

Our Army of Philosophers Will Discuss All Germane Questions This Winter

And Spiritualism Will Fairly Glow With the Radiance of True Spiritual Enlightenment From Our Columns.

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GEMS FROM HEAVEN.

Transition of Thankful Gaston—A Great Soul and Rare Medium.

Thankful Caroline Hammond was born in Rushford, Allegheny county, Pa., June 5, 1836, and she was "born again" at 3 o'clock a. m., Sunday, October 4, 1862.

Many hundreds or thousands who have visited Lily Dale at the great annual camp-meetings, will remember her as the wife of Hon. Athelston Gaston; and many have remarked her intelligent and attractive appearance, though an invalid, dependent upon a wheel chair and an attendant to convey her paralytic body about the grounds and to the meetings, where she was a regular attendant on nearly all the lectures, and one of the most appreciative listeners, and broad-minded and charitable critics of all the varieties of thought served to the vast audiences that listened with rapt attention to the orators of the day.

Many, too, have observed and commented upon the tender care she received from her husband, who left nothing undone that could be done, within the knowledge of man, to make her as comfortable as her condition permitted. She was a woman of more than common intelligence, and her judgment was remarkably clear and comprehensive. Her intuitions were more reliable than reason in the settlement of abstract questions, and her husband relied upon her counsel and guidance in all his undertakings. He has been a successful business man and a trusted agent of the people in official capacities for many years. Several times mayor of the city of Meadville, for 15 to 18 years president of the Lily Dale Camp association, and with this record before them, his party elected him to the United States Congress, where he served two years to his credit, and to the honor of his friends. He was converted to a belief in Spiritualism many years ago, by means of her mediumship, and it added much to both their lives as a beacon light and a private counselor.

By inheritance she was very weak eyes, in early life, yet her thirst for knowledge led her on against all difficulties until she acquired a fine education, and taught school some fifteen terms in Pennsylvania and Iowa. She was a medium from childhood, and in her early maturity she became a remarkably successful message bearer, converting many hundreds to Spiritualism, her husband among them, but her sensitive, retiring nature would not allow her to become a public medium. For several years she was entranced, and entirely unconscious, while the messages were being given. Her well balanced mind, decided individuality, and clear judgment, which continued undimmed during all the years of her after trials and sufferings—the last seven years being a helpless paralytic—do not confirm the theory that mediumship demoralizes the intellect and destroys individuality.

To know her was to love and admire her. Her presence was a moral tonic and an intellectual stimulant. Her last years were full of suffering and privation, but through it all she preserved her cheerful, hopeful trust, and never lost sight of the spiritual truths that had lighted her mind in the years of health and activity. This was a great comfort to her husband, and many friends. Between them there was an unbroken, tenderly loving affection, and their lives, as known at home and attested by all who knew them best, were in remarkably harmonious accord. Her name had not been so widely published as his, nor did she aspire to any notoriety. But her influence and far-seeing intuition and rare judgment have been present in all his public life, and he has been guided more by her counsel than by his own judgment and reason.

Their home has been a center of spiritual light, and a rest for sensitive, for many years, and there the angels have ministered to inquiring doubters and blessed many hundreds with the knowledge of immortality.

The last rites were conducted at their spacious home in Meadville, Pa., on Wednesday, October 7, 1903, by Cora L. V. Richmond, Mrs. Clara Watson and the writer; and a beautiful illustration of the influence of Spiritualism was in it all. Each speaker dwelt briefly upon the significance of death, and more upon the value of a royal life, such as this occasion represented.

Mr. Gaston felt the situation deeply, but accepted the inevitable as a matter of course, and looked through the rifted clouds to see the bright reality that now clothes in whose love he has his life companion, and in whose wisdom he has trusted and prospered.

Her mediumship represented a variety of phases, such as raps, tips, pantomime, trances, and automatic writing. In its early stages she was controlled by a deaf mute, who for a time was not understood. No one—not even the medium—knew anything of the deaf and dumb alphabet. But finally an interpreter was found who readily understood her signs, and with much joy she showed her relief and gladness. After that many remarkable messages were received from the deaf mute. I submit a few specimens of her intellectual quality, and also some obtained by tips, etc. Usually names, or initials were signed to each message. Some of them were unknown to the circle, and others were recognized as tests. Most of them were gems that negative the charge that spirits never give us anything of value, or literary merit. Here is one:

"Light and darkness, chaos and order, growth and decay, devastation and restoration are sent forth as twin sisters by the overruling forces of Mother Nature's vast arena. All inharmonious will be adjusted, all seeming evil will finally give place to higher conditions, and the one only evil, ignorance, will be excoriated. Truth and harmony must prevail."

"Very Truly Yours,
A spirit meek and lowly,
Blessed with affection holy,
Name me by my words."
Another: "Love and good will to

wards all men sweeten every bitter drop in the cup of human life. Cheerfulness promotes health, spiritually and physically. Smiles are the soul light of heaven. Heaven is not a place but a condition. It may be here as well as elsewhere. It may be within your own souls it is not anywhere." Query: "Do not the surroundings have an influence upon the spirit?" Answer: "In some degree, but the soul, or spirit, is the center of all conditions, just as each sun is the center of its own solar system, and gives light and color to the planets that revolve around it." Signed, "Imogene."

Another: "Strive to live a pure, harmonious, progressive life; then you may be daily, hourly, in spiritual communion without the intervention of wooden furniture." This, evidently, refers to the table which tipped out the message. It does not read like the voice of evil, nor imply that mediumship is demoralizing.

Again: "When a mighty nation embraces a spirit of oppression at its birth, the death struggle with liberty must surely come, however happy and prosperous it may be for a season. Thus it is with a spirit who fosters bad propensities, a spiritual warfare is going on until the wrong is vanquished and harmony restored."

That does not read like the machination of evil spirits, nor the idiotic drivel so often charged against mediumship.

The following poem was typed out rapidly. It is not perfect, of course, but it can hardly be called insignificant, or below the standard of many who think they write poetry on earth.

A Wreath to Sarah.
A wreath of flowers I bring to thee.
Faith, hope, and love, and charity
Compose the garland rare.
Around the soul they do entwine,
And let it with thy thoughts combine.
This heavenly crown so fair.

The scarlet buds of faith ne'er fade;
Alike in sunshine and in shade
Its petals will expand.
The soul with its pure fragrance
Fraught,
Looks o'er the ills of life as naught,
But heralds of blessings brought
Forth by the Father's hand.

The golden flower of hope reveals
A mellow-tinted light, which steals
All sadness from the soul.
All prospects dark are hid from view,
So covered with a rosy hue,
Which fills the soul with life anew,
Its powers to unfold.

But ah! the blossoms of pure love
Spread o'er the wide expanse above.
That makes the spirit home.
To nature's emblem ever true,
Draws the flowers of love in blue,
Or paint them in the glorious hue
Which fills the heavenly dome.

When'er its petals are unfurled,
When'er it spreads o'er all the world,
No room is left for strife.
When'er in its pure fragrance dies,
Oppression from its presence flies,
Forgo the orphan's tears and sighs,
And all with joy is rife.

Next Charity with spotless leaves,
The gratitude of earth receives
When'er its buds unite.
O'er all men's faults it draws a veil,
And only tells the pleasant tale
Of virtue's deeds and love revealed
Upon its blossoms white.

These priceless ornaments entwined,
About the soul the wreath combine,
And bloom forever fresh
Within the garden of the mind.
Let their united beauties shine
Faith, Hope, Love, Charity, combine
To draw forth all thy powers divine,
Thy soul shall ever bless.

I submit that this poem is quite an accomplishment for an inanimate piece of wood. It seems to me almost as intelligent as a shower of stars. When we remember that the woman through whose psychic conditions these messages were given, was all her life a medium, and one of the purest, brightest, and noblest of her sex, "without variableness or shadow of turning," and lived past her 67th year, it does not seem to imply that mediumship is fatal to health or good morals.

Week after week and year after year the private sittings at the Gaston home were a source of comfort, instruction, and sweet spiritual affection, that gave a halo of rest and cheer to all around it, and in this light they walked and worked together, almost as one soul in two bodies, through the years of worldly effort and prosperity, as well as in the more trying seasons of affliction that attended her decline. Now she is a member of the higher family of souls, but still in the silence they walk closer than ever to each other, in a blessed companionship which death does not change, or physical absence chill. In her going, this world has lost a priceless jewel and heaven has gained a radiant and richly endowed soul.

LYMAN C. HOWE.

Conductor Marshall Burnham.

A wire call took me to Collinswood—7 miles east of Cleveland—where I shared the hospitality of David H. Rogers and his estimable wife, and on Tuesday, October 13, a large audience met at the late home of Marshall Yates Burnham, to honor his memory, and celebrate his birth in spirit life. He was a conductor on the Lake Shore railroad over thirty years, and was killed instantly by a collision in Buffalo, with an incoming passenger train, October 9, 1903. He had been a Spiritualist nearly all his life, and was an honor to the cause as well as to the human race. Born in Gustavus, Ohio, April 5, 1840, married to Sarah L. Miller January 19, 1862, he leaves a wife and two daughters, all of whom are comforted by the spiritual gospel, which was presented to a large assemblage at the funeral. The Masonic fraternity joined in the service, and Rev. Dr. King—A friend of the family—made the opening prayer. The day was rich with autumnal beauty, and the air was soft and suggestive of the world of light and gladness just beyond the shadow of death.

Mr. Rogers is also a Lake Shore con-

ductor, and takes The Progressive Thinker, and he thinks. The people of Collinswood are mostly strangers to spiritual truth, and this funeral gave them a chance to hear for once, some things that surprised them. The body was taken to Painesville for burial, and there the last words were said in tender memory of the noble life of Marshall Yates Burnham, while the purple splendors of autumn clothed the scene with visions of beauty; and voices of hallowed emotion trembled from soul to soul as the silence wept, and long-buried years repeated their echoes in the pulses of the hour. Silently, sadly, we turned away, and tried to realize the superior life in which our beloved brother rejoices in his new-found freedom.

Waiting at the depot, I was pleasantly surprised to meet the smiling face of A. Grattan Smith, a veteran in the cause, and his family with him, twenty years ago, were famous in Ohio and at Lily Dale as the sweet singers whose music, like that of James G. Clark, stirred the spiritual emotions and led the way to heaven. He, too, reads The Progressive Thinker, and appreciates it; and his sister, Mrs. Huntley, who has been a great, good thought and original gem.

A ride to Dunkirk had inspiration in it, for a part of the way we made seventy-two miles an hour; so the conductor told me, and his word is trustworthy for he is a Spiritualist. These hasty changes, using from 24 hours to three or four days of time, often delay my plans, and in this case Mrs. Huntley may realize my tardiness in answering her first letter in the discussion on The Great Psychological Crime.

I found The Progressive Thinker on my return home, brimming with interest, and every letter, so far as I have read, in the Symposium, is full of vitality and valuable thoughts. Perhaps by the time it is complete the subject will be exhausted and leave nothing for Mrs. Huntley and me to do.

LYMAN C. HOWE.

ABLY DEFENDED.

Several Unite in Claiming That G. H. Brower is an Honest Man and Medium.

James Boyd, of Riverside, Cal., writes exceptionally favorably of G. H. Brower, of Los Angeles, Cal., claiming that he is a most remarkable medium in various phases, and that the statements that have been made that he had duped anybody out of their money, etc., is without a word of truth. He claims that Mrs. Kratz was misinformed when writing to this paper detrimental to his interests as a medium and business man. Mr. Boyd sends several affidavits in verification of his statement, all fully sustaining the honesty and integrity of Mr. Brower. Ella Wilson Marchant writes: "I believe Mr. Brower to be a genuine medium, and I have had a far better opportunity of knowing than Mrs. Kratz."

The following letter is in defense of Mr. Brower:

Geo. H. Brower's mediumship is most highly esteemed and valued where he is most known. Mrs. Kratz gives opinions, but no facts whereon to base opinions. With Mr. Brower's adventures in Central America, the writer does not wish to interfere, except to say that it is one of the episodes in fortune-hunting that are explicable, on no normal hypothesis, and to humiliate to his interest as a medium and business man. It was hinted by the lady that Mr. Brower had gone to San Francisco ostensibly to escape the wrath of his dupes, but he is at this date in Los Angeles, and it is safe to say that if there is any money missing it is not in the hands of Mr. Brower. The trip was as disastrous to himself financially as to anyone of the party who went with him.

Now a word as to Mr. Brower's mediumship. He is a very remarkable medium as an independent slate-writer, independent type-writer by materialized spirits, and spirit drawings in crayon of various colors on slates, and beautiful paintings in oil, on slates, and on paper. His independent slate-writings have given many fine proofs of spirit presence. His crayon drawings and oil paintings are all done in the dark, and often several of them at a single seance without any possibility of fraud, for they are all presented to members of the circle and are often drawn true to nature from flowers brought in by members of the circle; and where groups of flowers are drawn they are often symbolic of the past or future lives of the recipients. His typewriting must be heard to be appreciated, for it is done quicker than any mortal could do it, and reminds one of the quick action of a sewing machine under the hands of an expert. The spirits do not even appear to stop to reverse the type-writer. All is done in the dark and no corrections required. Mr. Wilson, the principal spirit actor at these seances, is often seen materialized when there is light enough to be seen and incidentally at times, gives a very talented and pleasing concert on the harmonica and other musical instruments.

Riverside, Cal. JAMES BOYD.

AUTUMN GARDENS.

In their gray garden chapels stood
The flowers submissive sisterhood;
And at the summer's sundown they
Turned mutely every garden-way,
Then to his channel, without blame,
The graybeard Autumn softly came,
And, as a prophet, for the sake
Of those faint-hearted ones he spake:

"These smiled as they had never done
Erewhile beneath a summer sun.
To hope they added faith, and grew
In beauty 'neath the frosty dew.
So shall they pass from deep to deep
Of glory, till they fall on sleep."
—Frank Walcott Hitt.

The man who overestimates the foolishness of others is himself the biggest fool concerned.—Sutton Morrison.
Adam invented all the different ways in which a young man can make a fool of himself.—G. H. Lorimer.

OBSESSION.

The Interesting Experiences of an Investigator.

(Continued from No. 724.)

Concerning the possession of my arm and hand by the spirit power, I mentioned that the phenomena were gradually gaining control; coincident with this I had employed a young man to assist me in the lunch room. He was a Spiritualist and was sitting for development. He was in poor health and was soon compelled to retire. A short time prior to his retiring a stranger called on me and desired to lease my dwelling, and proposed to purchase some vacant lots that I had adjoining my dwelling. He stated that he was an actor-out by trade, and wished to open a stone-yard on the lots. We agreed on a price and he was to pay for them on the installment plan. He also accepted my offer on the dwelling, and leased it indefinitely as to time, and requested that I hold it vacant for a week or two until he could arrange to move his family. He desired to go to work at once, and asked to place a cot in one of my rooms to sleep upon, and to mess with me until his family arrived, and as he had the money to do so, I agreed to his terms. I found no objection. Accordingly he ordered in a car load of stone and went to work. He had not remained long, however, before I learned that he was a Roman Catholic of the dyed-in-the-wool kind. I learned also that he had married a Protestant, and had converted her to his own faith. They had two small children, boys.

Let me state also that the young man, the Spiritualist, lodged with me during his stay. I took no cognizance of the fact that the presence of a Spiritualist and a Roman Catholic was coincident with the struggle for possession of my arm and hand—in the spirit world. I got it all retrospectively.

With the retirement of the Spiritualist from my employ the control of my arm and hand passed into that of the enemy.

In the future I will point out why this fight was for possession of my arm and hand in preference to any other part of my body.

I had now decided to try and conduct my business alone, as my mind had informed me that he must quit.

In the neighborhood there lived a young man who was in the habit of dropping in evenings and remaining until the close of business. On several occasions he proffered his assistance when business would be delayed, and as he was very clever I allowed him to assist me, he asking nothing for the same.

At this time the business room adjoining on the south was vacant. A colored gentleman now appeared on the scene to inquire whether I would have any objections to leasing the said room one night the following week, in which he would conduct a colored ball. We agreed on a price, and I requested him to see to it that the dance was conducted in a decorous manner, and all would be well. One dance came off in a harmonious manner, and it was arranged for another on the following week. This one likewise was very well conducted, and the third and last was arranged for. At this one trouble arose. The young man that had volunteered to assist me had continued to drop in, and finding the work too much for me, had arranged with him to remain in after the hour of the dancing, and to assist me in the morning.

He would retire to my room for rest. This man had on the evening of the last dance mentioned, gone into the ball room at a late hour, and after I had retired, and raised a disturbance with the dancers, and I being notified, went in and quieted the house and found that the young man had been drinking. The dancers now disbanded and proceeded to close the lunch room, when the young man rushed in, drew a gun from his pocket and flourished it in a threatening manner, and fired, the bullet passing through the wall and into the street in close proximity to a man on the outside.

I observed that he took good care to miss me, and was only trying to intimidate me. I ejected him, and promised to look after his welfare. The next day in the morning he arrived duly sober. He wanted to know if I proposed to bring any legal action against him. I remarked that I was in the habit of keeping my pledges, and that I knew of no reason why he should escape. He now declared that if I brought an action that he would kill me. He also discovered that he was making a mistake, and retreated, fleeing from the neighborhood. I succeeded in having him captured and he was fined and turned loose on worthless bonds, and nothing came of it.

I now determined to dispose of my business and try to engage in something that would be less fatiguing and thereby give me an opportunity to give more attention to my development. I soon had a buyer, and closed the deal with a stranger, a professed Quaker gentleman. In the beginning of our acquaintance "thee" and "thy" occurred in his language with the regularity of clock work. I discovered in a short time that he was nothing more nor less than an all-round sponger.

About this time I succeeded in making a long-lost acquaintance with a railroad company, which relieved me very much financially, and now another incident occurred of which I took no notice at the time.

A Spiritualist now applied for the vacant business room. He wished to set up for a dwelling in the yard and a barber shop in front. We agreed to let him take possession, but I must mention that the enemy after having secured control of my arm and hand, made no effort to perform any movements, but seemed content at having blocked those that I desired. I now had a fake Quaker in one part of my property, a Spiritualist in another part, and Roman Catholics in another, and another battle took place on the spirit side. The time it was for possession of my entire body. This was a prolonged fight, and my development was very rapid, and the sense of touch was greatly increased, and I could sense a number of

NATURE AND HEALTH.

An Attempt to Designate Some False Ideas.

To the Editor:—Thoughtful thoughts by Martin Hanson, in your issue No. 723, calls for a little more thought. He calls every method of dieting or restricting the amount and kind of food we eat, crank ideas except the starvation theory. If he had included that also with his crank practices he would have been nearer correct. He says we are getting far away from nature. This is true, but the starvation practice is as far from nature as any of the crank ideas he mentions; nature never starves anything to make it strong.

Poor land starves plants, but they are always puny things, and starved animals are always below the standard. We never find animals starving themselves when they can get anything to eat that tastes good. We should live close to nature, and obey its laws, and amendments if we would be healthy and happy.

To refuse to take into the stomach what tastes good and the appetite craves, or to take into the stomach that which the appetite does not crave, and is not pleasant to the taste, is a direct and gross violation of the laws of nature, and is the direct cause of a part of the diseased condition of the human race at the present day. In our normal condition nature tells us through our appetite and our sense of smell and taste just as plainly and positively what our stomachs need and require, as could be told in our mother tongue, and when we follow her advice we will never take anything into our stomachs that will hurt us. When people get to thinking that they know more about how to feed the physical organism than nature, and begin to put their theories into practice, they can look for trouble. Our appetite together with our sense of smell and taste, is an infallible guide as to what we should take into our stomachs.

While we undertake to supersede nature by refusing to take into our stomachs that which we crave, and force into it that which our taste rejects, under the name of medicine, we can look for disease, and we will not be disappointed. If our appetite, smell and taste are not a reliable guide as to what we should eat, then nature has made a great mistake, which I do not believe. The whole animal kingdom is governed as to what they shall eat in this way, by nature, and when allowed free access to that which they desire for food they are healthy. Man alone has set himself up as being superior to nature, and as he was very clever I allowed him to assist me, he asking nothing for the same.

He found that his method of dieting did not bring the desired health, then he heaped insult to injury by filling his stomach with nauseating drugs which his appetite, smell and taste reject in the most positive manner. Under such a condition of things, is it any wonder that it is hard to find a perfectly sound and healthy person?

If the people keep on violating the laws of nature by restricting their diet against the pleadings of nature, and continue to make the stomach the dumping ground for all the nasty-tasted and disgusting medicines the drug store is filled with, the human family will grow weaker and weaker until not one sound person can be found.

Sick people, and especially children whether well or sick, should be allowed to eat whatever their appetites crave and call for; under such treatment their appetites will never become perverted, and will always be a reliable guide as to what they should eat.

Any person who diet themselves for health and eat what they do not desire, is dieting against nature, and is doing himself good for nothing, and will always remain so unless they denounce their theories and pay some attention to the language of nature as addressed to them.

Drugs and patent medicines are destroying the health and lives of more people than alcoholic liquor ever did or ever will, and the drug stores of today are dealing out more misery to the people than all the saloons that ever existed. The drugs and patent medicines sold by the drug stores are taken into the stomach in direct opposition to the admonitions of nature, and are a gross violation of nature's laws of physical health. O! when will man learn that he is not wiser than his creator? Do not pervert your appetite by restricting your diet; then always eat what you want and when you want it; never try to coax the stomach of old or young, sick or well, under any circumstances, to take food when it does not crave it, and you will prevent one-fourth of all stomach troubles, and the other three-fourth will disappear when you stop taking medicine.

JAMES L. DOW.

Manhattan, Kansas.

THREE LITTLE SISTERS.

There were three little sisters, years ago,
As fair and as sweet as the lilies that blow.

On the stream of life's golden waters;
A "messenger" came, and they were but two.

And a sigh and a tear and a sad adieu,
Mantled the two little daughters.

A "messenger" came, and but one is left;
But one, and her lonely heart is cleft—

The one, of the three little daughters;
With a lily-white bow, and a listening ear.

She is waiting the call of her sisters to hear:
"Come over the golden waters."

CONSTANTINE CHAMPION.

Catlin, Ill.

new but friendly spirits who had arrived and their touch was soothing, while that of the enemy was always repugnant. My wife began gaining control again very rapidly, and much excitement of the genitals prevailed.
(To be continued.)
H. L. DAILEY.

A RIGHTEOUS VERDICT.

No Right to Compel Mediums to Pay License.

[Opinion handed down by Judge J. Wm. Pollard, of the Second District Police Court, St. Louis, Mo., September 22, 1903. First decision on the point in the state of Missouri. Martin A. Seward, attorney for Mrs. Rosenbaum, 1116 N. 14th street.]

This defendant stands charged with a violation of the city ordinance requiring all fortune tellers and astrologists that exercise their business, avocation or profession in the city of St. Louis, to first procure a license from said city.

The plea is not guilty. And in explanation of her conduct defendant, by counsel and witnesses, purports to be a medium. The court is informed by credible witnesses, including a minister of defendant's church, that defendant and all Spiritualists are of the fixed religious belief that the spirits of the dead can and do communicate with the living through persons called mediums that have been trained to that office by the exercise in religious work enjoined by their church. The defendant's pastor, Reverend Grimshaw, testified for her membership in the First Spiritual Association of Saint Louis, of which he is the minister. There was introduced in evidence the charter and by-laws of the said association. By them we learn that under a regular charter of the state is the association allowed to teach its doctrines and maintain a place or places of worship. The court finds under the heading "Articles of Agreement of the Charter and By-Laws" the following: "The name of this association shall be the First Spiritual Association of Saint Louis. Its chief office shall be in the city of St. Louis."

"The articles of agreement or principles shall be:

"1. We believe in Infinite Intelligence.

"2. We believe that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.

"3. We affirm that a correct understanding of such expressions and living in accordance therewith constitute the true religion.

"4. We affirm that the existence and personal identity of the individual continues after the change called death.

"5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

"6. We believe that the highest morality is contained in the Golden Rule, whatever ye do unto others should do unto you, do ye even so unto them."

The ordinance declares the meaning of fortune teller to be "one who for a compensation tells, or pretends to foretell the events of one's life, or one who pretends to a knowledge of future events. An astrologist is one who for a compensation pretends to foretell the future events of one's life by aspect or situation of the stars." The court is of the opinion that this ordinance cannot be made applicable to a medium; that pursuant to precepts and principles taught in her religion attempts to hold converse with the departed.

In the Bill of Rights of our State Constitution (Article 11, Sec. 5) is as follows: That all men have a mutual and indefeasible right to worship Almighty God according to the dictates of their own conscience; no person can, on account of his religious opinions, be rendered ineligible to any office of trust or profit under this state, nor be disqualified from testifying, or from serving as a juror, that no human authority can control or interfere with the rights of conscience; that no person ought by any law, to be molested in his person or estate, on account of his religious persuasion or profession, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace or safety of this state, or with the rights of others.

This court is reminded of a case in California that was tried in the police court of Los Angeles and defendant convicted, but on appeal was remanded by the Superior Court for a new trial below. The Los Angeles ordinance is broader and more inclusive than ours; its descriptive words are as follows:

"For every person who carries on, practices or professes to practice the fortune telling, or art of astrology, palmistry, chiromancy, life reading, fortune telling, cartomancy, clairvoyance, clairaudience, crystal gazing, hypnotism, mediumship, prophecy, augury, divination, magic or necromancy, and who demands and receives a fee for an exercise or exhibit of his art therein at any place where there is an admission fee, is charged five dollars per month."

California's constitution on religion is not unlike our own, and as defendant in Los Angeles invoked its aid in her defense, what the Superior Court there said is very pertinent here. "The constitution of this state forbids restraint upon the free exercise of religion according to the dictates of conscience, and the exercise and enjoyment of religious profession is not subjected to the censorship of the state or of any public authority. The city of Los Angeles has no right under the law to require a license from any person to perform, profess or exercise religious rights and ceremonies. The ordinance of the city of Los Angeles is to be construed as not including in its provisions the profession or practice of religion. Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you should acquit the defendants."

"This court believes that the framers of our ordinance were more sagacious than Los Angeles, and that it was not intended as the definitions in the ordinance show, to include mediums—spiritualists. Still the defendant at bar is proven to be a regular communicant of a religious body, whose principles and practices are in accord with her con-

THANKS.

Mrs. Lole F. Prior is Determined to Win.

To the Editor:—Will you please, through the columns of your valuable paper, extend thanks and acknowledgment for the responses to my appeal to the Spiritualists at large, to assist in my defense, which was published in your paper—No. 723? I have received several letters, with money enclosed, and no names signed; my unknown friends, I thank you. My case is still hanging, the city attorney, seemingly, not being overly anxious to bring the trial up. Three weeks ago I had my first hearing, my legal advisers filing a demurr, so as to take the case out of the police court, and fighting "tax ordinance" in a higher court; the judge requested that briefs be prepared and handed to him in two weeks. My attorneys have been ready for some time, but the city's attorney has asked for more time; however, we will not abandon the matter, the gauntlet has been thrown down, and it means that I shall fight this until I win. Spiritualism is my religion! My mediumship is not fortune-telling, and so shall I defend it before all the world!

Mrs. Lillian Nagel, pastor of the Psychic Society of this city, and other mediums, are now refusing to pay said license until my case is decided; such a concentrated move cannot help but be a benefit to me.

To the few who have responded to my request, and the many who have not done so, I wish to say, the money which you have sent, or may send, will be used for no other purpose than to defend the rights of Spiritualists in the courts; and if we do not need the amount which we hope to collect all over and above actual expenses of the trial, will be turned over to the N. S. A. treasury for the purpose of defending any mediums, who, in the future, might be placed in similar predicaments.

Friends, I am not asking you to defend and help me, Mrs. Lole F. Prior, as an individual, but to aid me in defending the cause which we love.
MRS. LOLE F. PRIOR.
Vendome Hotel, Seattle, Wash.

Michigan Report on Resolutions.

Resolved 1, That this body of delegates here assembled, do band themselves together, in an effort to support all chartered societies, and regularly ordained speakers, and to discourage the work of "fake" mediums, and unordained speakers who harass chartered societies by running independent rival meetings, that lessen the strength of chartered local societies that are struggling for existence, and striving to support the mass society or the state and national associations.

2. Resolved, That each and all of the delegates assembled here promise to aid in the worthy efforts of raising the money to clear the mediums' home, and spare no pains to work for that purpose during the coming year.

3. Resolved, That we promise to raise the standard of intellectual worth and attainment, and the moral prestige of those who seek to become exponents of our philosophy; to exalt it in the estimation of those who look to Spiritualism—who are seeking for a religion, expecting to hear choice and pure and elegant language there, as a rare and worthy setting for the bright pearls of immortal beauty that Spiritualism—crown of supernal knowledge—should be and is capable of giving to the world, if we choose as our exponents those who are qualified mentally and advanced spiritually under the tuition of advanced guides from the higher plane.

4. Resolved, That we convey our thanks for all the courtesies that the friends in this city have extended to us during this meeting.

5. Resolved, That we extend our heartfelt thanks to the retiring officers of this association for their able and untiring work for our cause during the past year.

Signed:
JULIA M. WALTON, Jackson.
MRS. LOU E. JOHNSON, Grand Rapids.
MRS. E. C. WALDRON, Chesaning.

LIFE'S ORIGIN AND END.

Delve deep, O man, first spark to find
Of life that loves and suffers long;
Trace germ and cell from clod to mind;
Dissect each note of Nature's song.

Search cosmic dust the force to learn
That fashions worlds to people space;
Still germ and cell and dust in turn
Ask whence they came—who gave them place?

The Progressive Thinker Symposium Editions

Bring to Light a Vast Array of Conflicting Thought, the Friction of Which Will Produce a New Light, in Which the Psychic Student, the Spiritualist, the Investigator and the Skeptic Will See the Dawn of a Better Day for Truth, for Which the Whole World is Seeking.

ENDORSES THE BOOK.

A cultured and refined lady, the wife of a prominent Thinker, gives her experience in connection with a Revival Meeting. It constitutes an Object Lesson of vital importance to every Spiritualist, every revivalist, and every student of the Occult. She never was a Spiritualist, yet her mediumistic experience unfolds a dastardly Psychological Crime on the part of Methodist spirits, followed by other low spirits who attend Methodist Revival Meetings as they would attend a Circus or Menagerie.

The Great Psychological Crime Holds the Key to Happiness Here and Hereafter.

The storm occasioned by The Great Psychological Crime has extended over a much larger territory than that occupied by the Spiritualists; it has also invaded the orthodox camping-grounds and totally destroyed some of the strongest fortifications of the Methodist army, sweeping from its ranks many valiant soldiers who have since united their forces with the true and rational army of Natural Science.

For more than ten years your correspondent was actively engaged in advancing the cause of Methodism. During a revival several years ago my faith in the Methodist doctrine, and in the methods employed by that church for gaining new converts and "reviving" the Christian life of its members, received an eternal shock. I was shocked which was furnished food for serious thought and, to me, was indisputable evidence that the promoters of Methodism are utilizing unseen forces of which they are ignorant or, at least, do not fully understand.

A noted evangelist whose name I withhold, had been engaged to conduct revival services in the Methodist church of which I was a member. He preached the doctrine of "sanctification," telling in the clearest and most forceful manner of the wonderful blessings that were added to the Christian's life after he had sought and received this divine favor. The greatest of these blessings were power and freedom and "the peace and joy that passeth all understanding."

I had become dissatisfied with my own religious experience, and gladly welcomed any plan or method that would help me live a more satisfactory Christian life. Part of the time I was happy; at other times the most earnest prayer and supplication failed to bring the desired peace and power, hence my dissatisfaction.

After attending several meetings I was convinced that the way to perfect happiness could be reached only through the gates of "sanctification."

All who wished to seek the "higher life" were invited to come forward and kneel at the altar. Those who went constituted the center of interest and effort. The special purpose was to carry them to the point where they might be "sanctified" or receive the "second blessing."

Later, I discovered that this was really nothing more than coming IN TOUCH with the spiritual side of life. The sudden illumination resulting from this contact meant to them the "second blessing."

Taking my place at the altar with the other "seekers," and following the instructions of those who had previously received this blessing, I earnestly and solemnly prayed that this miraculous blessing might be bestowed upon me. It was supposed to be a gift from God. Many who sought this "gift" received it immediately, while others, equally earnest, labored for days and even weeks for this divine favor.

"Give up your own will and submit to the will of God," was the most important instruction given the "sin-sick" souls. The successful depended upon his ability to submit, or in other words, to allow his own will and reason to remain inactive. In the fulfillment of this specific instruction lies the secret of all "conversions" and "blessings," and the subsequent sorrow and difficulty that too often follow these spiritual experiences.

With a wonderful faith in God, fully expecting to receive the blessing, I made an unconditional surrender to the will of God, or to what I supposed at that time to be God's will.

This was the beginning of the greatest struggle of my life, and also of a definite personal experience. At this point I became conscious of a new and a spiritual environment. I seemed to have been suddenly lifted into the atmosphere of another world. Care and sorrow vanished and my life was filled with peace and joy. This supreme happiness was ample reward for all my efforts and labor. This, to me, meant the "second blessing" and was interpreted as a direct communication from God.

All went well for a time. I was tireless in my efforts to prove my worthiness for this marvelous transformation. No matter how strenuous the efforts required to carry out a suggestion, or to fulfill a supposed duty, I never faltered or relaxed my energies until completely exhausted. At first these communications were of the most beautiful and exalted character.

After some weeks, however, there came a change in the character of the spiritual intelligences that surrounded me. At the beginning of my strange experience I had been convinced that the beings who were conveying to me such new and beautiful doctrine, were indeed angels, and very near the "THRONE OF GRACE." I believed them when they told me of their exalted state, and I accepted their assurance that I was of the elect, and the object of heaven's fondest solicitude. I believed that I had received a divine commission, and that I was empowered to teach those who were unawakened to spiritual things. Both my faith and my personal vanity were played upon until I believed myself to be a shining light among those who dwell near the Father.

When my friends questioned the reality of my experience I was indignant. When they regarded my own importance with the questioning word or glance, I lifted their ignorance.

But presently—within a few weeks—the character of my spirit friends changed. The fervent, religious and exalted atmosphere changed, and I real-

ized that the later arrivals from "Sumnerland" were several degrees farther down the scale of morals and manners and education. I became more and more sensitive; that is, I lapsed into a more subjective condition, and I now heard voices, and caught glimpses of the spirits that filled my house to overflowing, and began to make my life like an unhappy and unwholesome dream. I now recoiled, but too late. I could no longer escape. I was forced to "sense" and to hear what I did not want to hear. I was lied to, cheated, played with and tormented until I became afraid of my own shadow. I was told all sorts of fantastic and unbelievable things. I was promised all sorts of things, and I was threatened with all sorts of consequences. I was driven hither and thither between my faith and my fear. When I proclaimed my wonderful experiences to my mother and friends, I saw that they doubted it all, and this increased my unhappiness. I was conscious of a change in myself, but was powerless to free myself from the mocking, lying spirits that had finally taken their place and all those who brought only messages of love and praise.

As might have been expected, there came a climax to my terrible experiences. Then came a sudden physical and nervous collapse, and I was put under the care of a leading physician in this city, a physician who was completely baffled, and I believe diagnosed my case as acute hysteria.

But "man's extremity is God's opportunity."

Provisionally for me, the author of The Great Psychological Crime passed through our city on his way west. Friends of mine had heard of him. He was invited to our home, and came. He inspired confidence, and I readily undertook to follow out the course of treatment and the rules he laid down for the regaining of my self-control. For once I had realized the change in my spiritual atmosphere. I was desperately determined to regain my normal state and condition. Though I was of course more or less influenced by the deceptive statements, yet I did not cease for a moment to struggle to regain my freedom.

To "the author" and his book, however, I owe my release and restoration to my normal health, and to an intelligent understanding of my own experience. Through his aid and his teachings I have also regained my faith in an over-riding power, and in the ministering spirits of the invisible world. But my new world of faith and experience and practice is a very different one than was opened to me in a Methodist revival.

To the church, more than to any other institution in the community, society in general looks for its inspiration to higher ideals and more exalted achievements. Can it be possible that the Methodist church advocates a doctrine freighted with danger and subjection? We do not question the motives of the representatives of this particular denomination. It is their dangerous methods to which we object. It is their duty to understand the nature of the laws which they are constantly utilizing. Ignorance of the law never lightens the penalty of the transgressor thereof. It has been verified over and over again that subjection may come to those with the best intent, to the most intellectual and refined, and may come out of the orthodox churches. In fact a large percentage of all such cases do so come.

Few, if any, of the members of the church know that the "power" they feel and recognize is the result of spiritual intelligences working upon them, by and through the magnetic conditions which surround them. Most, if not all of them, attribute the "power" to God himself.

The philosophy set forth in his wonderful book has helped me more than anything else to extricate myself from "the powers of darkness," and place myself in harmony with the laws of nature. This philosophy has furnished me a new standard of thought and action, and above all else has taught me the power and necessity of self-control.

It teaches the student how to develop within himself "power and freedom and the peace and joy that passeth all understanding." By this rational method these "blessings" become permanent possessions. They are the direct results of individual efforts in the right direction. They are acquisitions not "gifts." All who embody in their lives and continue to follow the principles laid down in The Great Psychological Crime cannot fail to find true happiness here and hereafter.

"This is not a philosophy of negation, of self-suppression, self-sacrifice, nor resignation. On the contrary, it is distinctly a philosophy of affirmation, self-development, self-importance and self-satisfaction. It is the philosophy of fulfillment and not of resignation. It is a life, not a creed."

"Whoever has the intelligence to know, the courage to dare, and the perseverance to do may understand, accept and prove this philosophy. To such an one the yoke is easy and the burden is light."

For the benefit of those who may have had an experience similar to my own, I will quote the following from The Great Psychological Crime, pages 268-4:

"To one who is able at will to view a revival service from the spiritual plane as well as from the physical, these perplexing questions are all fully and rationally answered."

"There are within the first spiritual sphere vast multitudes of spiritual intelligences, who actively participate from the spiritual plane in the revival

services. Many of these are religious fanatics, who have carried their religious enthusiasm with them into the spiritual life. After the natural period of adjustment to the new condition of things, they take up the lines of religious work there with the same enthusiasm as here. They find a character of sensuous satisfaction in the magnetic conditions which result from these revival services. From the spiritual plane they supplement the work of the minister as far as possible. Whenever and wherever they find it possible to do so they bring to those who are upon the earth plane the same psychic experiences. It is these and such as these, who furnish the power which is so distinctly felt by many of the most emotional workers from the physical plane. Then again, in addition to these religious devotees on the spiritual plane there are also vast multitudes of earth-bound spirits who find a wholly different and much less worthy character of satisfaction in these revival meetings.

Through the negative conditions of intense emotional experiences and the possible to rid the consciousness of the sinner 'under conviction,' as it were, and take complete control of all the intelligent faculties, capacities and powers.

"In such instances the unfortunate individual is generally pronounced insane and sent to an insane asylum, from which statistics show that comparatively few escape."

"When the meeting closes and the revivalists go to another field of labor his spiritual helpers accompany him, and thus it is that their influence is no longer felt by those who are left behind. This is why it is that to many an earnest soul it appears that God leaves them when the revivalists go away. This is why it is that the revivalist finds it impossible to 'make 'em stick.' This is the solution of the mystery of 'backsliding.' The reason that it becomes necessary to 'work 'em up' each time from the beginning. This also explains why many a troubled soul is unable to feel the 'thrill' of the 'Divine Presence' except when the revival is on. To do good is one thing. To be good or to feel good is quite another."

It not infrequently occurs that those upon the earth plane who have been most successful in reaching a state of emotional subjectivity are left unprotected upon the spiritual plane, and the revivalists and his help pass on to other fields of labor. In such instances it almost invariably follows that evil spirits take the place of the helpers and gradually obtain complete control of the individual.

ANNA ROSE MCINTYRE.
Detroit, Mich.

OSCAR A. EDGERLY,

An Eloquent, Logical Lecturer and Medium Presents His Views.

To the Editor:—Having read the book entitled "The Great Psychological Crime," I feel that as a trance speaker of twenty years' experience, I am justified in expressing my opinion of the book or at least such portion of it as refers particularly to trance mediumship.

I am sure that in my case my mediumship has ever been an unalloyed blessing. When my guides first came to me they asserted that their only desire was that I should enter into a simple partnership with them, in which we should simply hold the relation of friends, and co-workers in an effort to carry out a specific purpose, that purpose being the dissemination of spiritual truth to the world. To be sure I have given up the use of my physical organism to them on an average of eight hours per month for the last nineteen years, but as there are 734 hours in every month of thirty-one days, I have approximately 726 hours at my own disposal each month, and as my spirit associates have ever been so considerate of my personal rights that they have never presumed to dictate as to how I should spend my time when not on duty for their agent, I feel I have had plenty of time for self-development.

Nineteen years ago these same dear spirit friends of mine found me laboring ten hours per day at the silversmith's bench; nothing in life but constant hard physical labor, with absolutely no chance for mental advancement and in an environment not at all conducive to spiritual unfoldment. Now mark the difference: My spirit co-workers have lifted me out of that undesirable environment, placed me in a position where I can count on the fingers of my hands in every state in this broad land of ours; they (the spirits) have so assisted me that I have been enabled to so arrange the details of my life, as to find opportunity to read, study, and meditate on all the great problems that are of interest to progressive humanity. Opportunities I could never have had, had it not been for my association with my spirit friends; nor is that all, for it has been my proud privilege to stand upon hundreds of rostrums, and to look into the animated faces of thousands of my fellow-beings, faces all aglow with the infectious power transmitted through my organism by the iterated thoughts of my guides, and that lasting influence, and ineffable good, has come in the world through such association of spirits and mediums I absolutely know. And yet this presumptuous author of a diatribe in the form of a book, asserts that to be a trance medium is to degenerate and to become a slavish, unalloyed automaton. I say such an assertion is an unqualified libel upon hundreds of intelligent trance speakers, and an outrage on the intelligence of thousands of bright-minded, big-brained Spiritualists.

The author emphasizes his ability as an independent clairvoyant, etc. Now I know through my own experiences that he who is at times subject to the trance state, can also have all the independent attributes that he claims, and that, without being a graduate of the seemingly mythical school that our author is so fond of referring to.

As regards the claims of immortality, insanity, etc., such claims have been made in the past, and have been so often refuted that it has become a waste of time to discuss them. We all know and regret that there are fraudulent practices carried on by so-called mediums, but the facts are that when the phenomena are simulated, they are not expressions of mediumship, but were pretense on the part of an unprincipled person, and for such conditions, I do not think REAL mediumship should be held responsible.

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But referring to the book again. The real spirit and purpose of the book was a deep laid scheme of a wily author having three distinct objects in view: First object to under-rate the present order of Spiritualism and its professional intermediaries. The second, to announce to the world his new individual superior spiritual development, and third object, to announce to the world the author's intent to give to the world, in the second book, the mythical key to unlock to the world the secrets of his alleged superior spiritual development. This first book to manufacture favorable public opinion toward the second book.

OSCAR A. EDGERLY.

TWO OPPOSING VIEWS.

The venerable Dr. Greer condemns The Psychological Crime, giving his reasons therefor in language that can not be misunderstood. He is confronted by Miss L. G. Meyer, who endorses the book, speaking from actual experience, a most excellent School.

CONDEMNS THE BOOK.

To the Editor:—Agreeably to your request I have carefully read and thoughtfully considered the recent sensational book, entitled "The Great Psychological Crime," by an anonymous author, who in his great over-zeal to disprove Spiritualism, has dealt it, between the eyes, an ungentle blow, to kill or reform it, according to his peculiar views. But let me tell him from what I know from fifty years' acquaintance with Spiritualism, or divine intelligence, that he will never adapt himself to suit his whims to the letters, and the sooner he knows it, the better.

The divine may dictate to the human, but the human may not dictate to the divine. The divine will have its own way, first, last and all the time. This has been my experience.

The book, Mr. Editor, is really an unwholesome interpretation of the present order of spirit communion and present order of spirit mediumship and a diatribe upon both; warning investigators, Spiritualists and mediums of dangers in Spiritualism, and virtually says: "Awake! O ye people, and stand in awe, keep from under diabolic law; Let body, spirit, life or health; You sacrifice to occult wealth!"

Or, in other words, "this booklet will introduce to you a line of logic which will convince you of danger in Spiritualism. Exposures of Spiritualism, you know, have become of such genuine interest, that I take pleasure in adding my mite to the general fund."

If the author's motive was to cast a shadow upon the incandescent radiations of Modern Spiritualism, or blight upon mediumship, he could not have planned a more ingenious device to deter the unsophisticated investigators, confounding as he does Spiritualism with "animalism," and hypnotism.

Hypnotism, like Spiritualism, pregnant with dangers, he calls for a law to suppress it, but as hypnotism is no part of Spiritualism, I have no interest in that part of the book. All my interests lie in Spiritualism. His next call for legislation will, I suppose, be to suppress Spiritualism.

But what manner of man is he, who, with incredible malignity has dared to stigmatize a woman and charge her moral obliquity to spirits? Admitting the nameless crime, is it not mental and moral degeneracy who would be capable of such atrocious and monstrous iniquity?

He ought to know that moral and mental degenerates are born, not made, and that such degenerates, by reason of heredity, are everywhere, and that it would be strange, indeed, if a sprinkling of them did not sometimes find their way even among Spiritualists, and the very scandalous case which he recites to illustrate his dangers in Spiritualism, is a case of mental degeneracy, was, no doubt, a typical case of one of them.

But the charge, Mr. Editor, being anonymous and without any authentic data is unworthy of credence. Besides it is a well known fact that Spiritualists, as a people, have a higher moral rating than any other people and besides, too, I never knew in all my fifty years among Spiritualists a single case of moral obliquity resulting directly from spirit communion or spirit control.

The average duration of the life of the medium he says, is seven years. Oh, Mr. Editor, what a "whopper"! There are hundreds and hundreds of mediums in the United States who have outlived twenty and thirty years and are yet in the mortal. Even many of the workers of forty years ago, who are still in the form and still in the work, and who, in strong moral sentiment and dignity of character, are like unto our more modern workers, among the grandest men and noblest women on earth.

But, Mr. Editor, what's the matter with me? Here I am, after forty years' service before the public as spirit helper, and still in the work. This much alone I think should be sufficient to disprove such reckless misrepresentation.

Evidently our versatile author believes in the old adage, "All is fair in love or war," hence his sophistry, misrepresentation and scandal.

But to spoil a good story is to overdo it, so only truth, not falsification will convince of moral, religious or spiritual incongruities.

Slander with malignant intent will never appeal to public sentiment, but to the ignorant and uninformed may be misleading.

Notwithstanding his queer inconsistent combination of sentiment for and against Spiritualism, glorifying it majestically on the one hand, and deprecating it ingloriously on the other, the book is, practically a vicious literary campaign against Spiritualism, as well as against hypnotism.

Spirits he considers as contraband goods, and as such should have no place in our psychological realm, and because of their danger he warns mediums against them.

He evidently forgets that in nature there are two sides to everything—a bright and a dark side—and a dark side, too, to Spiritualism, and he has given, I think, to the dark more than a fair share of attention. In every manifestation and department of nature, there is danger, more or less.

There is danger in the four seasons; danger in the tempest, lightning and flood; danger even in the sunbeam; so that danger in Spiritualism would be no irrefutable argument against it.

The only danger in spiritual mediumship, however, I know of, is when mediums give involuntary service, to lying spirits, and not to the good, dignified and orderly spirits among mediums—cultivated mediums, the rule. Lying spirits, the exception. Lying spirits are usually of low grade order and illiterate, and bring mediums (sometimes) into disrepute by impersonating exalted ones, but their illiteracy always soon betrays them.

But referring to the book again. The real spirit and purpose of the book was a deep laid scheme of a wily author having three distinct objects in view: First object to under-rate the present order of Spiritualism and its professional intermediaries. The second, to announce to the world his new individual superior spiritual development, and third object, to announce to the world the author's intent to give to the world, in the second book, the mythical key to unlock to the world the secrets of his alleged superior spiritual development. This first book to manufacture favorable public opinion toward the second book.

OSCAR A. EDGERLY.

APPROVES THE BOOK.

A Lady of Brooklyn N. Y., Gives Her Experiences in Seeking Development.

The Lesson She Imparts Is an Impressive One, Illustrating the Important Fact That Intercourse With the Denizens of the Spirit World Has at Times Its Perils, Its Pitfalls and Its Dangers, and Spiritualist Lecturers and Leaders Should Face That Condition, for in Demonic, Vicious or Ignominious Control, There Certainly Is a Phase of Psychological Crime, and a REMEDY MUST BE FOUND.

To the Editor:—In view of your projected discussion of the book called "The Great Psychological Crime," I will state that I know by my own personal experience, an experience covering a period of six months, that at least one part of The Great Psychological Crime is true.

Fifteen months ago I bought one of those vehicles advertised in your paper and other papers, as a means of communicating with the so-called "dead."

I produced results which proved beyond a question that I was in contact with men or women, or men and women of various personalities, and very human, impulsive and civil, lived a life close to the life of earth, or within easy reach of it; that they are of varying mental calibre, as of varying morality; that it is easier to get into their power than it is to get out of it; and that it is as easy for "living" human beings to get physical proofs of the presence of some of the "dead" as it is for some of the "dead" to lie and to make trouble for the dupes who lose their self-control by using the Planchette and Ouija board, or other morally illegitimate, money-making devices now in the market.

I fought for my liberty twelve months, night and day, and every moment when I was not asleep. I followed the usual course of my class of seekers after hope. I bought a "board," encouraged "communications," and put faith in my correspondents from the Beyond.

For one month I transcribed messages from the "dead" to the "living," and sent off letter after letter, to the loss of my time and the money paid for postage. For a time I wrote all day, and when it was required of me I wrote at night. My action was all under "spirit" orders. I let my brain and my arm and the finger that touched the board be used until I became "sensitive" to "outside influences."

New I am a hard-working literary hack, and I have no time either to give interviews or answer inquisitive letters. But if my experience can be made useful to anyone suffering as I have suffered, I stand ready to testify to what I know, and am equally willing to swear to it, if necessary.

If my sanity or integrity or moral character be doubted by any who read this I stand ready also to furnish the independent testimony of well-known editors and publishers to prove that my reputation is unimpeachable.

I am writing this letter for two reasons: First, because I want to declare publicly, with Spiritualists, that I know the dead live, and that they are close to our earthly life; that I know it because they, or some of them, have kept me busy ONE HUNDRED AND EIGHTY DAYS fighting against them, will to will, and hand to hand, to preserve my identity and my self-control. I ask any honest man or woman, any one with a kind sympathetic loving heart, and with their minds illuminated with honesty, charity and kindness, if in my case there was not a great crime committed by those spirits who continuously harassed me against my wishes and nearly destroyed my life? They committed a Great Psychological Crime; God knows it, and the angels know it, and any honest, reputable medium knows it, hence, speaking from the School of Experience, that YOU show but exceedingly little sense in so bitterly denouncing the author of The Great Psychological Crime.

Second, because I want to say openly that I have won my way, and made my physical body "spirit proof," by the method prescribed by the author of The Great Psychological Crime, and the eminent physician of your city who had my case directly in charge.

I know what I am talking about, and I affirm that when the "Invisible Powers" have gained control of incarnate man, the method employed in my case, and that only, is the preventive of physical and mental ruin and a paralysis of the will a good deal worse than earthly death.

Any history or narration of the exact nature of my psychic experiences would require a volume, and would therefore be out of place in an article of this nature. But in conclusion let me say that I have suffered tortures which appear to me to be almost infinitely out of proportion to my folly in opening the door to the denizens of the spirit world. I say this in all humility, for I was wholly ignorant of the dangers that lurk behind the various instruments or devices used for communicating with spirits, or developing mediumship.

L. G. MEYER.
Brooklyn, N. Y.

soon to follow. Ha! ha! ha!

In conclusion, Mr. Editor, I will add, if our anonymous author of such high spiritual ideals can, by his alleged new order of spirit-communion show closer intimacy with the spirit world than I can by the old-time original order, I will take off my hat to him and accord to him my Spiritual Superior.

Chicago, Ill. DR. R. GREER.

P. S.—He who would dare to pose as spiritual superior to the spiritual millions of his countrymen, and to warn them against the dangers of their inferior spiritualism, must be obsessed, and if so, he would be the real danger signal to warn against.

R. G.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. B. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies": A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hull. For sale at this office. Price ten cents.

LET YOUR LIGHT SHINE

When the poet Saxe vividly portrayed several blind men as examining an elephant, their answers being extremely different, he presented a grand truth. Each human being, however gifted he or she may be, however brilliant intellectually, is groping in one or more respects in absolute darkness; beyond certain points they can not go, hence each one should be kindly tolerated, as being his or her individual LIGHT. One may not be able to see by the LIGHT YOU PRESENT, on account, perhaps, of its too dazzling brilliancy, or too dim in its radiance. Those who see by the LIGHT of reincarnation, by the LIGHT of embodiment, by the LIGHT of The Great Psychological Crime book, by the LIGHT of Independent Development, by the LIGHT of Subjective Mediumship, by the LIGHT that the seer, A. J. Davis presents, by the LIGHT shed abroad by the gifted Cora L. V. Richmond, and by the LIGHT of hundreds of others—those who SEE, UNDERSTAND and BELIEVE in one or more of these LIGHTS,

should be regarded charitably, kindly, with the understanding that the various LIGHTS presented must be regarded from every standpoint by their exponents, their illuminating qualities, etc. This SYMPOSIUM presents the LIGHT as developed in each individual, and just in proportion as YOU desire YOUR own LIGHT to be respected, you must, in order to be a brother man, kindly tolerate other LIGHTS like his own. The Great Psychological Crime author presents his LIGHT, by the side of numerous other LIGHTS. You are not obliged to see by it, or allow it in any way to influence you, or direct your course in life; he only asks you to kindly tolerate it in the presence of other LIGHTS that aim to redeem the world.

As everyone knows who has a thimbleful of brains to think, Spiritualism itself has a large number of contradictory LIGHTS, and they all must be kindly, generously tolerated.

In connection herewith we present the LIGHT of E. W. Baldwin, who is distinguished among Spiritualists as a literary man of fine ability.

The Great Psychological Crime, made without much labor and hard work.

I think the book a splendid endorsement of the Spiritualist college. The author would crown Spiritualism with brighter garlands. The college would remove all darkness and make it radiant with pure light.

Now as the author has been free with suggestions as to how I will believe him liberal enough to allow a return value. He says mediumship paralyzes the forces and the reason. Who should do so more than natural sleep? See the most unreasoning dreams caused by sleep. Reason dethroned and mental chaos enthroned. See all nature going into a dark trance once in every twenty-four hours. Negative states are absolutely essential to life. He calls mediumship a destructive principle. I call it constructive. That it may be overdone, and cause a full destruction of the mind, he made to cause injury, is only the common lot of a thousand other lines. He says the medium's average life is only about seven years. I know a good many mediums that would have been dead long ago but for their mediumship. This is good enough proof that mediumship is not paralyzing. Edison often goes into a profound unconscious trance for two hours together; on coming out of the trance finds piles of paper written full, assisting him out of perplexities. Does he show signs of being the worse for it? Is it not patent that he is twice the man he would be without his mediumship? Would Hudson Tuttle be one of the greatest men on earth, as he is, but for his mediumship? And his phase is typical of the general phases. Andrew Jackson Davis did more for the world, through his mediumship, than any other living man. He is still living. Who now is so daring as to say that all his faculties are not the better for the mediumship? Dr. Peebles has been a medium for two generations. Is he complaining of his health?

I hear the author saying, "you have taken extreme best cases." If the author will listen he will hear me replying, "you have taken extreme worst cases."

The author says fifty per cent of the insane is caused by obsession. I have made some investigation on this line and cannot find that one case of these are Spiritualists. The reason is, they know how to ward off obsessing spirits. He says medicine has cured a very large per cent of these. I am informed that medicine hasn't cured one; that some of these have been cured, but not by medicine. Non-Spiritualist power and authority still dominate the hospitals. There is good evidence that could the knowing spirits, through good instruments, have a chance, they could restore every case of the obsessed insane.

The author distinguishes between mediums and psychics. We make no such distinction. We know there is none. We use the terms interchangeably. At the college we call the psychic class. The college publication is called The Psychic Educator.

In the name of all that is beautiful in both worlds, let us do all we can to help this author along. E. W. BALDWIN.
Madison, Wis.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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

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

HUDSON TUTTLE.

Harlow Henson: Q. Is the theory that the germs of the lowest living beings are brought by dust or fragments from other planets, tenable?

A. Several men, high in the walls of science have branched and advocated this theory, which really shifts the explanation of the mysterious problem from this to other worlds. It is not where living beings originated, but how? To suppose that such germs, adhering to cosmic dust or fragments falling from other planets, transfers the inquiry, and we ask, how did life come on the planets? Some have said that the first being must have come into existence. Was it by the action of unguided forces, by laws, or by a direct action of a supreme being?

The problem is to be answered here, and it is astonishing to see men who profess to highest scientific attainment, resort to such cheap means as this. There is not the least ground to believe that such germs were ever transported to this earth. There is every reason to show that such transference is impossible. But granting such germs really came and found lodgment. From what is known of the conditions prevailing on the surface of the planets, a living being, adapted to such conditions could not exist on the earth.

The environment here furnished is such as sustains the forms of life which have been awakened into being. A wide departure of a being from harmony with the conditions which prevail, would cause extinction. The living beings of this earth, are in harmony with the conditions which here prevail, and could not exist on any other planet.

G. I.: Q. How can the memory be improved?

A. There are many books, giving instructions how to cultivate the memory. Some of these "systems" are so cumbersome that when the mind is filled with the system or method of remembering, there is no room for anything else. Perhaps the good they do is by the awakening of the mind to give attention. This is the one great secret of memory. An event, which by its startling nature, deeply fixes itself on the attention is never forgotten. The mind, passing scenes, obliterated each other. Hence if the attention can be quickened, and made to take deep impression of an event, or anything coming to the mind by way of reading or conversation, the memory will preserve such impressions in proportion to their strength. Association of ideas and classification may assist, but the best exercise of memory is committing passages, lists of names, and dates of events. Reading as usually practiced violates the memory. Reading with wide-awake attention, repeating over and over the expressions and ideas, constantly strengthens it.

Health is an important factor. The memory may fail because of physical weakness or disease, or may fail because of mental lethargy. When the result of nervous weakness, it may never have been trained to give the deep impressions which are required in a subject or event made indelible. This attention, or concentration of thought, is gained by constant effort, and is the reward of the student given by diligent study.

J. J. Zimmerman: Q. I have always opposed every form of spiritualism, and thought from a child up it was all the devil's work, but having been in a few circles, and seen things so wonderful, I sometimes find myself believe. But now so many writers and spirits in The Progressive Thinker give so many different opinions, some believing in the Bible and God, and others just the opposite, some in reincarnation and others laugh at that doctrine, that I am on top of the fence, and wisely fence at that, and am sometimes think I'll fall on one side and then I think I'll have to fall on the other. How can I be assured?

A. The situation of this correspondent, which he so ingeniously expresses, will be appreciated by most Spiritualists. When one is shaken loose from authority and has no standard except his own reason, it requires a long time to become assured. So fixed is the belief in the infallibility of spiritual beings, that when they disagree, or blunder in their communications, it becomes to such minds almost positive evidence that the source of such messages is not as claimed.

The Progressive Thinker is a forum where individual expression is freely given, criticised and compared. If all its writers were suddenly translated into the next life, they would, as remaining unchanged, write as they now change their views.

Hence these differences of opinion, if brought as proof that spirits do not exist, or that the communications are from the devil, would equally as effectively prove that these writers do not exist, or the writing is from the evil one.

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NOT MATERIALIZED.

Prof. W. F. Jamieson and His Explanations.

If there is any one thing more than another, in which I take a peculiar delight, in a scientific, religious and philosophical point of view, it is in explanations. While Brother Jamieson has not promised that he would furnish the readers of The Progressive Thinker his explanations of the phenomena I have given them, we are all very naturally looking for and expecting them, since he declares that: "I put my own explanation that the phenomena are wholly of human origin, against the Spiritualists' theory of spirit outside of earthly body." At this writing, October, 10, 1903, his explanation or explanations (for he gives us no constant that he has more than one), have not materialized.

Just what the reason for their failure to appear, is, I am at a loss to determine. For some reason or other, Bro. Jamieson seems disposed to ignore me altogether in his later articles, and to devote his attention particularly to Bro. Lynde C. Howe. He should courteously reach him. In the meantime his audiences are apt to grow restless, even under the spell of his matchless oratory which alone constitutes the feast intellectual. But the great majority of his auditors assemble more especially for the tests and messages he gives, and thus the great truths embodied in his lectures proper are slighted.

I have said that Mr. Baxter's tests are sometimes tardy in coming; but it is likewise true that when they do come, they count. I never heard him give a poor, unsatisfactory message. Indeed he has often refused to give messages at all which he only partially or incompletely received, unsatisfactory to himself, when the parties for whom they were intended might have filled up the gaps in his own knowledge, and have rendered the whole more convincing and satisfactory to them than would have been the case, had he received them complete or in a manner that would have made them appear "cut and dried."

On one occasion Mr. Baxter, while giving messages at the close of a lecture, felt quite certain that one he was sending with regard to war, and yet he was considerably confused by the spirit intelligence calling me "Hi," while he (Mr. Baxter) was under the impression that my name was Henry. But, true to his messages as he received them, he addressed me as "Hi," gave me a most interesting message, and then the name of Robt. D. C. Jamieson. Now, Robt. D. C. Jamieson was one of my boyhood friends, and died as far back as the year 1863, and was the only one of any of my friends or acquaintances to my knowledge, who called me "Hi." Mr. Baxter gave his name in full: Robert Dible Comstock Huestis. We used to track a good many jokes on "Bob" and his chums called him, for having so many names. Bob and I were good friends notwithstanding the fact that we were both young ladies, and the same young lady, I requested to act as one of the pall bearers at his funeral in Fort Wayne, in the summer of 1863, but could not serve in that capacity on account of an attack of acute rheumatism. While my name is Hiram and the abbreviation "Hi" is the most natural and correct, yet was invariably called "Harry" until I got to be a physician when I was called "Doctor," or by my patients, "Dr. Huestis."

Readers this experience may not appear as being anything much to prize, but to me it is worth everything. I have been as much convinced by what might be called little experiences, as I have been by the most pronounced phenomena. I will relate another and then close this already too lengthy letter. A few years ago, at the close of a lecture, I delivered with my wife and the audience was dismissed. Mr. Folsom came toward me while I was putting on my overcoat and inquired: "Doctor, would you recognize the spirit of a lady who would come to you a whistling?" I laughingly replied, "No, I certainly cannot recognize any lady who would come to me whistling."

"Wait a minute," said Mr. Folsom, "I am now getting a name with this peculiar impression; I get the name of Thomasetta Hanna Skinner."

"All right," I said, "I recognize it instantly."

Miss Thomasetta Hanna was one of my young lady friends in Fort Wayne. She was one of those cheerful, rollicking, romping, playful girls, whom a long-faced Methodist would undoubtedly have dubbed a "tomboy." She would strut and prance with the boys of the street or sidewalk, and was a noted whistler, whistling the most difficult airs. She married Benjamin Skinner, at that time local editor of the Fort Wayne Gazette, whose father, Rev. Dr. Skinner, was pastor of the First Presbyterian church in Fort Wayne. They finally moved to New York where she died over twenty years ago, and her remains were brought to this city for interment. She died as she was buried when Mr. Folsom gave me the peculiar message, could not have been more than four or six years of age. But, gentle readers, pardon me I did not intend to take up so much of your time. I may say, in closing, that I still await Bro. Jamieson's explanations.

H. V. SWERINGEN.

Fort Wayne, Ind.

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At the age of 82 the venerable J. Simmons passed to spirit life at a hospital in New York. For many years he traveled in this country and Europe as the agent of Dr. S. H. H. was thoroughly conversant with the philosophy of Spiritualism, and was exceptionally efficient in his efforts to promote our cause. He was a faithful contributor to the Spiritualist press, and his articles excited widespread interest. He leaves two sisters, one Mrs. G. W. Dickson, of Brooklyn, N. Y., and the other, Mrs. M. B. McLaughlin, of Chicago.

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A DIFFERENCE

Between Astronomy and Spiritualism.

My Spiritualist friends have tried to make it appear that materializations of spirits and astronomical facts are equally well established. One Spiritualist, Dr. Swearingen, said: "I have witnessed a genuine materialization," "the genuineness of which there is no possible room to doubt." Those who "witnessed" materializations could no more be mistaken than those who "witnessed" meteors. Dr. Swearingen argued that there was no possible room to doubt the meteoric shower and no possible room to doubt materializations of spirits. But Brother Howe comes forward and says about the meteor proof: "This statement requires proof."

As my opponents could not, or did not, answer my question and show what connection there is between an astronomical fact and spirit materialization, I proceeded to show that the dark, or semi-dark, seance affords tricksters an opportunity to impose upon credulous customers. Brother Howe himself says: "It is often easier to cheat and give the appearances of genuine phenomena than to get the genuine." I believe him. But this is not what Dr. Swearingen set out to prove. Is it? The Doctor took the position that spirit materialization is as much a demonstrated fact as meteoric showers. Brother Howe says: "I believe the meteor story, but I do not know it is true." He says he has a thousand-fold more evidence of "materialization" than of meteoric shower.

Without standing, he says, "it is often easier for the medium to cheat than to get the genuine." Here are his own words: "I have a thousand-fold more evidence of certain psychic facts—even materialization—than I have of that long-accepted story of the meteors."

Astronomical facts, according to Howe, are heavily discounted—their value for the peculiar influence of the domination of a dark circle. He admits "people have been deceived, of course, in many ways, by cunningly-devised tricks." Church members, I have observed, when attending spiritual (!) circles are more easily deceived than Spiritualists because they are unfamiliar with those "ways that are dark and tricks that are vain."

Says Brother Howe: "But it is possible, yes, easy, with a reliable medium, to put the question of fraud entirely out of the problem."

That is the medium long looked for, a medium that is a medium. Glorious realization! a medium who will submit, as Howe tells us should be the case, to "critical examinations," and he adds, to "conditions as absolutely fraud proof," (this is Howe's own language) and he says, "without the possibility of deception."

For fear the medium may, after all, impose upon us, my dear spiritual Brother Howe requires what Robert Dale Owen, he says, did not demand: "Impose all the restrictions."

Where, oh, where, can that kind of a medium be found? Why, in the name of truth and humanity, have not the Spiritualists been doing this, great work? Brother Howe has more than fifty years of trying to do what is so easy. If I can find that "reliable medium" (we have a surfeit of the other kind) with whom we can "put the question of fraud entirely out of the problem"—entirely, mark you—it will simplify the question: it is so easy! Yet Spiritualists say it is untenable that a "reliable medium" and a "counterfeit medium" are so near alike that it is almost impossible to detect the difference. Indeed, many reliable mediums, having been rigidly tested for years, were discovered, often by critical Spiritualists who love truth more than mediums, to be tricksters. Some of the leaders of Spiritualism have admitted that even the best mediums will "crack" sometimes. Mr. Hudson Tuttle, Editor-at-Large of the National Spiritualists Association, complains that lecturers on Spiritualism, "supported by Spiritualists, use 'medium' as a term of reproach."

This is the condition of things fifty years after Spiritualism came into the world, "to prove beyond the possibility of a doubt" that mankind live beyond the grave. It is an important problem, a grand announcement, but a meagre performance. In a discussion with one of the ablest Spiritualist debaters, he said to me that the difference between a "medium" and a "counterfeit medium" is "a fraud" he would still cling to Spiritualism! But Mr. Tuttle, more philosophical, says "that it appears as self-evident that Spiritualism rests on the phenomena, and these can be investigated by and through mediumship." He further declares that the origin of "Spiritualism with its sublime philosophy was in mediumship. Without the facts furnished thereby, that philosophy would be a dream."

It will be admitted, therefore, that if it should turn out that no spirit ever communicated (these are doubtless the "facts" referred to) that Spiritualism is a dream.

Brother Howe innocently asks me what astronomers testify of meteors! "Are they real stars?" Well, well.

He says: "Prof. Jamieson is especially exacting that knowledge must substitute faith." This is what Spiritualists have been preaching for half a century. They have repeatedly told their Christian neighbors that mere belief in future existence is not enough; that what the race needs is positive knowledge that human beings live after death—and that Spiritualism came into the world to supply this thirst for knowledge. Friend Howe says, "If possible to have it so, that would be very satisfactory. But is it so in anything?" Why, Spiritualists have been saying for years, "Yes, it is so in Spiritualism." He seems to have forgotten that he, in the early part of his disputation, insisted that Spiritualism is reduced to "scientific certainty." This is their strongest claim. We are bringing out the fact that our Spiritualist friends abandon their old positive position: "It is a demonstrated fact that spirits communicate with the people of this earth," for Brother Howe now asks, "Is it so in anything?"

He tells us those clippings from Katie King's hair "compared with those taken from her head at previous seances, were identical under the microscope." Is it a "scientific certainty?" Blessed relief! What a thriving business the Katie King spirits could drive, for the benefit of "reliable mediums," and demure hair-dressers. Ringlets enough could be "materialized" to support Dr. Spinney's humanitarian home for indigent mediums. Hair, home, heaven and happiness could easily enter in Reed City, while the good Doctor's brow would become encrowned with glory and glory and "receptacles" from millions of Katie heads, every hair carefully examined "under the microscope," verified by Brother Howe. Think of the possibilities!

Several years ago there was a break trade in paraffine molds of spirit heads. They have been, with the "ropey-testing," driven out of the spiritual marketplace by the merciless law of fraud-proof conditions, leaving George Anna (Continued on page 8.)

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