minds of men, which in this age of progressive development and broader thought are gradually resolving themselves before the calmer light of reason into dissolving views.

It has been natural in all ages for men to desire and worship great moral and intellectual endowments, and in this honoring the names of the great and good humanity but honors itself; for it seems to recognize in them the latent possibilities of their own souls. And who is not grateful for Christmas, with all its hallowed and kindly associations, as something sacred to the divinest sympathies of the human soul—whether originating in the mysticism of the so-called golden age in the saturnalia of the ancient Romans, or in commemoration of the recorded birth of that meek and lowly one—that pure and holy one, who brought the good tidings of great joy, of peace on earth and good will to men; whose mission was to create the kingdom of heaven within us; whose preaching was to emphasize the golden rule, and who went about doing good to poor, suffering man.

No person of proper moral perceptions can object to the real character of Christ—whom Thomas Paine called a most amiable man, who taught an exalted morality that has never been excelled, and whom that great French philosopher, Ernest Renan, calls the founder of the divine religion of humanity.

"The supernatural does not exist," says Darwin—"but no man knoweth the boundaries of the natural." It is the mission of Spiritualism to unfold the laws of the higher natural, and no other science has revealed to man as a recognized fact that rare and radiant gem called immortality.

Such gray-haired boys as Brother Moses, Brother Francis and myself, must know that the orthodox church of to-day is not the same as when it made our juvenile fair stand on end in view of the fearful vision of the wrath to come. The seeds of evolution are working in the church, as well as out of it, as is made apparent every day, and as the great Congress of Religions has recently shown. Let us fight bigotry, superstition and error, whether expressed in the Bible or out of it, but let us do it in such a manner as to make converts, not excite antagonism. If we claim more enlightenment than the church, let us also show it in a more liberal spirit and a more abounding charity, that shall recognize some good in all.

And besides love and sympathy for all mankind, may we also emulate the church in all its grand works of practical benevolence.

So shall we prove our faith by our works, and show to all the world that "Truth crushed to earth shall rise again."

The immortal years of God are hers; But error wouid writhes with pain And dies amid her worshippers."

IRA GALE TOMPKINS.

Chicago, Ill.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Forecasts' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents. Mystics, farmers, and thinking people generally should have it.

CHRISTMAS OFFERING.

CONTINUED FROM FIRST PAGE.

With life and mythical predominance: Since likewise for the stricken heart of love.

This visible nature and this common world Is all too narrow; yea, a deeper import lurks

In the legend told my infant years Than lies upon the truth we live to learn.

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And spirits; and delightedly believes Divinities, being himself divine."

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