

The Progressive Thinker.

11 BOOKS Constitute Our Grand List of Premiums for 1904. **11 BOOKS**
If You Are In Harmony with the Spiritual Movement You Should Join the Great Literary Procession

and add to your library of general useful information THESE ELEVEN OCCULT BOOKS. Read the full particulars on another page of this paper. There never was an opportunity presented to Spiritualists to acquire Eleven Standard Works of Spiritualism so cheaply. Eleven books for \$3.35, and the paper \$1. Read and remember.

VOL. 29.

CHICAGO, ILL., APRIL 30, 1904.

NO. 753

DOWN IN TEXAS.

Mr. Scoville Attacks Spiritualism, and
Laura B. Payne Defends It.

The Rev. Mr. Scoville delivered another sermon on divine evidence at the new tabernacle last night, to an assembly of 700 or 800 people. This was the last sermon of that series. To-night he will preach on "God's and Mother's Love," for "mothers and others." As was the case last evening, special vocal music will be given by Mr. DeLoos Smith, the evangelist singer.

Last night Mr. Scoville discussed the infidel attitude on the question of the divinity of Christ and answered some of his arguments. He said the infidel maintains that Christ did not rise from the dead, but that his body was stolen. Mr. Scoville offered seven arguments to show that this was not what happened. He said that to declare that the body was stolen, the infidel must believe the following seven things:

That the sixty-four guards left at the tomb of Christ slept simultaneously while the body was removed.

That the apostles stole the body.

The evidence of men who were asleep, or said they were, when it is alleged the body was stolen, as there were no witnesses.

That the disciples were bold where, before the crucifixion, they had been cowards.

That the thieves took time to unroll the body and then re-roll the napkins in which it was encased as they were when found.

That the apostles risked their lives to save the body of a man they then believed to be an impostor and whom they despised before the crucifixion.

That the apostles put life into the body after stealing it, as Christ was seen by many people in different places after he had died and been entombed.

At the conclusion of the sermon a number of persons came forward for admission to the church.

In Defense of Spiritualism.

To the Editor:—We understand that the revivalist, Mr. Scoville, has been consuming some of his valuable time in roasting Spiritualism. That he said last evening in a public talk that a few people would get together in a dark room and hold hands and start the electric current and call it spirits. Also that instead of friends who come in our seances they are demons and devils.

Now, I wish to say that Mr. Scoville that if it is his knowledge concerning psychism, psychology and mediumship then he needs to be enlightened.

For fifty-six years the Spiritualists have been carefully studying the laws of psychic phenomena, and through their psychics or mediums, the world has come into possession of valuable knowledge concerning the "life beyond the grave," and the common destiny of man.

Founded upon facts, demonstrated by psychic phenomena, is an organization known as the church of Spiritualism. This teaches the ethics and religion of Spiritualism. But in addition to Spiritualism is the "Psychical Research Society" founded in London, England, about twenty years ago by such scientists as Sir William Crookes and Alfred Russell Wallace, the former being president of the same.

If the Rev. Mr. Scoville will take the pains to read the annual reports of that body of scientists, I am sure he will, if he be a fair-minded man, change his mind regarding spiritual phenomena.

Because of the Spiritualist church, with its beautiful doctrine concerning the existence of man beyond the grave, and the Psychical Research Society with its demonstrated facts attesting the truth of the claims of Spiritualism, a new light has dawned on the world and humanity no longer gropes in ignorance awaiting the grave as the dark passway into an eternal hell. For Spiritualism demonstrates beyond a question, or doubt, what no other church has, viz: that there is no death, that life is continuous and that death is only an event in life. Also that no burning hell awaits any soul, neither any diminutive heaven where just a small percent of the people shall be saved, but that in a real, tangible, material world man shall continue to work out his salvation, approved by the condition he by his thoughts and deeds, has made for himself.

As to Spiritualism being the work of the devil, the same has been said of every invention almost, and of every new thing that has confronted the race. The printing press was for many years called the devil's printing press, because the people thought it the work of his majesty, the devil.

If our loved ones living here in the body are devils, then they are devils who come to us from beyond death's portals, for they who come are the ones who have died, as we say, and have left us in loneliness and tears.

LAURA B. PAYNE.

LOVE'S PHILOSOPHY.

The fountains mingle with the river,
And the rivers with the ocean;
The winds of heaven mix forever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle—
Why not I with thine?

See the mountains high in heaven,
And the waves clasp one another;
No sister-flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moon her knees to sea—
What are these kissings worth,
If thou kiss me?

—Percy Bysshe Shelley.

The best men are not those who have waited for chance, but those who have taken them; besetted the chance; conquered the chance; and made chance the servant.—Chaplin.

THE BLUE BOOK EYPOSED.

Miss Harlow is one of the most forcible, eloquent, logical and fearless speakers. She alludes to the Blue Book, containing stock tests which many professional mediums use in making a sensation before an audience. This charge, emanating from Miss Harlow, an acknowledged brilliant leader in our ranks, will make a profound impression on all thoughtful persons. That stock tests—Blue Book tests—tests without one particle of genuineness—have been quite common in our ranks is well known among all the leaders of our movement. These stock-test mediums and bogus materializers stand in the same relation to Spiritualism, that corrupt and rotten officials, boodlers and hold-up men do to city governments. It is indeed encouraging when such a gifted lady as Miss Harlow defies the tricksters in our ranks, and exposes them in all their hideous deformity. It is a sad picture for Spiritualists to consider.

Spiritualistic seances, of the generally popular type, owe much of their success to the Blue Book.

Many people have received what they believed were supernatural communications at private or public seances, where the medium either communicated messages from departed friends, or produced materializations, and where the mysterious manner in which messages concerning private matters were given to members attending the seance effected their conversion.

They urge that the medium must be in communication with spirits, as he or she told of things which they, being total strangers, could not possibly know. But this enthusiastic convert did not know of the existence of the Blue Book, or the species of freemasonry which has grown up with the spread of Modern Spiritualism.

Thanks to the Blue Book the medium does not have to rely on inspiration or spirit control.

This statement is made by Miss Harlow, of Boston, one of the most prominent lecturers on Spiritualism in this country.

Miss Harlow has been in Pittsburg for about a month past and has been lecturing once or twice a week at the First Church of Spiritualists, Boquet street, Oakland. While she admits that she talks at times under the control of spirit forces, and may be able to discourse on subjects eloquently in that state of which she is normally quite unacquainted, Miss Harlow is a tireless student of Spiritualism and is an intelligent and fluent talker on the subject at any time.

She delivered a most interesting address on the evening of March 31, which was the date of the fifty-sixth anniversary of the beginning of Modern Spiritualism in this country, and later in discussing some of the interesting phases of the history of the sect she was drawn into an outbreak of virtuous indignation over the manner in which the real, sincere, earnest Spiritualists, who accept it as their religion, and not as a fad or pastime, have been injured in the eyes of the world at large by the actions of men and women who have gone into Spiritualism as a business.

"Modern Spiritualism is gaining ground," said Miss Harlow, "in spite of the damage it has suffered from tricksters and mountebanks who use it as a

cloak to shield and assist their reprehensible work."

She insisted that the Spiritualists who form themselves into congregations such as the First Church in Pittsburg, should not be confused with the advertising test mediums and professional clairvoyants who pretend to get supernatural readings and writings for everyone who pays them their fee. These professional mediums usually form what they term "circles," which meet at private houses or in rented halls once or twice a week. Every member of that circle has to pay the medium a certain amount of money before the seance starts. Miss Harlow says she has attended these seances and was disgusted with the cheap tricks of the alleged mediums, particularly with their spirit messages and materializations.

In this connection she mentioned the Blue Book, which she declares all professional mediums are supplied with before they attempt to get spirit messages from the dead friends of their hearers.

"There is a regular system of freemasonry in existence among these tricksters," said Miss Harlow, "and they make a point, among other things, of procuring and compiling all sorts of useful information regarding the families, private history and secret affairs of every man, woman or child who takes any interest in Spiritualism. Not only that, but they find out all about the relatives of these people who have died. All this information is carefully edited and put up in the handiest manner possible, the volumes always being in stock and constant additions being also made. When a medium of the sort we are speaking of comes to a city he or she knows where to go to get one of these books and for say \$5 she is given one, and by its means she can secure an intimate acquaintance with the affairs of the living and the dead. The resident accomplices also tell the visiting medium which matter will be available and which people to expect at the meetings. A good medium will command an astonishing amount of information and proper names. Practice, of course, renders them expert at not mixing the names and the family history, and with the assistance of one of the brothers in the secret organization, they can know every evening exactly who are able to get surprisingly accurate communications. Now, of course, that is a very low form of trickery and decent Spiritualists, of course, have nothing whatever to do in common with such mountebanks. Our church meetings are widely different from these private seances where everyone has gone to 'investigate,' as they called it. We attach most importance to the mental phases of Spiritualism and try by self-culture and self-discipline, to work in harmony with the great laws of nature, which find exemplification in Spiritualism. These tricksters are able to earn a living because there are crowds of the morbidly curious, and also because, while sincere their dupes attach the prime importance to the visible, material tests. These tests are mere child's play, in my opinion, and are of no value as proofs of the truths contained in the doctrine of Spiritualism. The more one reads and earnestly studies this most enthralling subject of the relation of the soul and body and the future awaiting our real self after death shall have relieved us of this body, the more one finds to convince him that Modern Spiritualism is a great truth."

"It had a very humble beginning a little over half a century ago, but now has followers all over the civilized world, while it has also called into existence another body of thinkers, the Society of Psychical Research, which has collected data of inestimable value to Spiritualism, although designed to disprove some of its teachings."

Anniversary of Rochester Rappings.

Miss Harlow briefly narrated the facts attending and preceding the inauguration of Spiritualism in this country. She explained that while March 31 marked the fifty-sixth anniversary of the world-famous Rochester knockings, yet Spiritualism had been demonstrated six years earlier, when in 1842 a professor of mesmerism had discovered Andrew Jackson Davis in Poughkeepsie, N. Y. Davis was a stripling of 19, poor and utterly uneducated, but by accident was found to be of an unusually receptive or negative mental organism. He was used as a subject in illustrating the mesmeric experiments and was absolutely under the control of the experimenter. While in this condition he obtained some marvelous results, giving information of affairs transpiring at a distance of hundreds of miles, while lying in a trance-like condition.

When he awoke he was able to give the address of Dr. W. Yates, well known as an electric and magnetic masseur, living at 218 Thirty-first street, Chicago, within three blocks of the lady's home. She had sent to Europe for the help that lay at her own door!

When she told her story to the genial, warm-hearted doctor, he calmed her and began to talk to the spirit, reasoning with him first, telling him that no man or spirit of principle would force himself on a lady when his presence was objectionable. "She has told you repeatedly she did not want you and now you must leave her," he said. The spirit, controlling the lady to speak, stoutly refused to go.

The doctor talked earnestly with him, saying he could call on the Great Spirit to take away his power, so he could no longer go where he chose, "but," he said, "I would leave you in such a deplorable condition and cause you so much suffering that I do not want to do it."

The spirit answered with mocking laughter, that he did not believe in any Great Spirit, and was not afraid of anything that might be done to him. Spirits of Dr. Yates' band also talked and reasoned with him, trying to persuade him to give up his evil ways. The clairvoyant, watching him, said he seemed at one time to be thinking of what they said, and at last reluctantly agreed to go, but added, "I do go, I will send someone else in my place." The lady said to him: "If I can do you any good, can help or teach you better things, I am willing to do so, but I will not have spirits with evil thoughts about me."

The reply came that there was a doctor in her own city whose work of healing was well and favorably known in England; whom he felt was the very one to whom he ought to recommend the lady to go for relief.

So when death came, he found little joy awaiting him. He was astonished to find he still lived, but as he had contended there was nothing but space in the universe beyond the earth, so it seemed that now he could escape nothing but space—endless space—only occasionally being a fellow creature who had lived and believed like himself, and was in a similar condition; no joy, no beauty nor any consolation in the bright realms of light which awaited the aspiring vision.

It was not long, however, until he greatly surprised the mesmerists by getting communications while in that state on subjects entirely foreign to matters on which the operators asked him to talk. It finally became evident that he was dominated by some unseen power, which took possession of him as soon as he was in the mesmeric sleep. Later on the mysterious power would assume control of Davis independently and while in that state he would write communications that were in effect profound treatises on the laws of nature and the unseen world, the communications embodying much which was in close agreement with the Darwinian theory of evolution. These writings filled several volumes and were called the "Harmonial," comprising all the tenets now held by Spiritualists.

"The writings of Andrew Jackson Davis were at such variance with the teachings of the Bible," said Miss Harlow, "that they called down on his head a storm of denunciation and ridicule. He also described the future existence, making heaven a very different place indeed from the accepted idea. One of its salient features was the elimination of a hell from the life beyond the grave. Spiritualists have been so overjoyed at escaping this dreaded place of punishment that they have sat like robins, many of them, ever since, with their mouths wide open, and have swallowed everything that was dropped in by anyone professing to be a Spiritualist. As a result they have received much false doctrine; as a result they have not developed the necessary habit of thinking for themselves."

"Andrew Jackson Davis was clearly inspired when he wrote the wonderfully instructive passages of the Harmonial, and he was not an impostor, for he was too well known for that to have been possible if he had wished to impose on the public. He continued writing, and developed into a great thinker and teacher. He has written a score of works on various aspects of Spiritualism, and from the ignorant country boy now stands as one of the profoundest philosophers alive to-day, whose opinions on psychic matters are received with consideration the world over. In later life he received the power of healing that is, he virtually received a complete medical education in the course of a few inspirations, so that he was enabled to diagnose a case, and prescribe the helpful, healing course to be pursued."

In reference to the "Rochester rappings," as the mysterious manifestations were called, Miss Harlow gave a brief but comprehensive review of the incidents attending and following the phenomena.

Those rappings which caused such intense excitement all over the country first manifested themselves at a little town called Hydesville, a short distance from Rochester, N. Y., said Miss Harlow, "in a house occupied by a family named Fox. There were three children, little girls aged 8, 12 and 14 years, named respectively Kate, Margaret and Leah. These rappings only occurred in rooms where these girls happened to be at the time. The noises greatly terrified the parents and older members of the family and the children themselves, although soon growing accustomed to them, as children will to everything, declared that the noise was caused by the Evil One, one of the girls explaining that the rappings were caused by 'Old Cloven Hoof,' as they had been taught to term Satan. The youngest child, Kate, seemed to have the strongest mediumistic powers, and it is not possible that a child of her tender age could play a part, or co-operate with accessories to obtain those mysterious sounds. The rappings would be heard in any part of the room where the children commanded; on the floor, walls, windows or ceiling. They were first heard on the headboard of the girls' bed. The neighbors heard of the noises and came in ever increasing numbers to listen, and soon the news was scattered all over the country, and scientists came personally to investigate and explode the 'absurd rumor' as they called it. Among those who spent time and thought on the subject was Judge Edmunds and a Prof. Hare of one of the eastern colleges. The latter said he would prove the whole thing a fraud in six weeks; at the end of that time he was a firm believer in the phenomena, and later embraced Spiritualism and wrote profusely on the subject. The girls were subjected to the most protracted and extreme tests, being bound hand and foot, tied on insulated tables and isolated one from the other, and from all members of their family. Still the rappings occurred wherever they were. Then

some wise man burst into notice with the ridiculous explanation that the little girls obtained the rappings by cracking their toe joints and knee joints. There were many people silly enough to believe him, but it is hardly worth consideration in face of the scientific tests which effectually failed to find a trace of fraud.

Turned Up a Murder Mystery.

After the little girls had been examined, they returned to their home, where the rappings continued. Then some one conceived the idea of calling out the name of the alphabet in order to receive communications. When certain letters were reached the raps would interrupt the reading, and thus sentences and names were secured. When the unseen power was asked to spell its name the alphabet was called out, over and over, beginning at the first letter, and stopping at the letter designated, until John the Peddler had been spelled. This was the title given to a well-known character who had peddled goods through the country for a number of years before the Fox family had moved into the house.

"In the same way communications were received to the effect that he had been murdered and that his bones would be found lying under a stone buried six feet below the surface of the cellar in a certain corner. The place described was excavated, and sure enough the stone was found six feet below the level of the cellar floor, and underneath the stone were the bones of a man, with enough fragments of clothing left to identify them as having belonged to the peddler."

"That discovery caused intense excitement, and people all over the country at once began trying to form circles and secure rappings and communications. The Fox sisters could not avoid a great deal of publicity, but it is said that the family did not seek it. The girls all married finally, one of them becoming the wife of a very prominent and wealthy New Yorker, and finally giving up her Spiritualism on account of her social prominence. The youngest married Kane, the Arctic explorer, and is said to have renounced her belief in Spiritualism out of deference to her husband's religious views, but after his death she returned to a full faith in Spiritualism."

"That was the way in which Modern Spiritualism had its beginning," said Miss Harlow. "I say 'Modern Spiritualism' for those rappings in the Fox home were simply the manifestation of a law that had always existed, but which had hitherto failed to gain human recognition. And from those simple rappings and laborious spelling out of communications have developed a number of much more interesting and satisfying phases, clairvoyance, clairaudience, independent writing, automatic, or slate-writing, and at rare intervals, and under especially favorable surroundings and conditions, materialization when a spirit will be able to build itself up into its former appearance and remain visible for a few seconds or minutes. There is also such a thing as psychometry, which is based on perfectly scientific grounds, and has nothing of the cheap trick about it that some of the mountebanks who pose as mediums use on their dupes."

"In psychometry the principle involved holds that every particle of matter is an enduring, pulsating record of thought or action. That thoughts and impulses are actualities, and impress themselves on matter for all time. That as a result, the surroundings of a man or woman, the clothing worn by them or a ring from the finger can, under proper conditions, surrender back this record and enable the character or past life of the individual to be read as from the pages of an open book."

Miss Harlow does not claim this power, nor any of the other phenomenal gifts, except that of speaking at times under spiritual control. She says she is absolutely convinced that many advanced mediums do possess some or all of those gifts, but she is equally emphatic in denouncing the tricks used by some of the professional mediums who live by seance work. She says she has proof that the flower materialization, which is so frequently done to impress visitors, is the flimsiest kind of a trick, and a friend of hers detected a well-known medium purchasing five or six dozens of carnations and roses a few hours before he was to give one of his seances. Some of the mediums also sit near cabinets and claim to materialize spirit hands. Miss Harlow says she has found out that "artificial hands made of rubber, are used for that trick."—Pittsburg (Pa.) Leader.

A Troublesome Case of Obsession.

An interesting case in which an estimable lady has been relieved of obnoxious spirit influence, has just come to light.

The lady, a resident of Chicago, is well advanced in years, is a woman of refinement and intelligence, interested in reading along advanced lines of thought, and is not of the negative type that will submit to any chance influence or thought that may be directed toward her.

She has well-developed gifts of clairvoyance and clairaudience and can be controlled to speak. The unfriendly has come to her at home, and she has exercised her powers only in a private way. She does not seem to have a sufficient strength or well-organized hand to protect her from some intrusive, persistent spirits who came to her recently and whom she tried repeatedly to get rid of without avail.

They made her conscious of their presence while in her own apartments; bathing or dressing, they would laugh in a jeering, obnoxious way, grimacing and suggesting offensive thoughts. Sometimes they could get control of her vocal organs and express thoughts of a low moral tone, until she felt so uncomfortable that life became almost intolerable to her. She begged, pleaded and commanded them to leave her, but they

only laughed mockingly and continued their torments. She learned that the leader among them, and the chief instigator of their licentiousness, was the spirit of a man who in earth life had been a physician. He followed this "vocation," however, merely as a means of getting a livelihood, caring nothing for the humane side of his work.

He was of the type who could easily torture a fellow mortal to see what effect certain drugs or treatment would have on the human organism, regardless of their consequent suffering. His type is not yet wholly extinct, sad to state.

If his name was mentioned, it would be recognized by many in Chicago, as he was a well-known practitioner, residing on Indiana avenue at the time of his passing out, which occurred about two years ago.

He had no belief in a Supreme Intelligence or a future state. To him the death of a body ended all. He had a certain amount of book-learning, and was considered a good doctor, but an intelligent man, but his spirituality and heart-qualities were wholly undeveloped.

So when death came, he found little joy awaiting him. He was astonished to find he still lived, but as he had contended there was nothing but space in the universe beyond the earth, so it seemed that now he could escape nothing but space—endless space—only occasionally being a fellow creature who had lived and believed like himself, and was in a similar condition; no joy, no beauty nor any consolation in the bright realms of light which awaited the aspiring vision.

Roaming about with no purpose or object, now that he no longer needed to work to exist, he came in touch with this sensitive and attached himself to her, delighting to make her unhappy and show his malicious power.

She had met him once in earth life, being a resident of his neighborhood, and he being naturally drawn back to his old environment, saw her sensitive-ness to spirit influences, and made her his unwilling victim.

Some weeks ago, the lady wrote to a friend in Geneva, Switzerland, telling of her lamentable condition and asking for advice. The friend in this wrote to an acquaintance in London, England, who was interested in "spiritual matters," asking if he knew of any one in America to whom he could recommend the lady to go for relief.

The reply came that there was a doctor in her own city whose work of healing was well and favorably known in England; whom he felt was the very one to whom he ought to recommend the lady to go for relief.

When she told her story to the genial, warm-hearted doctor, he calmed her and began to talk to the spirit, reasoning with him first, telling him that no man or spirit of principle would force himself on a lady when his presence was objectionable. "She has told you repeatedly she did not want you and now you must leave her," he said. The spirit, controlling the lady to speak, stoutly refused to go.

The doctor talked earnestly with him, saying he could call on the Great Spirit to take away his power, so he could no longer go where he chose, "but," he said, "I would leave you in such a deplorable condition and cause you so much suffering that I do not want to do it."

The spirit answered with mocking laughter, that he did not believe in any Great Spirit, and was not afraid of anything that might be done to him. Spirits of Dr. Yates' band also talked and reasoned with him, trying to persuade him to give up his evil ways. The clairvoyant, watching him, said he seemed at one time to be thinking of what they said, and at last reluctantly agreed to go, but added, "I do go, I will send someone else in my place." The lady said to him: "If I can do you any good, can help or teach you better things, I am willing to do so, but I will not have spirits with evil thoughts about me."

will I submit to the control of every roving spirit that may wish to use me. If I cannot have good spirits, I will have none of you."

She could hear his answer quite plainly, "I will come to you when I please and as often as I please and you cannot help yourself."

The doctor warned him to be very careful or he would surely be punished for his wickedness, at which the spirit became abusive in his language.

Fading persuasion was of no avail, Dr. Yates called on a tried and true friend from spirit world, laid the case before him and asked for help. It was promised and given. This good spirit, with the assistance of some Indians from the band, took the obstinate one in charge, forced him to leave the lady's atmosphere, bound him with what seemed to the clairvoyant's vision, to be heavy chains, and took him to an isolated place in the realm of spirit which they said resembled "Devil's Island," where poor Dreyfus was incarcerated. There they told him he must stay till he overcame his wicked thoughts and was ready to progress into the light.

When the other influences who had associated with him in his nefarious work, saw what was done to their leader, they scampered away in fear.

The lady is conscious of perfect relief from the tormentors and gratefully acknowledges her indebtedness to Dr. Yates and his kind spirit friends.

A physician who knew this man well in earth life, said, "when he heard the story, 'It is very like him.' He was a good doctor, but of his morals, the less said the better."

The story points its own moral. The change of death does not transform the character but leaves it in all its naked hideousness or beauty, according as the life here has been warped and foul, or kindly, generous and pure, for "What a man soweth, that shall he also reap."—Chicago, Ill. AGNES PERRY.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own; Remember those with houses of glass Should never throw a stone. If we have nothing else to do, But talk of those who sin, Let better to commence at home, And from that point begin.

We have no right to judge a man Until he is fairly tried. Should we not like his company, We know the world is wide, Some have their faults—and who has not?

The old as well as the young; Perhaps we may, for aught we know, Have duty to their one.

—Des Moines News.

Every expansion of intelligence has proved of advantage to society.—Gutrot.

The destruction of Christianity is essential to the interests of civilization.—Rade.

What you do not wish done to yourself do not unto others.—Chinese.

press charges unpaid.
**ANGELL PRIZE CONTEST RECITA
 TIONS.**
 For humane education, with plan of
 the Angell Prize of Historical Contests.
 By Emma Rood Tuttle. Price, 25 cents.
 All books sent postpaid. Address
HUDSON TUTTLE, Publisher,
 Berlin Heights, Ohio.

Girl Sees Vision.

Child Noted for Her Prophecies Warns Mother That End Is Near—Then in Perfect Health—Little Prophet Stricken That Night With a Malady That Baffled Physicians Passes Away as She Predicted—Spontaneous Phenomena Is Most Convincing of the Grand Truths of Spiritualism to the Skeptical Observer or Investigator.

Eastport, L. I.—"Why are you taking the trouble to make this pretty dress for me, mamma? I shall not live to wear it."

Coming from ordinary children such a prediction as this would have occasioned no alarm. Parents would have laughed at it or more sympathetic ones would have petted and reassured a child and given the words no special thought. But when a few days ago the mother of twelve-year-old Helen Edwards heard her child thus predict her own death she burst into tears and clasped the little girl to her breast as if to guard her from some evil fate.

Helen was seated on a stool at her mother's feet at the time. The child spoke the words simply and quite as a matter of course. She had been silently watching her mother sew for a full half-hour without having said a word, and her eyes had taken on a far-away look, which Mrs. Edwards had noticed but had not given serious thought to, as it was a mood in which Helen was frequently seen.

"Something tells me I am going to be taken far away, mamma, to a great, beautiful land, where there are pretty flowers all the year and birds with, oh, such bright colors on their wings. Something is calling, calling me, and I must go. Don't cry mamma, I shall be very happy there."

There was a smile of exquisite happiness on the child's face, the broken-hearted mother says, and Helen's only grief seemed to be for the unhappiness of her mother.

Helen never appeared to be in better health than when she spoke the words which almost broke her mother's heart, but that night she was stricken with

a strange illness which physicians were unable to diagnose. Care was lavished upon her and the knowledge and experience of the local practitioners were taxed to their utmost, but it was all in vain. Gradually the child became weaker, though no specific symptom of disease developed, and as quietly as if she were only sleeping Helen's breathing stopped last night and her journey was begun to that far-off land of which she had told her mother.

Ever since she was about eight years old Helen had been mystifying not only her parents, but others in Eastport who have heard the strange tales of the child's second sight, or whatever the power may be which made it possible for her to see into the future. The coming of important and entirely unexpected letters has on several occasions been forecasted by the child, and it has been through her that Mr. and Mrs. Edwards have first learned that guests were on their way.

She was barely nine years old when she told her mother of the coming of Mrs. Edwards' sister.

"Auntie's coming to see us pretty soon," Helen told her mother one day.

"Why, that can't be, child," said Mrs. Edwards, who had only a short time before heard from her sister that she was planning a trip in an opposite direction. But next morning came a letter saying that the plan had been changed and that if convenient the aunt would spend a few days with her sister and little niece. What made the child's prediction more remarkable was the fact that she had not seen her aunt for more than two years.

In other ways Helen had a remarkable power for presaging events. She seemed to know several days in advance of the coming of a storm and so generally her predictions fulfilled that she became known as the "little weather prophet."

Simple and loving in her ways, and with a ready, though quiet smile, for all whom she knew, there are many sincere mourners for the death of the little girl besides her sorrowing parents.

and paper was brought and Tamahau was asked to hold the pencil still, and wait. He held the pencil to the paper for a few minutes, and then came a scrawl as his hand shook to and fro. Presently this scrawled down and another name in Maori was written, following which the control gave particulars of his landing at Mahia fourteen generations back.

A Forgotten Author.

Rev. Conyers Middleton, D. D., a well-known divine and scholar of the Church of England, born in 1683, was graduated with the degree of B. A., at Cambridge, in 1702. He was made principal librarian of the university, and as such had superior opportunities of acquaintance with ancient learning. During his researches he made the discovery that his church creed was founded on allegory, not on fact, and that what was called "Holy Scriptures" were not inspired by God, but were collections of ancient thought from many sources, brought together by Catholic monks to foster a Roman hierarchy. He was violently assailed by his followers; was denounced as a heretic and then as an infidel.

Rev. Middleton visited Rome, gained access to the Vatican Library, where he spent six months in a laborious search among ancient records, and there wrote a voluminous account of his discoveries, which was published in 1750, with the title of "Letter From Rome, Showing an Exact Conformity Between Popery and Paganism; or the Religion of the Present Romans Derived From That of Their Heathen Antecessors."

This work, showing great erudition and protracted research, was published in 1750. Though violently assailed by churchmen its positions and facts have never been answered, and can only be met by ridicule and opprobrious epithets. He found every rite, ceremony, custom and symbol of the church in existence for centuries before the Christian era. They were so ancient he did not stop to trace them to their source; enough, he seemed to think, to show that they did not originate in Palestine, nor among a barbarian people located there. He found the cross, an emblem of victory, was of remote origin, and was marked on shields and escutcheons, antedating Christianity for ages.

In 1749 Doctor Middleton, with his powers fully ripened, both by learning, observation and sectarian abuse, published a "Free Inquiry into the Miraculous Powers Which Are Supposed to Have Subsisted in the Christian Church From the Earliest Ages."

On the appearance of this work the malice of priestcraft was again aroused with redoubled violence. Dr. Middleton died in 1760, and his church has not been ambitious to perpetuate his memory. The Encyclopedia Britannica says of Middleton: "His private means were ample, his ecclesiastical emoluments were trifling, and his candor obstructed his path to much more considerable preferment." His works should be reprinted, and made accessible to a people of a more cultured age. Christian men interested in the promulgation of a false creed will not do it, and yet we are sure it would command a large sale so soon as the positions of its author shall be made known. It is wanted to corroborate the discoveries of later writers who had no knowledge of those who preceded them. A revision of ancient thought and learning is wanted along the entire line.

The Mikado's Virtue.

While Alexander declared in his address to the Russian soldiery, "Our God is with us, Hurray!" the Japanese Admiral Togo, attributes his naval successes to the Mikado's "glorious virtue." Up to the present date, the Mikado's "glorious virtue" would seem to have the best of it in the conflict with "our God" of the European.

Perhaps a sort of explanation may be found in Judges 1:19, which reads: "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."

PASSED TO SPIRIT LIFE.

A telegram from Mr. Geo. F. Perkins says that his wife, Mrs. Emmeline Perkins, passed to spirit life April 23. She had suffered for several years from a complication of diseases. Mrs. Perkins was an excellent medium, a woman of high ideals, and an indefatigable worker in our ranks. Now in the spirit realm she will receive the reward that comes to those who lead an unselfish life.

A King of the Kingly Bernards.

Died, in the family sitting room at the Tuttle homestead, March 26, 1904, the Tuttle Bernards, Trooper, owned by Claire Tuttle Bernards.

I think there are sub-human angels commanding high human rogues. One was Trooper, our loving companion, A king of the kingly Bernards.

He was one of our family treasures whose value no money could touch; Many strangers were eager to buy him, And asked with assurance, "How much?"

Dear beautiful fellow! we loved him In all, and in word, and in look, And his self-contained, comprehending, Bestowed even more than he took.

It was restful to sit down beside him; We felt there was somebody near To cheer, respond, and protect us, Strong, brave, and most faithfully dear.

A gentleman ever, was Trooper, And dignity's self in address, When he gave us his paw to salute us, Or grand silky head to caress.

He could entertain callers superbly, Entertaining them in with all grace, And holding their fixed admiration By size, markings, presence and face.

The center of human attraction In parlor, on lawn, or in hall; Not at all out of place with exclusive slaves.

He lacked human speech—that was all; But these outside things were as nothing.

Compared with the Ego unseen;— The grand individual showing Nobility, massive in mien.

Blue Laws Again.

It should be known and constantly held in mind that there is a society of Jesuits well established, in the so-called "Reform," or "God-in-the-Constitution party." These malcontents boast of a building as "Headquarters" under the very shadow of the Capitol at Washington. They are under the leadership of the notorious Rev. Crafts, and money pours into their treasury from the bigots the country over. They indiscreetly hold that the lobby they maintain boasts representatives and senators in its unscrupulous hands, and that if not already capable of dictating legislation to suit their pleasure, the time is near when they will do so.

The bill now before Congress prohibiting, in the District of Columbia, the sale of groceries, provisions, meats and vegetables on Sunday, is a measure put forward and supported by this sectarian lobby, and has already passed the House. The work is begun in the District governed by Congress, with the intention of pushing it in every state. It is the most bigoted and infamous legislation that has been forced on the people since the time of Puritan blue laws. The penalty this despicable attempt to compel Sunday observance is out of all proportion to the offense. For selling a loaf of bread, or a peck of vegetables on Sunday, the fine is from \$25 to \$50 or one to three months imprisonment. If the longest fine of \$50 and one month's imprisonment were enforced, to a petty tradesman; it would mean seventy-five days on the chain-gang to work out the fine, and term of imprisonment, while the highest would mean nearly a year's service and its degradation!

In many instances the working man does not receive his week's wages until late Saturday night to purchase the Sunday's supplies for his family. Often unexpected guests make extra purchases necessary. There are times when such supply is unavoidably neglected. To these the law sternly says, "Your only resource is fasting and starvation. If anyone sells you so much as a herring, it will cost them seventy-five days on the chain-gang with the lowest criminals!" The doing of a necessary act is thus made a heinous crime, and sectarianism is triumphant over reason and common sense.

What are the liberals of this country doing to counteract this new form of Jesuitism, which has set its hand to the destruction of the liberties of the people? Nothing! If a lobby is maintained formed of men who by mistake have been left over from the Dark Ages, and the Inquisition marplots who design to take every advantage to make the church triumphant over the state, should not liberals maintain a lobby to counteract this influence which menaces free thought, and would enslave a theocracy on the ruins of liberty?

OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work—binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peabody, "The Seers of the Ages." Then comes the "Great Debate Between Moses and W. F. Jameson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed," and "The Occult Life of Jesus."

All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)—a price never before known in ancient or modern times! Read over our premium list and then send for them. They will delight you. They will constitute a personal fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2.22—an achievement only accomplished by The Progressive Thinker—a miracle in modern business enterprise!

Then comes the "Great Debate Between Moses and W. F. Jameson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed," and "The Occult Life of Jesus."

All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)—a price never before known in ancient or modern times! Read over our premium list and then send for them. They will delight you. They will constitute a personal fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2.22—an achievement only accomplished by The Progressive Thinker—a miracle in modern business enterprise!

Then comes the "Great Debate Between Moses and W. F. Jameson. It will fill an important niche in your library.

FROM THE OTHER SIDE.

We, from the realms of life immortal send Our word of cheer and comfort strong and clear.

Is the way rough, the path grown dark, my friend? Ah, listen with the spirit! You shall hear

Our song of gladness through your saddest hour.

We hold the keys of life and die no more.

Nor any of earth's tempests shall have power To whelm us on this fair eternal shore.

The tangled skein of life runs free and fine.

We hold the threads you weave in sorrow there.

We see the finished work, the vast design.

Of all your trials, weakness, and despair.

Courage, a heart of earth. Look up and sing.

Storms are but tests of strength; press bravely on.

From every poisoned thorn a rose will spring.

From every desolate night a perfect dawn.

Hope, what you will to be you shall attain.

Fight down the cowardly demons of despair.

Sing, though your lips be white with earthly pain.

The burden greater than your heart can bear;

For these shall pass away; a moment's space

Shall utterly erase them. They shall lie

Spent foam of bitter waters, and no trace

Live through the rapture of the Bye and Bye.

Have faith, for we who love you know the end—

You sorrow as a child at broken toys! Look up, and see these painful journeys end

Toward the Harvest Home of changeless joys.

So soon the fetters break when you shall share

Pure spirit in the robe of brightness clad.

Tear apart the veil from hopeless tear-blind eyes!

Oh, burdened earthly heart, look up, be glad!

lie NORCISSUS AGAPA.

Through Beatrice St. George.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck

The older a man gets the more desirable things he can think of that is too late to do.—Puck

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

Debt causes much failure; make it a rule to spend no dollar until you have earned it. Bishop Fitzgerald.

A Lecturette.

The Obligations of Wealth, and of the Wealthy.

BY HUDSON TUTTLE.

The press is filled with fulsome praise of the magnates of wealth, whose only qualification is the money in their possession, who condescend to patronize colleges, churches, and libraries, heaping gift on gift of fabulous amount. Well, one can do as he pleases with his own, and how the wealth is acquired may not enter into the question, yet the reflection will arise that it is not conducive to the manliness of the people to be inundated with funds which contribute to extravagance and tend to foster superstition rather than free inquiry and nobility of character. A two hundred and fifty thousand dollar palace for a residence of a president of a university sets the pace for the living of its students, and sets up a standard which only the sons and daughters of the millionaires can follow.

Of all these bequests, there has not yet been one distinctively for the advancement of Spiritualism. The only exception is the Beyster fifty thousand to found a chair of Psychic Science in the University of Pennsylvania, and that only contributed to the performance of a farce, at which the management should blush for very shame.

An illustration of the attitude taken by too many Spiritualists is furnished by a millionaire of a city which claims almost metropolitan distinction. This man had been a believer in Spiritualism many years, and on one occasion manifested great interest in the phenomena. He was fearless in the advocacy of his views, and for this should receive praise. Criticism is tempered by the fact that he has gone to his reward, yet justice ought to be meted to the dead as well as the living. When it is said that he made good disposition of his wealth, it is an open question, on which others may express opinion.

He was possessor of wealth estimated at twelve millions of dollars. He and his wife received great comfort from communications received from the spirit of their son; whenever public mediums came to the city they were invited to their palatial residence for private seances. Yet Spiritualism seems not to have taken ground, beyond the phenomena, with them. The seances were for their own pleasure, and a purely selfish gratification. He talked largely of what he intended to do for the cause, but when his will was probated, it was found that he had left the paltry sum of five hundred dollars in the hands of trustees to use as they considered best, and surrounded by conditions which have prevented its use in any way. He was even harsh in expressions against orthodoxy, yet an Episcopal minister officiated at his wife's funeral, and his own was attended by a Methodist. Thus at the last the church had his disposal, and patronage.

The city had one of the oldest established progressive lyceums. Its officers and supporters had maintained it at great personal sacrifice, and made it a rallying point to push the spiritual gospel, and interest and instruct the children. They had been hampered for want of funds, and this man had promised out of his abundance to assist. He could have given help without feeling loss. He would have scarcely felt the loss of a million dollars. What might he not have done with an amount which to him would have been a bagatelle! The Spiritualists might have had a beautiful temple, and a home. Generations of children would have

called him blessed. It would have been a monument far more enduring than the ambitious granite block that marks his grave.

What might he have done? The spiritual journals are mainly sustained by a struggling few earnest souls. What a small amount would have endowed them, and placed them beyond the chance of failure and allowed them to issue free editions to scatter broadcast in missionary work. How many mediums are giving their very lives to the work, tortured with care and want, who with fostering protection would develop powers unrealized before. The National Association furnishes a secure repository for endowment funds, which are essential to the full realization of the plans.

How much there is to do! Unfortunately those who are willing and capable of doing have not the means, and every effort of theirs must be made by self-sacrifice.

While accepting Spiritualism, and bitterly opposed to the doctrines of the churches, this man, gave his social influence against it, and in favor of sectarian religion. Not a dollar of his vast wealth was diverted from the uses of mammon, but passed into the hands of shoddy aristocrats.

Unfortunately he is not alone in his treatment of Spiritualism. He has the company of a great majority.

Even Judge Edmunds gave nothing to the cause, leaving his estate in such a manner that what was left of it would fall in the end into the hands of the Catholic church which he abhorred.

The peculiarity of professed Spiritualists in their allegiance to the cause they profess earnestly to love, and claim to be the very sustenance of their spiritual lives, is most remarkable. How very few of the whole number, who do not on the momentous occasion of death revert to their old belief, and employ gospel ministers, thus apparently renouncing their faith in the cause!

All this they have a right to do from a worldly standpoint, but from a spiritual, wealth has obligations and duties and is held in trust for their execution. Senator Stanford set an example to all the world. He did not wait for others to "furnish half," but by the direct advice of his son in spirit life, founded and endowed a great liberal university which the kings of the earth cannot duplicate, and generations, liberalized and enlightened will speak his praise. He not only in the great centre of learning on the Pacific slope erected an imperishable monument to his son, but to himself and the wife who has so magnanimously carried out his wishes. His example is commended to those Spiritualists who have wealth. The opportunities for its use are on every hand. Soon they will cease to have possession or control. Will they place it where it will become the means of help and enlightenment, or leave it to the struggle of greed? Which yields the best fruitage, the school which instills liberal ideas and fosters superstition, sending out to the world broad-minded, independent men and women, the extension of a great cause which illuminates life with hope turned to the light of knowledge, the support of its willing workers, and dissemination of its literature, or the waste and extravagance excited by unearned and unappreciated wealth?

These questions are asked without reflecting blame. Every one acts according to his highest light with the best intentions they are capable of entertaining, but this is not saying that they may not receive higher light and be actuated by better principles.

HUDSON TUTTLE.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy.

By the President: Elyria, Ohio.

CARRIE FIRTH CURRAN,

123 Indiana Avenue, Toledo, Ohio.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

THE JAPS AND CHRISTIANITY.

The Japs are being civilized. They've left the old benighted way; The arms that Christians have devised The Japs, enlightened, use to-day. They've learned to handle mighty guns. They've learned to slaughter men with mines;

They stand among the splendid ones Around whom worldly glory shines. Forth from the darkness of the past They've come to stand within the light;

Their troops in fine array are massed, Prepared to fight as Christians fight. In many ways they show their skill, And splendidly their pennants fly; They gloriously go to kill And at a stroke a thousand die.

Hail, reborn Giant of the East! Enlightenment's late offspring, hail! Thy guns have roared, and men have ceased

Thy heathen darkness to bewail— He fights no more with spear and bow, Behold his code has been revised, He slays a thousand at a blow; The Jap is being civilized.—S. E. Kizer.

A Literal Hell Banished.

Material Hell Is a Myth Says Powell—Noted Minister Says Suffering Will Be From the Conscience—Fires Within the Soul—Message of Dante Is Purely Psychological and Not to Be Taken Literally.

"I do not believe in a material hell," said the Rev. E. L. Powell in his sermon on "Is There a Hell?" at Macaulay's Theater, Louisville, Ky. Dr. Powell said in part:

"I do not believe in Dante's 'Inferno,' with its hideous demons and hollow groans. It is sublime poetry, but its message is psychological.

"I do not believe in a literal fire as the element of punishment, for the very simple reason that the spirit is not perishable.

"You cannot scorch a soul with flame. You cannot shut it up. It must suffer in harmony with its own nature—in harmony with its own constitution—or it cannot suffer at all.

Hell Is the Soul on Fire.

"Hell is the necessary consequences of sin, the inexorable outpouring of nature's laws in a perverted soul, and its fires are those which have been kindled by lust and hate. Its poison house is that in which the soul's noblest aspirations have been stifled—that in which the very law which governs the soul in its trials and tribulations has been bound down to dishonor.

"Where is hell? It cannot be found in any geography. It has no boundaries. You cannot even look there. It is an invisible realm.

An Outraged Conscience.

"Hell must be located in the soul of the shadows.

"Hell is an outraged and dishonored conscience.

"If you had asked Charles IX. of France, when he lay dying, 'Where is hell?' he might have made an

swer, as he listened in imagination to the groans which came from the massacres of St. Bartholomew, 'Hell is within this bosom. The fires of hell lie within my own soul.'

"Now, my friends, hell is to be found in the souls. I want you to hear Jesus' doctrine of hell. He could not be indifferent to the cry of a beggar or the bleat of a lost lamb. He that spoke the parable of the rich man and Lazarus illustrated Jesus' doctrine of hell when he cried in answer to the rich man's pleadings for mercy, 'Son, remember.'

When Suffering Is Bitter.

"If one is suffering and knows himself to be suffering unjustly that thought takes away some of the pain. But if he knows he is suffering justly; that no single sorrow is placed upon him which he does not deserve, there is hell in the thought of this.

"Ask the man who has outraged honor through crime, who has destroyed his friends through treachery, ask him if he believes in a hell, the reality of a hell.

"Ask the murderer who hears voices in a chamber in which there is no human presence, who discovers witnesses of his crime in stones, walls and fences, if there is a hell. Let history bring forth her Neros and her Herods. What does literature show, from Aeschylus to Homer, from Shakespeare to George Eliot? All these show that the memory of sin is hell.

"I believe that if we are saved it will be absolute justice, because the soul has the capacity to receive mercy. I believe that if we are lost it will be through justice, because the soul has lost the capacity to receive mercy: There is no saving a man from sin by force. If man could be saved by force; then God would save by force. Man can be saved only by his own consent."

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year.....\$1.00
Six Months......50cts
Three Months.....25cts
Single Copy.....10cts

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE:

At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write us, and give errors in address will be promptly corrected, and missing numbers supplied gratis.

Wherever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES.

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

SATURDAY, APRIL 30, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Arcana of Spiritualism.

PILES CURED

ON APPROVAL

HUDSON TUTTLE,
Bertha Helgren, Ph.D.

You can do it by reading each week.

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

