

Look Soon for the Most Remarkable Occult Experience Ever Seen in the World.

THE GREAT PSYCHOLOGICAL CRIME has been widely discussed, creating a veritable storm center in this country and Europe. We issue this week twelve pages, the largest Spiritualist paper ever published on this planet, containing much information in regard to this storm center book, pro and con. The result has been beneficial to our cause. Spirit intercourse has been illuminated and advanced, and its truth vindicated. The remarkable occult experience alluded to will appear later on.

The Progressive Thinker.

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THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER THREE.

Some of the nerve conditions by which mediums may see spirits were explained in the first two articles. The sensation of sight is the only form of sensational knowledge which we can have of sight.

Through this sensation the medium is therefore capable of seeing spirits. Deprive the medium of this sensation and the medium's capacity for seeing spirits would be destroyed.

The medium's psychology is based upon a too narrow basis respecting sensation. It assumed that the medium's sight could only be awakened by the retina being acted upon from without, i. e., through the action of outside light. And, that only in this way—through action from the outside—could the medium see a spirit.

The metaphor, comparison, or simile of the telephone-central-key-board, as representing the relation which one's own spirit—as interpreter—bears to the nerve-signal-signs of one's own brain, must be persistently borne in mind.

A sensation of sight of a spirit is therefore an electric-picture transmitted to the retina; because a signal-sign has been sent (through the medium's optic nerve) demanding that a mental-picture of something (in a flash of light) is required outside to be seen.

The person who creates this mental picture is one's own spirit.

The person seen in the room, by means of the mental-picture (created in answer to the nerve-signal-sign) is the spirit seen by the medium's own spirit.

The mental-picture in the medium's brain is subjective.

The spirit seen outside by the medium is objective.

Unless the medium bears these distinctions in mind, there is apt to be more or less of delusion, illusion, or faith in hallucination, rather than fact.

Science implies teachableness.

A medium (destitute of the scientific spirit) is only a wonder-loving fanatic, and a harm to the cause of Spiritualism.

It is just as holy and lofty and pure, and exalted as a spiritualist's work, for me to study the laws of the wonderful nervous telephone-central-key-board, of a great intelligent medium's brain, and personal spirit, as it is for me to sit in religious awe, listening to the independent vocabulary of an assumedly well-meaning seer, but who has no basis on earth preferred scalp to boots.

In the old Bible way of putting it, the medium's body—and his nervous system as a part of that medium's body—is the temple of the Holy Spirit; and it is his spiritual and mental, as well as scientific study of the medium's body, with religious and philosophical respect.

And, if his body is worthy of such profound dignity and study, how much more is his or her own great spirit? Hence, I repeat, the fascinating and the latter, scientific study of the psychology of Spiritualism has for me; when compared with the study of the lower planes of phenomena.

But, let us return to our metaphor of the central-telephone-key-board, as expressing the relation which the person at spirit of the medium—as interpreter of the nerve-signal-signs of sensation and creator of electric-pictures—bears to his own brain with its 600,000,000 separate cells, or keys.

For electric-pictures of actual spirits in a room, are never created by the medium's own spirit unless a certain number of these 600,000,000 nerve-signal-signs or cells are first touched by forces which exist either within or without his own skull.

When a spirit is actually seen by three or four persons in a room, there can be no chance for delusion, illusion or hallucination.

That is, of course, providing that it is a spirit; and not an imposture.

Every brain key-board receives from outside—the same nerve-signal-signs; and here we have the brains of four persons, all testifying to the same common fact, viz., the existence of the spirit. The light in the room acted in a uniform way on the optic nerves of all four of the witnesses and awakened the same nerve-signal-signs as the presence of the spirit in all four of the persons present.

Therefore, it was a genuine sensation; scientific in every particular, testifying to an incontrovertible fact.

The liability to deception is increased in the ratio that the experience is purely personal; and is not known to two or three others.

This does not mean that our own personal experiences—with no one else present—are not as good as if fifty other persons saw the spirit, or felt it.

But, in the ratio that our personal experiences are less likely to be mistaken than one.

Mistakes in personal Spiritualist experiences (that is, in those experiences which no one else shares with us), are due to the following cause, viz., that the 600,000,000 nerve-signal-signs, or brain cells, can be operated upon by forces creating changes within the body.

The really scientific Spiritualist never mistakes therefore, the existence of a real spirit for an hallucination, or a series of hallucinations.

When we stop to consider that every nerve-cell when it is excited, awakens the signal-sign of its own special and appropriate sensation; and that there are 600,000,000 of these signal-signs of sensation; is it any wonder that the unintelligent sometimes mistake the accidental awakening of an hallucination, for the presence of a spirit guide?

Suppose, for instance, that a foreign substance in the brain of a medium (who has never had time to study the nerve-signal-signs of his own brain) should accidentally come into contact with the auditory nerve, and his auditory nerve would be excited like a door bell that will not stop ringing. The consequence would be that he would be hearing voices all the time.

If a similar foreign substance in his brain irritates his optic nerve, he would see flashes of light; and, if the medium has a tendency to be religious, the nerve-signal-signs of his own nervous system, he would be likely to attribute the voices and the lights to the operations of his spirit guides.

So with sensations of touch in various parts of the body.

Every conscientious Spiritualist owes it to himself, his friends, and humanity, that he be capable of exactly defining the difference between the evidences of actual spirit presence, and hallucination.

certainly does no harm, if it does no good.

Our memories are filled with real, organized pictures, of hundreds and thousands of forms; the most of which we have no recollection of ever having seen.

When, owing to some sudden nervous change within us, we suddenly have a perception of one of these human forms (which we do not recollect ever having seen before) it is not impossible but that we are suffering from hallucinations.

The way to settle the question is to ascertain if someone else also sees the form.

But, concerning the foregoing, my brother Spiritualist may ask me justly, what proof he may have, that I am writing of these things from personal experience?

Owing to the violent scorn and probably cruel contempt, which some of my Spiritualist brethren may feel towards the work of such men as Frederic W. H. Myers, and students of his school, it is not impossible that my proof—as so-called by these Myers school of Spiritualists—may not be considered of much value; particularly when I say that I never gave a public or private seance in my life.

Concerning my general intellectual honesty, however, my friends Lombroso, Crookes, William James, and Professors Small and Triggs of the University of Chicago, have borne abundant witness.

Not desirous of being at all intrusive, immodest, or unwisely aggressive, in my own opinions of my Spiritualist experiences, I adopted the non-dramatic "Le Baron."

The New York Herald gave a half-page to the matter. Among other things the reviewer said: "The strange experiences of Mr. Le Baron submitted to the Society for Psychical Research by Professor James of Harvard College, afford one of the most interesting and truly marvelous cases of supernatural endowments which have ever been investigated by that learned society. The remarkable personal power possessed by Mr. Le Baron, as the gentleman is called by the Herald, might easily be regarded as a miracle."

The fact that I never should have made these facts public (facts referred to in the New York Herald) save through the urgent solicitation of my friend, William James, is sufficient proof—in addition to the fact that I never gave (in my life) either a private or public seance—that I am neither actuated by the love of fame or gain, in any matter of Spiritualism.

With exception of The Progressive Thinker coming to my desk (the subscription price of which is one dollar) I am writing this series of articles wholly for the benefit of humanity, without any hope for return.

This may or may not be sufficient proof of my entirely unselfish and disinterested attitude.

But, in any event, it proves that I am entitled to a respectful hearing.

By turning to page 307 of the second volume of Frederic W. H. Myers' work, "Human Personality," the reader may glean an additional paragraph concerning the "Le Baron" matter referred to in the New York Herald, and the language used on the planet Mars.

The greatest hope I have in the ultimate triumph of truth, concerning all such matters, is couched in the two words—scientific evolution.

A Spiritualist who is a scientific evolutionist, manfully admits that he does not know everything.

He could not progress or evolve if he did.

He would be ready to intellectually retreat with the priori dogmatists if he knew it.

It implies, for instance, some sort of intelligent comprehension of the relation of the medium's spirit guide to the 600,000,000 cells of the medium's own brain; for, every cell in the six hundred million is the nerve-signal-sign of some sensation, distinct from others.

The teaching on this subject should be scientific and exact.

It is not only cruel, but silly to be taught things which we not only have to unlearn, but have to also waste time to both learn and unlearn.

That thing of intellectual retrogression is the greatest stumbling-block in

The Light Among the Hills.

A Charming Narrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

(Continued from No. 737.)

The next morning as Mrs. Grey and Martha stood at the front gate waiting for Mr. Weston to come with the horse and buggy, Mrs. Weston came hurrying along, wiping her wet hands upon her apron, and said: "There's one thing more, Martha, I want you to do. You Aunt Laura has owned up to me that there's lots of Spiritualists up where you go. Now I want you to remember, Martha, that their work is all of the devil. It all comes of 'Believe' in the immortality of the soul, and that's the devil's way of getting you to believe now, and hang on to the faith 'ye've been brought up in."

Martha looked straight into her mother's anxious face and said quietly: "You were brought up to believe that the soul is immortal, and at death goes straight to either heaven or hell, were you not?"

"Certainly, but when I got old enough to reason I knew better," said Mrs. Weston, with an air of pride and putting a strong emphasis on the word reason.

"If you departed from the faith you were brought up in when you got old enough to reason, why may I not do the same thing?" demanded Martha.

"Because," said her mother, sternly, "you have been taught the truth."

"Wouldn't your mother have said the same thing?"

Mrs. Weston flushed and looked confused, and Martha continued: "You have always done just what you thought was right, haven't you, mother?"

"I—I've tried to," faltered Mrs. Weston.

"Well, I'm going to do just what I think is right, so don't worry about me, mother."

Just then Mr. Weston's voice was heard calling, "All aboard!" and a few minutes later Martha and her aunt were being whirled along through cool green forests and flower-decked, sunlit fields, towards the little railroad station miles away.

It was evening, and in a cozy sitting room where easy chairs, rugs, neat muslin curtains, pictures and various other things were arranged to afford comfort, three women were resting after their day's work. At a table strewn with papers and magazines, Martha Weston was folding the letter she had just finished. The lamplight turned her wavy hair to shining gold, and lighted her pure earnest face and dark, thoughtful eyes. In an easy chair a few feet from Martha sat Laura Grey, who held in her hands an open book. But she was not looking at it, for her eyes were fastened upon a slender figure sitting at a desk at the other side of the room.

"Eh, dear," said Mrs. Grey, softly. The figure at the desk turned and faced the speaker. She was a woman a little past middle age, with a slight, girlish figure and a refined, sensitive face. Her features were irregular and she could not have been called beautiful, but she had a certain beauty of strength and tenderness. Her face showed unmistakable traces of care and suffering, but it showed also the calmness of a soul that has risen above the storms of life and found peace and rest. Her eyes were large and dark, changing from sad to gay, from tender

to the path of Spiritualist—scientific evolution, because it is always trying to chain us in dungeons of almy and e-fete and ignorant explanation, and of dogmatic interpretation.

No laws, either of the spirit world or this, can be discovered without hard, patient, humble study. And the only progress possible to be made in the scientific evolution of Spiritualism is in the discovery of its unvarying laws.

Of these laws we are at present in ignorance.

Anyway, two spirits are always before me, and I never visit a brother or sister medium.

The first spirit is the spirit guide of the medium which I am visiting.

The second spirit is the medium's own spirit.

And, I trust, that I may not be considered as being worthy of being immediately lynched, or burnt with coal oil at the stake of Modern Spiritualism, if I heretically affirm as my honest conviction, the fact that I consider the medium's own spirit as worthy of as much study, and reverence, as that of the medium's spirit guides.

SALVATORONA.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

Public schoolmasterly restraints men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Becher.

Do what good you canst unknown; and be not vain of what ought rather to be felt than seen.—William Penn.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremont.

Pleasure, says the multitude, is the rose of life. But, remember, near by is the thorn of evil. If you will cut the rose, avoid the thorn.

me. I was very unhappy, and not without sufficient cause.

"I doubt if any person who is really unhappy can keep in good health for any length of time. Happiness is like sunlight; with it we grow strong and healthy; without it we grow weak and sickly. As I before remarked, I had not been in the house long before I knew there was something about it quite out of the ordinary. Doors would open and shut without any visible means at all hours of night and day. There were noises with the old-fashioned latch and catch, and it gave a person unaccustomed to such phenomena a queer feeling to see a latch lifted without visible hands, but I have seen it done many times. At first I was nervous about being left alone, but I soon became convinced that no harm was intended me. After a few months my cousin Kate came to live with me, and to assist about the work. After her arrival things got more lively. In an empty chamber over the living-room we often heard what sounded like two men struggling with the door, and followed by a heavy thud as if of a body thrown upon the floor, and then would come a sound as of some one being dragged across the floor. The most careful investigation failed to afford any explanation.

"Kate complained of footstools following her about, and of articles being snatched out of her hands. She was a young girl, with a happy, lively nature and being strong and healthy, she soon ceased to be disturbed by the strange occurrences. One night I sent her to the front room for something, and she brought in a great basket of articles and things. She said that upon entering the room she had glanced into a large mirror, hanging upon the opposite wall, and had seen the face of an old woman with white hair and closed eyes, but it was the face of a dead woman. Kate had written upon the wall in letters which she had never seen before, but which she had always called the 'holy' script, but that it was just like a woman," he added, with lofty superiority.

"Ghosts don't trouble me," but I never sleep in the same room that she would never get up for a night. "One night I yielded to Kate's entreaty to share her bed for the night. Early in the morning I was awakened by the sound of voices. Although the voices were plainly audible, I could not distinguish the words, and had the impression that the conversation was being carried on in a foreign language, and I was greatly puzzled. After listening for several minutes I whispered softly, "Kate, are you awake?"

"Then you do hear it?" she asked excitedly.

"I can't understand a word. What does it mean?"

"Oh, I am so glad that you hear it," was the answer. "I have heard it every morning for a long time, and I was beginning to think that either my brain or my ears were going wrong."

"Can you understand what is said?" I asked.

"Never a word. I think it is French."

"I got up and looked out of the window which commanded an unobstructed view of the whole of that side of the house. The conversation which was being held, seemingly very near the window, still continued, but no one was visible. The glistering dew lay undisturbed upon the grass about the house, and the singing of birds all was silent.

"For days afterward Kate and I discussed this matter. We knew very little about Spiritualism, and strange as it may seem we made no connection

between it and the phenomena transpiring around us. I had lost all faith talk, she would tell about a beautiful lady and in her baby way talk to her and carry her playthings, and with the beautiful without it we grow weak and sickly. As I before remarked, I had not been in the house long before I knew there was something about it quite out of the ordinary. Doors would open and shut without any visible means at all hours of night and day. There were noises with the old-fashioned latch and catch, and it gave a person unaccustomed to such phenomena a queer feeling to see a latch lifted without visible hands, but I have seen it done many times. At first I was nervous about being left alone, but I soon became convinced that no harm was intended me. After a few months my cousin Kate came to live with me, and to assist about the work. After her arrival things got more lively. In an empty chamber over the living-room we often heard what sounded like two men struggling with the door, and followed by a heavy thud as if of a body thrown upon the floor, and then would come a sound as of some one being dragged across the floor. The most careful investigation failed to afford any explanation.

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W. W. ABER.

Account of Materializations at His Home.

To the Editor:—In your issue of Dec. 26, I have just read an experience of H. B. With Farmer-Riley, at Riley's own home. I wish I knew the H. B.'s own name, for those are my own initials; but the readers of The Progressive Thinker need not be confused, for they will readily distinguish the difference between my uncoloured pen and his able article giving his experience at and with Farmer Riley.

My experience was at Kansas City, with W. W. Aber at his own house. I called on Mrs. Connelly, a very fine medium I had met in Kansas City a year ago last October, and learned from her that Mr. Aber resided only a few blocks from there, so I telephoned him and asked when he would have a materializing circle, and his reply was, "Tonight."

Being an old acquaintance, I was anxious to know him and his work, so engaged four seats, and eight o'clock that evening found us all there. Mr. and Mrs. Connelly and Mrs. Connelly's mother, all ardent Spiritualists, and neither of them had seen a materialization.

Mr. Aber has an upper room fitted up for the purpose, a room with two outside windows and one door which we came in to. His cabinet consisted of a black cambric curtain across one corner of the room, the curtain being about eight feet long, reaching from the ceiling to the floor, and there was another curtain fastened to the wall to make everything dark within. When everything was ready he asked us to examine the cabinet, and we did so thoroughly and found there was nothing in there but a chair. We examined him and found he had nothing white about him. Then he took his seat and asked Mrs. Connelly to come in and sew his pant legs to the carpet, and sew his coat sleeves to the knees of his pants, and his coat collar together at the neck, at that he called on me to fill his hands with oatmeal, and I did so; then there was a light in the opposite corner of the room with a thin red tissue paper around it and then the electric light was turned out and we could distinguish everything in the room with a single flash of light, about ten feet from same. Then the music box was started and in about five minutes a white form came out through the curtain and the one on the extreme right of the circle was called for, and he went up and recognized his wife who had been dead many years. He introduced her to the circle, and then a little boy, his son, came out, who was about three feet tall; then the wife went back into the cabinet and the boy went down into the room. Then two other men, members of the circle, went through the spirit routine, their spirit friends were plainly seen by all of us.

Then Mrs. Connelly's mother was called up and a very affecting scene occurred. When her mother died she left an infant girl whom she had raised as her own and very tenderly, and the spirit mother wished to thank her. The Connelly friends, some five or six, came out and we all saw them plainly. All ladies came out in pure white. Mr. Connelly recognized an old comrade of his who had lost an eye and the lid was even closed.

"Then my wife called me, and I went up and she put her hand on me and talked. Then my mother, who passed into the higher life in 1855 came up to me and I said, "Mother, is this really you?" But, yes, she said, "Yes, it is she, and patted me on the shoulder so that all in the room heard it. Then I said, "Mother, do please come near me if you can," and she came up and put her arm across my shoulders and then backed up a little and there stood. Some of the very tenderly, and the spirit mother said, "Who can that be?" by my mother said, "It is mother." "Why, yes," I said, "It is Grandmother Russell," and she bowed her head three or four times, stepped around the other side of mother and bowed to the rest of the circle and all went back into the cabinet, and my brothers came out, and I said, "Charley, you know my heart's desire is to do good and enlighten the people." And he said: "Homer, don't cast your pearls before swine."

Then my sisters came out and patted me on the head, led us to the spirit whisks. All this was seen by the whole circle; then my father came with his red hair and heavy whiskers and put his hand on my shoulder and talked so loud and plain that all heard him. There was more, but this enough.

When we were through we examined the cabinet and found Mr. Aber just as we left him sewed up and down to the floor and the meal still in his hands, tired and weak from two hours' sitting.

HOMER B. AUSTIN.
Beatrice, Neb.

THE STATION DESPAIR.

We must trust the conductor, most surely;

Why millions of millions before Have made this same journey securely.

And come to that ultimate shore, And we will reach it in season;

Some will say a welcome in that land, And then, how out of all reason, To stop at the station Despair.

To stop at the station Despair, Ay, midnight and many a potion

Of trouble and sorrow have we, As we journey from ocean to ocean, From sea unto ultimate sea,

To that deep sea of life, and all silence Of passion, concern, and of care, That vast sea of Eden-land islands.

Don't stop at the station Despair! Go forward, whatever may follow,

Go forward, friend, led or alone; Ah, to leap off in some hollow

Or fen, in the night and unknown, Leap off like a thief; try to hide you

From angels, all waiting you there; Go forward, whatever betide you,

Don't stop at the station Despair! —Joanna Miller.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.

—Rochefoucauld.

Madison, Wis.

E. W. BALDWIN.

PERFECT MEDIUMSHIP.

It May Be Constructive, Not Destructive.

The urchin gets happiness from the thought that he will one day proudly pace the classic university halls. Meanwhile he flutters strictly to the business in hand, knowing that present application to present things is the only passport to the coveted goal. How does this compare with the Spiritualist medium; that springs, Minerva like, from the brain of Jupiter?

The medium thinks not, neither does he spin.

For him there are no long years of laborious study. He graduates first, last and all the time. The spirits educate him while he sleeps; The Great Psychological Crime to the contrary notwithstanding.

This is all very fine for the favored medium. In mortal occupations generally there is very little perfection. The great oratorical are the only exceptions, and these took care for accomplishment. The savage has perfected eyesight, but loses it in civilization. Forward steps nevertheless develop suggestions. From these theories are ground out. Experiment next follows. At last truth is ascertained.

Perfection is something advanced to greatest usefulness, fullness, security, absoluteness, elegance, finish, and due exercise void of fatigue and reaction.

Where is the standard mediumship perfection?

There is one instance recently demonstrated that comes near to it. It was in a lady Spiritualist lecturer and platform test medium. She will be heard from later. The words of the wise controlling spirit were simply touched on the brain of this medium: "She herself, while passive for the hour, remained as one of the audience. The education to the large assembly of people was hers as well." At the closing she was no more fatigued than if engaged in high-class conversation with mortals for the same period of time. When not passive for special occasions she is left as free from spirit interference as any other mortal. Indeed, she is more free for she has a strong, wise protection that prevents

injurious, promiscuous tampering. In her own right she is an accomplished conversationalist. Her health has been improved. Her self control, individuality, general culture, wisdom and will, have all been strengthened and benefited in every way.

All along it has been the tendency of mediumship to

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Hudson Tuttle. Editor-at-Large for the National Spiritualist Association. Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism.

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy. Do you wish to assist in the publication of a revised edition of this book? If so, by subscribing for it now, you will receive a copy at less price than it will hold for after publication.

The School Question. It is decidedly interesting to note that not all Catholics are of the same mind with Archbishop Quigley concerning the public schools.

A New Year's Greeting to The Progressive Thinker.

"The model paper of the cause," "That everywhere doth win applause, Deserves a tribute high and grand, Of better words than I command."

But I will do my "LEVEL BEST"— And let a better do the rest— Our worthy standard high to raise, And give it due and fitting praise.

It is a large, a double sheet. Whose columns stretch an hundred feet, With print so clear and large in size 'Tis easy read by weakest eyes.

Its contents are of varied kinds, To fill the needs of many minds, Though not of bigots, nor of fools, Who blindly bow to olden schools.

"PROGRESSIVE" is its given name That well befits its growing fame; It never lags, nor is it late, But wide-awake and "up-to-date."

"The Thinker," too, doth well befit A paper that in truth is "IT." 'Tis full of thought as it can hold, Which sets to thinking young and old.

Free thinking also it demands, As one of Heaven's high commands, And every week it goes the rounds To help destroy thought's metes and bounds.

For moss-grown creeds it sees no use, And tears them up without excuse, For all will truth more quickly see, Who are from creeds and dogmas free.

Of wily priests it is the foe— Their tricks and frauds 'tis bold to show; It knows they are the foes of truth So it pursues them like a sleuth.

Of truth it is a champion bold, No matter whether new or old; It takes it in where'er 'tis found, "On heathen or on christian ground."

But most it heralds truths new-born, The truth that gilds the glorious morn Of this New Era, great and grand, Whose light now beams o'er every land.

Its columns swell with "Newest Thought," From spheres above by spirits brought, And far and wide its teeming press Dispenses it, mankind to bless.

Symposiums are its special forte, With columns then an Open Court It asks of all ere they decide That they shall hear the Other Side.

The reputation thus it earned Of being fair to all concerned— Its friendships, therefore, wide extend For every reader is its friend.

The plan, its maker calls "Divine," Of giving books to all who sign, Has proved to be a great success, For 'tis a gift that twice doth bless.

Had I the time, and it the space, Its other virtues I would trace, But what I've writ must now suffice, Lest too prolix should be my vice.

BENEDICTION: May our great THINKER live and thrive Till Error's reign it shall survive; Truth's kingdom may it help extend Till of its reign There Be No End.

DEAN CLARKE. 7 Winthrop St., Roxbury, Mass.

OUTSPOKEN WORDS OF A PROMINENT SPIRITUALIST, ON "THE GREAT PSYCHOLOGICAL CRIME."

THE DISCUSSION HAS BEEN HOT.

The writer of the following, an exceptionally prominent Spiritualist, reprimands in unmistakable language those who have been—from his standpoint—a little too severe on the author of The Great Psychological Crime.

Someone who wrote a pamphlet entitled, "The Contradictions of the Bible." The contents were thrillingly telling!

Now, supposing someone should write a book upon "the contradictions of Spiritualism." What rich nuggets, what rare pickings and pasture lands of conflict would not find?

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has been severely arraigned before the public, and in such a manner that could not help, figuratively speaking, stirring up a veritable "hornet's nest." Gradually, however, the great excitement that followed the introduction of the book to the ranks of Spiritualism, has somewhat subsided, and the general opinion now among leading Spiritualists is, that the book and discussion will in no way injure Spiritualism, but that the independent Method of conversing with spirits, having been fully established in Chicago, cannot fail to do good, and eventually greatly promote spirit intercourse over the entire world.—Editor.

THE VIEWS OF A FAIR, TRUTH-SEEKING SPIRITUALIST.

Seldom do I trouble you, Mr. Editor, with communications for your ably-conducted journal, and the only one independent enough to give all sides to the public, relating to the stirring BURNING QUESTIONS OF THE AGE.

What a terrible thing has the author of this book done! SIMPLY THIS: HE HAS SO STUDIED, SO OBEYED, AND SO PRACTICALLY ADAPTED HIMSELF TO THE LAWS OF THE SPIRIT, SO GROWN UP INTO THE REALM OF THE CALM, THE SERENE AND THE SPIRITUAL, THAT HE CAN GET HIS TEACHINGS DIRECT FROM THE BEAUTIFUL GARDEN-LANDS OF IMMORTALITY INSTEAD OF HYPNOTIC-CONTROLLED MEDIUMS OF VARIOUS MORAL GRADES.

What a criminal this man is! Is it not desirable for each mortal to grow and reach up into the spiritual?

Is it not ennobling to grasp and glow in the fervor of divine illumination? If so, why condemn this man?

Why should this book arouse the ire of so many virtue-intoxicated Spiritualists? Critics have gone from the Atlantic to the far-away Pacific coast.

What a sweet, tolerant spirit! Really is this an exhibition of the moral influence of Spiritualism? With all the persistence of an attorney and the independence of a free-thinker, I would suggest that this speaker take lessons of modesty from J. J. Morse, and lessons of fraternity from Lyman C. Howe, and others.

It must have been observed that all through the discussions and interchanging of opinions upon The Great Psychological Crime, those writing against it have shown the most nervous irritability, the most acrimonious spirit.

AN ILL OMEN. It would seriously count against the complainant in a case at law on trial. TRUTH IS TRUSTFUL AND FORBEARING. IT KNOWS NO FEAR. IT COULDN'T BE INVESTIGATION AND ELUCIDATION.

A FAIR, TRUTH-SEEKING SPIRITUALIST.

What is the Matter With Spain?

Mr. Wm. E. Curtis contributes a graphic and highly instructive account of the condition of the country and people of Spain, as published in the Chicago Record-Herald.

"If you will compare the area of Spain under Charles V. with that under Alfonso XIII, the present king, you will see the consequences of religious intolerance, and the fate of a government which has endeavored to control its subjects' consciences and compel them to accept creeds in which they did not believe."

"Nearly one-half of the 19,000,000 population in Spain, or, to be exact, 8,727,519 persons, according to the last census, declare that they have no occupation, and they are proud of the fact."

"The Roman Catholics, although the largest individual denomination in the United States are hopelessly in the minority in proportion to the non-Roman Catholic population. In a close vote they might hold 'the balance of power,' but such conditions do not often arise."

"The little red schoolhouses would be flouted in the faces of Roman Catholics, who would be accused of being under the temporal as well as the spiritual sway of the pope, and we are compelled to admit, not without some show of reason, Bigotry always is developed by aggressive sectarianism, no matter from what quarter the aggression may come."

"In conclusion the organ of the Irish organization states its belief that the state cannot constitutionally support Roman Catholic, Protestant, or other sectarian schools, and adds: 'We wish to see the Roman Catholic church flourish, but not at the expense of American Institutions.'"

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

Science of Religion.

The late lamented Joseph Mazzini Wheeler, of England, wrote the following, which we commend to the consideration of the thoughtful:

"There has grown and is growing a science of religion, a science which treats no faith as infallible and divine, but compares and considers all in relation to their environment and to one another."

"The past century has done much to make possible a science of religion. It has opened up the faiths of the East, Egyptian, Babylonian, and Assyrian inscriptions have been deciphered. The sacred books of the Buddhists, Brahmans, Taoists, Parsees, Sikhs, and Confucius have been translated, with the result of showing that Christianity is but one religion among many more."

"Much is gained when a person is induced to recognize this, and to inquire into the grounds and reasons of his own faith in the same calm spirit in which he would investigate another religion; for then already is dispelled that blind worship of inherited beliefs which is really but a form of idolatry."

"That man, Robert Blatchford, who wrote the following, must have been a little off in his orthodoxy. We quote: 'Miracles are gone. As Matthew Arnold says, they do not happen now. The modern spirit of free discussion wherever they occur.' The very atmosphere we live in kills such a belief. The question of evidence does not arise. If I thought I saw a cow jump over the moon, or a man rise from the dead, and float away in the air without artificial aid, I should not hold a solemn inquiry. I should just say, 'That idea agrees very well with the diagnosis and advice of a revivalist, given in a neighboring city some forty years ago, at the conclusion of his evangelical labors at that place, to his new converts.'"

"If you get discouraged, feel God has deserted you, and has given you over to the devil, while everything goes wrong, and you think even your friends are deserting you, and that you are destined to endless woe, don't despair. Cheer up. Your liver has become clogged. It is inactive. You need a cathartic at once. Be sure to take one, and you will be astonished to see how quickly the black clouds will roll away, while hope will be in the ascendant again."

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago-Vegetarian Society. Price, 25 cents.

Worthy of Emulation.

When the great Protestant Reformation, led by Martin Luther, had gained considerable prominence, and multitudes were leaving the Roman hierarchy, and were identifying themselves with the new movement, each accession brought with him some favorite feature of the old faith which he wished engrafted on the new.

"Let us confess our union in all things in which we agree, and for the rest let us remember we are brothers." Noble words! We commend them to Spiritualists everywhere.

LOOK OVER OUR PREMIUM LIST CAREFULLY.

A MOST REMARKABLE OFFER. The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books.

"The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books. Just think of it, ten books—standard works—elegantly bound in cloth—printed in plain type, on excellent paper, sent out for \$3.10, postage prepaid, leaving only \$2 for us. Never before on this green earth has such a work been done. Search your encyclopedias, your histories, ancient or modern, and you can find nothing that approximates this remarkable offer. It beats the world! We have been instrumental in starting a library in thousands of homes. Our work is pure altruism—humanitarianism; in its broadest sense. Call your neighbors' attention to our great work. This Divine Plan may cease with us. No one in the ranks of Spiritualism tried it before we did. Will any one continue it along the same lines after our departure to the spirit realms? Now is the time to take advantage of our offer; read over carefully our premium list, and then obtain a new subscriber for the paper."

"The Priest, the Woman and the Conventional." This book, by the well known Father Chiquely, reveals the deep, grading, impure influences and results of the Romish confession, as proved by the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

TWELVE, THAT IS THE MAGIC NUMBER. NOW IS THE TIME. This paper from beginning to the end will interest you. Twelve pages choicest of reading matter—they will hold your undivided attention, and be of value to you. The Spiritualistic world has never seen the like, in matter and size. Now is the time to send in your subscription.

MISSIONARIES' MONTHLY REPORT.

During the month of December, 1903, we held 30 meetings, visited 8 towns, organized 5 new societies and served 2 old ones, leaving 7 societies in working order. The eighth town is now organizing, and we will soon return to complete it.

"The work of preparation for the state convention is progressing nicely. The convention will be held at Anderson, Ind., in the beautiful Madison avenue Spiritualist Temple. It will probably be called for the latter part of February. The date will be announced soon. Every society in the state is requested to send a representation of delegates to that convention."

"Each local society will be represented on the basis of one delegate for its charter and one more for each ten members of the society. Everything looks bright and encouraging for the success of this convention."

"We want to hear from every society in the state that we have not yet visited, or are not in correspondence with, and from every locality where there is a prospect of organizing one. Address me at Rochester, Ind."

"Another View of the Golden (?) Rule. To the Editor:—I have read with much interest the comment of Messrs. Baldwin, Wimpey, and Prof. Loveland on the so-called Golden Rule. It embodies the most inherently vicious statement of a so-called moral truth that has come down the ages from a bookless, ignorant barbarian, and has ever challenged the attention of a thinker, and how its obvious crudeness could have escaped the searching scrutiny of the N. S. A. and its president I am unable to understand. As a statement of 'infallible' divine truth it is a grotesque humbug; and more perspicuously to show it, Mr. Editor, permit me to quote the 'Rule' verbatim, and then analyze it accurately as judges and lawyers analyze language and its meaning by construing the law. Here is the 'Rule' (Luke vi:31) 'And as ye would that men should do to you, do ye also to them likewise.' If Mr. Wimpey were a juror in the box, SWORN to do his duty, both to the state and to the defendant, 'and a true verdict render according to the law and the evidence,' and the defendant were one of these western outlaws who for years had killed soldiers, robbed trains, etc., and in the particular case before the jury the crime of the defendant was shown to be one of exceptionally bloody cruelty and heathen heartiness, the 'Rule' as above stated would require Mr. Wimpey to vote to acquit the defendant. The word 'would,' as last usage was then, and as it is now used means wish and cannot be given any other meaning; so the 'Rule' would require Mr. Wimpey and the other jurors to acquit the defendant murderer. Why? Because if Mr. Wimpey were the defendant he 'would' (wish) that the jury would acquit him—without any regard to the question of guilt or innocence. If the Rule read, All things whatsoever that men ought to do to you, do ye also to them likewise, it would then embody a moral truth; as it is, it is much like the rest of the purblind 'infallible' wisdom of the 'blessed old book.' As given, it is the embodiment of stupid criminal selfishness; and if it were embodied into the law of the land, under the instructions of the courts, given to jurors in criminal cases, to construe the law according to the plain meaning of the language, and its common and obvious import, it would compel the acquittal of every criminal placed on trial."

"Handy Electrical Dictionary." A practical handbook of reference containing definitions of every used electrical term or phrase. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor reserves the freedom of expression, believing that the cause of truth can be best subserved thereby.

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

Gustav writes: "One number of The Progressive Thinker does me more good than a hundred dollars." He thinks that every one should take a Spiritualist paper.

Dr. Albert Harrison Watt, the well-known healer, has returned to Chicago. His many friends will find him at his residence, 6800 Normal avenue, Englewood.

Dr. Paul Douglas, the Divine Healer, writes: "I was raised a Methodist, and was very zealous in the cause. I went to preaching the doctrine and attracted large crowds."

C. J. Barnes has been at Bushong, Ill. H. V. Thompson writes that he spent Christmas at his home, and that he is a great admirer of the paper.

Dr. B. Youngs writes "I notice by referring to the number of my last paper that only two more copies of The Progressive Thinker are my due."

Mrs. E. M. Edson writes from Detroit, Mich.: "I have to report the progress of the Central Spiritual Union of this city (Charter No. 12) Michigan State Spiritual Association, now in its eighth year."

Mrs. Emma Hess writes from Peoria, Ill.: "She had her first experience with Mrs. Pemberton, who is a remarkable medium. There is a society in Peoria, organized by Bro. and Sister Sprague."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

MR. JAMES E. COE is a prominent Spiritist in Chicago. He is residing at 549 Warren avenue. Mr. Coe has been a long and faithful worker in the cause, and his numerous friends will celebrate the anniversary of his 70th birthday on the evening of Jan. 19, at Star Lodge Hall, No. 378 S. Western avenue.

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ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

G. H. Brooks is lecturing to good audience in Chicago. Prof. Lockwood has an engagement to lecture at Pittsburg, Pa. His address while there will be No. 237 Atwood street.

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association celebrated the tenth anniversary of its organization, Jan. 3. The exercises under the leadership of the president, C. A. Averill, were of an extremely interesting nature."

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PASSED TO SPIRIT LIFE.

Obituaries to the extent of ten lines will be inserted free. In excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

At three o'clock on Christmas morning, transition came to the Hon. Isaac Sharp, more popularly known as Governor Sharp. He was born and educated in Pennsylvania, read law with Thaddeus Stevens and went to Kansas during the great political struggle there.

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PUBLICATIONS

HUDSON TUTTLE

A LIBRARY OF SPIRITUAL SCIENCE. STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

THE SACRED HEART. THE ORIGIN AND ANTIQUITY OF MAN. CONTAINING THE LATEST INVESTIGATIONS AND DISCOVERIES, AND A THOROUGH PRESENTATION OF THIS INTERESTING SUBJECT.

HERESY, OR LED TO THE LIGHT. A thrilling psychological story of evangelization and free thought. What is Catholicism? Price, 30 cents.

WHAT IS SPIRITUALISM? How to investigate. How to form circles, and develop and cultivate mediumship. Names of the best mediums, and how to find them. Price, 10 cents.

FROM SOUL TO SOUL. By Emma Rod Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by Emma Rod Tuttle. Price, 25 cents.

THE LYCEUM GUIDE. For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. Price, 25 cents.

ANGELL PRIZE CONTEST RECITATIONS. For humane education, with plan of the Angell Prize Oratorical Contests. Price, 25 cents.

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SCIENTIFICALLY EXAMINED AND CAREFULLY DESCRIBED.

BY C. W. LEADBEATER. A Volume of 500 large pages, treating very interestingly of Life, Death and Immortality. Price, \$1.50.

THE ROMANCE OF JUDE. A story of the romance of the book of the Nazarenes. The story of the life of Jesus Christ, as told by the Nazarenes. Price, 50 cents.

JIM, or THE TOUCH OF AN ANGEL MOTHER. Hereditary lines are sufficient to show the spirit of the book. Price, 50 cents.

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JIM, or THE TOUCH OF AN ANGEL MOTHER. Hereditary lines are sufficient to show the spirit of the book. Price, 50 cents.

EXTRAORDINARY MANIFESTATION OF SPIRIT POWER

To the Editor:—I have recently witnessed such a wonderful phenomenon in the matter of materialization that I deem it important that the world should have the benefit of what I witnessed from the fact it has revolutionized my ideas on the process of materialization, and it may enlighten others.

That we would have another seance one year from that day, Dec. 24, 1904. I asked the one managing the phenomena how it was done, and he said, "I do not know. All I know is we do it, but cannot explain to you the process."

LYMAN C. HOWE.

An Explanation, and Items of News.

To the Editor:—I left home—as I wrote you—last Saturday afternoon, Jan. 2. No word from you or Mrs. Huntley had reached Fredonia at that time, and if it had arrived Monday, the 4th, it should have followed me here and been in my possession by this time.

Last Sunday was unpropitious for the beginning of a month's work at the Spiritual Church. Nevertheless we had a fair audience in the morning, and several times as many in the evening, and good interest manifest. The children surprised me by their interest in the lecture on such a wintry day.

Mr. Eddy was at his post selling books and papers. In Mrs. Dr. Matteson's home has lived a little grandson named Herrington Matteson. He was active and original, and his ways had not when he was on the street. He was seven years old, and for a child, very social and companionable, with adults.

The State Association is to hold a three-days' meeting in the First Spirit-

STOMACH TROUBLES CURED.

Do you suffer from indigestion, dyspepsia, or stomach troubles in any form? If you do, why not let us cure you? We will positively and permanently cure you. We will give you a full refund of your money if we do not.

MRS. G. PARTRIDGE

Well-known Psychical Medium. Readings by mail. 1500 Broadway, New York, N. Y.

MRS. MAGGIE WHITE

Medium by mail. 1500 Broadway, New York, N. Y.

EITON E. HEDRICK

Psychologist. Vocation, business speculation, matrimony, changes, travel, all affairs of life.

A Natural Seer, Tried and True.

Mrs. E. Hedrick, Clairvoyant, Intuitive, Mental and prophetic readings by mail.

LILLIAN ROCKWELL

Scientific Life Reader and Healer. Are you sick? Are you in trouble of any kind?

Annle Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister, Annie L. Webb, one of the best mediums now in the form, by writing a letter to a spirit friend.

FRED P. EVANS

The Noted Psychic for Independent State Writing and Clairvoyance.

Astro-Physic Horoscopes

Accurately written, will positively disclose WHY you are in Financial, Physical or Mental trouble.

THE SPEAKING DIAL

A Wonderful Spiritual Invention. Gives answers to all questions. Speaks in various languages.

DON'T READ THIS.

Frances L. Loucks, the only psychic who writes that uses the spiritual eye without any leading.

FRANCES L. LOUCKS

Lock Box 1214, Stockton, Mass.

YOUR FORTUNE

Typewritten and sent FREE if you will send your birth-date and three stamps for mailing expenses.

FRANK N. FOSTER

The Noted Psychic for Spirit Photography.

THE WORLD BEAUTIFUL

Series one, two and three. By Lillian Whiting. Three choice volumes, each 1-1/2 in. thick.

MAHOMET

His Birth, Character and Doctrine. By Edward Gibbon.

VOLTAIRE'S ROMANCES

A New Edition, Profusely Illustrated. It shows that a story should be founded on probability.

THE SUNDAY QUESTION

Historical and critical review, with replies to an objection. By G. W. Brown, M. D. Price 10c.

THE VOICES

The Voices contain poems and lyrics. They are most excellent. Price 10c.

A Conspiracy Against the Republic

By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200."

AFTER HER DEATH

The Story of a Summer. By Lillian Whiting. Filled with pure and beautiful spiritual philosophy.

COSMIAN HYMN BOOK

A collection of original and selected hymns for Liberal and Ethical Societies, for Schools and the Home.

The Science of Spirit Return

By Charles Darwin. A complete exposure of the scientific principles and laws of the science of spirit return.

A. P. A. MANUAL

A complete exposure of the scientific principles and laws of the science of spirit return.

THE TALMUD

Selections from the contents of that ancient Jewish law book.

Views of Our Heavenly Home

By Andrew Jackson Davis. A highly interesting work. Price 75c. Postage 5c.

The Myth of the Great Deluge

By James M. McCann. A complete and overwhelming refutation of the Bible story of the Deluge. Price 10c.

THE DESERT OF MAN

By Charles Darwin. Cloth, gilt top, 75c. On its appearance it aroused at once a storm of indignation, wonder and admiration.

AN ASTONISHING OFFER

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker

230 North Sixth St. San Jose, Cal.

Mrs. Dr. Dobson-Barker

TESTIMONIALS OF CURE. Mrs. Dr. Dobson-Barker—My Dear Friend:—I think it time enough to let you understand the marvelous benefit you have received from your medicine.

JOSEPH A. MORGAN

Pratville, P. O., Manchester, Jamaica, Nov. 12, 1903.

Do You Need Spectacles

and Better Eyesight? I can help you. I will fit your eyes by clairvoyance and spirit assistance.

DR. J. S. LOUCKS

The oldest and most successful Spiritual Physician now in practice. His cures are of the most marvelous.

WISDOM OF THE AGES

Revelations from Zertoulem, the Prophet of Taskanata.

A Mine of Valuable Reflections and Suggestions

This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium.

WOMAN

Four Centuries of Progress. A series of lectures delivered at the Woman's International Congress, Chicago, Ill., October, 1899.

BOOKS BY—LILLIAN WHITING

THE LIFE RADIANT—Cloth, \$1.00. Decorated cloth \$1.25. In this, her new book, Mrs. Whiting aims to portray a practical ideal for fully living that shall embody the sweetness and satisfaction and faith of the spiritual life.

THE SPIRITUAL SIGNIFICANCE

of Death in an Event in Life. A book which will reveal to you the true significance of the spiritual life.

THE WORLD BEAUTIFUL

Series one, two and three. By Lillian Whiting. Three choice volumes, each 1-1/2 in. thick.

FROM DREAMLAND SENT

Verse of the Life to Come. New edition, with additional poems. Price, decorated cloth, \$1.25.

KATE FIELD; A Record

with several portraits of Miss Field, including one by Mrs. Whiting. Price, decorated cloth, \$1.25.

A Study of Elizabeth Barrett Browning

With Portrait. Decorated cloth, \$1.25.

VOLNEY'S RUINS

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THE LAW OF NATURE

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It is important when a meeting is suspended, that notice be given us, so that inquiries may be misled. We want you to be sure that all meetings held here in public halls at the present time.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 8 o'clock. The ladies furnish refreshments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to Spiritualism, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

Church of the Spirit Communion, Kenwood Hall, 4808 Cottage Grove avenue. Conference at 2 o'clock. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, at Room 512 Masonic Temple, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritual Church of the Students of Nature hold services at Room 512 Masonic Temple, Sunday evenings, 7:30 p. m. Mrs. W. E. Schumacher, pastor.

A Spiritualist Temple has been opened at Mrs. Schumann, at 523 Belmont avenue. Services held every Sunday, and Thursday evenings at 8 o'clock. Tests and music at every service.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at Alliance Hall, between Kimball and Monroe avenues, Jackson Park cars pass the door. The best table available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 509 East 55th street. Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. Chicago Spiritual Alliance Church meets every Sunday at 8 o'clock sharp, corner Third and Indiana avenues, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., parapsychologist.

The Spiritual Unity Society holds meetings every Sunday at 7:30 and 8:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union holds meetings at Hopkins Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3 o'clock. The Ladies' Auxiliary meets every Thursday, afternoon at same number.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 44th street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43rd street. Conducted by Mrs. Isa Cleveland.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

Progressive Society holds services every Sunday at 183 East North avenue, corner Burlington, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 8 and 9 p. m. Mr. Shackelford will lecture, answer questions and give spirit messages, assisted by other mediums.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 862 Milwaukee street, near North Western street. Mrs. J. Deane, pastor. Central Spiritualist Society will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgewick street. Conducted by Mr. and Mrs. Howes.

The Woodlawn Spiritualist Society, at hall, 355 East 63rd street, near Madison avenue, every Sunday evening at 7:30. W. H. Mohlar, president.

Light and Truth Spiritual Church, 501 W. North avenue, Wacker Park Hall. Meetings every Sunday afternoon, 2:30. The Universal Church of God will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lectures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary; 513 W. Adams street.

The First Spiritual Church holds services every Sunday, 7:30 p. m. in Temperance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give readings.

The Progressive Spiritual Society

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The Laws and Principles of Mediumship. A Lecture by C. W. Stewart.

C. W. Stewart is one of the prominent lecturers in our ranks, and his views on Mediumship will be perused pleaurably at this time, when The Great Psychological Crime is being so widely discussed in this country and in Europe. We take great pleasure in once more introducing him to our readers.

The greatest drawback to the advancement of Spiritualism is the persistent refusal on the part of Spiritualists to study the principles and underlying laws of mediumship. WITHOUT MEDIUMSHIP THERE WOULD BE NO SUCH "CAUSE."

It is a trite saying that mediumship is the foundation of Spiritualism, but it would seem more correct to say that mediumship is the basis of the relation to spiritualism that the structural steel bears to one of the great modern buildings of our large cities, binding together as it does in massive strength the entire structure from basement to dome, and furnishing the sustaining framework for all the details of the completed fabric.

Philosophy is neither transcendentalism, metaphysics, nor sophistry. True philosophy is the logic of phenomena, reason applied to fact.

The phenomena of the starry heavens were the same from all eternity, but they now are but the intellectual development of a Copernicus, a Galileo, a Kepler and a Newton to reason out the laws which governed the phenomena and thus produce the philosophy of the heavens called astronomy.

Spiritual phenomena are merely natural phenomena which form a part of the natural world, hence any philosophy of Spiritualism worthy of the name must connect itself with all other natural phenomena and align itself with the cosmic order.

Our life here is natural and every manifestation of life here ranges itself with other natural phenomena, and unless it can be shown that death causes a break in the chain of our individual life then it follows that the next stage of existence is but a continuation of this—really but one expression of life in different states or conditions.

As one of the ancient philosophers has said, "The soul is a differentiated expression of natural energy acting through certain specialized modes or conditions, it follows that in any other state of being, the same life must necessarily be the expression of natural energy through certain modes or conditions."

This being true, the only genuine spiritual philosophy must be based upon what is commonly known as material science. Many Spiritualists have been prone to antagonize so-called materialism, and a strenuous effort has been made to force Spiritualism into the groove of theological dualism.

But the time has come when the coming when material science will clear away the mass of transcendental rubbish which now befalls the subject, and will then be a clear recognition of the fact that there is but one cosmos, infinite in time and extent, and that the material and the spiritual are but two sides of the same thing.

Dr. William Ramsay, professor of chemistry in the University College of London, has recently discovered that the new element radium, is, under certain conditions, transformed into helium, thus in a certain sense, realizing the dream of the ancient alchemists of the transmutability of elements.

Prof. Ramsay also found that very soon after radium became helium, the helium itself disappeared—literally vanished from sight. If this discovery be valid, it proves that all so-called material substances are concentrated from invisible matter and that the normal condition of matter is the invisible.

This corresponds with the nebular hypothesis of creation in which a nebulous mass of cosmic gas, by concentration and auxiliary motion becomes a solar system. The cosmic "fire-mist" is but a stage in the process of concentration where the invisible matter becomes visible.

The mineral kingdom represents the utmost limit of this concentration, and the lowest grade of motion. The rocks disintegrate under the action of the elements and this erosion produces the soil which is more mobile than the rocks, is capable of higher vibration, hence becomes the basis of vegetable and animal life.

Two invisible gases, oxygen and hydrogen unite in chemical proportions and form water and water is capable of higher vibration than the soil, and is more powerful when in motion.

Two invisible gases mixed together, oxygen and nitrogen, form the atmosphere which is more volatile than water, and when acted upon by heat, becomes terrible in its destructive power, yet remains invisible.

One more step brings us to electricity which even yet, with all of its wonderful utility defies the power of man's research and remains an unsolved problem. One of the mightiest forces in nature, because capable of still higher vibratory mobility it appears to be a form of transmuted energy. The chemical reaction of carbon with oxygen in the fire communicates its vibration to water and converts it into steam. Through the agency of an engine (a medium of communication), this molecular vibration becomes molar or visible motion, and when applied to a dynamo, is converted into electric energy. This energy communicated to a wire, moves the trolley car, and when it passes through a non-conductor, heats it to incandescence, and is reconverted into heat and light.

necessary to explain the undulatory theory of light. But now, so much light has been thrown upon the subject by modern investigation that the existence of the ether is now a theory as nearly established as it could well be without actual demonstration.

That this substance fills space as interplanetary ether, but as no two molecules of the solidest substance actually touch, so in the ether the same intermolecular ether. By its vibrations light is carried with stupendous velocity from planet to planet and sun to sun through billions of miles of space. And there is no doubt that as the fish finds its home in water and the bird its home in the air, this invisible ether becomes the home of the liberated soul, with its ethereal body on the dissolution of the physical form.

Baron Reichenbach, of Germany, devoted much of his time to the study of what he pleased to denominate Od force. In his investigations he found that certain persons whom he called "sensitives," possessed this force in an abnormal degree. His experiments with those persons were very interesting. Placing one of them in a dark room where a magnet had been put, the person would, in a short time, be able to see an arc of light surrounding the magnet. Then, unknown to the first, he would place another sensitive in the dark room and they would be able to see each other by the aura or halo which surrounded them. He carried his experiments to the extent that this peculiar aura could be seen to penetrate a solid wall and become visible in another room.

Baron Reichenbach was not a Spiritualist, nor was he investigating the subject other than as an experimental scientist. But his discovery furnishes a clue to the mystery of mediumship. For his "sensitives" are very persons who are subject to hypnotic influence and provides the peculiar class of persons that are known as spiritual mediums.

It is a wonderful transition from the incandescent nebulae to a blazing sun, and from that to a solid, rock-bound planet, and from that through the cycles of evolutionary development to a thinking, living human being with brain and nerves and strength and reason, but we know that this wondrous transition has been made. The wonder is, not that man lives beyond the change called death, but the wonder is that he did not die.

And as we have shown that animal magnetism is the most delicate, subtle form of vibratory energy, and that the intermolecular ether is the most delicate substance to be acted upon, this force and this substance coming together in the most complex of organisms, the human body and brain produce the phenomena of life and thought in their highest expression. And more than this, by a superabundance of their united activity, they raise the vibratory status of the brain and nerves of such persons to a point where they may see invisible objects, hear inaudible sounds, and furnishes the vibratory force which enables invisible spirits to speak in audible tones, and to clothe themselves with substance and render themselves temporarily visible to mortal sight.

Prof. John Tyndall, in his lectures on light, tells us that the human eye is limited in its capacity to register impressions. That below a certain number of vibrations which make the red ray, and above the vibration of the violet ray, the eye is powerless, but there are higher and lower vibrations of light which are beyond the limit of the normal eye. Huxley and Helmholtz show that the same is true of the human ear in its relation to sound and Huxley says that were the ear sufficiently developed it could hear the music of the blooming flowers.

This is precisely what mediumship does. It is a super-sensitive development which permits a higher degree of vibration than the normal, which raises such persons to the plane of spirit existence where they can see, and hear that which is invisible and inaudible to the ordinary senses. The proof of this is found in the following facts: Some mediums, while being subjected to influence manifest inordinate thirst similar to that experienced by men who are wounded in battle, and they will drink great quantities of water. Many mediums are ravenously hungry after a seance, while others experience a lethargic condition which follows in the wake of all which shows that the brain and nervous system has been subjected to an extreme tension.

As morphine, ether, and chloroform cause stimulation to the point of unconsciousness, it would seem that the trance condition results from the same stimulation of the brain from extraneous influence, with this difference, however, that the stimulation which produces trance is caused by magnetic energy, while in the other instance it is caused by the infusion of poison into the brain through the circulation. As further illustration note the following:

Take a violin tuned at C. Now take another violin tuned at C and there is no relation of tone between them. Now tune the latter instrument to A. Place them at opposite sides of a room and balance some bits of wood on a rule, they are intensely sensitive. Being constantly subjected to suspicion by the ignorant public increases this condition. Even Spiritualists who ought to know better, are clamorous and exacting in their demand for "more tests," regardless of the health and even the life of the medium, and although under absolute test conditions their spirit friends may materialize and talk to them giving names, dates and everything else, unless they can see the "mole on grandfather's nose," or "that wren on grandmother's neck," they will go away with their hearts full of bitterness.

In a seance for trumpet manifestation, this class invariably stick fast on names. It is a curious fact that names are the most difficult things to get through the medium. Herbert Spencer, in his Principles of Sociology, has a clause which explains this. He says: "To conceive a name, as such, is to conceive it as a symbol of symbols. There must first be observed the fact that special articulate sounds applied to things, eventually, and that they are related to their like words. Before a word can be thought of a name, it must be thought of, not simply as a group of sounds associated with a certain object, but it must be thought of as having a trait in common with many groups. The ability of names to remind other persons of the objects named must be recognized as a general property of names; and then this property must be abstracted in thought from its concrete manifestations before the conception of a name can arise."

Think of dipping a pen in the fountain of your typewriter, and you can form a clear idea of the delicate forces used in spirit manifestations. Trumpet mediumship is a compound of several phases. The best trumpet mediumship involves trance, vocalization, and levitation, together with other forces. The darkening of the eyes, public test mediumship, and perhaps others. In proportion to its complexity and the delicacy of the forces used, it is necessary to closely observe the rules which govern it.

When the circle is seated with alternating positives and negatives, for trumpet manifestations it is necessary that the first requisite. The circle should all "be of one accord in one place" like the disciples on the day of Pentecost. Then it becomes a magnetic battery. Music furnishes vibration and the forces drawn from the medium, vocalization, and levitation, together with other forces. The darkness is simply a negative condition which contributes to passivity. As soon as the delicate forces are properly adjusted a spirit lifts the trumpet and begins to speak; not as a mortal would do, but placing the trumpet in his mouth, and by making vibrations of sound within the trumpet through the agency of magnetic forces.

A gentle, passive, and receptive attitude on the part of the person addressed, with mild, pleasant response, enables the spirit to continue positive, and the communication will likely be successful. But should the sitters begin in a positive, harsh tone to demand that the spirit speak names and dates, two of the most difficult things to do, as before stated, the entire circle becomes positive and thus reverses the whole process.

Suppose that you stretch a rope between two posts. Stand at one end of the rope and strike it, and you will see a wave of vibration pass along its entire length and return, and this will continue until it dies away. But if two persons strike the rope simultaneously at both ends, the wave will be sent in opposite directions and when they meet at the center they will cancel each other. Something like this occurs when a spirit voice is speaking and the sitters send out a positive demand. The two waves of vibration meet and quench each other and the trumpet falls. Marconi exercised marvelous patience when experimenting for wireless telegraphy and after months of fruitless work he was at last rewarded by receiving a single letter agreed upon across 8,000 miles of stormy sea. Had he given up in despair after his first failure, and thrown away his instruments and appliances, he would have acted very much like a certain class of investigators of Spiritualism who expect absolute success at one sitting. But Marconi had unlimited patience and his reward was sure.

He would then be on a par with the alleged "honest investigator" who demands that his great-grandfather shall come clad in continental boots with buckles on his shoes as big as saucers, and tell him where to find a gold mine in Colorado.

A real scientific thinker would be satisfied under such "conditions," as was Marconi that something "worth while had occurred," no matter what his belief might be. But the average Spiritualist, instead of being what he sees for the purpose of knowing himself that materialization is true, wants to get full value for his "two bits," and he counts nothing of value, owing to absolute selfishness, but a piece of information that will enable him to get a few dollars.

This is the life of a genuine medium is a martyrdom, while the fakes and pretenders statten. Ignorant selfishness seeking gain, or the gratification of malice, spite or lust; flocks to those who advertise to work wonders while they wait. And as the scene of the prophetic wonders is laid in the future, with his cash and goes home with his empty head full of the East wind to wait for that which never comes, and when the truth dawns upon him he becomes a bitter foe to Spiritualism.

While it is true that a porch-climber or weakling is in a paragon of honor or glory when compared with a bogus medium, it is the ignorant selfishness of the gullible public and half-baked Spiritualists that creates the demand for them.

But some will say, "We know that Spiritualism is true and we don't want to go to the expense of going to the public circles to hear from our friends." Very well, but mediums are not bargain counters. A public seance is for public manifestations to convince people of a great truth. You don't go to church to consult real estate agents, to the theater to get your teeth extracted, nor to court to consult lawyers, but a public seance is satisfied with what you get, and if you desire to monopolize a few hours of the medium's time for your own personal benefit, it will not cost you a tenth of what it would cost to visit a living relative in a neighboring town.

And above all, when at a public seance don't let your egotism run away with your brain. Don't for a moment imagine that you know more about managing a seance than those who have had great experience in that line. If you are told to keep still, do it. Listen to the instructions of the rules, but do not the result of long experience or the commands of the controlling spirit. Be as courteous as a seance as you would be at church, and don't imagine that you are the only really honest person on the globe, for were that the case you would be the only one who had been translated to higher spheres. Be at least as lenient with a medium as the law is to an accused of crime. The law presumes every man innocent until he is proven guilty, and the jury is always instructed to give the prisoner the benefit of every reasonable doubt. If you try to start the seance with a lot of lies, the chances are that you will be shown up in your true character and get the worst of it!

Man is a microcosm, a world in miniature. His bony frame corresponds to, and is made from the rock frame of the globe. His fleshy structure corresponds with the rocky structure of the soil on which he walks. The brain and nerves respond to the currents of animal magnetism as the earth responds to the electric and magnetic currents which keep it in its orbit and cause its varied motions. And when Prof. John Tyndall started the seance with a lot of lies, the chances are that you will be shown up in your true character and get the worst of it!

"Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward across the boundary of the experiment, to evidence what is a reality in our lives, and not withstanding our professed reverence for its creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

It is this which constitutes the vastness of Spiritualism. It involves the study of man in all of his relations with nature and fixes his place in the universe. Life mortal and life immortal are one, and mediumship is the doorway between the states of being. "Put thy foot on the ground of the feet when thou standest in the presence of the great, it is holy ground. Purify thy soul, for only the pure in heart shall see God. Let the soul be exalted above all paltry things and seek to make your faith bright with the white light of truth. Cherish mediums, and try to understand them just as you would understand them. The very fact that they are willing to face obloquy and contempt, to bring this truth before the world, that they are willing to become targets for the ridicule and scorn of ignorances should be a guaranty of integrity and should cause every Spiritualist to rally to their support and protection. Only by a careful study of the laws and principles of spirit return can anyone hope to become a true Spiritualist and know and feel the strength of spiritual truth. Do this, and in time to come all science will become alive with truth and the religion of the future will be a religion of scientific verities."

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Now, in proving a god it is essential to state definitely which god; for there is a number of different gods in dispute among god-believers, and they can't agree. It would be no satisfaction to believe in a god unless I know which one it is; therefore, I want to be able to identify that god, and beyond a reasonable doubt. I shall also insist on knowing what kind of a god it is—single, double or triple—if it is a unity, duality or trinity—a one-headed, two-headed or three-headed god—or if it is that big god treated of in Pantheism, whose tail is curled over his gods. These are perplexing problems.

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When a writer or speaker undertakes to teach or recognize Theism by making use of the word God or any of its synonyms, as an expressive of belief and sentiment, it depreciates and weakens his or her speech or written production in proportion to its use. I know that the people are getting tired of and disgusted with theistic speech and literature, because they think so, say so and act accordingly. They will not believe in a god, that kind of trash. To prove this I will relate a case in point.

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From Another View-Point.

Prof. Olmstead, of Kansas City, Mo., presents his views in regard to The Great Psychological Crime. He claims that the Author of the book has a "Colossal Egotism," and he gives his reasons therefor. We take pleasure in introducing the Professor to our readers.

THE GREAT PSYCHOLOGICAL CRIME

What is it? Truly a startling title. Has such a crime been committed? If so, who are the culprits? The author is one who claims to know that he is a member of a secret society that has made the discovery. It may be the same society that has been known for several years before her death, which she termed the Esoteric Section, the members being taken from the Theosophical Society scattered over the world. It should be understood that the Theosophical Society was, or is, if it is alive today, a society and in order to get the hidden secrets one must be a member of the Esoteric Section.

This book that claims to bring to light and expose the great crime comes to us in the character of an anonymous letter, where the author without a name, but selects a woman to adorn the title page and hides himself under her shadow. It is now over fifty years since little Kate Fox started the ball to rolling which has circled the globe bringing joy to the bereaved hearts of millions of people and proving beyond a doubt that there is no death, convincing people from all walks of life from the highest to the lowest, all resting serenely in the knowledge that the old question asked by Job, "If a man die shall he live again," had been answered in the affirmative, and moving the unknown case forward with an anonymous book and informs us that our wonderful fact has cost a crime, a great crime, "The Great Psychological Crime," that he is a member of a secret society that knows things beyond the ken of some of the highest spirits, and that he is nothing of many millions of lesser lights, all being included among the guilty ones. This would be a very simple furnished a club for the bigoted enemy who have been fighting us all these years and who are now trying to accept the great fact discovered by Galileo of the motion of the earth, and he hides his identity from us.

While he does not give us his name it is evident from our readings that he is posing as an adept, or perhaps what the Theosophists call a Mahatma (Great Soul), a member of a secret brotherhood said to exist in India with a few members in other parts of the world, the names of two only having been made public by Sinnett in his Occult World—one of them being the "Kashmiri" who once plagiarized a speech delivered by Henry Kiddle, of New York City.

It is very strange that the spokesman of this secret society made us wait a half century before exposing our cause, knowing all the time that the world were daily committing the greatest crime in the calendar, the one that touches the very soul of man and in some cases resulting in its total annihilation.

Surely this is an awful charge, and if it is true why did it take so long to expose it? This secret society if it exists was not formed yesterday, but is many centuries old. Some years ago the Theosophical Society, under the auspices of the adept brotherhood of India, was formed. The Theosophical Society was formed by Col. Olcott of India; its president, Wm. Q. Judge of New York City; its secretary, and Madame Blavatsky, its oracle, the connecting link between the society and the brotherhood of India.

Quite a number of branches were formed in this country and considerable work was manifested for a time, but later on it died out and from present appearances the branches, if indeed any are still in existence, show no life. We never seemed to be much harassed by any of the upper triad (Olcott, Judge and Blavatsky) and this may have been one cause of the failure of the society, added to, of course, by the fraudulent action of the secretary with the intercepted letters, an account of which was published at the time in book form.

It will not be necessary to refer to the COLOSSAL EGOTISM of this enemy who is flaunting his imaginary superiority in our faces, but it may be well to consider his possible motives. May it not be an effort to put new life in the Theosophical Society and revive it by drawing members from among the Spiritualists, that he can frighten; it looks like it; besides there may be position and graft in that direction.

But one thing is certain, there is money in the book, according to Hudson Tuttle, for the printer's charge for getting it out is only twenty cents per copy or less.

We have a right to believe that the book is only a compilation of the opinions of the members of the society of which he claims to be a member. Hence it is not the product of any one person's brains or experience, but of the society as a whole.

But if the book is his very own, and he is an adept, then of course, all profits go to him. If this be true and he is an adept, he is writing his wonderful work for private gain, for a selfish purpose, and to do this will rank him with the black magicians. His plan to sell the book and get it before the public is a shrewd one. The high-sounding title and the large circulation of The Progressive Thinker, calling attention to it and requiring that all who desired to comment on it to buy it, will doubtless create a large demand for it.

Instead of using the devil to scare people as the preachers do get a following, he has substituted hypnotism and using it after the manner of the so-called divines, and the threatened results being the same in each case. It has taken many centuries to dispose of the devil, and just how long it will take to dispose of the new devil under a new name remains to be seen. All informed people know that hypnotism is only another name for Mesmerism, which to wrongly use was what was meant in the early days by the unpronounceable sin.

We all know that what is called good and evil are everywhere present, and where the some of God meet his majesty, evil is always present.

WE ALL KNOW THAT HE WHO SENDS EVIL THINGS IN SPIRITUALISM CAN FIND THEM. All the people in the spirit world are not angels of light. We also know that like seeks its like; that birds of feather seek their kind and no one seeks the evil influences from the celestial world unless he is of the same in character.

charge he makes is that in some cases a soul is lost. How does he know? What proof has he? According to his theory when the man ceases to breathe here his existence ceases. He is blotted out. He makes the charge, he must prove it. He cannot. Why? Because it is admitted in the very highest circles among the Theosophists, and that society respects the old so-called wisdom religions, that the only proof they have of the continuity of life they get from our spiritual mediums, and no such information ever passed through the lips of a medium. The writer of the above was instrumental in forming a Theosophical Society in the city where he resides and remained with it several years and then withdrew from it, and gave as the reason for leaving that he had been unable to acquire any facts that could be proven, and he is aware that the only reason for its existence here is the fact that the Society has, and there isn't sufficient known truth in the society to hold it together.

GEO. P. OLMSTEAD. Kansas City, Mo.

RAMBLING REMARKS.

Suggestions for the Benefit of Spiritual Societies.

To all the readers and patrons of The Progressive Thinker, a "Happy New Year." May its up-to-date, progressive editor wax stronger and stronger in health and be inspired to make his excellent paper even greater and better than ever before. Spiritualism, pure and undiluted, without prefix or suffix, has ever been its theme, and both sides of every question have had a fair and equal hearing. A frank confession of ideas is always the source of wisdom. Students at college always learn more from one another, through mental friction, than they do from their class rooms or textbooks. So it is with the students of the great movement of Spiritualism; they gain wisdom from one another through the printed pages of its literature, especially through the columns of The Progressive Thinker.

Spiritualism is so many-sided that it is impossible to discuss it in any one issue among those who have the ability to think for themselves. Its phenomena are or should be of the same interest and value to scientists as are the phenomena of the rocks, plants, and insects. Its science can be read as exact as any of the demonstrated facts in chemistry. Its philosophy gives the only explanation of life here and hereafter. Its religion, takes man into the realm of duty, then relates him to his fellow-men, and then through them to the infinite intelligence of the Infinite. Here in all these departments is an infinite variety of topics upon which thinking men can reflect for a life time and never exhaust their rich mines of truth.

The presentations of Spiritualism to the world are always in a state of change, the law of supply and demand regulating the conduct of the platform. It is a matter of regret to many that there is not more order and system in platform work than is now apparent. Hundreds of gatherings are held every Sunday that bring the bluish of sham to the cheek of every refined, cultured one of them. The eagerness of would-be leaders and speakers to appear before the public causes them to attempt to run independent meetings; here the character of a dish of bread and gravy is often shocked at the farcical performances of those who call themselves mediums, and at the utter disregard of truth. It may be urged that this kind of platform is just what many people require, hence it should be given them until they are satisfied with and demand something different.

There is a point worthy of consideration in this assertion, yet there is danger that too much stress may be laid upon it. Bread and milk makes a very rich diet, and as we are not to eat a sole food, would soon pall on his taste. A test is a valuable fact, yet its constant repetition proves no more than did the first one given. Its iteration and reiteration in science in the way of character of a dish of bread and gravy, is not only a waste of time, but a dishonouring of postulates from which absolute deduction may be made. This once done, and well done makes the test assume, through its constant dishonouring, in season and out of season, the character of a dish of bread and gravy, a first-class article for occasional use, but one whose constant use becomes exceedingly distasteful to those who wish to be well rounded out physically, mentally, morally and spiritually. The test is necessary, and should be presented to those who require it, but the presentation should be orderly, dignified, educational and devotional.

Some speakers hire some one in or out of our ranks to write one or two articles for them. These they commit to memory, and proceed to deliver under "control." One of our leading lecturers once wrote an address for a New England woman, and she passed herself off as an unconscious trance speaker for years afterwards, yet that one address was her sole stock in trade. Called to one place she would deliver this lecture; called again the next season, it would be the same lecture, perhaps given in reverse order! Such speakers (?) are the loudest defenders of the occultic system that are to be found in America. Like Othello's, their occupations will be gone, where scholarship, originality, and progressive thought are demanded from the platforms. It is an open question whether these people do not do more harm than good in their occupancy of the rostrum.

Through settled speakers only has Spiritualism ever attained permanent influence in any city or town in America. Witness the large pastorate of Mrs. Cora L. V. Richmond in Chicago, and those of Dr. Peobles and Dr. Willa, in Battle Creek, Mich., F. A. Wiggin in Boston, and Moses Hull in Buffalo, as any nothing of the score or more of others that have been equally successful in different sections of the land. The outside world respects permanency in anything, and always honors dignity, integrity, and well-directed efforts in the direction of doing good. Spiritualists could make themselves powerful for good every community if they would but engage their speakers by the year, and demand that those speakers be up to the pastors of Christian churches in their platform utterances. The test

(Continued in last column.)

OH, HOW THEY DIFFER!

It is not strange that many of our readers, like the highly honored Mr. Vail, of Marshalltown, Iowa, after reading both sides of the discussion, conclude to occupy the "fence" for a time, waiting to collect their scattered thoughts. As another addition to the conflict, we take pleasure in introducing Prof. Braun, who thoroughly believes in spirit communion, to our readers. We place these two thoughtful Professors side by side, and believe their views will be closely compared.

I have followed the discussion pro and con, with reference to "The Great Psychological Crime," with great interest. I have read and re-read the limited time at my command would allow. To the impartial reader it is very apparent that the friends of the book have maintained a calm, dignified, spirit in this discussion, while many of the opponents have been saying wandering in courtesy and fairness. These have indulged more or less in vituperations, speculation, accusations, and unfounded suspicions of various kinds. In place of attempting to refute the author's statements many have attempted to cast doubt and discredit upon his personality, purposes and motives. Such tactics always redound to the discredit of the critics, and to the injury of the cause they try to defend. It is an evidence of weakness, and in line with the tactics that have been employed by many adherents of the Christian churches whenever some new fact was brought to light that seemed to contradict some creedal tenets. But this is not fair. It is unscientific, unphilosophical, and uncharitable, and creates an impression of partial observation, that the cause which is defended by the use of such means, is really weak, and is lacking in convincing facts or arguments.

Of course, there have been creditable and honorable exceptions. But many of our writers, from whom I expected a different tone and treatment, have sorely disappointed me. Mr. Hudson Tuttle furnishes one instance. Among the various imputations which he has brought forward, I will mention only one, a rather canny spirit. He makes much ado over the fact that the publishers of the book charge two dollars for the same. Now, let it be understood, that I do not intend to cast any doubt upon Mr. Tuttle's character, but in this instance he has used a two-edged sword. For in the back part of one of his works I find another of his own books containing 208 pages, advertised at the price of one dollar, and still another of 320 pages at the price of \$1.50. Question: If the publishers charge two dollars for a book of 406 pages, how much more benevolent is Mr. Tuttle, or his publishers, in view of the above facts?

Some have maintained that this book of 406 pages could be gotten out for 20 cents by the publisher. I am a writer myself, and am very much interested in the cost of the production of books, I will ask these friends for the names of all such benevolent printers. In other words, who will undertake to print for me a limited edition of 1,000 books of 406 pages each, fold the sheets, sew them together, bind them in cloth covers, and furnish electrotype plates of the reading matter at the price of only 20 cents per copy? I guarantee to refund postage to every informant.

Besides, what about Mr. Tuttle's typograph, which sells at the rate of \$1 a piece. What per cent of profit does this yield? Will Mr. Tuttle kindly answer? Let it be understood that the writer is personally acquainted with the author of The Great Psychological Crime (if a person, daily intercourse of four months or more, and a correspondental acquaintance of over eight years may give me such a claim), and when I therefore attempt to refute a charge, I do so fearfully and wonderfully made imputations, charges and accusations, and I am not indulging in vain speculations, but GIVE TESTIMONY OF THAT WHICH I ACTUALLY KNOW.

One critic writes that the meaning the friends of the author and his book. She would have her readers believe, that with a few exceptions, we "are all trumped up for the occasion." Even if some of us have "never been heard of," we are charged with having thought and reason independently of the "leaders," if we see fit. To insinuate that a man must make a great noise—"to be heard of"—in order to lay claim to the title of a "thinker" is absurd. I know personally many sound thinkers who never utter anything for publication. I myself can be found most of the time in Omaha, Neb., and I am able to refer to many good citizens of this and other cities, who are willing to vouch for my honesty, character and good reputation.

"Why have not these masters come forward before your teachings, and why has this author waited so long before writing this book?" How does the fair questioner know that these masters are not in the world? Surely this author is not the first one who ever tried to warn men against "necromancy, sooth-saying, and the conjurations of spirits," as some of the spiritual manifestations were termed in the past. He is not the only one who has raised his voice in warning against a "familiarity with evil spirits."

Is it not a fact, that if you break down the barriers that ordinarily protect people from too close contact with the world of spirits—if you open your way to the control of others—THEY WILL TAKE YOU AS WELL AS YOU TAKE THEM? It is generally understood that the less developed spirits are nearest to the earth plane, and that the interests are still largely centered in things that engross their attention during their period of incarnate existence, such as the gratification of certain passions and inordinate appetites, which they failed to master or control here. You believe that some of these passions cannot be gratified in the spirit world except by and through contact with mortals. For example: A spirit who had been a notorious drunkard, came to a circle held in Beloit, Kans. He demanded that the medium (a young girl) be given a large dose of brandy, which request was at first refused by her friends, but finally complied with, without seeming injury to the girl.

Question: Why did he want the medium, who had no natural craving for liquor, to indulge in it, and why do some people crave animal gratification at times when they are under the influence or control of certain spirits, and when such desire is not natural or normal?

WILL YOU TRY TO THROW DISCREDIT ON MY STATEMENTS, BY

CAUSE I AM NOT GIVING YOU THE NAMES OF SOME OF THE UNFORGETTABLES WHO HAVE BROUGHT TO ME THEIR CLAIMS OF WOE?

IT IS ASSERTED, and constantly reiterated by Mr. Tuttle and others, that there is in such instances something wrong morally with the mediums, and that such spirits come to them because there is an affinity between them, for "like attracts like." There is undoubtedly some general truth expressed in this saying, when people are free to choose the company they are to keep; BUT IF YOU PLACE YOURSELVES IN A POSITION OF AFFINITY, YOU MUST ACCEPT WHOEVER COMES. The pure girl, or the man with money and valuables, or his possession, if left alone and unprotected temporarily or habitually, will attract their likes only, and will not be more liable to attract evil and designing individuals? Why should this rule not hold good in mediumship?

"Why did this author wait so long before giving his knowledge to the world?" Because there was a beginning in time when he consciously received such knowledge, and then he had to personally demonstrate it to be correct before he could give it to others. In other words, he was not "fully prepared" until within a comparatively recent date. And now a word in answer to the imputation of "selfishness, self-interest, grat," etc.

It is most ridiculous to ascribe mere greed to the author of a book, just because he has received a reasonable, reasonable sum for the same. Mr. Tuttle, for example, would resent such a charge with just indignation, if directed against himself. A book is the product of labor, and as such it has a monetary value apart from all other considerations. Like any other article of merchandise, it may be sold at a reasonable profit without injustice to any one. Were this author to advertise himself as a teacher and charge \$200 for a course of instruction, there might be some ground for such an imputation, but I know for certain, that no one who has ever enjoyed the privilege of a personal instruction, has ever been allowed to pay one penny.

When Mrs. Eddy first began to teach Christian Science, she received a demanded \$300 for her course of instruction and very few felt that they had been robbed. But this author is not like Mrs. Eddy, and yet he has to suffer such imputations. Is this fair and worthy of yourselves, brothers and sisters? I have served both as a juror and as a witness before courts of justice. Heretofore neither my sanity nor my veracity has been questioned. Will you, my friends, question either when I testify before you on the honor, integrity, sanity, love of truth, equity and justice of the author of The Great Psychological Crime, and not from hearsay or conjecture, but from positive knowledge? Is any kind of human testimony worth anything to you, if you reject mine?

Then it has been surmised that the author was trying to disrupt the ranks of Spiritualists; that he was trying to build up a party for selfish purposes; that he was a Jesuit, Theosophist, and a member of the occultic system. I claim that Mr. Tuttle and others were "defending" mediumship, because they wished to remain "leaders," sell their books, serve as mediums, etc., for the sake of the revenues involved. If you claim the same, why not the other? Don't let us use two-edged swords, please.

From personal knowledge I here state that OUR AUTHOR DOES NOT BELONG TO THE THEOSOPHICAL SOCIETY, and that he has no "axe to grind." The charge of being a Jesuit will seem ridiculous to all who have thoroughly examined his book and the individualistic teachings which it contains. Jesuitism means obedience, submission, and a complete control of the will and conscience of the Jesus by his "superior." The teachings of the School of Natural Science emphasize THE NECESSITY OF SELF-CONTROL, SELF-DETERMINATION AND SELF-OWNERSHIP. These teachings practically apply to all, and are not a matter of SUBJECTION AND CONTROL MAKE FOR SLAVERY AS A FINAL RESULT.

Perhaps no charge is more often reiterated by the opponents of The Great Psychological Crime, than that the author is a Frenchman, and that he is a moral and well-disposed medium. But it may be said that evil-minded men and women die and death does not change their moral status, and why should not such develop mediums of their ilk and thus propagate evil to mankind? I answer, that every spirit has two guardians and a teacher over him, and these are morally higher than he, though his guardians are only one degree higher, but they have guardians that are a degree above them and thus the chain goes upward to the highest circles in spirit life, and the inspirational influence is always instilling into the minds of the lowest spirits thoughts that elevate and improve them.

But suppose they rebel against good influences and would do evil? Then their higher guardians would be able to restrain them by psychological power and prevent evil from being sent down from the higher to the lower life. If the higher life sends evil upon the lower, then the law of progress and improvement is reversed, against which all reason and a faith in the infinite goodness and power of the force of the universe rebels.

All spirits must soon learn that evil thoughts and deeds only bring misery to themselves, and when this is realized they will try to improve because they want to be happy. Ignorant spirits who have outgrown viciousness are allowed, with their own consent, to communicate with the people of earth; therefore all communications from spirits should be judged of like unimpaired matter by the exercise of reason and a knowledge of the law applicable, or the science of the case. If the foregoing exposition is correct, we may now answer, confidently THAT EVIL DISPOSED SPIRITS DO NOT AND CAN NOT CONTROL MEDIUMS FOR EVIL PURPOSES.

A. J. KING. Hammon, N. J.

INTEREST IN THE DISCUSSION CONTINUES.

"Freedom of Thought" must be tolerated. The Catholic Church would not exist five years if its members were allowed to read freethought literature. We never have and never shall stifle free discussion. We never conceal anything under the pretense that it will "injure" Spiritualism, for nothing can possibly injure THE TRUTH. In pursuing this course we are obeying the mandates of those in spirit life, who have made The Progressive Thinker a great success from the start. Thus, side by side we have the views of A. J. King (whose wife was an excellent medium), and Elsie Pomroy McElroy, of Washington, D. C. We take great pleasure in introducing them to our readers.

Do Evil Spirits Control Mediums?

I have read with much interest most of the Symposium and see that leading minds among Spiritualists are arrayed on opposite sides concerning the value of the teachings of the book. Some say it is good, others BAD. What can be the foundation for this difference of opinion?

Spiritualism is claimed by all intelligent Spiritualists to be a science. If so, there should be substantial agreement among its teachers. The basis must be law, if a science, and capable of being understood and the truth ascertained. What is the trouble—the principle lying at the foundation of this difference of opinion? I take it to be this:

CAN AND DO EVIL DISPOSED SPIRITS CONTROL MEDIUMS FOR EVIL PURPOSES?

This is a fundamental question, and if Spiritualism is a science, then this question should be answered in an unqualified and unambiguous way, but demonstrated upon scientific principles that the truth may appear. This involves the question: What is a medium, and how is a medium developed? A proper understanding here ought to settle the controversy.

First, what is a medium? I answer: One who has been prepared to receive and convey the controlling spirit's thought to others.

How prepared? By one controlling spirit extracting a portion of the medium's magnetism, and then infusing his own personal magnetism in its place, so as to enable the will of the spirit to act upon the brain and nervous system of the medium to control his or her thought and bodily forces as he would his own, through his own brain and nervous system.

Some think that the controlling spirit gets into the body of the medium. This is absurd. Two spirits cannot occupy the same space at the same time. Two spirits cannot occupy the same body at the same time. The fine magnetic ethers of the medium and the spirit, if in near affinity, may be mingled so that the superior spirit will control the mind and body of the medium.

To develop a medium to be of any great reliability and practicality is the work of much time and labor on the part of the spirit seeking control of the medium, and much time and attention on the part of the medium. A medium is designed for some great and important work, each organ of the brain and body is separately worked upon and infused with spirit ethers till controlled by the spirit's will, and thus practiced upon till the whole brain and body are so arranged, such that the spirit's will, in extracting a medium's magnetism, each organ is excited to enable the spirit the easier to withdraw its magnetism, and sometimes this causes an appearance of insanity or what is called obsession. This apparently evil influence is often real when caused by incongruous, diseased and unaffiliated magnetism of CIRCLES upon the brains of sensitives.

Much evil has been caused by not understanding the science and development of mediumship. For a full exposition of the law of mediumship the reader is referred to Vol. III, "Principles of Nature," "Mediumship," "Real Life in the Spirit Land," "Methods of Teachers and Guardians," and pamphlet entitled "Spiritualism vs. Diabolism." All by Mrs. Maria M. King.

The reader will see from this explanation that but few hardly ever, if ever, more than two guardians and a teacher come into control of a medium. All higher spirits give for their users are given through one or two mediums. Telegrams are sent by everybody through the operator of the machine.

The medium is the machine. THE MEDIUM'S GUARDIAN SPIRITS AND TEACHER ARE THE OPERATORS THROUGH WHOM ALL MESSAGES ARE SENT FROM THE SPIRIT WORLD TO THOSE OF EARTH.

The law of spirit communion requires this, diverse and unaffiliated magnetism will not mingle, but repel each other, and therefore are not subject to the will of one. No medium could long live subject to diverse spiritual magnetisms. They would become insane, and the whole system become diseased, while affiliated spiritual magnetism is the very foundation of health and life.

I might rest the case here as having proved that no evil spirit can control a moral and well-disposed medium. But it may be said that evil-minded men and women die and death does not change their moral status, and why should not such develop mediums of their ilk and thus propagate evil to mankind? I answer, that every spirit has two guardians and a teacher over him, and these are morally higher than he, though his guardians are only one degree higher, but they have guardians that are a degree above them and thus the chain goes upward to the highest circles in spirit life, and the inspirational influence is always instilling into the minds of the lowest spirits thoughts that elevate and improve them.

But suppose they rebel against good influences and would do evil? Then their higher guardians would be able to restrain them by psychological power and prevent evil from being sent down from the higher to the lower life. If the higher life sends evil upon the lower, then the law of progress and improvement is reversed, against which all reason and a faith in the infinite goodness and power of the force of the universe rebels.

All spirits must soon learn that evil thoughts and deeds only bring misery to themselves, and when this is realized they will try to improve because they want to be happy. Ignorant spirits who have outgrown viciousness are allowed, with their own consent, to communicate with the people of earth; therefore all communications from spirits should be judged of like unimpaired matter by the exercise of reason and a knowledge of the law applicable, or the science of the case. If the foregoing exposition is correct, we may now answer, confidently THAT EVIL DISPOSED SPIRITS DO NOT AND CAN NOT CONTROL MEDIUMS FOR EVIL PURPOSES.

A. J. KING. Hammon, N. J.

THE AUTHOR OF THE GREAT PSYCHOLOGICAL CRIME HAS THE COURAGE OF HIS CONVICTIONS IN STARTING A CRUSADE AGAINST THE ALLEGED EVILS OF HYPNOTISM AND SUBJECTIVE MEDIUMSHIP.

The author of The Great Psychological Crime has the courage of his convictions in starting a crusade against the alleged evils of hypnotism and subjective mediumship. He is certainly original in his views, and there is around his work the indefinable aura which envelops a strongly individual personality. There are no technicalities of style in the book and no unimpeachable systems of philosophy. The problems involved are stated with the calm dignity characterizing the writings of a scholar. He declares that both hypnotism and subjective mediumship are destructive to individual life, and at the same time, he makes an analysis of the causes and results of the strange occurrences happening in the subjective and sub-conscious conditions of human experience, classified as "abnormal."

For centuries man has been trying to find out something about his place in creation and his ultimate destiny. He has not been charitable to the beliefs he persistently denounces, nor at all willing to acknowledge his own limitations.

The author declares that by many years of physical and psychical training he has been enabled to exercise his spiritual organism INDEPENDENTLY, SELF-CONSCIOUSLY AND VOLUNTARILY AND ALL INTELLIGENT, MORAL, PHYSICAL AND PSYCHICAL INSTRUCTIONS CAN DO THE SAME. The modus operandi for acquiring direct information on the question of the infinitely great, is not stated. It is new to Western psychologists, and yet it has existed for centuries in the far East.

THE AUTHOR HAS ESTABLISHED NORMAL RELATIONS WITH THE SPIRITUAL LAWS GOVERNING LIFE, AND BROUGHT THEM INTO REALITY ON THE PHYSICAL PLANE.

The scientific world has been so much opposed to the investigation of occult forces it could not weigh, measure or dissect with a surgeon's knife, that it cannot give hypnotism and Spiritualism a fair and impartial hearing. Fortunately scientific research is undergoing a decided reaction in the direction of spiritual intuition and evolution.

With the advances made in the study of pathology, biology and psychology, there has been a change in the attitude of men of science.

The author of the new system of psychology, as an exponent and apostle of "Natural Science," has discarded all worn-out theories and prejudices and planted his banner on the heights. He has become the fearless and inspired interpreter of a grand and mighty spiritual RENAISSANCE.

Indifferent alike to protest, censure, criticism, comment and possible mutiny among the DEVOTEES of modern hypnotism and spiritualistic mediumship, he has dared to send out a message of warning and danger.

The book is an important addition to the world's literature and his explorations into the terra incognita of the soul is the finished result of infinite work, personal experience and observation, of all classes of people from the lowest down in the mental scale to those possessed of the highest intelligence.

He has made an exhaustive study of temperaments, moods and mental faculties, and carefully noted their physical effects. While making his observations with painstaking exactitude, he has shown a strong underlying sympathy and compassion for the human race in its struggles to see the light shining from afar. With scientific methods of thought and analysis GLIMPSES INTO THE GLORIES OF THE UNSEEN WORLD, he has accumulated a vast and splendid array of facts pertaining to the realities of spirit life, and he has systematically classified them. He insists that Absolute Truth can stand any amount of pressure and the most rigid examination, if applied through reason, logic and common sense.

The Physical Research Society has turned its flaming torch-light of inquiry on the problems of telepathy, clairvoyance and clairaudience. Romance writers and charlatans have flung a web of fantasy over these weird subjects. Prophets, seers, wizards, fortune-tellers and religious fanatics have gathered from these cults, the secret of the ages will not be learned in the laboratory and it will never be revealed to minds trained only in the methods of materialistic science.

The author of The Great Psychological Crime gives his personal observations of the dangers of hypnotism and subjective mediumship, and asserts that the subject of hypnotic experiments SURRENDERS HIS GOD-GIVEN WILL, and his individuality to the absolute custody of the operator and there is no possibility of resistance. The hypnotist unquestionably controls his independent action and his mental mechanism. He claims that the mediumistic process is almost identical with that of the hypnotic, and in both cases there is a gradual falling of the mental faculties of those persons who, living on the earth, are yet not of it. Long continued practice of hypnotism and subjective mediumship, usually results in mental and moral degeneracy. He says that hypnotism is especially dangerous in its influence, on those persons who are mentally unbalanced, and upon those whose credulity predominates over reason, and he declares the final benefits of hypnotism, when used as an anesthetic, is that it is hardly possible to understand all the dangers there may be in the hypnotic condition brought about by an unprincipled operator.

The author has seemingly discarded all interest in the physical phenomena of Spiritualism, as exhibited in modern seances, and proposes to promote human welfare and happiness by destroying the train of evils which spring from hypnotism and mediumship, so that they will cease to be a menace to physical, mental and moral health. HE WILL TEACH A SPIRITUALISM THAT WILL NOT CONFINE THE UNFOLDING INTELECT. IT WILL NOT BE A VAGUE, DREAMY, TRANSCENDENTAL ABSTRACTION, BUT A GIANT POWER FOR GOOD AND ITS DISCIPLES WILL COME IN TOUCH WITH THE FORCES OF COSMIC EVOLUTION, IN A WAY THAT

WILL CREATE FOR THEM ALL DESIRABLE ACHIEVEMENTS AND WISHED FOR RESULTS

Spiritualists are conservative, and they will be slow to absorb other conclusions and methods than those of mediumistic control. But if they receive messages from the beyond, no matter in what way they are revealed, they enter into the supreme joy and harmony of life here and life hereafter.

Unquestionably Spiritualism NEEDS SPIRITUALIZING, and the more advanced of its devotees will welcome most cordially and sincerely any person WHO CAN FURNISH THEM A FINER AND BETTER KEY FOR UNLOCKING THE SHADOWY ATMOSPHERE OF MYSTERY BETWEEN THE TWO WORLDS.

It is seriously claimed by the exponent of the new system of psychology that the spirits of the dead in the lower spheres are mentally and morally depraved, and that mediums are often the unconscious victims of these vicious unregenerate and earth-bound creatures. If a better method of communication between spirits and mortals can be successfully established, the dangerous one of mediumship, it will be of VAST IMPORTANCE TO HUMANITY.

The author's philosophy of life is one of happy optimism and receptivity to the influences of Divinity. "The discovery of a new key-note in the scale of daily existence may set itself to the great symphonic harmonies of spiritual life."

He teaches the intensity of spiritual life and work, that is rarely realized and gladness of which there has been no account rendered, and that mankind is never without the blessed ministry of the angels. He has blazed a pathway through the shadowy wilderness of the mental world, and revealed the rich resources and the absolute identification of man's hopes and plans, with the purposes of Divinity and Divine beneficence. The new philosophy "Maketh and unmaketh, mending all; What it hath wrought is better than hath been."

ELSIE POMROY McELROY. Washington, D. C.

RAMBLING REMARKS.

can be made a strong pillar of support in all societies that have permanent speakers. Regular meetings for its presentation could be held, to which all who were interested in the truth could be admitted. Sunday services should not be loaded down with test work; they should be free from the appearance even of levity and unwarranted mirth. Entertainments are well enough at times, but on spiritual life, it asking too much to request that only the science, philosophy and religion of Spiritualism be given from Spiritualistic platforms.

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"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanian Exposure." Two pamphlets by Rev. J. G. White, a candidate of St. Francis. Price 10 cents each, or two for \$1.50. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is

Dr. T. Wilkins

Was Interviewed = Col. Robert G. Ingersoll in Heaven, = And Poetically Describes the Same

He is there and is carrying on a great reformatory work among preachers, church members and bigots generally. He meets opposition in the land of souls the same as he did on earth. The following poem, by Dr. T. Wilkins, portrays in a most vivid and graphic manner some of his varied experiences with St. Peter and others, in his efforts to advance them to a higher plane of action.

As I sit in the twilight dreaming of life's many, many woes, To that dear old soul, St. Peter, all my tender feeling goes. He has had his share of trouble in our modern Christian days, In deciding and consigning those of good and wicked ways, And there is no cause for doubting that since Ingersoll arrived, The great horde of knowing preachers of much joy have been deprived. It is well they did their roasting of the Colonel over here; It is well they had their pleasures over him this side the pier, For his eloquence and reason e'en St. Peter cannot stand, And his wisdom will be whispered all about the spirit land. Many preachers had consigned him to the hottest place in hell, But St. Peter cannot put him 'mongst those preachers very well, And when Robert gets to talking and disseminating fun, Even Satan and his angels will soon start upon the run. Now I seem to see the Colonel, who was never known to shrink, Making gestures toward old Satan, as he warms up to his work, And His Majesty subsiding 'neath the Colonel's sparkling wit, And the heavens growing brighter as with wisdom's fires lit, And I wonder and conjecture as to how the Colonel fares With the gates all closed against him just because to doubt he dares, And while thinking thus my visions soothed me down into a sleep, Till my spirit, fully conscious, passed beyond the misty deep. Yes, a real sleep enwrapt me and I saw within my dream, The old Colonel and St. Peter at the gate, with eyes agleam, Both in earnest; but St. Peter seemed wrought up in very fear, While the Colonel seemed illumined with a halo of good cheer. As I watched in deepest pleasure earth's bright scintillating star, Old St. Peter touched a button and the gates swung wide ajar, But the Colonel stood there talking to his enemies below, Till the tears they shed repentant made the heavens overflow. There were preachers, deacons, sisters, who had always hated him, Who were loudly now applauding with appreciative vim, In the spirit they could see him as they saw him ne'er before And his language was so charming they kept begging him for more.

While their eyes on earth were blinded by their selfishness and greed, He could only wound their feelings by attacking their old creed, But up there where all is spirit he is making Christians see That their God was but a fiction of the ancient history. It was fun to hear him tell them what their old religion cost In the sacrifice of people whom they always taught were lost: "You have cut out tongues of victims, you have torn men limb from limb, You have slaughtered mothers, babies, and spread terror dark and grim, And now here you stand in darkness, still awaiting that great day When the Savior will reward you with his love—your fancied pay; And still yonder in the distance you observe the shining throne That for ages has been standing in your narrow brains alone; Has been standing as a monument in spirit land to tell The sad stories of the victims whom you thought had gone to hell. "See it flashing! see it shining! see it glimmer in the sun! Read upon its rusting surface all the crimes that have been done In the name of your religion on the earthly plane, and weep Till a raging flood of tears o'er your souls is running deep, And you cannot then atone for all the misery you wrought; You will find your cruel actions will come back to you unsought, And with these few clinching pointers ringing clearly as a bell, The good Colonel left his hearers standing facing their own hell. "Twas a treat to stand and watch them, here and there a little squad, All discussing Robert's lecture and his picture of their God, I could see them nod and gesture as they stood in twilight dim, But they soon sank back in darkness as their hate returned for him; And as for the placid Colonel, he arose and left the place, With a twinkle in his optics and a smile upon his face, Just as if the task was pleasant and a satisfaction still, To pull down old Superstition and destroy the gospel mill. After resting just a moment to renew his strength a bit He passed over to St. Peter, who invited him to sit; Then the Colonel, brightly smiling, questioned Peter o'er and o'er, Of the "earthly church delusion, filled with falsehood to the core." There he sat and coolly plied him with the questions he had stored, Of the mansions and the Savior, and the saintly singing horde: "Is there, sir, a God? a heaven where the saints immortal dwell? And for all the rest a hades, an eternal burning hell? If the God is omnipresent and omnipotent beside, And an all-wise, loving Father, aye, all good personified, For awhile, sir, let me see him, only for a little while; Should I find him as they tell me, I shall give up with a smile." "Nay, I cannot," says St. Peter, in a sort of undertone, "None but Jesus, Lord and Master, can approach the Father's throne." "Then the Master," said the Colonel, "I will summon to appear, For if God exists I'll know it; I must gain His holy ear."

At the holdings of the Colonel, old St. Peter looked agrieved, For he knew that he had found one whom the church had not deceived. He began to show a weakness that soon reached the Colonel's eye, And he knew at once St. Peter was mixed up in that old lie. It was then the Colonel started to explore the ancient shack, That with age and wear had crumbled to a shell all grim and black, When a form loomed up before him like the ghost of some old saint, But the Colonel did not tremble or fall over in a faint. With a twinkle of good humor and a smile both rich and bland, He just walked up to his ghostship and reached out a friendly hand, When the form began to beckon as though calling up from space Some one else to come and help him barricade the holy place; But the spectre soon impressed him with a gesture and a nod That around this ancient palace, now, he need not hunt for God; And he "need not look for preachers, as each has his private cell, Where he stays in constant terror of the man who uspet hell;" "But I'll take you to a region," spake the spectre, "where, 'tis said, There once sat a Great Jehovah with a crown upon his head, Where the preachers from your planet used to gather, sing and pray For the promise in the Bible for the 'good on judgment day.'" Then he led him to an altar that seemed built of solid gold, But the place was dark and gloomy and threw up a scent of mould. "Here," began the guiding spectre, "is supposed to be the throne Where the great and good Jehovah sat for ages all alone, Till Confucius and your Jesus and some others I could name From upon your little planet, as the people's Saviors came, And began to hold their meetings in contention for a place, And their wrangle and their jangle so disturbed His Mighty Grace That he called them all together in a 'Council of the Right,' And they wrangled and they jangled till they broke up Heaven quite. Now, sir, this is all the story; as I got it, so I tell; But they say down on your planet, it was you extinguished hell, And they fear you and your reason, hence your presence do not halt, Lest you turn the little heaven of their souls into a jail." It was thus the guide recited all he knew of history, All he knew of Heaven's people and the God that used to be. All the while the Colonel listened with that twinkle in his eye; He had heard upon this planet oft the same old mystic lie, And he knew that old St. Peter, all the ages past had known Of this scheme to catch the people and control the "great white throne." He discovered in this Heaven, to his sorrow and disgust, That St. Peter was a holder of much stock in Christian trust; He discovered that a corner had been gained by old St. Paul, And the "big ones" had just driven all the "small ones" to the wall. He discovered that the Savior was no higher than Tom Paine, And Jehovah there no nearer than upon the earthly plane. He was glad to meet St. Peter as he sat there at the gate, For it lived-up his journey in that great immortal state.

But he found no place in Heaven where he thought he'd care to stay, For the place was small and dismal and was sadly in decay. It was builded to the notion of the minds so long ago, That the modern man, developed, would find rooms too small and low. "It is changed," St. Peter told him, "till the place seems new and strange," But his saintship seemed enjoying all the features of the change, And though old he had adopted all the fads of modern thought, Just to hold down his position that the younger saints had sought. Bob was shown the great Elijah, who resembles Dowie some, And was told how he "to Heaven in a chariot had come." He was shown the dear old Moses, and old David and his folks, And old Jonah and old Daniel who had figured in the hoax. He was shown the face of Noah and of Adam and of Eve, And he wondered how such women, plump and pretty could deceive. He was shown the massive fog-horn that old Gabriel will blow, And the Colonel spoke of leaving, but they wouldn't let him go. In my dream the Colonel told me all the sights he had been shown, And he said he thought the spirit of progression there had grown, Till the only hell and heaven that the spirit there could find, Were conditions each one brought there in the conscious mind, That Jehovah means the center of all power and all life, And the Devil means the center of all error, pain and strife. No one knows what is beyond us; no one knows what lies in wait; No one knows from the beginning what will be his coming fate; When we close our eyelids mortal in our soul we catch a gleam Of a bright and shining portal and we linger in that dream. On this side it seems but justice for the good to stand above And apart from all the vicious if they build their homes with love, And all know the brainy Colonel towered far above his foes, For he always met them kindly when in anger they arose. It was not the men he battled, but their binding, blinding creed; It was not the persons hated, but old superstition's seed. In my soul I see him fighting, leading on across the way, At the head of hosts of people in the light of modern day; Hear him talking to immortals who in darkness have been lost, Or upon the sea of trouble in a shipwrecked boat were tossed. Hear the words of wisdom falling like the dewdrops on each head, Like the morning sunlight beaming o'er the verdure almost dead. His great soul, so full of music and from earthly labors free, Still is weaving words of power for eternal liberty, And his high and tender spirit with his true, unselfish love, Soon will lift the veil of darkness from those foggy eyes above. As I wake from slumber visions I can see the Colonel still, And he seems pursuing preachers with the same determined will, With the object still before him to make superstition free, E'en from heaven, if infected, and to make all people free. DR. T. WILKINS.

"A good deed is the best prayer; A loving life is the best religion."



COL. INGERSOLL Is Still Teaching the Gospel of Free Thought and Human Liberty.



ST. PETER Expostulating With The Colonel in Regard to His Ideas of Heaven and the "Great White Throne."



ST. PAUL Exhorting His Disciples Against the Eloquent Agnostic and His "Per-nicious, Noxious Doctrine."



MOSES And the Preachers Whose Dwarfed Intellects Make Them Still Cbedient to the Old Commandments.

Our Boston Correspondent Expresses Himself Clearly and Forcibly on the Decline of Spiritualist Societies.

There are many things coming to the front at the present time, that Spiritualists must calmly meet. The "decline" of Spiritualist societies is most certainly one of them. The cause of this has to be determined in the future, and a remedy found, if possible. The Spiritualist papers are not supported as well as formerly, with the single exception of The Progressive Thinker. The Light of Truth has sunk \$30,000 in the vain effort to be sustained. The old Relig-

Philosophical Journal has been so reduced in size that it contains barely one-fifth of the amount of reading matter it formerly had. The Banner of Light has a difficult task in its efforts to live, and all along the line the prospect has not been very encouraging in the Spiritualist newspaper business. This condition of affairs cannot be ascribed to the Great Psychological Crime. It is useless to conceal facts; they will sooner or later force themselves to the

front, and demand a hearing. Spirit manifestations, the leading factor in our cause, has certainly been on the increase, and may it not be possible that the decline in the number of prosperous Spiritualist societies may arise from the fact that liberal and eloquent sermons are coming to the front everywhere and attract the Spiritualists? In this city any number of Spiritualists flock to hear the liberal divines, who have banished hell and a golden-paved heaven.—Editor.

cline of local societies. People "fill up" with Spiritualism at the camps then, like bruin in winter, live upon that store until camp season comes again. Literally some of them draw in their spiritual food for eleven months and fifteen days through their hands. They "lick off" the spiritual sweets as children do molasses candy when it has stuck fast to their fingers. It satisfies them until candy time comes again. Good work is being done in many places, but the weakness of the itinerant system grows more and more apparent every passing day. The change of speakers every Sunday injures the cause beyond repair. Permanency is never established by removing the underpinning from a building. This is equally true in spiritual work. The noted speakers named above were usually employed for a term of months in the places where they spoke. Their influence was lasting, and could have been made the power of all powers had the Spiritualists risen to their opportunity by proper organization. The best results now apparent are found only through long engagements. The work of such wonderful mediums as Mrs. May S. Pepper must be classed by itself. She has a special following, and her hearers seldom attend any other Spiritualistic meetings. In fact, it is safe to say that they are never present save when this gifted psychic is to appear.

Sunday. His meetings are advertised in the column of church notices in the daily papers, and his subjects are upon topics of vital interest to all patriotic citizens. His evening meetings are usually very largely attended. His aim evidently is to make Spiritualism a permanent influence in the religious life of the city. It is a worthy ambition, and he has the consciousness that he is being sustained by many of the best people in Boston. Aside from Mrs. Willis and Mr. Wiggins, there are no regular societies presenting Spiritualistic lectures in Boston. Mrs. Soule has not opened her meetings thus far this season, owing to ill health, while all of the hundred or more other gatherings held every Sunday are either individual enterprises for personal profit, or an aggregation of talent for the purpose of advertising publicly the psychic powers of which the participants claim to be possessed. Two lyceums, led by Mr. J. B. Hatch, Jr., and Mrs. M. J. Butler, complete the Sunday services in Boston. There are numerous week-evening meetings that are almost purely social in character.

FROM NEW ENGLAND. Spiritualism in New England averages about the same from season to season in the matter of numbers attracted to its meetings, and permanent interest in it as a movement on the part of those who seek it as investigators. The movement is by no means represented by the same number of local societies as it was three and a half decades ago. The days when Ralph Waldo Emerson, William Lloyd Garrison, Henry C. Wright, Stephen and Abbie Kelley Foster, Dr. S. B. Brittan, Prof. Wm. Denton, and others of like standing, graced the rostrum are not duplicated now. Thousands flocked to hear the eloquent and scholarly exponents of the new gospel of angel love in those days and were not ashamed to admit their love for Spiritualism to the whole world. To-day they and their descendants are largely found among the members of the liberal Christian churches. Some of the most popular speakers of that period are now pastors of Christian churches. Want of proper organization and earnest devotion to the truths of Spiritualism are responsible for the decline of our movement in New England. In Maine where there were once seventy-five or more flourishing societies, there are now less than ten, four of which are ten-day camp-meetings. Interest has fallen off in New Hampshire and Vermont in even greater degree. There are not more than ten working local societies in both states, whereas at the time to which reference is made, these states were blessed with as many local societies as was the state of Maine. Massachusetts still has many local societies, but they are not possessed of one-tenth of the financial and numerical strength as they were in the palmy days of Denton, Spence, Doten, Finney, French, Baxter and Randolph; in fact, the

towns in which strong societies then existed, have none now, or like some of the cities, only weak and non-influential bodies. Other towns now have societies in which none formerly existed, but these bodies are rather unstable and ebb and flow with the tide of human curiosity. It is not improbable that two hundred Spiritualist gatherings of different kinds are held in Massachusetts every Sunday. Very few of these can be dignified with the name "society"; they are simply gatherings of people, attracted by the magnet of some medium, or by the desire to have "a good time." Rhode Island and Connecticut are much the same as the state of Maine. When H. H. Brown was settled at Willimantic, and J. Frank Baxter at Providence, Spiritualism was healthily aggressive in both states. Pawtucket and Providence are now the only places in Rhode Island that have local societies. Warren, Woonsocket, Westerly, Newport, Bristol and other live towns now have none, whereas Spiritualism was once at the very front in those places. Local societies are also few in number in Connecticut as compared with other days. The city of Norwich is at work the only place in which an aggressive local society is at work. Hartford has eight or ten Spiritualist meetings every Sunday; they probably do some good, but their influence upon the religious life of the city is slight. The same is true of New Haven, Bridgeport, Meriden, Stonington, New London and other places where weak societies exist, or none at all. It must not be imagined that popular interest in Spiritualism has waned because of this general decline of the local societies. On the contrary, Spiritualism is more to the people than ever before. It is being talked from the pulpit of nearly every Christian church, while the secular press and the literature of the day are filled with it. Camp-meetings are now numerous, and they contribute largely to the de-

velopment of local societies. People "fill up" with Spiritualism at the camps then, like bruin in winter, live upon that store until camp season comes again. Literally some of them draw in their spiritual food for eleven months and fifteen days through their hands. They "lick off" the spiritual sweets as children do molasses candy when it has stuck fast to their fingers. It satisfies them until candy time comes again. Good work is being done in many places, but the weakness of the itinerant system grows more and more apparent every passing day. The change of speakers every Sunday injures the cause beyond repair. Permanency is never established by removing the underpinning from a building. This is equally true in spiritual work. The noted speakers named above were usually employed for a term of months in the places where they spoke. Their influence was lasting, and could have been made the power of all powers had the Spiritualists risen to their opportunity by proper organization. The best results now apparent are found only through long engagements. The work of such wonderful mediums as Mrs. May S. Pepper must be classed by itself. She has a special following, and her hearers seldom attend any other Spiritualistic meetings. In fact, it is safe to say that they are never present save when this gifted psychic is to appear. In Boston, Mrs. Minnie M. Soule carried on the work of the Gospel of Spirit Return Society for many years. She interested many people, and her organization did a great deal of practical work, besides giving valuable instruction in spiritual things. The name of her society is somewhat paradoxical—"Spirit Return." Since the spirits of those who take leave of earth never go away, how is it possible for them to "return"? But names count for little when good is wrought for the mourning sons and daughters of earth. Mrs. N. J. Willis is the regular speaker at the M. S. Ayer Temple. She has a large circle of staunch friends, who listen with delight to her utterances and claim to be greatly benefited by them. Agrippa, Chime, Phillips Brooks, Plato, Aristotie, H. W. Beecher, Thibadore Parker, and other celebrated characters in history, are regularly advertised to speak through her organism. Mrs. Willis does her work in her way, and her utterances can only be judged upon their merits, therefore, no one has the right to praise or to condemn them unheard. Mr. F. A. Wiggins is the settled speaker for the Boston Spiritual Temple. His audiences certainly average with those to be found in the Christian churches from Sunday to

etc. They are amusing, to say the least, and I am sure are earnest, but I hope mistaken. I cannot see that we want to build up a clergy in the sense that other denominations have, but that we should require our workers to have certain qualifications I believe to be no more than right. However in building up any system which might well be looked upon as a clergy, we would do well to bear in mind one fact, and that is, it is difficult to take such a step without a tendency to sectarianism—ecclesialism, and of all things in the world I hope we will not become sectarian or narrow. In my estimation we should never forget that it is humanity first, then the other things that may follow, but our duty is to men, before it is to church or sect, whether it is a Spiritualist church, or a Catholic—whether it is Spiritualism, or Methodism, makes no difference. Occasionly I met alarmists who fear the interest is dying out—who are afraid that we shall have a priesthood, and our own inspirations tell us is the right. I find a growing desire on the one hand, for startling phenomena, and happily, on the other hand as steady a growth of the desire for philosophy—for that sound philosophy that has been shorn of platitudes—presenting only the most cogent reasons for taking up the study of life as revealed by the higher soul illumination. While there is of course, the same necessity for phenomenal evidence, I believe the many minds and Rochester, Minn., meeting are beginning to realize the sacred character of the communion between the two worlds. When I say sacred, I do not mean in the light of sacerdotalism, but that sacredness that embodies the simplicity of truth divested of all shams and meaningless forms and rituals. Occasionly I met alarmists who fear the interest is dying out—who are afraid that we shall have a priesthood,

This thought, kept well before our people will do no harm, as it will have a tendency to keep them free, and it is freedom we need. It is obvious that some of those who call themselves Spiritualists are inclined to be as narrow in their conceptions of truth as almost any other denomination in the world. This is perhaps unpleasant, but it is true nevertheless. Denominational lines must be swept away—to me it seems the whole aim of spiritual philosophy is toward the elimination of such—toward the destruction of those lines which induce caste, and that spirit which fosters a system of caste, is of all things the most undesirable. Ancient history, and some not so ancient, gives us clearly defined illustrations of the evils of caste systems, and encourage us to strive for equality. The object of spirit return, is not simply to amuse—to satisfy cravings or curiosity, nor simply to demonstrate the continuity of life, but is essentially for the instruction of the masses—the leading of men away from the paths of past error, and into the higher walks of understanding. If our friends come back to us (as we know they do), it is not only that they whisper "All is well," but that they may give us the benefit of their increased knowledge of life—that they may tell us wherein they have made a mistake, and thereby aid us to avoid that mistake. Oh, may we learn the object of spirit communion so thoroughly that we will raise it to that high standard that is its just due—and may it never die out, is the wish of WILL J. ERWOOD.

TWO GOOD MEN GONE.

It was my privilege to speak the words of farewell to the mortal body, of God-speed to the arisen spirit. The angel of Death has been busy in Wisconsin during the last two weeks in that it has taken away two of our best men. I had no sooner arrived home from officiating at Brother Hyde's funeral than I received word to hold myself in readiness to respond to a similar call from Almond, Wis. This call was not long delayed, and on Thursday, Dec. 31, found me at that town to officiate at the funeral of our co-worker and brother, John S. Cowan, who had answered the summons, and gone to join his many friends on the other side. Mr. Cowan was one of the trustees of our state association, and a noble character in every way. That he was held in high esteem is evidenced by the fact that every business house in Almond was closed during the funeral, and also by the fact that he has held

office after office in the community and county of which he has long been a resident, his last position being that of postmaster. The Methodist church was placed at our disposal, and was filled to overflowing by the many who were proud to call John Cowan friend and fellow-townsmen. It was my privilege to know Mr. Cowan personally and well, and to say that he was one of the highest type of men is by no means saying too much. His religion was to do good, and justice to carry on the work. Brother Cowan characterized his every act, I would think that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows. Brother Hyde leaves a wife and several sons to remember his many excellent qualities, while those who are left are characterized by his every act. I would think that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows. Brother Hyde leaves a wife and several sons to remember his many excellent qualities, while those who are left are characterized by his every act. I would think that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows. Brother Hyde leaves a wife and several sons to remember his many excellent qualities, while those who are left are characterized by his every act. I would think that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows.

These good men will be missed, but the two more who have gone to the life beyond the grave to prepare a welcome for their loved ones who must therefore follow them in the course of time. The Methodist church was placed at our disposal, and was filled to overflowing by the many who were proud to call John Cowan friend and fellow-townsmen. It was my privilege to know Mr. Cowan personally and well, and to say that he was one of the highest type of men is by no means saying too much. His religion was to do good, and justice to carry on the work. Brother Cowan characterized his every act, I would think that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows. Brother Hyde leaves a wife and several sons to remember his many excellent qualities, while those who are left are characterized by his every act. I would think that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows.

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