THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week. "The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

HIS DEATH FORETOLD.

The Passing of a Prominent Spiritualist

The realities of Spiritualism have just been exemplified in the passing away of Brother Thomas Ince, in Lafayette, Ind., in a most especial manner. The circumstances connected with his believers to know more, while those who know little or nothing of the grand truths of our glorious philosophy have been caused to inquire, "Is it possible these Spiritualists can learn when the our cometh?"

Brother Ince was in comparatively I and health, working at his trade as a Ellef, up to five weeks before he passed out, and until two weeks before no one surmised he was in any danger. He went to Indianapolis to attend the convention of the Indiana State Spiritual Association, accompanied by his wife and several friends. While there he grew worse, and when he arrived at his home he was too ill to go to his labors on the following Monday morning. His wife did not accompany him home, but being a delegate she wished to remain to the close of the convention. She also intended to go to St. Louis to attend the

After Mr. Ince returned home, Mrs. Ince became restless and could not conclude to proceed to St. Louis: She also attended a seance while in Indianapolis, and was told by the spirit friends a great surprise awaited her on her return to her home. Besides the above, while a seance was being held at the home of Brother Ince as long ago as last August, by Mrs. Mrs. Margnan, an the spirit friends of those present said that before the year was out three of those present would be called up high-er. An uncle of Brother Ince said to too, would be over there, and be talking through the trumpet as he was then.

Since this trumpet scance two have already gone. Besides Mr. Ince, a lady who at the time was in comparatively good health has passed away very sud-denly. Who the third party may be is the question in the minds of those who were present on that memorable se-

Thus it is the truths of Spiritualism are revealed to mortals by our friends gone before, and by these seemingly simple communications the great fact which Spiritualism claims to proclaim, "that spirits can and do communicate with mortals," is substantiated. In any court (so called) in our land if such accepted; why, then, is this testimony, which has been given by so many un-der varied conditions, but always point ing to the one great fact, rejected and ruled out as being of no account, while all the world continues to ask the question, What is death? As the above question comes before us, the answer to

us certainly seems obvious.

Like what the world calls Christianity, so Spiritualism had an humble origin. As the teachings of a so-called Baylor were rejected by the masses, so is Spiritualism. If Jesus said what is attributed to him, whether he had learned it from those who lived ages before him, or whether he was inspired, or whether he was under the influence of decarnates as the media of this age are it does not matter, the simile is complete, and ignorance holds sway, so people only desire to know or learn of what will gratify them at the moment. Lecturers, on the spiritual platform es-pecially, can testify that when they give their most inspired thought, it seems to fall on closed ears; tell idle stories in illustration of some profound thought and those of their audience who had be fore been nodding, brace up and are among those who clap their hands the

Mediumship is a grand and mighty lever, which, in the hands of spirits true, just, pure spirits, over the ful-crum of fact, will yet pry the mind of man out of the slough of selfishness and place it upon the solid ground of truth, but that lever must be strength ened and guarded, so it can only be handled by those who will use it to the betterment of all; that is, to point towards a higher and broader existence not only in the great beyond, but or this sphere as well. When used rightly. it becomes a consolation to the afflicted even as the above communications became a staff and consolation to Sister Ince, the wife of the deceased, when the holy office is usurped by those who do or would use it only to fill their coffers, and constantly are working for their own especial financial betterment, then it surely is time those who know the truths of Spiritualism should rise in their might, in unison, and wrest from the would-be media every last vestige of opportunity to ply their nela-

rious trade.

The Constitution of the United States grants to all and each the liberty to the rights of citizenship, also to pursue the business he or she may desire, but i does not gran' anyone the right to counterfeit anyth ig. If any one is dis-covered counterfeiting the money of the country, what a howl ascends; so it is with foodstuffs, so with all things else, and the strong arm of the law of the land is swung with a force that lays the offender low: this move is made by cooperation or organization, wherein lies. the mighty strength for all work.

In union there is strength, but the Spiritualists are like a rope of sand, each individual is sure there is no death, but when the majority are asked to unite with some society and assist in the promulgation of the truths of Spiritualism their answers are not unlike those given when, in the story of the feast as told in the bible, they all had their excuses. Unfortunately we of to-day cannot go in the highways and byways and compel them to come in, but surely there is something which can be done, and that is, wherever there is a society, and a traveling medium comes it that town and spreads his or her great flaring advertisement, and such traveling medium fails to make himself or herself known to the society; that is, to present any credentials showing to present any credentials showing the state of Indiana, receiving such times, when all these active work been permitted to gas the the society of the spiritual jurisdic there ground a traveling medium comes have long their save degrees. Some parts will be completely and the second truth will rise and triumph. It all had passed then my gaide region of the spiritual jurisdic the Supreme Power, to be touched at their second triumph, the state of Indiana, receiving such times, when all these active work been permitted to gas the the society of the appointment from the Indiana State era must pass on to definite action of for a purpose. They have all at different times worked you and others like Summerland. Cal.

Has Ingersoll Changed His Views?

His Opinion Has Changed—Col. Ingersoll Believes in a Superior Spirit stage trappings, lights and trap doors, wires and such, was not in it,

Power—Writes a Letter From the Other Side of Like to the Kokomo as this medium had nothing of the kind." Behind the cabinet the Spiritualistic Society, as Set Forth in the Kokomo Tribune.

more properly speaking, his agnosticism, that not knowing whether scriptures.' But Col. Ingersoll expired suddenly of heart failure and died with dumb lips.

The Spiritualistic society of Kokomo is circulating a pencil written tion of them, which have been preserved. etter purporting to be from Col. Ingersoll, upon the subject of thought which, whatever its authorship, must in fairness be admitted an interesting production upon that theme. The message is chiefly interesting and important in that it reveals Col. Ingersoll's present belief in the it ever was, and the same individual as before.

The function of the Tribune is not to argue any particular religious understood than that of thought. pelief, but it would promptly expose a demonstrated fraud. It does not vouch for the genuineness of the occurrences about to be described, but will endeavor, as becomes a fair-minded purveyor of the news, to honestly describe an event, as it appeared to a mere observer, to the skeptic, as well as the believer and leave conclusions to themselves. It is but fair in this connection to observe that Edward Winans, medium, was the subject in recent weeks of an expose in the Indianapolis Sentitest circle, and those witnessing it will make fidavits concerning it very best possible way. before notary publics. These facts are given that an intelligent appreciation may be obtained of the conditions under which Mr. Winans station in life, whether that be the work of a Spiritualist, a medium, or worked in Kokomo. If the Col. Ingersoll letter could be accepted as one who is sitting for unfoldment of an artisan, scientist, clergyman, genuine and from that distinguished thinker the fact that it was made layman, an officer, or a private known in Kokomo is, as can readily be perceived, a very remarkable circumstance.

A Remarkable Seance.

At the home of F. C. Raveneroft, East Jackson street, gathered, one right this week, a circle, composed of believers and disbelievers in the thenomena of Spiritualism. They were present to witness a "Light Seance." The front room was used for the purpose and during the entire evening an ordinary coal oil lamp burned brightly. Edward Winans, of Edinburg, was the medium. He selected one corner of the coom and upon each wall, forming a right angle, hung a light thin black curtain which was tacked fast. All this was done in full view of the circle which was free to move about and stand at his side during the whole of his construction. A small stand, that always rests in the Raveneroft front room, was set in the corner, and upon it was placed two or three lead pencils. Note books, or common school tablets, were placed upon the table with a tamborine. Three chairs were place in a row, in front of the stand, about three feet, the one to the extreme north being taken by the medium. A woman was called from the audience to take the chair just south of him and the medium seized her arm with both his hands. She declared that his lands remained there during the entire performance. A gentleman was called from the audience, who were thrust through holes with which the curtain was perforated. All three sat facing the audience, and the gentleman upon the south end ence and yourself as well. was an investigator and not a believer. With these arrangements comwas an investigator and not a believer.

nleted, and unmistakable evidence of no trap door through the floor of as you think. the home where the scance was given, and no door or window for a concabinet was now dark, while the room in front of it was brightly lighted. five minutes there was a hand above the front curtain. It passed to arranged the hair of the woman sitter. It struck the medium a resounding whack over the head with the tamborine. A handkerchief was called for and a knot tied in one corner of it. The hand was thrust now held up by one in the audience.

All the tables behind the curtain were passed around the audience for critical inspection before use.

Pencil drawings were as thick as the leaves in Vallambrosia. One spec- can reach you. Blessings rest upon you all to night. So long," tator remarked that "if it was sleight of hand, Kellar, who required

scurry of flying pencils, the tearing of paper, could be plainly heard.

Among the communications was one from Robert Ingersoll, five hand-There were many hundreds of people over the country who confi- written pages, bearing the baffling characteristic of all communications dently believed that when Col. Robert G. Ingersoll died he would recant, afforded during the evening, save one, and that was the writing on the upon his deathbed, his disbelief in the existence of a God, or perhaps, printed lines of the pages was invariably straight and true to the lines, which was a difficult circumstance to explain, granting that the medium there was a God, he would accept no such opinion, and asking forgiv- did the writing as he would have had to write with his arm thrust back ness in the death hour, he would bewail his years of railery against the of him, seated as he was, facing the audience. The handwriting of Col. Ingersoll was of a different character from the rest; the writing of each message had a distinct individuality, as can be known by an examina-

"Thoughts are Things,"-Mirabeau.

Col. Ingersoll's letter to Kokomo Spiritualists reads as follows: "Did you ever think of thought? Do you know, friend, what existence of a supervising spirit power, and that the grave does not end thought is? Did you ever comprehend its powers and possibilities? If all, but when physical death takes place the spirit is as much alive as you did not you will find an interesting field for mental speculation in band of angels descended and took me this domain. There is no subject more interesting, important, and less

> "Thought is the savier as well as the oppressor of humanity "Thought in the right direction is the balm for the ills of mankind;

in the wrong direction the cause of misery and woe To think properly is to think of the upbuilding of your fallen brother and sister.

To be an efficient thinker the mind should be guided by a good and comprehensive judgment. To scatter our thinking is to scatter your nel, which claimed he "had been practicing a fraud for nineteen years." strength, and make weak tools in the hands of destiny. It is impossible Mr. Winaus now refers to this fact in opening his scances. The article for all to become mediums, professional men, or men in control of great the ground. I stooped over and looked has attracted attention over the country, among believers and all who affairs. For let it be remembered that greatness does not consist in investigate the subject. Tonight he returns to Indianapolis to give a high positions, or office, but in doing whatever you have in hand in the

"For the great man is he who acts up to the full measure of his high

It's not the calling that makes the man, but the man the calling. "Thought is the forerunner of all scientific truths and useful devices. It was thought that gave to man the Copernican idea of the earth revolving around the sun. It was thought that reached up and eaught the lurid flames of lightning as they flashed across the face of heaven, and brought them downs submissive servants, for the use of man, flying up and down the earth, working in ships, skimming through, bounding over ground, lighting up houses, avenues and palaces, talking from city to city and nation to nation.

Spiritualism and mediumship will yet do more wonders than was ever dreamed of by the wildest fiction. And yet this great unseen force and power will, and has proven beyond a doubt, that there is no death and your friend still lives

'Is this any more-wonderful," Mr. Ingersoll asks," than all the latest

improvement that has come to you? It's the least understood.

Thought of one mind often affects another mind many miles away, though the individuals are strangers to each other. Though, more frequently, impressions are made on minds in close community.

'How often have you spoken to some friend on a subject who in-Think good thoughts, dear friends, for who knows when the emission of I replied I do not feel worthy of come held the woman's hand. A black cillain was then suspended above ing of danger and sink a soul that ought to be saved. Fill the thought their heads, concealing their bodies, but the heads of all three persons atmosphere around you with ennobling impulses and you will carry into the world a benediction that will bless those who come within your pres-

"Thoughts are character builders or character destroyers. You are

"There is a greater intelligence than that of man, as can be proven iederate to enter, the seance was ready to begin. The interior of the by simply opening one's eyes and looking into the face of physical na-The sitters stated that the medium's hands were not free. In less than But in nature he sees countless thousands of creatures, and the different ture. Man, with all his wonderful power, could not make a little bug. genera, species and families differ from each other to a very great exthe unconverted sitter in the south chair and pulled his beard. It distent and yet they all harmonize as parts of one stupendous whole. The science of atomism, which is as true as the science of mathematics, proves the existence of this supervising power, and with the same proof makes it a part of and within nature. The great universe shows intellithrough the aperture at the side of the woman's neck and wrote upon gence, which is spirit. But it is there, nevertheless, and it is there as a tablet which had been thrown out from behind the cabinet but was the result of a great thought power, or spirit. If man had sufficient training he could comprehend the working of the spirit

But it is ignorance that blinds your eyes and keeps you in the dark and not an impenetrable veil that hides these things from you.

For an hour and fifteen minutes, by the watch, sheets of the blank "Thought is power, and spirit is the guiding force of all things, act books, folded once, invariably, were dropped over the curtain, which, ing upon all things through themselves. So dear friends, give to each opened, contained messages to friends and relatives in Kokomo, to other your best thoughts, and stand by your medium, for through your people of the community, whose dead are exceedingly well known. medium is the avenue that, by which your loved and departed-friends

The state organizations would be do welcome, and good audiences, for she is of independence and spiritual inverty work. Some there is no ing a good work if they would provide a good worker, a noble woman, a true pursue life's journey in successful purificial whereby subordinate societies Spiritualist, and if there is anyone who suit of happiness and true individual MRS. M. KLEIN.

Could draw the required amount to pay desires to help their society in her terror progress.

For such advertisements. The fakes ritory, I do hope they will communicate Now it is thus all those different parts make hig money, so they can afford to with Slater Ince immediately at her of labor, composing the great work advertise large; to meet them might residence, No. 1314 So. Fifth street, above referred to, must be brought believed the successful purification will still persist in works of mischief."

Van Wert, Ohio.

THE PAST. diums, and if continued would, in time ind. Traveling lecturers and true me prehended." educate the public so they would not diums know what "real home" means. In connec

patronize the fakes as they do now. I am told this town has been visited on several occasions by these fakes, and several have told the writer that they have had their experiences with fakes,

M. F. HAMMOND.

Lafayette, Ind. AN IMPRESSIVE VISION.

making the attempt, and above all, to sloned to represent these works of di-seemed to come and go indepe

tisement alongside of the fake medi 9th, 10th and 11th state congressional tained, in their service to the people.

be the means of showing the honesty of tained Brother and Sister Sprague and come acquainted therewith and pass Spiritualists, and would be an endorse other workers, and where I have found judgment thereon. This because all ment of home or local non-traveling me- a real home since my stay in Lafayette, people's welfare is in this work com-

In connection with the above message, I saw the following in a clear vis-ion: Many spirits began their manifestation in, what they said, was the order of evolution of degrees. From every degree of decarnated spirits, from the have had their experiences with fakes, one in particular to the tune of over thirty dollars, the fake promising to develop the dupe. Oh, why will people pay to be developed, when only the spirits are able to develop? Mediums A spirit gave me the following messare born, not made. Then if public adsage, Feb. 13, 1887:

vocates of Spiritualism owe a duty to A great work is to be done on earth. Of vehicles, some on horseback, some their audiences, it surely is to tell them. There are many, oh! so many, spirits on trains similar to ours, but propelled how to develop and what to avoid in from all the spiritual planes, commissare by electricity; but attracting the attempt, and above all, to sloped to represent these works of discernated spirits. They have lower and crudest to the higher them there are many of the solution of the lower and the purely spiritual, they integer them selves before me as on printes one above another. Strange is it may be seem, those belonging to the lower planes nearest earth, cattle in all sorts of vehicles, some on horseback, some how to develop and what to avoid in from all the spiritual planes, commission. point out the uselessness of paying any versity and contrast. It is a necessity by a power all their own. It seemed as that these works be brought in such if there were millions of them coming price for someone to develop them.

that these works be brought in such if there were millions of them coming
There is a society at this place of wise before earth's people through me. and going for about three hours. Some
which Mrs. Mary Ince is president, and diums serving with the immortals in all of them threw beautiful flowers at mo.

experiences as opposition workers to um's, disclaiming all knowledge of such districts. Brother Sprague traveled These particular parts of labor are the cause of spiritual freedom which medium and warning the public against through these districts and organized governed from the spirit side of life by through you and others is represented, all fakes, and showing by the reading of societies. It is the intention of Sister the conditional managers, whose pur. They are conquered and this was their such notice that Spiritualism does not Ince to visit the societies in the near pose it is to change humanity's condimark of submission. They, with few endorse fraud in any-form.

The state organizations would be dowledge, and good audiences, for she is of independence and spiritual liberty to work. Some there be, however, who

The years drift like shadows into the night.
The Past seems but a fanciful dream, As memory-pictures rise in a halo of

And life-like once more they seem. Sometimes the picture is shadowed with care. Marred by sorrow, sickness and pain,

With no gleam of light on cheeks that were fair. To brighten their earth-life again. But again, a sunburst lights up the

view, Where hearts were united as one, And in Love's flower gardens star-lighted with dew They walk in the radiant sun.

The years that have passed since life's journey begun. Like streamlets have flown to the

Are your hearts too hard to listen to a

A REMARKABLE EXPERIENCE.

Returned to Life From Apparent Death

The following story was related to me by an old gentleman of undoubted ve-racity, which I will give in as near his words as possible.

I was about 8 or 9 years old, a resident of New York State, east of Butfalo, when this occurred. I was a stout, hearty boy, full of youthful exuberance and boyish pranks. I was taken sick, which developed into typhoid fever and proved to be very bad, so that my friends despaired of my life. The docor gave me up, telling my mother I could live but a short time. I rapidly grew worse and my feelings were that I

was dying,
I seemed to leave my body, and I came out and ascended to the housetop. There I stopped and looked back and saw my body lying below on my bed, my mother and friends standing about lamenting my death. It seemed that my breath went back to my body occasionally, and while on the housetop a up with them. During this ascent my breathing appeared to pass back and forth from my spirit form to my earth body, as a cord of attachment existed

After going with this angelic host for

a time, they seemed to leave me and I wondered around alone. I looked back to my body, and saw preparations being made for burial. Then it seemed I was drawn back to my body, and took possession of it and breathed naturally. I looked around and saw a hole in in and saw several spirit forms, among them was an uncle who had died long before I was born. They asked me to come in there with them, but I told them I did not want to come in there. I tried to get away, but could not. Soon my father, who was in spirit life, came to me and asked me what I was doing there: I told him I heard a noise in there and looked in and could not get away. He said, "Come, follow me," and was released and went with him, but where we went I cannot tell. After a time he left me and I was taken back to the housetop and looked down and saw my body lying surrounded by sor-

rowing friends.
I then ascended bigh in the air and saw in the distance what seemed to be a man. On drawing nearer, I said, "That is my Savior." He came to me and commanded me to follow him. I did so, and soon we came to a mansion stately and grand. My escort stopping said. "Stay here until I go in and see if you can be admitted."

All at once the mansion disappeared, and in its place came a band of angels, and they commenced to sing, and Iwas entranced with the sweet melodious music which was beyond the imagination of mortals to know.

Next I saw a man to one side of these angels, and I knew he was our Creator, another when here.

I went in and he gave me a seat at his right hand. I sat and admired the beauty before me. Presently I asked ever had anything to est. They asked if I was hungry. I told them, No, that I was only wondering if they ate as people do in earthly form.

My Creator addressed me. saving You must go back to your body and take care of your mother, as she needs you." I insisted that I did not want to return, but he said, "Your life work is not yet finished. Go, and do your duty, with the full assurance that your place is here prepared for you when your time comes to possess it.

So I took my departure, and drawing nigh viewed my former self lying there urrounded by sorrowing friends. I was loth to again assume my former

habitation, but was soon reinstated and opened my eyes once more and saw my friends about me. I desired to not remain, but was held by an unseen force beyond my control.

After many weeks of convalescence. my bodily strength returning, I was enabled to talk with my grandmother and tell her my experience. She said that it was not all true, as this uncle was a good man and could not be in the condition described. I told her that this uncle was a bad man and had been in the state's prison for crime committed against law. She acknowledged the truth of my assertion, but wondered how I knew, as I had never seen nor heard of him, he dying before I was born. I told her when in spirit life nothing was concealed, that all was as an open book, that all might know even the most secret thoughts.

I am now an old man, the time for my

departure is drawing nigh, when I shall go to that beautiful home prepared for me in the Great Beyond.

CYRUS SANDERS.

National Military Home, Kansas.

THE CRY OF THE LITTLE BROTHER

We are the little brothers, homeless in cold and heat, Four-footed little beggars, roaming the city street,

Snatching a bone from the gutter, creeping through alleys drear, Stoned and sworn at, and beaten, our hearts consumed with fear.

You pride yourselves on the beauty of your city, fair and free, Yet we are dying by thousands in courts you never see.

You boast of your mental progress, of your libraries schools and halls. But we who are dumb, denounce you as we crouch beneath their walls.

You sit in your tinseled playhouse, and ween o'er a mimic wrong; Our woes are the woes of the voiceless

our griefs are unheeded in song. You say that the same God made us. When belore His throne you come,

Shall you clear yourselves in His pres ence on the plea that He made us

starving kitten's cries?

MUSICAL EXPERIENCE.

Music Heard by One Who is Deaf.

I have been having a musical experience during the last two weeks which I think will interest my friends and the eaders of The Progressive Thinker, as t has been one of great delight and surprise to me. It is of a musical nature he hearing of beautiful music at times when I least expect it, though my natural hearing has been gone for several months, going from partial deafness to total. I will try and describe it as best I can and leave it to the reader for explanation.

I had noticed many times a peculiar noise or vibration in my ears that sounded like the singing of an electric machine or the singing of an electric machine or the buzzing of a bee, and one day it seemed to come from a distance. I could scarcely hear it at first, then it grew louder till about as loud as a bumblebee close to my ear, and Stopped suddenly

I paid little attention to it, as I thought it was some of the noises deaf people are liable to have. One day I heard a singing that sounded like some melody. I listened and, to my utter astonishment, I recognized it as the "Last Rose of Summer." It played the tune several times and I heard most every note. It sounded to me as if away in

the distance or through a 'phone.

I was delighted. I hardly knew what
to think. I thought there must be an ntelligence back of it, so more in jest han anything else, I asked to hear "Old Black Joe" and to my utter amazement t came ringing in my ear, though I couldn't hear it if it was played or sung

It seemed a revelation to me. Other tunes came, some familiar and some un-known to me. Sometimes it sounded like a chorus of voices, and again like

I have been favored with "Nearer, My. God, to Thee," like a congregation sing-"Doxology" and several religious hy which were far from my mind time. One night it played a hy till it got tiresome and I ask for a rest. The next day I heard no music, and thought maybe I had offended the conductor, but afterwards the music came to me again with more variety and greater volume. I get a concert when I least ext Coming home on a street car, my mind away from the sub-ject, all at once I heard "Home, Sweet

Home."..It seemed very appropriate.
One time I noticed it sounded like a song, with banjo accompaniment, and the picking of a mandolin. At other times it seemed like the music from some grand opera, with the singers and orchestra in a grand harmony of sound. noticed at one time what sounded like a cornet solo, and then it was played in discord as though for bursque. I have also heard two different tunes at one time.

It is keeping me guessing, and if I can't hear Thomas and Sousa I can hear some of the older conducters who are still interested in music. If my material ears have gone back on mis, I still have the spiritual, and I believe I am hearing by them, and that the music is help me to get back my natural hearing. I am delighted for its assistance in such beautiful music.

A word about my book of verses. "Fun and Philosophy." It is meeting with quite a sale, thanks to the kind-ness of Editor Francis, and my musical experience seems to me along the same line as my writing-helped by spiritual

BYRON D. STILLMAN. Chicago, Ill.

Or too gay for the patient pleading in a dog's beseeching eyes?

Behold us, your "little brothers"starving, beaten, oppressed-Stretch out a hand to help us that we may have food and rest.

Too long have we reamed neglected, too long have we sickened with fear, The mercy you hope and pray for you can grant us, now and here. -Etheludred Barry, in "Our Dumb Agis

SAY NOT, I AM NOTHING.

You say that I am nothing --But this I surely know: That God will gently lead me on, Wherever I would go.

You say that I am nothing,-Yet this much do I see: The beauties of the universe.— The good that comes to me.

You say that I am nothing,--Yet sometimes I can hear The accents of a voice long still, Fall softly on my ear.

You say that I am nothing,-When I so often feel The presence of a loved one gone Around me gently steal.

You say that I am nothing,-And yet I know no fear, For my God is omnipresent Can aught for me be dear?

You say that I am nothing,-But why should I repine? am a link in love's great chain, Could greater wealth be mine?

You say that I am nothing,— Compared to Him above— Yet life's great lesson I have learned;

The Universe is Love. Then say not I am nothing, And love is Good and Good is God, And I of all a part. M. ADELE THIEMAN.

Milwaukee, Wis. The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath a wide inroad nade upon the soundness of his under-

standing .- I. Watts. Religious despotism binds him who exercises it no less than him who is it its victim.—Sentinel of Liberty.

spirit side of life.

she wrote:

I fell asleep.

she is now visiting.'

we shall not be needed."

trate into the spirit spheres and work there."

the boundless realm of space. The God

so understood has from the beginning

been ever developing a higher spiritu-

ality, and such development and prog-

ress, will continue forever in the fu-

It has been one of the grave errors

of past ages, to consider and apprehend God, apart and disconnected from the

gard him as a being perfect from the

beginning, and hence incapable of im-

looking upon him as the embodiment

of the unmeasured universe itself, pos-

sessing boundless capacity for progress.

The central postulate of all evolution

is the capacity to advance from a lower

to a higher level. This important ca-pacity pervades everything from the

highest scraph-in heaven to the lowest

ness, is a part of God.

Man improves, man progresses, and to that extent then, it logically follows,

J. M. PEEBLES, M. D.

provement and progress; instead

at least with a child medium.

ber of The Medium, containing some interesting expe-

rience in connection with our investigation of Spirit-

ualism, and our little daughter's mediumship; but so

many wonderful truths have been revealed to us from

the spirit world that I scarcely know which to choose;

so I turn up the child's diary, and from its pages I

copy what I think will be interesting and unusual-

At the time the events recorded took place Irene,

the sensitive, was twelve years old, and this is what

REPLY TO J. S. LOVELAND.

"mingling with crime," "secretly tormenting mediums," etc., do not constitute a brood of demons, -of obsessing spirits, then words are mists, and language has no meaning.

This witness further deposes in his volume of "Brain and Nerve, (pages 256 and 257): "Many popular physicians and great numbers of non-professionals, judging from their ignorant prejudices and early theories, very unjustly decide that mediums are "insane," while the simple truth is, such mediums are sufficiently impressible to be psychological subjects either for minds in, or out of the body." That is it! Just it! Mark the teaching, "psychological subjects for minds [Diakka spirits] out of the body." This constitutes the very quintessence of obsession. Thank you, Mr. Davis, you had already obtained immortality on

earth. This testimony to truth will add another diamond to your

II. The second witness which I put upon the stand is Hudson Tuttle, a noted writer, extensive author and medium, who has several times published his belief in evil-disposed, or evil spirits, the corollary of which is obsession, unless spirits over there are palsied, paralyzed, shackled and jailed, preventing all locomotion and communication.

By turning to this book of mine on "Demonism and Spirit Obses-' (page 362), you will find a vivid account of Hudson Tuttle's ob-

session, which I partially abbreviate to save space:
"I was sitting," he remarks, "with a circle of friends around a large table, the intelligence moving this table claiming to be an Indian. Automatically, my hand, holding a piece of chalk, drew a grotesque portrait of the Indian. My father remarking that the sketch looks like a Satan, immediately my mind, turning from light and pleasant thoughts, was changed to a fierce and unutterable hatred. Anger turned the light to blood-redness, and to kill was an uncontrollable desire, under which I threw the chalk with the precision of a bullet, hitting the offender (the father) in the center of the forehead with a force that shivered the chalk to pieces. Had it been larger, serious consequences would certainly have resulted * * * I could not escape the terrible influence of this seance for the evening. * * * The study of this seance showed me the danger [mark these words-the danger] which menaces the sensitive and gives the key to a class of crimes [mark the phrase-a class of crimes] which hitherto had remained inexplicable."

Now think, ponder! Hudson Tuttle, naturally a kind-hearted and neble-natured man, was under this obsessing influence, raised to the maddened point of "bloody-redness," accompanied by "an uncontrollable desire to kill" Consider that this spirit influence automatically controlled Mr. Tuttle's hands, which influence he pronounced "terri ble." He was filled with "uncontrollable hatred, and an unutterable desire to kill" his father. Does Brother Loveland consider this phenomenon to be hysteria, mortal hypnotism, sudden indigestion, billiousness, or some "mephitic vapor," hovering over the Tuttle residence? Will he tell us? Throwing the chalk automatically and so foreibly to his father's head, shivering it to pieces, indicated violent anger. He felt this terrible influence all the evening, and he assures us that this seance gives the key to a class of crimes which "have hitherto remained inexplicable." I think so myself. And if that was not obsession by an evil spirit, then Mr. Tuttle stands before the world, in desire and intent, guilty of patricide—the murderer of a father!

Right here I must not forget that recently Mr. Tuttle in The Progressive Thinker, wrote thus: "If Spiritualism should follow in the lead of the obsessionists and demonists, it would end in the fog of the most blighting superstition." Exactly so! Here I am in perfect agreement with friend Tuttle, but must add, I think he set a very bad example in this direction by getting so obsessed by that demon, that demon Indian, under whose influence in "blood-red" anger he "automatically hurled a chunk of chalk to his venerable father's head.

Upon this subject of evil spirits and obsessions, Tuttle and Loveland stand in direct opposition to each other, and so I pensively leave them in a sort of Russo-Japanese embrace, while in serious meditation I sit serenely by the Holland Hague-ideal city of peace-and pray for the

And now, "to cap the climax," writes J. S. Loveland: "We have the author of 'The Great Psychological Crime' and Dr. Peebles entering the field to use all of their great power and influence to convert our Spiritualism into a vast system of demonism." In no way authorized to speak for the clear-headed author of "The Great Psychological Crime," I have to say for myself that the idea, the vicious sentiment contained in that paragraph is false, unqualifiedly false, and I lovingly, gently toss the morally loathsome paragraph back to Summerland with that calm, dignified contempt which its insolence demands, and all true manliness of soul requires.

III. The third witness which I put upon the stand is the late Stainton Moses, M. A., (Oxon), Exeter College, Oxford, English Master in the University College, London, Editor of London Light, and a medium for some twenty years, gifted with nearly every phenomenal phase of Spiritualism. Meeting with this polished, scholarly gentleman several times at the Speer's residence in London, I listened in rapt attention to his descriptions of conflicts in the spirit world between the higher intelligences and the low, selfish, obsessing spirits who were yet psychically tethered to the inhabitants of earth, because of their memories, their tastes and desires, and incomplete life.

Referring to the words of A. E. Newton in the Psychological Review, he said: "A medium was once in my presence, controlled by a spirit who claimed to have been recently ejected from his body by violencethe victim of a secret and foul murder. He expressed a most intense feeling of revenge toward his murderer, and wished to expose him by name," etc. M. A. Oxon remarked of this: "How little Spiritualists know of the phenomena occurring in those lower spheres of mental in-

harmony and moral darkness. Descriptive portrayals of the appearances and influences of these annoying, evil-minded, obsessing spirits, of which at times I have been cognizant, had better be relegated to oblivion, rather than published" Here I differ with the Illustrious Stainton Moses. The mariner out on the broad ocean should and ought to know of the water's depths, of the wind, currents, and the rocks ahead. To ignore this knowledge is to court danger, if not disaster. What did Imperator, the exalted controlling intelligence of Stainton

Moses, say upon these subjects? Listen:

'The dissensions and differences which you deplore, spring from unworthy causes, and are impelled by malignant spirits. You must expect annoyances, too, from the banded powers of evil." (Spirit Teachings, page 11).

'So you see that the legions of the adversaries are simply the masses of unprogressed, undeveloped spirits who have banded together from affinity, against all that is pure and good. * * There are many such. and they are the adversaries. The idea that there is no such thing as evil, no antagonism to good, no banded company of adversaries who resist progress and truth, and fight against the dissemination of what advantages humanity, is an open device of the evil ones for your bewilder-(Page 14).

"There are recurring seasons when undeveloped intelligences have had predominance Especially are such seasons consequent on great wars among you. They then pass on before they are fit; and at the moment of departure they are in evil state, angry, blood-thirsty, filled with evil passion. They do mischief great and long in after life. Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit life with angry passions stirred and revengeful feelings dominant." (Page 17).

"We see not the body; we care only for the spirit temporarily clothed with these human atoms, and those spirits you excite to full pitch of rage and fury, and so you launch them, rudely severed, from their earth into spirit life. You inflame their passions and give them full vent. Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere, and incite the debased who are still in the body [this is the worst kind of obsession .- J. M. P.] to deeds of cruelty, lust and

(Page 20). "They seek to live over again their earthly sensual lives, and find their gratification in encouraging the spirit to base and debasing sin. This tendency of bodily sin to reproduce itself is one of the most fearful and terrible of the consequences of conscious, gross transgression of na-

ture's laws." (Page 27). "The man who found all his pleasures in bodily gratification, sought to continue them by hovering around the scenes of his former gratifications and living over again the bodily life in the vices of those whom it lures to sin.'

But enough! This remember, is spirit testimony through one of the most highly educated and illustrious mediums of the last century.

While there are Diakka-clouds of undeveloped spirits encircling the earth, especially about gin shops, gambling dens, and war-fields, there is an innumerable company of angels and the once great reformers of earth, including the Nazarene, who, it is reported, preached to the "spirits in prison," teaching, teaching and lifting up the darkened souls that people the lower zones of the world invisible. The evolutionary impulse is upward and onward forever!

Imperator taught one thing through M. A. Oxon that ought to be inscribed in gold. It is this: "Spirit guides are selected for their fitness. THE PICTURE OF DEATH.

As Illustrated by the Notorious Frank Talmage.

(Continued from last week.) When I study the world's history, and have been at it for years, I always feel like going out into some public field for labor and teaching the people who have not had so much leisure for study as I have enjoyed, telling them of the beautiful day in which they live, the very best in all the world's con-torted history—telling them of liberty, justice, love and the progress they should make under the new regime.

I often think it takes a stronger char acter to surmount the difficulties of a prosperous time than it does during an infortunate period.

It takes a hero to surmount the difficulties of any time—prosperity enervates; necessity is the mother of en-

Mr. Talmage uses Mr. Paine in connection with Cleopatra and Nero. I do not know why he does. There is no analogy here, no connecting link whatever, They lived thousands of years' apart, and the causes that had affected the lives of Cleopatra and Nero could have had no effect on Mr. Paine.

Cleopatra never heard of a Christian or dying saint. Nero knew them too well, but his persecution only served to kindle their zeal and spread their doc-trine. Opposition always stimulates. it would be impossible to kill any movement as long as it is being perse-cuted. Remove the torch and dagger, the rack and thumb-screw, and the lion and the lamb will lie down together and peace will reign and good will to men be the watchword.

In Mr. Paine's day the whole westparalyzed her energies; books were beginning to be numerous; knowledge was passing from hand to hand; intelligence was on the wing; men were beginning to clamor for more education; lborty was setting her stamp on things. It would have been as impossible for Mr. Paine to not respond to the new condition as it would have been for the sun not to shine when the cloud passed by. He had seen the persecution in England, had felt the iron heel of priest-ridden France, and knew that rank atheism was better for the world than the form of religion that had een in vogue; and that unless the intellect could be freed from the superstition and bigotry, history would only re-

When the conditions in Hawthorne's "Scarlet Letter" were possible, Thomas Paine's "Age of Reason" was an absolute necessity.

Mr. Paine looked out over the world with a broad, liberal range. Things struck his eye that escaped the common observer., He saw things in their true light, and could not help his deduc-

God is one in principle, but multifarious in expression. Thomas Paine was as much a manifestation of the "First Penciple" as Frank Talmage ever could be; and he had as good a right to stand for and assist in emancipation for the intellect, as Mr. Talmage has to follow in the footsteps of his father and men of that cult.

Orthodoxy at best is only mental par-

To talk against Thomas Paine is to talk against a man who planned freedom for slaves—a man who helped lay love. makes it possible for men like Mr. Tal-mage to utter their maledictions against any one who does not believe as they do; a man who spent his life in trying to open a way for freedom of thought, God's greatest gift to man. It has been proved beyond a doubt that Mr. Paine died a simple, natural

death, and in God's own way, and pain and suffering were not omitted. If he had crossed the bar without a struggle he would have done better than most ships that put out to sea. If Mr. Talmage had wished to use an

Standing on the scaffold with the rope around his neck he presented a strange picture, a victim of superstition, bigotry and above all of jealous malice-the prime factor in all bigotry. After he had told the cause of the death of the noble Borroughs, he could have enlarged upon the effect, for cause and effect are inseparable; then he could have said: That dying saint knew death was not annihilation, for as long as the world has a history his sad deorthodox malice, bigotry and revenge. That dying saint knew that death was "coronation, irridation, eternal tri-umph." MARTHA GRAY.

Traverse City, Mich.

It Embraces All There is in the Uni-

THE INFINITE.

verse.

It is utterly impossible for finite man to comprehend or define the Infinite. All attempts so to do must end in fail-The very best that can be done, is to form in our minds a partial conception of Deity.

Christ said, "God is spirit: and they must remember that correct education that worship him must worship him in and thought require divorcement from spirit and in truth." St. Paul. in his epistle to the Ephe-

sians says that there is "One God and sists in the casting aside of the false Father of all, who is above all, and through all and in you all."

These definitions of the Infinite leave soul is dead, so likewise, progress withus just about as far from a clear concut the ception of Deity as we would have been dead. without them; and yet, they are as perfect as man is capable of giving, even by the aid of what is called inspiration. These conceptions, however, very con-clusively dispel the illusion of a belief in a personal God; and so far aid us in our search for a correct conception of God progresses.

the Infinite. The glorious philosophy of Spiritual-

Let us examine this matter in the ism teaches that the individual life of light of common sense, and see what man commences here amidst the trials conception we are compelled to enter- and tribulations of earth; that such

vine Logos, and the living Christ of the ages.

ing the readers of The Progressive Thinker.

Battle Creek, Mich.

They are apt to teach. This is to them a great pleasure. Sometimes

for the supreme good, and for their own spiritual progress, they attach

themselves to souls, the training of which is irksome and difficult. They

And this word "attach" proffers the key, the piercing spear that pricks

and bursts the Hindu bubble of reincarnation.

Multitudes of church sectarists are obsessed. They do not know

what ails them. They sense some hypnotic influence, and think it the

spirit of God. In my opinion, four-fifths of the pronounced insane are

obsessed. And Spiritualism is the remedy, the filot, the safeguard;

that rational Spiritualism which is truly spiritual; that Spiritualism

which includes all genuine phenomena, inspiration, suggestion, tele-

pathic impressions, thought-impulses, and all the finer forces; that Spir-

Closing, I submit the testimonies of A. J. Davis, Hudson Tuttle, M. A.

take these souls upward along with themselves toward perfection.

tain. God certainly is a collective term. Hife continues until it encounters that | nally over bright shallows, where our might have chosen the death scene of George Borroughs of Salem, Mass.

Standing on the coefficient with the minutest particle of matter to the highest individualized continuing the spiritual life. That from spirituality. All matter, all force, and the portals of the grave, onward and all spirit, as well as the great laws of upward, the emancipated soul advances upward, the emancipated soul advances these elements, constitute Deity. So. to a higher plane and broader ylew; when we use any word or symbol sig- and that God is but another name for nifying God, it implies all there is in all of the elements, physical and psy-

chical, of the universe. This conception of our beautiful philosophy and of God has stood and will upon the rock of truth eternal. The lestial matters asks himself if these ains may descend, the floods may come and the winds may blow and heat upon this truth and it will fall not. · CARL C. POPE.

Black River Falls, Wis.

SPIRITUAL INSTRUCTION.

Teaching in the Spirit of Kindness.

Dr. Caird's article, published some time ago, contains so much that is wise as well as true, that I think special attention should be called to it. He sees the matter clearly, at the same time gives full evidence that he knows the foibles and weaknesses of the denizens of this world and age.

worm of the dust.
These views will seem startling to those who have been taught to believe His meaning is clear to all. He knows that the only way to lead the peoin a personal God, and to think it impossible for the Infinite to advance ple is to refrain from argument and conalong the lines of progress. But we tradictions relative to their hobbies and seem not to see or know of them, but to in a genial manner entertain the past errors, in order to make room for children of earth with a game more present truths. Indeed, progress confascinating, then the idols of their first dear folly will fall gently to sleep by notions of the past and the acceptance them and be forgotten, and so the part of truth. And as the body without the ing will give no injurious shock or pain, and the child will then grow into a conout the laying aside of error would be ception of true grandeur and will thank the one who pipped his needless shell and allowed the needless to be gently If God "is above all, through all and in you all" as St. Paul asserts, then mankind, with all its seeming wicked-

and uncorsciously cast off forceyr. We cannot hope to win people by in sulting them on acquaintance, and this is just what has been done by many Spiritualists who had zeal by the peck and knowledge by the very small

If they choose to believe that "the devil is a great, big nigger," say nothing about what you know nothing, but in a kindly, earnest manner put a clear er thought in its place. "Overcome evil with good;" show a clear way which will be seen to be a better way; then he will take it and take your hand and help you. The human heart will ever leap fondly back to kindness and then let their idol die, that they would otherwise risk their lives to defend if improperly assaulted.

After all, it is the fruit of the tree that becomes the witness in the final hearing, and no one will deny that a gentle, thoughtful effort will beget a more lovable offspring than will this too common venting of our individual spleen against those who "follow not after us," and perhaps at times have partie impressions, thought-impulses, and all the finer forces; that Spirbeen as unwise and as unkind as we itualism which is the equivalent of the Harmonial Philosophy, the diare prompted to be.

When this one question is understood and acted upon, then will, in the time of one generation, spiritual philosophy Oxon, the testimonies of the thirty witnesses recorded in the book, "The sweep the world and will hold her and Demonism of the Ages and Spirit Obsessions," with the testimony of help her fee her own and will sweetly Imperator, and other spirits, to the jury—the intelligent jury constitut- lead the children of men by the bend of God's great river and show to them the hopeful crossings for the spirits of mortals, where pure waters laugh eter-

ary by Her Mother-Relates How Benighted Souls and teachers from the spirit side of life used her or-Are Rescued From the Dark Spheres in the Spirit which they spoke to us. When this child medium is entranced her spirit is World Truly "A Little Child Shall Lead Them." always freed entirely from the body and leaves it, and

The following [Eva Harrison in The Medium] is when she again returns to consciousness she rememnot intended to convince skeptics of the truths of bers all she has been doing in the spiritual world.

SOULS AWAKENING.

A Psychic Experience of the Wonderful Child Me- spheres to rescue, as we told you she would." For

dium, Inene Harrison-Copied From the Child's Di. about an hour she remained entranced, while friends

Spiritualism, but will be interesting to all those who I quote again from her diary to finish this account: "Sunday, December 29, 1901.—This afternoon I are goncerned in the upliftment of humanity on the had an extraordinary experience whilst in the trance

Tam asked to write a short article for the first num- condition. "I have been at work rescuing in the lower spheres of the spirit world.

"When I was free from my body I saw a band of my guides standing around to guard it while the spirit was away.

"Then I, my spirit self, went away with several other guides. We passed through different spheres until we came to one in which I felt compelled to pause and take notice of the terrible condition of those poor spirits who dwelt there; the place was hidcous with cries and oaths, it was indeed 'outer darkness.' I saw men and women groveling on the "After I had gone to bed last night I lay awake for ground, clutching after something that seemed to be some time, and while my eyes were still open I saw ever cluding their grasp. One of the guides exmy beautiful little spirit sister, Essie, who left us plained to me that in this sphere lived the spirits of when she was a baby for the angel world, and who is those people who on earth had been hoarding wealth, two years younger than I, come floating into my and using their money only to gratify their own self-room; then the picture widened out, and she seemed ishness; they were now reaping what they had sown. to float along the earth plane, then she disappeared If only the people in earth life could realize what I into what I suppose must be some of the lower saw, I'm sure they would use their money and their spheres, for it seemed to be a place of terrible dark- influence to do good. But the bright spheres I have ern world had just awakened from the ness, and I could hear her cries of anguish and horror. seen in spirit life are more beautiful than anything I most frightful nightmare that had ever the home where my little gister lives "For a few moments I lay quite still, then I saw could describe—the home where my little sister lives, Essie return, leading the dark spirit of a man, she and where I can visit at times, is all summer, and glided slowly along, and the man struggled to free flowers, and music.

himself at first. Then I heard Essie speak, in a voice "Well, as we passed through the dark spheres of that sounded like sweet music, as she said coaxingly, anguish and remorse, where each soul was enduring Come, friend, come.' I saw her lead him into the the hell it had made for itself, I saw a poor woman light, and heard her speaking to him in tones of ten- crouching on the floor, covering her eyes with her der pity and sympathy. At last the man broke down hands, and wailing bitterly. I knew instinctively and fell at her feet sobbing. She then led him a little this was the woman I had gone to rescue, so I went to 11.50 postpaid. further from the dark sphere out of which she had her side and spoke kindly to her. At first she took no rescued him, and made him lie down on a grassy heed, then she seemed frightened and tried to get bank, while she made passes over him, and soothed away, but at last I got her to tell me her story of life him into a magnetic sleep; then she left him in the on earth, and her passing into spirit life. She said care of a guardian angel. Then the vision faded, and she used to go to a low inn and drink at night, until all her senses left her. One night she had been drink-"I told mother all about it to-day. During lunch ing as usual, and left the inn drunk to return home, heard Alice, one of my guides, speak, for I hear but instead, such a horror of life possessed her that them clairaudiently as clearly as I hear voices with she walked to the dark river and threw herself in. the natural ear, and I told mother Alice was by, so After a while she awoke, and found herself in the mother asked this guide if she knew anything of the sphere in which I had gone to her, vision I had seen. Alice replied, 'Yes, it is the work "She told me how she had repented, and suffered,

that Essie will do when she returns from the planet and when I told her it was possible to work out her own salvation, and progress into the light, she could "Mother asked, 'Is not this very difficult work for scarcely believe it, but her repentance and desire to so young a child?' And Alice answered, 'Yes, but he better formed the first step in the right direction, so young a child? And Alice answered, 'Yes, but be better formed the first step in the right direction, she will do it, and she will do it of her own accord; and because of that, I was able to take her out of the Price, cloth, 75 cents. we shall be near to see that no harm comes to her, but darkness of the condition she was in, and show her the way into the light.

About a fortnight afterwards our little daughter "I noticed while I was in the dark sphere, stars Irene was under control, and one of her guides, speak-upon the heads of the ministering spirits—or missioning through her, said to us. Essie has done the work ary spirits, as some call them—as they moved about that our 'medi' saw in her vision, she has rescued a among the poor spirits in the darkness and chains of man from the spheres of darkness, and won him into their prison house, seeking to bring them out of darkthe light, and another star is hers for this labor of ness into light. They tell me no soul can be lostthat all must come into the light of heaven some day, We expressed pleasure at the work our little angel drawn by the love of God's ministering angels.

Essic had accomplished, and the guide made answer, "I got my poor woman out into an open space, Yes, and four medi means to do the same thing. where I magnetized and comforted her, and then left She will do it while she is under control, during which her with a beautiful spirit 'Lobanga' to carry on the time her spirit is free from the body, and can pene- work, as it was time for me to return to my body. When my work was accomplished, another star glit The next Sunday afternoon our little sensitive was tered on my breast, as it had done on Essie's." again under control, when one of the guides, speaking This is one of the many experiences we have had

through her said, "Our 'medi' has gone to the lower through our little daughter Irene, now 14 years old.

home. PETER SMITH.

Camille Flammarion, the Eminent Spir itualist and Astronomer.

The astronomer Camille Flammarion. in the November Harper's Monthly thus closes a very interesting article on "Are the Planets Inhabited?"

"Can one be surprised if an astrono mer who is accustomed to dwell on ceworlds may not be the dwelling-places of immortality? This great problem of the Beyond has certainly a great importance, and this solution is not to be despised even by theologians.

"Is not the survival of the existence of the soul the logical complement of astronomy? If man dies out complete ly, how can the immensity of the universe interest us? If nothing remains of us, if we are only ephemeral mush-rooms of the globe, living for a short time, how does it all concern us? Sci ence is only a mockery like life itself; yea, a stupid and burlesque farce.

"If astronomy interests us for itself, is it not through the philosophical horizons which it opens up to us? What is the universe? What are all toese worlds? What is our real place, our destination, in this marvelous plan? These questions are surely of a more burning interest than the logarithmical position of a star.

"Heaven is the earth multiplied milliards of times, and the earth is a corner of heaven. We are in that heaven. The earth which we inhabit is a part of it. It is a planet, a globe, suspended in place, like the Moon, Mars, Venus, or Jupiter. That is the Truth, and more material ideas of life are false, albeit humanity in its ignorance is ,satisfied with them.

"One may live a hundred thousand years without having realized all-nay, the half nor the quarter, nor the huniredth part-of the reality of life.

"There is the Infinite to conquer. We snow the enigma given by Tinaeus of Locris a thousand years ago. What is a circle whose centre is everywhere and its circumference nowhere? The swer was "God." and we can with Pascal apply this definition to the infinite univers

"Oh; this starry sphere! In it is life -life universal, life eternal. What are we seeking? Here, in this archipelago of celestial isles, are the dwellings of immortality. We already inhabit this archipelago. We are not by the side of heaven nor outside of it; we are in it. If we live after death, it is there that we live; there is no need to invent fables and stories as to the abode souls. If we do not live, if the dwellers of all the worlds are only born to die life has no aim, the universe is futile. "Oh! brilliant stars, suns of the infinite, ye are the torches of eternity, the

centres of immortality." DR. H. VAN SWERINGEN.

Fort Wayne, Ind. "Why I Am a Vegotarian." By J. Howard Moore. An address before the

Chicago Vegetarian Society. Price, 25 costs. Buddhism and its Curistian Critics." By Dr. Paul Carus. An excellent study of Briddhism; compact yet comprehen-eiva Paper, 50 cents. Cloth, \$1.55.





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er New York papers have thought it meek shall inherit; a kingdom that we worth while to give my views for or can enter only by becoming as little against this or that explanatory hyagainst this or that explanatory hy- children. othesis, and not always correctly Permit me the general remark, I have seen no reason to change the beliefs or lack of beliefs which I endeavored to make plain in the book, "The Widow's Mite and Other Psychic Phenom-

those who attend Mrs. Pepper's meet I was prejudiced against the thought ings and get readings. I wish these and started to make an investigation, persons would send to my address, 195 but after several severe tests, both in Washington Park, Brooklyn: (1) Their names and addresses: (2) If possible, the letters read, or if this cannot be done, to send me the wording of these would investigate on a fair basis and is as nearly as practicable: (3) as nearly willing to be convinced there is plenty as can be remembered the answers of Mrs. Pepper; whether the answers were All requests for privacy of name and

address and the contents of letter will it alone.

be strictly complied with.

I wish to gather several hundred of such letters and classify them and see satisfies them, I cannot see why she what, if anything, can be gathered from them as to the sources of the phenomena and the laws governing them.
THE CLAIM THAT FRAUD AND

COINCIDENCE ARE A SUFFICIENT prove this? AS PSYCHIC PHENOMENA IS THE SURE HALL-MARK OF THE TYRO IN THE CLASS OF INVESTIGATION; YET IT IS TRUE THAT FRAUD SUR-ROUNDS SPIRITUALISM AS AN AT-MOSPHERE, AND THAT MUCH OF THE PHENOMENA IS EXPLAINA-BLE BY COINCIDENCE.

But the classes of phenomena that erplex such men as Professor James. of Harvard, Sir Oliver Lodge, Sir William Crookes, Premier Balfour, of England (and his sister, Mrs. Sidgwick), Professor Hyslop, and scores of others of the level-headed among scientific investigators, are not the kind that are explainable by trick or coincidence.

All of your readers may safely take it

for granted that there is something in psychic phenomena that is well worth the most careful investigation, and which almost, if not altogether, justifies Gladstone in saying, when accepting honorary membership in the Society for Psychical Research, speaking of the work of the society: "It is the most im-portant work which is being done in the world-by far the most important." With every respect for your corre-

spondent, Joseph F. Rinn, and others who propose tests for Mrs. Pepper and offer large cash rewards if she will tell the number of pills in a box, read the log day by day of a ship at sea, come to the Eagle office and submit to a series of tests, permit me to say that these methods are not likely to get any 'results either for or against the secondary personality, telepathic or the spirit theory. We must not forget that we are dealing with a human being when We must not forget that we we deal with a medium—a person who is thely to be a bundle of nerves. Here the personal equation is a tremendous element. It is one thing to apply tests to prove that radium is an element or to determine the law of the X-ray, and another thing to prove psychic phenom-

ena through a "sensitive psychic." Ponder, those of us who believe the new testament, Matthew xlil:58 and xvii:20, where we are told that Christ could not do certain mighty works because of the unbelief of the people. What if some banker in Jerusalem had made a public offer of a talent of gold if Christ would bring to life in the presence of the Sanhedrin a person whom the physicians by scientific tests knew to be dead? When challenged to do wonders he refused. When he brought to life the maiden He first sent the skeptics out of the room. Which is the more likely—that some whim determined or that some psychic law deter-

Will not Mr. Rinn and Mr. Davis and those who believe with them reread pages 76-79 of "The Law of Psychic Phenomena," where Dr. Hudson, the most popular of all writers against the spiritual hypothesis, explains why Labouchere's test of Washington Irving Bishop's powers was not fair? It will be remembered that Labouchere placed an English bank note for a large amount in a sealed envelope and offered it to Mr. Bishop if he would correctly read the number. Dr. Hudson says Bishop's attempts, although fre-quently made, resulted in dismal fail-"Yet." he says, "it was a feat he had successfully performed a thousand times before and many times after ward." Dr. Hudson's explanation should be carefully thought over. He says: The mental state which enabled him

to read the contents of a sealed envel ope was self-induced. It was a partially hypnotic condition, induced by autosuggestion. When Labouchere's envelwas presented to him, the very manner of presenting it—the offer of its contents as a gift if he would read the number of the bank note withinsuggestion of the most emphatic-character and potency that, do what he of that envelope. Again, the anxiety engendered in the mind of the clairvoyant was another factor which added force to the suggestion. The offer was not only defiant, it was even public.- It is obvious that the principle of adverse suggestion applies to all phases and conditions, so constantly insisted upon by spiritists as a condition precedent to of hypnotic phenomena, is seen to be a scientific fact of immense value and significance, and not a mere subterfuge to enable them to practice a fraud and impose on the credulity of their

It is not wise in the study of psychic phenomena for us to settle it in our minds that we can dictate terms; but instead to study the phenomena when and where and under the conditions they present themselves. Huxley tells us-"Life and Letters of Huxley," by bis son, vol. I, p. 235:

"Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact, as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn

Nature will not permit us to dogmatize or dictate, but she will permit us to interrogate her. She reveals her se crets only to the humble.

r. I. K. Funk, the Celebrated Author and Publisher, Wants Facts as to Her the case of Mrs. Pepper we accept, for a time at least, the conditions under which these phenomena are revealing themselves, namely, in the presence of the presence of the case of Mrs. Pepper we accept, for a time at least, the conditions under which these phenomena are revealing themselves, namely, in the presence of a large audience in a church. Why not um or some foreign intelligence. This Several writers in the Eagle and oth- also may be a world which only the

A Convinced Skeptic.

To the Editor of the Brooklyn Eagle: -I have read with interest the letters with reference to Mrs. Pepper and spirit manifestations, and, in the interest of I venture to make a large request of truth, I wish to say that six months ago messages and physical manifestations, I am convinced that Spiritualism is a fact. If anyone who is interested

of opportunity for him to make the study, but if they have the bulldog stubborn disposition that Mr. Davis and some others have they might as well let

Mrs. Pepper is employed by the members of the church, and as long as she should be compelled to give tests for the pleasure of a few fanatics, any more than the ministers should prove that the bible is true. Can the latter

Psychical Problems, as Set Forth in ar Editorial in the Boston Herald.

The extraordinary instance of a mes sage reported as having been transmitted instantaneously by psychical means from this country to England, recently reported by Prof. Hyslop of Columbia University, causes much discussion and surmise. It is stated that the message was transmitted by Mrs. Piper, the medium, or "sensitive," whose services have long been retained by the Society for Psychical Research, and was re-ceived by a medium in England who for some time has been similarly employed by the society on that side. A puzzling feature of the case is that the message was sent in English, but was received in Latin! Prof Hyslop, whose investi-gations have convinced him of the possibility of what is called "spirit communication," accounts for this by plaining that the agency was not that of ordinary telepathy, but of a spirit. The message itself has not yet been made public, and no account has been given out of the facts in the case. These will not be disclosed until published in the next volume of proceedings of the Society for Psychical Research, when all the attendant circum stances will be related in full. It is stated that this message was deliberatey sent as a scientific test under condiions intended to bar out every possibility of fraud. Says Prof. Hyslop: "The sentence used was not a stock phrase which might be hit upon at the other end by guesswork. It was an unusual phrase, made up at the moment of sending."
It is said that neither Mrs. Piper nor

the receiving medium in England knows Latin. There are many cases on record of mediums speaking fluently; or writing correctly, in foreign languages of which they were absolutely ignorant. n such ways Mrs. Piper employs both German and Italian, although normally ignorant of these tongues.

The attitude of the intelligent public on these strange questions has changed in a marked degree in recent years. ity on one side and unreasonable skepicism on the other. But there seems to be a growing feeling that there is a great deal in the matter in place of the belief, once universal, that the whole thing was a mass of charlatanism and trickery, unworthy the attention of sane persons.

Some of the most eminent men of science are now giving careful attention to the subject. Hence, in place of the absolutely materialistic doctrines once held in circles that regarded with intol erance as scientific heresy, views of the universe not of that order, we find a disposition to hold that, after all, there is probably something "beyond the veil," conscious existence of some kind. Fore most among such men stands Prof. Oliver Lodge, the great English physicist, a man trained to the most accurate methods of investigation, weighing every possible fact involved before reaching a conclusion. He is deeply interested in the work of the Society for Psychical Research. Prof Hyslop has also the scientific mind; he occupies the chair of logic and ethics at Columbia and has been severely trained in close reasoning. His psychical investigations have led him to certain conclusions, but he does not pretend to knowledge of the whys and wherefore he says that the most thorough investigation is necessary before trustworthy information on such subjects can be ac

Apparently, we are at the beginning of a new era in regard to such problems. With accurate scientific meth was a defiance of his power. It was a dwith reference to the peculiar conditions of the subject, once brought to bear as in any other field of research. it would he could not read the contents is felt that correspondingly accurate in formation will be obtained concerning many things now mysteriously inexpli cable, just as clear light has been thrown upon a multitude of things in nature that lately lay behind an appar ently impenetrable veil. Should exact science thus be able to extend its domain to the vast regions of the "beyond," the effect upon the ordinary cirproduction of their peculiar forms cumstances of mundane existence might transcend all calculation.

The recently incorporated American Institute for Scientific Research promises to be a potent factor in such studies. Its scope is definitely limited to two fields of research: supernormal and abnormal psychology, the latter also known as psychopathology. There is no intention to parallel the work of the Psychical Research Society, but to take charge of funds intended for such studies and see that they are conducted by persons or bodies properly qualified The work is backed by the best scien tific authorities, mostly men connected with the universities. A moderate fund of \$25,000 is sought to start the work.

"The Kingship of Self-Control." Wm: George Jordan: It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

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one or two things. No Second Hand Elljah in Theirs.

Dowie, with all his swelling assump tion of being a re-born prophet, wrapped about in the ancient mantle of divine healing power for all who have ducats to pay for it, must take a back

Utterly discarding anything so weak as second-hand Elijah business, a couple of ex-pastors of the orthodox cult have announced their close partnership with the supreme divine healing power, under the pious cant of naming their little prayer-meetings, right here in Cleveland, Ohio, "The Asembly of

These meetings, after the strenuous pattern of revivalism, are conducted by one Dr. Wm. D. Gentry, styled "Presbyter of the Assembly," assisted by G. W. Fink, an ex-Congregational minister of

Colorado Springs, Col.
The assurance is boldly given, that any of the entire list of ailments with which humanity is afflicted can be cured, if the sufferer only believed that the God of their assembly could cure them; when they would assuredly be made whole.

No medicine needed, hence doctors no longer wanted; no change from the vicious living whose gluttonous excess had brought on their disorders, required; not even repentance for past derelictions called for. Just the old. old orthodox formula, believe; believe

Indeed, not alone the usual everyday ills of weak humanity, but, as confidently announced by Dr. Gentry, the vile obacco habit could be swept away with all the ease of shaking dust from a neglected carpet, almost in the wink of an eye-lash. We give a specimen brick in this line

of performance, as narrated to a press reporter by the wife of a man who threw his pipe away when the right belief and prayer got in their solid work, with the statement that he had lost all craving for the old slimy chew; albeit he had begun the use of tobacco when a mere child of five and kept it up steadily ever since. Dr. Gentry settled the matter in this

slick style-with extended arms held aloft above the tobacco sufferer: "I rebuke this foul spirit of nicotine, and command it to return to its pit in hell! You are free!" The simple-minded woman might

well exclaim: "Isn't it wonderful!"

Yea, and still more wonderful to unerstand why, if there is a pit in hell where the nicotine habit belongs, it is not so securely walled in and battened down as to effectually prevent its vile contamination from making a stinking charnel house of street-car rear plat forms, sidewalks and public assemblies, in the nauseous puddles of tobacco spittle, and homes rendered as foul as hog-pens by its presence? Really, would it be any more difficult

of accomplishment, while vastly better, to settle the entire evil for good, rather than waste time and effort in tinkering over petty cures in isolated cases, with the whole civilized world fouled to the owest dregs of uncleanness?

But this is as nothing; a mere skimning along the border of this assembly's mighty healing power, when the full pressure of belief and prayer are turned on. The curing business was not confined to a sufferer's presence at the meeting. Relief could actually be transmitted, as by spiritual wireless telepathy, to a patient lying in bed at home in helpless condition from lumbago; enabling him to get up and walk with all ease to "God's Assembly" for final cure from a cancer of many years standing, in response to a wife's pitiful plea, that her husband was unable to move a limb.

Said Dr. Gentry, with all the confidence of a patent medicine man who "cures rheumatism absolutely free of charge":

"Then let us pray to our God to make him well enough to come to the fount of

ing wife, the two fell into prayer on a certain Thursday, and almost astounding to relate, by the following Saturday the sick cripple was able to attend th assembly; and, at the end of another couple of days, the old cancer was so effectually believed and prayed away as to leave nothing but a little scar be-

This is, undoubtedly, matter of deepest import. But the question will force itself to the front: If this lumbago, at a distance, could be so easily and promptancer in with it and thus saved a second performance, after needless tramp

assembly? But let us hasten to state, that all his we have set down pales into insignificance, as to what is assured to be close at hand, by one of the leading performers at a later meeting. Said the

reverend miracle expert: 'We are on the verge of the greatest miracles which the world has ever seen and the raising of the dead is of the east of them."

Take in the full scope of this canting ssumption by a worshiper at the shrine of Jesus Christ: that his little coterie of prayer healers were on the erge of performing greater miracles than those of the divine Nazarene, or of any other power the world has seen. With the customary cant he smoothes it over by adding: "Christ has the powr, and through him it is given to us to raise the dead as soon as our faith is great enough.

The mind stands aghast at the fearful prospect of what must result when the faith pressure becomes pumped up to the needed standard to awake the What will become of the coffinmaking trust and the funeral directors -to say nothing of the graveyards?

Let us close the harrowing picture ov one of a sunnier hue. In all these lious cant schemes, sooner or later, the lucat-grabbing performances of Dowie in his gold mine of the city of Zion is bound to crop out. And so in this "As-sembly of God."

The first hint that money was needed o aid the faith and prayer cures was made on this Sunday evening, when the people were asked, as they "felt called by the Lord," to plank down their contributions on a big wide-open bible arranged for the purpose; even a slicker dodge than the old sharp trick of using an open plate in place of a collection

It worked well. Each one, feeling that all eyes were agape to the performance, laid down coin and bills so freely, completely buried out of sight. Did some one suggest that we are liv-

ing in an era of advanced Christian civ ilization, education and common sense intelligence? That lunatics asylums are not yet full?

W. WHITWORTH. Cleveland, Ohio.

Death. Its Meaning and Results: By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the anthor's experience. Olath, 560 pages, il-

THE ZANTSIGS AND TELEPATHY MRE CLARA WATERLE) ("

She Has Somewhat to Say Anent Several Matters.

The thanks of the Spiritualists at large are due The Progressive Thinker for its very complete report of the proceedings of the N. S. A. convention. The writer, with others, no doubt, had wondered if the N. S. A. and adepted the "star chamber" method of procedure, but now, thanks to Editor Francis all is right, and I suppose the work of the convention is now open to praise or censure, to endorsement or and no doubt both will be freely offered. And the writer of these lines would give both credit and a grain of kindly criti-

cism. And here let me say it is time Spiritnalists laid aside the common ergor of thinking all criticism to be fault-finding. I have been dubbed a fault-finder again and again because I have exercised the prerogative of a free-born citizen to dissent from the opinions and methods of others.

It has been claimed by some that those workers who do not attend the annual conventions have no right to criticise the work of those who do. But they have. There are many workers in our ranks possibly just as interested in our great cause, and possibly doing just as much for its propaganda in the sphere of action that is theirs, as those who attend the National gatherings; and many of us would be delighted to real solid, accompanied by wrestling in prayer, assisted by the perorations of the presiding elders of "God's Assemand yet the greatest blessing in the world. We cannot all be delegates, nor officers, nor missionaries, nor speakers and mediums, and have our expenses paid for us, and the only alternative is to stay at home, and because of this must we always keep silent? Hardly.

> work of the delegates, and we assume all did conscientious work for the good of Spiritualism. One branch of the proceedings that the writer was particplarly interested in was the ritualistic formula called "Usages." I have officlated at thirty-two funerals and several weddings thus far this year, and I had been wondering if henceforth, through a "decree" of the N. S. A., I would be compelled to follow in the wake of Catholicism and Episcopalianism and Christian Science, and read a cut-and-dried, stereotyped ritual at every funeral, or be free and start a Spiritualism of my own? But such a "law" does not seem to yet prevail, and I am

The marriage service as published is not objectionable, with one or two exceptions. One clause could very nicely be dispensed with, viz.: "Does any one present know any reason why this man and woman may not legally be joined in matrimony?" This formula is as anti-quated as is the word "obey" on the part of the woman. Indeed, so out of date is it that evidently the authors of the ceremony had forgotten a portion: "If not, let them forever" after hold their peace." If we are to be progressive, strike out this clause.

And then again, the question () "Do you promise before these witnesses-here assembled, and the angel world," etc. Now, how would "the "sangel world" part take with an agnostic or materialist? Last week I pronounced the words that united two lives in the sacred relationship of marriage. man was an agnostic and I should have hesitated long before asking that question, knowing he would have to stultify his candid convictions to answer "I will." ("I do" would be in better form as the query is put.)

And then, still again, in the face of the discussion now going, on in or through the Open Court, and in accord with the teachings of Saint 'Peebles' latest volume, would it not be more appropriate to put it, "in the presence of the demon world?" It is claimed that demon spirits are nearest to us mortals. that the demon spirits fill the atmosphere and crowd out the good ones, so the angel spirits can hardly be supposed to witness the solemn proceed-

But seriously, "In the presence of the angel world" sounds just as simple as nar "in the presence of God." Oh, why in cannot the Spiritualists rise above the imitation" business.

But really, ito be a bit egotistical, ike my own marriage service best; l think it is nicer than the one submitted and so I'll not use the "usage" at least until I have to.

I hope the genial Dr. Peebles will take no offense at being called "Saint"; no affront is intended, I am only anticipating the time a little when Spiritualism will have its "saints," for we've started in to follow the Christian church in all ways, and the saints will come by and by. And who would be more worthy of

saintship than our worthy brother? Another part of the report of the convention that attracted my attention was the recommend that societies employ only "ordained ministers in Spiritual ism." Now I'll not say "Holy Moses." but some ejaculation is needed to les sen the strain on my nerves, and my 'controls' impress me with the eupho lious expression of "Jumping Jupiter!" Employ only ordained ministers and engage them, too, for long time service, as was also recommended, when some of the "ordained" ones haven't the thousandth part of the ability and fitness in any way that some of the un-ordained ones possess. It is known that any of the "freaks" can get ordination if they go at it in the right way and persevere. Knowing what some of us do, a recommendation from some in "authority wouldn't have a feather's weight! We would rather hear and judge for our

selves. It is noted that no change is made in the Declaration of Principles, or in other words, the creed, was made. No doubt this was well, for the strong tendency toward good old orthodoxy would doubtless have made the document more "churchy," had a change occurred.

But in all candor, it may be masked what benefit has come to Spiritualism through having a creed? In what way has it been a blessing to Spiritualists or to humanity? President Barrett's report stated that the interest in Spiritualism was declining. Verilyishe belief in Infinite Intelligence or God, and the "Golden Rule" as a standard of moral action, a faulty one to be sure, does not seem to be an all-nawerful agency to popularize our cause. The But truth never dies. IQ The hatural

orinciples and spiritual verities thereying Spiritualism will liver whens every man-made creed shall have faded into oblivion.

All of which is respectfully Submit-ed. MRS. CLARA WATSON. Jamestown, N. Y.

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An Explanation as to How They Perform Their Feats.

I am sorry to say that the free performance given by the Zanteigs, al-though exceedingly clever, is not an exhibition of telepathy. I witnessed their performance at Buffalo myself and two years ago saw them a score of times at Sans Souci Park, in Chicago This park is located a short distance from my office and I went there frequently for the express pose watching their clever performance. is by long odds the best performance of this nature ever given in this country, and has no houbt convinced thousands of unbelievers that telepathy is an es-

ablished fact. It probably required months of pracice in private before the Zanteigs gave their first performance in public and with years of practice in giving public exhibitions they have worked their system of signals to a point so fine that hey have frequently deceived the intlated. Sequences of words are used in such

a way by the male performer that the lady seated at the blackboard is able to translate them and give her answer This is an old trick and I have frequently seen it clumsily used. But the Zantelgs have perfected it to such a degree that the answer to a question is often in possession of the female performer before the question itself has been asked. For instance, suppose the lady has added or subtracted a row of figures correctly, the male performer, seeing a lady standing near with a pocketbook in her hand, decides to investigate the pocketbook next. He says to the man who put the figures on the slate: "Is that correct?" or "That is right, is it?" or "Is that satisfactory?" There is much to commend in the Now each of these sentences means something to the woman and are translated by her as sequence 47, sequence 54 or sequence 65. Sequence 54 may mean lady's pocketbook next. Thus, in giving an apparently careless answer to a bystander who has placed figures on the slate, the male performer has said to his partner as plainly as if he used the actual words, "I wish you to enumerate the articles I shall find in this lady's pocketbook.' He then picks up the lady's pocket

book and opens it and sees a nandkerchief, a pencil, a glove buttoner, cards, a railway ticket and some coins. These are things found in nearly every lady's purse, so the first three words he says past. I induced the doctor to come to aloud will give a clue to two or three of the articles. He may, "Tell me now, what is this?" or "Describe' what I have." This is translated by the wo-man as 1. 6, 7, or 3, 4, 2, which may mean handkerchief, cards and coins. However, she replies: "You have a lady's pocketbook." Then the male performer, who has perhaps been looking at the date on one of the coins. says: "Yes, that is right. Now tell me what is in it" or "That is correct. It is a lady's pocketbook. Now tell me what is in the book." This is translated by the lady partner as 5, 9, coin 1893, which being translated means some sample of dress good, a knife and the date on one of the coins is 1893. However the lady in reply says:"There is a handkerchief, calling cards and some money." Then he asks for the date on the coin and the other articles. These are given and his reply to her may mean sequence 23, which translated might be, "I shall next look at a gentleman's watch and I wish you to tell the number on it." He then takes hold of the watch, opens it, looks at the number and says, "Please tell me what I have, look sharp," or "Tell me about this now, be quick," which translated may mean, "The number is 164,532, gold stem-winder, or 64,789, silver, keywinder."

The messages are not always sent in advance of the questions as above described, but when they are the performance appears truly remarkable and goes along very smoothly.

In Chicago I used to make up peculiar names, such as Xulupus for a Christian name and Zobarkus for a surname. It is an easy matter for them to give ordiary names but I had great watching him "transfer" these names to his partner. His whole trick was revealed in his efforts.

One evening I went to the park with two watches in my pockets, and, after he had given her the signal for the numbers on one of them. I asked him if she could tell the number if he did not speak to her. He said she could, but knowing she already had the number I said: "Well, get her to tell the number on this one," and I pulled out the other. He said: "That is not the same watch." I said: "No, it is another." He looked at it and was about to say something to her, but I checked him and said: "Remember! you said you would not say a word." Twice I checked him as he was about to speak to her, and finally he said: "Oh! I have not time for that; you do not believe in telepathy." Then he proceeded to make some other test with someone else and left me with the numbers on my watches untold.

I had a similar experience at another time with the books spoken of by my correspondent. They did not succeed with the trick when I insisted that he should say nothing to her after I had selected the paragraph in the book. He requires to see the paragraph you point out and then his simple command, 'Ready now, begin," or "Now, then, go ahead quickly," may be translated page 124, paragraph three, or page 46, paragraph two. The female partner has a duplicate book in her hand and simply turns to the page and paragraph and be gins to read. Thousands have accepted this as telepathy.

I have watched these performances for hours and have never failed to see the signal given. But I must say it is done in a very adroit manner. Personally, I believe in telepathy, but it is spontaneous in its operation and is not so completely under the control of the will that it can be employed for public performances such as is given by the Zanteigs. I have seen many different performers who used different sys tem of communication, but I have al vays, so far, been able to see how the trick was carried on .- Suggestion.

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HOW SPIRITS AID.

A Practical Illustration of Home Spirituallem.

To the Editor:-Some weeks ago mailed you express order for one year's subscription to your most interesting and instructive paper, including prem ium book, "Seers of the Ages." Refer-ring to the latter, I think it the most instructive book of any I have ever read, and one which every Spiritualist and investigator should read, and if our good orthodox church brothers would peruse it carefully they would learn much of Christianity in contradistinction to the ology, to their profit. I am well pleased with your Progressive Thinker.

A few years ago it was my good for tune to discover that my wife was a negative. I reported the information to my family physician—who was a graduate of a London, England, allopathic school-and suggested that we had a fine opportunity of experiment ing with the psychic and odylic forces of nature. The doctor made some little sport of my suggestion, but finally con sented to try.

Despite my own verdancy in such

matters, and to his extreme doubt as well as prejudice we had fine results on our second sitting, and soon developed our negative into a fine trance and automatic writing medium.

She, though specially right-handed in her normal condition, always writing with the left hand when entranced, and very rapidly. The doctor and I amused ourselves over a year sitting, about three times a week, when all at once our medium surprised us by positively declining to sit for us-the reasons assigned being that it was all Greek to her as she had never seen anything her self and entirely unconscious when entranced.

It was always my custom to close my office early in the evening, lock my business in it, and go home and enjoy myself with my family; but as time rolled on my partner in business in volved me to the extent of some \$1,500, and I had individual indebtedness the amount of some \$600 more; was under \$15,000 bond, comparatively among strangers, and no money with which to extricate myself. I kept this all to myelf, but my troubled countenance soon told my wife that something was going wrong, and finally she persuaded me to tell her all about it. A few days later she remarked that she had been feeling like having a sitting for several days my house that same evening when we had a sitting, during which she auto matically wrote as follows:

-: If you wish your wife to have good health you must remove her from Texas. This is no climate for

A thought flashed through my mind as to the impossibility of complying, for I had no money with which to make the suggested change. In answer to this inexpressed thought she again wrote: "Means will be provided in due time You will receive a package containing money inside of two weeks. You must use that money for this purpose, and this purpose only. Signed, Dr. J. B. Moores, Plattsburg, N. Y."
I jotted down this message, little

thinking that aught would come of it. However, like a drowning man grasping at a straw, I confess it gave me some hope. The following evening we sat again and received the following:

"My Dear Son:-You must not worr so much about your business; it only makes matters worse. You will make yourself sick. There is a man in the north part of the state who desires to buy your business. I say sell it to him. You will receive the package referred to containing money as stated. Signed Your Father."

I had never been in the north part of the state, save at Texarkana, and then only long enough to change from one train to another, therefore I had less confidence in the message from my father than from the former message from an entire stranger. However, all is well that ends well. Two weeks soon rolled by, and to my surprise, as though money had dropped from the I rec The following day I received a letter from an entire stranger in Deni son, Texas, the very north-gate, inquir ing as to my business and offering me \$1,500 for same, provided receipts amounted to as much as had been stated to him, and a certain sum for each \$100 additional receipts, request ing immediate answer, and, if I thought favorable of his proposition to so signify and enclose transcript of my books. which I did, and by so doing I sold my business and extricated myself from debt. But two of my companies refused to transfer to him, therefore I had to pay them or my bondsmen would

be called on to do so.
On recipt of the \$500 I immediately sent my family north among her people, giving my wife \$100, which seemed quite sufficient, the remaining \$400 I used to pay the companies which refused to transfer. By so doing I had to borrow money to get out of town with and suffered extremely-all in con quence of not adhering strictly to the spirit's message. So it has been for years nast I have

always missed the mark by placing my judgment above the spirits; still would admonish the strictest scrutiny esting and trying all spirit communication, but when obtained through our own and at our own fireside, as in my case, they generally prove correct. I have never received a misleading or false statement from them. From my own experience, as well as many others t does seem to me that our spirit friends are ever around us and will and do aid us in our earthly affairs if we only permit them. "Pray always and without ceasing," from a spiritual standpoint, to me seems to have a very significant meaning. Keep always in rapport with our spirit friends, and they vill surely aid us materially as well as spiritually. R. O. DRUMMOND.

LOOK OUT! LOOK OUT!

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AND

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SATURDAY, DECEMBER 3, 1904.

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HUDSON TUTTLE.

for five cents, and then you are per-

fectly safe, and will save yourself an-

Editorat-Large for the National Spirit ualist Association.

Now to historical facts: Mr. Tuttle has been engaged to an-The Huguenots were a Protestant sect of the 16th century, residents of France swer all attacks in the secular or religtous press on Spiritualism. Send him Their numbers increased so rapidly clippings when at attack is made, givthey gave promise of becoming the ing date and name of paper. Address dominant religious faith. A plot was formed for their extinction. The leadhim at Berlin Heights, Ohio. ers were invited to Paris to attend the nuptials of the king's sister with Henry

Thomas Paine Was a Theist. It was incidentally stated in these columns recently that the charge of Atheism against Thomas Paine is false. A correspondent writes:

"If your statement is correct, that Thomas Paine was not an Atheist, then he has been grossly belied, and the truth should be made more apparent than by a simple denial."

An Atheist is defined as one who denies the existence of a God. Thomas Paine, in the very commencement of his "Age of Reason," tells why he wrote the book. He said France had abolished the priesthood and everything appertaining to a compulsory system of religion and faith. Fearing with the general wreck of superstition. false systems of government, and false religions they would lose sight of morality, of humanity, and the theology that is true, he wrote his book. He at once stated his own faith:

"I believe in one God, and no more; and I hope for happiness beyond this I believe in the equality of man; and I believe that religious duties con sist in doing justice, loving mercy, and endeavoring to make our fellow crea-

This was Thomas Paine's creed. Who has a better one? He rejected the story of the miraculous conception and birth, by a virgin, of Jesus, and showed it was really but a re-vamping of pagan mythology, wherein saints were substituted in place of a multitude of inferior gods, and one of them was advanced to an sented by the Unitaria ists, in that regard. It is apprehended thousand of his murdered subjects no one would do those sects the gross that suffocated him." to say they are Atheists; though there were ignorant persons sixty years ago who did so.

On page 27 of "The Age of Reason," published by D. M. Bennett, New York, 1887, is found the following paragraph, which covers the whole question:

'Canst thou by searching find out God? Yes; because, in the first place I know I did not make myself, and yet l the nature of other things, I find that no other things could make itself; and yet millions of other things exist, therefore it is, that I know by positive con-clusion resulting from this search, there is a power superior to all those things, and that power is God."

Uneasy Demagogues.

"The danger to a Republic comes from uneasy politicians; its safety from the tranquil classes." Such, in substance were words of Col. Thomas H. Benton. All must recognize them as truthful. They came to mind while reading an account of a concerted movement amonb orthodox churches to induce national legislation prohibiting vinity of Truth and knowledge are the divorce for any cause but adultery. They prefer that married pairs may live a cat and dog life, ever in a quarrel, and entailing on their posterity a quarreling habit; that wives shall be brutally treated or murdered by drunken husbands; that husbands shall toil to rear and educate children not their own; that though married to a bigamist, who attempted to produce the murder of his or her mate, or has been convicted of a felony, and has been imprisoned for a term of years or for life in the pententiary, yet there is no relief for the in-

nocent partner. On the contrary the plan, if enacted into a law, would incite crime. Adulteries would be resorted to, to escape undesirable partners. Prohibited from marrying again then would follow an-

other class of effences. Observation and experience seldom teach the average clergyman anything. A dream-begotten God, whose parentage is traced by his blographers through entirely different persons, and then is credited to the Holy Ghost, a personage of which no one has any knowledge, finally is represented as co-equal and co-eternal with the Father, yea, is that father himself, is reputed to have declared only adultery is cause for divorce; therefore the wisdom of the ages regulating divorce must be set aside, to enforce his dictum in the premises. But the world is challenged to produce evidence that Jesus made adultery on the part of the husband a cause for divorce. The statement that he did is the shilly-shally of priestcraft,

not sustained by authority. "Longley's Beautiful Songs." Fourteen beactiful, soul-inspiring songs, with music, by C. Payson Longley, Price by mail, 15 cents.

Fiction and Fact Contrasted. The school books in common use sixty to eighty years ago were generally compiled by clergymen, and they drew largely on the fictions of earlier writers

to enforce on the youthful mind of

open to the "Story of Altamont," the

last section of Pathetic Pieces, by that

gifted divine Dr. Young. It is descrip

tive of the mournful exit of a talented

youth, whom the imagination of the

learned doctor describes with all the

vigor of his craft. We cannot spare

space to copy at length the rayings of a

fictitious maniac, frightened at the ap-

ing words:

my boy!

my wife!

proach of death, by the vivid pictures of this gifted author, so we quote his clos-

"My principles have poisoned my

My unkindness has murdered

And is there another hell! blasphemed yet indulgent

friend; my extravagance has beggared

Lord God! Hell itself is a refuge, if it

Says Young: "Soon after, his under-standing failed. His terrified imagina-

tion uttered horrors not to be repeated, or even forgotten. And ere the sun-which, I hope, has seen few like him-

arose, the gay, young, noble, ingenious accomplished, and most wretched Alta

Would space permit we would make

another draft from a still older school

book, the Columbian Orator, with a quo

tation from a Judgment Scene, pictured

by Jonathan Edwards, president of

Princeton College. His picture of the

bones rushing through the air to join

its fellow bone, and all be re-united

with the widely scattered dust of the

mortal, to be reanimated, and receive

of Navarre, on St. Bartholomew day,

1572. 'The king, Charles IX, gave an or-

der on the night of August 23, for a gen-

eral massacre of all Huguenots, the sig-

nal for commencing the slaughter to be

the tolling of the matin bell of St. Ger-

main l'Auxerrois. Orders were also

sent to all the provincial cities, direct-

ing a simultaneous massacre through-

out France. The king and his brother

Henry joined in the slaughter, and fired from the windows of the palace upon

the inoffensive and wholly unprotected

.The ruthless massacre went on for

days, and it is claimed forty thousand

victims were sacrificed to appease re-

the event was sung at Rome, by order

ligious hate. A solemn Te Deum over

Twenty-one months after this horri-

ble massacre of Christians by Chrisble massacre of Christians tians, Charles IX expired. His agony

of mind and body was extreme. "He sweat blood, at every pore," says a credible historian. "He wept, he

shrieked, he tore himself, he groaned

and sweated in his agony," says another, "but no relief came. He knelt

humbly at the feet of the queen mother

the partner and stimulator of his crimes. He asked pardon of the King

of Navarre, and with clasped hands, ex-

claimed: 'Oh, my nurse! my nurse! how much blood! how many murders!

Ah! I have followed bad counsel. O

my God, pardon me—forgive,—grant me mercy, if it please thee! Oh,

this? What shall I do? I am lost. I

Above is the fiction of Dr. Young, fol-

lowed by a mere glimpse at that of Edwards, in contrast; and here is the

truth of history. Verily Shelley was

There needeth not the hell that bigots

To punish those who err; earth in itself

Contains at once the evil and the cure;

And all-suffering Nature can chastise

Those who transgress her law; -she

How justly to proportion to the fault.

Knowledge Ends Where Hope Begins

Prof. Ernst Haeckel, the learned Ger-

man, in a communication to the Liberal

Congress, late in session at St. Louis,

"The goddess of Truth dwells in the

temple of Nature, in the green woods,

on the blue sea, and on the snowy sum-mits of the hills—not in the gloom of

the cloister, nor in the narrow prisons

of our jail-like schools, nor in the clouds of incense of Christian churches.

The paths which lead to the noble di-

loving study of Nature and its laws, the

observation of the infinitely great star-

world with aid of the telescope, and

the infinitely tiny cell-world with aid of

alms and Peter's pence. The rich gifts

which the goddess Truth bestows on us

are the noble fruits of the Tree of

Knowledge and the inestimable treas-

ure of a clear, unified view of the world

-not belief in supernatural miracles

The quotation is a beautiful one; but

"the illusion of an eternal life" is a sub-

ject on which the ablest scholars dif-

fer. The most erudite have no more

information on that subject than have

That man exists after the turmoil of

earth-life is over, we know, if we know

anything. But how long that conscious

individual existence will continue we

have no positive information. As

change characterizes everything in na-

ture, possibly the ascended spirit may

pass on into a higher state of life. We

cannot believe its existence is termi-

nated: but of this we have not the cer-

tain evidence we have that life does

The metamorphosis of the loathsome

worm into a gaudy butterfly, does not

demonstrate that its being will be per-

petuated after its butterfly stage of ex-

istence is terminated. Philosophy may

speculate on the subject, and Faith,

with expanded wings, aided by Hope

may people the ethereal universe with

ever progressing spirits; but knowledge

has its bounds, and all beyond is con-

"Just How to Wake the Solar Please

us." By Elizabeth Towns. Valuable for Asaith. Price 25 cents.

the most ignorant.

not end with mortality.

jecture.

and the illusion of an eternal life."

the microscope,-not senseless cere

monies and unthinking prayers,

used the following language:

only knows

The punishment it merits.'

right: .

"heretics."

of Pope Gregory XIII.

its final doom, is graphic.

hide me from thy frown,"

those days their peculiar dogmas. The "English Reader," copyrighted in

1822, is before us as we write.

At the last annual meeting of the American Prison Association, one of the speakers advocated the sterilization of confirmed criminals and the destruction of the hopelessly insané and the incurable victims of

Euthanasia, the painless extinction of those whose lives have become a burden to themselves or a curse to the community, has long had supporters as a justifiable and desirable method, but an objection to putting to death those who are regarded as wictims of incurable disease, is that such a practice would impair the sacredness of human life in the est and best thought; it gave each on cyes of physicians, and of the people who permitted it, and would thus an opportunity to discuss all topics of interest to the Spiritual cause and it tend to the injury of the entire community. If physicians should be empowered to destroy human life in cases of supposed incurable disease, there would be increased liability to resort to this method of ending disease in cases where there was probable, but not certain incurableness. There would be a tendency, where the interests of relatives were involved, to put the victims of disease out of the way when they might wish to live, but when their continued existence would keep interested relatives out of their fortunes.

Boards and commissions of physicians might be appointed and be authorized to exercise their judgment, under authority of the state, but who does not know that medical boards and commissions, being composed of men, are influenced by the same motives and considerations as are other organizations, and that the practice of putting individuals to death, in cases of incurable disease, might lead to the great abuse and wrong of destroying life arbitrarily, when social and money influences

were strongly brought to bear in its favor. There are doubtless cases of chronic disease which are known to be neurable, and under which their victims suffer torture from which they gladly would be freed; but when men commence taking life in order to rid the victims of suffering, they commence a practice the results of which will not be confined to killing the incurables. It will be extended to destroying the lives, in many cases, of those who are troublesome to their families; or of those from whose death, advantages might be de-

Then, again, in a great many diseases which might be pronounced incurable by some physicians, there is hope for improvement and possibility of complete cure Such persons would stand very poor chance where the interests of selfish members of the family could be promoted by death in accordance with the rule suggested by the advocates of this

The regard which we have for human life, and aversion to destroying it, except in the case of crime, and for the prevention of social injury, is not a mere whim, but it is a sentiment that has been built up through centuries of experiences, during which men have learned that they must guard against giving any encouragement whatever to killing human beings, whatever the pretext, unless it is done for the punishment of crime and the protection of the community.

The method, therefore, advocated by those who would take human life into their hands in case of hopeless disease, is not likely to find favor in civilized communities, although the novelty of the view may give to it something of a sensational character, and, therefore, a temporary interest, not warranted by the value of the method, nor by any probability of its adoption with the progress of civilization.

Society would be warranted in adopting measures for preventing convicted criminals, who belong beyond doubt to the degenerate class from propagating their kind, but the method referred to above would not include an attempt to improve the offender, which should be one of the objects of punishment, the other being to deter men from the com-B. F. UNDERWOOD. mission of crime.

MRS. MAY S. PEPPER.

rived by their heirs.

One of the Brightest Luminaries in Modern Spiritualism.

"Credulous persons," according to the New York Herald, who attended a se-ance given on the evening of Nov. 13, Mrs. May S. Pepper, a medium, in the First Spiritualist Church of Brooklyn, were more or less inclined to believe that she had received a message from beyond the grave from Cornelius Van Cott, former postmaster of this city, who died recently.

According to Mrs. Pepper's plan, persons attending her meetings are invited nurse, help—draw me from this. I do not know where I am, I am so agitated, so confused. What will become of all to deposit in a basket at the door of the church as they enter SEALED opes containing the names of dead relaatives, and in the course of the evening equality with the Father, yes, was represented as that Father himself. He occupied the precise position now represented as that Father himself. Gallow it well. Oh, nurse, nurse, I strangle—I strangle." The author who occupied the precise position now represented as that Father himself. He wrote this long, long ago, added: "It occupied the precise position now represented as the precise position now repr

After her customary sermon the me- success, that in question. Holding it aloft, still sealed, she said that the name in-scribed within was Van Cott and that the spirit told her it was that of a person who had not long been dead. Then she announced that the spirit had a message. After a short pause, this was

announced as follows: "The spirit says that everything is all The children are managing the estate all right and as long as they act

right. Tell Dick that everything is all right."
That was all that was said. There was no further discussion and the next envelope was taken up. Later it was learned that the "Van Cott" envelope had been presented by a young woman, but every effort to find out her identity

was futile. As a rule, Mrs. Pepper, who contends that she never knows the writers, points them out in the audience as their envelopes reach her, but the woman in this case left the church before she could be questioned.

Another spirit who was called upon by the envelope system was rather exacting, for he complained through Mrs. Pepper that his name was incorrectly spelled in the envelope.

Mrs. Pepper is undoubtedly one of the most remarkable mediums living. She works in the brightest light. She invites the closest inspection. Skepticism or "fraud hunting" (so odious to some Spiritutlists) cuts no figure with her. In fact, we are told that she has the greatest respect and admiration for the "fraud hunter," regarding him as a sort of savior to a cause on which fakes have been fattening. All honor to this noble woman, this evangelist, this bright star in Spiritualism, who extends the right hand of fellowship to all fraud hunters, practically saying, will grant you every facility to find de-

ception in my mediumship.' Brooklyn, N. Y. TRUTH.

The Story of a Groan.

Capt. Cook, the distinguished navigator, who discovered the Hawaiian Islands, in 1778, was received by the natives as a messenger from heaven, and for a time was worshiped as a god. Returning to the islands the year following, a controvedsy arose with the natives, they having stolen a small boat, which the Captain determined to regain. During the contest he received a blow from behind, which felled him to the ground, and caused him to groan

with pain. The brutal savage interpreted that groan as an incident of human suffering, and inconsistent with the character of a god, so they killed him. "He groans, he is not a god," was their acclaim in justification of their act.

The same logic applied to Jesus, controverts the claim of trinitarians that he was a God. Whether justly let othDR. ALEXANDER CAIRD.

His Efficient Work in the Ranks of Spir-Itualism in Massachusetts.

The first of a series of missionary mass meetings under the auspices of the State Association of Spiritualists, was held in Cadet Hall, Market street, Lynn, Mass. di.

These meetings are being arranged by Dr. Alexander Caird, of Lynn, exresident of the Lynn Association, a director of the state association, and hon-orary president for life of the Lynn association, and are being held for the purpose of raising funds to establish Spiritualist associations in places where there are none, to help aid the children's lyceum work, and to help mediums to advance in their work.

Through the efforts of Dr. Caird Lynn communication with the spirits of the was given the honor of holding the first meeting of the kind, and it was a grand success, intellectually, socially and dium walked to the front of the pulpit financially, nearly fifty dollars being and began her demonstration. One of the first envelopes she picked up was addition to this a number of Lynn Spiritualists became members of the state

The afternoon meeting was opened at 2 o'clock. Dr. Alexander Caird welcomed the friends of the association, after which he turned the meeting over to the president of the state associa-

tion, George A. Fuller, of Onset.

President Fuller stated the objects of the state association, and said he hoped the people of Lynn, after they under as they are now everything will be all stood them, would give the association their hearty and cordial support.

Rev. F. A. Wiggin was introduced and spoke briefly. He said we often keep within ourselves too much, we forget that there is a world outside of our selves; we often erect the worst barriers for ourselves.

Mrs. Edith Lloyd Brown, of Lynn, gave spirit messages, which were well

received. A. P. Blinn, a prominent member of the Lake Pleasant Spiritualists Association, said in the language of another, "Everything comes in the fullness of time," and that he felt that the Spirit ualists would accomplish that which

they set out for.

Mrs. Maud Litch of Lynn, gave spirit messages, which were all recognized.

J. B. Hatch, of Boston, a vice-president of the state association, spoke of the needs of missionary work in Mas-

sachusetts. J. S. Scarlet, of Cambridge, spoke of the necessity of missionary work. He had a religious leaning, and said that Spiritualism is the highest form of religious thought the world has even known. Spiritualism is the need of the

The evening session was opened at 7:30 o'clock with a short address by State President George A. Fuller, who spoke of the need of missionary work that the cardinal principles of Spiritualism may be placed rightly before the

Mrs. Mamie Helyett, of Lynn, gave spirit messages which were well re-

ceived. (1) 31

Mrs. C. Fannie Allyn, a well-known and prominent medium, said that she was interested in missionary work, and always had been. She said that there is nothing in the world that amounts to anything without deeds and practical work, well done. She was glad that the Lynn association was the first to take steps in this missionary work. She spoke of the lyceum's work and needs of the children . connected with

Dr. Alexander Caird told of the work he had been doing, and said that he was the father of missionary work for the State Association of Spiritualists, and that he had collected a good sum of money from those who are not Spiritualists.

Dr. Alexander Caird, living at one time in Chicago, carried with him to the East the enterprising spirit manifested here, hence he is ever active and effi cient in promoting Spiritualism. His cient in promoting Spiritualism. His text-book of esoteric knowledge as wife, an excellent medium, was a great taught by Adepts of Hermetic Philosofavorite in this city. We predict great phy. Price \$2 per volume.

especially those under the management

LETTER FROM NELLIE 8. BAADE. Incurable.

> November 15 finds me at home again after a two months' engagement in Watertown, N. Y., for the Spiritual Soclety of that city. I left them with many regrots for I found many earnest souls there doing what they could to ad vance the interests of the cause. I held ervices Sunday morning followed by the progressive Sunday school, when each one gave expression to their high created a spirit of investigation amon honest investigators. The last evening I was there, at the close of the address the guides as usual gave several tests the most of them to strangers, which they acknowledged both publicly and privately as being correct.

> At the close of the meeting severa accompanied me to my boarding place and remained until nearly midnight Some were among the brightest minds eager and anxious to know somethin more concerning our philosophy as science and religion. Several young men became much interested in the manner in which the guides answered all questions pertaining to the subjects in hand, and several declared their in tention of investigating the claims of

> The Sunday-school which is in connection with the regular society decided to buy a piano to show their appreciation of what had been done for hem, and I think, with their earnest effort will be able to do so, supported as they are by all interested in the best good of the temple and cause in gen

With a God bless you, from, many, bade them good-bye, and then proceeded on my journey to visit the home of my birth in Western New York. One brother is all that is left of a family of six children, but I told him of the glad tidings which Spiritualism brings, and among the friends and schoolmates they introduced the second s they insisted that I give them a spirit ual discourse, which I did Sunday even ing to a large audience.

I also visited the old school house and listened to the teacher as she endeavored to explain and solve the harder problems, and the scene carried me back in thought to the time when I to was trying to study and understand the lessons before me; and one thing I remember very distinctly was how teacher threatened to punish me for writing wiser than I knew. From a child I could write upon different topics with which I was unfamiliar, and was accused of receiving assistance from some of the family, of which I was innocent, but the unseen helpers always were able to avoid my being punished for giving expression to their ideas, and I hope they through me did some little

As I visited the home where I was born it carried me back in memory to the parents, sisters and brothers, and many friends that made my childhood days so pleasant; but the scene changed and I found myself only a visitor among the scenes of the past, then I hastened to the cemetery to visit the grave of my first-born, and it reminded me of the time when the Life Angel bore her away and I refused to be comforted. I also visited the graves of several schoolmates, and recalled the many pleasant days and years in sweetest as sociation with them, and as I recalled the scenes of the past and present I could only say through my tears, Yes, life is worth living; these our dearest ones have only been transplanted to the higher life where their souls shall unfold into new beauty, love and power. But I did not forget to tell those still left that Spiritualism is the light come into the world that is a lamp to our feet and a light to our path to take us out of the darkness of despair, where we can see to read our title clear to the home of the soul where there shall be a reun-

And now as a missionary who helieves that The Progressive Thinker should be read in every home land. I am going to send my back numbers to those who have never seen a spiritual paper, in hopes to benefit them; and I also wish to say to those who complain that we have so little good music, that while at Watertown I ordered through The Progressive Thinker, the Spiritual Harp which the president, congregation and choir pronounced just the proper book, as the words are set to music and suitable for all occasions. Besides, Prof. Longley has also published music and words adapted to the needs of all, so let us not complain but make good use of what we have; and I hope to hear that the society at Watertown, that meets in the little brown temple in the dell, has or-dered 75 or 100 Spiritual Harps and is naking the beautiful temple echo and 're-echo with their songs of praise and thanks giving to ministering spirits both in and out of the body, and to God from whom all blessings flow, that we as Spiritualists can sing with the spirit and understanding, and appreciate what has been done for us. And then there is Prof. Longley's music, so beautiful and good, with others who are also doing what they can along musical lines, so that we have everything to be thankful for. MRS. NELLIE S. BAADE. Detroit, Mich.

"Words of Warning."

I have just been reading Brother Hudson Tuttle's "Words of Warning." The same Arnold held forth in the opera house in Alliance, Ohio, Sunday night, Nov. 6, advertising to do all that the best mediums do. in full gas light: people would recognize their friends, a table float four or five feet in the air without human hands, etc. And the crowds that came were many times the seating capacity of the opera house. Then the small fee to cover the rent of hall was 25, 35 and 50 cents. However, the house was full, a \$200 house, some said. Then nothing was pretended to be mediumship, only adding up a sum that might have been telepathy or mind reading. I hope some Spiritualist will have him arrested and stopped from getting money under false tenses. He is no sort of a medium, only

In connection with this I want to say that in the communication signed "A Friend of the Cause," it would seem that Mrs. Folsom is a very wonderful medium, and we have many others whose work is above suspicion, and many whose work is done in full gas light; perhaps they are all doing all they can, but I think if the honest and true would come before the public as this fake did, that crowds of people would be convinced of this great truth and be roused to a high pitch of enthuslam.

SARAH STONE ROCKHILL. Alliance, Ohio.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a

The Great Work of The Progressive Thinker.

The Good accomplished by The Progressive Thinker in sending out the Eleven Premium Books can not well be overestimated. Orders come in nearly every day for the entire set, and those who receive them are especially delighted. In at least 20,000 homes The Progressive Thinker has been instrumental in establishing the nucleus of a library. The Eleven Premium Books formerly sold at prices ranging from \$1.00 to \$1.50 apiece, making the cost of the above not less than \$12.00. All we realize for the whole set, after paying postage, is a little over \$2.00 something never before accomplished in this country or Europe. Any person who sends in a yearly subscription and who desires only one book, can take his choice of the Eleven for only 25 cents, thus making The Progressive Thinker the cheapest Spiritualist paper printed in the English language. Only our subscribers can purchase these Premium Books at the prices given. Another new and interesting volume will be issued next spring. .

Finds The Progressive Thinker Everywhere.

I understand that The Progressive Thinker has a very large circulation in Indiana. In nearly every city or town I find the paper is a welcome guest. Your success is marvelous. With best wishes for a big circulation of the paper, I am yours fraternally,
FRANK T. RIPLEY, Tipton, Ind.

GONE TO HIS REWARD.

Prominent Medium Passed to the It Is Made to Help a Suffering Girl Realm of Souls.

Passed to spirit Life from Washingon, D. C., Sunday, Nov. 20, J. Homer Altemus, in the forty-seventh year of tate a skin grafting operation in order his age. These few words will convey to save her life. This was made possistartling information to many earnest Spiritualists in different parts of our country, for although many other friends of that splendid medium have to save the life of the child. Over two ong been apprised of his failing health, there are hosts of individuals who have been blessed and comforted by his mediumship; to whom the news passing will come with unexpected

force. For more than two years the health of Homer Altemus has been declining, and for the last half year it has been been, and because of the great good ac- cents postpaid. complished by him and his spirit helpers for the cause of Spiritualism and clined, but I do not ask for that; it is the benefaction of mortals, more than simply to allow me to give you value for a few words announcing the passing of value received. Two hundred strangers a soul should be given; and yet words cannot adequately depict the courage they did not know personally. Will one must have to go through many you do what I ask you to, and that at years of active labor as a medium, sublected to various conditions and influences from both sides of life, and submitting to the demands made upon time and strength by the multitude that asks

for comfort and instruction from such ministration. Thousands have known Mr. Altemus in cities, towns and camps where his good work has been accomplished, and all who have received the sweet message from his lips and the good counsel for spiritual and mortal guidance in the time of trial, will pause to drop a tear that his earthly labors are over and that they will not meet with him again. admire his work and love his memory; for what he has done of good, for what he has been to humanity, his name will live, and those who have proved his me-diumship and his genial friendship will call him blessed through coming days As a devoted son he made the long and wearisome pathway of his aged mother bright with the light of tender ministration, to the very shores of the eter nal world. As kindly brother, friend and companion he has written his name indelibly on the hearts of his relatives and comrades; they will speak well of

him and bless his memory. Though notice had been given that the service over his remains would be strictly private, the home on Thirteenth street, on Tuesday, Nov. 22, was thronged with kindred and friends came to pay the last earthly tribute to his work and memory, and to silently bid him in spirit, God speed to the joys and harmonies of the immortal world.

It was the privilege of the writer of this sketch to know Mr. Altemus well and to prove his friendship; long ago he expressed the wish repeatedly that she should conduct the services over his remains, and to her it was a blessing to have that honor, under the benign influ ence of Spirit Pierpont, whose consoling words were of Hope, Peace, Tender Love and Immortal Life.

The magnificent floral offerings from sorrowing wife, gentle kindred and loyal friends were beyond description for their beauty and profusion, attesting mutely but eloquently of the affection held for him in the hearts of their donors. The burial at Congressional cemetery, under gray and sympathetic skies was completed by the delivery of spiritual verse and benediction by the same kindly spirit intelligence who off

Thus in mortal do we part from Ho-mer Altemus, but in spirit we bid him good cheer in the ministering work that he shall continue to do. Our joy is for him that he is freed from earthly strife and limitation. Our sympathy is with the loving, suffering wife in her be reavement, and with all who shall miss him from the earthly way.

MARY T. LONGLEY.

Washington, D. C.

"Meatless Dishes." Very useful. cents. For sale at this office. Price 10 cents.

AN URGENT APPEAL.

To the Friends:-A few days ago a

little girl, Hazel Eiden of Los Angeles, Cal., was so badly burned as to necessible by the nobility of five hundred men. women and children who offered a por-tion of their own healthy skin in order hundred were needed in order to get enough skin to cover the terrible burns.

The girl's mother had just arisen from a sick bed after having gone; through a very serious surgical operation. I am interested in this case, and want to help. I cannot do what I would like to do, so I call upon you to help me. I have a few over two hunvery precarious, yet he and his closest dred copies of my little booklet, "Chips friends hoped that new life and From the Rock of Truth," which I purstrength would be given him, that he pose selling for the benefit of the little might renew the beautiful work of his girl. These books are sixty-four pages; pose selling for the benefit of the little mediumship for the comforting of the they are beautifully printed, and those many in their time of affliction and who have read them pronounce them need. For such a worker as he has well worth the price, which is only 25

gave of their skin to save the life of one once? Every cent paid me for the books stated above will go to that little

We who have children of our own can feel for the suffering of a little child. Will you not send me your orders for these books, and help me to help some

Address me at 924 Vine street, Law Crosse, Wis., and the booklets will be sent you at once. If you feel to do more, get more copies and give them to your friends. I will send a book for you to as many different addresses as you furnish and pay for, until the number is gone. If more orders come than Hundreds in this city of Washington I have books, I will send the money back at once. WILL J. ERWOOD.

LaCrosse, Wis.

SPIRIT CARLYLE PETERSILEA. Next week we will publish another interesting communication from him, given through the mediumship of his devoted wife.

THE ISLES OF LONG AGO.

O ye voices of the past, Ye are calling sweet and low: In my dreams come angel faces, Loving arms around me twine, Bringing back life's golden Springtime And the joys that once were mine. Ye are calling, sweetly calling, From the Isles of Long Ago Where the golden sunlight lingers And the rippling waters flow.

When the sun's last golden glimmer Fades into the twilight gloom, Then I hear familiar footsteps Echoing through the lonely room and I catch a gleam of white hands Gently waving to and fro. Beckoning me from out life's shadows To the light of Long Ago. Ye are calling, sweetly calling, From the Isles of Long Ago, Where the golden sunlight lingers

And the rippling waters flow. Then a voice so well remembered Falls upon the listening ear: Courage, loved one, I am waiting-I am with you, ever near." Ever just beyond the shadows Of earth's care and pain and woe, Where we meet our loved and lost ones Of the days of long ago.

Ye are calling, sweetly calling Ever calling soft and low, Come and meet the loved and lost ones From the Isles of Long Ago. MRS. SUE A. M'GUFFIN.

"The Majesty of Caimness, or Inda vidual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50



Session Called to Decide on the Merits of Dr. . M. Peebles' Book, "Obsession, or Demonism of the Ages."

The Progressive Thinker is the one paper that is all the time educational. It leads you on and on, never for moment flagging. New fields are constantly opening before it for inspection. It broadens the mind; it illuminates a person with new thoughts and higher ideals. In its columns you see Spiritualism as it is. You can learn therein a great deal of the Angels of Light, and something of the Demons of Darkness. You read the view of different minds on subjects never before discussed in any Spiritualist paper. "Obsession, or the Demonism of the Ages" is now the subject in the "Open Court." Dr. Peebles leads off this week with a masterly production.

Firmly do I believe in the almost overwhelming influence of books. The majority of American minds is doubtless dominated by the printed page in periodical, pamphlet or book. The burning of manuscripts was in olden times considered a religious act. The antagonism to books characterizing the medieval period of Roman Catholic reign in Europe has nearly passed away. This dismal practice of book burning was pretty thoroughly brought to a close in England when in 1849 Froude's "Nemesis of Faith" was thrust into the lurid flames by the Dean of Exeter College, Oxford. The book perished, but its author will live in history immortal.

Sad to state, this book-burning mania persists to some extent in this enlightened twentieth century. Mrs. Atkinson, a spiritist of St. Louis, declares that she felt like burning this book on Obsession before half through reading it; and Olive Pennington, a pronounced spiritist and writer, declares and prints the declaration that "the publishing of such a book as the 'Demonism of the Ages,' is a crime.' And she adds, "I wish it were punishable by law," which could result in penitentiary imprisonment should the bench so decide.

She further writes in a Spiritualist journal these stinging words "Some grinning devil ought to impale the author [Dr. Peebles] on a red-hot pitchfork, and dip-him into a seething cauldron." Think of the spirit of this vitriolic spiritism! It is blood-red with a most venonous persecution-and persecution for conscience' sake. It is lament

How Spiritualists differ! Prof. E. Cushman, erudite and liberal states that this volume, "Spirit Obsessions," throws many side-lights upon the subject of Spiritualism, and is at once "an alarm, a tonic and a safeguard.

Never did I write a more conscientiously conceived or sincerely-pur posed book. My aim was to instruct, to investigate, to warn, to educate, to specify facts, to collect experiences, to gather accredited incidents, and assigns natural causes-natural to both the physical and spiritual planes of existence-and all to thus rationally explain the phenomena of obsessions-phenomena that no thoroughly enlightened and traveled Spiritualist doubts or denies.

In gathering facts in this and in Oriental lands, and booking them, I sought to save sensitives from psychological demonism, and all deleterious influences incident to this and the other side of the river of

Heaven's angels being my witnesses, I never write a book for the purpose of money-making. The elucidation and dissemination of truth has been my abiding aim and object. And when Moses Hull, author, and president of the Pratt Institute, pronounces the book "timely," adding "the world needs it;" when W. T. Stead, London editor of "Review of Reviews," writes that this volume "is calculated to give very salutary warning to those disposed to display carelessness upon psychic and occult subjects;" when James V. Voldo, an old-time Spiritualist, journalist and book reviewer, considers it the "most practical, as well as the most important book put out by a Spiritualist in the last thirty of their being, rather than from pancreas, kidneys, clavicles, or any years;" and when other cultured and illustrious Spiritualists write in similar strains of commendation, I cannot feel that it should be consigned to the flames, that I "should be imprisoned for the crime" of writing it, or be "impaled upon a grinning devil's red-hot pitchfork, and thrust into a boiling cauldron.

But more directly to the matter in hand. "It is not the purpose of this article," writes J. S. Loveland, whom I personally esteem, "to review either of these books, 'The Great Psychological Crime,' or Dr. Peebles' book on spirit obsessions;" yet, inasmuch as he mentions the names of Hudson Tuttle, and Andrew Jackson Davis in his lengthy and labored article, as well as my name, informing the public that he "proposes to show the falsity and absurdity of the assumption of the obsession of human beings by spirits," he gives me an open field and a free lance.

To get to the foundation, let us see what the word obsession means The Standard Dictionary thus defines it: "Obsess, to beleaguer, invest, beset. Obsession, the act of vexing or besieging, or the state of being vexed or besieged by some foreign personality." The word obsession, you observe, does not imply a life-long influence, but a dominating in fluence one hour, one year, determinedly affecting the personality.

Obsession and possession are not synonyms. They should never b used interchangeably. And mark well at this point, obsession by ignorant or evil spirits is not a matter of theory, speculation, or hazy philosophy, or what ought not to be as gauged by human short-sightedness; but it is a matter of fact, an established fact, a series of indisputable facts substantiated by hundreds of intelligent living witnesses, in carnate, and thousands of exalted spirits decarnate.

Demon and demons in classic literature, meant at different periods of time both good and evil spirits. A. J. Davis calls these lower orders of intelligences "Diakka." I call them demons. None in any sphere of existence are absolutely, endlessly evil. Total innate depravity is un-

"Men," it is said, "may become worse after death." Nevertheless, I do not so affirm!

'Passing from the body of flesh does not exert," says Prof. Loveland. "any deleterious effect upon the moral constitution." Granted! Neither does it produce any moral or beneficial effect, hence, if the identity be maintained, the persistent liar would naturally deceive and lie in the great beyond. He actually does this, and we have abundant proofs of lying communications from the invisible. If they positively cannot either deceive or lie over there, then they are stupid, speechless automatons, grim machines, and machines, by the way, never reason, never invent new machines, nor progress. Fatality is destructive of

Notwithstanding a bold assertion to the contrary, "we do find" in this life the low and barbarous "exerting their energies in tormenting others," even killing those who "have never injured them." Here are the proofs. In early New England times Indians tomahawked innocent babes, and danced around their bleeding scalps. In this eastern war now raging, Russians and Japanese alternately shoot down, bayonet. and madly crush into the dust thousands who had "never injured

"Every being is made better by death," asserts J. S. Loveland.

II. Emphatically this is not true! An assertion to the contrary, declaring that every being is not made better by death is just as potent. If death betters all human beings qualitatively, then just so far death becomes their educator and savior; that is to say, if death in some mysterious way vaccinates, impregnates or mechanically injects this "hetter," whatever it may be, into them, then let the honor of progress and happiness be ascribed to an unreasoning negative event; to a conscienceless mechanism; or, more pungently put, if a man desires to permanently benefit his neighbor, kill him; then by suiciding, two men are right speedily made "better" This is nothing but that old, no-hell Universalism which inspired these lines:

"Judas with a cord, Outstripped his Lord, And got to heaven first."

A number of years ago a woman here in Battle Creek became a medium. She had raps, trance and clairvoyant gifts. Her tests were pronounced good. Gradually she became ambitious to lecture. She attended promiscuous late-hour seances, and hypnotic, entertainments. Ancient Grecian spirits professed to control her. Shelwas told by them to leave her family and take to the platform. She hesitated. The children whom she loved were in the way. Then she was told by these obsessing spirits to destroy her children, as it would be "better" for them. She did so, and buried them under her kitchen floor. H: (This case stands fully recorded in the criminal records of Calhonn county.)

Here was a practical case of the theory that "every being is made better by death." This obsessed woman believed it, and murdered her children to "better" their condition, and put herself upon the platform.

The decarnate spirit "rises" or "falls" at death according to its conduct and character in this earthly life. Again, "the decarnate spirit" does not, as this critic affirms, necessarily "rise" at death. The low and selfish at this event gravitate by an inexorable law to a lower zone, or disciplinary plane of conscious existence. This is justice.

The newspapers report this morning that the Russians, their murderous artillery upon Tolientum, made of the little village a perfect slaughter house, and carried away by the frenzy of revenge, they rushed upon the few survivors and literally tore up their bodies with their bayonets." Now then, did these destructive, blood-erimsoned bayonets, these violent deaths really "better" either the murderers or the murdered? If so, effects bear no relation to their produc-

These maddened battle-field victims, awaking to the consciousness of self-identification, rush by the law of emotional attraction to their comrades in arms, and by suggestion and obsessing influences still help their country's defenders. Clairvoyants having seen, will testify to these

But here is paraded the old, old statement, "The enormous change of conditions at death are all for the good of the decarnate spirits." proofs, no demonstration, no spirit testimonies define what these 'changed conditions' are. Are they changes of individuality, changes of conscious identity, changes of purpose, changes that transport a spirit to some other planet? What are the conditions? Certainly they are not saviors. There is no salvation, and by salvation I mean soulunfoldment, without earnest desire, moral purpose, and determined will. The condition of throwing off my overcoat the other day, and stepping up into an unwarmed apartment, gave me a severe cold. The throwing off by death of the overcoat of flesh and blood might give the wearer, the tricky undeveloped spirit man, the "better conditions" for continuing his selfish schemes through suggestion or obsession.

The Process of Evolution.

III. Evolution is the counterpart of involution; and considered in relation to time and space, it is preceded by involution. It must be remembered that while evolution is a law, it knows no leaps, there are no link-breakings in its chain of sequences. Accordingly, if a vicious low-down savage were evolved by death in the twinkling of an eye into a bright beautiful spirit, it would destroy his identity, and be the equivalent of his personal annihilation. This is preposterous! Death produces no immediate, miraculous change in the emotions, the tendencies or purposes of individuals. "The animal appetites and passions," whatever they may be, do not die with the body, because they did not originate in the body, nor are they component parts of the fleshly body. The physical eye does not see. Amoutated limbs do not kick enemies. The solar plexus does not write books on mathematics, and Lhave never heard of a fleshly corpse showing hunger or anger, nor have I ever known of a corpse nicely bathing and burying itself. 8

All conduct originates in the conscious, energizing spirit man, and manifests first through the intermediate and particled soul body, called by Paul, "the spiritual body," and then through the imperfect physical body, which is only a vehicle, or instrument for coming into more direct relations with material nature. But mark,—this fleshly body does not think, nor reason, nor hope, nor aspire, nor does it originate a thought or motive of any kind. The reason that a bad-scenting cadaver does not object to being dissected, is because the spirit with its emotions, motives, tendencies, intellectual attainments, and all other worthy belongings, has moved out and into another sphere to continue activities, unfold, and help in teaching others to unfold; or, to continue in the carrying out of some wrong, some premeditated scheme by psychologically attaching himself to the aural sphere of some passing sensitive. This would constitute one phase of obsession.

'What does the theory of Obsession do?'' is asked.

The theory does nothing, because it is not a theory but a fact, a solid psychological fact, explaining peculiar characteristics, weird idiosyn crasies, invisible, unsavory personalities, and withal, giving the key, to use Hudson Tuttle's words, "to a class of crime which had hitherto remained inexplicable."

There is a class of materialists lightly tinged, and veneered with the lm of Spiritualism, who cannot comprehend that they are spirits now that this is a department of the spirit world. Neither do they seem to understand that they think, desire, and reason from the spirit-center other part, or all of the physical, fleshly body. They seem to be obsessed-literally obsessed by a sort of pseudo-philosophy while denying obsession.

A person who was never entranced, who has no clair youant, no clair audient gifts, who has never been intromitted into the spiritual world as was Swedenborg, and as many of our sensitives have been, and who has never studied spirit life face-to-face with those inhabiting different spheres of the world invisible, should write with at least a decent degree of modesty. And further, these materialistic spiritists, instead of gathering up the fancies and extravagances of a few mediumistic extremists touching "grandchildren being born in spirit life," "drunken spirits staggering along the streets of the summerland," etc., and peddling out these sophistries from their pens, thus misrepresenting the conscientious convictions and published statements of their peers, are themselves obsessed, or if not obsessed, they are verging, tottering and mentally staggering along the borderland of a deplorable and most senile stupidity.

Having had at one time a medium with me for nearly fourteen years in this and foreign lands; another nearly six years, witnessing through him almost every phase of manifestation from exalted intelligences to obsessing demons, giving tests to-day and to-morrow, and perhaps being obsessed next week; having had with me more or less for three years F. W. Underwood, seeing him raised up from a staggering paralytic to a healthy, healing and trance medium, occasionally obsessed by meddling spirit tramps; having had with me the last year Dr. W. G. Thurber, an unconscious trance medium, speaker and healer, each of his guides being a distinct personality, teaching things that Thurber knew nothing about, and some that I did not and do not believe, and being myself conscious every day of spirit presences and impressions, I submit I must express utter surprise at the ignorance of so many spiritists upon the subject of psychism and Spiritualism in its manifesting forces, good when rightly used, and dangerously injurious when abused, opening the door to obsessing influences.

This writer gravely tells the public that "two spiritual bodies are not able to occupy and use the same body at the same time. " How wonderful! Who ever said they could, or did? When I hypnotize or mesmerize persons, I do not get into the bodily. But having formed a psychic connection with my subject, I can close his eyes, and control him through walls, and make him consciously sense my influence miles away. Spirits can excel almost infinitely this hypnotic feat, if so willing.

Obsessing spirits do not (spirit and soul-body) get inside of their victims. They suggest, they will, they impinge upon their aural spheres. suggesting and impressing thoughts that tend to be wilder to vex, to project selfish thought vibrations to their subjects, and so, mentally disturb and poison the nervo-organization, the result of which can be easily foreseen.

Suggestion, hypnotism and mesmerism should never be issed interchangeably. Either of these forces may be used by spirits as well as by mortals. Prof. Stearns, lecturing and experimenting upon the potencies of hypnotism a number of years ago in Battle Creek, had twenty subjects at one time under his direct influence. His performances were absolutely astonishing. Of course, they were not all equally influenced by him, or controlled. Two of these twenty he could make laugh, sing, swear, pray or steal, and all within an hour. I saw this professor so potently influence one of these young men as to induce him to slyly steal a watch from a gentleman's pocket, and cunningly conceal it in his own shoe. This young man in a few weeks became a medium, sitting in large promiscuous seances, and later he became obsessed and later still was pronounced insane and put in the Kalamazoo asylum. Was this Spiritualism? Emphatically no! It was an abuse of it. It was a clear case of obsession.

"Ignorance Parading as Heavenly Wisdom!"-The Trance. This is a refreshing sub-heading phrase. I rather like it because be-

gotten on the Pacific coast, and so applicable to long, winding, abstruse articles, conspicuous for assumption and groundless assertions. What does J. J. Morse, Oscar Edgerly, and other trance speakers think of this passage: "This trance is a dreamy condition, and no absolute de-pendence can be put upon its utterances " " You can always detect the medium's characteristics, though you may fail entirely to recognize anything of the spirit which it is affirmed to have spoken." What a vicious slap this is to trance mediumship!

The truth about it is this: There are all sorts of spiritual beings in the nvisible world, from angels down to selfish wandering demons, and so there are various gradations and degrees of the trance. In the unconscious deathlike trance, none of the medium's dominating characteristics can be defected. Such is my experience with the most distinguished sensitives of many countries.

In this death-like trance, the Atma, the noumenon of one's self, the Ego divested of all that is objective, the germ of Divinity, the spirit (not the soul-body) moves out, save by sympathetic attraction, and another spirit enters the brain at the pineal point of the conarium and temporarily uses the sensitive instrument. This is the testimony of clairvoyants and intelligent spirits themselves: Mark, it is their testimony, not mine, for I am yet vestured in mortality, seeing through a

Only last night I spent some time most joyously, in the library, Wash ngton, D. C., and while there conversed about books, especially an old book, containing some of the speeches of Henry Clay. I cognized at least two intelligences with me. I never thought to inquire who they were. In entering this great building I passed directly through the walls, wondering of what use were the doors. Call this a dream, if you will; to me, it was a fact of which I was conscious, and it is more thoroughly impressed upon my mind to-day than the memory of my first visit to the massive library in the British Museum.

All such verbiage of this critic as "gutter drunkards," "drunken spirits," "whiskey-perfumed breaths," "tobacco-mouthed juice," "scars," "crooked fingers," "cripples," I quietly pass by. They constitute no part or either obsession or Spiritualism. This grand philos-

ophy deals with auras, etheric emanations, suggestions, hypnotism, thought transference, accredited spiritual phenomena, and the various forms of psychoses. The spiritual or soul-body is not "crippled." It s fluidic, and the word "cripples" is in no sense applicable to the spiritual realms of life. Spirits may assume their earthly deformities for

impersonation and recognition.

At this point I must ask the reader to listen to Hudson Tuttle in The Progressive Thinker. These are his verbatim words: "All spiritual beings were once human beings, and in passing through the gateway of death they have met no change, except such as they have gained by growth. Hence, they are as good and as evil as they were here, no more, no less. Whenever they return and manifest their identity we note the individual characteristics retained and carried into their spir itual life. The lover of falsehood and deceit, the envious and hating re tain these qualities until cradicated by years and ages of advancement. Now, as J. S. Loveland quotes Hudson Tuttle, he will doubtless feel morally bound to stand by his witness; and I especially call his atten tion, his prayerful attention, to the above paragraph, for it is an unmis takably clear case of Loveland versus Tuttle. The view expressed above by my friend Tuttle corresponds with my own, that identity, the characteristics, emotions, passions, plans and tendencies, all originat ing in spirit consciousness, "are retained," and carried into the spirit world. How reasonable, how natural, then, are obsessions.

Is Hypnotism the Annihilator of Spiritualism?

It is amazing that any spiritist, though pronounced "the king of assertionists," should declare that "hypnotism, when thoroughly understood, will explain all the strange things and manifestations miscalled obsessions." This is J. S. Loveland's position, and while the consonance dermining Spiritualism, if the position be true, it is quite in consonance with Mr. Loveland's refusal to be known as, or called a Spiritualist. He is welcome to it.

He prefers the word spiritist. He is welcome to it.

We would not be true, it is quite in consonance your subscription. This number at the wind corner of the first page is advanced each week, showing the number of Progressive Thinkers issued on the number of the num obsessions." This is J. S. Loveland's position, and while literally un-

festations known as obsessions!" No demonstrations, no reasonings, no proofs, his bare ipse dixit, nothing more! Orthodox sectarists and atheistic materialists go just one step further and contend vigorously that all spirit manifestations can be accounted for by hypnotism, suggestion, and telepathy. They do not seem to understand that there is an invisible telepathy and that there are invisible hypnotists. The machinations of these may be are all the more potent because invisible.

. Investigating hypnotism and studying Spiritualism in all its manifold phases for fifty six years and more, I must as positively as candidly say that I have just the same evidence of spirit obsessions as I have of angel ministries. They both come under the same psychic law. And they must stand or fall together. Hypnotism, mesmerism, suggestion, wireless telegraphy, thought transference, all point to, but do not enter World," contain more valuable data the temple, the promised land of Spiritualism where knowledge abounds, and where comfort, consolation and rest are found, and where dug up in all the libraries of the world. the soul's peace flows like a river.

While utterly denying the fact, the well proven fact of obsession, this | Hudson Tuttle, "The Religion of Man ritic seems troubled about "the raising of families in the spirit world." and Ethics of Science." I had never before heard of this theory. Evidently, however, this material world is the natural place for baby plantations. He also refers to the "passions," and strangely asks, "Do we carry the sexual instinct into the spirit land? This earthly matter, relating largely to the animal kingdom, should not trouble such octogenarians as we are. Long ago we passed the critical period. Personally, I believe we shall there possess the human form complete, resurrected and spiritualized. I should shrink from meeting Friend Loveland on the summer shores of immortality minus an ear or arm; or, to meet him there in the form of a triangle, or a several-sided, rough-edged rhomboid. To my conception, the human form is most perfect and divine. If pressed by a curious questioner to state the use of the inter-relational organs in spirit life, I should doubtless retort by asking the use of the rudimentary mammae that adorn the manly masculine breast in this world. It may be more than surmised that infinite wisdom was not born, nor will it die with any of us.

Witnesses Brought Upon the Stand.

As previously stated, obsession by evil spirits is not a matter of assumption, of logic, or of dry philosophizing; neither does it relate to monism, dualism, pantheism, or any metaphysical twistings of what ought not to be, -but the question is plainly this, are there undeveloped evil spirits in the spirit world, and do they at times obsess, that is, vex, annoy, beleaguer, or selfishly influence human beings to their injury?

This being an affair of fact, and of evidence, appealing to the senseperceptions, reason, intuition, and the higher judgment, I purpose to summon several witnesses, sound and substantial, whom I have had the honor of personally knowing.

I. Andrew Jackson Davis, in his book entitled, "Diakka and Their Victims," states:

"A Diakka is one who takes insane delight in playing different parts in juggling, in tricks, in personating opposite characters, and to whom prayers and profane utterances are of equal value * * * A Diakka often amuses himself with jugglery and tricky witticisms, invariably victimizing others, secretly tormenting mediums, causing them to exaggerate in speech, and to falsify in acts, pointing the feet into wrong paths, etc. * * A very large proportion of discordance and repulsive and false experiences in Spiritualism is to be explained by admitting into a new hypothesis the fact, namely, that the Diakka are continually victimizing sensitive persons, including mediums, whom they especially take delight in psychologizing, and dispossessing of the use of will." [Is not this hypnotism of the basest, blackest kind, -otherwise, obsession?] "The inhabitants of Hades are ignorant, prejudiced, unhappy. . .

They live in wretched discord, they send confusion and falsities into spirit manifestations. They tell big stories, even at their own expense, just to see persons stand, stare and wonder. There are many valuable essons to be learned from the coarseness, ignorance, selfishness and moral insensibility of the Diakka. [Mark these two words, moral insensibility]. They return, they seem to be mingled with crime, with domestic tragedies, with large pretensions, and deceptions.'

"Unprincipled Diakka take a gypsy-like pleasure in traveling with stealthy severity from place to place, from circle to circle, and from medium to medium, passing themselves off under assumed names. They are perfect in all sleight-of-hand performances. * * They are great masters of the black art." "Those who were untruthful in this life will be the same in the fu-

ture. Death does not change the character of man [says A. J. Davis], but simply strips off his mask, and compels him to stand forth as he is, the image of his own character." (Page 88.) And again on page 16. Dr. Davis tells us that "the intellectual and tricky Diakkas with their known deficiencies in the higher moral principles of character, are not restrained in their visits to earth."

Now then, if these Diakka, called "freebooters of the wilderness," 'sleight-of-hand performers,' "untruthful vagabonds,' "devoid of sensibility," "dispossessing persons of the use of their wills,"

(Continued on page 2)

RESTORES EYESIGHT

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ous methods are eliminated. There is no risk or exof people have been cured of blindness, failing eye-sight, cataracts, granulat-

of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials—

Below we print extracts from testimonials—such as are received by us daily.

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Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

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WITH SOOTHING, BALMY OILS. DR. BYE, Gor. Oth & Kansas City, Mo.

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the data. Keep watch of the number on the tag of your wrapper.

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THE GOSPEL OF NATURE Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore is has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 250 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

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A masterly presentation of an important aubject. A powerful argument along new and soler-tific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious solfhood after laying aside the physical body. A book of rere value. With several fine illustrations. Cook, 51.52

CONTRIBUTORS.—Each contributor. is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up one. is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in sure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu-py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be

cast into the waste basket. KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. Laura G. Fixen, 429 LaSalle avenue, Chicago, Ill., vice-president of the Illinois State Spiritualist Association, is arranging to publish a list of the Spiritualist societies, lyceums, camp-meetings and mediums in the United States and Canada The officers of these societies are requested to mail her at once the name of their society with officers and their addresses and all mediums will please send her their names addresses and phase of mediumship. This list cannot be published complete unless each one will co-operate and it is hoped that an early response will be made.

L. S. Maynard writes from Oregon: "Away out here where I hear the sur of the old Pacific beating upon the shore year after year, and no spiritual meetings to attend, I would be lone some indeed if I did not keep in touch spiritual things by thoroughly reading your Progressive Thinker Long may you be spared to send it

Correspondent writes: "Walter De Voe invites his friends to a feast of spiritual truth every Sunday at 10:45 a. m., in Hall 210 Masonic Temple. and drink of the healing waters of truth as they flow from the realms of heaven-Come and eat of the spiritual substance that will make your soul rejoice in the fatness of eternal life. The spirit of truth makes health and prosperity shine upon its children when they fulfill its law of love. Come and learn of the way of life and happiness. The healing, soul-quickening spirit has been tangibly present at these meetings, and all are invited to come and partake of its goodness. Seats free."

F. Anlauf writes from Oklahoma become a useful and conscientious Spiritualist than plenty of good literature, and your paper fills this want perfectly.

The Rising Sun Spiritualist Mission wishes to announce that on and after Dec. 4, 1904, it will hold its regular services in the People's Institute Building, Van Buren and Leavitt streets, where they extend a cordial invitation to all. The time of services will remain the same as formerly, 3 and 8 p. m.; Sun-

day-school at 2 p. m.

Julian del Llano writes from Colum bus, Ohio: "Mrs. H. V. Ross is at present with us in Columbus, Ohio, serving under the auspices of Sixth Street Tem ple, working conjointly with Miss Harlow, following her with tests. They are doing a grand work here, and are drawing large and appreciate audiences

Estella Nicum writes from Dayton. O.: "Sunday evening, Nov. 20, the services of the Light of Truth Spiritual Society were largely attended and unusually interesting. W. V. Nicum, the regular speaker, took for his subject, 'We Must Be Universal in Our Search for Truth,' showing that we must be broad in our concept of life and its purpose realizing that all objective expression in the world, however strange, has a divine purpose. Not only are pain and suffering needed, but just the kind of pain and suffering is needed which now exists; otherwise there would be a different kind or we can not believe in the wisdom and goodness of God. Mrs. Elsie Parkess favored us so beautifully with two selections from Longley, which were very inspiring to the audience."

Brother Cramer writes encouragingly of the good work being done at Frederick City, Md., by the Psychical Re-search Society. The society would like

to engage a good medium. William Barr writes: "The Kenwood Spiritual Church has leased the Ken wood Hall, 4308-10 Cottage Grove ave nue, and will hold their opening services Dec. 4. at 3 and 8 p. m. The speaker for the afternoon conference will be Brother H. F. Arnold, who is well known by all true Spiritualists. Young mediums are all invited to take part in this conference. In the evening we will have our well known brother, Dr. Burgess, who will give us a good solid talk on spiritual thought. Mrs. Grace E. Aitkin, our pastor and medium, will be with us, assisted by other good mediums. We expect to see all our friends with us on this and all other Sundays, to enjoy the speakers, tests and good Brother J. H. Randall, M. D. will be the speaker Dec. 11. We will-start our good-time socials at the residence of Mr. and Mrs. Aitken, 253 East 31st street. Our first will be held Saturday evening, Dec. 17. Good music and tests and something in the form of lunch to satisfy the inner man, and a general good time. I do not have to tell our friends anything in regard to these socials, as they will one and all remember the good times we had to-

gether last winter." G. H. Brooks writes from Baltimore Md., that the work is going on nicely there and the lyceum is increasing in interest and size. He can be addressed at No. 636 M. Carrolton Byenua

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

Wm. Scheth writes from Sterling, Kansas: "I think the work of the N. S. A. is grand. I also think the parents can do too much and spoil the children. I think it would be a good plan for the N. S. A. as well as the state associa tions to teach children to stand alone and depend on themselves and on their own resources. We have a society here in the far west, not numerically strong, but we never yet have asked the N. S. A. nor the state society for help. Whenever we want a lecturer or a me dium we go down in our pockets and pay the bill, never forgetting in all these years to attend to our home cir cle meetings. We have developed in our midst two good inspirational speakers and two test mediums. Now we are, so to speak, independent of the N. S. A. or state society. Every society can do as well if they attend strictly to their knitting. The home circle is the place to develop your workers."

Dr. Beyerly writes: "Maud Lord Drake has been with us and drew great crowds to listen to her wonderful words of truth. The last party of this year will be at Arlington Hall, 31st and Indiana avenue. Saturday evening Dec. 3. This is a masquerade, and the first of the season. There will be lots of fun for all. Fifty prizes are donated, ranging from 5 cents up to \$25, the grand prize, all of which will be in the hands of the judges. Every purchaser of a ticket, only 25 cents, will be entitled to a chance on a lot valued at \$100, located near the Lake Helen, Fla., winter camp meeting. Vogel will furnish some extra music. The ladies will serve refreshments and all will be first-class. The first Sunday evening in December we shall have Mrs. Dr. Walden of Jackson. Mich., to lecture and give tests, Come and hear this wonderful medium Dr. Peebles is coming. Don't forget our many attractions."

Mrs. Rose L. Bushnell Donnelly writes: "I am more than pleased with Psychic Light.' It is a remarkable book. So much, oh, so much of her experiences I recognize. May she be spared to still give to starving souls the bread of life. Allow me to tell you that I am happy in The Progressive Thinker and the grand books that come to me. Also my soul is lifted to higher spheres every day in conversation with ny beloved ones over there."

Dr. J. A. Bailey writes: "I am to erve the Grand Rapids Spiritualist Society of Grand Rapids, Mich., as lecturer and test medium for the month of December. I will make dates for weekday-meetings or funerals while there within a reasonable distance. I have

the month of January, 1905, still open. Julius Wagner writes: "According to Christianity and its teachings, there seems to be a kind of superstitious belief in a so-called devil; in other words a personality somewhat tyrannical and most cunning, always trying to throw an evil spell over the weak-minded. This devil seems always at large, pos-sessing some wonderful influence. The belief has been accepted for thousands of years. The question arises, how comes it that such a being wields such an influence over the children of a god? Why should God permit a devil to roam about and cause all kinds of mischief? Can any one with a sane mind accent such absurdity? If God is the ruler and maker of all things that exist then why should be permit a devil to do all those things that are attributed to him? Is and what we build here will be the it reasonable or is it common sense to foundation hereafter. At the close the City: "Nothing helps a person more to it reasonable or is it common sense to accept such an absurdity? I hold that no such being exists anywhere. Ig norance must give way to intelligence Men and women have awakened to the fact that reason and common sense are safer than blind faith, and what we know of this world is through their own

effort and mentality." Mrs. Squire writes: "We begin spirit ual services Sunday evenings at 7:30, at 220 S. Western avenue, near Van Buren street, where we will teach the highest Christian spiritual truths and human unfoldment. We earnestly in vite honest co-operation. You should attend Mrs. Mary Hill's Sunday evening meetings, 320 Flournoy street. They are very spiritual and instructive."

Correspondent writes from Detroit, Mich.: "One of the first christening ceremonies of the First Church of the Soul of Detroit, Mich., was celebrated last Sunday evening, Nov. 20 at 46 Grand River avenue. The services in charge of Mrs. L. Crawford, the pastor. Two little children were brought to the platform by their parents, and the pastor. After reciting some poetry concerning the beauty and innocence of childhood, the girl was presented with wreath of flowers and the boy with a ouquet of roses; then handing the parents a red rose, she asked them to strip the stem from its thorn as a token that they would thus clear away the thorns of life from the little ones' pathway; in conclusion scattering the petals of white roses over the children and before the parents, explaining as sh did the figurative meaning of the act. This concluded the service of christen

J. L. Foster writes from Elwood "There is more interest and zea Ind. manifested at each one of our meet ings. We have a large hall, but if the interest gets much stronger we will be compelled to seek more commodious quarters. Oh, my brother, my sister et us put ourselves in rapport with that law (not God) which governs and rules the whole universe; that law which is universal, unchangeable, the same yesterday, to-day and forever that law which all the prayers and in tercessions of all-humanity throughou all ages has never caused to vary in th least particular. Now let us live in rapport with that law by living sober industrious, honest, truthful lives, try ing in all things to do the best we ca for humanity. Then will wars, oppres-sion and tyranny cease. That is the way to make a heaven for our souls (which signifies the whole being) and all humanity. Oh! that we each may give ourselves up completely to the lov ing spirit forces which surround us."

A. C. Doane writes from Summer land, Cal.: "No doubt you have read Brother Massey's 'Historical Jesus and the Mythical Christ, or Natural Genesis and Typology of Equinoctial Christol ogy, which will eventually sweep away all the theological cobwebs of priest craft and idolatry that have been palmed off on humanity as Christianity We are hearing the fog-horns of idol try tooting all over this sincursed world-sin-cursed by priestcraft, but the veil of priestcraft is being stirred

When writing for this paper use a pen of typewriter.

We go to prese early Monday mornnmunications intended for that current issue should reach this ffice not later than the previous Saturday morning. Bear this in mind.

Scribe writes from Detroit, Mich. "On Friday of last week, Mr. James M. Martin, president of the Earnest Workrs, was killed at the Belt line crossing, where he was employed as a switchman by the Michigan Central railroad. No meeting was held the following Sunday on account of this sudden calamity. Mr. Martin was buried from his late resdence, 314 Porter street, on Monday His funeral was one of the largest, b ing attended by nearly every one of his numerous friends. He leaves a wife and daughter and a comfortable home. Mrs. Martin is, also, like her husband, beloved by all who know her. The meetings at Prismatic Hall, held by Mrs. Jenkins every Sunday evening, are very largely attended. Mr. Lant, who presided at the meetings, has removed to Pittsburg, Kansas." Jessie S. Pettit Flint writes from Cor-

vallis, Oregon: "Rev. G. C. Love, president of the State Spiritualist Association of Oregon, has just completed a nost successful engagement with the First Spiritual Union of Corvallis. There was good attendance and increas ing interest till seating capacity of Bar rett Lyceum was overtaxed at the last service held. Mr. Love is a very magnetic and forceful speaker, logical in his argument and pleasing in manner. The tests given at the close of the lectures were well received, and nearly all were recognized and acknowledged. Love was accompanied by his wife, who favored us with the sweetest of songs, with the sweetest and richest of voices It was indeed a treat to hear her. Spiritualism is doubly attractive when so presented. Brother Clayton of St. Johns, N. B.

writes encouragingly of the good work done there by Mrs. S. C. Cunningham, a colored lady of Cambridge, Mass., illustrating the fact that spirit return is common to all classes of people. The Daily Sun speaks of her work there as "Madame Cunningham, the Spiritualist, who came to St. Johns on Friday, gave a demonstration of her lowers last evening which was marked by very successful communication with the souls of the departed. Amid considerable applause Mrs. Cunningham arose to address the large audience. Her voice was strong and clear, and showed but the slightest touch of the African dialect. She expressed pleasure at meeting so large an audience and trusted that among so many strange faces a few would receive dessing and knowledge of the truth. There were many who were anxiously waiting to receive some message from friends in the spirit land, and it was to them that she came with the gospel of Spiritualism. The doctrine is simply that there is no great divide between life and death, so-called-that spirit can call upon spirit in either state. It is founded on the Holy Bible, and Mrs. Cunningham quoted several texts to support her theory. She herself had felt her power as a medium when only five years old and had struggled against the duty which confronted her. When her mother died she said she would return to her as a spirit and tell her about the great beyond. At the time of her death Mrs. Cunningham was away from home and ignorant of her mother's sickness. But when the soul passed away from her mother's body, at that very hour and night Mrs. Cunning ham in a distant city heard her mother's voice at her side, telling her that she was living with spirits beyond the grave, and that later she would return and give her evidence. The keynote of Spiritualism is love, and the command is, do good. Mrs. Cunningham does not believe in hell as a place of endless torment for sinners. She beendless torment for sinners. lieves we can make a hell for ourselves in the other world by our actions in this. Our lives are what we make them. manager went around the house and collected a trayful of messages and requests for communication to the dead. The medium does not look at the notes. One of her tests was as follows: A spirit was described with a mark, as of an old cut, over the eye; he seemed to be a roving, jolly fellow, and wanted to see the world, but now he has passed out of the world. He is a cousin to the writer, and is his name not William? 'Yes was the answer. The medium also spoke of a woman who had found her child on the other side. Again the writer signified the correctness of her powers. This gemonstration caused quite a sensation, as the writer is a well known citizen in this city and absolute-

ly above any attempt at hoodwinking.' C. E. Cole writes from Wichita, Kansas: "Mrs. Maggie Vestal, the world-renowned trumpet medium, will close her month's engagement on December This is Mrs. Vestal's fourth visit to this city, and to say the least, she has done a great work, and with her departure she will leave behind a host of friends whose love and respect for this honest noble, true woman, will never fail or grow dim, but will live forever at the shrine of memory. Some of the best people, comprising every walk of life, bear witness to the wonderful phenomena of trumpet manifestation, and have left, after conversing with friends and loved ones, who have passed to realms of immortality, with a full conviction that there is a life beyond the grave. Every Sunday evening during the month she has held a public seance at the Garfield Hall to crowded house of eager investigators, and there many of our best citizens held converse with departed ones in the broad glare of elec tric lights. Every day during the week. except Saturday and Sunday, at the beautiful home of Mr. and Mrs. Thomp son, 812 North Lawrence, she has held private sittings, and her devotees have been bankers, merchants, preachers and laymen, and all left with a 'God bless Maggie, and a full conviction of spirit return."

Correspondent writes: "Lake View Spiritual Union, Wells' Hall, 1629 North Clark street. Dr. W. Yates gave an ad dress on Sunday afternoon on Bible as the Basis of the Christian Belief,' in which he compared and contrasted the Christian with the Spiritual ist belief. Only those who were pres ent can have the slightest conception of the spirit power and glorious influence on the audience. Those persons desir ing a good time in the enjoyment of the religious part of Spiritualism should make a special effort to be present Such a time is refreshing. The meetings are presided over by Dr. C. A Wickland, and the guides of Mrs. Wick land gave the tests, all of which were fully recognized and most highly appreciated. Time of meeting, 3 p.

sharp." The New Era First Spiritual Church Rev. Moses Hull, pastor, will hold serv ices each Sunday in the Masonic Tem ple, Hall 412, both morning and evening at 10:30 and 7:45 respectively. Admission free, but collection will be taken. by the little Japs, which will open the Messages will be given at each service eyes of many creed-bound mortals."

T. W. Sherk, secretary.

THE COMMITTEE OF THE OFFI-CIAL BOARD OF THE I. 8. 8. A., FOR ENDORSING MEDIUMSHIP, WILL MEET AT THE HOME OF THE CHAIRMAN, WAS LAURA G, FIXEN, 429 LA SALLE AVENUE, CHICAGO, ON THURSDAY EVENING, DEC. 1, at 8 P. M., AND MEDIUMS DESIRING ENDORSEMENT ARE INVITED TO BE PRESENT. THE EPHONE 2483. BE PRESENT. TELEPHONE 2463.

Make note of the change. The Band of Harmony will hold its annual bazaar at Room 306 Masonic Temple, afternoon and evening on Thursday, Dec. 15, instead of the dates previously announced. Noonday lunch will be served; also supper! Come and find suitable gifts for the holidays. All are welcome.

Wm. Fitch Ruffle writes: "December 25 the Church of the Spirit will hold its farewell services, and last home circles on Friday, Dec. 25, at 8 p. m.; Tuesday Dec. 27, at 3 p. m., and Wednesday, Dec. 28, at 8 p. m., owing to a southern engagement and contemplated tour."

BROTHER COVEY WRITES FROM BEASON, IOWA: "ENCLOSED YOU WILL FIND POSTAL ORDER NAMES FOR FOURTEEN SUBSCRIP. TIONS TO YOUR VALUABLE PAPER. WANT TO SAY THAT I STRONGLY ENDORSE THE POSITION YOU ARE TAKING IN PUBLISHING ALL THE FACTS, FOR IN SO DOING YOU ARE STRENGTHENING OUR CAUSE GREATLY, I WILL ALWAYS BE FOUND TRYING TO INCREASE YOUR SUBSCRIPTION LIST, AS I CONSIDER YOUR PAPER A GREAT

Mrs. C. Brayshaw writes: "I received the 'Seers of the Ages,' for which I thank you. I met Dr. Peebles at Clinton Camp, three years ago, and wish all our Spiritualist friends were as good and pure, and represented our worthy cause as well as he does."

W. R. Cooper writes: "It is seldom that a surprise is attended with so much pleasure as we had the good fortune to meet with at Sister Montgomerv's, 24 Jackson Place, Saturday, Nov. 19. She invited a few of her old friends to witness a recent new development in spirit power with her daughter. Mrs. Stella Brooks -namely, materialization. It has come all at once, and I hope, to stay; and knowing that their trumpet work is of the best, I feel sure this last manifestation will give solace to many. To complete the enjoyable time, we had something real good to eat. I think The Progressive Thinker has taken a most conmendable stand, in regard to fraud, and will do much good; and where is there a paper of its class that can present more intellectual giants to the square inch, as contributors to its columns; and now we are to have one

more great treat in an Open Court dis-Mr. E. Hendricks writes from St. Louis, Mo.: "The Spiritual Research Society, Rev. Mrs. E. Price, pastor, held its opening at its new hall, 3331 S. Seventh street, on Sunday, Nov. 27. The Rev. Mrs. E. Price is a hard working medium for the cause. She has after noon circle and night circle at her home, 110 Courtois street, on Mondays; also a Wednesday night circle and a Friday night circle; and a lecture every Friday afternoon at Hoff's Hall in North St. Louis. She gives a lecture at our hall and tends to the lyceum every Sunday afternoon; then goes over the river to East St. Louis and lectures and gives tests every Sunday night, and still she never tires or gives up, and is always willing to give a helping hand to those that come in her path. She is loved by all of her friends and by all of her society."

Brother Hammond writes: "Rev. Douglass H. C. Thompson," of Boston, Mass., served the First Spiritualist So clety of Heuvelton, N. Y., two weeks during the month of November. His lectures were of an exalted nature and the readings from articles very fine. On the rostrum he impresses his audience with his inspiration, dignity and sincer ity. He left a good impression with

Mrs. Jennie Hagan Brown will lecture at points in New England, for December, if desired. She can be addressed at Holliston, Mass., and will gladly answer all calls for engagements.

Her lecture and improvisations are fine. Mrs. Frances E. Bonney writes from Conneaut, Ohio: "Early in September our spiritual society had the unexpected good fortune to secure the services o Dr. B. F. Austin for two Sunday lec tures and on the following Sunday, Mrs. R. S. Lillie occupied our rostrum for the first time. No words of praise or appreciation can do justice to eithe of these tireless workers, and it is im possible to rightly estimate the value of their services to the cause they love. desire to speak also of another faithful worker, Mrs. Elizabeth Schauss, of Toledo. Ohio, one of our state mission aries, who goes about doing good, serv ing alike those who can recompens her, and others who are unable to do so when by so doing, she is able to promote the welfare of true Spiritualism She speaks with fluency and follows her lectures with psychometric readings Her work in our society was faithful earnest and conscientious and good re sults have been apparent. Our society has undergone some financial hardship during the past few months, but hopes to triumph over all difficulties, and go on with renewed courage and more earnest endeavor to do well whateve may be necessary to keep the light burning so that its beams will shine on

the path of the future." The secretary writes from Smithville Texas: "The First Progressive Spiritualist Society has been enjoying a feast of Spiritualism by the good work of the Texas State Missionary, Mrs. Isa Wilson Kayner. This is the second visit of Mrs. Kayner in this place, and 'all feel good to have her here, Her work is well liked, and she has met a good element of people, all being interested in the work, and she has put the skeptics to thinking. Good crowds greeted her each evening and all were pleased with her lectures and tests. Her flower seance was something which delighted all who were in attendance. Spiritualism has a good outlook in this place and the society feels encouraged by the new members received during Mrs Kayner's stay here."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored by a lecture from Mrs. Clara A. Hooper on Sunday evening, Dec. 4, at 319 East 55th street; service at 8 o'clock. Mrs. Lincoln and Sunshine will follow with messages. Don't forget our dance on December 1, Thursday evening; firstclass music and a dirst class time Come and enjoy a good old-fashioned The drawing of the hand nainted china which we have been get ting chances on, will probably take place that evening. Come and win it those who have chances, and those who have not, buy them before they are all

A. W. Pratt writes: "This glorious morning is the end of the 85th year of my earth-life, and one of the best in its grand realization of the majesty and glory of life, and man's ability to attain Imost to sublime spirituality while yet detained in the flesh. The last few years proves to me as a certainty the of Mrs. M. T. Longley. An intensely inwonderful powers sleeping in a develteresting book. Neatly bour 'p cloth oped human soul, and the nearness we

LYCEUM.

Topic for Sunday, December, 4, 1904, 8 E. 57: "The Lyceum and Ite Alme."

Gem of Thought:-Lycoum is a place, Alike for aged and youth, To learn of innate grace, Of life, of love, of truth.

Lyceum leads the mind. To unfold each latent power, For when we all are kind How gladly goes each hour, For information concerning The Pro

gressive Lyceum, authorized lesson

heet of the National Spiritualists Asso-

elation, address John W. Ring, Spirit

may approach the true land of promise and virtually feast in the glories there-

ialist Temple, Galveston, Texas.

Mrs. Frances E. Bonney writes of the work of Jennie Hagan Brown: "It is a pleasure as well as privilege to give to he readers of The Progressive Thinker a few items relating to the work of this rarely gifted woman. The Conneaut Ohio, society eagerly improved an unex pected opportunity to secure Mrs Brown's services for November 20, and listened with delighted appreciation to her inspired utterances on the subjects of 'The Purpose of a True Life,' and 'The Inspiration of the Ages.' Her impromptu poems given after each lec ture upon topics suggested by the audience are beautiful illustrations of her psychic ability and always have the charm of novelty. Mrs. Brown gave an evening entertainment under the pices of our society, and her bright little storiettes and inspirational poem elicited much applause, and appealed to the sense both of the pathos and humor of her audience. The refined character of her entertainments is a recommendation to the public and in her especial line of work, Mrs. Brown stands unrivaled on the American platform to-day. The cause of true Spiritualism is always benefited wherever she scatters her seeds of truth for she is a constant inspiration to all wno listen 'to her. The writer voices the prayer of many hearts that many years of earth life may be hers in which to capture hearts, quicken the intelligence awaken to renewed activity slumbering energies, while blossoms of grace and beauty are ever springing into bloom along the pathway where her feet have trod. Jennie Hagan Brown writes: "I find

warm hearts and willing workers in Ohio. The state president, Mrs. C. F. Curran, of Toledo, is an earnest, noble woman, and doing a splendid work in uphilding the good and true. She is as zealous a president as I have found in The society that I served in Cleveland had good meetings, and peo-ple who wish to work for true Spiritualism. With Mr. J. T. LeFeoux, for chairman, they are well started and will, I am sure, prosper. A good feature was the visiting of members of the other two societies to the one one I served. Cleveland is growing spiritually. At Clyde, Ohio, in the home of those earnest souls, Mr. and Mrs. A. B. French, I had a delightful visit and rest, and in a snow storm, I went to the hall. A fair audience was present, and a pleasant evening passed. I have romised return visits with lectures a Cleveland and Clyde. My stay at Conneaut has been delightful as it is a privilege to be with one's own kinfolk, as we say down south. H. H. Hunt is a relative, and at his home I am staying, even after my work is done in Conne-aut, Ohio. The society has a nice membership, a good hall, and a room for suppers, etc., making it convenient and ice. Old time friends greeted me here. A fine lyceum of which Harrison R. Hunt is secretary, is connected with the work.'

Harry J. Moore lectures at the follow ing named places in the state of Iowa during the month of December Haynesville, four lectures this week; Marshalltown the second and third Sundays, and Clear Lake the last Sunday. Mrs. McCoy will accompany Mr. Moore to Clear Lake and give messages. Address him accordingly or at Marshalltown in care of John D. Vail.

Helen M. Woodbury writes: "I have just returned from a successful trip to Portland, Mich. There are a few earnest people there seeking the light. Some are sitting in their homes for de-velopment. I stopped off over Sunday in Lansing. Mrs. Shipman holds meetings every Sunday evening. She gives splendid lectures under the influence of ancient spirit guides. She is a resident of the city, and doing a noble work in a quiet way. I realize the poverty of words to express my great appreciation of the most wonderful paper of the age, The Progressive Thinker.'

D. L. Burrows writes: "This is Thanksgiving Day, and although we live in a bigoted place, we receive regularly the incomparable Progressive Thinker, for which my husband and I are especially giving thanks to-day."

C. A. Gould, secretary, writes from Watertown, N. Y.: "We have with us this month Mrs. Georgia Gladys Cooley of Chicago, who is filling our temple ith people eager to know the truths of Spiritualism. We find her an ever-ready and earnest worker, co-operating with the members of both our Sunday school and Ladies' Aid in all they undertake for the good of the cause. If her labors rested here, she would be doing a great deal but she works on in her various ways, teaching people to come up to a better standard of living and bringing our beautiful philosophy to those who need it in realization of their highest aspiration.'

The Chicago Chronicle has the following from Duluth, Minn.: William Burgson, the 11-year-old son of a farmer residing near Fertile, Minn., imagines he is a rabbit and his life is despaired of. He was placed in this condition by a hypnotist, who called himself Profes sor Isolde and who gave an entertainment at Fertile. The lad went on the stage to be hypnotized. He readily succumbed to the hypnotic power and while in that condition the professor told him he was a rabbit. The lad immediately became a rabbit in spirit and the "professor" was unable, after working all night, to bring the boy to his senses. This was ten days ago. The "professor" left for Minneapolis, saying ne would return with a nerve spec but nothing has been heard of him The father swears vengeance. boy is in a pitiable condition. He makes no sound except to squeak like a rabbit, and is afraid of dogs. Adolph Burgson, the father, has trouble to get the boy into the house or to keep clothing on him. Read the above carefully and never let your children under any

"Spirit Echoes." My Mattle E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. "The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship

and gilt. Only 50 cents,

circumstances be hypnotized.

TOPICS FOR THE PROGRESSIVE | Southern Cassadage Camp, Lake Helen, Florida.

The hammer and saw are making lively din at the camp ground. The new pavilion is rapidly materializing. Architects, builders and carpen ters are pushing the work. Also nev cottages are being erected. The Hotel Cassadaga

opened and guests are arriving. Mrs. Spencer's boarding-house ha well patronized of late. Holl Clark has arrived and is getting ready to build his new two tenement

cottage on "Prospect Heights." Among the late arrivals are Mrs. E. H. Thompson of Lily Dale, N. Y.; Mr. and Mrs. Palmer; Mr. and Mrs. Baker, who are building a cottage on Prospect Heights; Mr. Eddy, who is building a house for Mrs. Havlin and Mrs. Bacon; Geo. W. Nickerson and wife and their niece, Miss Holland; Lyman Harris and

Wheeler and wife. Brigham Hall is ready for lodgers and will be managed by the owner, Mrs. Brigham.

wife; Mr. and Mrs. Carrique; A. S.

E. W. Bond is building a boarding house at the depot for his workmen in the box and brick factories. The grocery store is now open.

Mr. and Mrs. A. A. Butler have come Mr. Butler is busy superintending the erection of the new pavilion. Mr. Van Slaker has bought the Cole cottage and will convert it into a "bachelor's den."

Mr. and Mrs. Kellogg and Mrs. Vogt are visiting the fair at Tampa. Everybody here expects the largest

attendance of any year yet. Mr. Lamb, 85 years old is living in a

tent outside the gate. Dr. O. B. Webster will build a house for himself and family in the postoffice village, nearly opposite Harlan Hotel. Webster Hotel is preparing for a full

house this season. A very attractive place, with modern improvements and noderate prices.

My December excursions will sail

rom New York City, Pier 36, Hudson River, on December 6, December 20, December 27. Write me for special on the Arapahoe. Write me for special low rates, information, etc., enclosing cents in stamps for postage on Clyde folders, etc. H. A. BUDINGTON. 91 Sherman street, Springfield, Mass

AT EVENTIDE.

He sat at the chamber window. That opened toward the sun; The years he had left behind him, Had numbered eighty-one. ow was the sun in heaven, Bowed was the form once strong;

His life and the day together, Were nearing vesper song. He thought, as he watched the sunse Of hills by the angels trod: Of a "city which hath foundations,"

Whose "builder and maker is God." Then swiftly the bright clouds parted, And to his enraptured sight, A shining stairway wound upward, Lost in a blaze of light.

And lo, from the golden glory, Piercing the heavenly dome, A voice of majestic sweetness! He heard but the one word, "Come! He sat there when night, stealing softly But his soul up the beautiful stairway Had passed to the better land. VIOLA E. SMITH.

PASSED TO SPIRIT LIFE.

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

Charles W. Phelps was born in Bristol, Elkhart, county, Ind., January 9, 1862. Passed to higher life, Nov. 11, 1904, aged 42 years. He was first married April 8, 1882, to Miss Lizzie Aberle (now deceased) of Tiffin, Ohio: to them were born six children, four of whom are still living. Feb. 19, 1900, he was married to Miss Julia Tiliotson, who faithfully cared for him during his long sickness. Services, Sunday, Nov. 13, at he home, near Goblesville, Mich. terment at the Robison cemetery, H. L. Chapman, Marcellus, Mich., officiating.

At Zanesville, Ohio, J. W. Easlick, 40 years of age, passed to spirit life. He leaves a wife. He was a good trumpet medium, having been put under many test conditions. He had no use or affili ation with impostors. We lose a good man, a fine instrument, but the white plague-consumption-did its work. He made all plans and went forth with great anticipation. It was a wonder to The understaned his church friends. officiated. ELIZABETH HARLOW.

THE POWER OF SELF-FORMATION. "The Power of Self-Formation" is a new book announced by Leroy Berrier, its author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art vellum cloth, gilt top and title, for

This book is to present the subject of self formation from a human culturist point of consideration. The author is a devotee of the Science of Human Culture, and an adherent of the new psycho-physiology. The proposition which is demonstrated by the citation of actual practice in life, is this: Self-formation of mental and physical conditions is now an established fact in the Science of Human Culture. Two discoveries in the sciences of psychology and physiology during the latter half of the nineteenth century, completely placed the power of self-formation in the grasp of the human race.

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The author demonstrates the fact that we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-for mation means the ability to be just what we desire to be, and this constitutes the highest of all achievements. The Power of Self-Formation will be completed and on the market about hol iday time. It already has an advance sale of 501 copies. Send all orders to the office of The Progressive Thinker.

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ander Smythe, a medium of rare gifts, 8—A Wanderer in the Spirit Lands, Transcribed by A. Farnese, a wonderful English medium. 9—The Religion of Man and Ethics of

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ime.

Vigorous Attack Repelled.

Statements.

Faith is one thing, knowledge buite another.

The most of the human family believe whitnessed by them, or reported to them. founded on the phenomena, and would if there is any proof beyond these two, be useless without them. it must come from Spiritualism. When you demonstrate this as a mathematicashs wildly: "Whose philosophy ing two summer vacations at your best Peebles, Tuttle, Wright, Wiggins, and camp-meetings, the writer is convinced scores of others yell like the darling Inthat there is more conflict between dian controls—mine! mine! mine! Spiritualists than in all orthodoxy put together. You can get a Methodist to into one sentence more that is false and endorse a Methodist, and even a man of misleading. There is not one in this another denomination, but I fail to find list of authors and lecturers who is a Spiritualist who will do that when off dominated by an "Indian control." the platform. They are introduced to There is not one who would "yell" his the public in the most flattering way, claims, whatever they might be. There

Many of your speakers say, "We have outgrown the phenomena of our religon. Take its philosophy and let the other go. We who have inquiring minds are asking, whose philosophy shall we take? Austin, Barrett, Colville, Grimshaw, Harlow, Lockwood, Morse, Peebles, Tuttle, Wright, Wiggin, and scores of others yell like the darling Indian controls—Mine! Mine! Indian controls-Mine! Mine!

Talk about the confusion of tongues at the tower of Babel, that was not in it with Onset and Lily Dale. Have you not yet learned that your philosophy is about as diverse as the leaves of a for-est, and much of it as dry and off-color? If you expect to convert the world to this before they can have a knowledge of the continuity of life, the task is a hopeless one.

"Take our phenomena and let the philosophy go," say many of the medi-ums (and this would be a more desirable dose), but here we are obliged to ask what phenomena and through whom? Last summer a large audience was frightfully abused by a chairman because they gave but \$34 to witness a daylight materialization, yet this same man denounced these performers in private, as fakes of the first water. Why should the dear Spiritualists want us to cough up so much hard-earned coin for a thing they know to be fraudulent? Do the leaders get a commission from fakers?

I have personally written to many of your prominent men asking about your of their evidence may be known! Who well known mediums of every phase, are these enemies in the guise of well known mediums of every phase, are these enemies in the guise of and have yet to receive a good report of friends? any phase of mediumship, or of any me-

Hearing of certain mediums, I have gone for private sittings, only to learn charging wholesale fraud and immoral-afterward that A— uses the blue ity. There is no fraud in mediumship, book, and I am marked "dead easy" in it:

- has his slates prepared beforehand. - uses a talking machine to make

investigators believe the angels operate her trumpet. - reads the ballots through the

hoodwink.

E has been caught with a traphole under his cabinet.

is a free lover living in adultery.

- monkeys with the plates so you do not get spirit photography, etc.,

and your philosophy all a mass of contradictions, what is there for an investage any one had ever seen it, to testify to tigator to spend his time and money the same. The great book disappeared. faith for such a showing as this? "The leaflets "dematerialized." time is ripe for you to prove or prune your statements, and for one I should another person who had seen some leaf-like the proof, and will anxiously wait lets he thought might have been used for answers to this article to see if such by the medium in giving tests!

Talk about "free love" and "adultery"

is forthcoming. For one I would be profoundly thankful to any person who would direct me published, giving the account of the to a medium who would give only that moral delinquencies of preachers in which comes from the spirit side of life. this country for one year, and it is if Spiritualism has anywhere the true nearly as big as a family bible! And philosophy, and it can be brought to my attention, I will agree to proclaim it the rest of my days. Will some one honest investigators who would like to exchange faith for knowledge, where it can be found?

Hoping that something beside generalities and hot-air will be given to those who are anxious to know and to spread the truth. Yours for light,

ARTHUR DINSMORE.

Spiritualists will be glad to find one preacher holding that knowledge is bet-

I will in the beginning take the reader into my confidence. "Arthur Dinsmore" is not his name, but as he does not wish to be known. I am at liberty to reveal only this, and that he is, what the clear-sighted reader will quickly conclude, a reverend minister of the gospel. This accounts for his style, his and failure to grasp the great principles involved. He chooses to write in a loose, slangy style, and appear at his worst, and can have no cause of complaint if his readers think he can do no better. He seems to be saturated with faith for knowledge, who the idea of Hagaman, the "Anti," who stration] can be found?" thought he would bring the National Association to a sharp turn, by lassoing it with a challenge! Think of it! Hagaman stopping the Spiritualists of the nation, to discuss with him the principles of Spiritualism, which he can no

more understand than an Igorrote! every Spiritualist in the world will circle incomparable for research. He jump at the chance of defending the has only to come therein with honest faith, or that it is their duty to convert purpose, and impartial mind. To unbelievers. Now if there is one thing brush aside the chaff, and garner the unbelievers. Now if there is one thing brush as not convert on which Spiritualists agree, it is the grain.

If he is searching for chaff, that is determined to convert of the searching for chaff, that is determined to convert of the searching for chaff, that is uselessness of attempting to convert

If he is searching for chaff, that is anyone to the belief without furnishing what he will gather. If he is deterthe knowledge of Spiritualism. Every one who desires to believe, must investigate, and he cannot have a vicarious

Another stumbling block in his way icise and strengthen his position that is because there is "more conflict be-tween Spiritualists than in all orthotween Spiritualists than in all ortho-doxy put together." Well, that is as it should be. There ought not to be any conflict in orthodoxy whatever. There is the infallible bible, hopelessly perfect and binding: there are the creeds. to which all members subscribe, and to doubt which takes the doubter out of the church. For nearly two thousand years this weeding out of skepticism and lopping off of those who contended has been going on, and orthodoxy ought to have become homogeneous. it not for the resistless pressure of growth, which cannot be quite filtered, there would be this desirable harmony

Spiritualists have had no "sacred book," no infallible priests. Every one investigates and thinks for himself.

His Mandate Is, Prove or Prune Your | This is a method I think he will confess to be the way of a schoolboy, and not that of the honorable argumentist who would take the consensus of the whole, the expression of the great body of Spiritualists.

Some one may have said, "Take the In a life beyond the grave, and their belief is founded largely on some book sabut this is not what Spiritualists as a cred to them, or upon deathbed scenes whole advocate. The philosophy is

He is suffering from a fog-envelop, and clan does his problems, the world will we take? Austin, Barrett, Colville, gladly turn to your cult. After spend-Grimshaw, Harlow, Lockwood, Morse, Perhaps there could not be crowded

and denounced in private by the one is not one who ever has, or would if who screeched their praise from the asked, declare that his teachings were rostrum with anything but flattery.

In fitty years of direct contact with the movement, I have seen only a few instances when the cry of "mine," has been uttered, and a leadership pretended, and in every instance there has been a total eclipse of such pretensions.

Spiritualism has brooked no mortal leadership. If the Rev. Dinsmore will go beyond individuals for an experience of what Spiritualists believe and advocate he will find in the Statement of Principles of the National Association and in the resolutions adopted by that organization something over which there is no dispute, and no "Babel" of contention. There he will find a "consensus of the competent," the fundamental principles on which all agree with a solidarity of purpose, which comes from demonstration.

We now come to the damnatory charges against the personnel of the movement

He says: "I have personally written to many of your prominent men." And he has found the most deplorable state of affairs. The use of the "blue book," trap doors, "talking machine," to imitate spirit voices, "adultery," "free etc. Let him give the names of these "prominent men." that the value

Spiritualists by a strange concert of actions have been driven to the defense of their cause against attacks like this, for it is not mediumship when it has a taint of deception. There is no Spirit ualism in any teaching not of the most stainless morality, for only that is spiritual.

For every heralded fraudulent seance, there are a thousand home circles where deception is unknown and unthought of. For every deceiving "me-dium" there are a thousand genuine

and true.

The wholesale slander of this great and worthy class, is unpardonable" and G—has served a sentence in prison unjust. The charges themselves even for deceiving the people of the Pacific as against the deceiving, are not by any means sustained or sustainable. For instance, the noted "blue book." I published some time since, an article on tc., etc.

the subject expressing a desire that if
if your mediums are all tricksters, any one had this book, or a scrap of it, I received one letter from a person who had seen

> among Spiritualists! There is a book yet preachers will throw this up as an unnardonable sin! Bad enough if there be one who believes in spiritual phe nomens and has not arisen to the spir itualization of the philosophy! There may be, probably are, such in the ranks, but where there is one, there are dozens and scores among those who claim strictest "orthodoxy." May the gods laugh and angels weep when these evangelists and gospel ministers ac-cuse us of "free love" and "adultery!" We might return the compliment, but it

would be too cruelly true! Spiritualism will not turn one way or another to "change the faith" of "out-siders." It is not a system of propaone into the fold to pay the preacher's salary. The outsider must grow into the belief by knowledge, and most out siders have a miraculous growth be fore them. It is true it has missiona captious, scolding tone, his catching ries, in the body, a few, and countless hold of the minor and inconsequential, hosts without, not for the purpose of conversion, but instruction.

version will come afterward. It remains to reply to his concluding question: "Will some one tell honest in vestigators who would like to exchange faith for knowledge, where it [demon

First, in investigating, the subject should be approached in a proper state of mind. The self-conscious, dictatorial, hypercritical, egotistical and patronizing condition, will as effectually isolate as the shell of a turtle will prevent Reverend Dinsmore appears to think The investigator will find the private

mined to have fraud, fraud he will have and to spare.

If he visits the "camp meetings," and the "mediums" as an "outsider," to crit-

But we pause here to repel the infamous slander of this reverend gentleman, when he by innuendo asks: "Do the leaders get a commission from fakers?" referring to chairmen of meetings and camps. Let us have a bill of particulars who was the chairman who frightfully abused a large audience. and then "denounced" the mediums as fakes?" This one chairman may have been anything but what a chairman should be, but the charge as it stands involves the self-sacrificing leaders of every spiritual society in the country. It is a libel against worthy men and wo men of unimpeachable character.

Do not, then, in the beginning of investigation stop to find fault and slander those engaged. No one will take Hence the reverend critic may, by you and learn you the A B C of the phiaking the chance sayings of this one losophy. The investigator, will not be or that one prove snything he desired taken in leading strings, or fed on "ere-

Our Next-Door Neighbors.

BY CHARLE DAWBARN.

we roughly divide our mediums into

reached, for the mortal can go no fur-

of Wilson and Dallas proves that even

of there be attempted privacy the foe can enter as easily as the friend. The intercourse may at first seem both

amusing and attractive, but it is danger

It is not the intention, in this article

to attempt to follow the career of an ad-

vancing spirit. In the absence of reli-

still living, and experiences in harmony with those of numbers of investigators,

from which we may learn lessons much

nomena have become objects of general

mortal rarely finds out the deception.

There are powers' of clairvoyance

rior to that of an advanced spirit

Across the divide that mortal sensitive

will face the same law of limitation, and

the tremendous influence of "sugges-

erected. Clairvoyants who have found

dead bodies, have located mines, and

have told tales of spirit life, are em-

Nature's progress is a system of

like our spirit visitors, will be limited

When we apply such logical deduc

tions to our personal and seance experiences with mediums, we begin to see

why exposures are becoming the rule

rather than the exception, in physical

phenomena.

Let us remember that every mortal

crosses the divide to become a spirit,

But those who aspire and progress, and

who are real settlers, and therefore

So all spirit communion implies the

possibility of such companionship, and, of course, the public seance is the worst

most certain to contain a lot of mortals

possible "gate ajar" because it is

one side or the other.

Whether or

ous to both mortal and spirit.

uspicion.

he S. P. R.

CHAPTER THIRD.

In our last we had a glimpse of happenings just across the divide. If these are accepted as veridical, they are full of lessons for the mortal believing in his own immortality. If this history represents anything either of the certainties or the uncertainties of our immediate future, it is just what the world is seeking. The present writer has purposely omitted the name of one of these spirit associates, specially interested in Mr. Wilson, as it demanded more careful examination as to its verity than the names of the other spirits included in this history. We have been listening to the experience of a number of good intentioned but most unspirit ual spirits gathering around Wilson and Dallas. They were all recent arrivals in spirit life, and their names were a matter of little consequence to the reader. They were emphatically "spirits of the threshold," clinging to their mother earth, with every appetite and passion unchanged, and welcoming association with mortals as helping them appears who should be of a very differ ent class. We are told that Charles Sumner is specially interested in Wilson, whose organism he proposes to en trance, and through its lips once again play the orator for mortals. His re-peated attempts, his success and his ultimate failure to hold his medium are we presume faithfully recorded. But we naturally ask what is the renowned Charles Sumner—the champion of the enslaved negro—doing among this crowd of most ordinary and unspiritual mortals? This demands a careful study of what the "threshold" really means and includes.

Mr. Sumner discovers, we are told, in J. K. Wilson an instrument he can entrance, and then talk through for the attempts, and is at last pronounced brilliantly successful by the associates of Wilson, who listen to the lectures or talks. If entrancement by a spirit be a proven fact, then there is no reason Charles Sumner should not play control, and lecture as well as any other spirit. But we remember that the ex-senator has been in spirit life more than a generation. As a mortal he was known as a man of strict honor, and a philanthropist. He has certainly had time enough to make some progress in his new life, and any progress would remove him further and further from the threshold, and presently endow him with greater knowledge and power than those less advanced. But Sumner is here with the others, and though spoken of by the author and his asso ciates, spirit and mortal, with the greatest respect, is evidently on about their level, for he is twice spoken of as wounded in the fierce battles between the hostile armies.

The question as to the spirit standing of Mr. Sumner must, of course, remain unanswered, but we remember that our standard of manhood and that of the spirit world may be very different. We judge a man by his acts, whereas his spirit level is determined by his thoughts. So a man may be exalted in public esteem here, and his conduct unimpeachable, and yet his thoughts may hold him to a very unspiritual level. What we call political ambition, however specessful, may be very uncharitable in the process which it climbs. This is merely a suggestion so far as Mr. Sumner is con-cerned, but if this experience be a verity it would at least give a reason why our honored senator had not yet risen above the sphere of struggles for mas

This remarkable history is ended when we are told that the spirits who had associated themselves with Wilson and Dallas were permitted by the victors to come with an acknowledgment friend or foe. of total defeat, and abondonment of all their proposed plans. They seem to etc., possessed by many sensitives have regained freedom through some which, it is now claimed, belong to a pledge to cease their attempt, under man's subconscious self: which condition they are free to resume no that be so, it is absurd to suppose their former manner of life in the spirit the mortal could have any power supe world. We presume this included Mr. Sumner, as otherwise he would hardly abandon Wilson after having proved

his power to use him as a lecturer. We learn little or nothing of the hab-its or tastes of the conquerors, who are is proved by the fact that very rarely represented as being lower as a class do two clairvoyants have the same visthan these angel friends of Wilson. Mortals have been in the habit of This earth has its grades of humanity, taking such visions in a mass, and sortfrom almost angel up to the literal ing them into a semblance of harmony brute, yet all alike are subject to cer- upon which a religion or belief has been tain rules of life without which they could not exist. The distinction between the classes is thus purely mental, for all alike are subject to the phatically "next-door-neighbors." physical. The brute who revels in beastliness is classed by us as a very steps. You cannot climb up to number low mortal, but he may be the result of six, and then jump to nine. Each step conditions over which he had no con- is a foothold of experience that cannot trol. We don't know enough to class be missed. The returning spirit may him spiritually. But in this history we come swiftly as he please, but he can have seen men and women who remain miss no step. The mortal has also his "next-door-neighbors" because their rigid limit, after which, and until the earth desires, passions and tastes are next step has been climbed, he will strong as ever. They evidently come know, see, and hear that which is above back because tastes for eating, drinking him only by suggestion. The clairvoy and smoking are mixed with motives ant who outreaches the divide becomes that are less selfish. There is a strong subject to the law of spirit life, and, inference from these facts, which many of my readers know to be true, that and twisted in the tale he tells the rest corn beef and cabbage," with whiskey, of us by the power of suggestion, from tobacco and cards, are not found in the house across the street. Of course they have substitutes, just as they have house-bodies with faculties different from ours, but for many the old passions, and the old style of living are still uppermost, and they are unhappy without them. Those who have traveled further than across the street are not the object of this article. They are in no true sense "neighbors," and we as possible. Of course, all classes alike, in no true sense "neighbors," and we as possible. Of course, all classes alike, naturally count our own "loved and while thus near, may exchange greetlost" as much further from our earth ings with mortals nonewhat castly.

vestigator. Neither mortal nor spirit needs much change under such conditions. A little sensitiveness to abnormal vibrations and the mortal becomes a medium. A similar sensitiveness for the spirit, and he enters the "divide." The mortal is mortal, and something more. The spirit is spirit, and something less. So the neighbors shake hands, and both being in the "divide" they sit down and gossip. We call that "spirit communion." That is the level at which Wilson and Dallas met their friends, and it is the level of the public seance everywhere. We may even say that all physical phenomena must be

digested breakfast food." He is to make his own way. Until he prepares stration he asks for, Spiritualism has nothing for him. Having prepared himself, he will find

earth life, in theirstructuselfhood, we snould certainly have avoided, unless ourselves already sinciglibors." They are where they are fromulack of prog-ress, and may have been ohere years, or perhaps centuries.

spirits, although still on this side the divide. Hence it must be the rare exception when the collective attraction of these curiosity seekers and test rounded by hunters does not reduce all alike to the vibratory level where fraud becomes a himself for the reception of the demon- natural effect. If there were no developed sensitive present the immediate effect might be invisible to mortals, but the physical medium has usually

on that level. And he wall know, the more physical the phenomenon the more popular it becomes The cabinet make helieves for whom the Delaware materialization telliques that tale. The visitors are neighborly. To chat across But we are now discussing the effect of that fence is deemed worth a dollar any "suggestion" on the genuine sensitive.

When a sitter thinks fraud he suggests fraud, and sooner or later the sen three classes. We, count their several phases as material, mental, and spiritual. Perhaps philosophical would be the better definition of those who besitive falls victim to the suggestion come the mouthplece for spirit teachers. By all alike the "divide" must be fraud in whatever may be his or her to be subjected to a genuine exposure of particular phase. The psychometric sensitive can be suggested into gatherther. At best it is, a region dark, sensitive can be suggested into gather-drear and foggy. The ordinary public ing a kit of burglar's tools; and the seance tells that tale, and the history cabinet sensitive can be, and sooner or cabinet sensitive can be, and sooner or ater will be suggested into gathering a cit of wigs and cheese-cloth robes. Among our "next-door-neighbors" are plenty who enjoy the fun of suggesting and aiding in any such deception. This being a natural consequence of visiting acquaintance with "next-door-neighbors" the well-meaning sensitive can not escape, and the well-meaning sitter able facts or proofs we leave that to may find himself fooled to his heart's theosophical adepts. But we have content. So the exposure may either here statements of reputable witnesses, implicate the mere fake, or uncover suggested rascality by a genuine medium. The only possible remedy is to make and hold such scientific conditions as needed in these days when public phe- will protect both sensitive and his mor tal sitters. The "neighbor" is beyond capture, but may safely be watched as a

It's a common experience for some suspect!" Every phase of phenomena is valu cautious and 'critical' investigator to watch and wait for months before he able as demonstrating human immortal avows himself convinced that spirit redity, but we see that very immortality turn is a demonstrated fact. He has may be a curse as easily as a blessing learned his lesson, and declares that he Any phase of mediumship, used for knows it to be a truth, for he has had living, may be just as uncertain, as it the evidence. Soon after he reads an ar- is, of course, subject to suggestion, but ticle headed "Exposure" and learns that the sitter must take the chance of his respected medium has been cap- "neighbor" fraud, with no hope of legal tured with wigs, cheese-cloth garments, protection. Yet more, spirit identity etc., as evidence of fraud carefully pre-pared. He still believes that what he day it may be simulated to-morrow, for experienced was without fraud, but, all the sitter neither sees nor hears across the same, he becomes silent, or talks the "divide" where these neighbors learnedly of the unknown powers of the hold revel. For many a reason, often discussed in

subconscious self," and perhaps joins these columns, spirit communion is, and The present writer has, so far, failed must always be of limited value to the to capture a single "subconscious self," mortal. We learn through it our own and bring him intos.court. "Subcon-immortality, and something of the lives scious self", may or may not have the of our near neighbors. Beyond that all powers ascribed to him, and may, or may not be so suggestible that he can that the earthling, having cast his skin, there need be no doubt of the presence and how rapidly, depends upon himself.
of our "next-door neighbors." Every But each of us can, with certainty denot help being a first-class liar; but crosses the divide. How far he travels of our "next-door neighbors." Every public seance with a genuine sensitive termine where our selfhood will first marks of this truth, Let us see what is reasonably proved by such genuine experiences. experiences.

1. All classes of spirits alike must thoughts. If they are all of earth then come to the edge of the divide where next-door neighbors dwell, if they we belong close to the edge of the divide. Many a disappointed and discontinuous comments of the divide. want to communicate with mortals.

2. Even the most advanced spirit heartened man becomes religious, and thinks his nature is changed. In real must be limited and beforged by such nearness to earth life. He may not be get on the top and this life is good

nearness to earth life. He may not be get on the top and this life is good injured or enslaved by any foe, but he enough for him. Such religion is itself becomes bespattered with mud, and close to the divide. a A man can ten nimsen, over the mentally befogged in 78 months and does not tell his neighbor, whether his does not tell his neighbor, whether his ruling desire is love for his fellow man. foes, any more than it protects him And whether his great desire is for from lightning and flood in The authors of the work we have quoted were true earth appetites and passions uppermost. If they are, he stays as close to and loyal to their spirit friends, who were also true to them. Yet, conditions favored the foe, and independent mediumship lost the battle.

4. It is true the advanced spirit may earth as the divide will permit. As he outgrows his old selfhood he gets fur-

We get in such histories as that of Wilson and Dallas a certain spectro be more powerful than any foe, but he stays in such an atmosphere no longer scopic view of the hell manufactured by than is necessary for his labor of love for some mortal. Yet he can be there-after simulated so skillfully that the earth passions carried into spirit life Those who escape this experience have necessarily very different surroundings vanced or not, is dependent on a sensitive mortal for any intercourse with earth life. And a mortal, unless he be a sensitive, can greet no spirit, whether 5. Every class of spirit, whether adthat tale, but of its details we gather vide he will rest there, or move on according to the thought-manhood he has built up for himself.

He may sit alone to-day seeking spirit phenomena, or in a choice family cir-cle where exposures are unknown, but, all the same, he is still close to the divide, and "next-door-neighbors" are not far off. If he long for spirit growth that would insure spirit progress, he must learn to think it. Yet if he becomes too spiritual, he is soon unfitted for earth life as it is, and becomes more or ess a martyr. There are many of all classes, na

tions and races, close to the border where it seems, for the most part, a second edition of to-day, adapted to

changed conditions.

There are also, as we venture to believe, schools of life in the beyond, where at last man seems to attain a de velopment of wisdom and power almost divine. But such a development can only follow an earnest desire and constant effort for progress. And every step of such progress carries the spirit further away from the divide, and therefore further from us. If we ourselves keep in the path of progress we are doing our part in this life. We shall not be troubled by exposures here, nor lin-ger among the "next-door neighbors" ger among the vhen our earth-life is finished. And that seems to me the all-important lesson from the experience of Wilson and Dallas.

(The End.) San Leandro, Cal.

A SPIRIT'S WARNING VOICE.

The Lives of Two Scouts Are Saved Thereby.

I was telling this story one night in New Mexico in the mountains where the stage had stopped for the night As soon as supper was over, all except myself went to bed, as it was late, and Neighbors can meet more easily than are not held back by the immediate ef. the stage had started at 5 o'clock in the those who live at a distance. It is feet of their earth lives, soon reach morning. The lady and gentleman very little trouble for mortal and spirit other vibrations, and gradually become who kept the stage house requested me o meet if there is nothing but invisibil- further away, and less accessible. So totalk awhile, as they never saw any ty between them. This is a truism, while we may meet the good and pure one only when the stage stopped for founded on the experience of every in we are sure to rub shoulders with those the night, the nearest house being 30 miles away. But before I was through "next-door neighbors." They are large telling the story everyone was up and ly those who, if we had known them in listening, although the partitions were only blankets. Our stage driver happened to be one of Custer's scouts. He said that one night while he and his companion were returning to camp, they had staked out their horses for the night, rolled themselves in blankets, and went to sleep. Toward morning the scout said he heard plainly the words, "Get up and go or you will be killed." He though he was dreaming, and went to sleep, when he again heard more distinctly the same warning. He immediatelly wakened his companion, and they mounted their horses just at the light of day, showing they were sur-Comanche Indians who would have killed them had the warning come five minutes later. A. E. BABCOCK.

St. Louis, Mo.

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MR. WINANS.

Evidence That He is a Genuine Medium

To the Editor:-Will you kindly al low me space in your valuable paper to give a brief account of three seances given recently in our city by that renowned medium, C. E. Winans, of Edinburgh, Ind. The first two were given at the home of Henry E. Domhoff, 634 East Georgia street, and the third at the home of Dr. and Mrs. Kincald, 724 North East street. In the first seance the medium was placed in a chair in the cabinet, under a mosquito netting which was securely attached to a hook in the ceiling and the lower part brought down over the chair upon which the medium was scated, and tacked to the floor on the outside.

In the second the medium was secure

ly sewed and fastened in the chair. Now in these seances many manifestations occurred that gave us unmistakable evidence that we were in the presence of our loved ones from the immor tal side of life. Many forms, of all sizes and representing both sexes, came out into the seance room and greeted their friends in a most loving manner and were readily recognized by them. One form, that of an aged man, came with a long white flowing beard and white hair and going to a professional gentleman who was present—but who was not a Spiritualist—gave to him un-mistakable evidence of his identity, in so much that the gentleman referred to said: "It is enough; the proof is over-whelming; it is Uncle Abe." At one time Jimmy Bunnell, the cabinet control, came into the room and asked if all present had faith in a certain doctor who was present, and being answered in the affirmative, said, "Doctor, will you come with me into the cabi-The doctor went with the spirit, to find upon close examination that the medium was still fastened in his chair while the materialized form stood in touch with him, talking to him. Then Jimmy came out of the cabinet and standing fully three feet from the cabinet asked a lady for a handkerchief and commenced weaving a fabric of very fine texture. In less than one minute there was perhaps not less than two or three yards of this cloth which the spirit then threw over himself and began to dematerialize, which continued until there was no more of any thing remaining than could have been put in a peck measure, and while all eyes were upon it a re-materialization began, and in a few seconds there stood before us a man from four to six

as being her control. Many manifestations occurred which I will not enter into detail; suffice it to say that at the close of each seance Mr. Winans was found under the same test conditions as at the be-

inches taller than the first, having long

black whiskers, and passed across the

room to a lady and represented himself

ginning of the seance. At the third seance Mr. Winans' business control-Fritz-made his usual statement that Mr. Winans did not promise anything in particular, but that while the medium was in an unconscious condition there was liable to occur three forms of manifestation, mate rialization, transfiguration and personation, but before any manifestations took place the writer made a statement saying that as the medium was not feeling well and the circle was a very promiscuous one, it was altogether likely that we would have more or less of personation, stating that if the spirits found it necessary to do so they would bring Mr. Winans out of the cabinet and use him, no matter under what conditions he had been placed, but requested that no one should handle the forms, for if any one was foolish enough to take hold of the form and it proved to be the medium in personation would have gained nothing as they had been told what to expect, but the seance would be broken up and perhaps the medium caused a severe spell of sickness. But after things had proyoung man by the name of Robertson, who poses as a reporter for a city paper, and who had by solemn promise made to his mother that he would be have during the seance, misled us into the belief that he was a gentleman and thereby gained admission to the circle. Now this young man being overanxious to either creditably, or otherwise bring himself into prominence, that the public might know that such a personage as he existed somewhere, and having so far forgotten the promise made to his mother, that he had come prepared with a dark lantern which at an unexpected moment he flashed upon a form, at the same time dealing a severe blow upon the face, then grappled with the same; instantly everything was confus-ion and disorder, during which some one present turned on and lighted the gas. The medium was seen by many standing in the cabinet robed in white while his own apparel lay upon the chair. Every act of the medium showed plainly that he was still in an unconscious condition. As soon as the un gentlemanly reporter was ejected from the room and order once more restored, the light was extinguished for a few minutes while two stanzas of "Nearer, My God, to Thee," was sung. Then the writer was called to loose the medium; on entering the cabinet with a light the medium was found in his chair clothed and in his right mind and all the fasten-ings that had been at the beginning of from his chair. The severing of the cords with which he was bound was done in the presence of a number of persons who stand ready at any time to testify to the truth of all that is here Then some one who had seen Mr. Winans robed in white and knowing that the goods were not to be found in the room said they were positive the medium still had the same on under his other clothing. A committee of three, consisting of Dr. D. L. Kincaid, Henry E. Domhoff and the writer, took Mr. Winans up stairs to his room and saw him remove all his clothing without re-

them by their self-conceited reporter.

J. W. BRINTON.

Indianapolis, Ind.

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vealing the least sign of paraphernalia on his person, then every package or parcel belonging to Mr. Winans was

carefully examined with the same re-

sults showing that the goods with

which he had been robed were undoubt-

edly made in the cabinet and also dema

terialized by the spirits, proving the

wonderful gift of mediumship possessed

by Mr. Winans. The attempt upon the part of an ignoramus to expose Mr.

Winans has proved to be a winning card for Winans as he is now besieged

on all sides to come and hold his se-

ances in all parts of our city. We ex-

pect him with us again in another week and none will be more welcome than

he. These are a few plain, unvarnished

truths written for the purpose of plac-ing this medium in a true light before

the people, in as much as the paper printing the false and absurd statement

has refused to make any correction of the scandalous statement furnished

LAKE HELEN, FLORIDA.

The earth now chilled by the frosts

Letter From President G. N. Hilligoss

of winter, has wrapped herself in a "Persian Mantle" The landscapes are all a scene of gorgeous beauty. All the actinic rays of autumn sunsets have been caught and held in the times of the falling leaves.

Nature certainly presents harmon

in all her varied expressions of beauty. It makes you feel akin to every living thing you can see and hear; you are conscious with every breath, of all the beauty and peace that surrounds you. What pleasure can equal the hallucination? Linger on if you will, for these golden days are numbered; all too soon November is here, and there comes from off the cold Atlantic a storm with high east wind blowing day and night. As if by magic the trees are stripped bare; they stand swaying in the devas-tating blast, their stark forms dimly outlined before a dark and sombre sky. Oh! "The melancholy days have come." The landscapes now all look bleak and forbidding; the damp chill searches out the very marrow of your bones, and if you are at all sensitive the gloomy and cheerless surroundings, give a sombre cast to all your thoughts.

Nature now stands bare and comfortess, stripped of her Persian tints of beauty, waiting disconsolate till the white robes of winter shall fall softly down to cover her forlorn and shivering nakedness.

It is time now to seek comfort and cheer under different auspices. Where shall we go? Take another lesson from nature and follow the example of the migrating birds. Go where the chilly winds of winter never blow; go where gray clouds and sombre clouds never appear; go where nature always represents the perpetuity of all life. Go where flowers always where the leaves never lose their living green, and flowers never wither; go where nature is always robed like an empress. Go where the land is like an artist's dream; go where eyes that have never liad enough, find a full feast, and go away satisfied at last. And to sum it all up and clothe it in a "nut-shell," go to Lake Helen (Florida) Camp, where you will not only find nature and climate as aforesaid described, but you will also find the best people on earth and my word and reputation for it, if you do you will never regret it.

We are going to have the best camp

meeting at the Southern Cassadaga this winter that we have ever had. Our talent is all of the best. Our mediums for the phenomena will be of the best All our social entertainments, which constitute so much of the pleasure of this camp, and make it par excellence above all other camps of its kind, will be first class in every particular.

Our Sunday meetings will begin in December; also the euchre parties, con certs, dances and mediums' seance and theatricals. So we will have abundant pleasures from that time on The regular session will begin the first Sunday in February and continue

non of this age) will also be with us to whom all know and recognize as one of the ablest and most brilliant exponents of our beautiful philosophy, will be with us through the session, only to lecture, but he also has charge of the theatricals. He informed me, during my recent visit to St. Louis, that he is coming this time with an entire new set of plays, and will not only be assisted by local talent but will bring imported talent with him.

W. J. Colville (the greatest phenomena of this age) will also be with us to lecture and give class lessons. special class will be held every day at 10:30, between the second and fourth

putting on the finishing touches. Several new cottages are also being built Miss White and Miss Garborst, now have the dining room open, and the Ho tel Apartment House and cottages are fast filling up. About 75 people are now in camp for the winter, and new

arrivals every day.

It is my intention to be there by the 1st of December, when I hope to meet all old friends and many new ones Let us all come, friends, bringing noth ing but kind thoughts; then we know that we shall have the blessing and comfort of our spirit friends.

G. N. HILLIGOSS, President.

Spirit Message to William H. Morrow

William, thou art endowed with gifts far excelling thy fellow men. Thou wilt cultivate these gifts, as well as thy vir-tues for the good—coming from them to thy fellow man, and thou wilt get thy ings that had been at the beginning of the seance were still intact and had to do the good. Thou wilt invite the good, be cut in order to loose the medium and reject the wrong; thy reward for so doing will be great.
William, many cares have been thine

in life, but much good thou canst and wilt do before thou wilt come to us, so thou wilt be led by the angels who have charge of thee, and thou canst not go wrong.

Thou wilt raise up the fallen. Thou wilt strengthen the weak. Thou wilt speak words of love and encouragement to the downcast and broken-hearted; for such thou wilt have thy reward. Thou wilt not regard the estate or standing of thy fellow-men, in dispensing thy gifts, but rather feed the hun-gry, clothe the naked, visit the poor, heal the sick; for such thou wilt have

Thou wilt find that human greatness lies in doing of these things, rather than the getting of gain.

William, thy pathway through life will not always be scented with flowers, but rocks and thorns will lie along it, but thy strength will be increased as thou goest, and many bright angels will attend thee, and keep thy heart from faint. Thy progress will be fast, as thy time to go hence requires it, so be prudent in all things, keep thy heart and thy body from that which thou knowest wrong. Thou wilt follow the good counseling of thy angel friends who love thee, care for thee, and will not forsake thee.

Keep and ponder these things in thy mind, and thou wilt always be guided by the right, and not the wrong. The highest good in thy life is not for thyself, but for thy fellow man. Thou wilt do thyself no harm but thy fellow nan good. Thou wilt lay aside those

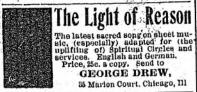
things which would cause the harm.
These are the words from Spirit
Peter the Quaker to William. Keep them. Adlett.
WILLIAM H. MORROW

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The inimitable Carrie E. S. Twing, whose name is a household word, and whom none know except to love and honor, will also be with us; not only to lecture, but will also have charge of the Ladies' Aid, and direct in all the camp work.

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Mrs. BERTHA CANNADA. Chicago, Ill., May 17, 1903.

Mrs. Dr. Dobson-Barker: "November 19, 1903,"
Mrs. Dr. Dobson-Barker: "November 19, 1903,"
Dear Madam, — It is now time to send for another: mouth 8 treatment. Tain bester every way; am gaining so fast everybody is surprised, and if I can be entirely cured I would like to. I have allean be entirely cured I would like to. I have allean be entirely cured I would like to. I have allean be entirely cured I would like to. I have allean be entirely cured I would like to. I have allean be entirely cured in the real have faith, for you have done so much for me, and I hope you will do the same for them. The doctors said there was no help for me, but I am so changed for the better now they don't know what to say, and I am so thankful to you and the spirt band that I cannot say enough in your praise. I tell everybody about you, Now I enclose pay for another month's treatment. WILSON WERT. Blandleh, Orange Co, Mich., Box 85.

Big Bend, West Vo.

Big Bend, West Va.
Mrs. Dr. Dobson-Barker:—My Dear Good Sister,
-Your kind letter came to me this afternoon, and Mrs. Dr. Dobson-Barker:—My Dear Good Sister,—Your kind letter came to me this afternoon, and kind friend. I am not able to express to you my many thanks for all you have done for me. Your treatments and your description of all my many line are coing instans you told me they would. Oh, my dear friend. I am so happy tonight, to think I am able to write and tell you something of your medicine, for all the treatment that I have ever received from anyone. I have nover found anything to treatme as you have, my dear good friend. I can eat my three meals a day and walk out to see my neighbor, and can sleep part of the night, and get up in the morning rested. Now remember, my good lady, this one thing is something I have not done before for two years, coing on three. My heart don't hurt, me anything like it did. Please excuse this long letter, but I want to they out all I can. Please note this, for I trust it will reach the ears of many more poor suffering bodies like myself, and they, too, can be benefited by your kind, skullful treatment. You see I am so much improved, even in my writing, and in my talking, in fact in every way that a poor suffering person could or can ind relief, I get so happy. My neighbors all look at me in wonder if it is me, I do know and trust in you and your happy splet band. I have, I think, got you two more ladies to send to you for treatment is a short time. They all see how fast I am improving, and they think it is a miracle that I am living, let alone getting better; so I must not say any more this time in prose to you. Dear, good people, from your sister in faith that all will be well. Write soon; from

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the occult laws of Cupid, love improves

hand to the weary traveler. She has:

Ignorance is the sum of all mistakes.

Her offspring consists largely of errors,

lies, deceptive opinions, etc.,—a cargo

drift on with the wind and tide from the

where you become the spirit of truth

us of liberty, of the law of right and

wrong. Judge, in remote ages man had

the liberty to capture and consume his

enemy; after this he was worshiped as a hero, a god. Subsequently the

law demanded an eye for an eye and

a tooth for a tooth Solomon demanded many wives and

concubines to slake his animal thirst,

To-day men and nations know no law

greater than the right of self-defense;

they go to war, consequently the past is

but a history of murder. To-day a man

steals a loaf of bread for his wife and

starving children. The police judge fines him five dollars "mit de cost," to

be worked out on the rock pile. At the

same time a millionaire steals a mill-

ion; he bribes witnesses, jury, lawyers

and judge and goes scot free-tricks

in every trade. All should be sent to a

reformatory school or house of correc-

fact that souls and spirits of the dead

gravitate to their true level thus form-

ing regions, planes, belts, rings, zones

and spiritual realms according to char-

acter, where each is rewarded for deeds

done on earth. Those in the region of darkness must be bleached from blood

and crime; and so the bleaching, from

black to white, goes on through all the

phases and degrees of soul-life until

they reach the higher realm. This

gradation from lower to higher sifts the

But the chaff is just as essential as a

hull to perfect knowledge as the wheat

-at least it is a factor in education.

What use have you for Santa Claus? Is

ne not a fraud and you a trickster?

Jesus, or some one else said, "he that is

tion the teaching of a faker who taught

a gaping, wondering, credulous crowd their baby lesson? Such a crowd will

continue to patronize Beelzebub, thun-

der god of the clouds, until they prove

pure Spiritualism to be pure by proving all other methods and isms to be ab-

But let us return. Spirits in the high

er realm, after due preparation, ascend

to a spiritual sphere which traverses the ocean of space like a comet. On

this tour the spirits inspect the prog-

ress of the universe and distribute its

spiritual influence to the planets once

in about two thousand years-we are

This brings us to a better understand

ing of Knowledge. Ignorance is the com-

panion of knowledge. It ever lends ca-

pacity to know more, without which

there are no further secrets to be known. To know and to affirm that

you know all of your past and present

acts must be definitely photographed upon the immutable—a mutascope.

This ideal picture of the past returns to

you like your image reflected from is,

worlds at once, you see self in the con-

scious world, also in the reflected mem-

This picture prompts you to move on-

view-point of the immutable.

now feeling its spiritual influence.

chaff from the wheat.

and the law granted him the privilege

lower regions to the higher realms,

Justice! Oh! Judge on the bench, tell

An Extensive Analysis of the Question, such as love, truth, justice, knowledge

etc. The first output of love may be hate, spite, envy, jealousy, or an act of crime. From this point on through al This old question has never bee fully answered. Before we condemi others for doing the very things we do until it becomes an angel of mercy. It ourselves we should first know the turns in sympathy, extending a helping truth. It would be well to discuss this question in open court.

If we assume the Absolute or Immutable Truth to be the only criterion it follows that all human or progressive truth based on phenomena is deceptive; gressive state—a state even an All-wise being cannot transcend, for He cannot be more than All-wise. This state of being shoves all active nature to the outside, to the front, and is called by scientists the phenomenal output of natural faw within.

Seemingly all nature flows from within, but it is only a husk, a possession, garment, and not anything that is innate in the all-pervading-space spirit -we live, move and exist exterior to the pervading spirit,

Nevertheless scientists are oninion that all we know is derived Conditions under which wo do this are as follows:—Send us your name in full, age, sex, and leading symptoms. We do not think it wrong to diagnose disease without leading symptoms being given; but as the law looks upon it as an attempt to defraud, please always send leading symptoms when writing. You need not send by the cent or even a stamp, and you will receive by retreating all a diagnosis of your case.

The control of the various external phases of nature which demonstrates the existence of a something within called a producting cause, all of which is summed up aymptoms when writing. You need not send by the cent or even a stamp, and you will receive by retreating the parts. All this when compared the parts. All this when compared the parts. All this when compared with the absolute criterion is but a shadow—ignorance. Is there no truth for mortal man this side of the abso-

Absolute perfection is the empty reformatory school or house of correctideal that induces man to fill up the tion. Let us add to this suggestion the gap between extremes with progress ve truth which at most is only an approximation founded on ignorance, mistakes, errors, guesses, opinions, deception, lies, frauds, fakes, popes and priests included-know-alls who know nothing but the tricks of the devil freely used to scare ignorant men into the church or into a 7x9 heaven with his bundle of creeds as his passport, lacking this he is sent to the everlasting bake-oven. Well may we ask, What is Truth? Permit us to analyze progressive

truth from another viewpoint:
First, What is the soul? The human soul is an animal soul, untamable as a

bengal tiger. It will run away with the human spirit every chance it can get. Watch your own inclinations, your motives, and see for yourself that the spirit is not always master. The soul is an innate entity, inborn, involved from eternity, not dependent on any ulterior act of a creator, in short

it is self-existence itself. It is composed of many potencies, qualities, passions, propensities, faculties whose ac-tivities balance each other in the dohair, age, name and the leading symptom, and your disease will be diagnosed. The innate passions are the eternal The innate passions are the eternal springs, the fountain head of involunary life, energy, force, action and mo-

cult powers of the soul. Man's conscious spirit is at liberty to capture the wild soul and make it his vehicle or whatever he will.

While so enshrined in the spirit is in a position to learn every phase, every degree of soul life. The object of the spirit is to tame and subdue the soul, to lift it from the plane of ignorance to the plane of knowledge and useful-To do this successfully you must return love for hate, instead of brute force, which only adds fuel to the passions. Eventually the conscious spirit becomes the guiding star. The two as one now move merrily on in pursuit mirror. As it were you exist in two of knowledge. This not only develops the soul but it adds-joy, strength and wisdom to the spirit. Here you discovory world. Here immortality of all er that the maturity of the grain of things is quite plausible from memory. wheat (spirit) depends largely upon the of the past, and a reality from the

surrounding hull (soul). Ignorance is the companion of knowledge, else there is no secret to learn. ward and upward to that sphere of Ignorance was the savior prior to knowledge where each spirit knows all the preaching of Christ, now you must the other spirits know. This absorpbelieve or be damned.

So, too, fraud is the companion of tual exchange and interchange truth. If you ignore the wisdom les- thoughts between man and spirits. Is sons taught by the psychic passions of not thought reincarnated from one to soul your development is one-sided; at the other in the exchange? Much is most you are puffed up a little by self-added, nothing is lost in the exchange, produce an effect unless it (cause) of the object reminds the subject he is not the whole thing.

which enable us to distinguish truths

conscious of is to you a fact, a reality, sion. a real truth—no matter what name you right from wrong.

ion to thought

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conceit, arrogance and bigotry born of for memory retains the first and last of ignorance. There is no fact, no reality, the acts. All that a child knows is borno truth greater than self-conscious ex- rowed from its parents, from its teachistence; besides this nature is full of ers, from books, from observation, from contrast which enables us to distingiush every source. The child creates noth-

self from not-self. The action of sub- ing, all is involved and evolved from ject, and reaction of object confirms eternity. If thought be a seed it may the reality of both; for no cause can contain all the possibilities of an acorn. It may go the round of the oak, or the meets with resistance. The resistance round of the butterfly, or it may round of the object reminds the subject be is ot the whole thing.

Again, right and wrong, good and evil this is a matter of choice the incentive or God and Devil, knowledge and ignor-of will. The choice of one man may ance, are word-objects put in contrast look wrong to another, and vice versa. look wrong to another, and vice versa.

Deny choice and there is no true libborn on different planes or under dif-ferent conditions. erty; it makes all physical and mental slaves. The domination of popes and The soul is pure; it knows no right priests has sapped the life of many naor wrong; this is a matter of choice tions. We fear their influence, their left to the conscious spirit; without vote in the United States. They fear choice will has no incentive, and man free thought, free schools, free religion is left a mental slave. Often the psy- and are doing all they can slyly to down chic forces of different souls are badly liberty-yes, they are backing fraud, mixed-as water finds its essential ele- fakes, tricksters, hoping thereby to ments. So, to the conscious spirit the destroy Spiritualism, or at least make it mixed result looks like crime, suicide disgusting to the people. Even ignor-of all good; but remember that every ant Catholic spirits are trying to ruin act, physical or mental, that you are our mediums by obscenity and obses-

The writer has no love for fraud in give the mixture, otherwise you deny any form wherever found, yet ,it is a consciousness, or the evidence of your teacher. The more we know of it the own being, and not capable of knowing better we are prepared to defend ourselves against it. He has told you many Again, every object in nature is the truths, yet, many will deny it from result of some action and pre-existent choice. Choose ye this day whom ye intelligence. The psychic aura of the will serve. What is Truth? Self-conbject informs you that it exists by scious existence is the greatest truth; photographing itself on the mind which all other truths founded on facts and deal impression gives form and expres- reality are stored in memory, the imlon to thought. — mortal phonograph.

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