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VOL. 31

CHICAGO, ILL., DEC. 10, 1904.

NO. 785

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.

INTERROGATION POINTS.

Light Wanted on Important Matters.

Being an admirer of all that comes from the pen of our esteemed brother, Mr. Chas. Dawbarn, it was with a feeling of elation I began the perusal of his late contribution to "The Progressive Thinker" on the subject, "After Death—What," thinking to myself: "Now, we have something," but my sense of disappointment was extreme when he closed the fifth article as he began, with an interrogation point.

"I had hoped for, and believe his readers expected, and were entitled to more than this.

When a life-long Spiritualist with the analytical acumen and well-known ability of such as Mr. Dawbarn, can give us nothing more, we are in sore straits indeed.

Without attempting to review the whole five articles, I would like to use a few interrogation points on the last.

Several persons may take a trip to Europe; they all write back of their journey and experiences, all differing more or less, some even "abundant and rich," we know by the chronophy characteristics and subject matter, that communications are what they purport to be, actual experience as each one sees it.

Why, then, when all these same essentials are present in spirit communications should we doubt what they purport to be?

It may be said the same essentials are not present, but we have every reason to believe they are in many instances, though spirit messages usually are of personal value only, same as those from our friend in Europe.

Earthly experience to the vast majority of mankind is surely unglorified enough; then why should not the spirit world be a glorified condition of earth life?

The experience of a "certain musician," are surely as fascinating and reasonable as that of St. John who was to have the elect playing on harps of a thousand strings about the "golden paved streets of the New Jerusalem throughout eternity.

Matter cannot be destroyed, though burned or dissolved with acid, the smoke or vapor still exists, form only changes. Earthly chemists, do in many instances evolve the unseen into the seen and vice-versa, then why may not spirit chemists do still greater, the material or substance being present, and their improved and advanced "of being? Gold, silver, leather, are duplicated in material life, why may not be made to appear so in spirit life?

Our brother states he has made up his mind, "there must be a change of form and mentality as conditions are different." Where are the facts? Do we change in mentality so that the "elect may rest in the arms of Jesus and look with complacency on their loved ones being roasted in hell," as has been preached in times gone by?

Again he concludes, "he is still convinced of immortality." How so? Has anyone returned who has lived through eternity? Spirit return proves continued existence, not immortality.

Please give us the facts of personal experience, brother, and we are in duty bound to believe. One fact is worth more than all the theory in existence.

One theory cannot refute another.

Truth does not and cannot appear to all alike.

Chemistry of character may explain difference of opinion but facts prove the truth.

G. V. B.

Deafness Cured.

Stephen Nichols of Carlisle, Mass., a veteran of the civil war, and a true Spiritualist, has had his hearing wonderfully restored through spirit power, after being afflicted with catarrhal deafness for the past twenty years.

He has received many beautiful manifestations through his own mediumship. Upon one occasion when alone, he saw clairvoyantly a large band of spirits enter the room, and the leader approached him and asked if he would like to hear some good music. He answered, "yes." Then for twenty minutes he was privileged to listen to the melodious singing of that angel band. He recognized the leader as an old friend. All the others were apparently strangers.

Upon another occasion, he had spent the evening with friends, and started to return home, and as was his custom, he took the short road through the woods, which was the nearest way home. The night was dark and he could not see the way, when immediately a spirit light shone out before him and illumined the pathway through the woods, but vanished as he came into the main road near his home.

Many times he has been raised from the floor, and suspended in mid-air, his feet lightly touching the ceiling.

Wednesday evening, March 2, after he had retired, he sensed his mother's presence, and a voice which sounded like a whisper in his ear, and he said to her: "You will have to speak very loud, mother, to make me hear. You know I am deaf." In a few moments she spoke to him again, and gave him a simple remedy for catarrhal deafness, which entirely cured him in two applications.

On Friday, March 4, there came a loud noise in his ear, which sounded like the report of a pistol, and immediately his hearing was restored. For full particulars of the case and recipe for catarrhal deafness, address Stephen Nichols, Carlisle, Mass.

M. LIZZIE BEALS.

Worcester, Mass.

We never learn to know people when they come to us. We must go to them to find out how things stand with them.

Goethe.

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

The child taught to believe any occurrence a good or evil omen, or any day of the week lucky, hath a wide inroad made upon the soundness of his understanding.—L. Watts.

MISSIONARY WORK IN CHINA.

Incidents of a Missionary's Misdirected Efforts to Advance Christianity.

In a book on China by a Swiss named Charles Piton, long a missionary in that country, is a story of one of his tours through a small part of China that had known little missionary effort. I summarize a few of the incidents related without any intention of casting discredit on missionary efforts, but to illustrate how they may be misdirected.

Mr. Piton met a Chinaman of learning and position, studiously polite and respectful, who asked him, as the Chinese do, what had brought him so far from his own country. The missionary said he had come to China to preach the gospel of Jesus.

"More than that, He is the Savior of the whole world. All men are sinners, and Jesus is their only redeemer; no matter whether you are Chinese or of another race, you must believe in Him to be saved."

"But permit me one objection," said the Chinaman. "In my humble opinion our Confucius suffices perfectly for our nation. We do not know the holy man of the Occident whom you call Jesus; but our people have only to conform to the precepts of Confucius to attain to perfection." The missionary replied that Confucius could not be compared with Jesus.

"Confucius," said the missionary, "with all his beautiful precepts, can be considered only as a teacher of men, but never their Redeemer, because he was not without sin."

The Chinaman seemed on the point of making a vigorous reply, but controlled himself and dropped the subject.

Mr. Piton was entertained one day in a Chinese home and tea was being served just as the aged father of his host came limping in on his bamboo cane. The missionary proceeded at once to tell him he was a great sinner and that the visitor had come all the way to China to preach the true gospel to such as he. Then this followed:

"Oh, protested the octogenarian, 'I cannot think I am so very wicked. I never killed any one, I never burned another man's house, and as long as I was a man I never used false weights.'"

Here a bright idea occurred to the missionary. In one of the earlier chapters of his book he says that the practice of killing female infants to reduce the number of the family is still prevalent in China. Accordingly, he suddenly asked the old man how many daughters he had, and was told two. He then asked if there were not others.

The old man, and informed from the man's confused and hesitating response that he had killed some infants. He told the old man he was guilty of murder.

"The man," continues the missionary, "evidently did not feel at ease. He said he had some business to attend to, and went away on his long cane. Then I briefly explained to those around me the plan of God for the salvation of men."

While passing through the village of Sincun he saw the schoolhouse and sent a servant with his card to announce him. The teacher was pleased to see him and welcomed him at the door "with exquisite politeness." The boys put their books aside to gaze upon the stranger. Tea was offered and the usual polite questions were asked, but "I hastened to terminate this vain formality and got down to business. He told the teacher that he had travelled by sea a month and spent 1,000 francs to show the Chinese what value the Christians of the Occident attached to the doctrines of Jesus."

Your brethren and you are very kind," said the teacher, "yet as we have the doctrines of Confucius we have no pressing need for those of Jesus."

Mr. Piton said he could prove that the doctrines of Confucius were not sufficient. "How is that?" said the astonished teacher. The missionary asked if Confucius's teachings sufficed for the Chinese who had Buddhism invaded the empire? The teacher replied that it was only some of the lower classes who were unable to study the sacred classics or too ignorant to comprehend them who embraced these heresies. The missionary denied the accuracy of this statement. The argument grew warm, an audience poured in from the street attracted by loud and excited voices, and at last the teacher, arose from his seat, shook his finger at his visitor and said with all the voice he could gather:

"Sir, there is no sage greater than Confucius, and this Jesus whom you have come to proclaim to us is not worth the little finger of our saint."

The situation became tense. There was no demonstration against the missionary, and some of the auditors claimed the teacher, telling him it was better to weigh arguments calmly and retain tranquility of mind. Just then "a man who was apparently a notable of the village invited me to go out with him and take a cup of tea, so that we need not interfere longer with the studies of the boys. I thought this was a good idea, and so went out with my new host, and while drinking several cups of tea I was able to announce our gospel mission to a numerous and kindly audience, which also received with pleasure the tracts that we distributed."

In another town the missionary sought an interview with Mr. Li, a very rich man 82 years of age, who cordially invited him to his house. He found that the establishment of the millionaire was a village apart, surrounded by a high wall. Mr. Li awaited his guest in his reception hall, but sent one of his grandsons to receive him at the gate and conduct the stranger to his host. While Mr. Li was surrounded by the members of his family the missionary began an attack on ancestral shrines and the reverence paid to parents and deceased ancestors. No protests availed to cut his arguments short. Then he addressed himself particularly to his aged host:

"Sir, everybody knows that you are a millionaire; but you are very old; you will soon die, and you can carry nothing of your property into the other world. Only one thing can save you, and that is faith in Jesus Christ."

They heard him patiently to the end, when one of the sons asked:

"If this doctrine you preach is of such vital importance to us as you say, why did not God announce it to us sooner?"

The missionary asked the young man how many children he had and was told four. "Did they come to you all at once?" Mr. Piton asked. "Certainly not," was the reply. "There was an interval of two or three years between the birth of each child."

"Well, God does the same in calling the nations to repentance. It cannot be restored when it has become the turn of the Chinese has come late, it is because the country has been closed to foreigners; but now that it is open the missionaries are here preaching the gospel."

A distinguished Chinese official said to an Englishman at Hankow during the Boxer troubles: "Your missionaries are at the bottom of all this. The best men in China do not object to their coming here to teach. You know many things we should be glad to have our people learn. But when your missionaries found their work on the idea that we are all wrong, that there is nothing good in our religious faiths, nothing worthy of respect in our most sacred traditions and our most cherished beliefs and customs, they simply inspired our people, high and low. Then we must bear the brunt of such affairs as this."

Human Improvement

By "Selection."

Given knowledge of heredity sufficient to make it possible to use conscious selection in combining the qualities necessary to insure intellectual and moral as well as physical improvement, the higher stirpiculture would be practicable to an indefinite extent.

Do we possess such knowledge? We can improve the animals below man so as to make them fitted to serve our purposes. Having fellow human beings subject to our will, we could by breeding improve the stock and strain, increase in the descendants' strength, power of endurance, amiability and submissiveness.

But when we attempt to use the reproductive element to change the characteristics of living beings so as to make them better, higher and more capable of self-support and self-government, without reference to their service to us, we are up against a different proposition. In so far as we can instruct persons to form wise unions for themselves, we can undoubtedly help them. But how far can we do this? We can advise consumptives and paralytics not to marry; we can urge the importance of selecting for partners persons who are essentially sound in body and mind. But do we know enough to inform the rising generation how to marry so as to insure offspring of the best quality, mentally and morally, as well as physically.

Do we know what the combinations were that gave to the world Socrates, Marcus Aurelius, Roger Bacon, Bruno, Servetus, Luther, Shakespeare, Milton, Kant, Gibbon, Humboldt, Washington, Jefferson, Webster, Lincoln, George Eliot and Florence Nightingale? A large amount of vitality and muscular development do not imply intellectually or a fine moral nature. What strong and symmetrical men were the South Sea Islanders seen at the World's Fair at Chicago! Yet, mentally, they were children.

One of the conditions of a high degree of intellectual development in a people is sensitiveness and susceptibility to the nervous maladies. Lombroso and other psychiatrists and alienists have shown that most of the noted characters of history from Pericles to Peel, from Socrates to Spencer, were victims of neuropathic troubles of some kind. Nesbitt gives sketches of nearly three hundred authors, artists, statesmen, generals, philosophers, philanthropists, etc., including the most famous men and women of the past, and shows that they inherited diseases or neuropathic tendencies which developed into physical or mental disorders.

Some writers maintain that genius is a result of the concentration of mental force in some portions of the brain at the expense of other portions, whereas in ordinary persons the distribution is general. Hence, the eccentricities, the erraticisms, the weaknesses, as well as the brilliancy of painters, poets, orators, inventors and discoverers of genius.

Does anybody know how to teach the young how to make selections of companions that will add to the intellectual and moral wealth of the world?

It is vain that theoretical stirpiculturists point to the results of men's experiments which have resulted in improved domestic animals, fruit and grain. It is evident enough that man can improve members of his own race under similar conditions and for similar purposes, by the same methods.

The question is, how can the human race be improved mentally, morally and physically so that self-sovereignty shall not be lost in servitude, so that subjects of the experiments may be their own masters, able to order their own lives and not be like "dumb driven cattle" under the domination, and existing for the profit and pleasure of others.

The animals which have been domesticated and, under the supervision and selection of man, have been improved for his use, restored to a state of nature, would either perish or in time revert back to their original condition. In the struggle for life there have survived those physical and mental qualities in different environments which have been the best for the animals, those which have fitted them to compete successfully, to overcome the obstacles in their surroundings and to adjust themselves to apparently unfavorable conditions which could not be escaped.

Every deviation from the type which Nature has produced in the struggle for life is a departure from the natural conditions which are favorable to the "survival of the fittest" where the hand of man does not come in to protect and enslave for his own purpose. If a group of men should attempt to modify family stock, to change by selection a number of human beings so as to make them pre-eminently virtuous and good, such efforts might result in uniting the subjects of such experiments to compete with their fellow-men and to achieve success, if at all, by their own efforts. To succeed in this world, where competition is keen, men must be capable of attrition with their fellows and of benefiting thereby. They must possess combativeness and aggressiveness as well as knowledge. Mere amiability, kindness and conciseness will not do.

In trying to breed a variety free from vicious inclinations, free from strong tendencies to coarseness of life, the danger might be in eliminating that animal strength, that natural vigor, without which virtue is mere weakness, negativeness,—nothing. To have great strength of character, to have great moral qualities, there must be capacity for wrong-doing, with liability of abuse of those strong qualities which, unperturbed and wisely directed and controlled, give us the highest type of manhood and womanhood.

B. F. UNDERWOOD.

Is there not something in this? A STUDENT OF THE EAST. New York.

Animals in Spirit Life.

To the Editor:—Dr. Littlefield published a statement in your paper some time ago, that he had by using certain chemicals, restored to life a dead dog which had been drowned. Now, the question arises, where was the spirit of that dog while the body was dead. Did it come back from spirit life? I suspect that the dog was made by many things.

"Well, God does the same in calling the nations to repentance. It cannot be restored when it has become the turn of the Chinese has come late, it is because the country has been closed to foreigners; but now that it is open the missionaries are here preaching the gospel."

A distinguished Chinese official said to an Englishman at Hankow during the Boxer troubles: "Your missionaries are at the bottom of all this. The best men in China do not object to their coming here to teach. You know many things we should be glad to have our people learn. But when your missionaries found their work on the idea that we are all wrong, that there is nothing good in our religious faiths, nothing worthy of respect in our most sacred traditions and our most cherished beliefs and customs, they simply inspired our people, high and low. Then we must bear the brunt of such affairs as this."

Now, as to fish; they freeze, and are dead to all appearances, but come to life when proper warmer conditions come to them. Some may say that life was only suspended for a time. How long can life be suspended? Suppose the fish was located in an iceberg at the North Pole. A long time might elapse before liberated. Now would the soul of that fish be deprived of soul-life all these many years?

How about the silk worm? Does the worm, or the perfect insect which comes from the cocoon, have a soul if

A LESSON

From the Records of the Christian Bible and Jewish Race History.

(By an ancient spirit of that nationality.)

Although this record is faulty as to dates and qualifications of facts stated, as well as of relative details; yet the true unprejudiced student cannot fail to discover therein the fact, that the Jews were a peculiar people; that collectively, taken, they were, and still are, highly intuitive, sensitive to vibratory impacts from planes and beings above earth's planes, for which reasons they have, from their earliest earthly nativity, been used as the cohesive element and power between nations and forces.

They should have been used as mediums by those to whom the wielding of mortal destiny is supremely intrusted, for establishing connections between the soul system in space and that of mankind which corresponds thereto, but to which, in the higher ratios, not many of the former earth races were attached.

For such purposes, the Jews as a people have been driven hither and thither among all nations which existed prior to their advent and since. The biblical record speaks of Adam and Eve as being driven from their original paradise, because of disobedience regarding a certain fruit in said paradisaical garden; but in truth, this was but the well-planned initial act of the one great drama through which humanity was to be linked together as a brotherhood and led to acquire consciousness of good and evil, or the necessity of these two working powers in man and nature, the two parallels of combative exertions for the embodiment and refinement of crude substance and its regeneration, by the pure working upon crude mixtures through man's and nature's chemistries and dynamics, viz.: forces and substances induced through the referred-to nerve or fiber system in space and in man.

The two parallels before mentioned had their typical illustration in the conduct and stated results of the two first-born of the parent pair, Cain and Abel. Cain, the crude force representative, was driven out to mingle with material nature that were earth dwellers prior to these characters of said record.

It is typical in this wise, that all rejected, crude forces, mingle with the mass of crude forces and in and through combat, become assimilated with substances in grades higher, and thus regenerated as said, by these two co-operative systems of substances and forces, etc.

The Jews, led and instructed by higher power, were continuously sent forth on the missions of extending these fibrous lines from brain centers to brain centers on earth and those up higher. These connections could not become established otherwise. They have been captives and suffered martyrdom at the hands of those whom, in such wise, they benefited. Yes, on the Battlements of Heaven, they are being mustered in line at present, a great army of martyrs to this, their original life mission to all humanity, viz.: to carry forward forces and extend said system lines, and by virtue of these labors and their results, the Lord Supreme able to lead captivity captive and draw all human souls homeward, nearer to God or the source of their origin, and so bring them all, in due time, under righteous rule and proper usefulness, and effect a union of the discordant elements, thoughts and ideas.

Then will it become the realized dream of the brotherhood of man and all well-pronounced grades in the Fatherhood of God and comprehend these grand truths as they are.

There are no chance occurrences in the providence of God, nor any purposeless manifestations. Life from the lowest to the highest type of form manifestations is dependent upon the maintenance of vital supplies and intelligences from grades to grades; upon the established and sustained vibratory connections as co-ordinated between them and nature.

Now it is a fact, that in the remote past and all through the ages ago, men grovelled largely on the brute level, and do so yet in the present, and although provided with immortal souls, their onward course in progression is checked, owing to the fact that they do not provide, by their thought and conduct, the proper spirit form and meet the required ratio for their onward progression; thus, then, they become earth-bound spirits, and here for such as these, a redemption was planned and executed through the mediation of Jesus of Nazareth, in whose bodily form, the soul of the Mighty Morning Star or Chieftain of this eternity's creative plan, was embodied for these works of humility and power. Therefore he was born in a manger among the beasts, to start current currents of vibrations that could thenceforth be augmented and extended for redemptive purposes, for these captives held by crude forces, etc.

His mission led directly to the cross where the ransom was to be paid for such works to become legally established. It was not to appease an angry God, but to establish the legality of said redemptive clause and labors which could only thus be fulfilled, by these great manifestations of love for earth's creatures.

Love is the fulfilling of the law and the true redeeming power.

MRS. M. KLEIN.

Van Wert, Ohio.

life when proper warmer conditions come to them. Some may say that life was only suspended for a time. How long can life be suspended? Suppose the fish was located in an iceberg at the North Pole. A long time might elapse before liberated. Now would the soul of that fish be deprived of soul-life all these many years?

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AN INTERESTING INCIDENT.

A Spirit Appears Unexpectedly in Mid-Ocean.

Only a few weeks ago I was informed of the marvelous developments of Spiritualism by a friend in whom I have implicit confidence, and to have this information confirmed by the expertise of the many noble contributors to your most excellent paper should convince the most skeptical. Your paper will most assuredly be grand spiritual food to my father. He is now seventy-eight years of age, and while he is well versed in modern literature, I am sure he has no conception of the progress of Modern Spiritualism.

Sixty years ago while on a voyage across the Atlantic, he was permitted to see and converse with a very dear friend whom he knew had departed this life a year before. He was in mid-ocean when the spirit appeared. Notwithstanding the lapse of time (sixty years), and the disadvantage of not having the knowledge of Modern Spiritualism, never meeting anyone of like experience, I want to say that the picture revealed to him then and there and the words spoken, are as clear to-day as they were on that delightful morning. He was also notified of the close of the civil war by signs in the air that no science can account for. With these experiences his mind will most certainly be receptive of more light.

What I am desirous of having explained is the cause and meaning of some hidden power that has been guiding with a master hand the destiny of our entire family since the war of Napoleon.

What I desire is to know, that my loved ones gone before still live and should they be interested in me I am anxious to get in closer touch with them, live in closer accord with their wishes that I may bring happiness to their souls and my soul.

W. A. VERDIER, M. D.

Letter From M. T. C. Flower.

To the Editor:—I have just come across this letter which I here copy, the last one written me from our mutual old friend, M. T. C. Flower, and received a short time before his exit. As it contains some matters of a historic nature in Spiritualism, that may otherwise be lost sight of, I send to you, giving you option to use or not as pleases you.

ADDIE L. BALLOU.

Copy of Letter.

St. Paul, April 7, 1902.

Dear Addie:—Your welcome letter came duly to hand. Yes, it found me this side the shining river calmly waiting for the boatman to wait me over, and most assuredly the waiting must be short as I am serving out the last half of my 88th year. My angel wife who passed over three years ago, comes back to me on every favorable occasion, unmistakably, and says she is waiting for me, and is just as much my wife now as she ever was, and that we will take up the line of march together where it was broken in this life after sixty-two years of struggles of earth life together.

My dear friend of the long ago, I am always interested, deeply so, in any subject to which the name of Addie L. BalloU is attached; that name always calls up the pleasantest thoughts in relation to my first experiences in Spiritualism in the state of Minnesota. Your first visit to the state was in connection with those experiences. You may have forgotten some of the incidents of that first visit (it was nearly forty years ago), but it was a success. During the day of your arrival at Mankato, I had some five hundred posters printed, and I posted them everywhere through the city, announcing your first lecture, and I secured the largest hall; you may remember it was packed with the people, (doubtless from curiosity), and they listened to a splendid lecture, the first ever delivered in the state upon Spiritualism, and they were a greatly surprised people. You may have forgotten an incident that occurred during your lecture at this visit. It was on the night of the assassination of President Lincoln; you paused in your lecture, raised your hands apparently in great fright, and cried out, "A tragedy at Washington; the president is assassinated!" Then you proceeded with your lecture. The people were astounded at your remarks, but as there was no telegram to Mankato at that time it could not be confirmed until the mail brought the news a few days later. The effect (of your seeing the tragedy) upon the people, was tremendous, and caused quite a change in the minds and feelings of many there, towards Spiritualism. Well, you will remember that later on you moved to Mankato, and probably you have not forgotten that it was mainly through your and my efforts, that the first Spiritualist convention ever assembled in the state, was held at Faribault, and that we organized a state association at that convention, and made Mr. Bangs, of Mankato, president. *** So, my dear friend of the long ago, again I say that the name of Addie L. BalloU ever arouses pleasant thoughts.

Ever yours in much love and esteem,

M. T. C. FLOWER.

the worm dies does the soul go into spirit life and spin its cocoon from which comes the perfect insect? Then does a colony of silk worms hatch from the eggs of the perfect insect to raise silk in heaven? No. When the insect dies it has finished its mission and is as dead as a nail.

Many spirits claim in their communications to us that they have their animal pets with them. I hope it is so, for the company of these animals are enjoyable here, and why not in spirit life; but insects, flies and mosquitoes, etc., I think would not make a heaven for me, and particularly a swarm of locusts, if they destroy vegetation—as they do here, would blight the scenery of the evergreens of heaven.

J. S. TAYLOR.

So. Glastonbury, Conn.

THE DIVORCE QUESTION.

Some Pertinent Facts in Reference to It

Some superlative "reverend" gentlemen, of various denominations, are making a great deal of noise of late, on the matter of marriage and divorce. Eighth Session Tupper, in the Chicago Chronicle, presents a view of the question, in a practical way, that should cause some of the reverend gentlemen to halt, if not fall back in retreat, from their aggressive position based—as they suppose—on the bible. This is what she writes:

"I loathe him." "It was a strange place in which the two women were. A tiny room with board partitions and electric lights. A shelf ran along one side of the room. Back of this shelf hung two big mirrors which reflected pots of cold cream, boxes of makeup, powder puffs, faded flowers, mussy little lace-edged handkerchiefs, a broken fan, bits of lace and chiffon and the usual disarray of an actress' dressing-room. Along one wall, on pegs, hung fluffy white gowns covered with spangles, a brilliant chiton, the exact shade of a scarlet geranium, was thrust among the white draperies. Rows of tiny high-heeled shoes—white, scarlet, champagne—stood in coquetish ranks on the floor.

The woman who spoke sat in her stunning street gown, a big hat and gleaming well-crowned her handsome matronly face. She was drawing on her gloves. She was through for the afternoon and ready to go.

The other woman, a friend, who had come around from the front to make a little call in the actress' dressing-room, sat and looked at her.

"Do you mean that?" she asked at length.

"Yes, I mean it. I loathe him. And I am so sick and tired of my life I would gladly die."

"In that case it would be better for you to live apart."

"Ininitely better."

"Why do not you and the children live by yourselves? Let him give you so much as a week for their support."

"He'll Oh! She laughed disdainfully. "You couldn't depend on him. He is miserable reed. I hate him. When I think of all he has made me suffer I could kill him."

"Kitty," the other woman's voice was grave. "You have tried almost everything else with Jim and have failed. Why not try a little love now?"

"Love? But I don't know what you are talking of. Love that creature?" "Still he is your husband and the father of your children."

"Yes, worse luck."

"It was a useless task, the other saw. So she rose to go back to her seat in front."

"You will go in and see Jim," said the rebellious handsome wife.

"If he can receive me—yes."

"Another dressing-room. An actor carefully washing the makeup from his eyes. A tall nervous man with a tired face and long thin hands—the hands of the erratic, unstable artist."

"I've just been talking with Kitty, Jim."

"Oh, Kitty! That woman has driven me wild with her nagging and fault-finding. I detest her."

"But she is your wife."

"Oh, hang it all. Don't I know that? I wish to heaven I could forget it."

"Well, Jim, Kitty has had to put up with an awful lot."

"Now, don't you begin. I know perfectly that I have been a miserable husband. But will you tell me how it means matter to her? You don't encourage word—never the slightest love."

Something clicked in his throat. He rubbed savagely at his greasy paint.

"I tell you," he burst out, "to paraphrase General Sherman's saying, marriage is hell."

This is respectfully submitted to those clerogymen who say there should be no divorce. It is not fiction, but a page of human experience.

Angels of Love.

Such Are Mr. and Mrs. Robert Hunter.

When it was announced in the Inter-Ocean that Robert Hunter, formerly interested in the social settlement work of Chicago and active on the West Side for some months, had, with his wife, decided to give up his beautiful home at Norton, Conn., and remove to New York to live in the slums, more than usual interest was stirred. This was because of the additional announcement that Mrs. Hunter—the daughter of Anson Phelps Stokes—would accompany him.

The "slum" provision was not, however, exactly fitting to the case. Mr. and Mrs. Hunter have not gone to be a part of the slum life, according to the Chicago friend, and they deplore the publicity that has been given their move. They have merely moved into a little old fashioned two story and basement dwelling at 88 Grove street, New York, which is in the heart of what was once one of the most vicious sections of the city.

In such an environment both Mr. and Mrs. Hunter feel that they can better pursue the work which they have given their lives, the elevating of the poor and ignorant, the relief of the distressed, and the education of the children of the poor.

Mr. and Mrs. Hunter have started housekeeping on a very modest plan in the Grove street house, but are very happy over the change and are satisfied that they can do their work better there than in the country.

Mrs. Hunter is the 30-year-old sociologist who once directed the University settlement work among the teeming East Side tenements in New York, and the West Side of Chicago.

She is the daughter of Anson Phelps Stokes, reared like a young princess, an heiress, said to be worth \$10,000,000 in her own right.

Seeking the secrets of ignorance, sorrow, and poverty in the dark human congeries of the two great cities, they met and married. There is a pretty boy of 4 months in the little house in Grove street.

"We have taken this little house in order to keep our lives simple," said Mr. Hunter to a friend the other day. "There isn't half as much interest in the life of fashionable New York as there is to be found in the kindly, homely circles of humble folk. There is no real hardship in coming to dwell near to our poorer friends. It is a simple, beautiful life, free from artificialities. We want to live the race life, the true American life. It is for our own sake as well as for the sake of the unfortunate whom we are trying to help. As Wagner says in 'The Simple Life,' some things are essential and some things are not essential to happiness. These things are essential."

"I have been an extreme individualist, and I have been a socialist. Now I am content to work for reforms in the condition of the poor, ignorant, and incapable along any path that promises genuine relief. Of course, we give relief to individuals, but what are a few pennies worth? The problem is too deep for the dole of charity."

Mr. Hunter has written a new book called "Poverty," which has just been issued by the Macmillan company. It is a volume of stirring incidents and facts, summing up the young author's ten years' investigation of sin and poverty in America. The pauper, the vagrant, the child, the immigrant, the sick—all these are described movingly.

"Literally speaking," he says, "millions of foreigners have established colonies in the various parts of our country and industrial communities. For reasons of poverty their colonies are usually established in the poorest, the most criminal and the most vicious portions of our cities. These colonies often make up the main portions of our so-called 'slums'."

All to the Cities.

In Baltimore, 77 per cent of the total population of the slums was in the year 1894 of foreign birth or parentage. In Chicago the foreign element was 90 per cent; in New York, 95 per cent, and in Philadelphia, 91 per cent.

In recent years a large number of immigrants to this city, where they are not needed, instead of to the country, where they are needed, has been steadily progressing.

"Sixty-nine percent of the present immigration avows itself as determined to settle in the great cities or in certain communities of the four great industrial states, Massachusetts, New York, Pennsylvania, and Illinois. According to their own statements, nearly 60 per cent of the Russian and Polish Jews intend to settle in the largest cities. . . . For many reasons the central portion of the foreign colonies seems irresistible. Already these great foreign cities in our slums have become wildernesses of neglect, almost unexplored and almost unknown to us."

"Since the year 1821 over 20,000,000 immigrants have arrived in this country. Within the last twenty-three years considerably over half this number, or upwards of 10,000,000, immigrants have landed in the United States. The figures are really astonishing. In many ways nearly half of the population of foreign birth or parentage in the United States is in New York. Of the people of New York are foreign born, and over 80 per cent of the population of Chicago is foreign. In Milwaukee nearly 85 per cent, in Fall River, about the same per cent. In no less than thirty-four of our largest cities the foreign population is larger than the native."

"The problem of a foreign poverty, the growth of great colonies preyed upon by the worst classes, the immense number of yearly newcomers and the fact that the recent immigration brings us fewer Teutons and vastly more southern Europeans, Slavs, and Asiatics, are facts which the serious citizen should care to consider."

"The recent immigration from eastern and southern Europe will, it seems agreed, decrease the average stature of the American. It is said that the skull will become shorter and broader. There will be also psychological changes resulting from the mixture of the races."

Mr. Hunter also submits evidence to prove that the birth rate among the native American population has startlingly decreased while the number of foreigners has been great enough to cause unequal competition and resulting distress.

A Study of Poverty.

Here is the summing up of the facts concerning poverty in the United States to-day:

"There are probably in fairly prosperous years no less than 10,000,000 persons in poverty; that is to say, underfed, underclothed and poorly housed. Of these about 4,000,000 persons are public paupers. Over 2,000,000 workingmen are unemployed from four to six months in the year. About 500,000 male immigrants arrive early and seek work in the very districts where unemployment is greatest. Nearly half of the families in the country are propertyless."

"Over 1,700,000 little children are forced to become wage-earners when they should be still in school. About 5,000,000 women find it necessary to work, and about 2,000,000 are employed in factories, mills, etc. Probably no less than 1,000,000 workers are injured or killed each year while doing their work, and about 10,000,000 persons now living will if the present ratio is kept up, die of the preventable disease, tuberculosis."

"We know that many workmen are overworked and underpaid. We know, in a general way, that unnecessary disease is far too prevalent. We know some of the unsanitary evils of tenements and factories; we know of the neglect of the street child, the aged, the infirm, the crippled, the orphaned, the beggar, and realize the monstrous injustice of compelling those who are unemployed, who are injured in industry, who have acquired disease due to their occupation, or who have been made widows or orphans by industrial accidents, to become paupers, in order that they may be housed, fed, and clothed. Something is known concerning these problems of poverty, and some of them at least are possible of remedy."

Some Needed Reforms.

"To deal with these specific problems, I have elsewhere mentioned some reforms which seem to me preventive in their nature. They contemplate mainly such legislative action as may enforce upon the entire country certain minimum standards of working and living conditions. They would make all tenements and factories sanitary; they would regulate the hours of work, especially for women and children; they would regulate and thoroughly supervise dangerous trades; they would regulate and thoroughly supervise all necessary measures to stamp out preventable diseases and to prevent unnecessary death; they would prohibit entirely child labor; they would institute all necessary educational and recreational institutions to replace the social and educational losses of the home and the domestic workshop; they would perfect, as far as possible, the system of purely state industry, pay the necessary and legitimate cost of producing and maintaining efficient laborers; they would institute, on the lines of foreign experience, measures to compensate labor for enforced seasons of idleness, due to sickness, old age, lack of work, or other causes beyond the control of the worker; they would prevent, as far as possible, the payment of excessive wages to the producer and charge up the full costs of labor in production to the beneficiary. Instead of compelling the worker at certain times to enforce his demands for maintenance through the tax-rate and by becoming a pauper; they would restrict the power of employer and of shipowner to stifle and suppress the voice of the worker, and in this way to beat down the wages and to increase unemployment."

"Reforms such as these are not ones which will destroy incentive, but rather they will increase incentive by more nearly equalizing opportunity. They will make proletarianized interests less predatory, and sensually by contract with misery, less attractive to the poor. Or, in the terms of our simile, the greyhound which Dante promised would one day come will come to drive away the lion, the leopard and the she-wolf. This does not mean that there is to be no struggle—the mountain must still remain—but rather that the life of the poorest toiler shall not be a hopeless thing from which many are driven to despair. In our world, the process of Justice is to lift social barriers, against which the noblest beat their brains out, and from which the ignoble (but who shall say not more sensible) turn a barren relief system, administered by those who must stand by, watching the struggle, lifting no hand to aid the toilers, but ever succoring those who flee and those who are bruised and beaten."

MODERN SPIRITUALISM.

A Vivid Portrayal of Its Existence in the Past as Well as the Present, and an Earnest Appeal for Spiritualists to Advance to a Higher Plane.

Broadly speaking, the term "Modern Spiritualism" is a misnomer. With equal regard for correct thought expression, we might speak of modern truth, modern light, modern goodness, etc. Spiritualism to-day, as taught by its most enlightened adherents, is identical with the highest conceptions of God's truth as taught by His wise ones since the earliest periods of mankind's written thought.

Time nor space permits proof of this statement at this writing, but the intelligent student who seeks earnestly to know may find even in the translations of such writings as remain to us of Assyrian, Babylonian, Persian, Indian, Egyptian, and Aryan, the same types of phenomenal, materializing and inspirational truth vouchsafed those whose physically unfolded perceptions allowed of their recognition and interpretation, whereby to guide themselves, and followers to wisdom's heights, whence these revelations came.

Glance swiftly at one record of Spiritualist phenomena of which the Jewish writings do not mention the gospels, are filled. Read the tenth chapter of the Book of Daniel. Learn that twenty-five centuries ago men saw and spoke with angels as both men and women do now. The prophet says in the seventh verse that he alone saw the vision, "for the man that were with me saw not the vision." When the hand wrote on the wall at Belshazzar's feast nothing different occurred than is done now at many seasons where men and women assemble for the purpose of seeking this communion and revelation as did those godly men of old; and if it is wrong or ungodly now why was it right then, and if it is of the devil now, as many teachers from the same text book claim, why should such demonical doings have been placed in writings for future generations' instruction? As an earnest student of divine lore, I should personally like some wise teacher who is above teaching the ignorant, to answer these questions. Humanity differs in no essential now from what it was then, indeed, it ought to be hoped for the race's advancement, it should have mounted up the scale of being somewhat, and improved its faculties for "seeing the invisible." In any case,

BRIEF COMMENTS

On the Proceedings of the N. S. A. Convention.

As the great mass of Spiritualists must be passive witnesses rather than participants in a gathering like that which recently took place in St. Louis, we must take the masses' desire for a newspaper account, etc., for a basis upon which to form an opinion as to the value of the work accomplished. While one, not upon the scene of action, must necessarily miss those undercurrents of thought and feeling which really shape the character of the work accomplished, yet carefully prepared and unprejudiced reports, will in a general way at least, convey a fair idea of the status of aggregate results.

Using these resources, it seems to this deponent, that the recent gathering of the class was one of the most effective that has ever been held, among others, in the following particulars. First, the meeting being held, in effect, near the geographical center of this great country of ours shows a breadth of purpose, and a fuller comprehension of the meaning of the word "National" than has heretofore been manifest.

Second, being held at a time and place at which the world's representatives of modern thought and industry assembled, cannot fail to stamp it, also as one of the "world's great movements"—a very gratifying fact to those who breathe the inspiring atmosphere of a spiritual realm—knowing no bounds, no center—no circumferences.

The selection for its next appearance—at a central point, also indicates the same growing tendencies. Thus westward of course, and hence, in matters spiritual as well as material, a gratifying fact, also, to the western friends of the N. S. A.

But, perhaps the best index of the prevailing sentiment of the recent gathering may be found in the resolutions passed and published. Again we are constrained to say that they show a vigor of thought and a sense of responsibility, and a more correct interpretation of the demands of the hour would be difficult to furnish.

While dealing in a practical way with the issues we are called upon to meet and indicating the manner in which the ordinary citizen may meet them, a recognition is given to those underlying principles upon which our philosophy is based. There is no unnecessary verbiage in the one sentence condemnatory of body poisoning through the nauseating process of compulsory vaccination.

A few words only are used in demanding an "immaculate uprightness" upon a case of this character, however, silly process of criminality. There are Spiritualists still willing to serve on juries where the death penalty is to be inflicted upon the victim if found guilty. A serious study of the resolution touching upon this matter is commended.

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Woman suffrage, universal arbitration among nations (live issues) also received due attention, and last but not least, the endorsement of the thorough preparation on the part of those who are to carry forward the work, and represent publicly the cause of Spiritualism with its varied psychic experiences, its broad, scientific bearings, and its profound moral requirements. No class of teachers have a higher calling. None have had, or will have, greater difficulties to contend with, for the pathway is hedged about with ignorance and the accumulated superstition and wrong teaching of the ages; and none require so complete an armor of knowledge and experience as those who are to sustain the conflict in the years to come. Ignorance and Stupidity die hard. The battle will be a long and a bloody one. Our weakness lies within and not without. The coming of the new day is not far off, hence the more difficult to correct. But, with the laying aside of petty jealousies, and puerile and short-lived methods of procedure, together with the aforesaid preparation, the walls of doubt and ignorance will crumble.

We are glad to catch the warmth of that hearty endorsement of the Morris Pratt Institute. Though it may not, indeed cannot, meet all the pressing requirements of the present hour, it holds much of promise; and as a pioneer blazing the way, it should receive the sympathetic, and whenever and wherever practicable financial support of all. On the whole, the aforesaid endorsement is clean-cut, up-to-date, and trustworthy. They show the vigor of youth with the strength of maturity, and our organization, breathing the spirit thus manifest, gives promise of long life and continued usefulness, and we believe the promise will be rounded into fulfillment.

R. F. LITTLE,
President Washington S. S. A.
Seattle, Wash.

Christian pulpits; and this is just whatever was possible in the past is possible now. If not will some one please tell us why? We ought in the natural process of evolution, to be more competent to see and converse with beings from higher spheres now than then, else the race must be retrograding. It is argued that the seers and prophets of old were specially called of God, and that that day is past? Then we might ask, what right has any man to be standing in the pulpit? Generally those who occupy the place of teachers of the sacred word claim they have been called of God, nor would we pretend to doubt their claim; but, really, if there be no such fact as Spiritual communication, how can they know they are so called? To me this is a paradox, and in my native trend of seeking knowledge I would gladly receive light on this point.

Throughout the entire bible, old and new testament, the "calls" and revelations were through well recognized communications; and why should they differ now? I should like to review a "version of the bible with all spiritualistic communications" which would be a real revelation. "Oh, but," I hear some one exclaim, "we don't deny Spiritual communication, but we hold it is cognizable to the inner consciousness and not to the outer perceptions." Such is the form of argument mooted to me from

Ingersoll's Promise Answered.

A Bad Promise Is Better Broken Than Kept.

To the Editor:—In your issue of the 19th ult., I noticed your inquiry under the caption of "Ingersoll's Promise," that when Missouri went Republican he would become a Christian.

Dear old "Bob" answered you on Sunday evening, Nov. 20, through the mediumship of Mrs. E. Z. Barnett of this city, who is one of the most reliable mediums it has ever been my pleasure to meet.

A little girl who goes by the name of "Essie," who passed over the border land at the age of four, but now claims to have passed the age of sixteen, took possession of Mrs. Barnett, and stated that when Colonel Bob was asked what he had to say about it, remarked, rubbing one hand over the other, that "A bad promise is better broken than kept."

We have had the pleasure of receiving several messages from the Colonel since he has concluded that he does now know that there is no death, and that he is still the same grand, eloquent soul as when he stood up his manhood and electrified the thinking world with his matchless eloquence.

He is still at work, and often comes to friends who loved him in our beautiful city, giving us every reason to know that he is the same Robert G. Ingersoll of yore, and has promised us soon to come and give us the benefit of what he has learned since his exit into the spirit land.

I shall endeavor to have a reporter present so that his thousands of admirers, through your paper, may have the pleasure of hearing what he may have to offer from his spirit home.

It is a lamentable fact that thousands annually pass over who do not realize that so-called death is but a change of conditions. Even many of our most intelligent scientists and surgeons ignore the idea that a spirit form leaves the physical body when it is worn out, because in dissection they cannot find the spirit with the scalpel.

An instance of this general ignorance came within my observation a few years since, which will illustrate my assertion. One of the early settlers of Southern California owned large landed estates, and raised fast horses, and was known as a fast liver, and built a large mansion which overlooked our fair city. In time his landed estate and mansion became heavily mortgaged, and he found himself penniless.

The result was, he poisoned himself, and after much suffering passed into the beyond. The next evening a friend and myself were walking along the street, and I casually mentioned his name, sympathizing with his unfortunate condition. The next evening I attended a seance, and the first person who took possession of the above mentioned medium was this same unfortunate. The medium for full twenty minutes suffered the effect of his poison, and it was sometime before she fully recovered.

The first thing he said to me was, "You called me on the street and I came. You, nor none of my old friends spoke to me when I held out my hands to them. When I went home, none of my family would either look or speak to me. I do not understand it."

The poor fellow did not realize that he was dead, or as we term it, had passed over to the border land, and was conscious that he was inhabiting his spiritual body. What a lesson for all humanity! And yet thousands go over the river just as ignorant as he.

Is there a lesson to be learned here of as much importance to mankind as the knowledge imparted to us through Spiritualism?
Los Angeles, Cal. G. MAJOR TABER.

THE KEY TO THE RIDDLE OF THE UNIVERSE.

In your issue of Nov. 26, Mr. Geo. B. Ferris takes ground against Pope's "Whatever is, is right" and Hudson Tuttle's "Whatever is, must be." Mr. Ferris claims that Pope's statement is contrary to reason and that it is a doctrine of darkness, not of light, but he offers no proof. He does not seem to realize that there are two kinds of reason; one wrong and one right, made so by the premise used for reason from.

He reasons as if all moral and mental progress is due to human efforts alone, as if man is a human being independent of the dynamic forces of the universe, or he would not say, "no height is too great for us to ultimately attain." He views things superficially, and makes secondary causes prime ones. He views earnest effort, in mankind, same as he looks upon the action of a loom; he sees the weaving, but does not consider the power that drives the machine. As the whole combine is of loom, warp, woof and power, so the output of cloth will be; and as individuals are organized and endowed and as the dynamic forces of the universe work in them, so human endeavor will be for moral and mental progress; no more can be put out than what is put in; no man or body of men can jeopardize human progress or hurry it along. Every man and woman engaged in moral and intellectual work is doing all that can be done under the circumstances. People should not worry themselves into a fever heat over the religious fallacy that the world is as we make it, just as if mankind were a pack of idiots that know enough to make life comfortable, but will not. The world is as we make it, but we have to make it the way we are made; this is the science of it.

The religious view is the doctrine of darkness and wrong reason and not the one from which Pope took his cue. In his recent book Robert Blatchford asks: "Can the creator commit crime?" If Pope is wrong, as Mr. Ferris says, a crime has been committed against humanity either by the Creator or by mankind against mankind.

By the light of modern science—the new science of monism, the universe is viewed as a great unity, regulated by specific laws and governed by cosmic intelligence; therefore, to say that whatever is, is not right, is to impugn the wisdom which is manifest in the orderly manner of the stellar and solar systems and in the ingenuity which is evident in the specific combines that make animal and vegetable life possible, and to say that the Ruler of the Universe is diabolical. By the same science the Christian-dogma of Omnipotence is slain.

Cosmic power is limited to the doing of things only one way; therefore if man is to know harmony and inharmony, joy and sorrow, vice and virtue, the experiences which he has of them are clearly cases of must, not of fenshish cruelty, and Pope's statement is justified by the fact, and that of Hudson Tuttle, also—"Whatever is, must be."

Mr. Ferris thinks that Pope's aphorism, if taken seriously, will cause people to be indifferent in regard to working for moral and intellectual progress. This fallacious idea was born "of darkness, not of light," also. Man can no more stop working for progress of any kind, when the dynamic forces are working the combine, than a tree can stop its growth.

By the principle of evolution it is clearly revealed that all progress is a growth, nurtured and forced primarily by the cosmic, dynamic forces, using human beings, conditioned as needed, as auxiliaries in the same way that a man makes a spade with which to dig a hole. The spade is dependent upon the man and the man, upon the spade; and the cosmic, dynamic forces are dependent upon human beings and the latter, upon the former. This interdependency proves the unity of the whole; and upon this rock the cosmic parentage and the brotherhood of man is built; and this is where Pope is right again, where he says, "all are but parts of one stupendous whole"; and as we must learn good and evil from actual experience, there being no other way possible—no play can be without the actors. "Whatever is, must be" and "whatever is, is right."

According to Pope, again: "How can we reason but from what we know?" (How can we know but from actual experience? If the cosmic, dynamic forces were omnipotent, we could learn evil by good, which would be miracle. At last the key to the riddle of the universe is found and Rationalism is triumphant.

JOHN MADDOCK,
Minneapolis, Minn.

the point we Spiritualists contend for. same spirit of truth has shone through the bibles of every religious movement that has helped to guide the destinies of the race. We Christians have a text book of sacred writings, but so have every nation and people on earth. Through every one has run the golden thread of a spiritual God, the name alone differing and not the spiritual quality.

Higher Spiritualism would lead its devotees upward to a knowledge of the vital, conscious presence of a loving Father ever near; and not to the cold death of the body? Surely it would seem so to hear some sermons, so comforting and edifying are they along this line. The fact of death is clung to as a love a human father who, for any post-mortem, could condemn his child to endless and deathless torment by fire? Yet in my own childhood I was taught to believe in the resurrection of the dead. Spiritualism is wholly biblical, as I understand the bible. Moreover, the character for which, in doing, any

earthly father would have been chained in a dungeon cell, his dangerous insanity making him an unsafe subject for freedom among his kind. Such religious (?) teaching would truly be a preventative of spiritual communications. What Delly could approach souls holding similar conceptions of him? Perceiving a loving, beneficent spirit, desirous only for man's welfare and uprightness, would foster a love which would shap his extreme opposites; and no revelations would be possible to such. The age of revelation could never be renewed while this standard of God was held; and not until, individually or collectively, the creature has conceived a slightly correct idea of the Creator can it ever become possible to enter into communion with Him.

Spiritualism is essentially God-wisdom; and it is little wonder that intellectually enlightened people seeking for that which alone can feed the soul, are literally driven away from many modern, so-called Spiritualist discourses. Attempting its interpretation, the said discourses would be like an outer ear with murdered hearing while a sublime ignorance of the subject is proclaimed. It is little credit to a child if months and years of trial fails to advance him from the primary grade of the public schools. In some instances he is usually regarded as idiotic or abnormal in some way. But what must be admitted of the Spiritualist student who never progresses beyond the grade of simple phenomena?

The phenomenal phase of Spiritualist study corresponds to the picture book and card house stage of the child's education, by which I mean the commoner stages of phenomena, such as table tipping, rapping, etc. All well enough in its place and time, but it is the business of the Spiritualist to progress to where the glorious philosophy shines into and illumines his life so perfectly that the phenomenal grades are no longer needed. Speaking broadly again, however, no object in the visible universe but is an instance of spiritual phenomena, or materialized spirit forces and qualities. The universe itself is so materialized by action of divine intelligence; else, again, I read God's Word to no purpose; for the record states that "God created the heavens and the earth, and all that in them is." It is in the realms of this higher phenomena, however, that I would see the many thousands of Spiritualists who seek for these things upon earth, through which alone the world's redemption shall finally come. I say "the many thousands" adverbially; because I know that right here in Houston, as well as in every community where I have heretofore dwelt, the greater number who are earnest believers in the revealed truth which Spiritualists claim, fear to identify themselves with the movement, chiefly because of the burden of ignorance and charlatanism that the name now bears. This feature can be dealt with in one way only. Where the stream is muddy the cleansing comes only through pouring pure water in at the source; and were the large number of individuals who sincerely believe in the spiritual connection between the heavens and the earth as Spiritualism points out, stand bravely together and show by their fearless stand that they are not to be numbered among those Jesus referred to when he said: "Whoever is ashamed of Me before men, of him will I be ashamed before My Father which is in heaven."

The majority of true—no, not true; if true they would be truthful; but real—believers in Spiritualism to-day fear public opinion as relates to an honest declaration of their beliefs in this respect; forgetting another of the truths spoken by the great teacher Jesus: "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." So who with a complete of the Most High, if when his own is measured out to him he shall find it mockery; even such mockery as he gave the Giver?

FLORENCE E. B. SHAFFER.

Letter From an Old Lady.

To the Editor:—Words are poor in expression, Mr. Editor, to place before you the loss, should the copy of The Progressive Thinker fall to find me. I have never had one copy that was not graced by many articles with far greater worth than a year's subscription. Where could the knowledge be found to fill the void of the loss of such a paper—a question not easily answered.

Now that the Open Court is to be in session, my anxiety will be great to see the pro and con of the argument as each writer airs his (or her) opinion from week to week. It is well to have each side of this great question discussed. Knowledge is power; SILENCE HAS NEVER GAINED A BATTLE when the enemy was near.

You can't fault me, Mr. Editor, the great interest to me of this talk upon subjects brought to light by a galaxy of gifted writers whose articles fill your columns from week to week. I have realized the great happiness of our faith for 35 years. I am now nearing the eighties.

I well know there is a dark side for those groping in the dark, so of the light-shining. Let all learn the true way to let in the light and thereby dispel darkness and evil.

Again, knowledge is power, and believers in Spiritualism should learn what natural law means; that an upright life here leaves no room for demonic interference.

No law can be infringed without its attending penalty of suffering, either here or hereafter.

My blessings go out to you and your glorious work for humanity. I consider my lines have fallen in pleasant places in being able to read such a paper as you send to the world weekly.

May your years be many and filled with joy.
Canton, Pa. LAURA C. MORSE.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

Our readers will be glad to know that the new botanical discovery, Alkavis, has proved a certain cure for all diseases caused by Uric acid in the blood, or by disordered action of the kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria.

From the many testimonials received is one from Rev. W. B. Moore, B. D. of Washington, D. C., in the New York Christian Witness, that Alkavis completely cured him of Rheumatism and Kidney and Bladder diseases of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to women.

So far the Church Kidney Cure Company, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of The Progressive Thinker who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Diabetes, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the kidneys or urinary organs.

May your years be many and filled with joy.
Canton, Pa. LAURA C. MORSE.

address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

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Here's what you receive from approval: 1. One tube of my Absorbent Plasma, which quickly heals all itching and soreness, even in very bad cases. 2. Two packages of my Rice-Poof Cones, which cure constipation and nourish the membrane. 3. One package of my Pile Pills, which remove the causes of piles and constipation.

Don't neglect piles—they are sure danger signals. My New Book on Rectal Troubles, illustrated with colored plates, will hold you in plain language. Send no money—only your name. Dr. Wm. C. Drake, 2910 Maple-City Bldg., Jackson, Michigan. Write today.

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BY MRS. DRAKE.

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IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND.

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"The Medical Legend says: 'It lifts the reader

A TRUE DREAM.
Baltimore Lady Had a Vision of Her
Fate at Hands of Pirates.

"It is all very well to laugh at people who believe in dreams," said a well-known business man of Washington several evenings ago, "but I have found some old letters and papers that have been handed down to me from some of my ancestors that tell a story which is absolutely authenticated and which certainly proves that there is something in the theory of 'coming events cast their shadow before.'"

"It seems that my maternal grandmother, or great-grandmother, was a Miss Owens, of Baltimore. She was a great belle during the gay season in that city that followed the close of the war of 1776. The monumental city was filled with dashing young fellows, and among others quite a number of young French officers, who had served under Rochambeau.

"One of these French chaps, a Capt. Van Pradelle, fell very much in love with my great-grandmother. He asked her family for her hand, and all that sort of thing, but they would not have it. Her father said she was too young and her mother did not want her to marry a foreigner who would take her away from the old home in Baltimore county. The result was that the young couple eloped, and went to Paris, where they had quite an exciting time during the French revolution.

"The elation in France became too exciting for people who did not care to join in the dances held in honor of Madame La Guillotine, so Capt. Pradelle and his wife took boat for New Orleans without unnecessary loss of time. She had many relatives in that city who welcomed her to their homes.

"After a pleasant winter spent in the south, Capt. Van Pradelle and the two little children sailed for Baltimore, leaving Mrs. Van Pradelle to follow a month later because of some business that required her presence in New Orleans. He and the children reached the home of the Owens in Baltimore county without mishap.

"Mrs. Van Pradelle started her trip north overland to Beaufort, S. C. When she arrived at that port she engaged passage on the first boat out for Baltimore, and caused her baggage and household effects to be loaded on board. Then came the peculiar part of the proceedings.

"The night before the ship sailed, Mrs. Van Pradelle spent in the home of some intimate friends. She had retired to her room in good spirits and with nothing but pleasant anticipation of the coming voyage. During the night the family were aroused from sleep by hearing the most terrible screaming and sobbing in her room. They rushed to her assistance and found her sitting up in bed completely unmoved. When she had become somewhat calmer she explained that her fear had been occasioned by a terrible dream so vivid in its details that she had been affected as much as though it were an actual experience.

"She said that in her sleep she was sailing to Baltimore. The boat was sighted and chased by pirates and gradually overhauled. The crew had maintained a resistance for some time, but were finally overcome. Then in her dream occurred the horrible acts of ferocious cruelty and drunken rage that had stirred her very soul. She had been ordered to walk the plank, and the awakening came at the moment she was plunged into the sea.

"Of course her friends made light of the matter and told her that she was the victim of indigestion. But nothing they could say could efface the horror which had been awake throughout the remainder of the night. And when morning came she announced that she would not go aboard the ship. Her baggage was disembarked and the trip abandoned. The boat she refused to travel in reached port without accident or misadventure, and conveyed to her family in Baltimore the statement that she would come on a later ship.

"The next vessel to sail was a larger and better manned boat. The captain was a man of long experience, and as a girl Mrs. Van Pradelle had made several voyages in ships that he commanded. She was therefore persuaded to undertake the trip, but without misgivings. A letter which she wrote the night before to a member of her family is among those in my possession. In it she speaks of the horror that had haunted her since the night she dreamed that 'horrible, horrible dream.' The writing is blurred by the tears that fell from her eyes as she wrote.

"The boat she sailed in never reached port. There were no storms along the coast that could have occasioned a wreck, and not a word reached Baltimore to explain the disappearance. For months Mrs. Van Pradelle's family hoped against hope that the boat might have been blown out of her course and would be reported from some out of the way place. But no news came from her, and she was eventually entered on the list of ships that have disappeared at sea.

"A number of years later an expedition was sent against the colony of pirates in Barbary bay. Several of the men were captured alive and brought to Baltimore. Among the plunder found there was a considerable amount of silver marked 'Van Pradelle' and a number of belongings that Mrs. Van Pradelle was known to have had with her when she sailed from Beaufort. She had been well known in New Orleans, and when the expedition returned to that city the town with walking the streets ringing bells and crying that the murderers of Mrs. Van Pradelle were captured.

"The governor of Louisiana, at the time was a relative of the unfortunate woman. The pirates had been condemned to be hung, and he offered anyone of them a commutation of the death sentence if he would make a confession throwing some light on the fate of Mrs. Van Pradelle. But they, one and all, went to the scaffold swearing that they knew nothing of her fate. Notwithstanding their denials the people of New Orleans were firmly convinced that in their deaths was explained the death of my great-grandmother.

"Some years after the incident had been forgotten in New Orleans, an old sailor dying at the St. Charles hospital made a full confession of his past life. He admitted having been a pirate and told of numerous wholesale and blooded murders to which he had been a party.

"He said that one case in particular had always haunted him. It was the capture of a ship off the coast of North Carolina. The crew had been butchered and the passengers obliged to walk the plank. He spoke of one of the passengers, and described her as a beautiful young woman.

"It seems that her fate made a deep impression on his mind. He dwelt intently upon the manner of her death and described her appearance minutely. At the time it was generally thought that the woman referred to was the daughter of Aaron Burr, who disappeared at sea and was believed to have been taken by pirates. But people who heard the description and knew Mrs. Van Pradelle were sure that it was she, and not Miss Burr, who

Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

LETTER NUMBER TWO.

I have, in a previous article, stated that I hold the full and entire control and guardianship of my wife. This I do according to natural law, but when there is to be any great and good work accomplished, then I call others to my aid. In fact, I have joined a band of choice spirits composed of both men and women, many of them contemporary with myself when in earth life, and together we intend to push forward the work of communicating with the lower world and helping to uplift humanity.

We, all of us, are likewise engaged, each in his or her own legitimate business or calling here in the spirit realms. Now Mr. Ingersoll wants to write this message, for he is one of our band; but, before he could do so, I was obliged to take control first, get my wife into the proper state or condition and then allow him to manipulate the keyboard of her brain.

Mr. Ingersoll's Message.

Well, friends, here I am, strong and hearty, ready for business. I never could thump the keyboard of a piano and get much music out of it, but am certain that I can accomplish far more by using the various organs of a sensitive's brain.

Brother Carlyle, here, is very good, and determined to help everybody all that he can. He thumped music into the world, and I did my best to thump Old Error out of it, and succeeded very well.

Now, friends, this musician and myself have struck hands together as brothers, I to continue my work of knocking down and dragging out Old Error and his progeny of imps, while my good Brother Petersilea follows directly in my path, rebuilding, reconstructing, unveiling Truth, bringing things into harmonious relations one with another. He says my work is just as important as his, and even more so, for if the way was not cleared, Truth would forever remain shrouded. I tell you, friends, Petersilea and your humble servant look enough alike to be brothers indeed, and if you do not believe it, compare our pictures and then have a good laugh at our expense. We were not born into earth-life from the same parents, but we find here that our souls are really twin brothers.

Yes, I knew his father well in earth-life, and a fine man he was, too. He was one of the first to greet me here, and my own father could not have manifested more love for me. When I lectured in Boston he had been one of my most interested listeners. At that time I did not believe there was even a ray of hope pointing toward immortality; neither did he; later in life a few rays dimly reached me. Not so with him. He died game, then woke up, rubbed his eyes and as soon as he could, tried to set matters right. He worked with a will, and after overcoming untold obstacles succeeded in writing The Discovered Country.

How I wish I might be able to write a book; but writing books was never quite in my line. I felt more like hammering men's brains to see if they could not be brought into a little better shape; and what do you think I am doing now? Why, the same thing. So-called death releases me from nothing. The field becomes longer, broader, and more of it. In fact, I cannot see an end to it. Don't think it has one. Old Error stalks here as well as on earth. He may not be quite so black—a shade or two lighter perhaps—but the same old fellow, followed by a retinue of his progeny.

Once upon a time they called this old fellow Satan—the Devil—and so forth; but he has been baptised over again, rechristened, and now, at last, some of the old people call him Ignorance—Old Error and his clique, but not all of the people. To many he is still Old Clubfoot. To them he still rolls his burning eyes about beneath his horns, he still carries clanking chains ready to catch and bind all that he can get hold of, and then blows up the coals of fire within his domain, until they burst into brighter flame.

Now I have knocked this old fellow down hundreds of times—yes, I may say thousands—and yet he always manages to bob up serenely somehow, somewhere. Then I have skirmished with his imps, knocking them right and left. Some eluded me, others regained their feet with a grin and leered and went on their way.

I often feel quite discouraged, thinking to have made very little headway; but victory is not gained in a day nor a year.

Now I hear my dear Brother Petersilea's voice, saying, "But think, Brother Robert, how much has really been gained since you first commenced your work."

Ah, yes. His comforting words cause me to breathe more freely. He takes my hand, turns me about and points down the road of my life. "Look," he says, "look, Brother Robert," and I look. Yes, as I live, that pathway is strewn with dead and dying imps of error, and over the road comes marching an army of valiant men and women, carrying banners of light. "And you have been their captain—their colonel," says my brother's voice. "Listen! Hear them shout and sing, 'All honor to our brave and noble captain! Glory and honor to our colonel!'" Why, Colonel," says Petersilea, "you have never stopped to look back."

"No," I reply, "I have been too busy."

"Well, then, pause awhile and let the army come up," and this I do. "But what is this between us, my brother?"

"The river of death," he says; "that old-time river, Styx. Robert," he continues, "you have led the army thus far, and now you are lost to them in the thick mists of oblivion."

"O, God!" I cry, "my punishment is greater than I can bear! Why did I not provide boats and passage for the army that I was leading on?"

"Never mind, dear Robert. While you have been working with all your might, others have been at work also, building the boats and preparing the way for the safe passage of the army over the river. Shout back to them, Robert, and tell them to keep up good heart, that you are safely over and all right."

"No," I reply; "they will not listen, neither can I make them hear me."

"But try it, Robert. Some may not hear you, but others will." And I shout: "I am over here! Don't you hear me? It is I—Robert G. Ingersoll. You cannot see through the mists, but listen! You will surely hear my voice, and by my manner of speech you cannot fail to know that it is really myself and no other. Listen, while I give directions for your safe passage across the river, and also tell you something about this side."

Then I listen for their reply; and I hear a few faint voices; they grow louder and more distinct.

"Don't believe it is Robert G. Ingersoll," says one chorus of voices. "Sounds like him," says others.

"Oh, this river is the end; the moment one trusts oneself upon it, one sinks into oblivion forever. It has no other shore. Don't you see that this river extends forever and forever?"

"I see mist," says another, "but that is no evidence that another shore does not exist."

"We know there is another shore," say others, "for we have heard voices from that shore, and sometimes, when the mist lifts a little, we catch sight of forms walking thereon and waving white signals to us here."

Others still, say: "Oh, if we could only know. We wish the mist would clear away that we might clearly see the shore."

I sigh wearily. "Would that I could go back," I said, "and show them the way over, and tell them of this other shore."

"The wish and the deed go hand in hand," answers my brother. "We do not long wish for anything, very ardently, but the way is opened for us to accomplish and bring it to pass. Mr. Ingersoll, you and I together can move the mundane and the spiritual worlds if we earnestly strive

to do so. Look over there at that vast array who have followed you, Colonel. Don't sit here sighing. That is not like you."

"Ah," I replied, "you do not know how wearily I often sighed, when over on that other shore, when I thought how little good I really accomplished; and, now, to find that I led so many up to this river, and have left them to get over as best they may."

"Well, Colonel, do not be discouraged. You left them one little ray of hope, and that ray may increase until it lights the whole world."

I rose up and clasped my brother's hand. "Say you so?"

"Yes, this I say, and will swear it if you wish."

"Swear not at all," I replied laughingly; "yet your words have put new life and hope within my soul. But how is this ray to be increased?"

"By crossing the river," he said.

"O, I have crossed over a number of times, and have found a sensitive soul here and there whom I have been able to move to do my bidding; but as I was invisible to the most of them—for in crossing the river I swallowed up my material form as you know—very few indeed would receive my words, believing they came from the soul I was using; and the commingling of my own personality with that of the medium altered or changed much that I desired to say and thus far I have not been able to do but very little."

"Well, now, aren't you glad I have come?" says my brother. "All things work together for good. My darling wife is filled with awful sorrow that I have left her, as she says, and crossed the river first; but, you are well aware, Mr. Ingersoll, that she is one of the most sensitive of all sensitives, and through her you will be able to continue your work and increase that little ray a thousand fold."

"Glory be to the Infinite!" I said. "So I can. But how about the slaps? I cannot stand by and allow a woman to be slapped without returning blow for blow. You know, Brother Carlyle, I never was a non-resistant."

"No, but you are a mighty pusher. I will take care of my wife. That duty belongs to me. You go on and control her, and do a mighty work, if possible. Throw great torches of truth into the world here, there and everywhere. Why, the world will be in a blaze before you know it."

"O, my brother, how you inspire and hold up the hands of those who are weary and nearly hopeless."

"I commenced to do that when a mere boy," he replied. "You remember that my whole earthly life was given to teaching weary and discouraged pupils, sustaining their flagging interest, helping them over hard and discouraging places, and I am going to keep right on, help and sustain everybody, both mortal and spirit, all that I can. You go ahead of me, Ingersoll, and I will follow after. Knock down and destroy all the error that comes in your way, and I will try and replace it with truth."

"All right! Here we go."

Now, I, Robert G. Ingersoll, want to knock out, or knock down, whichever way you will, this rag doll, so-called materialization; the biggest piece of humbuggery the world has ever known. It beats the old orthodox devil all hollow. I must combat and conquer this error if possible. Think of your dear old grandmother, taking all the trouble of making up her old form once more; flesh, blood, arteries, veins, skin, all the various organs of her poor old body; and she must not forget a wrinkle or a mole, not even the hairs of her chin that she felt so ashamed of when in the mortal form. She must make up that thin, poor, old grey hair once more. This, not being enough, she must weave, all by herself, every article of clothing she wears: that old plaid shawl around her stooping shoulders; the frilled cap, the worn and shiny black alpaca dress, to say nothing of the underclothing; she must knit over again, the white wool stockings she must wear; but how in the world she is going to make those shoes is a riddle. Now, she must do all this in about five minutes or so, because, sometimes there are sixty or less forms coming from the cabinet in the course of two hours with much singing and long waits between. Poor old soul! It took her sixty, seventy or even eighty years on earth to bring her material form into that semblance, to say nothing about the weaving of her garments or the making of her shoes; and that cap, she, perhaps, worked at it at odd jobs, for a month or more, and purchased the materials at that. Oh, the credulity of human nature! My dear earthly friends, use your brains if you have any, and I am sure you have, and think this out for yourselves.

Now, let me tell you: There never yet was a body of flesh, blood, and bones made up within a cabinet. The cabinet and the arrangements generally are simply covers for fraud and trickery. And then, grandmother falls all to pieces in the twinkling of an eye. What has become of the water, the blood, the bones, the skull on which the cap rested? Why, it takes years and years for a skull to disintegrate, and a long period for bones, and you are obliged to bury a human body, or cremate it to avoid the disgusting stench. But grandma dematerializes in a few minutes and nothing is left, not even the shoes. Oh, credulous humanity! Believe less, and think more.

Now, the real truth is, that grandma is no longer a decrepit old lady, bless her heart, and all other old grandmas, bless their old grey hairs and every wrinkle upon their sweet old faces, she is old no longer. The most of them here are as young and beautiful as dream pictures. The finest artists you have on earth could not paint them. They do not even remember how they looked on earth. They have forgotten all about grey hairs, wrinkles, caps, and rickety old bones. They have laid them down forever. They would not take them up again to please the President of the United States, or King of England, not even the Pope of Rome. Bless their hearts! I wish you could see them. The Mussulman's dream—the houriens in paradise are not half as beautiful.

When I met my own grandmother here, one of them at least, or one at a time, rather, at first I knew not who she was, and was ready to fall in love with my own grandmother, like the storied Frenchman. She was so youthful and charming I could scarcely believe she had ever been a grandmother to anyone.

Now, some of you may ask: Do spirits ever make themselves visible to anyone on earth, at any time?

Yes, they do; but not in a body of flesh, blood and bones. A spiritual being is in the form of man woman or child, as the case may be, and if its desire is very great and it has wisdom enough, it can draw to itself a covering of matter through the law of affinity or attraction, but this covering of matter is necessarily extremely attenuated—more like a whitish vapor, or cloud-like substance. This is occasionally seen with the material eye as clouds are seen; but these apparitions very seldom if ever emerge from the cabinet at so-called seances. These apparitions are sometimes compact enough to be sensible to the touch, but this is more one of the latent forces that the spirit makes use of, not because the substance itself is solid. A spirit can easily dispel a vapory, cloud-like substance, when it cares no longer to hold it. In fact, it cannot hold it but a short time; and this is done better at night than in the light of the sun, for sunlight dispels it almost immediately; and even these apparitions are of rare occurrence and must have the most favorable conditions.

You may now say that science has proven that spirits have weight. My reply is, they have force but not weight. They can tip scales by force or power just as they can rap on tip tables. They do these things by force or will power, not by actual solidity that can be weighed.

But my letter is getting too long and I will pause here for Brother Carlyle wants to add a few words.

ROBERT G. INGERSOLL.

I want to add that Mr. Ingersoll is right, and time will prove the truth of all he has said. If it had been possible, I would have made myself visible to my wife long ere this. I was enabled to draw to myself material enough so that she could sense it by touch, but not by sight, for the tips of the fingers are even more sensitive than the eyesight, and I exercised force enough to resist the pressure of her hands. I also drew her spirit partly out of her body, but this is all that I have, thus far, been able to do. I hope to do more as time goes on. It is easy enough to control her, for my spirit can readily mingle with hers, and she likes to have me write through her.

Yours for all that is good and true.

CARLYLE PETERSILEA.

(To be continued in No. 787.)

The individual planets show growth and decay, the solar systems show attraction and repulsion. All forms of life on earth show the tearing down and building up, just as we can see in our own physical bodies. What do these facts teach us? They teach us, that while journeying through this life, we are destined to encounter the two extreme processes of Nature, the destruction and construction forces, or in other words good and evil, from which there is no escape. Nature far wiser than mankind, has made evil the positive, and good the negative, for it is from evil that we learn.

The lessons taught us from experience with evil in the varied forms of oppression, are the only ones that mankind receives. Evil causes progress, regardless of what may be said to the contrary.

Therefore our troubles and trials, are merely parts of Nature's plans and methods, and are really our only teachers, and ultimately will lead to happiness.

RICHARD E. TITUS.
Minneapolis, Minn.

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SOME REFLECTIONS

That Float Into the Mind of a Massachusetts Lady After Reading The Progressive Thinker

I feel that I would like to write a few of the thoughts that come to me after reading The Progressive Thinker.

To read your paper is like sitting down to a table loaded with rich viands to tempt the appetite. We cannot eat them all at once. I noted in this week's paper that another of your subscribers expresses his idea of your paper's worth in almost the same way. Every article is read, the table cleared, until the paper comes again and another feast is spread.

How I do enjoy your paper and the knowledge of the awakening that has come to me. Why, I have just commenced to live.

A friend of mine is a "New Thoughtist," and before my experience in Spiritualism came to me, I was quite interested in her explanations of that creed, if I may call it such—but it did not fill my spiritual vacuum—the longing for something, I know not what. But that is passed now, never more to return. Here is my opinion in regard to the "new thought." Some of their views I do coincide with, and others I do not, just as the Rev. H. W. Thomas, in his article in your paper under the title of "Do the Dead Return to the Living?" says: "Much is lost to the minds that shut themselves up in their own party, sect, or ism and refuse to look at the teachings of all others; denounce them as false or wrong. Rather, should we think in all; that the great things that come, that are born out of some new time or condition have a meaning and a mission in the growing life of the ages."

I think there was never a truer remark made. I believe that when we become so ennobled that the trials and temptations of this earthly life no more trouble us than a cloud passing before the sun, then the mind has as near absolute power as it probably can have, but I do not believe it possible to have absolute control while we are weighed down with our gross earthly matter. To have absolute control over the body is to say that we could, at will, cause a new limb to grow in place of one cut off in an accident, or a new eye to take the place of one lost through disease, and we know that to be impossible.

The mind cannot cause a new lining to form in the stomach, or a new nerve to develop unless he has sense enough left to eat as he should and properly care for himself.

No matter how confirmed anyone may be in their opinion of the control of mind over matter, it doesn't amount to much, as to results, unless a large portion of common sense is theirs. We all admit that the power of the mind is almost limitless—and we cannot say that it is limitless, here and now, under earthly conditions.

I write thus, because the New Thoughtist to whom I referred has not seemed to have derived much benefit from her years of continual study along those lines. She has been under the care of two mental scientists and one M. D. all summer and this fall. She is all commencing to feel a little better. I do not know who gets the credit; the scientists or the M. D. She claims to be a healer. I may misjudge; I do not wish to, but it is not pertinent to say, "Physician, heal thyself?" Would it not seem so? Of course I must not judge them all by the one I mention, and again, they claim that, in time, people will live forever. I do not think that possible or advisable. As time one says, we would not want to be limited to the possibilities of the flesh. Aside from these two claims, I cannot find much fault with their views.

I want to shake hands with Mr. Thomas Buckman, of Mansfield, Oregon, and tell him how much I appreciate his little remarks under title of "Spirit Manifestations." It explains why we doubt each other so much. We ought to all cut the article out and paste it up over the clock or somewhere so we can read it often. Many thanks, Mr. Buckman for writing it. I hope anyone who has not read it will look it up.

I would like to say in regard to our sister, Mrs. Watson: Do you know, I could see that when she wrote that article in regard to the "Land of Souls," she was just bubbling over with fun! She said to herself, "Now I must write something funny in regard to that book and make them think I mean what I say, because I am not in a mood for writing anything serious, and could not if I tried." She probably thought that "a little nonsense, now and then, is relished by the wisest men." So please don't scold her any more. I am sure she must have such a true, beautiful soul, that no demon devil can come near her, and therefore she can have no uneasiness on that score.

In regard to Dr. Peebles' book, I have not read it, but expect to soon; would say that it seems reasonable and very likely that there are a very great many who are obsessed, else how can such horrible crimes be committed that we often read of where the criminal, even to his last moment of life evinces not one atom of feeling or repentance. It seems that this fact alone would prove it; for does it not seem reasonable to suppose that if the criminal was himself that he would as the time of his execution approached, evince some qualms of conscience, some hesitation against being hurried into eternity? I can see we have the word of one of the oldest students of Theosophy—Mr. Leadbeater of London, England, a former English vicar (see No. 776). Mr. Leadbeater, if he had been a person of weak will and inferior character, would no doubt, have been obsessed by the former owner of that Indian dagger, and would have committed a murder. I know personally of a young woman of whom I never heard anything but good (although of course, I do not know her inner life) who became very suddenly insane while attending a methodist revival. The language that young woman uttered and the remarks she made to men as the hack in which she was passing them on her way to the asylum, would make would make a woman of the streets blush. Is not that proof of spirit obsession? It is all the truth I need. This same young woman has, they tell me, recovered. But I believe that, in a way, like attracts like, and that if we have, or strive to possess pure and beautiful souls, overcoming day by day and little by little those earthly tendencies that lower us in our own estimation and in that of others, and impedes our soul in its upward climb of the mountain from whose summit the glory of this infinite shines forth, then evil influences have no power over us; they cannot reach up nor touch us if they would; their influence does not come within our charmed circle. As the teacher remarked to the spirit in "Compensation (No. 781)," "As one develops to a clean condition, nothing of a lesser or more gross order can affect him, and he should never be afraid in coming in contact with it."

What goes Mr. Toff gives us. Let us have no fear, but work onward and ever upward for the enlightenment and spiritualization of our own souls and the highest good of others.

MRS. A. H. FERRY.
So. Hadley Falls, Mass.

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A Manual of Spiritual Science and Philosophy.

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SATURDAY, DECEMBER 10, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Fellowship of the Seen and Unseen.

Do Spiritualists fully realize the important truth that the varied and multifarious spiritual manifestations, mental and physical, wrought through sensitive mortals, have brought the people of earth and those inhabiting the realm of spirits, into a close and continuous unity and fellowship?

Fellowship—be it remarked with rich and peculiar emphasis and depth of meaning.

The loved ones passed on are not, practically, in some far away world, separated by inconceivable distance, or by insurmountable barriers; but they are with us, entering into our thoughts and lives, a vital and real part and element of this world, which is in truth one common world for us all—the seen and the unseen constituting one family and one world.

Mediumship, sensitiveness, brings the seen and the unseen into communion, and so enlarges and actualizes practical union and fellowship between those whom the transition called death seemed to have utterly separated.

As the physically blind and deaf are in a manner made to see and hear through the aid of those who possess the senses of sight and hearing, the sensitive becomes a means of seeing and hearing what to the non-sensitive is unseen and unheard. Seers and hearers, sensitives, have been known in all periods of human history. They have been a means, the medium, for bringing the spirits and mortals into a more or less recognized conjunction. They have been a binding element, uniting the so-called living and the so-called dead, in a solidarity of family relationship and oneness.

The work of the sensitives, in their varied phases of manifestation, brings the spirit world into such touch or rapport with this life, that it induces a sense or feeling of home-ness—as that we mortals are at home with those who have put off mortality, and they at home with us.

Today, through the work of the Psychic Research societies, men of scientific eminence are supplementing the work of sensitives, bringing the spirit world and the material into a grand and wonderful oneness of life and being. They are gradually establishing on scientific principles the things that mediums have foretold through and by mediumship.

And thus the philosophy of Spiritualism is gradually by force of fact and reason, becoming the philosophy of Science.

But we have to note another phase of spirit force operating in practical oneness with mortal being.

Offtimes the brain of man is touched by angel fingers, with precious uplifting spiritual influence. As Emerson wrote:

"Sometimes the airy synod bends,
And the mighty choir descends;
And the brains of men henceforth
Teem with unaccommodated thoughts."

The poet is often wiser than the philosopher, and Emerson uttered a mighty truth in those lines.

Philosophers, thinkers, statesmen, inventors, poets, literary workers, have known and acknowledged a silent force, a thought power outside themselves, leading their minds and formulating their thoughts, in the work that has made them influential and famous, and have aided in molding the destinies of humanity toward higher results. Angels have wrought with men to unify the temporal and the spiritual world.

Judge Lindsey Re-Elected.

Judge Lindsey of the Denver Juvenile Court has been re-elected by a plurality of more than 50,000 votes. Mrs. Florence Kelley, secretary of the National Consumers' League, writes:

"This insures to the children of Denver the continued care of the man who secured the Colorado law that any adult contributing to the delinquency of a child is himself a delinquent, and may be punished by fine or imprisonment, or both."

"No one has ever brought to light as Judge Lindsey has done the extent to which men and women profit sordidly by the tempting of children. Junk dealers buy stolen goods of them, cigarette dealers and saloon keepers sell wares to them, telegraph and messenger companies send them to infamous places, low theatres sell them tickets. And in most communities the thoughtless public acquiesces when the children are punished. Judge Lindsey places such young offenders in probation, and with them the parent whose neglect may have made the children easy prey. But for the sordid men and

SUGGESTION.

Its Most Wonderful Potency Is Clearly Illustrated.

Much is said and written in these bustling days of modern thought of the potency of suggestion in the elimination of unhealthy conditions of mind and body, and the implantation and growth of healthful thoughts and correct functioning of the physical system.

It is undoubtedly true that a germ of suggestion implanted properly in the mind may work wonderful changes for good, in the physical, the mental, the moral, or the spiritual condition.

A little word, a little seed thought, may work the complete transformation of one's character, one's beliefs, one's moral and spiritual attitude toward mental tendencies, giving one's life a new intent, an uplift that reaches forward into all of one's being for time and the endless future.

We want to give these thoughts a practical turn, an application to the present special time.

The holidays are occasions of giving presents to friends and relations. Why not give presents of such things as shall convey seed thoughts, suggestions, that may develop into mental, moral and spiritual growth.

For instance, by way of suggestion, a present of a year's subscription for The Progressive Thinker with its columns teeming with seed thoughts of rich suggestiveness and mental and spiritual upliftment, to be read week after week during a whole year, by perhaps a half-dozen different persons—what an influence this would exert for the good of the readers and the cause of Spiritualism!

Our "suggestion" is before you, friends.

It is now "suggested" by one unseen that we close this little essay with the further good suggestion that, while making their gifts, our Spiritualist friends shall, according to the goodness of their hearts and their means, remember that needed and noble beneficent work—the Mediums' Fund, for the care of the worn-out and needy mediums and workers.

The following is a striking illustration of the beneficent use of the power of suggestion:

Elkhart, Ind., Nov. 26.—At the last meeting of the Thirteenth District Medical Association Dr. George F. Washburne of this city interested his professional brethren by the account of an alleged wonderful cure effected by Mrs. Washburne on her son, through the power of suggestion. The story of the apparent miracle wrought by the mother after specialists of Chicago had pronounced the child's case hopeless received the closest attention during its recital. After telling how the child was injured and of his own diagnosis, which admitted of no medical relief, Dr. Washburne said:

"His mother and I called in brain and nerve specialists. They confirmed my diagnosis of a tumor or clot on the brain, caused by a fall, and pressing in turn upon more brain centers. No relief was to be expected. An operation in that locality would mean almost certain death. We all agreed that the child could not live more than a year at most. We had to look forward to a greater involvement of the brain centers, probably bringing blindness, deafness, dumbness and finally feeble-mindedness and death."

"His mother refused to accept the verdict of science. During my absence from the city she put into operation treatment which resulted in the boy's complete recovery. Suggestion was her only medicine—that wonderful influence by which the mind may be made to control the body."

Controlled His Breathing.

"Every night when the boy went to sleep she controlled his difficult breathing by suggestion. She stopped his cough and straightened his paralyzed limbs. In two months, with the aid of no other treatment, he was out of danger, and the patient being quiet every night and growing stronger."

"I do not assert that this treatment would be applicable to all cases. On the contrary, I say it would not. Organic troubles so far advanced that the tissues have been destroyed beyond hope of repair cannot be reached. Broken arms, bullet wounds,

women who have profited by the temptation of the children there are fines or jail sentences."

"How is it that a judge who encounters such powerful political forces as the saloon keepers, the cigarette trust and the telegraph companies can be elected by such pluralities? It is because he has the good fortune to live and work in a city where women vote. The defender of tempted children is kept permanently in office by the votes of the mothers, the teachers, and the other intelligent women of Denver."

Human Bones Found in the Cellar of the Old Home of the Fox Sisters.

According to a statement in the Post-Express of Rochester, N. Y., the finding of the bones of a human body, by William R. Hyde, a prominent resident of Arcadia, at the former home of the Fox Sisters, in the hamlet of Hydesville, one mile north of Newark Sunday afternoon by the carving in of the cellar wall, will create considerable interest, especially among Spiritualists.

Several school children recently unearthed the bones and yesterday Mr. Hyde made a strict examination of the broken wall and further disclosed enough bones to satisfy him that they were those of a human being and probably those of Charles Rosna, the wandering peddler, whom it was claimed was murdered in the east room of that dwelling in which the Fox Sisters resided when Spiritualism was originated, March 31, 1848, and his body buried in the cellar.

Mr. Hyde, who is more or less interested in Spiritualism, although not a believer, has notified several of the relatives of the Fox Sisters in and about Newark and through them hopes to have the result of his discovery presented to the National Association of Spiritualists; many of the members of that organization having from year to year made visits to the Spook House, as it is commonly known around Newark.

The finding of the bones of the arm and limb of a skeleton by Mr. Hyde practically corroborates "the sworn statement" made by Mrs. Margaret Fox, wife of John D. Fox, the occupant. The statement has been published many times and is considered as the most correct account of the rappings.

During the manifestations described in the statement of Mrs. Fox and other

etc., require the care of a surgeon and defective eyes, the aid of glasses. But all nervous and functional disorders, as well as some organic lesions in the earlier stages, can be quickly and safely reached by this means."

Dr. Washburne then elaborated a theory concerning the case. He said:

"We all have a certain amount of nervous energy which runs our bodily machinery much as electricity runs an automobile. Imagine that the brain is a big generating motor of this electrical plant; the ganglia—the bunch of nerve substance scattered at various points in the body—are storage batteries and switching stations, like our telephone contacts. Well, now let us represent the total amount of energy which a brain is capable of generating by 40. Under ordinary conditions this energy is distributed rather equally, the nerves carrying it where it is wanted, just like telephone wires."

"You are eating dinner, we will say; the nerves flash down extra energy to your stomach, to the muscles of your mouth, tongue and throat, to all the parts of the machine used in disposing of food. You are writing a letter, the energy centers in your brain and fingers."

Energy Is Transferable.

"I do not mean, of course, that it is totally withdrawn from the rest of the body, for the heart goes on beating, the lungs go on breathing, the liver continues to secrete bile, etc., all the time. But a certain amount of the energy is evidently transferable on demand. Let us call the amount X."

"In the case, say of a nervous dyspeptic the stomach nerves have got out of the way of carrying to that organ its full supply of blood. When it ought to get 18 it gets only 10. (These are arbitrary figures, merely to illustrate my theory.) The languid stomach is, under these conditions, unable to perform the work required for it; it does not digest the food put into it, but sends out messages of distress and pain which greatly upset its owner."

"Now suppose that by some means an extra supply of nerve energy could be turned on and sent spinning through these stomach nerves, don't you see that the stomach would wake up and get to work? Its 10 per cent, say, 18 or 20."

Nerves Get Out of Order.

"The means by which the transferable energy in the system can be directed to any point in the body is just how great this transferable or loose energy is has not yet been estimated, but I can form an idea of how and why suggestion controls it."

"In the first place the patient is taught to relax both body and mind. This means that the energy otherwise used to supply the thinking brain and run the muscles is set free ready to be sent where it is most needed. Ordinarily the energy of the body and the wishes of the patient himself would make the necessary connection, and it would be used up in various directions, but now by the joint act of the physician and the patient it is sent where the doctor directs."

"I say by the joint act, because the patient's consent is necessary to the success of the procedure. It is as if the great battery of connection between his brain-battery and the physician's and put the latter for the time being in control of the other's connections. When I talk to someone in Chicago over the long distance telephone the office connects me with the Chicago office and I get the use of that office with any of its wires I call for."

"Well, then, the transferable nervous energy, the patient being put under the direction of the doctor, he, by means of the patient's own brain, sends it where it is most needed. The operator should be a careful, well-trained man who knows just when to stop, lest he drain the brain and the rest of the body of too much of their share of the 'X' energy."

"But that a sensible person with the requisite knowledge can use this force to the great benefit of suffering humanity I am thoroughly convinced. The case cited is only one illustration of the truth, but that the mother herself managed the cure shows how simple and sure the remedy is when intelligently applied. Some day I hope to lay a more complete theory before the scientific world."

Some Instances of Telepathy.

After an exhaustive set of experiments it was found that thought and ideas could be transmitted from one mind to another without ordinary means of communication. Even the ideas of images to be drawn could be thus transmitted. So it came to be accepted that there is a scientific basis for what the Spiritualists call slate-writing. BUT SO FULL OF TRICKERY AND FRAUD HAS IT BEEN THAT IT IS UNFORTUNATE TO HAVE TO MENTION IT BY THAT NAME.

Nearly every one has heard of cases of telepathy—mind or thought telegraphy—and has doubtless wondered to what extent this was caused by a law of nature, or whether such instances were more coincidental or of imagination. Here is one such case which Mr. Bennett recites.

"The narrator is the wife of Gen. R. On Sept. 9, 1848, at the siege of Mooltan, Maj-Gen. R. C. B., then adjutant of his regiment, was severely and dangerously wounded, and, supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at the time, was fully 150 miles distant."

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"It was not for some time after the siege that I heard from Col. L., the officer who helped to carry Gen. R. off the field, that the request as to the ring was actually made to him, just as I heard it at Mooltan at that very time."

After investigating hundreds of cases like this, and of instances where a dying person has apparently been seen by a distant friend, the members of the Psychological Society came to the conclusion that these messages and apparitions were really seen and heard, and that there was no longer reason to doubt them. This established telepathy or thought transference as a psychic law, just as telegraphic transmission is a law of physics.

It has been clearly established, Mr. Bennett says, by the researches of the society, that many of the results obtained by the divining rod for locating hidden springs of streams of water are real, and not the results of chance. The person who practiced it was called a water witch. The turning of the rod toward an underground water course is now considered due to unconscious muscular action of the one holding the rod, the ultimate cause being probably the knowledge of the same characteristics of the man's nervous system and

"The Emerson New Thought Calendar," a little little calendar, with a quotation from Emerson for every month in the year. Just the thing for the holidays. Price 25 cents.

After a series of experiments and study (says the Boston Herald) extending over a period of 22 years the officers and leading members of the Society for Psychical Research in England and America now regard it as scientifically proven that ghosts are real things and that the soul of man lives after death and can be communicated with. Prof. W. T. Barrett, fellow of the Royal Society, president of the Society for Psychical Research, and professor of physics at the Royal College of Science, Dublin, in a recently published address takes this position, and explains how messages from the dead are received and transmitted. Edward P. Bennett, assistant secretary of the Psychical Society, in that society's latest publication, sums up by just what steps scientific doubt on this subject has given way to what is considered a certainty on this greatest problem of the human race.

Dr. Richard Hodgson of Boston, secretary of the American branch of the Psychical Society, says: "At the present time I cannot profess to have any doubt but that certain persons have survived the change we call death, and have directly communicated with us whom we call living."

Dr. Hodgson made a compact with the late distinguished scientist, Prof. F. W. H. Myers, fellow of Trinity College, Cambridge, England, which was the two died first should communicate with the other. Soon after that, about three years ago, Prof. Myers died. Dr. Hodgson has received communications that he believes have come from Prof. Myers, and he will soon issue a statement reciting these messages in detail.

Prof. William James of Harvard, a former president of the Society for Psychical Research, makes one of the latest contributions to this subject in an introduction to "The Little Book of Life After Death," by Gustav Theodore Fechner, the great German scientist and philosopher, which has come from the press this fall.

THE SCIENTISTS.

They Explore the Spirit World, and Find that Messages Can Be Sent Therefrom.

It is gratifying to realize that men of science, men highly gifted in everything pertaining to Psychic Science, men who are recognized as great scholars, are coming to the front to investigate the true character of our claims, and who invariably in the end become convinced that spirits can communicate with the mortals of earth. The following will be read with deep interest.

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Up to the present time the utterances of scientific men on this subject have been so general and qualified that they were not afraid of ridicule by people in general and by their own colleagues. Mr. Bennett's recital in "The Rise and Progress of the Society for Psychical Research," tells just how this work has progressed from one stage to another, until the conclusions have been reached.

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the watercourse. This is another occult quality of the human being.

Spirit Messages to the Living.

This brought the researchers very near the border line of the greater mystery, "Can the soul or spirit of a dead person, if such a thing exists, be transmitted to the living?"

It was many years before any progress was made at solving this problem. During this period hypnotism was delved into to see if a person in the extremely sensitive hypnotic state had the power of receiving impressions from the world beyond, with little result. Telepathy had been conclusively proved. The reality of the various phenomena of hypnotism was indisputable. But it rapidly became evident that beyond telepathy and hypnotism there existed an almost unknown land, a wilderness of facts and phenomena unrecognized by any branch of science and philosophy.

To the exploration and study of this new world Prof. F. W. H. Myers devoted himself. He came to the conclusion that, besides our ordinary consciousness, each person has another consciousness that he is unaware of, just as he is unaware of the nerve action that makes breathing and digestion possible. This other self, which he called the subliminal self, and to this he ascribed the faculty of automatic writing and speaking, crystal gazing, some dreams and clairvoyant visions.

Taking up the subject of apparitions and hauntings, Prof. Myers, Edmund Gurney and F. P. Moore gathered together 702 cases of this sort, which they recorded in a book called "Phantasms of the Living." In all of these cases, selected from a far larger number which were presented to the society, the evidence was considered sufficiently strong to warrant belief in the reality of the phenomena.

Most of the cases cited are of the ordinary kind, that is, as apparitions in the ordinary sense. Many of these were of dying people appearing to friends. This seems in fact to be the most usual kind of apparitions. Curiously enough they are the kind of things that almost every one has heard of in his own experience. That scientific men now admit the truth and reality of such things must be very consoling to many who have been in a quandary as to whether to believe them or not.

A still more remarkable kind of ghost story, however, now now receives the approval of science, is of the "haunted house" class. A case of this sort is a certain house in England inhabited by the Mortons, a family of intelligence, wealth and education.

The house was built about 1860. For a period of seven years, from 1882 to 1889, the hauntings continued, the most frequent ghost being the figure of a woman, both in the house and in the garden. The figure was seen in the passages, on the stairs, in various rooms and in the garden. It was seen not only by members of the Morton family, but by visitors and by servants—altogether by at least 20 persons.

The appearance of the figure seemed to identify it with a former resident in the house, with whose history and death some tragic circumstances were connected. Various other footsteps were also heard, and heavy thuds and other noises. Lights were also occasionally seen and a "cold wind" felt. This case had, in fact, all the half-real features of an old New England ghost story.

Now comes the solemn dictum of science about such cases, uttered by the late Prof. F. W. H. Myers: "Numbers of cases of an analogous character furnish evidence of the reality of facts which it seems impossible to explain away, but no other case presents such a mass of unimpeachable testimony from such a variety of persons. So that the position seems amply justified that, whatever may be the explanation, the phenomena are real and cannot be accounted for by any recognized cause."

The Problem of Supreme Interest.

The admitting of such things as scientific data was leading up to a far more important problem, a thing of supreme human interest, which Mr. Bennett expresses in this way: "Are there other intelligences than those which we see around us in the flesh, and if so, is intercommunication possible?"

Before arriving at a definite conclusion, Mr. Bennett states, it would be presumptuous in us to imagine, especially in view of recent developments of physical science, and of recent investigations into the powers of the human mind, that man, with his five senses, is conscious of or is capable of perceiving all forms of intelligent life connected with this earth. The presumption is quite the other way. Analogy would lead us to infer the probability that the range and amount of life on the earth is far greater than we know."

Then comes the stating of certain cases which lead up to an affirmative answer to the question of life after death. One of these cases was a communication, through a medium in London, from an American soldier who had died in Brooklyn, N. Y., whose identity was unknown to either the medium or to the persons who received the communication from the medium. The most searching scientific inquiry was made into the matter, with the result that it was accepted as a scientific fact.

Another case, which led up to the conclusion that souls or spirits do survive after death, was the instance of George Felmham (a fictitious name for an associate of Dr. Hodgson, who had assisted him in many of his researches and experiments with the famous New England medium, Mrs. Piper. He lost his life suddenly through an accident, and a few weeks later communications began to come through Mrs. Piper professing to be from him. Dr. Hodgson says on this point:

"The manifestations of this G. F. communicating have not been of a fitful and spasmodic nature; they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and knowing the same characteristics of an independent intelligence, whether

Thought in some inscrutable way sent upon the medium of our brain and becomes expressed in written or spoken words. These words, often passing through space, have again to be translated back to thought through the medium of another brain. That is to say, there is a descent from thought to gross matter on one side; a translation through space and an ascent from gross matter to thought on the other side.

"Now the so-called medium acts as our brain, translating for us the impressions made upon it and which it relays across space from the unseen. But there must be a corresponding descent of thought on the other side to such a telegraphic form that it can act upon the material particles of the brain of our medium. It may be even more difficult to find a spirit medium there than heretofore, doubtless, for the invasion of our consciousness here might otherwise be so frequent and troublesome as to paralyze the conduct of our life.

"It is possible, therefore, that much of the difficulty and confusion of the manifestations are due to inevitable difficulties in translation on both sides. So that the real person whom we know on earth may not be the person whose manifestation too great to overcome, and only a flimsy fragment of their thoughts can thus reach us."

"There are a number of other instances of this sort. They were what have caused the eminent psychologists of the Society for Psychical Research to come to the conclusion that a man's personality survives death. Here is the summing up which Edward T. Bennett makes in the society's latest publication, to which all the various phenomena which have been mentioned have led up to, step by step:

"1. That proof is afforded that there are other means than the 'five senses' by which knowledge can be acquired by the human mind; in other words, that telepathy is a fact.

"2. That one human mind has the power of influencing other human minds in ways not heretofore recognized by science; in other words, that the effects of suggestion, hypnotism and psychic healing represent groups of actual phenomena.

"3. That there is a realm of undeveloped and unrecognized faculty in man provisionally termed the subliminal self.

"4. That there is a basis of fact in many stories of hauntings and apparitions of various kinds.

"5. That in psychical research the inquirer does meet with intelligences other than human beings in the flesh; and that, though the evidence, small though it be in amount, which is sufficient to prove the continuity of individual life after death, and that communication does take place between those in this and in another condition of life."

The Life Beyond the Grave.

The scientist who has come the nearest to explaining just what is the other world into which man passes after death is F. C. S. Schiller of Oxford, England, who says: "From the very nature of the case, the relation between the two worlds must be of a psychological order. The alleged 'other world' cannot lie north, south, east nor west of ours. It must be a state of consciousness, or a mode of experience, into which we pass from that constituting our world and from which we can perhaps reappear. The relation must be conceived as analogous to that of a dream world to that of real world."

Vague as this description of an after life is, it shows the direction in which scientific minds are turned. One of the most confident assurances on this subject is a statement made by Prof. Myers shortly before his death: "In the infinite universe man may now feel for the first time at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law."

Let me draw out my meaning at greater length. As we have dwelt so long on various aspects of the subject, we have gradually felt the conception enlarge and deepen under our study. It began as a quasi-mechanical transference of ideas and images from one brain to another. Presently we found it assuming a more varied and potent form, as though it were the veritable invasion of a distant mind. Again, its action was traced across a vast greater than any space on earth or ocean, and it bridged the interval between spirits incarnate and incarnate; between the visible and the invisible world."

The Open Court.



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

Evil Spirits and Obsession

As We Have Found Them.

Spoken Through Mrs. Cora L. V. Richmond, Chicago, Sunday, November, 6, 1904.

In this Open Court the Guides of Mrs. Cora L. V. Richmond express their views in reference to "Evil Spirits and Obsession." Mrs. Richmond has no superiors (and but few equals) on the rostrum in her especial line of work. Her Guides give their views in a clear, logical, impressive manner, and they will occupy an important niche in the Open Court, and how ever much you may differ from them, they will add to the Symposium an especial brilliancy.

"Return not evil for evil, but overcome evil with good."
"And these shall go unto outer darkness where there is weeping and gnashing of teeth."

It is undoubtedly true that the Christian scheme of theology deifies Satan. It is undoubtedly true that in every form of religious belief there is great prominence given to the supposed powers of evil. The Brahmins, not in the height of the Vedic philosophy, not in the fulfillment of the divine attainment of Buddha, but in the ordinary worship and Brahminical creeds emphasize the power of Siva, the god of destruction.

Among the Parsees or Persians Ahriman, the god of darkness seems to have great power. But originally Siva was simply given charge of the destructive, the negative force of darkness and the Disintegrator storm; Ahriman was the god of shadow and, therefore, came under the tuition and training of the priesthood, came to have charge of shadowed souls.

In the Jewish theology Satan is personified, but when wicked Jewish people die they stay dead; only the good can live in the New Jerusalem. So the Jews were not haunted by evil spirits.

In the Christian theology Satan is given a place much greater than Jesus the founder of Christianity gave him. But that has been done by the theologians, and the powers of darkness have been used to explain many of the human conditions that were not explainable. We know still deeper: that all through mythology, all through Oriental religions, every physical shadow was supposed to be traceable to some evil impersonation, or to the power or spirit of the god of evil or of shadow. The gods of Grecian and Egyptian mythology were divided into many classes; there were tutelary deities that held sway over human lives, both of light and shadow; there were gods infernal and gods supernatural that held charge over the heavens and earth, over paradise and hades.

In all religions, however, those beings that were in shadow have been largely held in check by the brighter ones, and there have been periods in the revelations of religions when the light has been personated to the human mind stronger than the shadow.

The fear of darkness is rarely a physical fear; it is usually the result of the training of ignorant nurses, through prejudice or superstition. Sometimes it is physically and mentally constitutional. But nearly all apprehension or fear that children have of darkness is the result of training: "You must not go out in the dark, you must not go away from home in the darkness of the evening." In order to make the children good, the nurse, sometimes the parents, tells them there is some active agent or spirit of evil in the darkness. Of course the imagination of the child is very vivid, but all these places that are peopled with beings that are in the shadow the moment the child is taken there, into the dark corner or closet by the kindly and loving hand, it is found there is nothing there; that it was only in the mind, that it was only a lack of knowledge.

Then there are two ways in which the shadows have been used, both the shadows of nature and the shadows of theology: One way is to explain the conditions of human life that are adverse. The other to frighten people into good behavior. Fear is the great parent of crime, of ninety-nine per cent of human suffering and fear is ignorance. Enlightenment always dispels it. Either the shadow is not there, and the way to dispel it is to overcome it, or there is no harm if it is there. Of course it cannot be supposed that the first great half cycle of the history of the earth will conquer the shadows, conquer the fear.

People must be in a condition of shadow sometimes; they must pass through the state of fear and find that there is nothing to fear. When it was thought that God was angry because there was thunder in the sky, that the lightning flash was the thunderbolt of His wrath, and when the wings of the tempest roared above the earth it was because of God's wrath; when it was believed that Olympian Jove hurled the lightning from his throne in the heavens because he was displeased with the lesser gods and men, it is not wonderful that people dreaded every form of shadow in nature. You dread the cyclones and earthquakes and the very terrible storms now, but you in no wise think that they are special visitations of God's wrath.

When in the Orient people were afflicted with disease, the brahmin (priests) who were very lazy, thought it was a great deal easier to pray for the removal of the disease than to instruct the people in sanitary ways, and when an epidemic was devastating the population it was supposed to be a visitation of Siva's evil spirits, and the people believed that charms and various talismans could keep the epidemic away. If you were in the Orient you would understand why there are epidemics. Not all the evil spirits in hades could produce or affect the sanitary conditions at the mouths of the rivers and in places where there is not water. The worship of water in Oriental countries is clearly understood, since long seasons of drought cause all kinds of epidemics to flourish. Physical diseases were at once supposed to be the result of some evil powers, usually attributed to that which produces storms and the various things that people fear.

Physical disease was ascribed to evil influences even in the time of Jesus. So when seven devils were cast out of Mary Magdalene, some of them might have been physical as well as moral evils. We doubt if there is any human being that has less than seven devils within him or her. If people had mental or physical infirmities, these were all types of devils, whether small-pox or slander, whether of the body or of the mind. Epilepsy, of course, and all forms of insanity were at once ascribed to evil influences over all the Orient. There were a few periods in which philosophers flourished that had anything like an intelligent perception and appreciation of so-called natural laws and their operations were known, even then it was clouded by the other picture. While "natural law" today is worshiped by many intelligent minds, there is a very large class of people in Christendom who are just as prone to think that evil powers are at work in the sky and on the earth when anything unusually severe occurs.

Besides, ever since the days of the typical Adam and Eve, human beings, especially men, always want to put the blame on somebody for their delinquencies, want to put it on man, Satan, or evil spirits, or something of that kind, because, personally he does not want to take the responsibility.

The question of moral responsibility is one that at this advanced period is being introduced; it is one of the rising lights of the world; it is

the one thing that people have to grow into, as the acrobat grows into balance to the perception of his power by practice. Moral responsibility is the great reformer of the social and religious thought of the world. The moment you can evade or avoid it, or shuffle it off upon another, you cease to advance. What Jesus lived to illustrate was the Great Example for mankind in the victory over lesser conditions. What Christendom has been taught is moral paralysis; that Jesus bears the sins of the world. He never said so; he never conveyed that idea in his teaching; it is not even to be found in his teaching in the New Testament with all the interpolation and misinterpretation. "I came to save people from their sins," not from the penalty, not from the results of transgressions. Not that "I will bear their sins," but to give light for darkness, truth for error, love for hatred. All this was Christ's life. Yet so cowardly are people, so afraid to acknowledge their weaknesses that if they can gain exemption from the responsibility of them they are willing to accept salvation under those terms by the stultification of the moral nature.

Now the great renovator in all life is, and the triumph of the renovation, that disintegration and death and darkness and winter and shadow are processes of renewal of life. You take the most offensive substances to feed the new germs that are to appear from the sod. Sometimes (as in the phosphates), they seem to be a little purified by chemical change; but nature is the great purifier. When she sends these autumn storms, as she will, these frosts, it means the destruction of that which needs to be destroyed and the preservation of that which needs to be preserved. If there was not anything in human life for the individuals to overcome, there would be no thought of this question of good and evil, of moral responsibility or otherwise. You would not blame that other man's son for what your son does.

But because the soul is immortal and as unailing as the principle of right, that which is less in human expression is at last brought to your understanding; through a state of fear—you dread it, through a state of not having vanquished it—you wish to shut off the responsibility. By and by the great responsibility comes; you know you have conquered it yourself. There are all the helps in the earth and sky—as well as all the hindrances. If there were no hindrances the victory would amount to nothing. You give a boy a game to play in which there are no difficulties, he soon rejects it; he even is crazy to be batted about at base ball, or crushed almost to death at foot ball. The things he can do easily he does not want to do. The unmitigated conditions of human life, those that are most to be deplored are where there are no difficulties to overcome.

Of course, in the human state there must be a standard of right. The soul knows what is right; the body does not. You have not the instinct of the animal; you do not know poison when it is set before you, you have to learn by experience. The standard of moral action varies with education but the primal moral principle that you have no right to be happy at the expense of another is an exalted statement. Nevertheless, "Christian" nations go to war and slay heathen nations for possession of territory. The crowding out of life of a few Indians, the slaying of a few Filipinos, the conquest of the untutored savages, as you call them, amounts to nothing. Even among Christian nations the point of the possession of territory constitutes the cause and justification for war. Showing that though the great moral proposition is before the human race, the people have not yet won the victory, to live up to it. The reason they have not yet won the victory is because they have not grown to it.

Teachers have pandered, like fond parents, to these weaknesses: "You poor fellow, you could not help it, Satan tempted you." The fond parent says, "Poor boy, you could not help it, that bad boy around the corner tempted you." The same conditions permeate all ranks of life. The law alone professes to make people responsible. Yet even in law there are degrees of responsibility, according to the intent, according to the knowledge. This is as it should be.

Now do not misunderstand us; we do not mean that people have attained this responsibility, we do not mean that people are not swayed and influenced by outward standards and conditions, we know they are. But if the basis of the teaching is right, people will not seek to blame others, either on earth or in spirit states, in heaven or hades, for their infirmities, especially those infirmities which are the result of the lack of victory over self. (As of course, even the physical ones are, but the moral infirmities have been supposed to be more subtle as they are in a different realm.) But as there are specifics for every bodily disease in nature, if you knew them, and if you knew how to apply them, so there are laws by which, with suitable balance and government you can make your bodies well if they are sick, so you can regulate the conditions of this material life.

Some people think if their grandmothers or grandfathers died of consumption that it is their physical duty to die of consumption. They are told so from the time of their childhood. It is said the disease is stamped in their constitution. Of course these poor children are expected to go just as their grandfathers did, so it is necessary for them to have consumption. Thousands and thousands of people do not die of consumption until they have lived half a century after they have had it. The truth is that the germs of any disease may be in the system, the question is whether you are going to encourage it and tell it to remain there, and pity yourself because you have it.

There is no epidemic in the world that a strong, vigorous, well-balanced constitution cannot withstand. And while there are very severe sanitary laws, some of them very insane and unsanitary, there are certain conditions the system requires: Suitable and sufficient food, not too much, abundant fresh air and plenty of exercise. With these primal conditions the doctors would be relegated to the domain of useful labor. Just as lawyers would if people minded their own business and did not encroach upon the rights of their fellow-man. Just as priests would, if people did not fear the devil and evil spirits more than they rely upon the love of God, and the teaching of the Messiah. The truth is, this is the stock in trade. You must have sickness; what would all these medical colleges do if you did not? You must have trouble in law; what would all the lawyers do if you did not? You must have something to be saved from; what would all the preachers do if you did not?

Spiritualism came into the world when the doctors, the lawyers, the ministers, when physical conditions and all mental and moral subjects, were in a state of turmoil and just at the turning point. The old time theology was undermined and overthrown by the testimony of messages from the other world: "There is no literal hell," they took their heaven or hell with them, they did not at once go into a condition of brightness or condition of utter darkness, but into a condition according to their spiritual state, not their physical state nor their mental state, but according to their spiritual state and growth, they had not seen a personal devil nor a personal God. All this testimony came fifty years ago, and has been coming into the world ever since.

People susceptible to spiritual influences have lived in the world in all ages, more or less; "seers of visions and dreamers of dreams" have testified along the ages. But certain stringent laws and theological tenets have made those who were susceptible to such gifts objects of persecution: The saints in the Roman Catholic calendar; also those put to death under the strenuous severity of Protestant law; the Quakers, the Puritans and finally the witches, so-called, in Salem, have been persecuted as the result of this lack of knowledge concerning spiritual ministrations. Yet nothing could be plainer than Paul's epistles to the Corinthians; nothing could be clearer than that all through history spiritual intelligences have acted upon human lives, have visited human beings for the purpose of warning them, for the purpose of uplifting them. It is taught in the Romish church, it was taught in the Methodist church, and you will find it in Watts' hymns, that these spiritual beings minister to human lives. Of course, Satan and his hosts were supposed to exercise their proportionate power. But it has never been taught that they could finally vanquish all the good.

The tendency among Spiritualists has been to adopt the idea after a while—this does not come at first—that unhappy spirits and evil spirits have a subtle power over mediums' lives to do them harm. Then gradually people who do not wish to be responsible attribute their vices, their habits of drinking or gambling, or the doing of something they ought not to do to Satan or evil spirits. Then by and by there comes into existence a class of phenomena that seems to justify the claim. People, apparently pure, good people, people who lead godly lives, seem to manifest demoniacal tendencies, seem to be controlled by spirits of evil.

The demonology of the Middle Ages, which was put out by the Romish church, explaining the occupations of all spirits in heaven and hell, had great influence over the members of the Romish church. It was even handed down through the Reformation to the various denominations of Protestant Christendom. Those who received the first messages of Spiritualism were either in the Protestant church or were seeking some added light, some higher knowledge, and had come out of the church into Universalism, Unitarianism or some other of the "Liberal" churches, they were just then having influence in this country, and they had not forgotten the evil influence of Satan and his hosts.

But when these messages came, that spirits were neither better nor worse than human beings of a similar class; that every spirit makes his or her spirit life with the spiritual conditions that he or she left this life with, it was a great revelation. Susceptible people, sensitive people sometimes were mediums by direct spirit control, sometimes they were

mediums by sympathy or psychology. In the neighborhood where your present speaker lived as a little girl, where she was first influenced to speak, there were many of persons who became partially developed. These mediums were always controlled by the same spirits that spoke through her. It was a sympathetic wave, it was the overflowing of the fountain. Not more than half a dozen ever became mediums for any specific manifestations. As in the olden times, "many were called, but few chosen." It meant that these waves of inspiration, influence and outpouring affected many people—affected them according to their states and conditions. Now many mediums at that time were made to impersonate the "death scene" of the one who had passed away for the purpose of identification. They impersonated their characteristics, their phraseology. If they used "swear" words it was not for the purpose of making the mediums swear, but simply for the purpose of expressing their identity if they had been in the habit of using profane language while in the body, and they used the same language in their communications to their friends for the purpose of identification. In all such cases we find the message was given under the permission of those spirits who developed the medium; their guardian spirits.

Now when talking about evil spirits and obsession you have to bear in mind that all these relatives, all your friends, all the good people whom you know, and the few wicked ones you know, that have passed to spirit life are there now. The question is in case of supposed obsession, what is your mother, your father, your daughter, your son, your brother, your sister, your uncle, your aunt, your grandfather, your grandmother and all your friends in spirit life doing while this evil spirit is obsessing you? If an evil spirit is more potent than all these good people, then the scheme in the universe is, that evil triumphs over good, and theology is right and Satan will have most of you.

If it is true that your father and mother and all these whom we have named, who were proportionately good on earth and meant to do the best they knew, and now are in spirit life and are interested in the welfare of those they left on earth and, as spirits, they tell you they are, then if a stray evil spirit ever comes into your family circle, if he is permitted to influence your child, or if he influences you, it is under permission to teach you a lesson. Those manifestations do come by permission. They teach the lesson, that the spirit has not gained at one bound the kingdom of heaven and that it is not plunged into hades. But the philosophy here, as it is in spirit life, is that good is stronger than evil. These shadows do not come out of the corners and encroach upon the light; it is only when the sun has passed and the light of day is removed that the shadow is here and you see the stars overhead. If any one wants to commit murder, he will not come into this room and try to get some one of you to do it for him; he will go to somebody whom society, he and the world think is a little lower down than he is, though he is responsible for the murder.

We have found that the power or ability of any spirit to have influence psychologically over human beings is diminished by the shadow and is increased by the light, by knowledge, by goodness. A bad man coming into this room might radiate an atmosphere that every one would recognize, he might make you feel uncomfortable, but he could not make you wicked.

We have been called upon—we speak only from personal experience—we have been called upon by, probably at the least estimate, more than a thousand persons in the course of the experience of our medium who were supposed to be obsessed by evil influences, everything seemed to indicate some kind of physical depression, sometimes it was mental depression, sometimes it bordered upon insanity, in every case we found that the persons were being aided by their spirit friends to overcome a physical or mental disease, some lack in their own nature, not evil, but lack of balance, sometimes the result of physical disease or nervous agitation, sometimes the result of great stress or pressure of the mind.

But unhappy spirits are often permitted to visit circles where there are mediums, for the purpose of expressing their conditions. What Dives could not be permitted to do, they have been permitted to do under the wider range and influence of Modern Spiritualism.

Now Modern Spiritualism is not a religion or philosophy of "devils." It is not a philosophy wherein evil triumphs over good. Yet these irregular and shadowy conditions that occur sometimes with the best people have to be sought out and studied from the standpoint of higher philosophy, from the standpoint of higher reason. In spirit life every one reaps what he or she has sown. The physical appetites, the physical conditions are cast aside, but the weakness, the shadow, remains. We have never said and we do not say now that one who is evil on earth becomes good the moment he or she casts aside the physical body. What they do become is the result of the lack of victory: the most shadowed and impotent of beings. The spirits that were "imprisoned," that "were disobedient in the days of Noah," to whom Jesus went to preach, were not aggressive spirits of evil. Prison is bondage, and bondage is helplessness.

These shadows that are around you, encompass you here in earth life and in spirit state, but they are not aggressive shadows. There are physical, mental and earthly motives for every act of crime. But the spirit is unveiled, the spirit is revealed; The higher perceives, understands and sees through the lower.

If it could be made to appear that any great percentage, as many Spiritualists think, of the criminal and insane people, and those who have afflicted minds or morals were "obsessed," it would be terrible; then let us have the Christian Satan, then we will have only one foe, not millions to overcome. But it is not true. These people have afflictions of mind and body that cause them to be unbalanced. Many times benevolent spirits endeavor to mitigate the affliction by harmless presentations of that which is pleasant, or that which can divert them. We have never found in our visits to insane asylums, in our visits to jails and penitentiaries that the afflicted or shadowed ones were under the obsession of evil spirits. We have found ministering spirits endeavoring to assist and point to a higher and better life; we have found those who sought to remove psychologically the shadowed conditions of human life. The angels can walk the slums and not be contaminated. When your lives, your well-balanced bodies and minds are in this perfect condition, they will not fear they will be encroached upon by any malicious or malevolent influence that passes out from jails and penitentiaries, or upon the galleys.

You talk to a criminal in prison and you will understand that in his heart he is aware of his own shadow. When the body is cast aside that shadow is weakness and encompasses the one possessing it. You are afraid of those things which cannot be aggressive because of their weakness.

Let Spiritualists seek a sane and rational remedy for these irregularities that exist in their midst. Let them know that mediumship in and of itself is not surrounded by any such danger, and that lack of mediumship is not the solution of the difficulty. Many people try to be mediums before they are, in imagination or actual attempt. When the gift comes it will manifest.

There are more beings of light than of shadow, they are around you all the time giving their warnings, their promptings, albeit, if you plunge into the shadow, if you are tempted and yield to temptation, if you cannot control the physical appetites or mental or moral perversion, do not seek to shuffle off the responsibility. The acute criminal feels what is in the air, and you will hear the excuse made in courts every day, "I do not know why I did it; a sudden impulse came over me."

The advocacy of evil spirits or any hypnotic influence as the cause of crime will take you back to the days of the Salem witchcraft, if you are not careful. As it is, you leave one superstition only to be wedded to another.

Let the powers of light and the powers of beauty conquer the evil. So that, as Saul was vanquished by the music of David's harp and voice and he saw the angels and cohorts of ministering spirits to left and to right, you also may know there are no shadowy beings whom you need to fear. Fear the diseases of your bodies and minds and of your own lack of spiritual unfoldment, but not those beings who cannot harm you.

FOR YOU—JUST YOU.

The dawn dispels the solemn night,
Unveils the canopy of blue,
And floods the world with golden light
For you—just you.

The rose reveals its heart of gold
And sparkles with the morning dew,
With love in every crimson fold,
For you—just you.

The joyous day is bright with bliss,
O'er spread with pleasure's lambent hue,
The limpid rivers leap and kiss
For you—just you.

The night comes down from out the deeps,
The argent stars come peeping thro'
Where dusky darkness calmly sweeps,
For you—just you.

The joyous zephyrs lightly blow,
The roses hide the bitter rue,

The skies with love are all aglow,
For you—just you. —Anon.

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HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a large number of correspondents, that the answers to the most condensed form, and often clearness is perhaps sacrificed to the brevity. Proofs have to be omitted, and the style becomes thereby less attractive, which of all things is the most regretted. Correspondents often weary of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his turn in the place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Dr. J. Williams: Q. Is Dr. Funk's book, "The Widow's Mite," of value to Spiritualists readers, aside from that portion devoted to that incident?

A. Really the story of the "widow's mite" is a small part of the volume. A great many communications from spirits are given, with the opinions of scientists and others. The idea seemed to have been prevalent that Dr. Funk had just begun his investigation when the communication from Beecher was received. On the contrary he has been for many years prosecuting his researches, and he gives the results of his investigations.

A Spiritualist will enjoy the volume more than an "outsider," but will be impatient at the attitude of the author who pretends to be undecided, and will ask, if these statements, which you declare to be facts, are true, what more evidence do you require to convince you that the tentative position you maintain is inconsistent?

Aeronaut: Q. Some two years ago the question Department answered the question, "Are airships possible?" in the negative. With the showing being made at the St. Louis fair, will you not retract your statement?

A. On the contrary, the results shown at the Exposition most completely demonstrate the conclusion that was then stated. The managers of the World's Fair offered the largest reward ever pledged, and made costly preparations for the trial of the coming airship. For the adventure, inflated promises and expectations, the whole affair from beginning to end has been a farce. There has been scarcely an attempt to build a real airship, which would be capable of rising from the ground like a bird, directing its course and alighting wherever its captain desired. All have balloons to raise them above the earth, and maintain them. When the air is calm it has been shown that this balloon-suspended car can be propelled and steered in a desired course. In a stiff breeze the machine is unmanageable. The balloon from 80 to 100 feet in length, with a diameter of 30 feet, presents a vast surface to the wind. With a pressure of five pounds only to the square foot, a cylinder 30 feet in diameter and 80 feet in length, presents 2,400 square feet to the wind or sustaining a side pressure of five times that or 12,000 pounds. How could it resist the hurricane. There is a wide difference between an air ship and balloon. When the reward was offered, something more than a steerable gas bag was intended. Foremost inventors have attempted to make practical their theories to find that they were dreams. There has been no air ship, except in name, brought to the fair for trial. They have been only modified balloons, with the exception of the one which adopted the principle of the aeroplane, and this took no sustained flight.

Perhaps the answer under discussion will be the best defense of the position assumed, for as yet there appears to be no cause for an iota of retraction. In fact it is especially applicable to the "air ship" trials at the exposition. The balloon which at first gave the most promise, flew away for many days, landed its manager, or was landed by him, in a corn-field, and had to be brought back on a cart. Santos-Dumont, early seeing the doom before him, had the farce ended by the cutting of his gas bag. (This may be taken literally or metaphorically.)

Quoting the article:
"The last hope of air ships was placed on inclined planes, acting as the structure of the flying squirrel, as a support when the ship was impelled with sufficient speed. If the great power could be supplied without greatly increased weight this would be possible. Here lies the insurmountable obstacle. The elephant supported by the firm earth is weighted down with bone and flesh, and is made strong regardless of weight or beauty. The whole stretches out its tremendous length, upheld by the water, and his form is shaped for the waves through which he courses. The bird is fashioned for the invisible thin air that scarcely upholds the falling leaf. Every quill and feather is planned in the perfection of lightness. Its form is beaten into symmetry by its air. Nearly all its muscular power is gathered in the muscles at the base of its wings. Its bones are hollowed into air chambers; its lungs are of comparatively enormous capacity; its nervous energy strung to highest tension. It is a crystallization of the laws and conditions of the air."

Take a swallow as illustration: Its weight does not exceed two ounces. Its spread of wing is twelve inches. It vibrates its wings so rapidly the eye fails to distinguish the movements. It is able to sustain itself for hours in circling flight, and fly with ease a mile in a minute. If a man weighing 150 pounds were to equip himself with wings, as he is 1,200 times heavier, he would have to have his wings 1,200 times larger. Having these perfect as the bird, where would he find the power to move them? A "horse power" is the force required to lift 550 pounds one foot in a second, hence to raise and impel 150 pounds (a man's weight) 100 feet in a second, or a mile a minute, would require 25 horse power.

A man might be able to lift 100 pounds one foot per second, but he could not indefinitely prolong this operation, and to maintain his strength as one-fifth of a horse power would be granting even more than this ability. With machines this obstacle becomes more insurmountable. The dead weight of the machinery giving the greater power required, cannot be overcome by balloons, inclined planes or any other contrivance. Aluminum, which held out hopes by its lightness, has disappointed, and electric motors have to receive their energy before they impart it, and are necessarily heavy in construction.

It is possible to make flights through the air, but the lightness of the atmosphere will forever bar the way against aerial navigation as a means of commerce. Even granting that machines capable of flight could be constructed, and supplied with abundant power for sustaining them the storms and currents in the atmosphere would make aerial navigation most dangerous and uncertain. The least break of machinery, or failure of propulsion, would mean the immediate fall of the machine to earth and destruction of all that it contained."

Phillip Herder: Q. I heard a "pastor" of a Spiritual society in his lecture say: "If you want to create love, I will tell you how to do it; it is unfeeling. Take a look of the face of the one you wish to love, put it in your left shoe, and wear it there." The effect is magical. Now, we would like to know, is such a "pastor" a Spiritualist, an occultist, fakir, or what?

A. There is something intensely funny in this question, or there would be were it not so humiliating and pitiable as the illustration of the rockiness with which societies have bestowed "ordination." When the title of "Reverend" is brought down to the same meaning as "professor," as used by the traveling mountebank, it is time to call a halt.

The action of the National Association on this matter has been in some quarters criticized as a return to the ways of the churches, but if speakers are to represent the cause, represent Spiritualism and Spiritualists to the world, should not the believers have some way of declaring who should or should not represent them? An ordination is their seal of approval, and as such should be, and must be surrounded with safeguards. Otherwise it is of no value to those "ordained," and delusive to the societies who depend on it in choice of speakers.

The "pastor" who uttered the passage quoted would harm the cause more by that single paragraph than years of work could repair. Is such a "pastor" a Spiritualist, an occultist, a theosophist, fakir, or what? Really he gives the only answer, "or what!" Yet it must be remembered that the speaker's language does not prove he was not influenced by spirits. It proves, however with unmistakable certainty, the character of the spirits that controlled him, and the world has as little use for such spirits as it has for men of the same grade.

CHURCH AND LABOR ELEMENT.

Religious Organizations Have a Great Problem to Solve.

One of the most important questions that is brought before the eye of the religious world to solve now is, What can be done to bring back those who toll into the ranks of the church? For the past ten years that problem has been vexing the clergy to such an extent as never before. It has been evident the pews that were formerly filled are being found empty and few new members are being picked up to take the places of those who have dropped out.

Such alarming conditions exist in Wheeling. A well-known man recently made the rounds of the local churches on a Sunday night, and in this community of fifty thousand or over a bare four hundred were found seated in the house of God.

He discovered the business man, the man of both sexes, but where is the man who works in the factory, the mill and who is known as the common toiler?

He is not there. Of course a few are there, but taken as a class, he is not there. Now there have been many explanations offered. It is said by some that the church is rapidly becoming a fashionable club, and the poorer class hesitates about entering a church in their humble garb. There may be some justification for this claim. Indeed we know that it is a common explanation among the poor in the cities. They declare that they are looked down upon and frowned upon if their clothes are not made according to the latest dictates of Dame Fashion.

Whether true or not that impression prevails. If it is true it is all wrong. It is antichristian. But there is another and a less ugly explanation. This is a strenuous age in which we live. During six days in the week we move with a rapidity that would have made our grandfathers dizzy. We work at high pressure. Our nerves are on the strain. Six days of work—six nights of sleep—the early sleep of exhaustion. And then comes Sunday.

The man who goes forth in the morning and toils all day has an opportunity to sleep a little later than is usual. If he has to read he has an opportunity to sit in a comfortable chair and read. He eats his lunch and then is ready for another nap. Then the afternoon and night remains. Shall he go to church and spend the evening there?

Ah, he is jealous of that little Sunday. He does not want to yield even a particle of it. He wants air and light and freedom of the streets and country. Hence he fails to attend church. This is possibly the best explanation.

But the fact remains that the church does have a problem on its hands.—The Wheeling Telegraph.

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

GENERAL SURVEY.

(Continued from page 6.)

Dr. Beverly writes: "Our last party was a grand success. Christmas eve we will have a party at 10 p. m. At 10 p. m. lunch will be served; at 10:30 Santa Claus will arrive and give each one a present. Many mediums will be present to give readings. New Year's eve we will give our annual watch meeting at the same place. My daughter from I. A. C. will delight all with her music. Walter will speak for us every Sunday evening in December, so you are sure of a rich treat at Arlington Hall every Sunday. Many mediums are always present, and all receive a message from beyond."

W. H. Sanders, writing from Dallas, Texas, says: "The society of Dallas has just been favored with a visit from Brother John W. Ring, of Galveston, who delivered a series of lectures on the occult and performed oration services on Mrs. Alice Baker, the speaker for this society. The ceremony was impressive and inspiring, mingled with the presence of beautiful flowers and a soul-appreciative audience. Everything points to interesting meetings in Dallas the coming year. Plans are being laid to extend the organization in Texas. We have an able corps of speakers if they can be put into active service. Mrs. Nellie S. Noyes, of Boston, has been doing excellent work, and is engaged for the month of December at Austin, where mail will reach her. Her inspirational lectures are brilliant and educational. She attracts a cultured class of hearers, who will lend force and substantial aid to our great movement in the state, and she should be kept busy. Societies or communities desiring her help can reach her at above address. Our state president, Mrs. Laura B. Payne, is and has been for some weeks, confined to her bed in San Antonio, which is a better suggestion to make for a certain agency and power to accomplish this work than the universal circulation of The Progressive Thinker. It is in the foreground, and fully equipped for the task of battering down the decaying walls of superstition and humbug, and I hope to see the coming year the hands of thinking people for 1905."

Mrs. H. M. Horne writes: "Mrs. L. Holton Upson closed her engagement with the Spiritual Truth Society of Englewood last Sunday. Many weary hearts were made glad by her beautiful spirit messages given in song by her Italian contralto—in Italian and then in English. She is also a fine psychometrist, has organized several societies, lectures inspirationally and is now open for engagements with societies or camps. Address, 495 East 43rd street, Flat 11. Englewood services by Mrs. Powderly, 2:30 and 7:30."

Correspondent writes of the Lake View Spiritual Union, Wells Hall, 1623 N. Clark street: "Dr. W. Yates gave an address on Sunday afternoon—subject, 'Healing By Law.' It was a most interesting and profitable address. The talk was greatly appreciated, especially so when the second part of the address was given, viz., 'How to Do It.' Several persons in the meeting were treated and relieved of their pains, greatly to their joy. Dr. C. A. Wickland presided, and Mrs. Bennett, a twice culture teacher, sang a beautiful piano and sang a beautiful solo, 'Peace I leave with you.' The guides of Mrs. Wickland gave the tests and spirit messages in a wonderfully correct manner, and several of the persons present were astonished to have their past lives so clearly read for them. Spiritualists and church members are most kindly invited to these lectures, which are better in the city. Time, 3 p. m. sharp."

A. B. Miller writes from Canton, O.: "Ernest Stephens, teacher of the N. E. A., just paid us another visit. Each time he comes one or more is added to our ranks. So much has been said in regard to trumpet, seances, and con. I can say that nine out of ten of our believers tell me the trumpet seances convulsed them."

John A. Toren writes: "The Society of the Psychic Forces held at Wilcox Hall, 38 East 43rd street, was well attended Sunday, Nov. 27, to hear Dr. Louis Friedman. He gave one of his interesting talks, followed by healing, and many were benefited. Miss Goldie McCoy sang the Jewel Song: from an Italian opera, which was enjoyed by all. Sunday, Dec. 4, H. F. Arnold spoke; subject, 'Life Abundant.' Dec. 11, Parke C. May spoke; subject, 'The Power of Mind,' and tried to make everyone welcome. Don't forget our Sunday afternoon conference. It meets every Sunday at 3 p. m. We want your views on the different subjects. Isaac Cleveland gives messages at all meetings and other mediums are invited."

J. H. N. writes: "Spring Hill, Kansas, more; and this time those very efficient missionaries of the N. E. A., B. W. Sprague and wife, strike the little village in their inimitable way, holding meetings daily very acceptably to their audiences, commencing November 23, closing Sunday evening, November 27, and in the meantime organizing a society of 18 charter members under the jurisdiction of Kansas State Association. Name and officers of said society are as follows: Spiritualists Investigating Society, of Spring Hill, Kans. President, Dr. P. A. Pearson; vice-president, C. V. N. House; secretary, J. H. Nixon; treasurer, A. S. Brand; trustees, Mrs. A. H. Brand, Joseph Simpson and Miss Mary Cook."

The secretary writes from Ashtabula, Ohio: "The Psychic Research Society of Ashtabula, Ohio, is now holding meetings regularly every second and fourth Sunday of each month, in the G. A. R. Hall. Our society has made arrangements with Mrs. C. F. Curran of Toledo, Ohio, president of the O. S. A., to furnish us with speakers. Mrs. Curran is a very able and earnest inspirational speaker, and has been lecturing at Schaus of Toledo, and Mrs. Anna B. Baird of Elyria, Ohio, to assist her in missionary work. They are all sincere and earnest workers in the cause and all give psychometric readings as well as lectures. Their lectures and readings are of the highest type of Spiritualism and I voice the sentiment of our society when I say, that words fail to express our gratitude toward them for their untiring efforts in Ashtabula, for through them we now have a good, healthy, growing organization."

"Spirit Echoes." My Mattie 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.

"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hull. Price 10 cents.

"The Romance of Jude." A Story of the Life and Times of the Nazarene and His People. Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

A DEFENSE OF THE EDDYS.

Reminiscences of the Old Days in Chittenden, Vermont.

Having read a communication from Brother Weeks, I feel it is my duty to answer it. I have known the Eddys and Mr. Weeks ever since I was a child, and am now 81 years old. Mr. Weeks is about 160 years old. I believe he is sincere, but greatly mistaken in what he says. If the Eddys are not genuine, then there can be no genuine manifestations of spirit return. I have often been to their house and they have visited my house for over 30 years and attended many of their seances. They were uneducated, Green Mountain country children. Once on my way to their house I stopped at the postoffice and got a letter from Illinois, saying my husband's father was dead—died September 11. I put the letter in my bosom, and said nothing about it. When I arrived there I asked Mary Eddy to hold a circle for me. We went into a dark room in the middle of the house, where there was no outlet but the door; soon there were raps on the table. I soon found by asking that it was father. I asked when he passed on, and the raps came fast and said a part of a month. Mary said, "If you only knew it would be a test," said I did not know, and she replied that I did. I went out to the light and opened the letter and sure enough there it was, but I had forgotten; was that a trick of the mediums?

We went back into the cabinet. It was raining. There came to me a large bunch of wild flowers right out of the rain, and up with a spear of grass. I held it in my hand, and in the evening the boys came home and I asked them to have a seance, and we went into the parlor of the large, old farm house. The drum was on the table in the kitchen, and I was the last one out. I shut both doors and sat down to the table; the light was out, and through the doors came the drum, going with a loud roll. The raps of the raps of the mediums were carried up and around the room, and marked with a pencil upon the ceiling.

This was before Col. Olcott or Madame Blavatsky came, and that summer there were many people who came to the circles, and many fine tests were given. One night Madam Blavatsky came to our house and my husband formed a cabinet out of three doors put up to the ceiling between the windows, and one on top, and a curtain for the door; there was quite a number of people present, and there were sixteen different spirits who came out of the cabinet. A tall man, six feet high and of large build, came out of the cabinet dressed in a peculiar ancient costume. Miss Kenyon, a former medium, was recognized by a number of people. A little four-year-old boy was recognized. I saw forms come out and go down and dissolve out of sight.

I was at the Eddy's one night with my husband and two youngest, Jos. Parke and Walter Wing. The cabinet was on the floor, and a circle was held, and at the close the spirits rang a big bell for closing. During the circle the light was blown out by the Eddys; and suddenly a large stone weighing many pounds, heavier than one man could lift, came right down from above and was laid right down on the table; it seemed to float right down in the air, and no one could see it. One evening there was a large seance there, and the lights were in full blast, and the table rose up high in the air; six soldiers, tried to hold it down, but could not, and the table started towards the door; it arose and opened the door and the table went out and landed on the street without any earthly person touching it.

One evening we had a seance at our house, and our table had one leg a little too long; as we sat there a saw was taken from the wall where it hung and the spirits sawed it off in a minute, and two carpenters were present in the circle, and they said that it was impossible for a person to have sawed it so accurately and perfectly level in so short a time; they were greatly surprised and the table was perfectly level.

All of these manifestations and a great many more equally as wonderful happened before Madame Blavatsky and Col. Olcott came.

I have written these few demonstrations and marvels of the Eddys, and they are all genuine, cannot be heard of any injustice to the Eddys; and I feel it is my duty to do all in my power to defend them from any one else who has been misrepresented.

MRS. MARY S. WINTER.
Burlington, Vt.

WHERE GOD IS.

"Oh, where is God?" you ask me, and your answer echoes loud, "Out there in space, in sunshine, in the rain and passing cloud; In all the force of Nature in the mighty universe, in the silence of the night, Unmoved by tears or pleadings, and unmoved by prayer or curse."

"A force, a power unmeasured, and immeasurable power, The strength, the voice and progress down within this worldly plan." Yes, I know him in my spirit, and I know I am in tune, For down deep within the silence I with Nature can commune.

In the pretty little baby in the rainbow and the rose, In the mother, in the ocean, and the very wind that blows, In the peaceful budding Springtime, in the Summer and the Fall, In the Winter, when Bland Nature puts a shrouding over all.

DR. T. WILKINS.

"The Constitution of Man." By Elizabeth Towne. Gives in clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and development of the human mind. Price 50c.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Fifty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self-Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Anger; Help; Price 25c.

"Occult Uplifting, Including Co-operative Systems and the Principles and Remedies of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Longer's Beautiful Songs." Forty-two beautiful songs, with music, by C. Parnon Longley. Price by mail, 15 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term. Price 15c.

SOUTHERN CALIFORNIA.

A Trip to the Sunny South.

Leaving San Francisco at 8 o'clock a. m., reaching Santa Barbara 7:30 p. m. on time, thirteen hours ride over the coast range in the commodious cars of the Southern Pacific railroad, whose service is unequalled. We pass through gorges and tunnels, over trestles and bridges, around picturesque mountains, across fertile valleys, by broad and flowing streams, past cozy ranches with a thousand cattle on the hills. As the evening came on perturbed air, the breath of new morn had greeted us.

"The setting sun stretched his celestial robes of light across the landscape, and like the Hebrews in Egypt, smote the rivers, brooks and ponds with living bluish gorges of water. Santa Barbara is a town of much importance and grandeur, nestled by the whispering sea whose placid waters kiss its shining feet. Other pens have done it justice in describing, where mine dare not attempt.

Summerland, five miles beyond, is the only spiritual city on the coast. She boasts of two free halls, etc., one church (just for a balance wheel, you know). A monument of intelligence, with head running to a point, discourses every Sunday on God, Christ, and the Devil. One paper, "The Advanced Courier," whose proprietor deals out the weekly news as it seems to him, commences away below par. The spiritual congregation meets in Liberty Hall every Sunday at 2 p. m., to discuss the word, the law, and the truth, the president, Mrs. Spring, presiding. She is a lady with talents not hid, a splendid executive officer with fine personal appearance. Mr. I. S. Lillie presides at the organ and renders his selections in melodious tones vibrating on the ambient air in echoing song of the blest, who are so near the celestial abode that the perfume of glory is wafted back to the souls who are in sympathy with song, and in harmony with music.

Bishop and Mrs. A. E. Beals abide in their flower-crowned cottage, holding communion with birds, bees, and roses. Mr. Beals is a gentleman of leisure, and passes much of his time riding his wheel or writing fine verse, the admiration of his friends.

Mr. I. D. Parsons and his estimable wife are stars in the firmament of our glorious faith and truth. Mr. Parsons is a speaker of the genuine ring, is an able advocate of the cause of nature, and the divine afflatus, pleasant in tone, kind in meaning, yet forcible in language.

I was the guest of Mr. and Mrs. Baily, old-time workers in the vineyard of the Lord. Mr. Baily is a fine speaker, he is a deep thinker, brainy, and logical in his remarks whenever he can be persuaded to speak before an audience. His good wife is one of the leading ladies of the town, also a fine medium.

Prof. Loveland is in Los Angeles. I hear that Mrs. Lillie has arrived on the coast and is at present in Monticello Valley with friends. Many more of the society I would like to speak of but space forbids.

The society honored me with a social tea in their commodious hall; many of the business men of the place joined with the party in the cup that cheers; daintily served and delicately provided with every attention.

The flourishing society owes its present status to the ladies, who never alter by the wayside, or give up their endeavors. The spirit of society is successfully carried on. The Old People's dance Saturday evenings with refreshments, is very popular and affords an evening's pleasure to about four generations. Dancing is a delightful pastime and seems to be the principal pleasure in this fair little town.

I visited my own dear village (at present occupied by strangers). There I communed in silence with the happy past; I kissed the pure white rose that greeted me with perfume so sweet and rare that an angel whispered in my ear, "Dear mamma." My own hands planted this rose in the honor and memory of my treasure in heaven. It is now over a year since I passed into silence with my best beloved, in prayer to the great Over-soul.

Summerland! Home or roses, vines and flowers, pretty cottages, sweet songsters, bees and butterflies. Many of the pioneers of this colony have passed on to their home "over there," but a few remain for their kind hospitalities, and few have been so first-ventured on the path of freedom.

Home again with my faithful companion, I ponder with regrets that time hath changed somewhat the loved landmarks, yet the old-time beauty is there.

Judge and Mrs. Smith of Serena, a stopping-place just above Summerland, gave a dinner to our friends in honor of my visit. They are staunch and reliable people in every department of life. Their home adorned with art and literature, music and harmony, seemed a haven of rest for a few hours that I was permitted to remain. Long may they live to shower their good-will, their genuine hospitality, and their charity that will be a sweet remembrance to them after they have donned the shining robes of immortality. They are true to their faith and knowledge, therefore blessed.

"Music, when soft voices die, Vibrates in the memory, Odors, with sweet violets spoken, Live within the sense though the heart be broken."

Changes are upon us every hour, We step from room to room, Friends moan and weep beside the bier, Then drop our ashes in the tomb.

Perhaps a dear one standing near, Is whispering untold faithful love, Telling for them death held no fear And that they found sweet rest above.

A voice may call from o'er the sea In accents as of old; An eye bedim'd with tears may see The loved, within his fold.

Rose L. Bushnell Donnelly, San Francisco, Cal.

Dropping the "Rev."

Does it not seem rather peculiar that while our Spiritualist lecturers are, many of them, apparently eager to attach to their names the appellation of "Rev.," the ministers of the old churches are dropping the affix? Instance: The Kansas Association of Congregational Churches, comprising all in the district of Western Missouri, has unanimously adopted a resolution that in the future all ministers in the association shall be referred to as "Mr." instead of "the Rev." The resolution was offered by the Rev. F. L. Johnson, pastor of the Broadway Tabernacle in Kansas City. He said the resolution was offered in a sort of semi-serious manner, I referred specially to the use of rather unbecomingly titled in addressing the ministers in the meetings, but its purpose was to encourage laymen to drop titles in speaking of ministers. It was agreed that it is perfectly proper to refer to a minister as "Mr."

The prefix of "Dr." has become so common that it is often given to a minister who is not entitled to it and who does not care for it.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White. Price, 75 cents.

Strike of a Sex. A unique story of a strike among women. Price 25c. **Studies in the Outlying Fields of Psychic Science.** How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

Success, and How to Win It. A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. Price 25 cents. **Superstition in All Ages, or "Le Bons Sens."** Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, \$1; postage 14 cents.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.

Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents. **The Arcana of Spiritualism.** A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosopher, Hudson Tuttle. Price, \$1.25.

The A, B, C, of Our Own Nutrition. An excellent work and guide to perfect health. By Horace Fletcher. Price, \$1. **The Aristocracy of Health.** A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, \$1.50.

The Bible. New and Revised Edition. By John Remsburg. Price \$1.25. **The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy.** Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Crisis. By Thomas Paine. Price, 25 cents. **The Demonism of the Ages.** Spirit Obsessions so Common in Spiritualism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price \$1; postage, 19 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents. **The Development of Spirit—After Transition.** The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

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The Origin of Life.

That able and scientific article by Sargis in your issue of June 30, on "The origin of life on this planet," is, to say the least, a stunner.

What does Sargis mean by the term "Origin of life"? If we are to understand his article we must have a clear and comprehensive definition of this term. At one place in his article he defines "life" to mean "living things," which we suppose means "things" forms exhibiting "life" in the way of motion or growth as apprehended by our physical senses, but this definition is too vague and does not convey the idea that we apprehend is embodied in the term "Origin of life." If we should undertake to convey this idea in language most suitable we should simply call it origin of existence, or in other words, origin of that which manifests as life in all organic forms.

Life is not an entity, but appears to our physical senses as a manifestation or mode of motion; hence "life" is motion, but motion is not "life." Life as a manifestation cannot be that which manifests as "life" or motion in material forms or structures must be an entity, which we will identify by the term soul. If we should, like many others, use the term spirit, we would have trouble all along the line, and at best would be in harmony with all things in visible and invisible realms of nature.

That Prof. Loeb and Dr. Littlefield have succeeded in bringing about conditions and environments under which certain chemicals would produce spontaneous generation of living forms of a lower order, might be possible, and we will not for a moment deny such a proposition. But we must emphatically deny their ability to create or originate the life principle, the entity we have designated by the term soul, which is back of the manifestation of life or motion in all material forms whether chemically produced in a professor's laboratory or in the great laboratory of nature.

We hear a great deal about evolution, but nothing much is said about its co-ordinate—involvement; we cannot have one without the other. Darwin's evolution theory becomes one-sided by the conspicuous absence of the first and most important factor—involvement—something for a possible subsequent evolution. Involvement and evolution as the true processes of creation may, under certain favorable conditions and environments amalgamate with or become incorporated with chemical manipulations and produce spontaneous generation of a trine combination constituting the basis of a lower order of being.

But has anything been created or originated? We think not. The scientist has only, by chance perhaps struck the major chord of C, E, G, on the scale of being, and the natural result in polarity follows.

Our present-day materialistic scientists are chasing after this trine combination with scalpel and microscope and so far have failed in their analysis to catch the third, the most important factor in the combination. We will here quote one of their fundamental statements regarding origin of life:

"Life is originated by the contact and co-ordination of two opposite microscopic germinal substances, the positive and negative principle—this is called polarity."

Here we have sure enough the two chemical elements that constitute parts of the trine combination, but the chemist may blend and manipulate these elements until the crack of doom and yet never get a living moving form, unless by some means consciously or unconsciously the third principle—the soul entity—is added to the formula, under the law of involvement and evolution form may appear and manifestation of life take place. This formula holds good in the generation of all kinds of living forms, produced by spontaneous generation or by the egg, or womb route, from the time that the first living form appeared on this earth until the time when the last living form shall disappear amid conditions and environments that can no longer sustain existence. We unhesitatingly and advisedly make this statement: Whenever the positive and negative elements or germinal substances meet in conjunction with soul elements under prescribed favorable conditions and environments, the trine combination is effected under the law of involvement and manifestation of life at once commences under the law of evolution, when material form simultaneously appears.

ANIMALS IN SPIRIT LIFE.

An interesting Experience at a Seance.

To the Editor:—In your grand paper I see much interesting concerning the spirits of animals. Allow me to contribute my mite of truth hoping it may break the conceit of some "All-theses-were-created-for-man's-benefit" sort of people.

A son-in-law of mine attended a seance in a neighboring city. He was a stranger among strangers. During the sitting his little boy, only one year in spirit life, came and communicated with him. Before bidding him good night, the little one said: "Oh, papa, please tell grandma I have her big black and white dog?"

His papa answered, "Why, my son, grandma's dog was brown and white."

"Papa dear, I do not mean Grandma Gray's dog; I mean Grandma Smith's," was the boy's prompt answer.

"My boy, I have heard Grandma Smith say that they never owned a dog," replied the father.

"Well, papa, please tell Grandma Smith I have her big black and white dog?" the little one reiterated.

Mr. Gray promised to take the message, but was sorely puzzled. So the message seemed so absurd, and would not be forgotten. When he returned to his home in another city, almost the first question he put to his wife was: "Anna, did Mamma Smith ever have a big black and white dog?"

Mrs. Gray reflected a moment and then replied, "Why, no, John. We never kept a dog home, and I do not like dogs. But whatever do you mean? Please explain."

Mr. Gray answered: "I was at a trumpet seance in the city Tuesday night. Among the friends who communicated was our boy. I had a fine visit with him. His last message was, 'Papa, please tell grandma I have her big black and white dog,' and repeating the communication as already stated. After talking, the impossibility of the truth over, for neither one had an idea of continuity of life for animals, they arrived at the conclusion that if the message was not a joke, there was a mistake somewhere or somehow in transmission, yet both agreed to question me upon the subject the earliest opportunity. The opportunity came

Matter and Mind.

MATTER AND MIND—THE SPHERE OF UNREALITY AND ILLUSION.

By J. C. F. Grumbine.

So much mysterious and inexplicable phraseology and terminology have been associated and identified with popular psychology and metaphysics, especially the new psychological and metaphysical movement, that it will be necessary to repeat briefly what is the axiomatic and a priori basis of any Divine Science and the System of Philosophy Concerning Divinity.

The word divine qualifies and defines the office, source and nature of knowledge without in any way differentiating truth, which is and must ever be the fountain of all knowledge. It implies that while there are many forms of knowledge, such as sensuous, intuitive, divine knowledge, these forms depend wholly upon knowledge itself, in short, upon that which makes knowledge possible and actual. This difference, which is not a radical distinction, made the breach between science and religion, both alleging truth for their authority. It is fortunate, however, that this breach, while apparent, practically no longer exists.

The a priori source of knowledge is divine, and because it is divine it is of little or no consequence except in the domain of historical psychology and as evidence for the fact of the existence, necessity and development of mind and consciousness, when or where one discovers the noumena and phenomena.

The spirit of reality or of the real self does not depend upon mind or matter, but mind or matter depend upon it. The initiative and development of mind or matter prove spirit because they express and manifest it, but have no power other to create or destroy. Any system of evolution, whether dealing with matter or mind or both in the sphere of being, at best reveals what is beyond the temporal (the eternal) and within the relative (the absolute).

It is also teaching that assigns to evolution a creative fiat—it is but a law which manifests matter and mind, and in itself is as unsubstantial and illusory as matter or mind.

The criteria or evidences of the senses may be received as actual data for scientific investigation, but not for metaphysical actuality because phenomena are not because essential. Phenomena are the manifestations of essence and therefore whatever they reveal should suggest the essence. The mind while a collection or synthesis of sensuous experiences is in touch with spirit, and because this is so it is spirit that gives to mind its office, law and conditional being. It is not mind that is real and not real as such, but that it is functional and because it is functional it is not Absolute which it subverts. So with any criteria of knowledge which rests wholly upon mind or the inductions of mind for their existence and perception cannot have precedence over such illuminations as are, in their essence, a priori realization of truth, appealing from and to the soul.

In mental as well as metaphysical science we find much looseness of expression and carelessness in the choice and definition of words which make, temporarily at least, an exact and uniform terminology quite impossible. Such phrases as the "universal mind" would appear superficially to be plausible, but when it is remembered that mind is a function of the soul and not the self the phrase itself is quite confusing and misleading. For whether the mind be individual and particular or general and universal, it is still mind, the quantity having no interchangeable value with quality. Again, the phrase "all is mind, there is no matter," is equally unintelligible on the general ground that matter itself is the object of its subject matter, and both are phenomena. And here we enter upon the most difficult and yet simplest of psychological problems; for if there be the Absolute and Eternal (the Self) within the Relative and the Temporal (a self), then there is center or mediant where the phenomena and noumena become possible, that is, where the Absolute or eternal alone is, the relative is less than it is relative and temporal. This it can be shown that matter as well as mind, in themselves the phenomena and noumenon of spirit (the Self) become object and subject in a sphere where the self is conditioned to them. Not that the self ever loses its sovereignty or Divinity, but a condition is applied by which the self is perceived as mind and object of the relative and subject and subject which mediate or centralizes them through and in mind and matter. Thus matter is real to mind and mind is real to matter, while both mind and matter are unreal to spirit.

It has been said that mind is consciousness, but it would be more exact language to say that mind is a form of consciousness which it ever serves. The consciousness is the metaphysical element or relic of Divinity which gives to mind its ideation and integrity.

("Without consciousness the mind could not reveal ideas nor the logos, nor the self. It is that which makes the mind the mirror of the soul.")

Indeed the words sub, hyper and super as applied to the mind apply with equal cogency to the consciousness and is the self within all these forms or conditions which become processes through which it exploits itself. The sub-mind, hyper-mind, super-mind do not mean the same as sub, hyper and super consciousness, for consciousness is that which makes the self aware, while the mind is the sphere or content of that awareness of being.

These conditions imply inner and outer conditions which veil the self, but reveal spheres of the realization of the self. However, as designating conditions by which the self functions in correspondential planes and spheres of being the words sub, hyper and super as applied to the mind and consciousness are not without profound and subtle meaning. Mr. Hudson, author of "The Diviner of Psychic Phenomena," has popularized the two words objective and subjective as applied to the mind, but he is quite sure that he does not imply spirit or divinity by the subjective mind, although his arguments in favor of such a position are for rather than against it. It is worth while to note, however, that the technical rather than scholastic or intelligible and because of their elusiveness are susceptible to a large variety of meanings. One thing, however, Mr. Hudson makes very clear—however real the objective mind seems it is less real than the subjective upon which it depends and which is seemingly the source of its form, change, nature and development. The objective depends upon the subjective as the body upon the mind or the mind upon spirit. Within its inspiration the mind as objectified could have no expression, indeed, it is in the thought of objectivity and subjectivity where the realization of the self which is neither objective nor subjective dwells and grows into unity and oneness, for the self can be objectified as in mind and matter and made an ob-

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ject of perception and consciousness. It can be subjected as in consciousness where the self is a subject of realization. Yet in neither the objective nor subjective sphere of its expression is the self free of the shadow of the doubt. Such is the unique and singular abstruseness of the self that it can cast a shadow in which it is concealed, but as the shadow reflects it but is not it, so it manifests the shadow but is not it. And it is thus that the double consciousness and mind to which Mr. Hudson calls our attention becomes the sphere in which the quality of mind and matter is possible.

There is this to be said concerning the objective and subjective mind which condition the experiences and realizations of the self, that while the self can perceive division and separation and thus concentrate upon the forms of the self as objectified or subjectified, yet by centralization, which is realization, it can only be the one and within form and number. And the arrangement of the series of correspondences is such as to show synthesis, unity and oneness in the divine plan. For instance, when the self is under the veil or condition of mind, matter becomes the form of reality and is its shadow. Matter as such has no place in those states of the spirit where mind ceases as a function and where the self is free to radiate in an interior sphere of spiritual life and expression. Matter as well as mind becomes an illusion and the senses and their sensations are at an end. Pain and pleasure and the entire nervous system which furnishes the keyboard for their expression belong to the mind, but not to consciousness, and the self can withdraw itself consciously from mind, either to put an end, to the time, to any experience of mind or to conform mind to the law of its correspondent. Possibly this is what Mrs. Biddy meant by "mortal mind," a phrase which is intelligible only on the plane of the mind, and is the fruit of the disease because it is itself the disease of ease or perfect normality of the self. God is spirit, is the Reality, is the self, and the definition or definiteness of mind as separate from God is a source of no end of mischief, if not of evil. The idea of space and time grows out of this source of limitation placed upon God by the alleged "mortal mind," and naturally and infinitely are of God and nothing else. One need but meditate upon God in the limitless sphere of the eternal and "Infinite Presence to realize to what extent these false notions of the self govern and even dominate mankind; for as surely as God is, and God only is, will the spirit declare itself when once it is free and the mind is no longer substituted for it. The commandment, "Thou shalt have no other God but me," is thus indeed of the self, and it is the mission of Divine Science to reveal God, not as or in the shadow but above and within all form, the one without a second. Matter and mind will then play no part in the sphere of such as are born of God and who have passed the mortal coil. To the light, for while they will give up the ghost of what now is but the outer seeming, the illusion of matter will like that of mind disintegrate, leaving the spirit alone, which is the Holy Grail and which lights the sphere in which the self finds it—for it is God.

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.]

Brother John King of North Lincoln street, Chicago, passed to spirit life, November 23, 1904, at the age of 74. He was a staunch advocate of spiritual truth for a number of years, which was a great comfort to him during his long illness. He was a member as well as a promoter, and vice-president of the society, the North Star Spiritual Union. The funeral services were spoken by Brother Joseph, after which the society sang three appropriate selections. The deceased leaves a wife and children to mourn the loss of the physical form, but are blessed with the knowledge that they can converse with him in spirit.

W. M. HASSMANN, Secy.

J. F. MACNEIDER, Pres., North Star Spiritual Union.

Dan Alphonso Rathbone, son of Mr. and Mrs. E. Rathbone, aged 2 years and 8 months, passed to spirit life, Nov. 25, at the home of his parents, at Conneaut, Ohio. He was a beautiful flower of spiritual unfoldment, but a great sufferer. Mrs. Jennie Hagan Brown officiated at the funeral, and the young ladies of the Conneaut Spiritual Association's choir sang three appropriate selections.

Passed to spirit life, Nov. 28, Col. Isaac Stokes, in his 96th year. For many years he was a firm believer in the truth of Spiritualism. Brother Stokes was said to be the oldest officer of the Cincinnati Spiritual Union, retiring on pension in 1900. He served with distinction in the civil war, and at his funeral, Nov. 30, at the residence of his son, 2706 Vine street, Cincinnati, Ohio, the Loyal Legion, and the G. A. R., together with representatives of the police force united in the final ceremonies. The address was by Dr. J. O. M. Hewitt, now serving the Temp. Society of Newport, Ky.

Mrs. Veola M. Wilcox passed to higher life on Nov. 13, from her home in Allegheny, Pa. Her remains were brought to Ashtabula, Ohio, where she had spent the most of her life. The services were held at Mrs. Jos. Blair's, an old friend of the deceased. Mrs. Wilcox was a Spiritualist and highly respected by all. There were many beautiful floral tributes, many tokens of affection. She leaves a husband, son, daughter, three sisters and two brothers to mourn her passing from physical sight. Their loss is her gain in the spiritual sphere. Mrs. Carrie F. Curran, of Toledo, Ohio, officiated.

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