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

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## KELLAR AND THE HINDOOS

Is It Superstition?—Spiritualism the Panacea.

From the head of the article—"Hindoo Science"—in The Progressive Thinker, No. 702, I inferred that some new and extraordinary revelation might be found in it. Especially as Kellar, the magician, was to testify. But I do not find anything that savors of the supernatural, upon which the magician gives testimony. The working of wonders before an audience may puzzle the people, and astonish the ignorant; but there is nothing in those feats of legerdemain that impresses intelligent people with awe; or implies any supernatural agency. Because a trick that has required long practice, and close study to master, is not understood at a glance is no strange. The things that are credited to spiritual agencies must occur under circumstances, and conditions that preclude the possibility of trick. The account of a man throwing a rope towards heaven, and climbing it until he disappears, may not be impossible as an illusion; but in this case Mr. Kellar does not testify. He does not claim to have witnessed it; nor does he vouch for its truth. But says he has "seen things just as marvelous." That may depend on the mind of the observer. If the thing really happens, it is doubtful if Mr. Kellar has witnessed anything "just as marvelous." But if it does not happen, and is only an optical delusion, the case is different.

Is there any way to settle that point? If these Hindoo miracles are submitted to the same ordeal that many of our mediums are, it would seem that the question of illusion could be determined. If it can be proven, beyond all question, that these spiritual adepts do climb the rope, or climb the wall, or perform a trick, but a manifestation of some power, or the action of some law, not understood by the observers; and possibly not by the performers. Mediums of extraordinary psychic powers often know more about the modus operandi of their manifestations, or the causes that produce them, than the investigators who observe them. Henry J. Newton that some of his most notable feats were not explainable by any knowledge in his possession. Most of his public performances were tricks that he had learned, and could explain, and teach them to others; but some things that he did were dependent upon some occult presence, for which he was not a medium, and he recognized it as such. Mr. Kellar may not know of this, and yet he recognizes, in this letter, that the priests have knowledge and are able to execute marvels, entirely out of his reach. He seems to take it for granted that this knowledge is purely physical, and of the earth earthy. But why this assumption? Do the priests say so? Do they not, rather, claim that it is spiritual? But because we recognize spiritual causes, and spiritual beings, acting a part in the affairs of this life, we are not therefore superstitious. The superstition belongs to those who regard spiritual men and women as supernatural, and spiritual causes as distinct from, and out of the order and relations of nature, and the laws of life in this world.

Mr. Kellar seems to regard the facts in Hindoo history, the transmission of knowledge through hundreds of miles without visible means, as something more wonderful than wireless telegraphy; but is it more wonderful than telegraphy? Is it more wonderful than any more than wireless telegraphy; and the latter is no more miraculous than telegraphy by wires. It is the same law and the same agent in each case. But what is telegraphy? Simply communication between one human intellect, and another, by means of a correspondence of motion transmitted through the ether; and if one of the persons so communicating be a resident in the Chicago, and the other residing in the Himalayas, amid the constellations of heaven, it is telegraphy just the same; and governed by the same law, acting through the same natural order, as the ordinary telegraph. When such telegraphic messages are transmitted between two persons in the flesh, who would think of calling it superstition to recognize the fact, and give it its proper place in the order of nature?

And when the message is from one of the dead, and bears the evidence of identity as distinctly as any other, is it superstition to recognize it? Rather the superstition is manifest when people ignore the natural explanation and insist on attributing the facts to causes not known to exist, and which, if they exist, are totally inadequate to explain them.

Speaking of the higher class of magicians in India—the religious devotees—Mr. Kellar says: "Of course, when their tricks are learned, it is found that the simplest scientific principles are beneath them all." Of course. But would he have us believe that these "scientific principles" are all limited to the ordinary phases of physical nature? Would he have us ignore the psychic life that underlies and actuates all of these "scientific principles" by which matter is directed in its wonderful manifestations of life, order, and intelligence?

Consciousness is a perpetual wonder. If there be miracles, then consciousness is one of the most marvelous of them all. By means of this presence, and all the associate agencies, as volition, choice and reason, we impel our bodies, direct the movements of matter, cause cities, steamboats, and railroads to be built, compel the electric life of nature to light our dwellings, propel our trolleys, carry our burdens, and pass our messages under the sea from continent to continent. But who can explain consciousness? Who can tell where it comes from or whither it goes? But consciousness is concerned in all telegraphy, wireless or otherwise; and if it is natural, then telegraphy is natural, and all communications between different spheres of consciousness is

## BAND OF HOPE.

A Plan for a Working Organization.

In support of E. K. Walbridge's suggestion for a Band of Hope that appeared in The Progressive Thinker, a few weeks ago, I submit the following plan of organization. Not the only plan—simply a plan.

Who feels the inspiration is ready for a start. Let the work assume the nature of a school of discipline, in which the first experimenter tries the plan on himself or herself first before trying it on others.

The work could be arranged with different grades or degrees. For the fulfillment of the first degree, require that seven weekly consecutive reports on an earnest effort to correct some personal shortcoming, be handed in.

After the first experimenter has written up, say, three weekly reports, let him make out an agreement something like the following and sign it:

Having satisfied myself by experiment that I desire to maintain the discipline of writing out reports on my good resolutions, I agree to deposit seven consecutive weekly reports before considering that I have fulfilled the first degree of this work. And if I fail to report for five consecutive weeks, it will signify that my name on the membership roll is to be cancelled.

When the seven weeks are fulfilled and the first experimenter considers the plan a good one for himself, see if he can find a few persons who might like to put themselves through the same course of discipline. From week to week let these few assemble to receive the reports, and to discuss their failures as well as those learned from their victories in self-control. From this small beginning in rightness persistence the effort could be broadened to include systematic good works, especially in the direction of discovering and providing for the need of the needy, and in imparting light and knowledge to those nearest us who are in the greatest darkness. This might be considered the second grade or degree of the work.

When the labor of systematic good works is well established, another step could be taken. Those who would be charitable if others looked at things from a different point of view than they themselves could assemble for the study of philosophy, history, science, spiritual gifts, and plans for a better civilization on earth. In these discussions it would be well to be humble in our opinions by realizing the possibility of error, and to be ready to eliminate personal discussions as far as practical by "avoiding the unimportant matter of who is right and who is wrong, and keeping to the important matter of what is right and what is wrong."

It might be wise to not associate with the work in its beginning more than these two doctrines: (1) that we should continually be trying to make better men and women of ourselves; (2) that we should make a systematic and persistent effort to extend the help that lies within our power unto our fellow-men. This will eliminate contention as to doctrines and give a basis broad enough for a world-wide religion, if needed.

Let whoever takes up the work maintain their highest aspiration, or pray to the Ideal Ever Present One for light and guidance that the work may grow spontaneously and not become perverted. B. W. MORRISON.

Oshkosh, Wis.

also natural; immortality is natural, and a rational understanding of Spiritualism is a panacea for superstition. Mr. Kellar says: "It only takes a very small thing sometimes to puzzle great minds; and whatever is the least bit mysterious, and baffles explanation will make men ascribe what they see to the supernatural because of their conceit in their own intelligence." "What they cannot explain, they say, must be due to unexplainable powers." Is this a just statement? That it is true of some minds may be admitted. But is it true of the majority of intelligent people today? Do we pretend to be able to explain all of the phenomena of nature which we witness daily? Do we then say these things "must be due to unexplainable powers"? Who that witnesses Mr. Kellar's tricks ever thinks that they are due to unexplainable powers?

Again he says: Anything that interferes for one instant with the natural law of gravitation would set things all agog with us." Of course, a natural law cannot be broken or suspended. But we are constantly interfering with gravitation. We resist, and counteract it in a variety of ways. We invent machinery to overcome it, and sometimes it is so completely defied as to make it seem as if the law itself were suspended. It has been shown on several occasions, that the weight of certain mediums can be changed without any visible cause, so as to affect the scales from 20 to 50 pounds, and apparently by the influence of some intelligent agent who knew what he was doing and how to do it. But the law of gravity was not changed only the conditions of its application.

Would Mr. Kellar dispute the veracity of Prof. Crooke's experiments? Would he call it superstition to attribute the phenomena of sudden increase, or decrease, of weight, to superphysical causes? If the Hindoo is so far in advance of Western science (?) is it not because they have studied and experimented in spiritual dynamics? LYMAN C. HOWE.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.—G. MacDonald.

It is an inevitable law that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—E. H. Chapin.

## WHAT WAS IT?

A True Narrative of a Strange Occurrence.

Every citizen of the state of Maine, who has been a continuous resident of that commonwealth for the past forty years, has not forgotten the heavy snows and extreme cold of the winter of 187—. The ground was covered with an average depth of the white crystals of more than three feet, and the immense drift that filled the roads made it seem as if a much greater burden of snow had covered the earth from view. Transportation was very difficult outside of the cities and larger towns, while in these centers traffic was seriously clogged. Between many of the smaller towns, teaming was often utterly impossible for days at a time, and the mails were taken to them by men on snow shoes. This depth of snow was not only unusual in Maine, but what was more inexplicable, it was accompanied by intense cold. The two conditions do not often go together, even in the state of Maine.

About the middle of December of the winter in question, a terrible snowstorm set in. The winds rose almost to a hurricane and the roads were soon so badly drifted as to render them impassable even for a horse and cutter. The storm was not only fierce but it was also very cold, and every man, woman and child who could do so, avoided venturing outside of the doors of their homes. Cider, apples and popcorn were indulged in by many families of farmers on that memorable night, and they enjoyed their comfort by the fire as only the sturdy children of the grand old "Pine Tree State" know how.

Between the towns of H— and C— lay ten miles of hills and valleys, over and through which wound a road that was hard to travel even at its best.

On this wild December night, it was blocked almost too completely to be noticed by the eye of a traveler even in daylight. Just about four o'clock in the afternoon, a traveler under force of circumstances beyond his control, was obliged to set out from H—. The storm rose higher and higher and the snow and cold increased in volume from the moment of his departure. He had a steady horse and small cutter, but his progress was exceedingly slow. After more than two hours struggle he found himself only four miles from H—. Here he was obliged to leave his horse to proceed on his way on snow shoes. The good farmer of whom he sought shelter for the night, protested against his attempting to proceed any further that night, stating that he risked his life by exposing himself in such a storm.

The traveler thanked his kind host, but said that he must reach C— that night, as it was almost a matter of life and death to him. The farmer said no more but urged his guest to see to it that his snow shoes were in good condition, as he had a hard road before him. The traveler set forth once more into the terrible storm. He buffeted the winds, and drifts, for about two miles, when he suddenly found himself in the midst of a large pine forest. The great trees towered into the sky on both sides of the road forming an excellent barrier for the storm, and gave the traveler a brief respite from his battle with the elements. He made his way through the forest without difficulty, despite the thick Egyptian darkness that encompassed him about almost as a pall.

As he emerged from the forest, the road turned sharply to the left, and the fierce gale struck him with redoubled fury. He made his way slowly forward when he saw, in the open space or field, at his left, apparently some rods from where he stood, two balls of bright fire leap into the air. He was amazed, and a strange feeling of uneasiness swept over him, almost chilling the marrow in his bones. He roused himself with an effort, and went forward as rapidly as the storm would permit. After going some eighty rods, he suddenly found himself before a large farm house, from the windows of which streamed the cheerful light of two or three lamps. It did not take him long to reach the door, and he was soon within the warm, hospitable kitchen. Here he told the story of the balls of fire to the farmer and his three stalwart sons. They resolved to act at once, so equipping themselves with snow shoes and two lanterns, they made their way, accompanied by the traveler, to the spot where he stood when he saw the balls shoot into the sky. He located the place as nearly as possible in the darkness, and the five men struck out into the field at right angles from the spot. Not more than sixty rods from the road they found the body of a man, almost covered with snow. They took him up quickly and bore him to the house. He was not dead, but was badly frost-bitten, and his recovery seemed a matter of doubt for some time.

Snow was applied to his frozen members, and he was vigorously chafed by the willing hands of his rescuers until he once more became conscious. He was tenderly cared for, and in the course of a few days was able to go on his way. As soon as he was able he told his new friends his story. He was forced to venture out in that awful storm on an errand of mercy. Before long he felt chilled through, and seemingly had no power to go on. He must have wandered into the field and sunk down in a stupor, for after the feeling of numbness had swept over him, he knew no more until he found himself in the farm house. When he fell into that deep sleep that meant death, his physical body, the traveler must have emerged from the woods and witnessed the phenomenon that saved the life of the helpless man.

In any event, if the traveler had not seen those balls of fire, no one would have known of the man's exposure to the storm, and rescue would have been impossible. The strange occurrence sent the farmer, his three sons and the traveler on a tour of investigation and a human life was saved. Long and earnestly did the six men talk, but this matter over, and they closed their

## GOOD WORK DONE.

MISSIONARY REPORT OF MR. AND MRS. E. W. SPRAGUE

Excellent Results Obtained.—The Work of Infamous Tricksters—Paying \$125 for Development—A Lady Tricked Out of \$125.

We are still alive and at work. Every day brings its full portion of duties. During the month of April we held thirty-one meetings, including one funeral, organized three new societies and re-organized two others. Sickless interest with our work the fore part of the month. Several towns were obliged to pass us by on account of it. We hope to visit them later.

At Bay City, Mich., the old society was dead, no meetings having been held for two or three years. The spiritualists were very glad of the opportunity to do something practical for the cause, and turned out to help us. We held three public meetings, one seance and one meeting for organizing the society in Bay City. We added a good number of new members to the old membership list, elected officers, adopted a new constitution and started them at work again under the old charter.

We visited Saginaw, Mich., where we organized a new society composed of good and loyal souls. They start out with fine prospects of success.

I would like to give details of our work in the towns that we visited, but it would require too much of the valuable space in your paper.

At Shepherd, Mich., we found the remnants of a small society. It was once active and did much good, but had nothing for two years of more. We held two meetings in the opera house and one for organization in a private parlor. A number of new names were added to their old list, they paid three years' back dues and were re-instated with the Michigan State Spiritualists Association.

At Ionia, Mich., we held two meetings. On account of the very rainy weather the attendance was small. A small society was organized which must grow in the future. The great work of the future is to be done. One of our engagements prevented and we hastened on to Plainwell, Mich., where we organized a good society. Many years ago Plainwell was a great Spiritualist center, but some of the workers moved away, others passed to the higher life and no meetings have been held until the present time for perhaps twenty years. The people of Plainwell are anxious to receive the truths that Spiritualism presents, and hereafter the opportunity will be open to them.

We closed our work for the month of April at the Chicago convention of the Illinois State Spiritualists Association, reports of which have been published in your paper.

Within the last week we have come in contact with two poor souls who have been fleeced by the infamous tricksters who pretend to be mediums. One of them was a fine young man who paid \$125 cash down for his development as a medium with gifts that would insure him five to twenty dollars per day, besides all the good he could do for the cause. Three days after the cash was paid over, the "developer" abandoned the innocent boy's hard earnings. The other was a poor innocent woman who was in deep trouble. The fair kneed man to relieve her and she paid him \$500. The lady explained to this "Great Medium on Earth" that she possessed only \$125, and could not pay the amount, much as she would like to do so. Then this "Wonderful Psychic" concluded to turn philanthropist and said, "Since it is you, I will let you pay the \$125 on the dresser there and I will magnetize it and you may come back to-morrow and see me. Think things will be all right by that time." The lady grasped the opportunity, laid her money on the dresser and went home. She is waiting for the "Professor" to magnetize the money and bring her out of her trouble. But this "Great Medium on Earth" is not "at home." His office is closed, and the poor woman is robbed in the name of Spiritualism.

Spiritualists, there is a great responsibility resting upon us. We must expose, denounce and wipe out the cursed tricksters and give the people the people to the meaning of Spiritualism, thus protecting the public and the beautiful philosophy from the blighting influence of these infamous rascals, and placing it on the high plane to which it belongs.

E. W. SPRAGUE, N. S. A. Missionary.

every conversation with the words, "Well, I don't know what it was—do you?" Reader, you now have the story and it is true in every particular. It is yours to reflect upon, and to tell the world "What Was It?"

EVANGEL. Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing.—Mrs. L. M. Child.

The misery of human life might be extinguished by mutual offices of compassion; benevolence and humanity.—Addison.

A lie must be thatched with another, or it will soon rain through.—Owen.

## VERSUCHSTHIERE.

Cold-blooded Medical Science Run Mad.

Versuchsthiere. That is a hard word for English-speaking people. When they understand the meaning of it, most people will think it harder still. It is a German word used by vivisectionists to designate hospital patients who are so unfortunate as to fall into their hands and are subjected to the heartless experimentation of vivisectionists. Versuchsthiere—"beasts for research," they are contemptuously called by the merciless experimenters.

In our country and in England the victims of the vivisectionists' cruelty are called "Clinical Material"—a softer expression to denote the same thing. "Versuchsthiere" and "Clinical Material" are synonymous.

Numbers of medical men advocate the sanction by law of human vivisection, and desire that criminals condemned to die shall be turned over into the hands of the vivisectionists for purposes of "research."

Were human vivisection sanctioned by law, it would quickly extend away beyond all limitations. No poor person, no helpless unfortunate, no friendless person would be safe from the greedy clutches of the vivisectionists. The number of criminals condemned to die would be insufficient to supply the demand for living human subjects for the vivisectionists' torturous experiments. The insatiable appetites of the vivisectionists would demand yet more "clinical material," and that hospital patients, lunatics, paupers, etc., be added to the list of the unfortunate.

Greed grows by what it feeds on, and vivisectioners are no exception to the rule. The penchant for cutting, tearing, roasting, boiling and all the kinds of cruel tortures that even fiendish malignity could devise and cannot surpass, increases by practice, until the hardened heart actually takes pleasure and finds actual enjoyment in the manifestations of pain exhibited by the helpless victims of torture, whether brute animal or human being.

The question forces itself upon us: Which is of the greatest consequence to the race, the cure of disease, the relief of pain, and the prolonging of life (for these are the vivisectionists' claimed reasons for their cruel work); or the cultivation of kindness, justice, mercy and humanity? Which will do most for the upbuilding of highest and noblest humanity? The answer is plain and positive, and condemns the methods advocated and practiced by vivisectionists. No claimed or actual benefits of a material nature can compensate for moral evil; and moral evil is involved in the pain and torture inflicted in the inhuman process of vivisection. There is no human being living, whether condemned criminal or graduated M. D., who would not with all his mental might object to undergo the tortures of vivisection.

I cannot, I think, end this article better than to append the following illustrative excerpt from the Agnostic Journal, of London, Eng. It comprises an article on Vivisection, by E. S. G. Mayo:

Vivisection. English people are loath to believe that vivisection as practiced in this country is barbarous—a sense of superiority over other nations causes them to dismiss the thought. As a matter of fact, however, vivisection is cruel wherever it is performed. Take the experiments practiced at the University College, London, as an example of what may be called legalized barbarity.

Dr. S. Smith, M. R. C. S., tells us of an experiment he witnessed in this place, performed by Professor Starling and Bayless, on October 19, 1900: "When I first saw the animal (a small dog) he was motionless under curare. A hole had been cut in the windpipe, and the bellows kept up artificial respiration. At each stroke of the bellows a little ether was pumped in with the air."

A much feebler blast than that used at Strasburg (which the Doctor on page 15 declares to have been insufficient to render the animal unconscious of pain). The nerves of the neck had been dissected out, and were stimulated from time to time. The kidney had been drawn out through a wound and enclosed in a box. A tracing recorded the blood pressure and the volume of the kidney. From time to time the bellows were stopped to show the effect on the blood pressure of the asphyxia thus induced." (Scientific Research, page 38.)

In 1895 Dr. G. W. Crile performed a series of experiments upon sixteen dogs, at the University College mentioned above, between April 25 and May 25 inclusive. Some of these experiments were performed under the influence of anaesthetics and others "under curare and morphine"—neither of which is an anaesthetic. Some of the operations, the doctor admits, were conducted "under incomplete anaesthesia," while others were performed upon animals from whom the "ether had been removed." The experiments included "crushing of paw with forceps"; "crushed foot extensively, just before curare was administered"; "the dog was in great shock when the canulae were inserted into the arteries." "The removal of the intestines caused.... the heart continued to beat for some time afterwards." "Opening the abdomen, without touching the intestines, and pouring cold water into the cavity." "Placing the hind feet in boiling water"; "crushing the testicles, right and left"; "boiling water poured on the intestines." Some of these experiments lasted from one to two hours. (See Surgical Shock, pp. 20 to 31.)

And what was the use of all the pain inflicted? Sir Frederick Treves, F. R. C. S., surgeon-in-ordinary to the King, when Prince of Wales, and surgeon to the London Hospital, says: "Many years ago I carried out on the continent surgical operations upon the intestines of dogs; but such are the differences between the human and canine bowel that when I came to operate upon man, I found I was much hampered by my new experience, that I had everything

## SPIRITUAL SCIENCE.

The Koons Seances of Fifty Years Ago.

Can't some of our well-developed mediums get in communication with the spirit of Jonathan Koons, that remarkable Spiritualist who resided in Athens county, Ohio, fifty years ago?

After considerable time and trouble, I succeeded in finding a brother of Mr. Koons, Mr. Jacob Koons, still living, and residing at Jacksonville, Ohio, who informed me that during the time of those remarkable seances of fifty years ago, when Spiritualism was in its infancy, he, Jacob, was a near neighbor of Jonathan, and frequently attended those seances. He further says that the log seance-room was built by direction of the spirits on a spot indicated by them on a high elevated ridge in Athens county, called Mt. Nebo, and in it was a table, and on this table was kept a peculiarly constructed instrument of copper and zinc, constructed by Jonathan under direction of the spirits; also was kept lying on the table a plentiful supply of papers and pencils, and when the room was vacated and the door locked the spirits would write over this paper, when raps on the table would indicate that the writing was finished, when they would go in and get the communications.

Jacob Koons says further that upon one occasion two Frenchmen came there from Orleans, no one knowing their names or whence they came, and upon being given the privilege of a seance the door was locked and the key handed to them to hold, and when completed they went in and found their names and residences written on the paper, which they acknowledged to be correct, and also found writings in French which no one but themselves could read, no one there understanding French.

Now there must have been something peculiar about the location of this seance-room upon this high elevated ridge, or these spirits would not have directed it to be placed there. It, the location, must have been underlaid with magnetic iron ore or some other mineral which assisted in furnishing artificial magnetism. The peculiarly constructed instrument of copper and zinc, made under directions of the spirits, must have been a peculiarly constructed dry galvanic battery of some kind, and assisted in furnishing artificial magnetism.

Now, what we want to know is the peculiar or magnetic formation of the ground underlying the seance-room; also the particulars of the peculiarly constructed instrument kept lying on the table, for the benefit of the spiritual cause; for whatever the peculiarity of the ground or mineral formation underlying the room may have been, there is, I have no doubt, many other similar locations in the country which we should have the advantage of, as well as of the instrument or battery on the table, for whatever has been made can be made again, and we should have the advantage of it. Now this being the case, can't some of our well-developed mediums get in communication with the spirit or control of Jonathan Koons, or some scientific men, such, for example, as Benj. Franklin, or Robert Hare, of Philadelphia, Va., and obtain from them all the information possible concerning these matters and have them published in The Progressive Thinker, so that they may be duplicated and that we may have the advantage of them for the benefit of the spiritual cause, for I do assure you that if we can obtain this valuable information it will be of great service to the cause by enabling hundreds—yes, thousands upon thousands of mediumistic persons if not others, in opening long intervals, their spirit friends who are unable to do so without it. J. I. HOLLINGSWORTH.

Winchester, Va.

to unlearn, and that my experiments had done little but unfit me to deal with the human intestines." (British Medical Journal, November, 1898).

Colonel Ingersoll, noble man that he was, said: "Vivisection is the inquisition, the hell of science. All the cruelty which the human—or rather inhuman—heart is capable of inflicting is in this world below. Below there is no spirit. This world lies like a coiled serpent at the bottom of the abyss.... It is not necessary for a man to be a specialist in order to have and express his opinion as to the right or wrong of vivisection. It is not necessary to be a scientist or a naturalist to detect cruelty, and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the ingenious, above all the victories won on fields of intellectual conflict, rise human sympathy, and a sense of justice.... It may be that the human race might be physically improved if all the sickly and deformed babies were killed, and if all the paupers, lards, thieves, villains and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women; but what would such beings be worth—men and women healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts? Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand. When the angel of pity is driven from the heart, when the fountain of tears is dry, the soul becomes a serpent crawling in the dust of a desert." (Chronicle of St. George, U. S. A., May, 1891.)

JAS. C. UNDERHILL, Hammond, Ind.

Half our knowledge we must snatch, not take.—Fope.

All power appears only in transition.—Novallas.

Beauty is no local deity, like the Greek and Roman gods, but omnipresent.—Bartol.

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom.—Chesterfield.

## OBSESSION.

A Way to Counteract and Overcome It.

There is no fact more clearly attested than obsession, or the control and influence of evil spirits upon mortals. Spirits of a low order and bad character get control of senseless people and lead them in the ways of wrongdoing and hinder them in right thought, effort and action. The origin and cause of obsession we are not now considering—it is the remedy we are after.

The question is asked: Why do not pure and wise spirits restrain the obsessing spirits? Because they cannot do it, any more than the good mortals on earth can prevent others from doing wrong. This law is the same in all worlds. It is true people are restrained from bad actions, to some extent, by force and prohibitive law, yet such measures are inadequate for the purpose.

I have been under obsession for a considerable part of my life—vexed; troubled; tormented; discouraged; injured; cursed; by evil-minded spirits, whose purpose seems to be to hinder, prevent, defeat the accomplishment of right purpose, the consummation of honest effort. I had been so often troubled and discouraged in this way that I often thought my life a failure and fate against me. There seemed to be a blight and curse resting on me, and I wished myself in oblivion.

L. W. Dexter told in The Progressive Thinker of a dreadful pain in his leg that annoyed him for years and how he got rid of it by vigorous cursing and damning. That beats Christian science and faith. The same remedy is good in obsession—good in my case, at least—a success, finally—more practical than prayers to Gods, Lords, Saviors.

Some folks would say that is rashness, blasphemy, sacrilege. Did I repent of blasphemy? No—for I got relief from annoyance and suffering—had nothing to repent of—felt no remorse nor compunction of conscience—feared no god, hell or devil. Moreover, I repudiate the blasphemy, sacrilege and anathema of superstition, which are simply scarecrows to threaten and frighten people.

Obsession has much to do with crime. Obsession is a word of tremendous import, in which millions of weak, helpless mortals are made to suffer immensely until they gain the power and victory over this dreadful foe. A person who can, but will not, make use of his mind to get relief from suffering, can blame himself or herself, in some degree. Persons who know themselves to be obsessed should occasionally retire to a private place, alone, and talk to spirits (one or more) as you would talk to a person standing there before you. Speak the truth. Treat them kindly and fairly. Advise, reprove, admonish them. Show them the harm they do you and themselves. Request them to depart from you and seek more honorable employment. Give this plan a fair and patient trial.

There is no unlearning, try a more rigorous method. Give them some plain talk, scold, command, denounce, rebuke them, for this they deserve. Call them by hard names that fit them neatly. This method of treatment will do them good and may cure the malady. When all other methods fail, try the cursing, damning process. Resist and fight the devilish spirits; consider them as hostile enemies, which they are. These degenerate parasites and tormentors prey upon their victims, to whom they make no return. With seared conscience, perversity, moral obliquity these obsessing spirits are what they have made themselves in character; and they go on in their wicked pursuits, regardless of the harm they do to mortals. Give them doses of malediction at long intervals. Spirits who damn themselves by evil designs and vicious pursuits may be called damned fools or rascals by their victims. Spirits who curse mortals should be cursed in return, when other measures fail. It is bad policy to "bless them that curse you."

There is no good reason why we should always be the slaves and tools of bad spirits. To break the bonds of obsession (which can be done) is to release a mortal from bondage and start a spirit on the highway of progression, and both will be thankful for it.

Some folks say it is all right for ecclesiastics to hurl anathemas and maledictions against the people, but all wrong for people to hurl them back. "What dapes ye mortals be." Many are horrified at the idea of blasphemy or profanity. They think it is all right for their God to curse and damn people who do not please him, but all wrong for anybody to curse God. Of the two the last is far more harmless, because all gods are figures of imagination or myths; whereas the mortal or individual is a fact, a reality that can be cursed and damned.

If it is right for gods or devils or demons to curse and damn mortals, then it is all right for mortals to curse gods, devils, demons. If there is any profanity about the process, either way they are equally profane. If there is any wrath, revenge or damnation, it should be settled upon those who teach superstitious doctrines to hold people in fear and bondage. These false doctrines are a curse to the world.

There is no sin in profaning the name of an imaginary deity, but it is a most damnable thing for religious leaders to hold their ignorant dupes in awe, dread and fear in the name of religion. These knaves and hypocrites teaching the most absurd, unprovable doctrines, based on fable and fiction, imposing on the ignorance and credulity of mankind to further their professional and creedal interests, is an infamous wrong, a monstrous imposition on mankind that should be held up to scorn.

A. H. NICHOLAS, Summerland, Cal.

That which history can best give is the enthusiasm which it raises in our hearts.—Goethe.

Life, like the water of the seas, freshens only when it ascends towards heaven.—Richter.



# Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Veil.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

(Continued from last week.)

Mrs. Wise was the first to break the silence by exclaiming: "Oh, Almighty King! Lord of Hosts! Thou art taking of the things that are invisible and showing them unto babes and sucklings; of a truth heaven has been opened to us."

"Wife," said the rector, "has a new star dawned on your mental horizon? Remember that this is forbidden fruit, eat not lest you die."

"Oh, husband, has God forbidden knowledge to His children?" said Mrs. Wise, with much feeling.

"Forbidden knowledge! Foolish, nonsense, absurd!" said the rector.

"Rector Wise," said my father, "what does this mean? Is my darling deluded?"

"No, no; it only means a child's wish, nonsense; you have been keeping that child so secluded that her mind has dwelt on such trifling things; let other children and older people be her companions and this foolishness will soon be gone."

"I do not agree with you, husband," said Mrs. Wise. "No, I do feel that this is a vision, or a communion with the dear departed ones; yes, yes, it must be, for God does not mock our heart's yearning for the dead."

"Stop," said the rector; "what communion hath light with darkness? There is the scripture for you, wife."

"The communion of the holy spirit be with you all," said Mrs. Wise; "and that is scripture, too. Yes, husband, if the scriptures prove anything, they prove communion with the dear departed; dead, the book abounds in just such comforting messages as we so much need; here is one: 'And I will meet thee, and commune with thee.'"

"Oh that was for the people of that day, who had not the knowledge we have," said the rector, with a loud voice and a commanding air.

"For that day, indeed! Are not our hearts as human today as then?" asked Mrs. Wise. "Yes, I yearn to know something of Claudy and Sady. Oh, my mother's heart reaches out to God in prayer, and now I feel that there is a door opened in heaven for me; yes, I do; and I feel, too, that Zurilda Wellington looks through that darling's eyes at me; yes, her pure spirit is hovering around us."

"Be quiet," said the rector to Mrs. Wise. "You are hysterical; compose yourself; you are enunciating heterodoxy, not scriptural doctrines of the established church."

"No," said Mrs. Wise, "but it is the essence of God's truth, is of the spirit, and from the spirit of Jesus, the Christ. Did not Jesus, when a child like Zurilda, speak to the confusion of the older ones? Yes, truly, husband, you are teaching a doctrine of heterodoxy; it is a profession, or an occupation, that is paid for by the parish members, and it is your duty to preach theology to them; as for me, I have long felt an aching void in my heart, and a desire to commune with my loved ones, and I feel that it is God's spirit that prompts me."

"Rector Wise," said my father, "my child is very dear to me, and she must be trained in the common knowledge. Let your instructions be of the highest order, and when my friend, Bishop Sutherland comes, I wish him to administer the rite of confirmation to her, as he is well skilled in ritualism," added my father.

ity, as the wise one has said; no, for this child has put away childish things," said Mrs. Wise.

"Wisdom, indeed!" said the rector, "for that child of ten years to say to me that her angel mother had taught her."

"From the mouths of babes and sucklings shall wisdom flow," and that is scripture, too," said Mrs. Wise.

"Zurilda Wellington, take our church formula, and study it through, so that you can answer me any and all the questions I may put in you when I return home. I am called out of the city for a few days," said the rector, as he dismissed me.

"And the child grew and waxed strong," said Mrs. Wise, throwing her arms around me. Tell me, dear, of those angel visitants, as we ride this afternoon. Come now, Albert awaits us."

When we were seated in the carriage my mother said in her usual way of communion with me, "Tell the dear ones that you have the Bible in your heart; and that its pages are food, when we, who come from the world of spirits, take of the things of God and show them in their spiritual essence to those that are in the flesh."

"Oh," said Mrs. Wise, "great is the mystery of godliness," said my mother. "God does not move in a mysterious way His will to make known to man; all is by law. The secrets of the past life before you like an open book, and he that hath an ear to hear the voice of the spirits, can read God's written law. Is it mystery that a mother can lead her child in paths of truth, and peace, and unfold her infant mind to her spiritual things; that she may take of the things of God, and show them unto those whose spiritual light has been darkened by theology?"

"But," said Mrs. Wise, "I, as a mortal, cannot understand this."

"No," said my mother, "for the material law overshadowed the spiritual. There are some who are endowed with spiritual nature, that reflects and shows spiritual imagery, as the prophets and the apostles of the Bible did; and that stream is flowing earthward now, as when Jesus dwelt with man. Can you tell why one star differs from another, or how the flowers emit their fragrance? The ancient Chaldeans worshipped the sun, as the emblem of a superior power, to destroy or restore; and men who hold the most of pride, my father bowed and smiled at this remark touched his vanity. "A type of pure spirituality, the contrast between the material and the spiritual is well marked," added the bishop.

"I will rely on your judgment," said my father.

"Has she received the rite of confirmation?" asked my father.

"No," said my father, "I am depending on you for that, as your superior judgment in spiritual things will enable you to judge better for her, at this tender age."

Louis arose to his feet with an air of dignity and authority and said: "Just the line that you and I pursued, Mr. Wellington, and I think that you have been lax in your duty to her. Danger signs ahead. There are conditions which must be complied with, and she is young, if you wish to mold a perfect character. Ah! there are undue influences exerted over the young to induce them to elude church and parental authority, and if you have a distinct purpose in regard to her, why have you delayed this important rite?"

His seeming animated desire for my well-being forced my father to express himself more explicitly, than he would have done, and he said: "I hope, too, God knows that it has been my pride and a joy, too, to train her in God's law."

"Has Rector Wise neglected his spiritual duty to the young of his parish?" asked the bishop.

"No," said my father, "he had commenced a course of instruction but was called out of the city."

has authority to command; and my opinions, too, must be respected by my household."

CHAPTER III.

Bishop Sutherland and His Son, Louis.

When my father returned home he found the Bishop and his son had arrived and were awaiting him. The meeting between such old friends was joyous and unrestrained.

Mr. Wellington, allow me to present my son, Louis, to you," said the Bishop.

Louis arose and stood with hat in hand, and clerical dignity mantling him, as my father extended a hand of welcome. Cold and contracted in his nature, without apparent feeling, he answered my father's address, with coldness and unconcern; this faded nature cast a gloom over my father, as well as myself. Metal covered him throughout; steel to steel were the weapons that stood out from his countenance. He had evidently armed himself to do battle for somebody's God—his own perhaps; or the gods of the Amorites, or the Hittites; surely not the Rector, infinite Spirit of the universe.

"To me, Daniel, the Rector, seemed to him in the vivid colors that a demoted mind might portray. Looking at him, he seemed like one of John's seven last plagues. This man, who proclaimed himself a servant of the most high God, manifested not one attribute of Him who came to bear witness of that light that was the true light, that guided good men. Clothed with the authority of God, he could bind, and loose, and you told his vials of wrath upon whom he pleased. 'Here is wisdom. Let him that hath an ear to hear, understand,' said Elton to me, and he added: 'Go and ye shall find an ass tied; but here we find an ass loosed. Who is worthy to open the book and to loose the seals thereof?' The foregoing will but briefly outline this bishop in my mind."

Mark the perfect man, and behold the upright, for the end of that man is peace," wrote the psalmist.

"Measure for measure is man's rule," said my mother softly, bending over me; "he is weighed in his own balance, and found wanting."

The bishop said to my father: "I am truly glad to see you, also that fine picture that you have, pointing to me; and men who hold the most of pride, my father bowed and smiled at this remark touched his vanity. "A type of pure spirituality, the contrast between the material and the spiritual is well marked," added the bishop.

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## BITTER SWEETS.

The Experiences of an Itinerant's Life.

Home again! I arrived at my destination May 6, after a pleasant five months' tour, filling engagements for Spiritual Societies. My first stop was at LaCrosse, Wis., speaking for the Spiritual Church, and the studies of the good people there have only been as to the dear friends at Englewood, Chicago, and Rochester, Indiana.

At all these places I found our people among the best of citizens.

There are many "bitter sweet" things that come into the life of the circulating minister. When one just begins to be acquainted, and sweet ties of sympathy are formed, they are forced to say "good-bye!" and usually one finds an engagement of a month or two, as the case may be, all too short to prove one's ability. But right here I wish to say I am much in favor of the circulating pulpit, carried on as the Wisconsin State Board are agitating for the coming season; for the minister and his family, in a district of, say four of the small towns, where they haven't financial strength enough for them to afford to keep up meetings for the year; then the minister could pass around this circuit, stopping a week in each place, a month, and that would give these hungry souls the benefit, and I could warrant a moderate living, the minister and wife, and make more pleasant than being compelled to be away from home for months. I for one hope that this order of things can be established in every state; it will be a grand way to promote the cause.

But this life at best seems to be but a journey of meeting and parting. Sad, indeed, we see all around us, with these rare events, I would to say to be much more skeptical in Spiritualism than I am.

During the last fifteen years I have been working out a system of mental self-healing. I continued to make additional discoveries till the present year. I have done some incidental miracles in this line, but cannot say that I have accomplished all I am capable of. I am passing down the western slope of time, it seems probable that I had better give my discoveries to the world, leaving to some brighter mind the task of adding something to them.

My results—which have been placed in writing—are in two parts, Hygienic and Mental, and would make only a good-sized pamphlet. The publication of this work will place my name on the roll of honor, but this is little to me now. It will mark a new era in healing. I owe my fellow-men a debt, and if I publish this dissertation the obligation will be thereby canceled.

The practice of this self-healing method will involve no expense. I have nothing to sell. Hoping that prosperity will increase in the publishing house of The Progressive Thinker, I close.

J. M. HOLLADAY.  
Council Bluffs, Iowa.

Though we struggle on in silence  
With our duties as they come,  
In our hopes and aspirations,  
With our ration but a crumb,  
And the struggle seems a torture  
In this grand old universe,  
Life is never so embittered  
But it might have been much worse.

Though we seem enslaved in labor  
While around folks prosper well,  
Though we feel oppressed and weary  
Of this winding, grinding spell,  
Though we may pass days in hunger  
And a mighty empty purse,  
We meet others who remind us  
That it might have been much worse.

When we meet the blind or crippled,  
Or the helpless invalid,  
Or a victim of drink-demons,  
Who of thirst is never rid,  
Though we mourn an absent loved one  
And our whole life seems inverse,  
We must know from observation  
That it might have been much worse.

Though the clouds that hover o'er us  
Make our life one awful gloom,  
And the path that lies before us  
Is with rocks strewn to the tomb;  
Though all aspirations fall us  
And our plans the fates reverse,  
That small voice deep down within us  
Says: "It might have been much worse."

DR. T. WILKINS.

Do You Know What It Means  
to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and the system is seared everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, and the local action adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

## BETTER THINGS.

A System of Mental Self-Healing.

The person who desires not to think or to inquire in the direction of Nature's amazing secrets is not entitled to any improvement, an individual loses interest in himself, and it is probable that he can be saved only by a cyclone.

Spiritualism is fairly before the thinking and scientific representatives of the civilized world at last, and receiving tremendous consideration. Its importance seen. As a proposition it is known and discussed everywhere in the realm of civilization, yet as an experimental truth it is known only to mediums and the mediumistically inclined. Whether one person can receive a knowledge of spirit presence from another individual in the form, I doubt; and as two-thirds of mankind have little thought about fire, meat and clothes, the difficulties of establishing the truth of spirit presence are apparent.

The theory of Spiritualism is extensively established, but this must finally fall. A theorist becomes a final skeptic. Every person who is interested only a little should inquire more closely into this problem and its conditions.

I doubt whether a bald-headed person can receive proofs of spirit presence, unless the brain is both well developed and in healthy tone; its photographic sensitiveness is a dormant power for efficient action. I see persons around me, in this city, who are dead at the top, where mortal individuality should put forth its magnetic flower, especially during sleep.

I am occasionally able during the night to commune somewhat with the realm of the unconscious realm. With these rare events, I would to say to be much more skeptical in Spiritualism than I am.

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SATURDAY, MAY 23, 1905.

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## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

## ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.  
 MARY T. LONGLEY,  
 N. S. A. Secretary,  
 600 Pennsylvania Avenue S. E., Wash- ington, D. C.

## Adam's Fall a Boon.

Professor Geo. A. Coe of the department of mental philosophy and psychology in Northwestern university, startled some of the students of that institution by declaring in a lecture that the fall of Adam was a benefit to the human race, says the Chronicle.

"According to the biblical story," declared the professor, "the curse of labor was the punishment inflicted on Adam by Providence for tasting the forbidden fruit. Were it not for this blessing that has befallen humanity, it lies at the base of progress and is an essential of civilization. For the reason that the sin of Adam introduced the necessity of toil it has proved itself one of the greatest blessings of humanity."

"We are told that Adam was in an innocent condition before the fall. I believe it is better to fight evil and overcome it than to continue to live in a state of unthinking innocence. A victory over evil strengthens the moral nature and develops moral fiber. In that the fall of Adam destroyed the child-like innocence in which he lived before tasting the forbidden fruit and in that it has imposed upon man the necessity of overcoming evil it has proved a great blessing to humanity."

"Of course the story of Adam is mythical, but still it is true. It is allegorical, but it is true in the sense that the parables of Christ are true."

This view, while it contains vastly more of common sense, is far removed from the stereotyped pattern of orthodox theology and biblical interpretation.

But if Professor Coe's declarations shook the orthodox mind, what must be the nervous attack resulting from the views of Allan Hoben, a doctor of philosophy from the University of Chicago Divinity School, now a pastor at Wau-pun, Wis.? According to Dr. Hoben, the current interpretation of the "virgin birth" of Jesus should be revised in the light of men's present knowledge of the sequences of nature and historical interpretation.

In a book entitled "The Virgin Birth," one of the historical and linguistic studies in the Decennial publication series just issued from the University of Chicago Press, as stated by the Chicago Record-Herald.

Dr. Hoben states a number of most absurd and ridiculous beliefs held by the church fathers—some of them not fit to be mentioned to refined ears, nor admissible to be printed in a secular paper of today, as too coarse and jarring to ordinary sensibilities; besides being utterly unscientific and contrary to nature. He then says:

"If the method and culture out of which the accepted interpretation sprang have not been improved upon, if the allegorical method still suffices, . . . then the understanding and doctrinal import which the fathers attached to the virgin birth need no revision."

Dr. Hoben says that in a time when it was believed "human procreation was in itself evil" the early fathers' interpretation of the virgin birth, and the only interpretation which has been given, was invented by the orthodox world coming to, when its eminent professors and doctors of philosophy arrive at such conclusions and openly publish them to the world?

## Quite Correct for Once.

As stated in the daily papers, Rev. W. A. Bartlett, of the First Congregational church said in a sermon, Miracles are necessary to Christianity.

Right you are, Doctor; for once we thoroughly agree with you. To substantiate the dogmas of orthodox miracles are necessary—genuine ones, and a good many of them.

As reason and common sense fail to support your doctrines, nothing short of miracles will answer the purpose. The weak part of the plan, however, is to substantiate the miracles. That would require yet more miracles. And that, again, makes a hard row for orthodox Christianity to hoe.

## SOME "SACRED" CURIOSITIES.

Real Interesting Data Regarding Ancient Bibles That Bore Exceedingly Queer Names.

A writer in a religious weekly calls attention to the fact that there were two printed editions of the bible which were errors of the printer and he says it is remarkable that no other important errors have occurred in printing the book. Doubtless, great care has been taken in the past, as is taken to-day in printing the scriptures, for reasons which are obvious, but the mistakes have not by any means been so few as the writer referred to supposes. To give only a few instances:

In 1551 was printed the "Bug Bible," so called from the rendering of Psalm 91:5, "Afrail of Bugs by Night." Our present version reads, "Terror by Night."

"The Brooches Bible," was so called from the rendering of Genesis 3:7, "They sewed fig tree leaves together and made themselves breeches." This translation of the bible, which was the result of the labors of English exiles at Geneva, was the English family bible during the reign of Queen Elizabeth until supplanted by the authorized version of King James the First.

"The Ho Bible" took its name from a blunder in the translation of Ruth, 3:15. "He measured five measures of barley, and laid it on her and he went into the city." This should have read, she, Ruth, went into the city.

The "Wooden Leg Bible" is a name which originated in a biblical illustration of the parable of the sower in which a wooden-legged Satan was pictured in the very face of Jesus, sowing tares.

The "Place-Maker's Bible" was so named from a printed error in Matthew 5:9, "Blessed are the place-makers (peace-makers) for they shall be called the children of God."

The "Treacle Bible" took its name from a rendering of Jer-

emiah, 8:22, "Is there no treacle (instead of balm) in Gilead?"

The "Rosh Bible" was named from the same text, but translated "rosin" in the Douay version.

The "Wicked Bible" derived the name from the fact that the negative was left out of the seventh commandment, making it read, "Thou shalt commit adultery." This was in 1632 and the printer was fined three hundred pounds.

The "Unrighteous Bible" took its name from a printer's error, "Know ye not that the unrighteous shall enter the kingdom of God." I. Cor. 6:9.

The "Vinegar Bible" was so called because the heading of Luke 20, was given as "The parable of the Vinegar" (instead of the Vineyard).

In the "Printer's Bible" David is made to complain pathetically that the "printers (princes) have persecuted him without cause."

The "Murderer's Bible" was so called from an error in the 16th verse of the epistle of Jude, "murderers" being used instead of "murmurers."

The "Bar to Bar Bible" was so named from the misprint, "Who hath ears to ear let him ear." Matthew 13:43.

The "Standing Fishes Bible" derived the name from the error, "And it shall come to pass that the fishes will stand upon it," instead of fishers. Ezekiel 47:10.

A number of other printed bibles were named from the errors which they contained and some of them were suppressed, and for issuing one of which (the sixth edition of the Dutch Bible in 1542,) the printer was beheaded.

A printed bible in Paris in 1556, a Swedish bible in 1622, a German bible in 1666, and a French bible in 1617, are among the "suppressed bibles."

B. F. UNDERWOOD.

## An Incident in the Life of Father Chiniquy.

Father Chiniquy, for fifty years an eminent priest in Canada and northern Illinois, was summoned before his bishop in 1855 to answer to the charge of distributing bibles and testaments among his flock of Canadian, Belgian and French immigrants. The priest confessed that the charge was true. "And instead of blushing at such unpriestly conduct, you seem to be proud of it," said the angry bishop.

"I do not understand, my lord," said Chiniquy, "why a priest should blush for distributing the word of God among his people."

"This is sheer protestantism," said the bishop.

"My dear bishop," replied the priest, "if I give the bible to a people and invite them to read and meditate on it is protestantism, then our holy pope, Pius VI, (1775-1799), was a good protestant, for in his letter to Martini, which is probably in the first pages of the beautiful bible I see on your lordship's table, he not only permits such a mass of blasphemous and untrue statements, but invites the people to read it."

With an air of supercilious contempt the bishop replied, "Your answer shows your complete ignorance on the subject. If you were a little better informed you would know that the translation by Martini, which the pope advised the Italian people to read, formed a work of twenty-three big volumes in folio, which of course nobody except very rich and idle people could read. Not one in ten thousand Italians has the means of purchasing such a voluminous work; not one in fifty thousand has the time to peruse such a mass of endless commentaries. The pope would never have given advice to read the bible, such as the one you distribute so imprudently."

"My lord," said Chiniquy, "do you positively tell me that the pope ever gave permission to read Martini's translation because he knew the people could never get it on account of its enormous size and price? And do you assure me that he would never give such advice had the same people been able to purchase and read that holy work?"

"Yes, sir. It is what I mean," answered the bishop, "for I know positively that this is the fact."

"If hope your lordship is mistaken," said Chiniquy, "for if you are correct, the stern principles of logic would force me to think and say that the pope and all his followers were deceivers, and that the encyclical was a fraud, for we catholic priests make use of it all over the world, and reprint it at the head of our own bibles to make the people, both protestants and catholics, believe that we approve of their reading their own version of that holy book."

"Now, I said," said the angry bishop, "the truth of what I have been told, that you are a disguised protestant. Since the very day you were ordained a priest, the bible is the bible is your motto. For you the bible is everything and the holy church with her popes and bishops nothing. What an insolent, what a blasphemous word I have just heard from you! You dare to call the encyclical letter of one of our most holy popes a fraud!"

Father Chiniquy tried to explain, but his bishop silenced him, saying, "If our holy church has in an unfortunate day, appointed you one of her priests in my diocese, it was to preach her doctrines, and not to distribute the bible. If you forget that I will make you remember it."

This account is copied from Chiniquy's "Fifty Years in the Church of Rome," 35th edition, pages 614-616. The result of the struggle between the priest and the bishop was that Bishop O'Regan was transferred by the pope from Chicago to a diocese called Dira that has been extinct more than 1,200 years. The transfer, however, was for forbidding the priest to distribute bibles, but for general recalcitancy. But the bishop consoled himself by taking away with him hundreds of thousands of dollars, with which he established a bank in Ireland, where he died in 1896. Chiniquy remained faithful to his church three years longer, when he was constrained to leave it and become a protestant.

## Religious Education.

The Chicago Tribune editorially says: "This age is not exactly anti-religious. Certainly, however, it is not excessively given over to the contemplation of religious, spiritual, supernatural things. Of course there may be a religion of material things. This has been asserted. If there is such a religion ours is the age to discover it. The history of the world might be diligently and vainly searched for an age which spent a larger proportion of its time on material things. To us most things that are not material are purely immaterial. We do not give ourselves up, as the orientals do, to the medievalists did, to years of agonized search for the mystic that binds matter and spirit. We see matter before us and we devote ourselves to it greedily. We don't see spirit and we haven't much time for it. How often does the average Chicago

business man allow his business and social interests to be interrupted by any speculations as to what final end, what ultimate meaning, all his activity will have? We live fast, we live intensely, we have our eyes fixed on the thing just before our nose, and we let the spiritual perspective take care of itself."

It is a fact that men rush to the brink of the grave in their mad strife for wealth, in their great ambition for power, in their longing to be the richest man on the earth, without any special thought of a future state in which their ill-gained millions may be a millstone about their neck in the sea of eternity.

Mayhaps as a slight diversion they attend church on Sunday, put a dollar in the contribution box and get a new hold upon their conscience for the morrow, but that is about the average spiritual observation of the business man of today.

The world is too busy to go after the possessions beyond the grave, too eager to gain possession of the earth to observe the cloud of spirits that hover around, hence religion is poorly patronized.

## Lincoln and the Proclamation of Emancipation.

The veteran Robert Cooper, of England, in a recent number of "Two Worlds," gives some interesting testimony corroborative of the claim always maintained by Spiritualists. He was the guest of Col. Case, of Philadelphia, a man of influence and of sterling integrity.

In the words of Mr. Cooper, he said that he was waiting on a well-known medium, who asked him to deliver a message he had received to President Lincoln, which he agreed to do, and he was surprised at the ready admittance he obtained, which was explained by the President saying, "I thought it was Mr. Chase (one of his ministers). Well, now you are here let's hear what you have got to say." The message was then delivered. What it was I did not understand, but expect it was urging him to visit a medium in Washington, named Youngs, for he very soon did so.

Mrs. Youngs was a remarkable physical medium, as I had frequently evidenced. With her resided a girl of 15, named Nettie Maynard, who was a trance medium, and who gave messages to the President. Mrs. Young gave him manifestations that greatly astonished him, and he became greatly interested and was a frequent visitor. Mrs. Youngs' favorite method of exhibiting her psychic powers was with a horizontal piano which would lift up and beat time when she played, and President Lincoln would lie at length on the piano and "get the spirits to rock him."

He has seen the instrument, weighing 8 cwt., rise from the floor at the word of command, the medium simply holding her hand a foot above it. It would rise and beat time when it played, the medium touching me with a finger on my head.

Thus matters went on for some time, the subject of emancipation being the burden of the communications given through the young trance medium, and at length the President was urged to issue an edict, which was done, the words of which came from the same source. This is how the emancipation of three millions slaves was brought about. The medium was a girl named Nettie Colburn, who has published a book entitled "Was Lincoln a Spiritualist?"

## A Card From the N. S. A.

To the Editor:—In my former letter giving directions for reaching the Brooklyn (N. Y.) cemetery in which repose the remains of the Fox sisters, the word "Tremont" station should read, "Terminal" station.

A word to the sympathetic public concerning the N. S. A. Mediums' Relief Fund; it seems to me that in spite of all we have said in regard to this fund that those who desire to see needy mediums cared for, do not realize that every penny sent to us for that fund is used for relieving the needs of destitute aged or needy sick mediums. Contributions to this fund are amazingly small, only one dollar in April, and that from a soldier in the Philippines, who regularly contributes.

MARY T. LONGLEY, Sec'y.

600 Pennsylvania Avenue S. E., Wash- ington, D. C.

## LIFE.

Life! I know not what thou art, But know that thou and I must part; And when, or how, or where we meet I own to me's a secret yet.

Life! we've been long together Through pleasant and through stormy weather;

'Tis hard to part when friends are dear—

Perhaps 'twill cost a sigh, a tear; Then steal away, give little warning, Choose thine own time; Say not "Good night," but in some brighter clime Bid me "Good morning."

—Mrs. A. L. Barbauld.

## The God-in-the-Constitution Party.

From the quietude that has prevailed, it has been inferred that the International Reform Bureau, which some time ago exhibited so much activity, had ceased its aggressive work. It appears from a recent address of its superintendent, Rev. Dr. Crafts, that it is succeeding in its project, and was never more active. This Rev. Crafts was the prime mover and has devoted all his energies in building up this society. It may be well to state that the object of the movement is to make "the law of Christ, the law of social and national life," and for forcing God and Christ into the Constitution, make this country acknowledge Christianity as the supreme power in the land, and the bible the foundation of all legislation.

In a recent sermon Rev. Crafts unmasked the policy of his society, and showed it to be one of the most dangerous foes to American liberty. The strong feeling of indignation expressed by the majority of people at the high-handed measures of the society in its attack on the Constitution, warned the leaders that success could not be achieved by open warfare. They adopted what politicians call "a still hunt," and have so successfully covered up their movements that they have been lost sight of by those who have not kept them in close observation.

They have ostensibly devoted themselves to temperance, joined hands with Comstock in his "impurity" work, gambling, and Sabbath-breaking. The real object is to make the stringent Sabbath laws an opening wedge for the recognition of a state religion. The other issues are carried as a blind and for popular effect.

In his sermon, Rev. Crafts says: "There are four ways in which we carry on our work; by instigating proper legislation, by maintaining an extensive correspondence, by lecturing and by disseminating our literature."

Here is shown the cloven foot, the effective work of one of the most unscrupulous lobbies ever maintained in Washington, and this given "moral support" by the senators and representatives being constantly receiving a correspondence worked up by the society.

"Instigating proper legislation" is a pretty form of expression, and covers the infamy of the business. Do the people demand stringent Sunday laws? Do they demand "God-in-the-Constitution," or the re-enactment of the Blue Laws? Until this fellow Crafts starts his society, by which he is supported, no one ever made complaint, except the ministers, who wanted every place of attraction forbidden, that people might be compelled to attend their sermons. What has the society done? Crafts tells us:

"We have been able already to do a great deal in the way of legislation. In the past year we carried four acts of national legislation. We have done much to establish the law of Christ in Washington, we have closed the St. Louis fair on Sunday, and, above all, we have secured, through international co-operation with our own congress, the proposed of the natives in Africa and the Pacific Islands."

These are victories that may well be boasted of, and are all gained through the efforts of a lobby maintained for the purpose of corrupting legislation. The corrupting power has only just been organized. The hint of political manipulators has been acted on, that it is easier to bribe legislators than the people who elect them. The people who believe in freedom are not represented at Washington. The infamous lobby has its own way, and the intolerance of the laws it will force through is measured only by its judgment of the patience of the people.

Not only of the National Capital, but at those of the individual states, lobbies are maintained, and one by one the states are enacting laws, ostensibly to protect the Sabbath, but really steps to religious legislation. In some states, notably in the great state of Ohio, the Sunday laws are excessively severe, and are in the country so impractical that they are not regarded. In cities and towns, the Craft Society has the control directly under its eye and enforces observance.

Crafts in his sermon, attributes the decay of Babylon, France and Spain are because they desecrate the Sabbath. Rome, Greece, Assyria and all ancient nations perished because they had no Sabbath.

"France drinks more and worse liquor than any other nation." Why? Because she does not keep the Sabbath! Those who together, says Crafts: "Impurity, Intemperance and Sabbath breaking." Hence make a "closed Sabbath," and Intemperance and the social vice will disappear! The puerile conclusion that it is because the Sabbath is kept that Germany, England and the United States are rapidly leading the world, is as illogical as most of the ministerial conclusions. The German people do not keep the Sabbath with puritanic strictness. The method of keeping it is different. Says Crafts: "Spain is dying of the bull-fight Sabbath." A reasoning man would say that it is because Spain loves the cruelty of the bull-fight, and not because she does not observe the Sabbath; because she is ruled by the priest instead of reason and intelligence, she remains narcotized by her religious training.

And this is just what Crafts and his ilk would enforce on the American people. He would have the government a theocracy, the priest supreme! Spain is not an object lesson of non-observance of the Sabbath, but of priestly rule. This sermon of Crafts, leader in the movement, reveals a yawning abyss, wherein it is proposed to bury free thought, free speech and the liberty of this nation.

## NEW YORK SPIRITUALISTS.

The sixth annual convention of the New York State Association of Spiritualists will be held in Syracuse, Friday, Saturday and Sunday, May 29, 30 and 31, 1905 at Empire Hotel, North Salina and West Genesee streets. Convention headquarters, Empire Hotel.

The following speakers and mediums will be present: Harrison D. Barrett, Boston, Mass.; Harvey W. Richardson, East Aurora, N. Y.; Mrs. Carrie E. S. Tying, Westfield, N. Y.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Charles S. Hulbert, Buffalo, N. Y.; Lizzie B. Brewster and a number of others.

Miss Victoria C. Moore, Dryden, N. Y., the talented elocutionist, will favor us with elocutionary readings. All are earnestly and cordially invited to be present.

HERBERT L. WHITNEY, Sec'y., 65 Howard Avenue, Brooklyn, N. Y. HARVEY W. RICHARDSON, Pres., 100 Broadway, New York, N. Y.

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at this office.

## THE RESURRECTION.

As It Is Represented According to Church Lights and as Spiritualism Teaches It.

The Rev. Dr. Hamlin, of Washington, D. C., took occasion of Easter time to preach a sermon in which he brought forward all the arguments that can be applied outside of Spiritualism to prove immortality and that there would be a final resurrection of the body.

He applies science, "the very science that is popularly supposed to have rendered resurrection incredible, may furnish at least some hints of its credibility."

"For example, death is not only that one event which terminates earthly life and which must be quickly followed by burial or some other disposition of the lifeless flesh. Death is forever taking place within us. The fire that we call life is all the while consuming our tissues. As often as we eat we cast fuel on that fire. Every moment it is reducing some atoms to ashes, which must be constantly eliminated, or the fire will be choked and go out in final death."

"So persistent and effective is this insensible process that our bodies to-day contain no particle of the matter that constituted them ten, twenty, or thirty years ago. The man of seventy has again and again changed his garment of flesh. That he has done it so very gradually as to be unconscious of the process does not in the least impair the fact or its significance."

"By and by, however, the ashes smother the fire; the flesh all dies at once, and its final combustion begins, which means its total disappearance. What of the body now? The vehicle of identity? The seat of personality, in which has dwelt the recognizable, unmistakable spirit that is the real man? The body has vanished with the disappearance of the flesh. But is it destroyed? Having persisted for seventy years through continuous gradual decay, has it been obliterated by the accumulated death that we call sudden?"

It is not reasonable to believe that it is so. The body, as we know it, stands all favor, it will reappear. Not indeed in form the same, since the flesh which it once wore and used has gone irretrievably; but in fact the same, since still the vehicle of the same immortal personality, as recognizable because as individual as ever."

Here he compares conditions that are utterly unlike. There is no similarity between the constant changes in the physical body, and those which take place at death. The first are the activities of life, the latter of dissolution of the whole structure. And because in the first instance there is constant resurrection of a new body, there cannot be said to be renewal in any manner by the complete dissolution at death.

His account of scientific (?) argument is from the time-old illustration of the seed placed in the earth:

"Here is the kernel to be placed in the soil. All that is visible of it soon disappears. It is chemically disintegrated and distributed. It is consumed and its ashes form new chemical combinations. But within this flesh of the wheat kernel was an indestructible body. No microscope could see it. No test-tube could disclose it. But it possessed the marvelous power not only of persisting, but of gathering from soil and atmosphere and rain and sun all that is needed to perpetuate itself in other kernels, no one of which could ever be mistaken for oats or corn or barley, but is incontestably wheat. This is literal and exact resurrection of the body and is going on in millions of instances and phases throughout nature in these vernal days. Stand beside the

newly-sown field. Not a sign of life appears. All is brown and dry and silent. Were we not so familiar with it this field would not seem as hopeless of resurrection as yonder cemetery. But the energy that last year made the wheat now lying apparently inert beneath this soil has persisted throughout the violence of reaping, threshing, winnowing, as it did throughout the struggles of growth. It has survived the dormant winter. Within a few days it will begin to disclose its power. Within a few weeks the resurrection of its body will be gloriously complete. Because we have never seen this wonder in the cemetery; because this winter is longer, and its springtime has not yet come, are we forbidden to believe that it will ever come?"

The seed does not die. If it should, there would be no growing plant. Although it is a striking illustration, it is untruthful and misleading. Paul who used it, was mistaken. How it is possible for a man of intelligence to be led so far astray by his religious training as to say of the sown seed, "This is literal and exact resurrection of the body," belongs to the mysteries of religion. In the "brown field" he says, before the germination of the seed, the prospect is as hopeless as "of resurrection in yonder cemetery." In the brown field is planted the seeds of wheat or corn, each with a vital germ, to start the processes for the formation of a new being. The seed is constantly adding its body is buried, and perhaps now there is not a trace in the soil remaining. The component particles have mingled with the elemental tide of the world. How vain then, to suppose that because a seed germinates, the immortal spirit at some indefinite time will come up from the spot from which every vestige of the body has disappeared!

This effort, one of the best the churches can produce in its argument for immortality, shows in what a narrow basis the church structure rests. There is no demonstrative evidence outside of and beyond spiritual manifestations. With this illogical and lame defense of the dogma, Dr. Hamlin concludes that while the New Testament does not affirm the resurrection of the flesh, science is constantly adding its evidence confirming the resurrection of the body, through which the spirit will manifest its individuality. The Bible, then, does not teach the resurrection of the body, but science confirms the belief. We ask where in all the pages of science can we find confirmation of this assertion! Science has only one testimony and that of absolute dissolution of the body, and to the impossibility of these component atoms ever being brought again together.

Immortality and the resurrection as taught by Spiritualism, are demonstrated by facts and have a science particularly their own. The spirit is resurrected out of the physical body at death, into immortal life. The body is not like a seed which by the decay of the germ, but is a worn garment cast aside, and to suppose the spirit can only become individualized, by return to its fleshy body, is like asserting a man can only retain selfhood, by putting on the garments he cast aside yesterday. The garment of flesh, is constantly renewed, patched and mended during life, at last to become worn for repair, and then thrown aside.

HUDSON TUTTLE.

Editor-at-Large, N. S. A.

## G. W. LEADBEATER.

Intensely Interesting and Valuable.

We have on file four very valuable and interesting lectures by the English psychic, G. W. LEADBEATER, which we will publish at intervals during the summer:

1. Magic, White and Black.
2. The Use and Abuse of Psychic Powers.
3. The Ancient Mysteries.
4. Vegetarianism and Occultism.

## SEERS OF THE AGES

Or Spiritualism Past and Present.

This book, by DR. J. M. PEEBLES, will be our LEADING PREMIUM for the coming year. It is a most excellent work. It is neatly and substantially bound in cloth, and printed in beautiful clear type. Former price \$1.25. Present price, 25 cents, postage prepaid. Every subscriber should have it. Read carefully our PREMIUM LIST. Search

this country and Europe and you can not find another SUCH BARGAIN as we offer. Ten exceptionally valuable books SENT OUT for \$3.10, postage prepaid (which amounts to \$1) leaving this office \$2.10—A PRICE NEVER BEFORE EQUALLED. The Progressive Thinker is the only Spiritualist paper that has instituted the DIVINE PLAN.

## Did the Lord or a Spirit Induce the Dream?

It appears from a communication from Anderson, Ind., to the Chicago Chronicle, that, as a result of a dream she had recently, Mrs. Bettie Buchanan, wife of W. K. Buchanan, of that city, may receive at least \$5,000 for an invention.

She has invented a grave shield, with monuments or head and foot stones attached, and has received a patent. Mr. Buchanan is employed in a factory and his three sons are also in a manufacturing concern. Mrs. Buchanan is a member of the Central Christian church and is much devoted to it. She has unbounded faith in prayers and Mrs. Buchanan feels that the LORD SPOKE TO HER IN A DREAM, giving her the idea of the invention.

"I have always had a desire to invent something and have always been interested in many patents," said Mrs. Buchanan, "and I had asked the Lord to help me to satisfy my mind on inventions of some idea as to what to do. And the answer came in my dream. I dreamed of a cousin who died in Kentucky nearly fourteen years ago, and I thought I met her in a cemetery and she asked me to walk around with her. We came to a grave with a shield of some kind over it and monuments or stones fastened at each end. And I thought it was so pretty—the nicest thing of the kind that I ever saw. I remember that I walked up to the grave or shield and looked at it closely, and what impressed me so is that I even noticed just how the shield was placed and how the monument or stones were fastened at each end."



## The Facts and Their Explanation.

exercise to account for the likeness of a person the medium never saw or heard of. The Spiritualist believes that this phenomenon is what it purports to be, the work of a spirit artist who draws for you the portrait of a spirit friend who is present.

**"Actina," a Wonderful Discovery Which  
Cures Diseased Eyes, No Matter Whether  
Chronic or Acute, Without Cut-  
ting or Drugging.**

There is no need for cutting, dragging or probing the eye for any form of disease, for the new system of treating affections of the eye has been discovered where all tortuous and barbarous methods are obsolescent. There is no risk of perforating, as thousands of people have been cured of blindness, falling eyes, night, catarrhs, granulations, and all other affections of the eye through this grand discovery, where eminent oculists termed the cases incurable.

Here are the names and addresses of a few of the best oculists who have been cured by the new system:

Read, 560 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Pettington, Mass. Elder, Kansas City, Mo., catarrhs cured. W. W. Lauber, Alamo, Ill., astigmatism cured. W. W. Lauber, Alamo, Ill., astigmatism cured. W. W. Lauber, Alamo, Ill., astigmatism prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Allen, Hamilton, Kentucky, Mo., N. Y., neuralgia of eyes cured.

Hundreds of others who have been cured by the new system, "Actina" is purely a home treatment and self-administered by the patient, and is never on trial, post paid. If you will send your name and address to the New York and London Electric Assn., Dept. T, 29 Walnut St., Kansas City, Mo., you will receive a copy of the new system of book, Prof. Wilson's Treatise on the Eye and its Diseases in General.

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Fuel Oil Stove for cook-  
ing and heating. New,  
Wonderful Invention.  
Enormous demand. Ev-  
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Generates the new fuel gas from kerosene oil. A spec-  
tacular new method of producing fuel gas. Cheapest, safest fuel  
yet. No dirt, no mess, no high coal bills. All sizes. Prices \$3  
Up. Write for special offer, new plan. Catalogue Free.  
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**704**

The above is the number of the present issue of *The Progressive Thinker* as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of *Progressive Thinkers* issued up to date. Keep watch of the number at the top of your wrapper.

In Current Spiritualistic and Occult News

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

Of the World's Progress in Thought. By M. C. Hull. An excellent work by this veteran writer and thinker. Price, 10 cents.

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**Elevating, Fascinating, Instructive Throughout.**

This work by Carrie M. S. Twiss is exceptionally interesting. She says: "These characters which I have brought out the highest and lowest of different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price \$1.00.

Translated by T. B. Saunders. Cloth, 75 cents.  
 "Schopenhauer is one of the few philosophers  
 who have been understood by the unlearned  
 commentary. All his theories claim to  
 down direct from facts, to be suggested by  
 soration, and to interpret the world as it  
 and whatever view he takes, he is constant  
 his appeal to the experience of  
 this characteristic style will be difficult  
 freshness and vigor which would be difficult  
 match in the philosophic writing  
 try, and impossible in that of Germany  
 Translator.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. 1725 cents

By A. Leah Underhill, of the Fox Family.

Interesting and valuable as a history of the be-  
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 Publishers' price, \$1.50. We will send the book p  
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By means of natural selection, or the preservation of the favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the greatest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of many reviews, pamphlets and separate books than of other volume of the age. Most of the great scientists of the age fully support his position. The thought in this book has become a part of the common inheritance of the race. For sale at this office. Price 75

**New White Cross Literature.** By Augustus Fletcher, M. D. In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism from a spiritualistic standpoint. The errors of the powers of a trained thinker, both in matters of thought and in literary style, and of badly thought expression. The subjects are well handled with conciseness and yet in clearness. It will prove a rich addition to Spiritualist's library, and a most excellent text for any one seeking information concerning Spiritualism and its teachings. Price \$1.50.

Dr. Raymond M. F. Deaton, A. B., M. A., Ph.D., and Elizabeth M. F. Deaton, A. B., M. A., Ph.D., are as fascinating as a work of fiction. The reader will be amazed to see the curious facts here combined in support of this power of human mind, which will resolve a thousand doubts and difficulties, and throw light on all subjects now clouded by time. Price, \$1.50. In three volumes, cloth bound, \$1.50 each. Postage, 10c per copy.

**WOMAN:** A Lecture Delivered to Ladies Only. By Mrs. Dr. H. B. Deaton. The present status of woman, her physical, mental, moral, and social condition. The divine ideal, marriage, etc. Price, 10c.

Lectures by the Swami Vivekananda, on Raja Yoga as Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged. 16mo. Cloth, \$1.50. Raja Yoga is an ancient system of Indian Philosophy, and of the four chief methods that the Vedanta Philosophers offered to obtain freedom and perfection. Swami Vivekananda became a familiar figure in the West, after his address at the World's Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their applications. The book is

### SPIRIT PAINTING.

Still another phase similar to this is spirit painting. You go to the Bangs Sisters in Chicago, taking with you a canvas ready stretched upon a frame. The canvas is placed upon a table before a window. The sisters stand one at each side with their hands upon it, supporting it in an upright position, while you sit down in front and never once move your eyes

**SPIRIT PHOTOGRAPHY.**

from the canvas. No paints whatever are furnished. No human hand touches the canvas. But as you watch the colors begin to appear upon it. Soon the outline of a face is discernible. It takes form and expression before your eyes and soon you recognize the face of your long-lost father, brother, wife or child. When completed it is an excellent likeness of your friend, with which you are not only satisfied but highly pleased.

How was it done? The Bangs Sisters never saw your friend. They never saw you until now, and may not even know your name. The explanations in this case are the same as in the other. If this be fraud, it is fraud that has never been exposed, and which could not be perpetrated without the help of telepathy or the ever-ready subliminal self.

**SPIRIT PHOTOGRAPHY.**

## SPIRIT PHOTOGRAPHY.

Of a wholly different nature is the phenomenon of spirit photography. You go to the store and purchase a box of photographer's plates, which you take to a man who claims to take spirit pictures. You go into the dark room with him and after making a private mark on one of these plates, you see him put it in the holder, or you may put it in the holder yourself. Now you go out and sit for your picture with this plate in the camera. When the plate is developed, there appears upon it, beside your own face, those of three or four others—dim, shadowy faces, yet recognized by you as those of deceased friends and relatives, with, perhaps, one exception. You examine the plate and find your private mark still there.

How was it done? Fraud is out of the question. The photographer never saw your spirit friends. The subliminal self is out of the question. Even that tricky creature cannot be supposed to perform such tricks as these. What does the skeptic say now? "Oh," he says, "your mind was so intent upon the faces of these spirit friends, you concentrated your thought so strongly upon them that you actually formed a likeness of them there in the atmosphere around your head. Your thought produced a substance which took on the features of these persons, and which was photographed by the camera."

One is here reminded of the old saying concerning those who strain at a gnat and swallow a camel. Though in this case it is not a single camel that is swallowed, but a whole caravan. Several difficulties present themselves which prevent the entire acceptance of this theory. You may not have been thinking of these friends at all, but of others whose pictures you desired more than these. Besides it would be extremely difficult to concentrate your thoughts upon three or four persons simultaneously, and in the second of time during which the exposure was made. Moreover, if these things are possible, why do they not happen with all photographers? Why is this phenomenon confined exclusively to those photographers who claim to take spirit pictures? And furthermore, if thought pictures can be thus produced upon the sensitive plate, why are other objects thus produced? How happens it that the human face divine is the only object that thus appears? And yet another difficulty arises. Besides the faces which you recognize there appears upon the plate the face of an Indian chief, feathered headdress and all—a face which you never thought of and never saw in your life, but which you are afterwards told is the face of your Indian guide. Fraud does not explain this. The antics of the subliminal self do not explain it. The projection of a thought force does not explain it. How then shall we account for these facts?

**AUTOMATIC WRITING.**

The Spiritualist believes that these spirit people were actually present and had their pictures taken. It is a well known fact that the camera will photograph objects invisible to human sight. For instance, stars are photographed so exceedingly remote that the astronomer with the aid of the most powerful telescope cannot discern them. The light emitted by them is so faint that it makes no impression whatever upon the eye, but it does make an impression upon the sensitive plate of the camera. In the same manner, says the Spiritualist, does the camera photograph the partially materialized form of your spirit friend. This is the only reasonable explanation which has thus far been given of this phenomenon.

### SLATE-WRITING.

**TRUMPET SPEAKING.**

Within recent years a new phase of mediumship has been developed, known as trumpet speaking. The instrument used is generally made of aluminum, and is very much like that used by deaf persons, the object being to concentrate and intensify sound vibrations. You place the trumpet to your ear, and soon you hear a voice speaking through it. The person speaking claims to be a spirit friend of yours and gives the names of other spirit friends who are present. Sometimes the voices are those of children. In one case that has been recorded the voice of a child, speaking to its father through the trumpet, told him in response to a question what the family at home—mother, brother and sister—in a distant town—were doing and had been doing during the day, a matter unknown to the father at the time, but afterward verified.

## TRUMPET SPEAKING

Now, what must be assumed in order to account for the facts on any other than the Spiritualistic theory? First, the medium must be a fraud. Second, she must possess an active subliminal self which goes out and collects the facts. And third, she must possess the power of ventriloquism in order to assume a childish voice which appears to come from the trumpet. Here, then, we have offered as an explanation, fraud plus the subliminal self plus ventriloquism!

**TRANCE.**

**TRANSE.**

Next comes the phenomenon of trance. Take the case of Mrs. Mosier, as related by Dr. Peebles. This lady is well known as a medium, and at the time of her prolonged trance had been in poor health for a number of years. When she went into this trance, three physicians pronounced her dead. A coffin was brought to the house, and preparations for the funeral began. When she afterward revived, she told how she had stood by her body and heard and seen all that was said and done, but had been unable to make her presence known. She related how she was afterward taken away into the beautiful spirit world, where she met and conversed with friends long dead; how she was told that she must return to earth, and how she hated the thought of going back into the old physical body. But when she did return, she found that the body had been made strong and well during her absence, and that this had been the purpose of her temporary withdrawal from it.

**TRANCE.**

SPRIT PICTURES.

Another phase of mediumship closely related to this is the drawing of spirit pictures. A great deal of this work has been done at Spring Hill, Kansas, through the mediumship of W. W. Aber. A wooden box is constructed, 14 by 18 inches, and 3 inches deep. Within the box is placed a blank sheet of paper the size of the box. Now the box is locked by some gentleman present, who places the key in his pocket. The medium and three other persons stand one at each corner of the box with their hands upon it, all in the full light of day. In five minutes, or perhaps in two, raps are heard signifying that the work is done. The box is unlocked, the paper taken out, and there upon it appears the face of some deceased person which is at once recognized by some member of the circle as that of a relative or friend. This has happened scores of times when there was positively no opportunity whatever for fraud. Supposing it to be fraud, the greatly overworked subliminal self must again be called into

The case of Mrs. Mosler is only one of many. If what she saw and heard in her trance was a dream, is it not strange that all who have had this experience, who have passed over to other bodies for the time being, return with the same stories? Have had the same dream or delusion concerning a beautiful spirit world and friends long dead? Such cases have puzzled the medical fraternity for years. They merely give a name, call them cases of "suspended animation," and confess that the cause is beyond their ken. Science has nothing

(Continued on seventh page.)



## ..GENERAL SURVEY..

## THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

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

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

G. W. Kates and wife will labor in Minnesota the most of May. They desire calls in North Dakota and Montana for June and part of July. Address them, 1728 Clinton avenue, Minneapolis, Minn.

Mrs. May Stump writes from Avon, Ill.: "We received the Outlook about a week ago; had it two or three days and it wouldn't budge! We heard of an acquaintance of ours who run one, but she had no idea she conversed with any one called it. Outlook. Sometimes it told the truth, but NOT always. She came one week ago last night. I said: 'Ask who is here?' It spelled out the name of a woman who died over two years ago. Well, we talked a long time, and after she had gone it went for me alone."

Mrs. G. H. Croun writes from 51 Olga street, Chicago: "Mrs. J. Lindsey, of Grand Rapids, Mich., is here with us for a while and would be pleased to meet all of her friends here, and will answer calls for spiritual work and lectures."

Mrs. Nora E. Hill informs us that she has closed her work in Chicago for the season, and is now open for engagements with camps and societies. She was obtained by I. S. A. when G. L. S. Jennifer was president.

Ida E. Erlborn writes from Denver, Colo.: "We have started an organization here called the Harmonical Spiritualist Association which meets every Sunday evening at MacCabe Hall, 1517 Lawrence street, with Mrs. E. F. J. Gullene as lecturer. She has been on the public rostrum for years, and is a most able speaker, who is teaching us the philosophy of Spiritualism in all its phases."

D. L. Haines writes from Franklin, Neb.: "The Franklin Spiritualists will hold their eighth annual camp-meeting commencing July 17 and closing August 2. The best of talent will be employed. The celebrated Reeves Orchestra, of Ashville, Kansas, will be in attendance during the entire camp. A good time is offered to all who may attend. G. W. Kates and wife have been secured for the last two Sundays, and other good speakers and mediums for the full term of the camp. For further particulars, address me."

E. M. Vail president of the camp at Marshalltown, Iowa, writes: "In the last edition of The Progressive Thinker I notice that you announce the camp-meeting of the Central Iowa Spiritualists' Association, which is held at Marshalltown, Iowa, as beginning on Aug. 23. It is not correct. The meeting begins Aug. 25 and closes Sept. 12. We expect to start out this year with more of a rush than usual, having secured the services of Rev. Moses Hull for the first two days. All of the speakers and test mediums have not yet been employed, but the program will undoubtedly be kept up to the very high standard it attained last year and improved if anything is possible. We would specially like to hear from phenomenal mediums of high class, who have either previously satisfied the people of this vicinity that they are genuine, or, if strangers, are willing to prove their work beyond any question of doubt. For the benefit of those who have never been present at our camp-meeting, I would say that the grounds are only three-quarters of a mile from the center of the city, and there is a population of about 14,000 to draw from, besides the campers and visitors from all over the city, and there is no doubt, if a physical medium does work that is first-class and all at starting, but that they will have all they can possibly do. Last year the attendance at the camp was curtailed greatly on account of the street being torn up for paving, but this year the street cars and asphalt pavement run right by the grounds. We would be pleased to hear from mediums of all phases, especially slate-writing, letter-writing, painting, trumpet, etc. Address E. M. Vail, president, Marshalltown, Iowa."

The Kansas City Star contains the following personal note from an author well known to the readers of The Progressive Thinker: "Prof. William Henry Burr, whom Igers called a great 'literary detective,' is a well-preserved old man of 84. As a pamphleteer he stands without a rival in this generation. He has been official reporter in the United States Senate, court reporter in New York, official reporter on the Congressional Globe, and a life-long advocate of the Baconian theory of Shakespeare's authorship. He has well nigh proved to the satisfaction of many hard thinkers that Thomas Paine was 'Junius,' that Lord Bacon was the Prince of Wales, being the son of Queen Elizabeth; that Governor De Witt Clinton committed suicide; that William Morgan was murdered by Masons; and that there are 144 self-contradictions in the Bible."

E. M. Vail, of Marshalltown, Iowa, president of the Spiritualist camp to be held there, desires the address of the medium, Edgar W. Emerson.

## UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Inter Ocean has the following: "The Lodzer Zeitung publishes an account of a strange case of hypnotism and crime which is occupying the attention of the police and of medical men of Russia. A young lady, belonging to the best class of society of Lodz married M. Wasilevsky of Warsaw, who was supposed to be a wealthy man living on a large private income. When they returned to Lodz after traveling a year, M. Wasilevsky's parents and friends were alarmed at the remarkable change in her appearance. She was pale and thin, and in a state of deep melancholy. This was the more surprising as she had been a girl of lively temperament, and during the journey with her husband had written most cheerful letters. Doctors were unable to account for M. Wasilevsky's strange condition, and as a last resort it was proposed, as hypnotism, M. Wasilevsky resisted the attempt to hypnotize her at first, but in time fell under the influence of the doctor, who obtained from her a remarkable story. From this it appears that her husband insured her life the day after their wedding, and had a clause inserted in the policy providing that in the case of her suicide he would receive the insurance money. Wasilevsky then proceeded to hypnotize his wife, and while she was in the trances to gradually influence her to commit suicide. The scheme had to be carried out slowly, as the policy did not come into force until a year after it was signed. Wasilevsky has escaped arrest by flight. Investigations showed that he was a penniless adventurer, and that he had evidently married with the deliberate intention of carrying out his plan of murder by hypnotism. M. Wasilevsky has fled a petition for divorce."

A Scott Bledsoe writes from Topeka, Kansas: "The State Spiritualist Association of Kansas will hold its annual meeting in Topeka, Kansas, June 6 to 8, 1924. Roy, R. Roy, of Chicago, Ill.; Judge H. H. Bonson, of Omaha, Neb.; Dr. Julian P. Johnson, of Wichita, Kans.; Mrs. Etta S. Bledsoe, of Topeka, Kans., and other prominent mediums will be present. All friends of the cause and investigators are kindly invited to attend these meetings. On Friday night, June 6, a reception will be given all delegates and visitors, at the home of the president, 1618 West Sixth street."

The Rockford Daily State says: "At the home of I. S. Gitchel, 313 East State street, on Monday evening, under the name of 'The Spiritual Science Society,' an organization was effected with about sixty members, with prospects of having at least one hundred members before closing the charter. The officers elected were: President, I. S. Gitchel; vice-president, S. C. McDougall; secretary, J. G. Peacock; treasurer, A. M. Pierce; trustees, Mrs. F. C. Cramer, J. A. Valentine, Mrs. H. H. Howe. A meeting will be held this evening at the Good Templar hall corner West State and Wisconsin streets, with Mrs. E. W. Sprague, the national missionaries, who are doing such aggressive work for the cause of Modern Spiritualism. The public is invited to this meeting. Instead of being imposed on by fakirs and irresponsible mediums, the public as well as the Spiritualists of Rockford have listened with interest to these people of national reputation. The best of talent will be employed. The celebrated Reeves Orchestra, of Ashville, Kansas, will be in attendance during the entire camp. A good time is offered to all who may attend. G. W. Kates and wife have been secured for the last two Sundays, and other good speakers and mediums for the full term of the camp. For further particulars, address me."

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Married, at the residence of the pastor, Mrs. Nora E. Hill, 750 West Lake street, on the fifth day of May, Mr. Joseph White to Miss May L. Nye, both of this city. Friends of the bride were present to witness the ceremony which was simple, but very impressive.

E. A. Doty writes from Albany, N. Y.: "Sunday, May 10, an ideal day; sunny skies, singing birds, opening buds, sweet-scented flowers, a pleasant hall, good music, an intelligent and thoroughly appreciative audience, and the Rev. Anna L. Gillespie, pastor of the People's Church of San Francisco, Cal., on the platform. These combined produced the harmonious conditions which enabled the inspiring intelligences to captivate and hold spellbound all who were within the sound of her voice. Her subject was 'Spiritualism, Its Relation to the Needs of Humanity.' The writer has been fortunate in having known Mrs. Gillespie, and of her wonderful mediumistic gifts in the years gone by, and is agreeably surprised to note the continued unfoldment which ranks her among the best workers on the Spiritualist platform. Mrs. Gillespie has consented to remain with us for another Sunday and will speak on the subject of 'Mediumship, Its Uses and Abuses.'"

C. H. Elterman writes: "The Spiritualist Church Students of Nature close their yearly services Sunday, May 31, until Sunday, September 6. We thank all the kind co-workers for their help. They have rendered the society; also the mediums, especially Mrs. Sigmund, with her guide, Rosebud, who has been with us several Sunday evenings and given good readings. Our society is growing. It is an auxiliary society of the N. S. A., by which we are blessed. We are also deeply indebted to our past president, Mrs. Schumacher, for her untiring devotion to our cause."

J. G. Burrows writes from Monrovia, California: "I read from week to week the profoundly interesting articles in The Progressive Thinker, also the well-merited rebukes for those Spiritualists who are either too indifferent to the success of the cause of Spiritualism or too penurious to subscribe for the paper. There is not an issue of The Progressive Thinker but contains a single article worth at least half the price of a year's subscription. The people here in Monrovia, the gem of the foothills of Southern California, and almost in sight of Los Angeles, a very Mecca of spiritual unfoldment, are too hidebound and even tolerant of a Spiritualist. The good old landlady of whom I rent rooms positively refused to allow me to hold a seance in the room for which I pay her my solid cash."

Dr. Juliet H. Severance has open dates for the camp meetings. She would also like to fill time with engagements to lecture for societies the coming season. She also officiates at funerals. Address, 578 East 60th street, Chicago.

Belle Thayer Campbell writes: "Mrs. Jennie E. Stanner returned last Wednesday, after an absence of seven weeks, to the little band of workers, the Spiritual Research Society, of which she was the founder, and has been the leader for a number of years. Those who were at the hall last Wednesday, I do not think will soon forget that afternoon. It seemed like a family reunion, as we welcomed our beloved leader home. I do not think there were many dry eyes when Mrs. Stanner took her place on the platform and told the experiences of the

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## TAKE NOTICE.

All books advertised in the column of The Progressive Thinker are for sale at this office. Bear this in mind.

E. R. Keech, president, and Mrs. Mary Roberts, secretary, write: "The Religio Philosophical Society of Rockford, Mich., have been remodeling their hall, and have changed it from a single floor to two floors; the upper room to be used for meetings; the lower one for dining-room, etc., is celled. We think we now have a very convenient building. We will hold our first quarterly meeting in the remodeled hall on Sunday, May 31, and will have with us as speaker that grand woman, Mrs. Abbie Sheets of Grand Lodge. We also expect Mr. D. A. Herrick, of Grand Rapids, and Mrs. D. A. Morrill, both fine speakers, and we hope to have a good test medium."

"Since I have seen the western parochial schools, I have come to the conclusion that in fifty years, if things go on as they have been going, the Catholic church will actually own the west." Such was the declaration of Archbishop Sugley before the children of St. Mary's Sodality at the Holy Name Parish School, Chicago. The occasion was a reception given to the Archbishop by members of the Sodality and the prelate was the only man in a gathering of 300 women. "Within twenty years this country is going to rule the world. Kings and emperors will pass away and the democracy of the United States will take their place. The west will dominate the country and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world, the Catholic church will rule the world. I'd like to see the politician who would try to rule against the church in Chicago. His reign would be short, indeed."

Correspondent writes: "G. W. Kates and wife were given a splendid reception upon their return to Minneapolis, Minn., on Friday evening, May 8. Mrs. J. S. Swanson, of Minneapolis, Mr. and Mrs. Kates during their stay in the Twin Cities, and opened their residence for a public welcome to their guests. The residence was elegantly decorated with plants and flowers. Mr. and Mrs. Kates are cordially remembered in Minnesota for good work done during two years of service in that state."

Mrs. Etta Foster writes from Escondido, Cal.: "I look for The Progressive Thinker every Saturday as I would look for a visit from a dear friend. After we get through in them I attribute it to Mrs. J. S. Swanson, of Minneapolis, Mr. and Mrs. Kates during their stay in the Twin Cities, and opened their residence for a public welcome to their guests. The residence was elegantly decorated with plants and flowers. Mr. and Mrs. Kates are cordially remembered in Minnesota for good work done during two years of service in that state."

Mrs. A. T. Matthews writes from Worcester, Mass.: "According to astrology, palmistry and phrenology, I have strong clairvoyant powers, which for several years I have been trying to cultivate, but with no outside help, or I might say, visible help. I have had one materialization, which commenced at the door and gradually built itself up until I recognized my father, who passed away when I was a child many years ago. I am fast learning to know what liberty means, and to follow the advice of my spirit guides, and to stand out in the fullness of self. I sometimes see forms, and have on one occasion seen names in what, to me, seem a strange way, flashing before my eyes like a chain of lightning, a letter appearing on each wave, until I saw the name in full, the lightning being intensely blue, and passing so swiftly I could not just read them."

Mrs. Frances Whelan writes from LaCrosse, Wis.: "When the W. S. convention was in session at LaCrosse, and people pleading what they could to help support the M. P. L. Sister Baker, of Portage, and myself pledged ourselves to hold two public meetings in Portage, the proceeds to be given to the M. P. L. May 3, we fulfilled our pledge, by holding said meetings, and also celebrated the first birthday of the Portage Spiritualist Society. Our meetings were well attended. I wish to say right here that a more honest, earnest worker than Sister Baker I have never met. We were aided a goodly sum by the M. P. L. after all expenses were paid, and long may it live."

Mrs. E. J. Brown writes: "The First Spiritual Society of Sterling, Kansas, is very much alive, and on the alert for all the good there is; we have interesting meetings on Sunday afternoons, and have fair developing work among our own people, yet reach for spiritual food outside of circle to scatter the seeds of truth which has been done by Mrs. Inez Wagner, trumpet medium, and Mrs. Bledsoe, inspirational speaker, of Topeka. Mrs. M. Theresa Allen, of Springfield, Mo., was with us ten days in February. We indeed had a feast from the highest power. April 3, Mrs. Bledsoe, of Topeka, was with us three days and gave three lectures which were fine."

J. M. Markley, of Elwood, Ind., says: "My friends, have you never read of the conversation of Moses and Elias with Jesus in the mountain? Have you never read where Peter was unchained and led out of the prison walls of Jerusalem by the angels, did you ever read where the cherry tree bent its form and its branches and bowed to the earth so as to swing its fruit in reach of the Virgin Mary? What has Spiritualism done? I will tell you what it has done for me. It tells me that every word of the New Testament is true; it warns me of the danger there is in living a sinful life and the place of punishment hereafter. Would it not be a great consolation to you as well as to me, to have your departed friends tell you they are happy, yes among all the angels? They have told me that, and they will tell you so if you will investigate. They have told me there is a heaven beyond this life where all the angels dwell. I have never found at any time where it weakens our religion at the least, but only confirms and makes our religion stronger. It teaches me that all religion is the way to glory it matters not what church you belong to and that all the churches should work in peace and harmony."

Prof. Ransby is now in New Philadelphia, Ohio.

Dr. Juliet H. Severance has open dates for the camp meetings. She would also like to fill time with engagements to lecture for societies the coming season. She also officiates at funerals. Address, 578 East 60th street, Chicago.

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Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

last seven weeks, watching week after week by the side of a beloved mother as she slowly drifted from this material life into the arms of the loved ones waiting to receive her. She stood aloof in this beautiful thought of Spiritualism, and at the last conducted part of the funeral service according to our beloved truth. While there at Jamestown, N. D., she held the first Spiritualist meeting ever held in that place. There will be given at the home of Mrs. Belle Campbell, 305 S. Leavitt street, on the evening of May 23, a supper and entertainment as a welcoming reception to Mrs. Stanner and for the purpose of advancing our work. Supper, twenty-five cents; served from half after six until eight o'clock."

Will Allen Franklin Brown, the Spiritualist lecturer, please send his address of Ezra A. Carpenter, of Wells-ville, Kansas?

A. D. Jacoby, of Elkhart, Ind., writes: "Mr. H. C. Sharer and Mrs. Dr. F. M. Wright were united in marriage at Elkhart, Ind., on May 17, and will reside at Elkhart, Ind., where she will enter in the spiritual work. She has some good speakers or helpers that control her, and we think she will develop to be a great worker in the cause of Spiritualism. We are having some very good circles at our home and we cannot get along without your valuable paper."

Louis H. Freedman, M. D., writes from San Francisco, Cal.: "We are in San Francisco and will remain here until the end of June, then we will return east to some camp work for the summer. Our address is 508 Eddy street, San Francisco, until July 1. I will give some public demonstrations of healing while here, and Mrs. Freedman will give public platform tests. Let me also state that Mrs. Freedman and myself are open for engagements. I lecture on Spiritualism and give public demonstration of healing of a character that is seldom duplicated. Freedman gives platform tests. She can demonstrate the continuity of a life beyond. We also furnish our own music. My wife plays the piano and I sing, and those who have met us know that our music is an attraction. I can be written to by societies from Illinois, Wisconsin and Indiana. We are particularly adapted to advance the growth and standard of Spiritualism."

## AN IMPORTANT QUESTION.

Where Was Providence When These Events Occurred?

I venture to make a few comments upon two articles in the New York Journal that came under my notice the other day, thinking that, perhaps, some of the guides to the great white room might be able to give us some definite information in regard to the whereabouts of the kind Providence that provides for his flock.

"Death Her Reward for Act of Mercy," is the headline of one, in which a Miss McKinney, of Portland, Oregon, was burned to death while making a poultice for a sick friend. While Miss McKinney was preparing the poultice, which contained among the other ingredients, lard and turpentine, by some way it caught fire, and at once set her negligee in a blaze. The young lady rushed past her brother-in-law, out of the door into the hall, screaming and crying with pain, and threw herself into a washstand in a little closet.

Mrs. Wright, the landlady, at the risk of setting her own dress on fire tried to put out the flames which now enveloped the already dying young woman.

She failed in this and then procured a blanket and wrapped the woman while her brother-in-law threw a bucket of water upon her. A doctor was summoned who said she was past all human aid, and death ended her agony later in the morning.

When the blanket was removed all the skin came with it. Miss McKinney was known all over for her beauty and kindness to all. Surely, this is worse than—or at least equal to—any orthodox hell that was ever invented.

WHERE WAS THE KIND, LOVING, OMNIPOTENT FATHER OF ALL?

This is only one of the thousands of such stories that are so-called. Was she her own free moral agent in this, or was she ordained to thus suffer here, and perhaps suffer in eternity in another place as bad, if not worse, than this, by one just Jehovah?

"For maybe she had no chance to repent."

Who counts the hairs of your head, and the sparrows that fall? Perhaps he was eking out his vengeance on this beautiful, kind and lovable young lady for some trifling thing her great-grandparents, or perhaps "And the sins of the fathers shall be visited upon the children."

The heading of the other article reads as follows: "Baby Passes Safely Through Dust Sweeper." We find one Thomas McQueen, whose months were twelve, fell from his cab and was caught by the broom that was revolving rapidly, which filled his eyes, ears, mouth and nose with filthy dirt from the street, turned him over several times and set him down rather hard, with apparently no scratches. This, the writer says, was the act of Kind Providence, which watches over children, who kept him safe through it all.

The process business sounds very nicely when put by itself, but when you place it side by side with the above, and thousands just like it, it sinks into insignificance, and is only fit for orthodox ministers to tell their flocks, to explain to them the loving mercy God in his infinite goodness extends to all, but will never do for those who have put off their old swaddling clothes of ignorance and superstition. If God does one, he does all, and is little short of a monster whose cruelties transcend that of his Satan. McQueen's thousand times again I say, where was "or is" the kind Providence? Let some one of the kind answer if they can.

PROF. J. W. HUDLOW, Washington, D. C.



## LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1923 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programmes and other information address Flora Hardin, secretary, Anderson, Ind.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Snowflake Camp, Mich. The fourth annual camp-meeting opens at Snowflake, Mich., Aug. 1, and closes August 23. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69.

Ottawa Camp, Kansas. This camp opens July 30, and closes August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

The Waukesha Camp, Wis. This camp opens July 17 and closes August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans. This camp opens July 30 and continues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, secretary, Carbondale, Kansas.

Woneoc, Wis. The Woneoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars, Miss Gertrude Spooner, Secretary, Woneoc, Wis.

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 17 and closing July 19. For full particulars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, Iowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshalltown, Iowa.

Franklin, Neb. This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Grand Lodge, Mich. This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Lodge, Mich.

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Hastlet Park, Mich. This camp commences July 25 and ends September 1.

Delphos, Kans. The First Society of State Spiritualists and Liberals will hold their twenty-fifth annual camp-meeting, commencing August 9 and closing August 26.

Mowerland Park, Mass. Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio. Camp opens Aug 17 and closes Sept. 7, 1923.

Mantua, Ohio. Camp session opens July 28 and closes September 2.

Cannadaga, N. Y. This favorite place of resort will open its yearly session July 11 and close August 24.

Vicksburg, Mich. The camp-meeting will be held at Vicksburg, commencing August 2 and closing August 25.

Etna, Wash. The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d.

Onset, Mass. Opens July 13 and closes August 31.

Forest Home, Mich. This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 23, at Unity Camp, Saugus Center, Mass.

Lake Pleasant, Mass. The New England Spiritualists Camp-meeting Association will open July 28, and continue thirty days, including five Sundays.

Niantic, Conn. The Niantic Camp, located at a delightful place, Niantic, Conn., commences June 24, and continues until Sept. 9.

Los Angeles, Cal. The Southern California Spiritualist Camp-meeting Association, of Los Angeles, Cal., will open August 17, and close September 14.

Summerland, Cal. The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1923.

Sunapee Lake, N. H. Sunapee Lake camp-meeting opens August 3 and closes August 31.

Briggs Park, Mich. Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3.

Freeville, N. Y. Regular camp opens July 26 and closes August 12.

Summerland Beach, Ohio. Woolley's Summerland Beach Camp Association opens August 10, and closes September 1.

A Few Words About the Devil, And Other Essays. By Charles Bradlaugh. With the story of his life as told by himself, and the history of his parliamentary struggle. With portrait. Paper, 60c.

The Spiritualist Wealth. A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Fourteen songs, as arranged for use by their power or influence, peace or pain, success or failure. From Title-page.

What All the World's a-Seeking. Each is building his world from within; thought is the builder; for thoughts are power, subtle, vital, irresistible, omnipotent—according to use; they bring power or impotence, peace or pain, success or failure. From Title-page.

In Tune with the Infinite. By Ralph Waldo Trine. Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened intelligence, to be able to condition your life in exact accord with what you would have it. From Title-page.



QUESTIONS  
AND  
ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE

**Geo. L. Nixon:** Q. What of the Hermetic philosophy—its truths, value, aims and tendencies?

**A.** The Egyptian god, Thoth, was supposed to be the originator of the cover of everything as Hermes Trismegistus, or the threefold Hermes. Every book on science or religion known to the Egyptians was supposed by them to be written by him, and of these 36,000 were said to exist. A few of these Egyptian and mystical writings are still extant, but they have been declared forgeries. A great mass of writings have come from Greece and Rome, claiming Hermes Trismegistus as their author. Here and there the old Egyptian wisdom may be preserved, but as a whole they are even bad specimens of the later languages, and without a doubt were written at a comparative late period. The imperfection of the style has been used as an argument in favor of their being translations from the Egyptians, and it is probable that the older Egyptian writings formed the foundation of many of these attempts at wisdom.

These writings treat of astrology, God, etc. Emphasizing that peculiarity of the human mind of taking up the problems of existence of which it has the least comprehension and which of themselves are impossible to solve without exceeding knowledge.

During the middle ages many books were written by the alchemists and Rosicrucians, professing to have been composed by Hermes. It was an age of forgery, and great and well-known names were attached to worthless verbiage. Altogether these writings are worthless rubbish. They are speculations of men who are in absolute ignorance of the subjects they discuss.

Occasionally there has been an effort made by a few to revive these pitiable efforts to solve the problems of existence without knowledge. The ordinary school-boy of to-day has more knowledge of causes than Hermes the thrice great, and all those who followed after him.

There never was a more deluded and deluded class of men than the alchemists and astrologers of the middle ages. Their stock in trade was falsehood and misrepresentation, and they were not content with basing their metal into gold, and for concocting the elixir of life, and by their empirical knowledge of chemistry, made the stolid peasants stare with open-mouthed wonder, and give them credit of being in league with the devil. Every fragment of their writings bears on its face the falsehood that it was written by some one who claims to be an Egyptian god.

That there is any knowledge contained in any of these books not contained in modern books is a mistake, and aside from their showing the erratic course of the mind when not restrained by facts, they are valueless.

**Thinker:** Q. Is there a Swedenborgian school in the West?

**A.** The Urbana University is a Swedenborgian school. Located at Urbana, Ohio. It held its first commencement in 1864. It was chartered in 1864. According to its report for 1903, it has for its object "the education of youth in all the branches of scientific and academic instruction, in the light of the philosophy of the New Church." This philosophy briefly stated, teaches that the spirit world has a substantial existence, more intricately and distinctly organized than the natural world, and to the natural world the relation of cause to effect. It therefore follows that all natural science is the ultimatum and embodiment of spiritual science. To education in both its natural and its spiritual sense Urbana university is dedicated.

In this there does not appear to be difference worthy of mention between the Swedenborgians and Spiritualists. The necessity of a full understanding of the physical world as a preparation for higher spiritual knowledge, has been urged continually by the highest spiritual intelligences. The main difference is the acknowledgment of the great Swedish seer as the one supreme medium of communication between the spirit world. Yet many Swedenborgians admit that there are mediums of lesser degree. The school is for both sexes, and has dormitories for both. The tuition is \$12 per term or \$36 per year. The average expenses of a student for a year is \$220. The course of studies does not differ from that of the larger colleges, except that prominence is given to its founders and supporters, which was and is to instruct the youths in the New Church faith. Of course the works of Swedenborg are studied as infallible texts and the Bible interpreted by his system of correspondences. We do not see any advantage this school, with its sectarian tendencies, has over the state universities and other institutions of

learning which make no exactions of their pupils in religion. Parents who believe in the New Church system of doctrine will have the assurance that their children will be kept in the straight path, and fully imbued with it. Students have to attend daily chapel exercises, which consist in expounding Swedenborgianism.

Knowledge, the sciences, languages, mathematics are non-sectarian. They are the same for all religious faiths, and unless it is the desire of parents or students to be under especial theological influence, the schools which ignore the Bible are the best, as inculcating broad views, and not preoccupying the mind with speculations which will have to be unlearned in after years.

**W. F. Hunt:** Q. Is there any reason to believe the Bible inspired and different from other books? Has it not been a stumbling-block in the way of the world's progress?

**A.** The Bible has every evidence of being written by men just as other books are written. Yet that it has been a stumbling-block in the path of progress, can be affirmed only in a qualified sense. The fault is not as much in the book as in the superstition in which it is held. When it became a fetish, sacred, holy and infallible, then it became a brake on the wheels of progress. The religious sects founded on the Bible, by subscribing to creeds which they believe are supported by Bible texts, and hence absolutely true, remain unchanged as long as they believe, and hence refuse to advance, or to allow others to do so. The course of human advancement among the great races that have made historic achievement, has been over diverse courses but by similar means. The writings of their earliest leading minds have been compiled in books accepted as divinely inspired, hence sacred, and religious systems founded on the teachings of these books. Thus the Old Testament and Judaism; the New Testament and Christianity; the Zend Avesta and the faith of the Parsees; the Shasta and the religion of the Hindus; the Book of Kings and the Chinese system; the Koran and Mohammedanism. These books and the religions founded on them have been the means by which these races have progressed. That they have subverted an important purpose of nature is not to be denied. They are guided by knowledge it is best to be controlled by superstitious reverence, and it would appear that this is the only road over which he can pass from the childhood of the savage to civilization.

It is not because the Bible has been a stumbling-block from the first, but because it is forced on those who have passed the age of superstition, by those who yet linger on the confines, that it retains its power. For what is worth what it claims, and not what is claimed for it, and there can be no objection, more than to the other "sacred books."

**J. W. Nelson:** Q. On page 259 of a book published in 1873, titled "Startling Facts in Modern Spiritualism," Spiritist News is made to say: "The time is near when with an improved instrument celestial currents will be utilized for the benefit of the world and not only convey messages from city to city, but they will become channels for the transmission of thought between the natural and spiritual worlds." Now did the idea of wireless telegraphy originate on this side, or on the higher side of life, and will not some more receptive mind be able to get the impression as to the how of opening a better method of communication between this and the spirit world, and then what development?

**A.** All great inventions are received from the spirit world; that is the ideas and suggestions for their practical application are impressed on receptive minds and then these ideas are put in material form. The mind of the inventor is a receiving instrument and the more able the understanding, the more complete the results.

Communication with the spirit world depends on certain laws and there is a world-wide field for improvement and discovery. In truth, the greatest and most wonderful achievements are yet to come, and we are the most thoughtful spirits are endeavoring to perfect a method. In this work, Home Circles are an important factor, as furnishing a means of experimentation.

"The quotation from 'Startling Facts,' etc., has more than passing interest. It is a prophecy, which cannot be mistaken, and as such should be treasured as evidence by Spiritualists.

## THE SONG HE NEVER WROTE.

His thoughts were song, his life was singing,  
Men's hearts like harps he held and smote,  
But in his heart went ever ringing,  
Ringing, the song he never wrote.

Hovering, pausing, living feeling,  
A farther blue, a brighter mote,  
The vanished sounds of swift winds meeting,  
The opal swept beneath the boat.

Echoes of music, always flying,  
Always echo, never the note;  
Pulses of life, past life, past dying—  
All these in the song he never wrote.

Free at last and his soul soaring,  
Planets and skies beneath his feet,  
Wonder and rapture all outpouring,  
Eternity, how simple, sweet!

"This is the life, past life, past dying;  
I am I, and I live the life,  
Shame on the thought of mortal crying!  
Shame on its petty toil and strife!"

"Why did I halt and weakly tremble,  
Even in heaven the merry mote—  
'Foot to be dumb and to dissemble  
Alas, for the song I never wrote."

—Heaven Hunt Jackson.

## AN ARAB SAYING.

Remember, three things come not back:  
The arrow sent upon its track—  
It will not avenge; it will not stay  
Its speed; it flies to wound or slay.

The spoken word so soon forgot  
By thee; but it has perished not;  
In other hearts it lives and grows,  
And doing work for good or ill.

And the lost opportunity  
That cometh back no more to thee,  
In vain thou weepst, in vain thou dost  
Yearn.

These three will never more return.  
—Constantina E. Brooks.

"Longley's Beautiful Songs," "Fourteen" beautiful soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

## Psychic Phenomena.

(Continued from fifth page.)

offer. The skeptic has nothing to say. Thus far the Spiritualistic explanation is the only one offered.

## DUAL AND TRIPLE PERSONALITY.

Another strange phenomenon which neither science nor the skeptic can explain is that of dual and triple personality. Numbers of such cases are reported by medical men, who, however, are unable to ascertain the cause lying back of them. To-day the patient is his normal self, manifesting his usual his well-known traits and characteristics, and in full possession of his faculties and powers. To-morrow his personality undergoes a complete change. He is no longer, apparently, the same individual. He now has no knowledge of his former self, nor recollection of his former life, and manifests traits and characteristics entirely different from those hitherto observed in him. This phase may continue several hours, days, or even months, when suddenly there is a return to the former condition and the man is himself again, but with no recollection of the intervening days, weeks or months. This period is a total blank to him, and he takes up life where he left it when the change came upon him. Later, the second personality may again manifest itself, to be succeeded in turn by the first, and these changes may continue, the first personality alternating with the second for any length of time.

The most noted case of this kind is undoubtedly that of Miss Mary Luramy Vennum, an account of which is given in the pamphlet entitled "The Waseka Wonder." This remarkable case was carefully studied at Waseka, Ill., and the facts are well authenticated. It sometimes happens that three distinct personalities are manifested by the same individual at different times, thus giving triple personality instead of dual.

The Spiritualist explains such phenomena upon the theory of obsession; that is, the complete control and possession by a disembodied spirit. Now the man is himself in his normal state, and now he is under the hypnotic control of an unseen intelligence, which takes entire control of his organism. When the control leaves him he is himself again. Such changes of personality actually occur. There is no doubt whatever about it. But science has as yet no explanation to offer. It merely records the facts. But to the Spiritualist these things are neither strange nor marvelous. On the contrary, they are easily understood and found to be in perfect harmony with the law of spirit control.

## DREAMS.

Now we come to the phenomena of dreams. The facts under this head are so well known that explanations are unnecessary. Doubtless every one has at some time in his life heard his friends and acquaintances relate the story of a dream and its fulfillment, if he has not himself had the experience. Warnings, premonitions, cases in which life has been saved and calamities avoided by reason of a dream are so common that thousands of instances might be given, but we must content ourselves with mentioning only one.

This occurred recently. A little child in one of the western states was lost. It was late in the afternoon when she was missed. The neighborhood was searched but no trace of the little one discovered. Night descended, and the state of alarm greatly increased, for the country was full of prowling coyotes. Parties of men with lanterns were scouring the country in all directions. One of these, late in the evening, came to the house of a settler to make inquiries and secure help. The occupants of the dwelling had retired, but the woman arose, dressed and came to the door. The men stated their errand. "Why," said she, rubbing her eyes, and still but half awake, "I was just dreaming about a lost baby! I believe if you will follow that line fence until you come to the second ravine, and then go up that a few rods, you will find her." Away rushed the men through the darkness. They followed the line fence until they came to the second ravine. Up this they hurried, and there, stuck fast in the mud, was the little girl, surrounded by a howling pack of coyotes. Another ten minutes, and the little one might have been beyond all earthly help.

"Saved by a dream!" How often do we read accounts with such a heading as this! Coincidences, do you say? My friends, there are too many of them. It is true that the woman above mentioned might have dreamed of a lost child because the thought of the neighborhood was at that moment concentrated upon that subject, and this thought might have reached her telepathically. But why should she dream of the exact spot in which the child was to be found? Not a living soul knew where the baby was, nor even the direction in which she had gone. This was a fact known only to guardian angels, if such there be.

If living minds can impress their thoughts telepathically upon other living minds, why may not the mind of a disembodied spirit impress its thought upon the living brain, especially when that brain is in the passive condition known as sleep? This the Spiritualist believes can be done and is done in hundreds of cases similar to the one above mentioned. There is nothing wonderful nor supernatural about it. The explanation is simple and easy. The spirit friends of the little girl saw the danger she was in, and finding the brain of the sleeping woman open to impression, conveyed to her the information which saved the child. In such cases as this the Spiritualistic explanation is the only one given, and the only one which seems possible.

## SPIRIT HEALING.

Of the many phases of mediumship, doubtless that of spirit healing is one which results in the greatest practical good to humanity. Volumes might be written descriptive of cases in which the patient has been restored to health by a "healing medium," after physicians had pronounced a cure impossible.

In Jackson, Mich., according to Dr. Peebles, the following manifestation of spirit power was given through the mediumship of a young man named Dunn. "Five physicians had given up the case as hopeless. When C. E. Dunn arrived, a lad had nineteen years of age, utterly ignorant of pathology and physiology, he sat down and was immediately entranced by an Indian spirit, who rushing into the sick room and seeing the patient, began massaging his abdomen, and rolling him rather violently. He then partially lifted him up, his feet in the air, head upon the pillow, and giving him a sudden twist, the man fell back to the bed groaning piteously. The Indian said: 'All right—all right be now—knot untied.' Dr. Willis and pale-face spirits help Indian." This was a case of intussusception—a twisted interlocking of the intestines—a case entirely beyond the reach of ordinary physicians. This cure made quite an impression in Jackson county. It was only one among scores of similar cases that I have seen diagnosed and cured by Mr. Dunn when in this unconcealed condition.

What explanation gave the Spiritualist is possible in such cases as the above? What was it that enabled an ignorant boy to do that which the learned physicians, with all their knowledge, could not do?

## INSPIRATIONAL WRITING AND SPEAKING.

There is yet another phase of mediumship known as inspirational writing and speaking. Here the mind of the medium is apparently seized upon by some intelligence whose powers of thought and expression far transcend those of the medium, and utterance is given through him to grand ideas and truths which the medium in his normal condition would be incapable of expressing. It often happens that lectures are delivered or books written upon scientific or philosophical subjects, with which the medium is known to be unfamiliar, and in a cultured and scholarly manner quite beyond his attainments. Not unfrequently a foreign language is thus spoken or written, of which the medium in his normal condition knows not a word.

But the skeptic has no explanation to offer. He cannot tell how it is nor why that an uneducated man or woman, caught in the trance or semi-trance condition, exhibit a knowledge

of a scholarship, and a literary ability, which in their normal condition they do not possess.

Sixteen phases of psychic phenomena have now been discussed. These are by no means all. Others might be added, but these are amply sufficient for our purpose. The Spiritualistic explanation of these various phenomena has been given, side by side with that of the skeptic and non-believer, when he had one to offer. We are now ready for the

## SUMMING UP OF THE EVIDENCE.

for and against these different hypotheses. But again let it be said that, among scientific men that hypothesis is considered the most tenable which (1) accounts for the greater number of facts; (2) which is not controverted by any fact; (3) which has simplicity—the less elaborate and far-fetched the better; and (4) which bears the test of newly discovered facts, that is, which requires little or no modification in order to account for new facts. The discovery of new facts in harmony with a hypothesis strengthens it. On the contrary, the discovery of new facts not in harmony with it, or for which it fails to account, weakens it.

Now, for these sixteen classes of phenomena the skeptic offers various explanations. First he brings forward the theory of telepathy or thought transference. This will account for some of the facts, but not all. Next he elaborates the fantastic theory of the subliminal self. By stretching the imagination to its utmost tension this may be made to account for some of the facts, but not all. In spirit photography another far-fetched explanation is introduced, that of the projection into the atmosphere of thought pictures in the mind of the sitter. If "thought pictures" of anything save human faces were ever known to be thus photographed, this theory might account for some of the facts, but not all. For this explanation must be coupled with the supposition of fraud on the part of the artist in order to account for the appearance on the plate of faces which are not in the mind of the sitter and never were. The projection of a thought force alone will not explain this phenomenon. Neither will the supposition of fraud alone explain it.

To sum up the skeptic's theories then, we have in three of the sixteen cases: the power of telepathy coupled with fraud on the part of the medium. In three other cases, the power of the subliminal self coupled with supposed fraud on the part of the medium. And in one case, the projection of a thought force coupled with supposed fraud on the part of the medium. The term "supposed fraud" is used advisedly. For in all of these cases—slate-writing, spirit painting, spirit drawing, spirit photography—fraud has neither been detected nor have the phenomena been duplicated.

These theories are offered in explanation of seven of the sixteen classes of phenomena which have here been discussed. But what of the remaining nine? What of the other half of this great body of facts? Nothing. We admit, says the skeptic, that we have as yet no explanation to offer. Then it must be admitted that this hypothesis falls in a most important requirement. It fails to account for the greater part of the facts. It accounts for less than half of them, and for these in a most unsatisfactory manner. For the theory of telepathy requires the supposition of fraud in order to help it out. The theory of the subliminal self breaks down without the aid of falsehood and fraud. The theory of the projection of thought forces fails to account for the facts without the supposition of fraud on the part of the artist.

Strange, is it not, that these wonderful powers of the human mind are never manifested save in connection with fraud, trickery, and humbug? Why is it that honest people do not possess them? Are psychic powers the endowment of immoral perverts only?

Answer, these questions as best one may, half of the facts remain unaccounted for. Neither telepathy, nor the subliminal self, nor the projection of a thought force will account for levitation—the moving of heavy bodies without the application of physical force—nor for the passing of solid matter through solid matter; nor for materialization; nor for communication of the third class, in which facts are stated which at the time are known to no living being; nor for the phenomena of trance; nor for dreams that are fulfilled; nor for double and triple personality; nor for the healing of bodily ills; nor for inspirational writings and speaking. Not one of these theories, nor all of them combined, with fraud thrown in, will account for this mass of facts.

The skeptic's hypothesis not only fails to account for the greater part of the facts, but it falls in another important particular. It lacks simplicity. Different explanations are given for different phenomena. No one explanation will fit them all. We are really offered, not a hypothesis, but a number of distinct and separate theories. Three explanations are given, only one of which has any evidence whatever to support it. Telepathy, all Spiritualists admit, is a fact in nature. But the subliminal self, and the projection of thought forces are theories as unsubstantiated by facts as they are incomprehensible to the ordinary mind. Yet four of the seven cases have been yielded because of these explanations. Take away these four, and only three of the whole sixteen remain to be explained upon the theory of telepathy.

And again, the skeptic's hypothesis falls in that it requires constant modification in order to account for newly discovered facts. New phases of mediumship are constantly being developed, and the skeptic is continually at his wit's end to account for new phenomena. The old explanations will not fit the new facts. Others must be invented, and this friend of ours is constantly evolving new and incredible theories. But strive as he may, he cannot keep abreast of the flood of facts which are daily brought forth by investigators and students of psychic phenomena. But he struggles manfully onward, and where he cannot explain the facts by any series of mental gymnastics of which he is capable, he content himself with the cry of "fraud." But he cannot detect the fraud, nor does he offer to duplicate it. Taken all in all, we find that the theories advanced by this unbelieving friend of ours have very little evidence in their support.

Turning now to the Spiritualistic hypothesis, we find that it not only satisfies the scientific requirement by accounting for the greater number of facts, but that it accounts for all of them. Not half or the greater number, but all. There is not a fact in the whole sixteen classes of phenomena, there is not a fact in the whole wide field of psychic science which this hypothesis does not explain, fully, clearly and satisfactorily. There is not a single fact in the universe which controverts it. No man has ever yet been able to produce a single fact which is evidence against it. No man has ever had anything to offer against it save prejudices and doubts. But prejudice and doubts are not evidence.

Moreover the Spiritualistic hypothesis possesses simplicity. For these sixteen classes of psychic phenomena it gives the same explanation. It does not bring forward three or four distinct and separate theories to account for this, that and the other phenomenon. It gives one explanation for them all—a simple, easy, natural explanation that a way-faring man though a fool can understand.

And lastly, the discovery of new facts has continually added evidence in its support. For fifty years painstaking investigators have been collecting and classifying facts in psychic science, investigating new phases of mediumship, with the result that every fact is found to add weight to the Spiritualistic interpretation, and this, too, without requiring the slightest change or modification in the original explanation.

Thus the Spiritualistic hypothesis is found to possess the four necessary requirements before mentioned. It accounts not only for the greater number, but for all of the facts. It is not controverted by any fact. It possesses simplicity. It is constantly strengthened by the discovery of new facts in harmony with it. What more can be asked?

It is safe to say that the unprejudiced investigator, who begins the study of psychic science with the intention of ascertaining the truth and nothing but the truth, and who faithfully and conscientiously continues his research, never fails to be convinced that the power of disembodied intelligences alone produces these phenomena. And this conclusion, too, is reached long before the sixteen phases have been discussed here investigated.

Thus it has been with men of science who have devoted

their time and their talents to this work. Thus it was with Zollner, Wallace, Crookes, Lodge, Varley, Flammarion, and in our country, James, Hodgson and Hyslop.

Such a result is inevitable. For when new facts continually add testimony on the side of a hypothesis until the evidence in favor of it piles up mountain high; when it is found that every known fact is in harmony with it; that no single fact contradicts it; when all other hypotheses one after another break down and are abandoned; then the truth of this hypothesis becomes so evident that all reasonable minds accept it. It is then no longer considered a hypothesis, but a truth.

Thus it is with the Spiritualistic hypothesis. To those who have investigated psychic phenomena, fully, fairly and conscientiously, it is no longer a hypothesis, but a great and vital truth.

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