

Spiritualism in the United States Never Was in a More Prosperous Condition.

The Progressive Thinker partakes of this remarkable prosperity, and was never in a more healthy condition than at present. It is sending out tons of Premium Books; it is bringing constantly to the front questions of vital importance in connection with our glorious cause. It is founding the nucleus of a library in thousands of homes and starting new vibrations constantly among the people. It is emphatically the paper for Spiritualists. It has had fourteen years of uninterrupted prosperity, a phenomenal career in the history of Spiritualism. It has recently created a great awakening in the ranks, and the cause has moved forward a step. Read and keep posted.

The Progressive Thinker.

VOL. 29.

CHICAGO, ILL., FEB. 6, 1904.

NO. 741.

THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER SIX.

The most tremendous problems of life and death cannot be solved in five newspaper articles.

Upon the psychological proof—comparative and experimental—that my own personal spirit possesses a personal form; indirectly rests the scientific proof of my own personal survival of what is called death.

Hence it is as important for me to know whether my own spirit has a personal form; and for me to know the exact nature of that personal form, viz., the substance of which it is composed—as it is for me to know the psychological nature of the Spirit Forms who have passed out.

For I believe that my personal Spirit has its own form; and that my Soul possesses its own form.

And in order for me to be just to the forms of deceased spirits, it is necessary for me to scientifically and precisely know the exact nature of the forms of my own personal Spirit and Soul, in order to distinguish them from the Spirit Forms which appear to us from the other side.

These are my own Spirits, and Souls, not only possess their own forms, but are also, in some sense, creators of elements of human forms, viz., as images.

My treatise on this, viz., that the human passions of the Soul—considered as creative—psychic—forces—are actual creators of elements of human form, was kindly referred to; and, in fact, accepted by many of the following thinkers, and journals, at the following dates.

First, by the illustrious philosopher, Lombroso, Sept. 20, 1901; Prof. A. T. S. Small of the University of Chicago, Aug. 6, 1901; Prof. Oscar Lovell Triggs of the University of Chicago, Sept. 22, 1901; Prof. Edward A. Ross of the University of Nebraska, Oct. 17, 1901; The Academy of France, F. E. Thomas, Jan. 1902; Prof. Edgar Gates, Smithsonian Institution, Feb. 11, 1901; Prof. Lester F. Ward, LL. D., Columbia University; Prof. William James, LL. D., Harvard University, Feb. 25, 1903; Dr. Egbert Guernsey, Editor Medical Times, New York, Jan. 1902; Dr. Lyman Abbott, Editor Outlook, New York, Jan. 21, 1902; Boston Transcript, Oct. 26, 1901; Boston Globe, July 26, 1901; New York Journal, Nov. 3, 1901; Boston Higher Law, Jan. 1902; Public Opinion, New York, Nov. 29, 1901; The Biological Magazine, Nov. 1901; Boston Post, Nov. 3, 1901; Mind, Nov. 1901; The Arena, New York, Dec. 1901; Zion's Herald, Nov. 20, 1901; Universalist Leader, Dec. 7, 1901; Boston Ideas, Nov. 20, 1901; Boston Gazette, Jan. 4, 1902; Boston Times, Jan. 11, 1902; The Watchman, Jan. 23, 1902; Christian Register, Jan. 28, 1902; The Sun, New York, Feb. 27, 1903; Banner of Light, Dec. 25, 1901; and many others.

The philosophy and religion of Spiritualism, and the New Thought, is evolutionary.

The knowledge of these two great branches of modern popular Spiritual feeling and aspiration is therefore evolutionary, then it implies our possibility of progress in ideas, and a better change in our conception, viz., a possibility of a better revision of some of our old interpretations of the New Thought, and of Spiritualism.

Human knowledge (in a religious and philosophical sense) can only be of two sorts.

Dogmatic, after the manner of an unalterable verbal (a) oral, or printed creed; as with the books of organizations, i. e., the Koran, the Bible, the Health, the Book of Mormon, Confession of Faith, or Discipline, or Secret Doctrine.

(b) Experimental. The experimental form of knowledge is gained according to the methods, and plans of modern comparative psychology, sciences. In religious matters, therefore, the spiritual concepts of the new thought and of Spiritualism, must (to be scientifically intelligible, and scientific) be based in part upon the methods of experimental and comparative psychology.

Religious Spiritualism—in the loftiness of its sublime aspiration—is quickly thrown into irritability, and anger, when attempts are made to modify its concepts, and ideas for the infinite.

It is impatient with earth, and earth's conditions.

the subject, first awakened in me in the early winter of 1875-1876, by Lord Mount Temple, at his town residence, Stanhope street, Hyde Park, London, Eng., and which, in my own case, was subsequently corroborated by a personal experience, which Prof. William James of Harvard, edited, and gave to the world some years ago.

Hence, my foregoing articles on this subject, desired to make clear two points:

(1) That the dignity and lofty mental and moral worth of the medium's own spirit was deserving of as much study, as that of the medium's spirit guide; and particularly in the matter of the unconscious, self-creation of mental and physical forms, by the medium's own physical form-creating spirit.

(2) That, in attempting to solve the great mystery of spirit forms, that the greatest question of spirit identity, must ultimately, and absolutely depend upon the more profound question of one's own unchanging psychological identity.

Thus, among the primary questions to be answered by a medium desiring to see the form of her own mother, or father, who have passed out, is this one, viz., What psychological relation of identity does the image of my mother—in myself—bear to my own spirit?

Upon the fact, that the image of the mother's mother, remains absolutely correct, and exact within the medium; and, also, upon the fact that the medium's own spirit also has the power to get, keep, and reproduce the image of her mother, at will, rests the only possibility, whereby the medium could identify the mother at a distance.

An irreparable injury, either to the image of the medium's mother, within the medium; or, to the medium's own spirit, would render the medium absolutely incapable of recognizing her own mother; should her mother appear to her at any time after her transition.

This is because the medium's power of identifying her mother, depends upon the power of the medium's own spirit, to get, keep, and recall, or reproduce, from within herself, the image of her mother who has passed out. This my spirit has done, and the medium by her sense experiences; before her mother's transition.

Thus, in my senses, i. e., if I had never in my life touched, heard, or seen, such men (as Garibaldi; Sir Henry Bessemer; General William Smith; President Harrison; Hayes and Cleveland; Phillips Brooks; Blaine; Beecher; Talmage; Monsignor Capel; Edward Everett Hale; Lord Mount Temple; Sully; or Ingalls) I should never have possessed within myself, an identifying image, by the means of which my spirit could identify the mother, either before, or after they pass out.

Utterly destroy the images of these men (which exist within myself, as the image of the medium's mother is within the medium so that no form of them is left in me, which I can compare with my spirit's own image, forms, shapes, or figures) and I could no longer say that I had ever seen, touched, or heard, such men.

It is the business of my Soul to create the nerve-conditions possible for the getting, keeping, and reproducing of these images.

It is the business of my spirit to interpret the meaning of the images after they have been obtained by experience.

The definitions of Soul, and Spirit, I will give further on.

The five foregoing chapters were intended, therefore to also prove three points.

(a) That in attempting to solve the Great Mystery of Spirit Forms, profound scientific and analytical study should first of all be given to the psychological and neurological conditions of the medium.

The dignity of the medium's own Spirit demand that this study and philosophical attention should first be given to it; and, particularly in the direction of the medium's own unconscious spirit's capacity to create spirit forms.

After this has been done, and the medium's own spirit has been treated with becoming dignity, profound study, and scientific reverence, it will then be time to treat with equal delicacy and dignity the nature of the great mystery of the spirit form of the medium's guide.

By following this patient method, we do not incur the charge of having to go back to the effete ideas of medieval necromancy, rather than forward to the constantly widening concepts of a grander, comparative, and experimental modern, evolutionary science.

(To be continued.)

SALVARONA.

AT FIRST.

If I should fall asleep one day,
All overworld,
And should my spirit, from the clay,
Go down into the land of the dead,
Or thence be softly borne,
I pray you, angels, do not first

With that blest anthem, oh, rehearse,
"Behold, the bonds of Death are burst!"
"Lest I should faint with fear."

But let some happy bird, at hand,
The silence break;
So I shall dimly understand
That dawn has touched a blossoming land,
And sigh myself awake.

From that deep rest emerging so,
To lift the head
And see the bath-flower's bell of snow,
The pink arbutus, and the low
"Spring beauty streaked" with red,
Will all suffice. No otherwhere
Impelled to roam,
Till some blithe wanderer, passing fair,
Will, smiling, pause—of no aware—
And murmur, "Welcome home!"

So sweetly greeted I shall rise
Then lightly soar in lovely guise,
As one familiar with the skies,
Who finds and need not seek.
—Annals of T. Jones.

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.

(Concluded from No. 740.)

While these scenes were being enacted in the Daley home, something of a different nature was occurring in Martha Weston's home among the mountains.

One morning as Mr. and Mrs. Weston sat at the breakfast table eating the usual morning meal of boiled potatoes and corn cake, Mrs. Weston suddenly exclaimed: "I am going to send for Martha to come home. The doctor says 'twill be two weeks now before Charlie can get about, and I can have that for an excuse."

"What do you want an excuse to send for her for? Why ain't she well enough where she is?"

"I've been readin' in the paper that them Spiritualists up there are goin' to hold a big meetin' next week, and I wouldn't wonder a mite if Larry went and took Martha with her."

"Wall, I guess you needn't worry about Larry's takin' Martha to any place where she hadn't order go."

"Huh! I don't know about that. I believe from what Larry told me herself that she has gone over to Spiritualism and Martha seems to have a natural bent that way and always did—she don't get it from me nuther."

Mr. Weston helped himself to another piece of Johnny-cake but vouchsafed no reply. After eyeing him critically for a minute, his wife continued: "I won't have any Spiritualism brought into this house while I'm in it, now I tell ye. It's the devil's own doctrine, and if Martha goes to meddlin' with it, I'll thrash her if she's as big as the side of the house. I won't have any spirits in this house or any such works or goin' on."

"Whang! bang! thump!!
"What's that?" exclaimed Mrs. Weston, looking about her wildly.

"I dunno—something tumbled down stairs. I guess 'twas the spirits."

"Spirits!" said Mrs. Weston in a tone of intense scorn. "I should think you'd be ashamed of yourself, Silas Weston. It's that playegut cat, and I'll have her killed right off."

"The cat sits on the doorstep washin' her face, and Mr. Weston pointed to the open door. "Whack! whack! whack! three loud knocks came at the back door."

"Go to the door, Silas, and see who it is."

Mr. Weston threw open the door—no one there! His wife seeing Mr. Weston's look of surprise, came and looked out.

"I know," she said snappishly, "it's that miserable Dutton boy a cuttin' up capers with us."

"Wall, I guess not, for he has gone to work in a mill."

"Wall, what is it, then?"

"That's just what I want to know," was the curt reply.

"Mother!" called Charlie from his bed in the next room, "Mother, something has been rapping on the head-board for a good while."

"Scornfully," said Mrs. Weston, "it's just what I'm at in the wall. Don't get scared over a few raps."

"I'm not afraid—raps never hurt any one yet, unless they hit him, but they were not in the wall, but upon the head-board, for I felt the bed jar, as well as hear them."

"I'll get you a paper—The Coming Confagration, that came last night and it's got a nice piece in it about the devil and the battle of Armageddon," and Mrs. Weston hurried away. As she entered the kitchen a strange sight greeted her eyes. Her chair was turned upside down and the room was filled with a yellowish smoke and a very peculiar odor. In considerable alarm Mrs. Weston righted the furniture and began clearing the table but one after another the various necessary utensils disappeared and she spent the larger part of the forenoon in a vain search for them. There were loud blows upon the walls and floor for which she could find no explanation, and when none came and brought Mr. Weston, his wife greeted him with genuine joy and excitedly poured into his ears a history of her trials.

"You are sure there was no one around?" asked he, as his wife concluded her story for the second time.

"I know there warn't," was the decided answer, "and what I want to know is, what did do it, unless it was spirits."

"I don't believe in spirits," said Mrs. Weston, angrily, "and I won't nuther—It's the devil, that's what 'tis."

"Wall, if you knew who did it, what did you ask me for?"

"The devil is a mighty handy feller to lay things off onto," said a cheery

voice at the open door, and Uncle Ezra stepped in. "If a feller is mentally lazy he wants to keep a pocket devil; 'twill save him all the trouble of searchin' for the truth."

For a moment Mrs. Weston looked at her husband in dismay, then throwing aside her reserve she poured into Uncle Ezra's ears the story of the day's happenings. At the conclusion of her account she demanded sternly, "Now what does it all mean, I want to know?"

"Wall," said Uncle Ezra, after due deliberation, "I rather guess it means 'twas goin' to learn a lesson ye don't want."

"Wall, what is doin' it?" persisted Mrs. Weston.

"Wall, I heard ye say as I come in, that 'twas the devil, and I judged by yer tone that ye would believe it anyway, so I ain't dispute ye," with higher remark he followed Mr. Weston out doors where they held a long conversation behind a friendly wood-pile.

"But why," said Mr. Weston, as they parted, "should such things be done? It looks to me like goin' into pretty much every body's business."

"Wall, I dunno about that; you know, Silas, better'n I do, that 'twill take a good many hard knocks to get Sarty mellered up. I wouldn't wonder a mite if it went against the grain of them that's outtin' these capers, but they probably think that the end to be gained justifies the means, and Mr. Weston could do the work. If Sarty Weston ever believes any different than she has done, the new ideas will have ter be pounded into her."

"Wall, I guess you are right there," laughed Mr. Weston. "Come over again tomorrow, we'll see 'em."

As night drew near the noises in the old farm house increased. The sounds suggested the idea of tin pails and pans being thrown upon the house roof where they rolled noisily down, falling upon the ground with a clatter. So real did it all seem to Mrs. Weston that she went out and watched several times. The noises continued, but nothing unusual was seen. There were also sharp whacks as if stones were being thrown violently against the house; something metallic and heavy seemed to be constantly rolling down the chamber stairs, small articles were thrown about the rooms, shadowy forms glided here and there and the house was filled with strange pungent odors.

Mrs. Weston took her Bible from its accustomed place and sat down to read its light, and she continued to go out as often as it was lighted to provide she tried to read. At last she went to her room and began to pray. She was dead in earnest—there was no mistaking that fact, but the Lord was apparently deaf to her entreaties for the ground upon which she stood was not firm.

At last she gave up and went to bed. She was in a different frame of mind, for when her husband appeared ready for bed she exclaimed vehemently, "Silas Weston, are you goin' ter bed with all this racket goin' on?"

"Oh, I dunno as there's anything I can do about it," was the somewhat listless answer.

"Wall, if I was a man, I'd not go ter bed till I'd hunted 'round 'ye haint done anything."

"I haint, have I? I haint chased all around this house three times with a pitchfork, have I? If I could stand it I'd do a dolt if you better get up and catch 'em yourself, I'm tired, and I'm goin' ter sleep, devil or no devil," and he went.

The next day as Mrs. Weston was waiting the dinner dishes—as many of them as she could get—she was surprised to see Elder Drake drive into the yard. While Mr. Weston took care of the horse, Mrs. Weston gathered the best food the house afforded, and placed it upon the table before the elder who had grown older and stouter during the time that the widow had been in the neighborhood. There were stern hard lines about his mouth and his countenance looked more forbidding than ever. As Uncle Ezra told his sister, the Elder had thought and talked so much about the vengeance of the Lord and the awful fate of the ungodly that his soul was getting quite God-like—judging by appearances. As soon as the Elder had finished his dinner, Mr. Weston came in and the three sat down to visit. After some talk about meetings here and there the Elder asked, "What is working on your house, Brother Weston?"

"Who's that?—I there ain't any body," stammered Mr. Weston.

"What's all the poundin' down sullen, then?"

Mr. Weston looked at his wife appealingly, but as she was mute, he answered truthfully, "I don't know."

"Elder," said the Elder, sharply, "I should think you'd better find out, then."

"All right," said Mr. Weston, springing to his feet, "you come with me and we will find out if we can," and followed by his guest he disappeared down the cellar stairway. Some time later the two men returned, Mr. Weston flushed and triumphant, the Elder pale and shaky, for Mr. Weston's account of the recent disturbances and the mysterious rappings going on about him had proved too much for the Elder's nerves. He sank helplessly into a chair and sat in silence for some time. At last he asked abruptly, "Where's that boy?"

"He's sick abed and has been for quite a spell," said Mrs. Weston.

"Can't he get up?"

"Where's Martha?"

"She's gone up North with her Aunt Laura, and I've been tryin' to make Silas write to her and make her come home. The last letter we had from her she had been to a Spiritualist meetin' the night afore and I think that's a smart piece of business for—"

"That's jest what," said the Elder, triumphantly. "That's the devil all this trouble. It's all the devil's doin's! Martha has forsaken her God and the faith once delivered to the saints and has gone over to the powers of darkness and joined hands with the devil."

"By thunder!" exclaimed Mr. Weston as he sprang to his feet and confronted the astonished parson, "I will not get still and hear anybody say such a thing as that about Martha. She's the purest, kindest, best girl that ever was, and I'll not hear one word against her from anybody. As for this devil business, I've tried it all over the place, but I can't get it. I've tried to get the Lord to come to me—the light has come and I can see. A voice says to me, 'Write.'"

Mrs. Gray hastened to relight the lamp and then found paper and a pencil which she brought and placed in Martha's hands. Instantly the hand of the unconscious girl went rapidly over the paper and when the last pencil rolled from her fingers, Martha looked into the face of her aunt and smiled joyously. Mrs. Gray took the paper to the light and read aloud: "God is love. Love conquers all things. Love is mighty. Strongest he whose love is strongest. Love is the greatest power and the strongest power is love. Therefore keep your soul full of love, the love which is pure and peaceable, and kind, merciful, helpful, and tender to every living creature. With your soul full of love you will be a magnet to all righteousness. Love is the greatest power. Love your fellow-beings with a love that gives no place to jealousy, anger, evil surmising and speaking, no selfish greed for position or gain, then you will be able to help them to higher attainments. You will be able to help them the way of living it. Remember that every act or against the cause you advocate. Remember that whatever you sow, that you shall also reap. This is Nature's law and from it there is no possible escape. Never shrink from giving truth because it is unpopular or disagreeable to you—it would not be disagreeable if you did not need it. Do not deceive yourself; you cannot sow discord and reap peace, you cannot sow hatred and reap love, you cannot be harsh and uncharitable and feel mercy and tenderness. If you have seeds of sorrow and trouble you must reap the harvest. Speak not ill of your neighbor and require him to speak good of you—measure for measure shall you receive. Your future destiny lies in your own hands and your choices will determine what it shall be. If you want to lead a heaven hereafter make for yourself a heaven here, now. Again I entreat you to be loving and lovable, forgiving and helpful, and kind and just to every living creature. With a pure soul abate the sin but be merciful unto the sinner. When things I have told you for your own good and the good of many. Be not afraid to speak the truth and always remember love will win."

For several minutes the friends sat in deep thought and then Mrs. Gray, glancing at the clock, said smiling, "We have had our prayer and our sermon, and now before we say good-night I propose we have our hymn." Mrs. Austin arose and went to the organ and soon three clear voices sent forth upon the midnight air a glad triumphant song:

so much better than words. At last Martha spoke and her tone was low and tender. "Elder," she said, "I have done my best, I have done all I know how to do and I can't see why the power does not come to me. I have hoped, and prayed, and waited, and I will not give up. I can almost see the forms I love to see, almost hear their voices, I long to hear, but something is lacking—only one little touch, I fancy, and the line of communication will be established. Oh, how can I ever go back home and endure what I shall have to until I am sure that I can receive communications from our spirit friends. I want to be able to comfort those who have no hope of ever seeing their lost ones again. I want to spread this blessed truth among my fellow-beings. I will not shrink from the way, however hard it may prove, if I can only feel that I am making some lives brighter and better."

As Martha ceased to speak, there came three distinct raps upon the wall near her. The light flared up and went out, and there over against the wall appeared a hand of light and it wrote upon the wall in letters of light: "Peace to thee, O troubled spirit. Never count the battle lost. Fight this last thy hour of triumph, and this day thy pentecost."

The hand was gone and a low strain of music broke the stillness of the room. So clear and sweet was it that the listeners felt themselves strangely moved by its power. Louder and louder and stronger it rose until the whole room seemed to vibrate and thrill with the strange wild melody until it gradually died away in a note of triumph. Several times this was repeated while the listeners sat spell bound. Then Martha suddenly cried out, "The power has come to me—the light has come and I can see. A voice says to me, 'Write.'"

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No more I sit in darkness, the light of heaven I see,
The veil is rent asunder, my lost have come to me.
Their love has proved triumphant o'er death and time and space,
I've heard their voices calling, I've seen them face to face.

In hours of pain and sorrow they bid me nothing fear,
In every hour of trouble I know that they are near.
My doubts and fears have vanished, exultant now I sing,
O grave where is thy triumph? O death, where is thy sting?

[The End.]
Bethel, Vt. MRS. I. L. LEWIS.

family moved to California. I always imagined it looked very much like the medium had got the treasure. Thirty-two years later, on the 28th of December, 1893, the spirit of Mrs. L. came to me and said she had departed this life just seven hours previous, and had come to confess to me that she had defrauded me, and that the treasure was not near as large as she had expected, being only \$2,000 in gold and silver. I asked her what made her do so treacherous an act. She answered, "My husband said I would be a fool if I did not keep it all." I then asked her why she came to confess and she answered that she was unhappy because my spirit friends accused her of an error. He had called her a fraud, having cheated her out of the treasure. I asked

A Prominent Spiritualist Passed to the Realm of Souls.

Suddenly, Jan. 13, 1904, of heart failure, the veteran Spiritualist, Thomas Lees, of 1021 First avenue, Cleveland, Ohio, Brother Lees was born in London, Eng., May 21, 1831. Came to America in 1853, residing for a time in Chicago, and while there married Miss Annie E. Bainbridge; from Chicago he moved to St. Louis, Mo.; from thence to Toledo, Ohio, where he first began to investigate the spiritual philosophy.

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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.

LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

Mrs. Florence Huntley:—

Your last letter was anticipated and answered before it was written. But a few points were overlooked, for I sensed the proposition to limit our correspondence to two columns somewhere on its way to my consciousness. Still I may trespass a little more, if I find the case demands it. You very kindly help me out by leaving some points in question to our readers to settle, and I am agreed to all you say on that point. Neither do I change any of the witness, I have put on the stand. I accept your word for all you relate of those experiences. But they do not change my view at all. In fact, though mediums have not taken me into their confidence, and rehearsed to me in detail their darkest pages and most secret sorrows, I have known something of their complaints of the mischievous, lying, mendacious, and annoying pranks of certain diabolical who are permitted to torment their victims. I have heard some accounts of trials which appeared like genuine cases of obsession, apparently by evil disposed, and even malicious spirits, who delight in human misery.

That such spirits exist, and, for a period, longer or shorter, indulge their perverted instincts, and abuse negative mediums, who have not yet developed the superior conditions of mediumship, I do not deny. But I have known Spiritualists believe in such wicked meddlers, and pity their victims. It is also quite likely that many dark deeds and sad experiences, never come to the knowledge of even confidential friends. The same may be said of thousands of families who have "facts laid bare" and live in the world with the sanction of law, and Christian approval, where "holy matrimony" ordains the authority that murders love, prostitutes helpless sensitive woman, and covers conditions that would cause all good people to shudder with horror. If the "Book is true from beginning to end," and that "facts laid bare" are true, but this does not prove that love is an evil and matrimony a blight upon the civilization of the world; nor that all married people abuse themselves and their privileges, and that marriage is an unmitigated evil.

The testimony of your witnesses who have suffered in life reminds me of a witness in the long ago, who said: "Come and see the man who told me all I ever did." But the prophet had only told her a very few of all her life-acts and experiences. They tell you that the "Book is true from beginning to end," and that "facts laid bare" are true. Have they proven that a hypnotized subject remains a victim after the death of the body, and that both the subject and the operator are bound by a fatal tie that neither can break without the consent and co-operation of the other, and that even the slightest requires years of struggle before they can free themselves from the bondage created by a hypnotic experience that both may have forgotten? Have they proven that the average life of mediums is but a fraction over seven years?

Have they proven that mediumship in all its phases, and in every degree of development, progressively paralyzes the brain, and destroys the intellect? It seems to me that these witnesses have proven but a very small part of the statements contained in the book. So far as it appears from your account of their experiences, they do not even prove that mediumship is destructive in its essential nature and influence, or that there is any destructive process that even approximately destroys the individual life of any human soul.

You still insist that I do not correctly represent the author's message. I do not insist that he dogmatizes on the ULTIMATE DESTINY OF THE HUMAN SOUL. Neither do I. But he talks of ULTIMATES, as if he did "conclude" that "THEIR ARE ULTIMATES," and that science is after them with all the means within its reach; and that it has traced the individual life into it. Not beyond, the "second death." This is even further than my suggestion as to the ultimate bearings of the temporary factors in the evolution of individuality.

The repeated expression, "So far as science knows," indicates that science does know something, and then what follows; "Total individual extinction," is manifestly "contemplated" by the author as the probable ULTIMATE OF THE HUMAN SOUL. I do not see that language is in any way disturbed by your latest exegesis. Eternity, immortality, ultimate destiny, and the totality of all things, seem to be out of the reach of science, and all human knowledge; and so far as I can see must forever remain so. But when we look over a period of a million years and find the testimony of nature invariably sustaining one consistent relation of cause and effect, and a continuous advancement of individualization, as the most definite expression of progress, and such individualization steadily rising from the mechanisms of physical nature, to the expression of intellect, and moral and spiritual consciousness, it seems decidedly probable that the next million years will continue the same order, and advance along similar lines, towards the same conclusions. If this order continues forever, we must infer that the ultimate, though never to be reached, since there is no end to eternity, must be if it were possible to be obtained, in the same direction that all the antecedents of the ages have continuously pointed.

In one of the quotations you make, the author says: "The exact and scientific significance or meaning of this spiritual or second death is NOT YET KNOWN." Now this and other quotations show that the author holds that SCIENCE DOES KNOW THAT THIS SPIRITUAL OR SECOND DEATH is a reality; that it does occur; and it seems to me his language clearly indicates that science knows that this spiritual death is complete extinction of the individual. That science after all is to be that possibly there may be something still left over that may be something and somewhere, rise again, and continue the original process of individual evolution in progressive immortality.

The author means to be understood that science is not quite sure that there is any such SPIRITUAL OR SECOND DEATH, I shall be glad to be corrected, and rejoice that it "has turned out" that, after all, the "destructive principle of nature in individual life" may be limited, and not a fundamental and absolute reality. But the author DOES NOT KNOW that it reaches the ultimate destiny of the soul. Then there is hope for us poor sinners who have trusted in the righteousness of nature and the blessings of mediumship.

Nevertheless, if this destructive principle, has continuously acted, ONCE UPON A TIME, in the life of every individual, and that way downward toward spiritual death, and has got out of the reach of science only by GETTING BEYOND THE SECOND DEATH, and total individual extinction, I would rather be on the "SAFE SIDE," and not get into the "last ditch," to take my chances of picking myself out of the mysterious depths of INFINITE NOTHING, and without help building an individuality that may defy the agents of destruction, and live on forever.

The claim that "It is a similar HYPOTHESIS" to that presented by the author, upon which I base my conclusion that there is no such thing as a "destructive principle of nature in individual life." And again you say, as to my denial of the destructive principle, etc., "You base this conclusion upon the HYPOTHESIS of the author, but there is no such thing as ULTIMATE destruction of individual life."

This is a radical mistake. It is true that in my first denial, I spoke of life and death as factors in a common process of evolution. I referred to the "ultimate bearings of these factors," and to the "destructive process," but I did not predicate this upon any HYPOTHESIS of the ultimate of the soul. In a later letter I undertook to show that in your illustrations of the "destructive process of nature in individual life," there was no indication that any harm had happened to the spiritual individual, and that the destructive process, referred to, was simply and only DESTRUCTION OF PHYSICAL ENVIRONMENTS that had become OBSTRUCTIVE to individual advancement, and nature employed her destructive agencies AGAINST THESE OBSTRUCTIONS, and NOT AGAINST THE INDIVIDUAL LIFE AT ALL. The destruction was to PROTECT, CONSERVE, AND ASSIST THE INDIVIDUAL LIFE in its continuous course of PROGRESSIVE EVOLUTION. It required no hypothesis or theory, of the ULTIMATE DESTINY OF THE SOUL, to prove that the "destructive process" is present, effect upon the individual life. If there is no evidence that the destruction of physical environments, ultimately in death of the body, is destructive to individual life, there is no need of any HYPOTHESIS of the ultimate destiny of the soul to impeach the testimony of the book. Since in this life the destructive principle seems to act as a help to the development of individual life, by removing obstacles in its way, it would seem probable that the same is true of the individual after the death of the body, and that all of the destruction that "science knows" is in the interest of the soul, to assist it in clearing the way for its own advancement, and this WITHOUT ANY REFERENCE TO ULTIMATES.

It is true that I have a theory, or belief, that all human souls are immortal; but I do not predicate my reasoning, or argument upon that, or any other theory, but upon PROVEN FACTS. The author declares that it is a scientific demonstration that death does not change the individual life. Then all of the destructive processes that ultimately destroy the individual life, must be counted out. They are natural, inevitable, and conservative of the individual life. If that life is a continuation of this as the author teaches, it seems to me the same law holds good all along the line. This is no HYPOTHESIS, or theory, having no proof behind it. It is a statement of FACTS, as attested by the testimony of the "Book of Science." Until some new light is thrown upon these facts, my claim that IT HAS TURNED OUT that there is no such principle in nature as the author represents, holds good.

I must omit several important points in your very interesting letter, and refer them at another time. I want to offer more testimony. It should be borne in mind by readers that I endeavor to accept the author's definitions, as far as he has given them, and that his definition of mediumship covers three specifications. CONTROL OF THE WILL, VOLUNTARY POWERS, AND SENSORY ORGANISM. That he means trance, automatic writing, inspirational speaking, impressionable mediumship, clairvoyance, clairaudience, emotional insanity, delusional insanity,

materializing, independent writing, trumps, speaking, etc., MEDIUMSHIP.

Hence, all of these phases must be taken as destructive to health, paralyzing the brain, demoralizing the intellect, and ruinous to body and soul. How, then, can one practice mediumship daily for ten, twenty, thirty, and even forty years, without developing a single symptom of intellectual, moral, or physical injury?

A single exception might not disturb the rule; but hundreds of them do. In my last I presented two cases that seem to show that mediumship DOES NOT necessarily injure body or mind. Abuses of it, like all other abuses, of course are harmful. I will now offer more testimony!

In answer to a series of questions to Clara Watson, of Jamestown, N. Y., the following are her answers:

Question.—How long have you been a medium?

Answer.—Thirty years.

Q.—How frequently have you been under spirit control or impression?

A.—Times without number; more or less every month during all the years.

Q.—Have you ever received any injury to your physical health as a result of mediumship?

A.—No. Have always been healthy.

Q.—Has mediumship weakened your memory?

A.—No. But on the contrary, strengthened it.

Q.—Have you realized any influence from mediumship that weakened your power of intellectual concentration and logical thinking?

A.—No. But have been greatly aided therein.

Q.—Has mediumship weakened your power to do business of any kind in your normal state?

A.—No, but been a helper.

Q.—Have you ever been troubled with evil or obsessing spirits?

A.—No. All influences have been of the most exalting nature.

I have known Clara Watson over thirty years. She is a vigorous writer, as readers of The Progressive Thinker realize, and she has her own opinions, and declares them as freely and independently as any Theosophist could desire. Her testimony does not support the destructive principle credited to all mediumship.

E. W. Sprague testifies:

Question.—How long have you been a medium?

Answer.—Since September, 1881.

Was controlled the first time I sat in a circle.

Q.—Are you ever entranced?

A.—Always spoke in a trance when I began; sometimes unconscious; but often conscious, but helpless. These three phases are often manifested in one lecture, viz., Inspiration, conscious trance, unconscious trance.

Q.—How often have you submitted to spirit control?

A.—The first six years, once at least, every day. Since that time there have been years in which I have been controlled from once to nine times in a day. There is hardly a day now that I do not submit to the "Great Psychological Crime."

Q.—Have you ever realized injury to your health as a result of mediumship?

A.—My health has been much better. It improved at once, when I began to practice my mediumship. I have been in perfect health ever since.

Q.—Have you ever experienced harm to your intellect as a result of mediumship?

A.—Not to my knowledge. I think it has greatly increased my mental powers in every way.

Q.—Has mediumship injured your memory?

A.—Not in the least.

Q.—Has mediumship weakened your ability to think clearly and to concentrate your thoughts at will?

A.—No sir. It has greatly assisted me to do both.

Q.—Have you realized any tendency of spirit control toward any immorality?

A.—My mediumship has been helpful and uplifting. My spirit friends have always taught morals, and the sad consequences of immorality. I have never realized any tendency of spirit controls toward any immorality.

A. Acheson testifies:

Question.—How long have you been a medium?

Answer.—Fourteen years.

Q.—Are you ever entranced?

A.—Yes.

Q.—How often have you been controlled by spirits?

A.—Whenever I give up to it. (This answer is too indefinite to serve the use desired.—L. C. H.)

Q.—Have you ever experienced injury to health from the exercise of mediumship?

A.—No, never. But have gained health.

Q.—Has mediumship injured your memory?

A.—No.

Q.—Has mediumship weakened your intellectual powers?

A.—No. It has helped me.

Q.—Have you experienced any disability from the exercise of mediumship, or have you been able to concentrate your mind at will when in the normal condition?

A.—It has never affected my mind when in the normal condition.

Q.—Have you ever been troubled with mischievous or evil spirit?

A.—No, never.

Q.—Have spirits ever tried to allure or impel you against your own moral judgment?

A.—No, never.

I have known Mrs. Acheson ten years or more, and I think I can safely vouch for the integrity of her intentions and the truthfulness of her answers. She gives her time and talent to the cause, working in and for the spiritual society, giving private sittings and public lessons in her parlors, and lecturing and giving tests for the society at Niagara Falls every Sunday evening, and shows no signs of mental or physical decay, or moral deviation.

E. W. Sprague is too well known to need my endorsement. I have known him thirty years or more, as a man of solid qualities and reliable character.

Mrs. Longley testifies:

Mrs. Longley's splendid letter in the Symposium leaves little to be said of her mediumship. But I wrote her a few points in answer to my questions as follows:

Question.—How long have you been a medium?

Answer.—Thirty-five years. Nearly all the years in continuous work as a medium.

Q.—Are you ever entranced?

A.—Thousands of times.

educated, blessed in my mediumship. Never had school education after 12 years of age. My spirit guides have been my helpful teachers—especially John Pierpont and John Warren. They have been educational and spiritual guides in the highest interpretation of the word guidance. I think my reason, senses and faculties are fully good. As for my will it is not and never was weakened. My family know me as a strong-willed individualized entity. Have had splendid memory. Hence at Banner circles spirits could use my brain to give names, dates and other facts for identification. I am naturally sluggish. Nervous overworked or easily led. Want logic and fact.

In the letter accompanying these answers Mrs. Longley says: "I have been a trance, personating, test, talking, writing medium since Feb. 16, 1868. When 14 years old first entrance. Have been in trance since then, and as to appear lifeless—or very nearly so for periods lasting from 2 to 48 hours, in my early years of mediumship, never fully unconscious of mortal surroundings however. Was message medium for Banner of Light 14 years; for Voice of Angels 3 years; for Light and Truth about 10 years. Have given sittings and circles for many years during my mediumship."

The nervous prostration in Mrs. Longley's case does not count as a witness for the destructive process in mediumship. It is quite a common experience among those who are not mediums, and the fact that it was 18 years ago, and that she rallied from it with great ability for work, and has continued to work AS A MEDIUM, and also in secular pursuits, and is still at work, as the efficient secretary of the N. S. A., among other things, is evidence of intellectual vigor, is pretty conclusive evidence that in her case, at least, MEDIUMSHIP IS NOT A DESTRUCTIVE PROCESS.

Although this letter is already too long, there is one more point that I feel ought to be considered without delay. It illustrates the tendency to misinterpret and misconstrue expressions, when the writer is entirely sincere, and possessed of a brilliant intellect. If we fail to correctly interpret each other's language, how can we expect our readers to do so?

"One of the most interesting statements contained in your last letter is this: 'In the fifty years that I have been associated with mediums in a large variety of phases, and under many varying conditions I HAVE NEVER MET ONE SUCH CASE.' You are here referring to cases which illustrate the destructive effect of the subjective process." After quoting my words you proceed to relate several cases of distress that have come to your knowledge, and offer them as testimony against my statement, and giving me credit for truthfulness, you assume that the reason for my ignorance is that these suffering mediums have not given me their confidence. Your quotation of my words is accurate; and the statement that I was "referring to cases which illustrate the destructive effect of the subjective process," is also correct.

But your application of it is incorrect and misleading. I was NOT referring to any cases of obsession, or vicious controls, or the secret sufferings of mediums from the influence of wicked spirits. The cases to which I referred were distinctly stated in my letter, and were of the nature of two cases I referred to were those related in the book at pages 218-19, one a man, the other a woman, both splendid types of intellectual manhood and womanhood; and in less than two years from the time they began the development of their powers, each was reduced to "maundering mental wreck," more pitiful than language can picture. These two cases as illustrating the destructive effects of mediumship, are what I wrote of when I said I HAVE NEVER MET WITH ONE SUCH CASE.

Yet as you quote and apply it, there is a resemblance between them. But I have not the least doubt that you intended to correctly report my language. In this case it was not because my language was "subtle" or "vague," that you could not understand it. But your mind was on the destructive process, and you regarded any and every expression as evidence of inability to mediumship, as applicable to the case in question. Did these mediums that gave you their confidence show the "maundering" idiosyncrasy that these two cases are represented to show, as a result of two years of mediumship?

I repeat, I HAVE NEVER MET WITH SUCH A CASE; nor do I recall of ever hearing of one, until I read the book.

"What I will not that I cannot do." You seem to think you have turned my words against my argument, in that I said I COULD NOT TRY. But I COULD HAVE TRIED IF I HAD WANTED TO.

DESIRE IS NOT A CREATURE OF THE WILL, but its CREATOR. It, in turn, is created by antecedents and circumstances over which the will has had no control.

1. Personal Accountability. Individual responsibility, and responsiveness to, all the causes in the Cosmos that reach the individual through antecedent and environment.

2. It depends upon cause and effect, and is a law of the individual to Nature and Society.

Question.—"Is crime a necessary factor in, or aid to, the evolution of man as an intelligent soul?"

Answer. I think not. But it represents a condition from which SOME SOULS cannot escape without the exercise of the will, and discipline of pain and repentance. With intense interest in the problems of two world relations and admiration of your genius, and generous spirit and fraternal good will, I remain your dull pupil in search of knowledge.

LYMAN C. HOWE.

A Perfect Regulator of the Stomach and Bowels

is Vernal Sap Palmetto Berry Wine. It promptly relieves and permanently cures all cases of indigestion, inflammation, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate glands. It will restore perfect health and vigor to anyone afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, indigestion, the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female nervousness, are cured by this wine. 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Angels at Earlville Heard by a Minister.

HEAVENLY CHORUS FALLS ON HUMANS EARS—CLERGYMAN FURNISHES MUSIC FROM MEMORY TO HIS ORGANIST, WHO TRANSCRIBES IT FOR PUBLIC SERVICE.

According to the Post-Standard, of Syracuse, N. Y., angels at Earlville have been discovered by Rev. J. C. Smylie, rector of St. Edmund's Protestant Episcopal Church of New York, who has started his congregation by an announcement that on the occasion of a trip to Syracuse he had at the Madison county village listened with human hearing to the heavenly music of an angel choir.

The celestial music produced such an impression on the clergyman, he says, that he has been able to retain the harmonious strains in his memory, and in reply to doubters he has sung the notes to the church organist, who has put them on paper for use in public service.

"I heard it one night near Earlville, a place near Syracuse," said the clergyman, in explaining the miraculous occurrence. "The singing lasted fully fifteen minutes. Then it slowly died out, and I fell into sleep. I began to dream, and suddenly there stood at the

bottom of my bed a figure robed in white, like that of Christ.

"Don't you believe?" said the voice of the white-robed man. I confessed that I did believe, and from that moment I have been a believer in such Spiritualistic phenomena.

"When I awoke on Christmas morning last the strains of music suddenly burst into my room," I called Mrs. Smylie's attention to it. At first the music was low and sweet. It was like a heavenly chorus singing sweet anthems.

"By degrees the voices rose and seemed to come nearer to us. We were enchanted, enthralled with ecstatic rapture. We could see no one, but there was no mistaking the character of the voices. The voices were the sweetest I have ever heard. They were female voices, my wife thought. The singing continued for fully fifteen minutes, and then slowly died away in sweet cadence.

"Now, how do you explain it? Mrs. Smylie and I simply must have subjective minds to rise above that which is objective. The nearest house is twenty feet away. The voices were circulating over our heads and all about us."

Mr. Smylie's church is at One Hundred and Seventh street and Morris avenue.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

Two Payments: Advance and on delivery. For further notice, at the following terms, in advance:

One year, \$1.00
Six months, .60
Three months, .35
Single Copy, .10

Remit by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It is sent from 10 to 15 cents to collect on local banks, so don't send them unless you wish that amount deducted from the amount sent.

Address all letters to J. R. FRANCIS, No. 40 Loomis Street, Chicago, Ill.

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SATURDAY, FEBRUARY 6, 1904.

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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.

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IMPORTANT NOTICE.

Harrison D. Barrett, president of the N. S. A., is prepared to do missionary work under the auspices of this association. He would like to correspond with societies and individuals on this subject. Address him at 600 Pennsylvania ave. S. E., Washington, D. C.

MARY T. LONGLEY, Secretary N. S. A.

Convent Life and Experience.

Some light on the inner workings of convent life is shed by the following account as given in the daily press. It shows that not all is peace and heavenly devotion in the experience of inmates of these institutions. The account reads:

Omaha, Neb.—Annie Connell, who entered suit against the Convent of Mercy, of this city, for \$20,000 alleging her health was broken as a result of hardships imposed upon her while she was a sister of mercy in the place, tonight said: "I served two years' novitiate in the convent and was admitted as a full sister in 1891. At that time I took the vows of chastity, obedience and poverty. I turned over a small amount of property and was assigned to the duties of teacher and cook."

"The rules governing the convent provide that sisters shall receive food and clothing and proper medical attention during illness, but the vow of obedience annuls all this. The will of the Mother Superior is law. This was taken advantage of and I was made to work at arduous labor eighteen and twenty hours a day."

"In 1893 my health gave out and I was forced to go to Hot Springs. The convent would not pay my expenses and I had to procure my living from the sisters down there, my parents paying my transportation. When I returned to the convent in 1899, the Mother Superior adopted the same tactics. Of course I became ill, and proper medical attendance was refused. They would not follow the physician's instructions, and even neglected to bring me food and water."

"When I became a nervous wreck from the treatment I applied to the late Pope Leo for release from my vows of poverty and obedience. The release was granted in 1903. I then left the convent, and since have been dependent upon charity and have spent most of the time in the hospital in Council Bluffs. I am still a member in good standing of the Catholic church, and many Catholics sympathize with me and say I have done right."

"I have sued for what I claim as wages during the twelve years I

taught in the convent and also for damages resulting from the loss of my health."

Orthodoxy Run Mad.

An instructive example of the spiteful, misrepresenting, and obstinately vicious nature of a mind miscultured in orthodox sentiments, is afforded by a crank anti-socialist editorial writer in a recent issue of the Chicago Chronicle.

In his petty religious spite and prejudice, he (or she) gives vent to the following, ancient the celebration announced by Hull House, this city, in honor of the birthday of Thomas Paine:

The celebration is in complete harmony with the teachings and practices of the socialist institution. The exaltation of the infidel as a person most worthy of emulation is a primary and fundamental lesson in discontent and disbelief. From disbelief in divine law and authority to disbelief in the laws of man and the authority of organized society is but a quick and short step. The most active and malcontented enemies of law and social order are infidels, for the doctrine of infidelity is the doctrine of religious anarchy. It aims to destroy belief in and reverence for the source of all authority.

The infidel is an anarchist at heart, whether he is known by that title or masquerades as a socialist. The individual who has no respect for divine authority will not be subordinate voluntarily to the authority of human beings who are mere creatures of divine will. Infidelity and its hideous offspring, anarchy find their disciples among the degenerate, the weak-minded, the harebrained and the intellectual dependents who rely upon others to think for them. The unfortunate who seek the protection of Hull House under the impression that it is an eleemosynary institution are excellent material from which to make converts. Having given the public this exhibition of the apotheosis of Thomas Paine, it is now in order for Hull House to follow it with a celebration "in honor" of the birthdays of those martyrs "the cause" commonly known as Haymarket anarchists.

Many Christian people are Socialists. Jesus himself, were he on earth to-day, would by this writer be anathematized as a socialist, an anarchist, etc., etc.

Texas Stepping to the Front.

Mrs. Isa Wilson Kayner is engaged by the Texas State National Association of Spiritualists as State Missionary, and all places in the state desiring her services should communicate with Secretary LeRoy Hutchings, Spiritualist Temple, Galveston, Texas, as to dates and dates. Mrs. Kayner is now in Bowie, Texas was pleasing and successful. Sunday, Jan. 24, she took part in a special meeting in Galveston, at the Temple where Mr. John W. Ring, publisher of the Progressive Lyceum, a lesson paper for lyceums, presides regularly. Services were held in the afternoon and at night. Mrs. Maud Lord Drake, the well-known medium of Kansas City, Mo., Mrs. Isa Wilson Kayner and Dr. J. M. Temple, of St. Augustine, Florida, assisted in the meeting, and each proved the standard of their dummies which is well known to the Spiritualist public everywhere. The crowds that thronged the Temple Sunday felt that they were spiritually feasted.

Mrs. Alice Baker and her son Milton are her successful mediums in Dallas and the surrounding towns.

Mrs. Laura B. Payne is carrying on the good work in San Antonio.

Miss McCarthy, of Colorado, is located for the winter in Houston, where her work is well spoken of.

Dr. M. Temple is in Galveston, doing a fine work. There seems a general look-up in Spiritualism in Texas.

The Bench and the Bar.

The woman's legislative committee of Illinois has issued a treat little booklet on the "Bench and the Bar on Woman's Suffrage." To many this little booklet will be a surprise, with its 175 favorable opinions by the best and brightest minds in our state on the enfranchisement of woman.

We can give the best idea of the book by a few quotations:

E. H. Davis, Chicago, former County Judge of DuPage County, Chairman of the Board of Directors United Steel Corporation, says: "I am strongly in favor of extending to woman—the right of suffrage."

Richard S. Tuttle, Chicago, Circuit Judge Cook county, says: "There are many strong arguments against universal suffrage for men or women, but in my judgment none against the latter which do not equally apply to the former. I believe that the suffrage ought to be at once, and as a matter of common right, extended to all property-owning women who have reached the age of 21 years, and with a proper educational requirement to all others."

Robert G. Ingersoll says: "No government ought to exist for a moment that rests on the crushed right of one human being."

Geo. H. Monro, Joliet, says: "No taxation without representation. I believe to be a good motto. Equal rights is justice to all."

Price 10 cents for four copies. Send to Mrs. Mary T. Longley, 6030 Second avenue, Chicago.

"Mark Chester, or a Mill and a Million. A Tale of Southern California," by Caryle Paterlini. A pure psycho story, elevating and reformatory. Paterlini, Chicago, Cloth, 60 cents. For sale at this office.

We'll Capture the \$1,000.

The Progressive Thinker Is After Mr. Hale's Thousand Dollars.

MATERIALIZATIONS.

WONDERFUL RESULTS REPORTED AT A SEANCE WITH MRS. FAIRCHILD, AT DENVER, COLO.

To the Editor:—By invitation of Mrs. Helen Fairchild and Mr. L. B. Tilley, the writer attended a private materializing seance at her residence, 327 W. Ellsworth street, Denver, on Sunday evening, January 10. It lasted from about 7 to 8:30 o'clock p. m.

In that time thirty full forms were completed so as to speak to us, and more than half that number came out of the cabinet into the room and some walked ten feet from it. Two Indian girls danced with ease and naturalness, as if they were very happy. There was a joyous disposition shown by all and an inclination to give kind and helpful advice and thoughts and also many promises to aid us to advance in the knowledge of truth. Some were directed to instruct mortals in the great truths of the life beyond and of Spirit Communism, and thus prepare their minds to accept the cold facts of the real conditions of the deceased people in the ethereal realm. They spoke with evident belief in "Jesus, Lover of My Soul," and other spiritual songs of love and kindness, and "with malice towards none."

The manifestations were those of grown people except one boy, the son of Mr. Tilley, who came out and as he returned into the cabinet he whistled a tune fairly well, following the melody of the music box. The general appearance of all was very different; no two being exactly the same in appearance, and the colors were very diverse. The majority of the forms showed spirit lights gleaming over every conceivable shape, and the sizes of them varied from very small circles to long hands around the necks and also crescents and stars from one inch across to four or more inches in breadth. The color of the lights seemed to me to be very similar in all and about the tint or strength of that of the full moon, as seen from the city of Denver in the evening to that when it reaches the zenith at midnight.

The influences, psychically and mentally speaking, of all who appeared, differed very much, so one could readily discern or sense the varying degrees of mental and spiritual progress which each had attained, from that of the very full Indian girl and whistling youth to that of the far advanced entity who had been in the spirit realm for centuries. The desolate planes of thought in which some had lived in the past and also in the present were apparent, and their need of instruction and instruction inspires one with a great desire to be about the Masters work of loving ministry. They were certainly "spirits in prison," the prison-house of an unenlightened mind. Others had seen much of the spirit realm and were very wise, and some of them seemed to aid us to learn more of light and of truth. They loved to observe our progress in the awakening to truth, love and wisdom.

Two of the forms were those of far advanced spirits who gave the names of "Night" and "Morning," and said they were from another planet. They expressed delight at meeting us, and gave us much encouragement in our search for truth. They came across the room, bringing many bright lights, and spoke quite audibly. Three others gave us the names of "Morning," "Night" and "Sun," and said they were from another planet. They expressed delight at meeting us, and gave us much encouragement in our search for truth. They came across the room, bringing many bright lights, and spoke quite audibly. Three others gave us the names of "Morning," "Night" and "Sun," and said they were from another planet. They expressed delight at meeting us, and gave us much encouragement in our search for truth. They came across the room, bringing many bright lights, and spoke quite audibly. Three others gave us the names of "Morning," "Night" and "Sun," and said they were from another planet. 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CURES DEAFNESS AND CATARRH

ONLY ONE REMEDY IS CERTAIN AND
THAT IS "ACTINA."

THE TO-MORROW OF DEATH.
Of the Future Life According to Science. By Louis Figuiere. Translated from the French by S. R. Crookes. A very fascinating work. This volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism, and in that particular respect it is in communication between superhumans and the inhabitants of earth." Price, \$1.50.

One can not look out into the starry night and behold the magnificent display of the heavens, realizing how

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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

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

HUDSON TUTTLE.

Henry Hammon: The best remedy for a bad breath is powdered charcoal, taken into the mouth dry; a teaspoonful twice a day. It is a sovereign remedy, whatever may be the cause, and for indigestion and dyspepsia there is nothing comparable. The charcoal tablets sold by druggists, are more convenient and palatable, and although the absorptive power is diminished answer the purpose very well.

Seth Lamproch: Q. What is meant by "baptism by fire," as used by Matthew 3:2—"I indeed baptize you with water; he will baptize you with the Holy Ghost and with fire?"

A. It is an allusion to the purification by fire which almost invariably prevailed in ancient times. With the Romans it was the custom for those who sought this purification to pass through or over the sacred flame three times. It is said that in some remote parts of Scotland, this custom lingers, and when a child is brought for baptism, it is swung three times over a fire with the command, "Now burn this child or never."

The ordeal by fire had its origin in this custom. If baptism by water or fire purified, then those already purified would not harm, and thereby their innocence would be proven. It was a most harmful method and allowed the priesthood to hold the lives of the condemned in their hands, for they could arrange if they pleased to have those who paid them well pass through the flames unscathed.

Wallace H. Moore: Q. I read some years ago of a trance medium, Mrs. Laura Cuppy Smith, unaccompanied by a protector, traveled over the plains to Florida, passing through various tribes of Indians, some of them hostile at the time, and in every case was treated with great respect. There was a story that she was a "medium" and would be controlled by some departed chief of said tribe and converse with his people in their own language. Is this true?

A. That Laura Cuppy Smith made the journey, as stated, and safely is authentic. Her name, however, is not authentic. The name "Laura Cuppy Smith" means used for her safety rest on her own statement. The narrative was published and commented on by the spiritual press at the time, and received without a shadow of doubt.

Laura Cuppy Smith was a speaker, when in trance, of rare ability, and her character was above reproach. No woman or man could have passed through the hostile tribes, inflamed to madness as they were at that time, and that she went unguarded, in safety, confirms the story.

James Christy: Q. Is the name "Occult Society" proper for a spiritual society?

A. Occult is a term loosely applied to all the floating fancies and fancies of the occult realm beyond actual knowledge. Mysticism, astrology, alchemy, magic, necromancy, and other occultic phenomena, all claim that name, and witchcraft, and any form of charlatanry and deception, from the fake lecturer on mesmerism to the "mahatma" spirits who go and come at the call of Blavatskys.

A new definition may be given the word, the meaning being the study of the spiritual forces of the world, yet the old meaning remains, to cast its degrading shadow on the new. It is passing strange why a body of Spiritualists should prefer "Occult" to Spiritual. Is it possible they think the former name more popular? Is it more comprehensive or expressive? Allow me to quote from the Arcana of Spiritism what its spirit authors say on this subject: "Spiritualism has such a load of folly, deception and uncleanliness to carry that I do wish it took another name." Is it the impatient remark of a metaphysician? What has the drop to do with the pure metal? They make a mistake who think the bubbling surface of Scoria a sample of the metal beneath. Where is there another word that expresses a thousand part of the many-sidedness, yet uniting and meaning of this? The basis of all religions is Spiritualism, our hope and evidence of immortal life rest with it.

We might as well say that because the sun shines on silny pools, oozy marshes and malarial fever-glades, it should not receive that name, and while they expand the blossoms which fill the air with fragrance, hasten the decay of the festering carcasses, or reeking cesspool. They breed the monsters of the slime as well as they develop the poet or the sage.

If we believe that there is a life after death of the physical body; that that life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists. If we believe that this view of nature carries with it the highest, purest, and most practical system of morals;

that it is the basis of true religion, expressed in the loftiest phrases of self-forgetfulness in helping others; in noble living from the cradle to the grave, we are Spiritualists. If we refer the floating chances we call creation, from the expanding bud to the revolving sun, to force, which thus being made cognizant in matter, carries with it as a corollary that it is intelligent, loving, and wise, planning for a purpose, and pursuing a definite course to an end and predetermined, we are Spiritualists. There is no word as perfect and expressive in its application to all these varying yet harmonious bleeding aspects, forming a system of philosophy and science of Nature, as Spiritualism. It is the Tree of Life, like the fabled ash of Norseland, which strikes its roots into the foundation of the material world, and stretches its branches into the heavenly spheres, giving us the great World Tree another name because a few vagabonds have camped beneath it, and have stolen its fruit, or come to us with Sodom apples under its name. They have their day, but Spiritualism is without day, or year, or limit of duration.

There are no "occult societies," "progressive associations," "magical orders," "mystic circles," "occult societies," etc., and of course if Spiritualists prefer to call under such names, they are at liberty to do so, yet the solidarity and unity of the movement is broken thereby. These are but offshoots from the main trunk, and are weakening its growth by diverting its vital energies. If we believe in the facts and philosophy of Spiritualism we should be proud of its name, nor weakly hide our light and ourselves under a pint cup of another name.

S. J. H. Kansas City: Q. What is the occupation of Sam Walter Foss, author of "The Call Path"?

A. He is Librarian, Somerville, Mass. He has published several volumes, composed in his quaint style, but nothing approaching in its suggestiveness the poem mentioned.

R. H. H.: Q. (1) Do you yourself know positively that we live on after death?

(2) Do you yourself know positively that we receive communications from the dead?

Arthur Bonnett: Q. Why do you believe in spirit control?

A. I know as positively as I know of any other occurrence. The conclusions of years of observations; study of psychic phenomena, and manifestations received through my own psychic gifts, assure me. I did not feel certain of the grounds whereon I stand; as certain as in other fields of knowledge, I would cease my advocacy of the cause until assured. If I were doubtful, I should not conceal my doubts, and if it were possible to prove the manifestations of the dead, I would be first to renounce my belief. I believe in Spiritualism because it is founded on demonstration, and not faith. We must with our limitation accept a great deal by faith, but there must be a foundation, made secure by demonstration, or these beliefs become no more than fancies.

If I attempted to tell why I believe, it would make a long chapter. What might be to me evidence, would not be to others, and I content myself with the varied contributions made to the columns of "The Progressive Thinker" since this year since it began, and the volumes published, which have been given me by higher intelligences.

TO THE SPIRITUALISTS OF THE STATE OF INDIANA.

The state convention of Spiritualists of Indiana, has been called to meet in the Madison Avenue Spiritualists' Temple, at Anderson, Indiana, February 26, 27 and 28, 1904.

The purpose of this convention is to organize a State Spiritualists' Association. Every local society in the state is earnestly requested to send delegates to this convention. Where it is impossible to send delegates, societies should send instructions to the credential committee, or to the undersigned, to have proxies appointed to represent them in this most important convention.

Each society will be entitled to one delegate to represent its charter, and one for every ten of its members.

A society of ten members will be entitled to two delegates; one of twenty members, three delegates; one of thirty members, four delegates, etc.

There will be three sessions daily, as follows:

Friday, February 26, 10 a. m., 2 and 7:30 p. m.

Saturday, February 27, 10 a. m., 2 and 7:30 p. m.

Sunday, February 28, 10 a. m., 2 and 7:30 p. m.

The morning and afternoon sessions of Friday and Saturday will be devoted to the business of the convention. The evening sessions of Friday and Saturday, and the three Sunday meetings will be devoted to lectures, music, recitations, spirit messages, tests, etc.

The best of talent has been engaged, as the following list of speakers and platform test mediums will show: Prof. H. D. Barrett of Boston, Mass., president of the National Spiritualists' Association; Rev. E. W. Sprague, James-town, N. Y.; Mrs. C. A. Sprague, James-town, N. Y.; missionaries of the N. S. A.; Thomas W. Smith, Anderson, Ind.; Rev. Gardner Haines, Anderson, Ind.; Dr. Ida A. Griffin, Terre Haute, Ind. Others are expected.

Mrs. Flora Russell of Alliance, Ohio, whose sweet voice has gladdened the hearts of thousands of people at the N. S. A. conventions, and at the Spiritualist camp-meetings, will be present during the entire time of the convention.

Prof. J. A. Wirtz will have charge of the music, and a rare treat is in store for the lovers of good music.

The Anderson friends will entertain the delegates in their homes, so far as they are able to do so. There are plenty of good hotels and restaurants in Anderson where board may be obtained at reasonable rates.

This will be one of the most important meetings ever held in this state, and with the talent secured must be one of the best ones. Let every Spiritualist of the state, who can do so, whether a delegate or not, arrange to be present, thus helping to make the meetings a grand success.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries,
Rochester, Ind.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

A School for Spiritualists.

Chicago University Throws Away Its Sectarian Garb.

NO LONGER CREED-BOUND.

The University of Chicago Non-Sectarian—It Permits Perfect Freedom of Thought, and is a Good Place for Spiritualists to Send Their Children to Obtain a First-Class Academic or Collegiate Education.

Why should Spiritualists desire a College, an Academy or an Institute of learning of any kind, when our country is overflowing with first-class non-sectarian schools, thoroughly well equipped with eminent professors and expensive scientific apparatus? Spiritualists could not raise money enough to buy a telescope, to say nothing of other valuable appliances required in a first-class school or college, yet they send their children to the University of Chicago, a Spiritualist, in building homes for destitute mediums, orphan children and incurables in our ranks, and send their children to the splendid non-sectarian schools dotting our entire country. The classes of the University of Chicago are not on the part of the University of Chicago, which is a non-sectarian school, and is a good place for Spiritualists to send their children to obtain a first-class Academic or Collegiate Education.

President William R. Harper announced to the senior class that the university had outgrown its denominational character. He declared that in the nature of its history, its traditions and its methods it had moved beyond its allegiance to the Baptist church. Most of the students and most of the professors, he said, were non-Baptists. All the buildings on the campus were paid for by people of other creeds, he continued, and \$99 out of every \$100, except those given by John D. Rockefeller, who is a Baptist, were contributed by people not members of that church.

Religious denominationalism in universities, he said, was "narrow-mindedness" and the fact that the University of Chicago had broken away from this class was an evidence of its mental progress. Stir in Church Expected. Dr. Harper's remarks are expected to arouse marked surprise among members of the Baptist church. For some time it has been a subject of criticism among other denominational universities that the University of Chicago had virtually ceased to maintain its character as a Baptist institution and that little regard was paid to the creed of professors selected for the faculty. There has also been uneasiness among the more strict members of the denomination and the state conventions of the church throughout the northwest have each autumn sent committees to visit the divinity school and observe its tendency.

The climax came when President Harper addressed the spring graduating class in Haskell assembly hall. A week previously he announced to the class his intention to speak on the religious policy of the university. "The field in Chicago," he said, "was unoccupied and the Baptists felt they must have a university here. Many Baptists gave money. Mr. Rockefeller gave \$500,000 on condition that \$400,000 more be raised. Of the latter amount \$200,000 was raised and then there was a halt. "When he was given up members of the Standard club, composed of prominent Jews, gave \$50,000. This brought the project to success. The university would not have existed if it had not been for the Jews. We cannot thank them enough. We have more Jews on our faculty than any other American university. "Many of our professors are indifferent to religion but not hostile to it. The university will never interfere with the great principles of Christianity and it will always be a Christian institution. But we don't care what a professor's religion might be. That could have nothing to do with his suitability. We are too broad-minded to discriminate against religious denominations."

THE N. S. A. DOING A GRAND WORK.

MEDIUMS' RELIEF WORK.

As it is Carried on by the National Spiritualists Association.

To the Editor:—We thank you for all your co-operation, and good words extended to the N. S. A., and especially so for your help in the mission of the N. S. A. Mediums' Relief Fund; we are sure that much is owing to you for your courtesy and helpfulness which we never fail to remember. In my last letter I stated that a good soul in Arizona sends a dollar each month for the mediums' fund. I should also have stated that Mrs. Mayer, in Connecticut, sends a dollar for the same fund each month that her business receipts will warrant her in doing so, she has only missed one month since she began to represent them in this most important convention.

Since my last letter, we have received ten dollars for the mediums' relief, which must have been called out from your aid in this good work. Words can not express the good we have done for the mediums' fund—would that it contained thousands of dollars that the beneficiaries are more than grateful; each month, in acknowledging the receipt of their money, they send heart-felt thanks and words of appreciation. Mrs. G. F. Perkins in my last letter stated that a good soul in Arizona sends a dollar each month for the mediums' fund. I should also have stated that Mrs. Mayer, in Connecticut, sends a dollar for the same fund each month that her business receipts will warrant her in doing so, she has only missed one month since she began to represent them in this most important convention.

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Sunday, February 28, 10 a. m., 2 and 7:30 p. m.

The morning and afternoon sessions of Friday and Saturday will be devoted to the business of the convention. The evening sessions of Friday and Saturday, and the three Sunday meetings will be devoted to lectures, music, recitations, spirit messages, tests, etc.

The best of talent has been engaged, as the following list of speakers and platform test mediums will show: Prof. H. D. Barrett of Boston, Mass., president of the National Spiritualists' Association; Rev. E. W. Sprague, James-town, N. Y.; Mrs. C. A. Sprague, James-town, N. Y.; missionaries of the N. S. A.; Thomas W. Smith, Anderson, Ind.; Rev. Gardner Haines, Anderson, Ind.; Dr. Ida A. Griffin, Terre Haute, Ind. Others are expected.

Mrs. Flora Russell of Alliance, Ohio, whose sweet voice has gladdened the hearts of thousands of people at the N. S. A. conventions, and at the Spiritualist camp-meetings, will be present during the entire time of the convention.

Prof. J. A. Wirtz will have charge of the music, and a rare treat is in store for the lovers of good music.

The Anderson friends will entertain the delegates in their homes, so far as they are able to do so. There are plenty of good hotels and restaurants in Anderson where board may be obtained at reasonable rates.

This will be one of the most important meetings ever held in this state, and with the talent secured must be one of the best ones. Let every Spiritualist of the state, who can do so, whether a delegate or not, arrange to be present, thus helping to make the meetings a grand success.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries,
Rochester, Ind.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

Requirements of the Charter.

The university chapter requires that the president and two-thirds of the trustees be members of the Baptist church," said Dr. Harper. "In reality, the University of Chicago is not Baptist. It is not kept up by Baptists alone. It is not attended by a majority of Baptists. Its professors are elected without regard to their religious beliefs. The university is managed on a broader scale."

"Except for the contributions of Mr. Rockefeller 99 per cent of the money with which the institution was built, was given by non-Baptists. Not one building on the campus was given by a Baptist. Cobb, Post and Kelley halls were given by Universalists, Green and Haskell by Presbyterians, Walker Museum and Kent and Ryerson laboratories by non-church-members."

Cannot Control Religion.

"As to the religion of our professors, the trustees cannot control that. The Baptist church alone could not supply us with enough professors. At faculty meetings where elections are held religion is not mentioned. Denominationalism may apply to small colleges, but not to large ones. Yale as Congregationalist and Columbia as Episcopalian are narrow-minded in that they cling to their forms."

"History made it necessary to call the University of Chicago Baptist. Before it was founded other denominations except the Baptist were supplied for the Presbyterian by Lake Forest, the Methodist by the Northwestern, the Congregationalist by Wheaton and Jacksonville, and the Episcopalian at Racine."

Baptist Was Only Opening.

"The field in Chicago," he said, "was unoccupied and the Baptists felt they must have a university here. Many Baptists gave money. Mr. Rockefeller gave \$500,000 on condition that \$400,000 more be raised. Of the latter amount \$200,000 was raised and then there was a halt."

"When he was given up members of the Standard club, composed of prominent Jews, gave \$50,000. This brought the project to success. The university would not have existed if it had not been for the Jews. We cannot thank them enough. We have more Jews on our faculty than any other American university."

"Many of our professors are indifferent to religion but not hostile to it. The university will never interfere with the great principles of Christianity and it will always be a Christian institution. But we don't care what a professor's religion might be. That could have nothing to do with his suitability. We are too broad-minded to discriminate against religious denominations."

ly dollars to her needs; here is her response to our letter and the money she has sent us for the mediums' fund.

Received from the National Spiritualists Association, \$20; for which we have sent her a receipt, and for her spiritual medium, ditto; many God bless you all. I am encouraged to live and use my mediumship for good. I am so surprised at the large sum, I cannot herein express my feelings to you. I pray that I may be an instrument in God's hands to do much good in the future. I shall not such a good man for this winter. I did not know how I could live as I have suffered so much, now I see; angels will help you."

If anyone who is at all spiritual and who can spare a few dimes or dollars for the mediums' fund—who has not already done all possible in that direction—should send such a sum, in gratitude as the foregoing, and not at once send an offering of money to this work, we believe such an one must be lacking in the true instincts of human brotherhood.

By the way, a word, as to lycium work. Brother John W. King, of Galveston, Texas, is general superintendent of lycium under the auspices of the N. S. A. His lycium paper should be in every spiritual school, and he should be encouraged by every true Spiritualist. I perceive that of late some of our workers are disposed—through the papers—to abuse such lycium work, and do so little for lycium. Let me remind these friends, that a National Lycium Union existed a few years, that it was offered by unselfish and competent lycium workers; that they did their best to enthrone the Spiritualist public, that they have been so little encouraged from the public, they became discouraged; that the N. S. A. did its best from this office to help on the work, all to no avail. If we cannot get Spiritualists to take an interest in the lycium and to send their children to such a spiritual school, or to aid in organizing such in their locality, this fault is with the public at large and not with any institution.

Since writing the foregoing, we have received a draft for \$25 for Mediums' Relief Fund from a friend in Illinois; and two \$1 contributions from other friends. Our sincere thanks are returned to them. Sincerely yours,

MARY T. LONGLEY,
N. S. A. Secretary.

turned when all was quiet, by night and put the pictures on the window as a token of her love. The faces were found by Mrs. Corbin on last Tuesday, and she says Bessie came to her and whispered to look at the shadowed glass.

"I was sitting in my little kitchen," said Mrs. Corbin, "when, all at a sudden I heard a voice, clear and clear, and I turned my head, but got a goul was in the kitchen but myself. Another Corbin, said the voice, and I said 'Is that you, Bessie?'"

Told to Look at the Window.

"Mother Corbin," said the voice again, and I said, 'What is it, Bessie?'"

There was an awful silence for a few minutes, and then I heard, 'Mother, look upon your window!'"

I looked at the window and there were the faces as plain as day."

Just below the profile of Bessie is a likeness supposed to be that of Annie Wilson, an old woman who died a few days before Bessie. The man's face is supposed to be that of William Goodo, who died a few months ago, and who was one of Mother Corbin's friends.

At first it was thought, the pictures were the work of a spiritualist, but as it has been found impossible to erase them from the conviction is spreading that they were blown in the glass by Bessie's spirit, perhaps in company with the unseen bodies of Mrs. Wilson and Goodo.

Mrs. Corbin is a sort of mother to the neighborhood. All the girls with romances giving joy or sorrow look to her for advice, and were they put out by their secret loves or any other occasion requires, when the wise old woman gives her sympathetic advice. Bessie Jenkins used to be one of Mother Corbin's best friends.

To Mrs. Corbin it is clear Bessie is

SUGGESTION.

Excellent Results that Flow Therefrom.

To the Editor:—Your paper of the 5th inst., containing the pathetic appeal from "A Devoted Spiritualist," impels me to give you my experience in some similar cases, hoping that it may be the means of relieving the pitiable condition of the lady mentioned.

For some eight years I have been deeply interested in Spiritualism, mesmerism and occultism, and have read all I could on the subject, and by experiment found that I could mesmerize and relieve those who were in physical or mental distress by means of magnetism and suggestion given while under control.

My first patient was a lady who would be taken with convulsions every eight or ten days, and during the attacks it would take three or four men to hold her so she would not injure herself.

By holding her hands for a few minutes and exercising all the will power at my command, she would become quiet, go into a peaceful sleep, when suggestions applied to the case would be given with the result that after a few such treatments the convulsions ceased.

Another case was a ten-year-old boy of a Spiritualist friend who was a medium, as was also his wife and the boy. The boy's health was poor, and he was subject to hemorrhages from the lungs, and was frequently obsessed by his grandmother who had died of lung trouble. The boy was very weak and thin, and his father asked me one evening to see if I could do anything to help him. I was willing to try and after some time got him under control, gave him suggestions to strengthen his will, correct his habits of living and banish all evil spirit influences.

The boy received but one treatment and in three months' time was as strong and robust as most boys of his age, and continued in good health.

Some eight months after treating the boy, his mother sent for me, and on arriving at her home I found her in a deplorable condition. For some time she and a lady neighbor had made a practice of sitting at any and all times for the most trifling motives, which resulted in a VICIOUS SPIRIT CONTROL, and THE NEIGHBORS WERE ABOUT TO HAVE HER SENT TO AN INSANE ASYLUM.

She would do most unusual things, and was wild-eyed and nervous to an alarming extent. Taking her hands for a few minutes and by making long passes from head to foot she soon became quiet and went to sleep. She was given suggestions to strengthen her will power and resist all evil influences, and instructed as to the danger in such promiscuous sittings. This one treatment entirely relieved her, and I have not to this day heard of any return of her trouble.

Mesmerism and suggestion cannot be over estimated as a means of relieving physical and mental distress, and should not be degraded by even comparison of hypnotism for amusement or pastimes.

If people would take the pains and time to get a thorough knowledge of spirit control, and only employ it in bettering their spiritual condition here and hereafter, there would be no such cases as the one reported by "A Devoted Spiritualist." I believe that any case of obsession can be cured by a good mesmerist, and I hope the Devoted Spiritualist will look one up and get her friend out of trouble.

Thoson, Ariz. E. G. WOODARD.

THE QUESTION DISTINCTLY ANSWERED.

The Boston Citizen says that an advertisement appeared in the Boston Herald and other dailies, having this heading, "Did Catholics Kill Lincoln? A Learned Protestant Divine Answers This Question in Jan. 2, Sacred Heart Review." People who purchased the above paper must have come to the conclusion that the Roman Catholics did kill Lincoln, for the Sacred Heart Review, despite its startling question, failed to say whether they did or did not. All that the readers found in that paper on this question was five lines, in an article written by that most peculiar gentleman with the oxygenated, or rather, oxy name, "Starbuck" ("Star" and "Buck" are favorite names for oxen with the farmers.) This is not a papal bull.

Mr. Starbuck claims to be a Congregational clergyman, and the Roman Catholic papers advertise him as "eminent," "professor," etc. He is not particularly "eminent," for outside of Romanism advertising, he is very little known. He has no church and is not a professor. The letter which he printed last week was his "Sermon" for the same paper attacking Protestants and eulogizing popery.

But here is Mr. Starbuck's answer to the query, "Did Catholics Kill Lincoln?" He says:

"Dr. Christian mendaciously declares that all the persons concerned in Mr. Lincoln's murder were Roman Catholics, whereas it is a public fact that of the four hanged for the murder, one was an Episcopalian, one a Lutheran, and one a Baptist, the son of a Baptist minister."

That is all. In that noted volume, "History of the Secret Service," by Chief Detective L. C. Baker, who had charge of the investigation of the Lincoln assassination, and the arrest of the assassins, we find these words (page 479):

"I mention, as an exceptional and remarkable fact, the story compiled in custody by an education Catholic. There it is: Mr. Starbuck versus the Chief of the U. S. Secret Service. Whom shall we believe?"

This we know: Booth was a Romanist; the Surratts were Romanists; O'Laughlin was a Romanist; Spangler was a Romanist; Romanism was a Romanist; Harold professed to be an Episcopalian; and Payne professed to be a Baptist, but both were drunkards and long under the influence of Mrs. Surratt.

But Chief Baker says: "All were under the direct influence of Mrs. Surratt." Booth and Mrs. Surratt—both Romanists—were the conspirators; the other poor wretches were simply their tools.

But why was the article, "Did Catholics Kill Lincoln?" suppressed in the Sacred Heart Review? Apparently it was written, and it was intended for publication; yet after advertising it it disappeared. Is this a case where "Discretion is the better part of valor?" Was not Rome afraid to have the question discussed?

Chiniquet, "Fifty Years in the Church of Rome," and Harris' "Assassination of Lincoln" tell the whole story.

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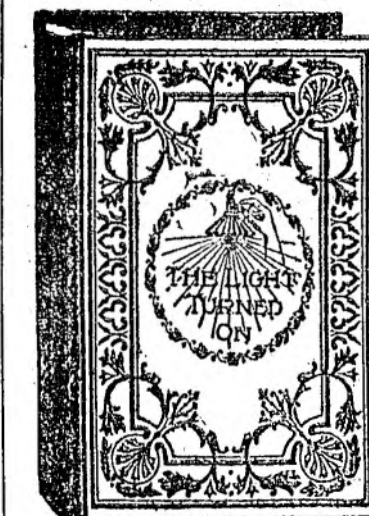
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