

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.

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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 old 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—from the 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-signals 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) 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-working fanatic, and a harm to the cause of Spiritualism.

It is just as holy and lofty and pure, and exalted as a spiritualist 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 spirit. But the latter is an earth preferred scale to putting it.

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 duty to treat that 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 study of 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-key-board, as expressing the relation which the medium's own spirit bears to the nerve-signals of the medium's brain, as interpreter of the nerve-signals 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, as never created by the medium's own spirit unless a certain number of these 600,000,000 nerve-signals 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-signals; 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-signals as to 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 it does mean this, viz., that our persons 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-signals, or brain cells, can be operated upon by forces creating changes within the body.

With ordinary experiences, as where several see the same spirit at once, the signals are created by the forces outside of us, i. e., the rays of outside light. That is, by forces creating changes outside of the body; and acting on the nervous system from the outside.

But the nervous system can be acted on from the inside.

Accidental nerve-signals may be given from within, and suppose quite a number of these accidental nerve-signals of sensation to occur from within the body. Owing to some injury or fever, or altered condition of the blood. What then?

Well, our own spirit, ever true and faithful in answering every nerve-signal, with a sensation (whether there is anything outside of our bodies to correspond with the sensations or not) nevertheless keeps on giving us a series of the pictures or sensations of things—which we think exist outside of us—but which simply exist within the horizon of our own knowledge.

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 uneducated 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-signals of his own brain) should accidentally come into contact, irritating contact with his auditory nerve, keeping it vibrating 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 no knowledge of the functions of the nerve-signals 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.

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 presented by Professor James 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 have adopted the non-dramatic of "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 reviewer has called it, is one of the most easily 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 séance—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 rot with the priori dogmatists if he knew nothing.

One great trouble in our attempts to solve the Great Mystery of Spirit Forms has been our haste at jumping at conclusions.

Our belief that it is a simple problem and very easy of solution.

It is a humbling judgment, it is the most complex and profound problem of the age.

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 learn, but have to also waste time to both learn and unlearn.

Every 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 go. 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 works are all of the devil. It all comes of belief in the immortality of the soul, and that's the devil's lie. I want you to remember, now, and hang on to the faith you'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'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 cushions, pictures and various comfortable knick-knacks lent an air of 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 shone on her wavy hair to shining gold, and lighted her pure earnest face and dark, wistful 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 reclining 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 great power of 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

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. The room closest 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 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, and when I asked about it by a heavy thud as 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 footsore 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 returned in great haste, and from trembling. 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 soon recovered from her fright, but it was months before she would enter the room alone after dark.

"One day after an unusual number of disturbances, I questioned my husband about the matter, and learned that he had lived in the house from his boyhood, and that things had always been happening, as he expressed it. He said that his mother had always called the noises 'happies,' but that just like a woman, he added, with lofty superiority, 'Ghosts don't trouble me,' but he would never enter a room after dark.

"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 voices were 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 hear talking," I answered, "but I can 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 where I 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 save that mysterious conversation, 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. Kate had had a good while maintained that there were two classes of the unseen beings, one evil and the other good, but I would not accept her idea, because it did not agree with the theory I had formed, but what Kate had failed to do, was to tell me the voice, and it was a very kind and helpful were watching over my child. Agnes talked to the lady a great deal and often insisted that I should talk to her, and once when I was weeping she insisted that I should talk to her, and with the 'yady kled, too', and with the knowledge of her love which I now possess, I can easily believe that she did.

"But there came a day when I laid my baby away in the desolate snow-drifted graveyard—laid her away without one hope of ever seeing her again. I went from that lonely little grave, and to my cousin Kate and asked her to my empty room across my aching heart and longed to feel the cold hand of death upon my own. I felt that I could no longer bear what I had been bearing. I shrank within myself and cried out in anguish against my daily life. My friends, who were some things that are harder to bear than death. To this day I cannot hear the winter winds go whistling about the house without thinking of that lonely farmhouse upon that wind-swept hill, that little grave under the drifting snow, and those dark eyes and that smile that I was utterly forsaken.

"One night a few weeks after my baby's death, as I lay upon my bed unconscious of everything but my own misery, I was startled by a clear, ringing voice dropping, apparently from the ceiling. Never shall I forget the solemn majesty of the words. Strength, purity, wisdom and love were all suggested by it. Only one sentence was spoken and I recognized it as prophetic—'I understood the words but not their meaning. Looking back I can now see the wisdom displayed for not understanding the meaning of the words, but seeing them and thus my mind was kept from brooding over my troubles.

"About this time I received a long letter from my sister Lucy, telling me of her experience. Shadowy forms had stood beside her and talked to her in audible voices, and one of these visions had written upon the wall in letters of light. 'I am firmly convinced,' she wrote, 'that the dead are not dead, but alive, and I know they can and do come back and speak to certain ones when conditions are right for them.'

"With the sound of that majestic voice still ringing in my ears, I drank in Lucy's experience eagerly, for I knew very well that she would tell me nothing but the truth.

(To be continued.)

In the Bible and the religion I had been brought up in, I tried to believe that death was the end of all things, but there was always an inner consciousness which gave that belief the lie. I was now forced to acknowledge the existence of unseen beings of whom I had no previous knowledge, but that they had once been human beings. I would not admit that I was a Spiritualist.

"About this time the crowning joy of womanhood was accorded me; I became a mother. The soft pink cheek that nestled against my own proved a solace for my sorrows, those dimpled little fingers clinging about my own neck, and my heart was filled with hope. My precious baby, my beautiful dark-eyed Agnes—I wonder sometimes if, in that bright world where she is being reared and educated, she knows how much her mother loved her."

Mrs. Austin faltered for a moment and Mrs. Grey took her friend's hand in a sympathetic grasp. In a moment she went bravely on:

"As my baby grew older and began to

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 house. I wish I knew the H. B.'s other 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. Connoley, 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 film him and his work, so engaged four seats, and eight o'clock that evening found us all there, Mr. and Mrs. Connoley and Mrs. Aber, 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. His cabinet consisted of a black cambric curtain across one corner of the room, the curtain being about eight feet long and 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. Connoley to come in and sew his pant legs to the carpet, and sew his pants and his coat collar together at the neck, at which he called on me to do 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 who sat in a circle facing the cabinet 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 same routine, their spirit friends were plainly seen by all of us.

Then Mrs. Connoley'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 child, and she 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 same routine, their spirit friends were plainly seen by all of us.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs. Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

My Dear Mr. Howe:—Along with proof sheets of your delayed No. 4 comes a courteous suggestion from the editor that we hereafter confine our letters to a single column. I shall be glad to comply with the suggestion, but since you have the initiative in the discussion, I shall have to crave some indulgence until I have replied to your letter. I will do so as briefly as the subject will permit, and will then follow you in an effort to shorten our letters.

To clear the field of controversy as far as possible, I am quite willing to submit to our judges without further argument, the following points of difference:

1. Whether the kind of "independence" you have been discussing is not entirely foreign to the subject matter of the book, as well as to the purpose and intent of the author, and therefore irrelevant matter.

2. Whether Mrs. Richmond or any other person who is used as an automatic mouthpiece by spiritual intelligences who are unknown to and unidentified by the public, is consistent in attacking the book on the ground that its author is unknown.

3. Whether spiritual intelligences who for many years have been preaching the doctrines of Spiritualism to the world from "behind a woman," are consistent in offering such a criticism of the book, when every utterance to which they have given expression through the lips or the hands of a medium under control, is open to the same criticism.

4. Whether you or any other person who calls himself a Spiritualist, can maintain such an objection to the book, without at the same time and with equal force attacking the verities of Spiritualism itself.

One of the most interesting statements contained in your last letter is this: "In the 50 years that I have been associated with mediums in a large variety of phases and under many varying conditions, I have NEVER MET WITH ONE SUCH CASE." You are here referring to cases which illustrate the destructive effects of the subjective process.

What I have to say in reply is not your sincerity, but your words do not in the least alter my own convictions on the results of subjective mediumship such as the author defines. Let me explain what I mean.

Nearly all my life, and I have been out of my "teeth" for some years—I have been in touch with Spiritualists and in position to study the question carefully, for I have many warm personal friends who are not only Spiritualists but mediums. I have never personally known there is not one but has sustained either physical, mental or moral injury as a result of the subjective process. In a number of instances the injury has been marked in all three directions.

2. Among the contributors to the symposium are a number of such persons who have given to our readers brief, voluntary statements of some of their subjective experiences as mediums and the disastrous results, although not one has given evidence on the side of his or her experience. These are not flimsy characters, "manufactured for the occasion," as some of the critics of the book have insinuated concerning the cases therein cited.

All of these have signified their willingness to reassert what appeared in the Symposium, or to answer any courteous communications, concerning these personal experiences.

Estelle Metzger-Hansley, Lafayette Hotel, 12 Harrison street, Chicago. Mrs. Hansley was at one time a subjective medium, pastor of a large Spiritualist church, where she spoke under control, and a prominent worker in the N. S. A. Mrs. Hansley speaks not only from personal experience and a personal sacrifice, but her position as an ordained Spiritualist minister, and as a "psychic reader" and as a developer of other mediums, gave her for several years the best opportunity for knowing the destructive effect upon other people.

Chas. R. Hansley, same address. Mr. Hansley was developed as a subjective medium under the instruction of Miss Metzger, who afterwards became his wife.

Anna Rose McIntyre can be reached with a letter addressed in my care, or in care of the Indo-American Book Co., Address Henry W. Schimpf, 515 Walnut street, Chicago.

Without specific authority, I believe I am not violating a personal confidence when I add the name of Mrs. L. Meyer (Moraux), 133 Pacific street, Brooklyn, N. Y., and Mrs. Meyer's sister may be reached through her.

Dr. W. Morgan, who can be reached by letter, addressed in care of Editor Francis, is the one and only regular physician who has gone far enough under "the Author's" independent method to be able to intelligently and safely diagnose and treat these cases of obsession and pernicious control. The history of these cases, as the sufferers come for relief, makes a hideous background for the mediumistic process.

It does not matter how the victim fell into the hands of his invisible tormentor, the results are, generally speaking, the same. The subject may have been a "professional" or a "home circle" medium or a solitary experimenter, or a religious devotee, or the unseen enemy may have merely taken advantage of a physically depleted state, or of what we know as a negative mental

When Dr. Morgan adds his treatise on

when, as a matter of fact, the plain intent is to indicate that the subject matter is beyond the limits of science, and that the "independence" of Edgar L. Larkin, director of the Lowe Observatory, California, makes use of this identical phrase, and in exactly the same sense the author has employed it.

At page 398, referring to the disappearance of animals from the spiritual plane, the author says: "The natural inquiry of every intelligent mind is, what becomes of them? The inquiry thus far remains unanswered, so far as science is concerned. The Wise Men of both the physical and spiritual planes of life have brought to bear upon this problem the knowledge and intelligence they possess. Thus far, however, the scientific demonstration LIES BEYOND THE LIMITS OF THEIR UNDERSTANDING."

He then says: "With a view to its possible solution, however, the following different HYPOTHESES have been made the basis of their study and investigation. FIRST HYPOTHESIS. It is assumed that the disappearance is but a transition in the upward movement of the individual ego, or entity, in its evolution, and its progress toward a higher state of individualized intelligence and being."

(And just here let me call attention to the fact that it is upon a similar HYPOTHESIS that you base your conclusion that there is no such thing as a "Destructive Principle of Nature in Individual Life.")

At page 397, under the head of THIRD HYPOTHESIS, referring to the disappearance of man from the lowest plane, the author again says: "Under the operation of the subjective process, destruction or evolution he also disappears in a manner which corresponds in every essential particular with the disappearance of the animal."

"The question of his destiny as an individual intelligence, in this case, is a matter of even more absorbing and vital interest to those who have undertaken its solution, than is the destiny of the animal."

"But here again Nature seems to hold a secret which defies the detective powers of the wisest intelligences, and which she has hidden from the eyes of man. The solution of the great problem HAS YET BEEN WROUGHT OUT."

With these words of the author before our readers, I am willing to submit to them whatever I may have endeavored to fix in their minds a meaning wholly unwarranted by the context of the book.

And now come, as to the Destructive Principle of Nature in Individual Life. For the first time, I link the subjective process with the destruction of man, and the author on this point.

You admit that there are destructive agencies and processes, but hold that they do not apply to nor affect INDIVIDUAL LIFE. Without the least shadow of reflection upon your knowledge, I do not believe you KNOW any more about it than the author. You have advanced a THEORY upon the subject. The theory is an old one. But until that theory has been shown to be correct, it is not a theory, it is still an "open question," just as the author says. And so it appears by your own statements that it has not yet so "turned out."

You have advanced a THEORY, and with that theory as a basis, you have endeavored to convince me that there is no such thing as a "Destructive Principle of Nature in Individual Life." The author admits that he does not know whether this theory is correct or not. But he does not admit it as a demonstrated FACT. Without the least shadow of reflection upon your knowledge, I do not believe you KNOW any more about it than the author. You have advanced a THEORY upon the subject. The theory is an old one. But until that theory has been shown to be correct, it is not a theory, it is still an "open question," just as the author says. And so it appears by your own statements that it has not yet so "turned out."

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treatment of the nature of evil doing and of remedial efforts, and your incomprehensible philosophy of personal responsibility, so far as you have given me the benefit of it, leave you in a position to deny any inference I might draw from your mere words.

For that reason I am going to ask you to give me a definite and specific answer to the following questions:

1. What is your own exact definition of "Personal Responsibility?"
2. On what does it depend?
3. Is crime a necessary factor in or aid to the evolution of man as an intelligent soul?
4. If so, in what manner, and to what extent?

With best wishes for your health and happiness during the New Year, Cordially and sincerely,

FLORENCE HUNTLEY.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal regard compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed.

When the question is asked, and the answer is given, the style becomes thereby terse, and which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry which simply crowd the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become so large, especially in the matter of inquiries regarding the answers, and while we give what ordinary information I am able, the ordinary courtesy of correspondents is expected.

Hudson Tuttle.

Auf.—P. Stockwell: Q. Did people in the days of the Apostles when they spoke of God as an Infinite Omnipotent, understand these terms as we understand them to-day?

A. It would be difficult for those who say they believe God endowed with these attributes, to-day, to define the meaning they attach to these words. As Infinite, it means without limitation, to say God is Infinite, is equivalent to saying that he is beyond our knowledge. The savage comprehends the infinite, as well as the philosopher, for although the latter has vastly greater reach of thought, the difference, compared with the infinite, is as nothing.

There is no doubt the ancients had a very different train of thought awakened by these names of the attributes of God, than is entertained at present. Every one has ideas peculiar to himself or herself. Everyone has a god, especially his own, the projection and personification of his own personality.

C. L. Waffie: Q. Was the loss of the ten tribes spoken of in the Bible a reality?

A. These "ten tribes" have been a source of perplexity to Bible students, and learned commentators, too ponderously profound to be read, have been written thereon. The early settlers of this country were sure they had found the descendants of these tribes in the West. For the last century and a half, for but not the sin of having descended from the "lost sheep of the house of Israel." Beyond the meager statements of the Bible, there is not the least evidence of the existence of these tribes. History is absolutely silent. In no book or other source, however, has any tribe or race been found which by a stretch of imagination can be said to belong or ever to have belonged to the Jewish race. If such tribes existed they were almost identical to the roving bands of bedouins, as expressed in the methods of thought as expressed in the Bible narrative shows, and their absorption into other nations, a blotting out by their enemies, would have no influence on the history of the world. From that day the Jews have been unwarred of, as it though they had been unwarred of, and their flocks.

Robert McHenry: Q. A Harvard professor makes some startling prophecies about the draining of Lake Erie, and submergence of Chicago by the rising of Lake Michigan. On what foundation does this forecast rest?

A. It is the supposition that scientific men are above the vulgar sciences for notoriety, and rather than court publicity. The real student of science is so overwhelmed by a consciousness of the narrow limits of his knowledge, that he is loath to be heralded as having made extraordinary advances. Of late, however, there has been a strife for cheap notoriety which can be gained with far more ease through the press than by investigation and research. So many are the "great news" that it makes no difference how bizarre and unsupported the crass theories may be, reporters are ready to publish with startling headlines, and the public are amused until another aspirant claims attention. All that is required to gain notoriety, and be "featured" in the newspapers, is a reporter capable of writing up "hot stuff."

There has been a series of these "wonderful scientists," "German professors," and "French savans," who have discovered certain disease germs, and anti-toxins. Several have been heralded as having solved the airship problem. Airships to carry thousands and thousands of tons of freightage, that cannot raise themselves off the ground.

Every now and then Edison descends to this charlatanry and fills a greedy reporter with "hot air," about some miracle invention he has nearly completed, which being published is never heard of afterwards.

Now comes this Harvard professor, with his conclusions from geological research, and it may be said in passing if such be a specimen of the knowledge taught in the oldest and most distinguished university in this country, it is most pitiable.

It is as plain as geological evidences can make it, that when all the Great Lakes were practically one, and the waters extended far beyond its present limits, the outlet was by way of the Mississippi River. The bluff deposit of the last glacial period is a secondary evidence of the vast stream which poured to the Gulf.

At that time the land between the Lakes and the river must have been

lower, and that at the present outlet at Niagara higher. It is the change of these levels which has wrought the change. These are well-known facts, and the inference therefrom is old. The Harvard professor would not, probably, claim them, yet he allows the reporter to make him the wonderful genius who alone has solved the problem of the Great Lakes, and like a Jeremiah, wails a doleful prophecy of disaster. There has been great anxiety about the depth of the Lakes, and Chicago had a narrow escape with her drainage canal, because it would lower the level. If the prophet professor's words are true, the government should assist in broadening this channel against the time of need. The professor has it that if the land on which Chicago is built, has been raised up, it can be let down, and that it will be. As for Niagara, that may be flogged up or down, it will not change things for the falls in cutting their way back and will soon drain Lake Erie, and the cities along its border will be left far inland, a river flowing through the deepest channel.

For all these assertions prophetic there is not one fact in support. There has been no measurement of the level or fall of the land at Chicago or Niagara. While it is presumable that the land at the west of Lake Michigan has been slightly elevated, there is every assurance that it has been stationary at least, and apparently there has been a slight elevation, but this has not been measured.

One thing can be determined as accurately as most great world changes, which extend over millions of years, and in which a year or a thousand are as a day.

When the change came, and the outlet set the current to the Atlantic instead of the Gulf, the great torrent, flowing down Niagara river poured directly over the precipice into Lake Ontario. This appears to have happened before the drift age, for the first channel worn by the river is filled with drift formation, which by obstructing the flow directed the river into its present course. Plunging over the precipice, it wore its channel from Lake Ontario to the present site of the falls. The present rate of wear has been stated as one foot in a year, but more careful observations, of the rock through which the channel is cut place the wear at one inch in a year, or eight and a half feet in a century, which would make the time of wearing out this channel at 380,000 years. There is a little more to cut before Lake Erie is reached! And then there is no assurance of the drainage predicted. Chicago real estate will not decline in value, and there will be continued building of vessels. A little later, after this Harvard professor has gone to his reward, and his Jeremiah has been forgotten, the Great Lakes will wash their present shores, unchanged.

AN ECHO.

"The Great Psychological Crime."

Heyday! gentle loving spirit
Who comes rapping on my chair,
Will you lead me to the mad-house?
Sink my soul in wild despair,
Lower, lower, bit by bit,
Down through sheol's darkened pit
Till I'm wasted every whit?

Oh, thou shade of my dear mother
Who so lovingly did care
For my feeble, helpless childhood,
With your love so pure and rare,
Will you lead me quite astray,
From the just and virtuous way
Where you taught my feet to stray?

Has your purpose so much altered
That from guiding toward the light
You would plunge my soul in darkness,
Cast it into utter night,
Where on waves of folly tossed—
By the blight of freedom crossed,
Waste and weaken it till lost?

Ah, thou messengers returning
From the realms of life and light,
Seek ye sensitive and media
But to strike them with a blight—
Wayward, like some evil angel,
Quite disrobing them of self
Hurt them to destruction's shelf?

No! I can't accept such teaching
Though boldstepped mountains high
With statistics that are gathered
From the school that's in (his) eye.
When we cross "the great divide,"
There—unless my guides have lied—
We'll find and do some better
Than when anchored on this side.
Alameda, Cal. B. F. SLITER.

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That from guiding toward the light

You would plunge my soul in darkness,

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2.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.

4.—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.

5.—Ghost Land, Spiritualism, Occultism.

6.—The Next World Interviewed.

7.—The Occult Life Continued.

8.—A Wanderer in the Spirit Lands.

9.—The Religion of Man and Ethics of Science.

10.—Seers of the Ages, or Spiritualism Past and Present.

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When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These ten books, substantially and elegantly printed in the latest style of the printer, will be furnished to our subscribers for \$3.10, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Send in your books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

In conclusion, bear in mind that the postage on these ten premium books is about ONE DOLLAR, leaving this office only \$2.10, illustrating the great bargain you are getting—a bargain the like of which you never knew before on this material plane.

CLUBS! CLUBS! CLUBS! CLUBS!

To Clubs of ten or more we offer the following terms to each one: The Progressive Thinker one year, and ONE of the following books, \$1.15: "The Religion of Man and Ethics of Science"; "Seers of the Ages, or Spiritualism Past and Present"; "A Wanderer in the Spirit Lands"; "The Encyclopedia of Death, and Life in the Spirit World," Vol. 3. The one who gets up the Club will be entitled to the paper one year free, and any two of the books he may select among our list of premiums.

As Disclosed in the Bible." By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.10.

Bible and Church Deprave Woman. By Elizabeth Cady Stanton. Compares three essays on "The Effect of Woman Suffrage on Questions of Morals and Religion." Price, cloth, 10 cents.

Man the Microcosm. His Infinite and Divine Relations. Introduction—The Light Within. By Giles B. Stebbins. Price, 10 cents.

Father Tom and the Pope. On a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Magazine. This is a humorous account of a ridiculous visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit and imperial quarrel bottles of Irish "potom," and an Irish recipe for "conquering" the same. Paper, 8 cents; cloth, 10 cents.

Man and the Spirit World. By Rev. Arthur Chambers, Associate of King's College, London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth,

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SATURDAY, JANUARY 16, 1904.

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The Price of The Progressive Thinker per year to foreign countries is \$2.

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

HUDSON TUTTLE.
Editor-at-Large for the National Spiritualist Association.

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

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 be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

320 octavo pages, finely bound in muslin.
Price to subscribers, \$1, postpaid.
Address HUDSON TUTTLE,
Berlin Heights, Ohio.

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. For instance, as voiced by the Chicago Citizen, the organ of the Ancient Order of Hibernians and the United Irish societies of Chicago, there is strong dissent from the position taken by the Archbishop.

It must be remembered, however, that the Roman church has peculiar potent methods of lashing balky churchmen back into the traces as docile bearers of burdens for the church.

After expressing admiration for the Archbishop's frankness in voicing "what many of the sacerdotal cloth feel, no doubt, but do not utter," the Chicago Citizen expresses the trust that this ever will remain a non-sectarian country. It continues:

"We believe in the American nonsectarian public school, we believe in educating the youth of all races side by side, so that they may grow up as friends, trusting each other, not as enemies suspicious of one another. We believe it would be a fatal mistake to have the American public schools run, or controlled, by ecclesiastics of any creed."

"The supremacy of the state, with all due respect to the able archbishop, is not denial of God. The power of the state comes from the people and the voice of the people has been recognized from classic times as the voice of God. The deity makes the people his oracle, and woe to the people who place any church above the state. The glory of America is that there is no state church—that abomination of true religion—within its borders—no sectarian college of any kind maintained at the expense of the national government."

"Why should the state be expected to divide up the school tax fund between fifty or more denominations? Where would this thing end? It may be argued that Roman Catholics pay a large share of the general tax, which is true, but so do Protestants, Jews, and others. None of the denominations is asked to double tax itself for purposes of education. All such state aid is purely voluntary, and if state aid is extended to sectarian schools the demand would not rest there, but would extend also to all other sectarian institutions."

"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. Any bill formulated on the ideas advanced by Archbishop Quigley would be overwhelmingly defeated in the state legislature, and even if passed, would raise such a feeling of bitterness in the non-Roman Catholic mind as to utterly neutralize any sectarian good it might accomplish. The American Protective Association, which has perished of its own venom, would be stirred to life again and flourish much more vigorously than before."

"The little red schoolhouse" would be haunted 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.

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.

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. A study of his facts, figures and conclusions will repay the student of economic and religious affairs, as well as the statesman and the common people. Says Mr. Curtis: "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 which they did not believe. It has often been said that no nation with only one religion can survive, and history seems to prove the proposition. It is not a question of faith, however, so much as practice. When the Spaniards began to voice their protest against the state and rob them of their money and lands and expel them from the country because of differences of opinion as to the proper way to worship God the decay of Spain began."

"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. Probably many of them lied about it, and claimed to be idlers when they are actually working for wages. That is true, but so do Protestants, Jews, and others. None of the denominations is asked to double tax itself for purposes of education. All such state aid is purely voluntary, and if state aid is extended to sectarian schools the demand would not rest there, but would extend also to all other sectarian institutions."

"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. Any bill formulated on the ideas advanced by Archbishop Quigley would be overwhelmingly defeated in the state legislature, and even if passed, would raise such a feeling of bitterness in the non-Roman Catholic mind as to utterly neutralize any sectarian good it might accomplish. The American Protective Association, which has perished of its own venom, would be stirred to life again and flourish much more vigorously than before."

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read a little, while 2,686,616 can read and write a little.

"The act of July, 1902, requires a school for every 600 population, and the minister of education is required to examine teachers to see that they are qualified, and to inspect the schools for sanitary reasons and for discipline, but the law is not enforced, and a few days ago Senator Silveira, recently prime minister, in explaining his retirement from political life, declared that he had reached the melancholy conclusion that his country was not interested in agriculture, industry, trade, public works or public instruction."

THE GREAT PSYCHOLOGICAL CRIME

It has created an agitation in the ranks of Spiritualism that will result in great good. The discussion has awakened new thought along new lines, and it has stirred up a veritable storm center. In England and Australia an interest has also been awakened that will not subside for a long time. The fact that spirits can and do communicate with mortals, has received no set back; on the contrary the same has RECEIVED AN IMPETUS that will keep it advancing continuously, and great good will result. The Independent Method of seeing and talking with spirits has been demonstrated in the case of a leading physician on the South Side, and his experience has been most wonderful.

Now the discussion will be closed for a time, with the exception of the one carried on by Lyman C. Howe and Mrs. Florence Huntley. Mr. Howe has exhibited remarkable talent in his attack on the book, while Mrs. Huntley's vigorous manner in defending her side of the question shows that she is a lady of brilliant intellect. The interest in the discussion remains unabated.

Only a Matter of Time.

The churches may continue their hostility to the teachings of Spiritualism; they may band against it, denounce it, influence legislation to its prejudice, and even persecute and possibly imprison its votaries; but the fact of spirit communion with mortality will remain unshaken. The thunderbolt has not been forged that can slay a hair of Truth. The glorious development will go on; churchmen one after another will embrace it; the clergy will universally proclaim it, as many of them now do in their funeral discourses; and, ere the world is aware, the belief will come a part of the Christian creed. Then its present opponents will maintain it was always a cardinal feature in their faith, and that the modern movement was a cruel attempt to steal their thunder.

"Healing, Causes and Effects." By W. E. Faxon, M. D. Price 50 cents.

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 Confucians 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. 'Whoever,' said Bishop Watson, 'is afraid of submitting any question, civil or religious, to the test of free discussion seems to me to be more in love with his own opinions than with truth.'"

A Little On.

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 science prevents their occurrence. 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 take flight."

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. Said he:

"If you get discouraged, feel God has deserted you, and has given you over to the devil, while everything goes wrong, and you think ever your friends are deserting you, and that you are destined to endless woe, don't despond. 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.

"Koradine." By Alice B. Stockham and Lida Holt Talbot. In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, 50c.

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. While we would have greatly preferred to have the discussion conducted with Chesterfield politeness and mutual forbearance, the same that characterizes the discussion between Mr. Howe and Mrs. Huntley, we must remember that one of the superstructures of Spiritualism, "subjective mediumship,"

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 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. For this magnanimity of soul, coupled with your sublime confidence in the truth, thousands thank you. Long may the progressive thinkers' flag float.

Carefully reading the conflicting views of Spiritualists relative to this epoch-producing book, "The Great Psychological Crime," I could but exclaim, WHAT A MUX, WHAT A MEDLEY, WHAT A SEA-SURGING CHAOS OF OPINIONS, theories and differentiating dogmas characterize this body of people known as Spiritualists, their Spiritualism coming, so they state, straight from the spirit world through its recognized mediums.

Somebody a while ago 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 they not find? The volume might be named "The Curiosities, Eruditions, and Conspicuousities of Spiritualism," or "Spirit Teachings Through Mediumistic Tunnels, Trumpets and Tripods During the Past Fifty Years." The sale of such a book would be a bonanza.

Mrs. Richmond's guides teach that there are no "evil spirits," while A. J. Davis wrote of tricky deceiving diables, and the Hulls and Tuttle, and Peebles tell of evil-minded spirits exerting deleterious influences upon mortals, and especially some mediums. They also teach the prevalence of obsessions.

With churchmen belief in the Lord Jesus and the dripping, atoning blood does the soul-saving work, while some Spiritualists substitute death as a saving, transforming power. If this be true, the quickest way to get a wicked wretch into the summer-land of heavenly bliss, would be to shoot him or knock his brains out—blessed death!

Some Spiritualists, and among them Mrs. Richmond, teach and insist that there are a fixed number of souls in the moral universe as absolutely fixed as was the number of Calvin's "elect" saints; while Mr. Tuttle's guides teach that souls are being created or evolved now as they were in the past through the mighty, all-enlarging law of evolution.

WHICH OF THESE TWO EMINENT LEADERS IS RIGHT?

Whose spirit guides are the most reliable? Columns of The Progressive Thinker might be filled with similar contradictions, direct and pointed.

And while Spiritualists so differ, and often wrangle among themselves, showing at times "bad blood," a majority of them, just now, unite like Herod and Pilate, and the chief priests of old in crying, "CRUCIFY HIM," misrepresent him, belittle him.

Belittle who? Why, the substantial author, the literary gentleman honoring the legal profession, the devoted believer in spirit com-

munion, the writer of The Great Psychological Crime.

Just a thought right here. If a man can commit a crime with his overcoat on, why may he not instigate or commit a crime with his overcoat off? The physical body is only a fleshly overcoat, a material wrapping thrown off at death. Hypnotism being a mental act pertains to the invisible as well as the visible world. Now dispute this fact.

But why THIS GALL AND BITTERNESS towards this author as unknown to the great body of Spiritualists as the clear-headed and critical Sargis, or as unknown as the unidentified spirits that reel off wildernesses of words and columns of oracular teachings, that need filtering before chemically analyzing and disinfecting before assimilating.

What 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? Criticisms have gone from the Atlantic to the far-away Pacific coast. In the Philosophical Journal, Dec. 12, a leading eloquent Spiritualist lecturer, who has appeared everywhere on the rostrum, reputed to be something of an occultist, something of a Spiritualist, something of a Theosophist, of a metaphysician, of a mental scientist, etc., writes of the "oracular impudence" of this author. He continues thus: "The above bumptious unfounded assertions (referring to the author of the book that has caused the 'Storm Center'), can only excite the scorn and the pity of intelligent investigators," etc.

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. THIS IS 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 COULD NOT BE INVESTIGATION AND ELUCIDATION.

A FAIR, TRUTH-SEEKING SPIRITUALIST.

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. The result: a bitter feud seemed imminent. Zwingle, a Swiss reformer, one of the noblest and bravest of the leaders, at the close of a speech in which he labored to reconcile antagonistic parties, said:

"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. 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.

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 Spiritualist 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, with regard to send a representation of delegates to that convention.

Everything looks bright and encouraging for the success of this convention.

PLATFORM WORK.

To the Editor:—Kindly permit me to announce to the Spiritualists of America that I am now free to accept platform engagements for week evenings and Sundays, upon reasonable terms. I shall be pleased to correspond with local societies, or write individuals desiring special work in communities where no local societies exist, with regard to dates. Special care will be taken by me to arrange my route with a view of reducing the expenses of travel to the lowest possible figure. By writing Mrs. Mary T. Longley, secretary N. S. A., Washington, D. C., arrangements can be made for my services as missionary of the N. S. A.

The transition of my noble-hearted, whole-souled friend, Frederic G. Tuttle, and my subsequent forced retirement from the banner of Light caused a complete change in my plans, and makes it possible for me to make the above announcement with regard to platform work. My health is improving, and so long as I am as well as I am at present writing, I shall have to wait the rigors of a northern winter. Write me at once for dates, in care of my father, Levi P. Barrett, Canaan, Maine.

HARRISON D. BARRETT,
President N. S. A.

A Hopeful Outlook.

The Protestant Episcopal Almanac for 1904, tells its readers that there has been a falling off in the number of infants baptized during the last fourteen years, of 50 per cent.

Does this fact indicate that in another fourteen years the old-time habit of making Christians of babies before they have brains to think, will be a subject of "innocuous desuetude"? It hath that look.

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

Another View of the Golden (?) Rule.

To the Editor:—I have read with much interest the comments 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 barbarism, 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" *hec verba*, and then analyze it accurately as judges and lawyers analyze language and its meaning 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 beastly heartlessness, the "Rule" as above stated would require Mr. Wimpey to vote to acquit the defendant. The word "would," as language 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 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.

N. B. FREELAND.

Anadarko, Okla.

"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.

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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 Madame Blavatsky formed several years before her death, which she termed the Esoteric Society, 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, esoteric and in order to get the hidden secrets one must be a member of the Esoteric Society.

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 giving 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 now this unknown comes 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 brightest minds on earth, and that nothing of many millions of lesser lights, all being included among the guilty ones. This would-be spy in our camp who is no friend to our cause has simply furnished a club for the bigoted enemy who have been fighting us all these years and now this new revelation, 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 Koot Hoomi, the one who 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 was 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 this secret society wait so long before exposing 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 then leading light, who were Col. Olcott of India, its president; Wm. G. 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 zeal 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. They never seemed to be much harmony of action in the upper triad (ego, astral and etheric) 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 printers' 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 is a member, and that 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 using his wonderful unfoldment 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 is 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 this 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 IN SPIRITUALISM. We also know that 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.

If this unknown author has been spending his leisure in trying to sound the death knell of the new world, it was his privilege to do so, but I question his right to consign us all to the depths he reached in his investigations. But one

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 soul ceases to breathe here his existence ceases. He is blotted out. He makes the charge, he must prove it. He knows he cannot. Why? Because it is admitted in the very highest circles among the Theosophists, and that society represents 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 branch 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 was to take the place of Spiritualism, 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 and healthful and stronger in health and vigor, and 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 hearing. It is with the students of the great movement of Spiritualism; 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 text-books. 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 almost impossible to discuss it in its entirety 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 are 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 of 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 presentation of Spiritualism to the world is of course always subject to 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 person 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 speaker is not educated in the art of being a speaker, and the result 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 publicity is just what many people need, hence it should be given them until they are satisfied with it 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 good meal, but it is not the only 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 experiment, and in the way of the establishment of postulates from which absolute deduction may be made. This once done and well done makes the test assume, through its constant dish-up, in season and out of season, the character of a dish of bread and milk—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 the public in a dignified, dignified, educational and devotional.

Some speakers hire some one in or out of our ranks to write one or two letters 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 source of information. 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 so-called etheric 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. Peabody and Dr. Will in Battle Creek, Mich., F. A. Wiggin in Boston, and Moses Hull in Buffalo, to say 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 in 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 read articles on 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 sadly wanting in courtesy and fairness. These have indulged more or less in vituperations, speculations, 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 on 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 tenet. But this is not fair. It is unscientific, unphilosophical, uncharitable, and creates an impression in every impartial observer 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 not a few writers, from whom I expected a different tone and treatment, have sorely disappointed me. Mr. Hudson Tuttle furnishes one instance. Among the various imputations he has brought forward, I will mention one that is very censurable. 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 of the book 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 any publisher. Now, 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 a book 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 correspondential acquaintance of over eight years may give me such a claim), and when I therefore attempt to refuse a few of these friends, I am not doing so out of a fearfully and wonderfully made imputation, imputations and charges that have been advanced by our overzealous friends, I am not indulging in vain speculations, but GIVE TESTIMONY OF THAT WHICH I ACTUALLY KNOW.

One critic writes: "Who are they 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 do claim to be a part of the book, and we are independent 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 such "thinkers" who never make any sound 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 their teachings, and why has this author waited so long before writing this book?" How does the fair questioner know that these masters have not come forward? He is not the only one who has raised his voice in warning against a "family" 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 eyes to the control of others—that THE BAD, AS WELL AS THE GOOD CAN APPROACH AND CONTROL YOU?

It is generally understood that the less developed spirits are nearest to the earth plane, and that the higher spirits are still largely centered in the things that engrossed 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, and 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, BE

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. Its 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 no uncertain and doubtful 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.

By the 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 mediums 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 practicability 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. Where 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 the whole man is rendered susceptible to 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 CIRCLING 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 other spirits are merely observers, and are given through one of these, just as 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 admitted spiritual magnetism is the very foundation of health and life.

I might rest the case here as having proved that evil spirits do not 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 what? The answer is, that the higher spirits will use their power 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, and all which all reason and a faith in the infinite goodness and power of the ruler 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, we are told by high inspiration, to communicate with the people of earth; therefore all communications from spirits should be judged of like unimportant 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 CAN AND 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. 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 unintelligible systems of philosophy. The profound 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 that the only way to save it is to make 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 PERSONS CAN DO THE SAME. The modus operandi for acquiring direct information on the question of the Infinite 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 BEARING UPON 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 involution 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 great and mighty spiritual RENAISSANCE.

Indifferent alike to protest, censure, criticism, comment and possible misunderstanding among the DEVOTEES of modern science, 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 inclinations, 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 the darkness.

The Physical Research Society has turned its flame torch of scientific inquiry on the problems of telepathy, clairvoyance and charlatanism. Romance writers and charlatans have flung a web of fantasy over these weird subjects. Prophets, seers, wizards, fortune-tellers and religious fanatics are recruited 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 SURPASSES HIS GOD-GIVEN WILL, and the individual identity 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 degeneration. 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 denounces the final benefits of hypnotism, when used as an anesthetic.

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 GIGANTIC 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 WISDOM 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 FIRMER AND BETTER KEY FOR UNLOCKING THE SHADOWY GATEWAY 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 spirit and mortal can be successfully established, the danger of 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 contentment is rarely realized and gladness of which there has been no account rendered, and that mankind is never without the blessed pathway of the angels. He has blazed a pathway through the shadowy wilderness of the mental world, and revealed 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 in their place, but on Sunday it is asking too much to request that only the science, philosophy and religion of Spiritualism be given from Spiritualistic platforms.

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My hearing will be restored, no matter how many Doctors have failed.

1888

The above is the number of the present issue of The Progressive Thinker.


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POEMS OF PROGRESS,
BY ELIZABETH C. STONE

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 feelings go.
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 even 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 enwrapped 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 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 piled 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, ay, 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 upset hell!"
"But I'll take you to a region," spoke the spectre, "where,"
"Is 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 dusty 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 that "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 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 consciousness of 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.

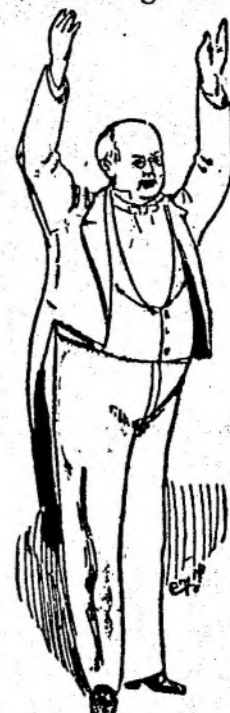
It was not the men he battled, but their binding, blinding creed;
It was not the persons hated, but old superstition's seed.
In my soul I see him fighting, leading on across the way,
At the head of hosts of people in the light of modern day;

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 flee
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
Expounding 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 "Pernicious, 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 reverends 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.

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, Clime, Phillips Brooks, Plato, Aristotle, H. W. Beecher, Theodore 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. Wilkins 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

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. Wiggin, 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.

Boston is also the home of the Banner of Light, as it has been for forty-seven years. It has had but three editors in all that time—Luther Colby, John W. Day and Harrison D. Barrett. The former fell at his post of duty. Capt Day sold out his interests after two years of service, and Mr. Barrett has been at the helm ever since 1897. Quite a surprise was sprung at his removal a few weeks since, by the party who gained possession of the paper at the time of Mr. Tuttle's transition in October, 1903. Legal proceedings are now pending to determine the rights of the contending parties. All of the old employees of the Banner are reported to have been discharged, and the new management has fortified itself with people of its own choosing. The public is interested, and cannot but wonder what the outcome will be. All hope for the triumph of the right, and trust that justice may prevail. Mr. J. J. Morse is now acting as editor-in-chief, and is assisted by Miss Susie C. Clark, both of whom are well known in Spiritualistic circles. As the oldest publication in the world pertaining to Spiritualism, the Banner's fate is a matter of concern to all Spiritualists, and it is to be hoped that no one of them will permit prejudice to blind his eyes to the good the paper has done in the past, or may do in the future, if honestly conducted and handled by true friends of the cause.
Q. A. D.
Boston, Mass.

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. Britten, 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 about 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-

These good men will be missed, but they are two more who have gone to the life beyond the grave to prepare a welcome for their loved ones who must perforce follow them in the course of time.

Since writing my last letter I have visited a number of places for the purpose of holding meetings, among them being Almond, Portage (where the president of the State Association makes her home) and doing an excellent work for the cause; Canby, Winona, Minn., and Rochester, Minn., meeting at 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 sham and meaningless forms and rituals.

Occasionally I meet alarmists who in the path outlined by those ardent friends who are permitted to be lead-

ers and guides, as well as in that which 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 who 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 sham and meaningless forms and rituals.

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—creedalism, 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, and then 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.

WILL J. ERWOOD.

TWO GOOD MEN GONE.

Will J. Erwood Writes of Spiritualistic Work.

I enclose herewith a short account of the life of James B. Hyde, of Ripon, Wis., written by one who knew him well. Brother Hyde has just passed to the higher life, after months of suffering of the most intense character. His transition this life has been deprived of the influence of a good man; one who was a consistent and faithful Spiritualist for many years. The general verdict of those who knew him was that he was one of the most even tempered, just men they have ever known, and this of course, not by any means cast up, but reflections upon the cause of which he was a representative.

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 by the Spiritualists was doing a wife, one daughter and a son, Mr. Wayne Cowan, who is in the Indian Department at Washington.

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 that Spiritualism had more men in its ranks like the two who have just passed beyond this vale of sorrows.