NO. 785

VOL. 31

CHICAGO, ILL., DEC. 10, 1904.

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

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

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 "absurd and ridiculous," we know by the chirography characteristics and subject matter, that communications are what they purport to be, actual experience as each one

Why, then, when all these same es sentials are present in spirit communi-cations should we doubt what they pur-

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.

ity of mankind is surely unglorified enough; then why should not the spirit world be a glorified condition of earth

The experience of a "certain musiclan," 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 ma-terial or substance being present, and

their improved and advanced of being? Gold, silver, leather, Jare duplicated in material life, why ly it not be made to appear so in

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 lect 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 con-vinced of immortality." How so? Has anyone returned who has lived throughout eternity? Spirit return proves continued existence, not immortality.

Please give us the facts of persona

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

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 deaf

ness for the past ten 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

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 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 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 rew moments she spoke to him again, and gave him a simple remedy for catarrhal deafness which entirely cured him in two appli

On Friday, March 4, there came a 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.

Religious despotism binds him who exercises it no less than him who is it 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 under-tanding.—I. Watts.

sidered 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 sub-

Earthly experience to the vast major 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, 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

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 sum-

marize a few of the incidents related

credit on missionary efforts, but to illus-

ing and position, studiously polite and

respectful, who asked him, as the Chi-

nese do, what had brought him so far

from his own country. The mission-ary said he had come to China to

preach the gospel of Jesus. "Is not

fesus the sage of your native land?"

"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 ob-

ection," said the Chinaman. "In my

humble opinion our Confucius suffices

perfectly for our nation. We do not

whom you call Jesus; but our people

have only to conform to the precepts

The missionary replied that Confucius

could not be compared with Jesus. "Confucius," said the missionary, "with

all his beautiful precepts, can be con

of Confucius to attain to perfection.'

know the holy man of the Occident

Mr. Piton met a Chinaman of learn-

without any intention of casting

trate how they may be misdirected.

merchant 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 sudden ly asked the old man how many daughters he had, and was told two. He then asked if there were not other daughters now dead, and inferred 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," etc.

While passing through the village of Sinchun 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 "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 form ality 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 very 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 why had Buddhism invaded the empire? The teacher replied that it was only some of the lower classes 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 at-tracted 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 calmed the teacher, telling him it was better to weigh arguments calmly and retain tranquillity 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 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 distrib-

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 million aire 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 pro tests availed to cut his arguments short. Then he addressed himself par-

ticularly to his aged host: "Sir, everybody knows that you are a will soon die, and you can carry noth. must bear the brunt of such affairs as Now, as to fish; they freeze, and are ing of your property into the other this."

### Incidents of a Missionary's Misdirected 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 nore 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 advise the weak and feeble to remain single; 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 offsprings 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, Shakspeare, Milton, Kant, Gibbon, Humboldt, Washington, fefferson, Webster, Lincoln, George Eliot and Florence Nightingale?

A large amount of vitality and muscular development do not imply ntellectually 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 people is sensitiveness and susceptibility to the nervous maladies. combroso 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. Nesbit gives sketches of nearly three hundred authors, artists, statemen, generals, philosophers, philanthropists, etc., including the most famous nen and women of the past, and shows that they inherited diseases or neuropathic tendencies which developed into physical or mental disorders. The world cannot, in its desire for physical strength and soundness, afford to lose men and women of genius such as have helped to make the race progressive and the world brighter and better.

Some writers maintain that genius is a result of the concentration of nental 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 his the brillancy 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

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

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 carry forward forces and extend said 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

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 unfitting the subjects of such experiments for a self-supporting career in an environment requiring them 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 concessiveness will

In trying to breed a variety free from vicious inclinations, free from strong tendencies to coarseness of life, the danger might be in climinating 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 checked, owing to the fact that they do wrong-doing, with liability of abuse of those strong qualities which. unperverted and wisely directed and controlled, give us the highest type of manhood and womanhood. B. F. UNDERWOOD.

..... 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,

the Boxer troubles: "Your missionaries so short to have a soul?" are at the bottom of all this. The best men in China do not object to their have been found imbedded in rock?

coming here to teach. You know many My father says that he saw one blast-

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

Animals in Spirit Life.

To the Editor: -Dr. Littlefield pubwhy did not God announce it to us lished a statement in your paper some sooner?" The missionary asked the young man chemicals, restored to life a dead dog how many children he had and was told which had been drowned. Now, the four. "Did they come to you all at question arises, where was the spirit of once?" Mr. Piton asked. "Certainly that dog while the body was dead. Did not," was the reply: "There was an in- it come back from spirit life? I supterval of two or three years between pose the claim will be made by many "Well, God does the same in that the dog was not dead, and that life calling the nations to repentance. If cannot be restored when it has become the turn of the Chinese has come late, it extinct, but the scientific doctor claims is because the country has been closed that he has in other instances restored to foreigners; but now that it is open life to animals after they were dead. the missionaries are here preaching the He also claims that by a certain chemical process he has caused numerous A distinguished Chinese official said winged insects to appear, and live a to an Englishman at Hankow during very few hours. Is it possible for a life

Again, how about the toads which things we should be glad to have our ed from a rock deep in the ground; it people learn. But when your mission- was lifeless at first, but after being exaries found their work on the idea that posed to the sun for a while it hopped we are all wrong, that there is nothing away with life. Many other persons good in our religious faiths, nothing confirm this statement relative to toads worthy of respect in our most sacred found in rocks. Now, how long might traditions and our most cherished be this toad's soul have been kept out of liefs and customs, they simply infuriate spirit life only for the lucky chance of life all these many years?

dead to all appearances, but come to comes from the cocoon, have a soul? If

Bible and Jewish Race History.

(By an ancient spirit of that nation-

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 collectivey taken, they were, and still are, highly intuitive, sensitive to vibratory pacts 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 medlums 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 at

For such purposes, the Jews as a peo ple have been driven hither and thither to their advent and since. The biblical record speaks of Adam and Eye as being driven from their original paradise, because of disobedience regarding a certain fruit in said paradisiacal gar den; but in truth, this was but the wellplanned 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 mixistry and dynamics, viz.: forces and substances inducted 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 other nations that were earth dwellers prior to these characters of said rec-

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 orces, etc.

The Jews, led and instructed by high er power, were continuously sent forth on the missions of extending these librous lines from brain centers to brain centers on earth and those up higher. se 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 Bat-tlements 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 system lines, and by virtue of these labors and their results, the Lord Suand 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

Then will it become the realized dream of the brotherhood of man and all will proudly rejoice in the Father-hood of God and comprehend these grand truths as they are:

There are no chance occurrences in the providence of God, nor any puroseless manifestations. Life from the lowest to the highest type of form manifestations is dependent upon the maintenance of vital supplies and intelligence from grade to grade; 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 agone, men grovelled largely on the level, and do so yet in the present, and although provided with immortal souls, their onward course in progression is 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 ne beasts, to there start currents of vibrations that could thenceforth be augmented and extended for redempive 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 estab-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 North Pole. A long time might clapse before liberated. Now would the soul of that fish be deprived of soul-

How about the slik worm? Does the worm, or the perfect insect which AN INTERESTING INCIDENT.

From the Records of the Christian | A Spirit Appears Unexpectedly in Mid-

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 experices 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 seventyeight 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 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 experiwant 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 guid-ing with a master hand the destiny of our entire family since the war of Na-

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 cross this letter which I here copy, the last one written me from our mu tual old friend, M. T. C. Flower, and recelved 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, giv ing you option to use or not as pleases ADDIE L. BALLOU.

Copy of Letter.

St. Paul, April 7, 1902.

Dear Addle:—Your welcome letter came duly to hand. Yes, it found me this stile the shining river calmly waiting for the boatman to waft 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 struggies of earth

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 Spirit ualism, and they were a greatly surprised people. You may have forgotten an incident that occurred during your lecture at this visit. It was on 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 assassi-nated!" Then you proceeded with nated!" Then you proceeded with your lecture. The people were astounded at your remarks, but as there was no telegraph 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 Spirit-ualism. Well, you will remember that later on you moved to Mankato, 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

thoughts. Ever yours in much love and esteeem, M. T. C. FLOWER.

Addie L. Ballou ever arouses pleasant

Karana Ka

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 communi-

cations 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 superwise "reverend" gentle men, of various denominations, are making a great deal of noise of late, on the matter of marriage and divorce. Edith Sessions 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 hand kerchiefs, 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, and a brilliant chiffon, the exact shade of a scarlet geranium, was thrust among the white draperies. Rows of tiny high-heeled shoes -white, scarlet, champagne-stood in

coquettish ranks on the floor. The woman who spoke sat in her stunning street gown, a big hat and floating veil crowning her handsome mutinous 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,

"Do you mean that?" she asked at length.
"Yes, I mean it. I loathe him. And

am so sick and tired of my life I would "In that case it would be better for

you to live apart.' 'Infinitely better." "Why do not you and the children' live by yourselves? Let him give you

o much a week for their support."
"He! Oh!" She laughed disdainfully,
You couldn't depend on him. He is a 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 rave. "You have tried almost everything else with Jim and have failed. Why not try a little love now?" "Love! Bah! You 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.'

So she rose to go back to her seat in "You will go in and see Jim," said the ebellious handsome wife. "If he can receive me-yes."

Another dressing-room. carefully washing the makeup from his eyes. A tall nervous man with a tired ace and long thin hands—the hands of the erratic, unstable artist.
"I've just been talking with Kitty,

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

"But she is your wife." "Oh, hang it all. Don't I know that? 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 perectly that I have been a miserable husband. But will you tell me how it mends matters to have my past eternally held up before me? dream of what I go through—the dissertations on my past follies and shortcomings. Do you know how many times a day I am told I am a brute? Well, so many that I've decided to try for an engagement at the zoo. There's where I belong with the other animals.

"Can not you and Kitty come to some understanding, patch up things for the children's sake? They are growing up, now and "The children! How much do they

care for me? She has taken precious good care that they shall know every miserable thing I ever did. Oh, she's a nice wife."

"How do you suppose I manage to do any work? Eternally hammered at as am. Never a kind or encouraging word-never the slightest love." Something clicked in his throat. He

rubbed savagely at his grease paint. "I tell you," he burst out, "to paraphrase General Sherman's saying, marriage is hell."

This is respectfully submitted to those clergymen who say there should be no divorce. It is not fiction, but a

page of human experience. These people should not live together another day, another hour. They hate each other. They fight like Kilkenny Their children are being brought up in frightful discord. And yet some learned divines would insist, that matrimony being a sacred and blessed estate, they must remain fettered together, eternally clashing their chains.

This is good sense, whether it is bib-

No single particle of matter, however minute, can be destroyed. It may change shape and locality, but will reappear in sime other form or place while eternity endures .- A philosophi-

The priests discovered that a peasant girl who lived in Palestine was the mother of God. This they proved by a book, and to make the book evidence they called it inspired.—Ingersoll.

Nothing is so firmly believed as what we least know.—Montaigne. Lay hold on life with both hands;

wherever thou mayst seize it, it is interesting.-Goethe. Few sons attain the praise of their

great sires, and most their sires' disgrace.-Homer.

The sun, too, shines into cesspools and is not polluted .- Diogenes.

1 70

### Angels of Love.

Such Are Mr. and Mrs. Robert Hunter.

Ocean that Robert Hunter, formerly upon by the worst classes, the immense interested in the social settlement work 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 accom-

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 a Chicago friend, and they deplore the publicity that has been given their movement. 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 to which they have given their lives, the elevating of the poor and ignorant, the relief of the distressed, and the education of the chil-

dren 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 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 small 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 is ease is far too prevalent. We know to be found in the kindly, homely circles of humbler 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 unfort- try, who have acquired disease due to unates 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 re-lief 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

ingly.
"Literally speaking," he says, "millonles in the very hearts of our urban prevent unnecessary death; and industrial communities. For reasons of poverty their colonies are usualcriminal and the most vicious portions replace the social and educational of our cities. These colonies often losses of the home and the domestic 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 the flow of immigrants to the cities, where they are not needed, instead of to the country, where they are needed, has been steadily pro-

"Sixty-nine percent of the present immigration avows itself as determined settle in the great cities or in certain communities of the four great in-dustrial 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 cit-· · For many reasons the centripetal force of the foreign colonies seems irresistible. Already these great foreign cities in our slums have become wildernesses of neglect, almost, unex-

plored 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, immi-grants have landed in the United there is to be no struggle—the moun States. The figures are really astonishing. In many towns nearly half of the population is foreign. About 37 be a hopeless thing from which many per cent of the people of New York are must turn in despair. In other words foreign born, and over 80 per cent are foreign born or of foreign parentage. barriers, against which the noblest In the latter sense about 80 per cent of beat their brains out, and from which Milwaukee nearly 85 per cent, in Fall River, about the same per cent. In no administered by those who must stand less-than thirty-three of our largest cit-

The problem of a foreign poverty,

MODERN SPIRITUALISM.

A Vivid Portrayal of Its Existence in ish writings not to mention the gospels Advance to a Higher Plane.

truth, modern light, modern godliness; the wall at Belshazzar's feast nothing etc. Spiritualism to-day, as taught by different occurred than is done now at identical with the highest conceptions assemble for the purpose of seeking of God's truth as taught by His wise this communion and revelation as did ones since the earliest periods of man- those godly men of old; and if it is kind's written thought,

statement at this writing, but the intel- many teachers from the same text book ligent student who seeks earnestly to claim, why should such demoniacal doknow may find even in the translations ings have been placed in writings for of such writings as remain to us of future generations' instruction? As an Assyrian, Babylonian, Persian, Indian, carnest student of divine lore, I should Egyptian, and above all, Judean scrip- personally like some wise teacher who tion and inscription, the same types of is not above teaching the ignorant to phenomenal, materializing and inspira- answer these questions. Humanity diftional truth vouchsafed those whose fers in no essential now from what it physically unfolded perceptions allowed was then, indeed, if aught is to be hoped of their recognition and interpretation, for the race's advancement, it should whereby to guide themselves, and followers to wisdom's heights, whence somewhat, and improved its faculties

When it was announced in the Inter- the growth of great colonies preyed number of yearly newcomers' and the of Chicago and active on the West Side fact that the recent immigration brings for some months, had, with his wife, us fewer Teutons and vastly more southern Europeans, Slavs, and Asiat ics, are facts which the serious citizen should care to consider. \* \*

"The recent immigration from east ern 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 wherever the number foreigners has been great enough to cause unequal competition and resulting distress.

A Study of Poverty.

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

"There are probably in rairly prosper ous years no less than 10,000,000 persons in poverty; that is to say, under fed, 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 dissome of the unsanitary evils of tenements and factories; we know of the neglect of the street child, the aged, the infirm, the crippled. Furthermore, we are beginning to realize the monstrous injustice of compelling those who are unemployed, who are injured in industheir occupation, or who have been made widows or orphans by industrial eccidents, 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

#### Some Needed Reforms. "To deal with these specific problems,

have elsewhere mentioned some reforms which seem to me preventive their nature. They contemplate mainly such legislative action as may enforce cailed "Poyerty," which has just been upon the entire country certain minissued by the Macmillan company. It mum standards of working and living is a volume of stirring incidents and conditions. They would make all tene facts, summing up the young author's ments and factories sanitary: they ten years' investigation of sin and pov- would regulate the hours of work, espeerty in America. The pauper, the va-grant, the child, the immigrant, the would regulate and thoroughly supersick-all these are described mov- vise dangerous trades; they would regulate and thoroughly supervise all necessary measures to stamp ions of foreigners have established col- out unnecessary diseases and to they would prohibit entirely child labor; they would institute all necessary eduly established in the poorest, the most cational and recreational institutions to possible, legislation, and institutions to make industry pay the necessary and egitimate 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 worknan; they would prevent parasitism on the part of either the consumer or 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 ship-owner to stimulate, for purely selfish ends, an excessive immigration, 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. will make propertized interests less predatory, and sensuality 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 she-wolf. This does not mean that tain must still remain-but rather that the life of the poorest toiler shall not the process of Justice is to lift stony beat their brains out, and from which the population of Chicago is foreign, in the ignoble (but who shall say not more sensible?) turn a barren relief system, by, watching the struggle, lifting no ies the foreign population is larger than hand to aid the toilers, but ever succorthe native. bruised and beaten."

CONTRACTOR OF THE PROPERTY OF Glance swiftly at one record of Spiritualist phenomena of which the Jew the Past as Well as the Present, and are filled. Read the tenth chapter of the Book of Daniel. Learn that twentyan Earnest Appeal for Spiritualists to five centuries ago men saw and spoke with angels as both men and women Broadly speaking, the term "Modern do now. The prophet says in the sevSpiritualism is a misnomer. With enth verse that he alone saw the vision, equal regard for correct thought ex "for the men that were with me saw not pression, we might speak of modern the vision." When the hand wrote on most enlightened adherents, is many seasons where men and momen ind's written thought. wrong or ungodly now why was it right. Time nor space permits proof of this then, and if it is of the devil now, as

As the great mass of Spiritualists must be passive witnesses rather than participants, in a gathering like that held recently in St. Louis, so must the masses depend upon reporter, news paper accounts, 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 ag gregate results.

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

Second, being held at a time and place at which the world's representa tives of modern thought and industry assembled, cannot fail to stamp it, also as one of the "world's great ments"—a very gratifying fact to those who breathe the inspiring atmos phere of a spiritual realm-knowing no

bounds, no center-no circumference. The selection for its next appearance -at a central point, also indicates the same growing tendencies. Thus west ward the star of empire wends its way in matters spiritual as well as mate rial, a gratifying fact, also, to the western friends of the N. S. A.

But, perhaps the best index of th

prevailing sentiment of the recent gath ering may be found in the resolutions passed and published. Again we are constrained to say that they show a vigor of thought, a depth of penetration extremely promising. Probably 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 t meet and indicating the manner in

which the ordinary citizen may mee them, a full recognition is given to those underlying principles upon which our philosophy is based. There is, no unnecessary verbiage in the one sen tence condemnatory of body poisoning through the nauscating process of com pulsory vaccination. A few words only are used in d

covered.

manding an "immaculate uprightness in mediumship—a strong term, aptly used, and not beyond the realm of post tive application:

A good definition of "legalized mur der," with its causes bottomed on ignorance, and its results based upon the searching investigations of Modern Spiritualism, is also formulated. have been surprised, at times, to find so many of our cult are still advocates of this barbarous, and meritless, serious, silly process of crime cure. There are Spiritualists still willing to serve on juries where the death penalty is to be be inflicted upon the victim if found guilty. A serious study of the resolution touching upon this matter is commended.

Apropos jury service, this writer was not long since drawn to serve as juror upon a case of this character. three dollars per diem and mileage were rather attractive, the service light, baring the prattle of some of the attorneys; but it didn't take long to create a vacancy in that jury box, when the appropriate question was asked. the impression of a good and sufficient reason therefor. It seemed, however, quite a matter of surprise to the visit ors present. It is safe to affirm that no person, well grounded in the spiritual philosophy, can assist in the tragedy of legalized murder.

Woman suffrage, universal arbitration among nations (live issues) also atton not least a heartfelt endorsement of a thorough peparation on the part of those who are to carry forward work, and represent publicly the cause of Spiritualism with its varied psychic experiences, its broad, scientific bear ings, and its profound moral require ments. No class of teachers have 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 hose who are to sustain the conflict in the years to come. Ignorance and Stu-pidity die hard. The battle will be proonged and vigorous. Our weakness comes from within and not from without, hence the more difficult to correct. But, with the laying aside petty fealousies, and puerile and shortmethods 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, inleed cannot, meet all the pressing re quirements of the present hour, it holds much of promise; and as 'a pioneer blazing the way, it should receive the sympathetic, and whenever and wherver practicable financial support of all. On the whole the aforesaid resolutions are clean-cut, up-to-date, and altruistic. They show the vigor of youth with the strength of maturity, and our organization, breathing the spirit thu manifest, gives promise of long life and continued usefulness, and we believe the promise will be rounded into ful R. F. LITTLE,

President Washington S. S. A. Seattle, Wash.

Christian pulpiteers; and this is just whatever was possible in the past is 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. Is it 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 retend 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 re-ceive 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 dif-fer now? I should like to review a "version of the bible with all Spiritualistic phenomena omitted. How much would remain? "Oh, but," I hear some one exclaim, "we don't deny Spiritual communion, but we hold it is cogniz-able to the inner consciousness and not to the outer perceptions." Such is the for "seeing the invisible." In any case, form of argument meted to me from

On the Proceedings of the N. S. A. Con- INSCESSIL'S Promise Answered.

"A Rad 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 swdet 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

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 lattientable fact that thousands annually pass over who do not ealize 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 re-

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.

ide - d . -:-:-:-:-:-:-:-:-

#### WITHE 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 to 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, br 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 carnest 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 oom, 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 just as if mankind were a p 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 erime?" 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, s 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 fiendish 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 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 stippendous 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."9- BI According to Pope, again: "How can we reason but from what we know?" Howcean 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 It is to the inner, the Spiritual con- the bibles of every religious movemen sciousness (see Revelations, i. 10) that that has helped to guide the destinies communications of revelations from of the race. We Christians have a text spiritual spheres are revealed.

Though this sphere whence they proceed they feach outward and express Through every one has run the golden to the bodily or conscious senses, ap-

selfhood, redeeming and saving both quality.

Soul and body from death.

Higher Spiritualism would lead its

Is the salvation of the body, together devotees upward to a knowledge of the

seem so to hear some sermons, so com-whom we must love whether lovable or orting and editying are they along this not. Think of being taught we must line. The fact of death is clung to as love a human father who, for any possithough it were a dear delight, and the ble wrong, could condemn his child to suggestion that it might be conquered—endless and deathless torment by fire?

ealing to the intellectual and material alone differing and not the spiritual

with the soul, such a frightful proposi- vital, conscious presence of a loving ion. Does humanity love and desire Father ever near; and not to the conthe death of the body? Surely it would cept of some far-off, vengeful delty. as Jesus taught—is received as the utTet in my own childhood I was taught
termost heterodoxy.

I must love and worship such a God; all
Spiritualism is wholly biblical, as I the while ascribing to Him qualities of
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 relig-tous (?) teaching would truly be a pre-ventative of spiritual communications. What Delty could approach souls holding similar conceptions of him? Per ceiving a loving, beneficent spirit, desir ous only for man's welfare and up-guiding, would frighten those who wor-shiped his extreme opposite; and no revelations would be possible to such. The age of revelation could never be renewed while this standard of God was ield; and not until, individually or collectively, the creature has conceived a slightly correct idea of the Creator can

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 courses. Attempting its interpretation, the said-styled speaker wounds the outer ear with murdered rhetoric while a sublime ignorance of the subject is roclaimed. It is little credit 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 block 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 their place as object lessons for be-ginners; but every student should 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 vine intelligence; else, again, I read Word to no purpose; for the rec-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 Spiritualist believers seek for these majestic truths through which alone the world's redemption shall finally come. I say "the many thousands" advisedly; 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 truth which Spiritualists claim, fear to identify themselves with he 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 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: "Whosoever is ashamed of Me before men, of him will I be ashamed before My Father which is in

The majority of true-no, not true; if true they would be truthful; but realbelievers 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 will dare complain 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.

expressions, Mr. Editor, to picture to you the loss, should one copy of The Progressive Thinker fail 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; SI-LENCE HAS NEVER GAINED A BATTLE when the enemy was near. You can faintly imagine, Mr. Editor

the great interest to me of all this tall 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 near

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

Again, knowledge is power, and be lievers in Spiritualism should learn

what natural law means; that an up right life here leaves no room for de monism hereafter.
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 the joy.

LAURA C. MORSE. Canton, Pa.

New Cure for Kidney and Bladder Dis eases, 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 kidney 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 spe cific, just as quinine is in malaria.

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

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. We ad-vise all Sufferers to send their names and address to the company, and re ceive the Alkavis entirely free. Ad dress Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

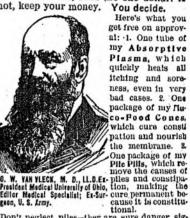
### PILES GURED >

ON APPROVAL

Bon't Neglect Piles They Lead to the Beadly Caucer. My New Three-Fold Absorption Treatment Cures at Home, Quickly, Painlessly,

### A DOLLAR PACKAGE FREE

On Approval, Write Us Today. If you have piles or the itching, burn ing or heavy feeling which shows that the dreaded disease is coming, send me your name to-day. I want to send every sufferer from piles, ulcer, fissure, pro lapse, tumors, constipation or other rectal weakness, my New Three-fold Absorption Cure, the great new treatment t ever become possible to enter into which is curing even cases of 30 and 40 years' standing-after all else had failed. If you are satisfied with the benefit received, send me one dollar. If not, keep your money. You decide.



Don't neglect piles—they are sure danger sig-nals. My New Book on Rectal Troubles, illus-trated in colors, is sent free with the treatment, all in plain wrapper. Send no money—only your name. Dr. Van Vieck Co., XOIO Malestic Bidg., Jackson, Michigan. Write today.

# NEW BOOK. BY MRS. DRAKE,

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national eputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT-THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring inciients. Price of this large volume, only \$1.50 postpaid.

### IN THE WORLD CELESTIAL

BY DR. T. A. BLAND,

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollect tion of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style This friend is Dr. T. A. Bland, the well known author, scientist and reformer.

by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement. He says: "This book will give us courage to pass through the shadow of

This book has a brilliant introduction

death to the sunlit clime of the world celestial.' Rev. M. J. Savage says: "It is inof the future life that one cannot help

wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his conscious-Hon. C. A. Windle says: "It is inex-

pressibly delightful." President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marrelous age of books.' Everybody will be charmed with it.

for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price \$1. For sale at this office.

#### BOOKS BY-LILIAN WHITING.

THE LIFE RADIANT .... Cloth, \$1.00 net. Decorated cloth Si.25. In this, her new book, siles Whiting aims to portray a practical ideal for laily living that shall embody the sweetness and axaliation and faith that lend enchantment to life, it is, in a measure, a logical sequence of "This World Beautiful." Leading into still diviner harmonies. "The Life Radiant" is characterized by the same essential qualities that have marked "The World Beautiful."

CONTENTS—The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment; The Nectar of the Hour. THE SPIRITUAL SIGNIFICANCE: or Death as an Event in Life. cloth, \$1. A book from her pen means new flashes of hisight, a rev-lation of Spiritual truth almost Emersonian in tind.—Chicago Chronicle.

THE WORLD BEAUTIFUL; First,

Second and Third Series. Three volumes, \$1.00 per volume, per volume,

CONTENTS OF VOL L—The Duty of Happiness,
Nectar and Ambrosia; Believe in the wings; The
Vision and the Splendor: The Enlargement of
Relations: Friends Discovered, not made; A
Psychological Problem: The Supreme Luxury
of Life; Exclusive and Inclusive; Through
Scorning Nothing; The Woman of the Werld;
The potency of Charm; Fine Souls and Fine Soclety; The Luwe of Our Country; In Newness
of Life; The Heavenly visitors. AFTER HER DEATH .- A Story of a Summer. Price, \$1.00, The ideas in the book will afford comfort to many, and should bring positive aid in sorrow to such as will receive in message.—Hartford Post. FROM DREAMBAND SENT-

Verses of the Life to Come. New edition, with additional poems. \$1.00. Decorated cloth. \$1.25. Lilian Whiting's verse is like a bit of sunlit land-scape on a May morning.—Boston Herald. KATE FIELD; A Record, with several portraits of Miss Field, including one by Eithu Vedder. Decorated cloth, \$2.00 A Study of Elizabeth Barrett Browning, with Portrait. Decorated cloth, \$1.25.



Waltes Watts Larm.
PRICES:—Badge Pin, \$1.50: Lapel Buiton, \$1.50: Sunflower Brooch, \$4.00: Maitese Charm, \$5.00: Maitese Pendant, \$5.00: Milese Pendant, \$0.00: This jewelry needs no other recommend than to say it is the SUNFLOWEB BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity-from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emblems are for sale at this office.

Ballese Watch Charm.

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 Pardelle, 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 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 commune

"The situation in France became too exciting for people who did not care to join in the dances held in honor, o 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 unnerved. When she had become somewhat calmer she explained that her fear had been occasioned by a ter rible 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 grad ually overhauled. The crew had maintained a resistance for some time, but dream occurred the horr! be acts of fe rocious 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 could say could efface the horror that kept her awake throughout the re mainder 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 fam ily 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 sevgivings. A letter which she wrote the night before to a member of her family is among those in my possession. she speaks of the horror that had haunt ed her since the night she dreamed that 'horrible, horribte 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 occa sioned 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 migh have been blown out of her course and would be reported from some out of the way place. But no news came from he and she was eventually entered on the list of ships that have disappeared at

"A number of years later an expedi tion was sent against the colony rates in Barataria 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 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 watch walked the streets ringing bells and crying that the murderers of Mrs. Van Pradelle were captured.

"The governor of Louisiana at th time was a relative of the unfortunate woman. The pirates had been con demned to be hung, and he offered any one of them a commutation of the death sentence if he would make a con fession 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 explated the death of my great-grandmother.

"Some years after the incident had been forgotten in New Orleans, an old satlor 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 coldblooded murders to which he had been

"He said that one case in particular had always hauted him. It was the cap ture 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

heautiful young woman. "It seems that her fate made a deep impression on his callous soul. He dwelt intently upon the manner of her very 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 been taken by pirates. But people who heard the description and knew Mrs. Van Pradelle were sure that

### 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 you are well aware, Mr. Ingersoll, that she is one of the most sensitive CARLYLE PETERSILEA.

#### Mr. Ingersoll's Message.

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

Brother Carlyle, here, is very good, and determined to help every 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 is 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- it with truth." 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 dress, to say nothing of the underclothing; she must knit over again, think I am doing now? Why, the same thing. So-called death releases the white wool stockings she must wear; but how in the world she is 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 forms coming from the cabinet in the course of two hours with much 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 making of her shoes mand that cap; she, perhaps, worked at it at odd last, some of the old people call him Ignorance—Old Error and his jobs, for a month or more, and purchased the materials at that. Oh, the clique, but not all of the people. To many he is still Old Clubfoot. To credulity of human nature! My dear earthly friends, use your brains. 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 car- if you have any, and I am sure you have, and think this out for yourries clanking chains ready to catch and bind all that he can get hold of, selves. 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, 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 leer and went on their way.

I often feel quite discouraged, thinking to have made very little headvay; 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. Why, Colonel," says Petersilea, "you have never stopped to look back." man's dream—the houries in paradise are not half as beautiful.

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 pre-

safely over and all right." "No," I reply; "they will not listen, neither can I make them hear

"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 the substance itself is solid. A spirit can easily dispel a vapory, cloudsurely hear my voice, and by my manner of speech you cannot fail to like substance, when it cares no longer to hold it. In fact, it cannot know that it is really myself and no other. Listen, while I give direc | hold it but a short time; and this is done better at night than in the tions 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 ouder 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 hore does not exist."

"We know there is another shore," say others, "for we have heard oices 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 hem 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

THE PROBLEM OF EVIL.

As Presented by the Minnesota Philoso-

LOOK OUT!

troit, Mich., paper.

Fall and Winter Campaign will be a suffering, has long been the subject for Nature, the destruction and construction least of good things in all oc-popular discussion. cult and spiritual lines of thought. You The grounds for argument have been can only keep up with the procession numerous and varied, and ofttimes by reading it each week. Send in your really foolish. it was she, and not Miss Burr, who paper to your peighbor.

walked the plank on the occasion to which the dying pirate referred."-De-

pher.

The mysterious question of Evil, or LOOK OUT in other words the presence of vice and crime, of adversity, of corruption, of disease and sickness, of accident, of The Progressive Thinker during its poverty, of injustice, and of pain and counter the two extreme processes of ness.

subscription now, and introduce the problem of life, is to study material sci-

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 short, with 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 lihave been able to move to do my bidding; but as I was invisible to the most of them-for in crossing the river it 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

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 re-

sorrow that I have left her, as she says, and crossed the river first; but,

turning blow for blow. You know, Brother Carlyle, I never was a nonresistant." "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, body all that he can. He thumped music into the world, and I did my 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 aweary 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

"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 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 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

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 He takes my hand, turns me about and points down the road of my life. most of them here are as young and beautiful as dream pictures. The "Look," he says, "look, Brother Robert," and I look. Yes, as I live, finest artists you have on earth could not paint them. They do not even that pathway is strewn with dead and dying imps of error, and over remember how they looked on earth. They have forgotten all about ed. She was therefore pursuaded to undertake the trip, but not without misglyings. A letter which she wrote the banners of light. "And you have been their captain—their colonel," down forever. They would not take them up again to please the Presisays my brother's voice. "Listen! Hear them shout and sing, 'All dent of the United States, or King of England; not even the Pope of honor to our brave and noble captain! Glory and honor to our colonel!' Rome. Bless their hearts! I wish you could see them. The Mussul-

> 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 paring the way for the safe passage of the army over the river. Shout covering of matter through the law of affinity or attraction, but this covback to them, Robert, and tell them to keep up good heart, that you are ering 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 light of the sun, for sunlight dispels it almost immediately; and even

> able-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 or tip tables. They do these things

> these apparitions are of rare occurrence and must have the most favor-

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 ROBERT G. INGERSOLL. Carlyle wants to add a few words.

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 ence with evil in the varied forms of exand decay, the solar systems show attraction and repulsion. All forms of kind receives. Evil causes progress, life on earth show the tearing down regardless of what may be said to the and building up, just as we can see in contrary.

Our own physical hodies.

Therefore our troubles and trials, are our own physical bodies.

What do these facts teach us?

merely parts of Nature's plans and They teach us, that while journeying methods, and are really our only teach through this life, we are destined to eners, and ultimately will lead to happi-RICHARD E. TITUS. Minneapolis, Minn.

The grounds for argument have been evil, from which there is no escape.

Nature far wiser than mankind, has made evil the positive, and good the for health. Price 35 cents.

The only way to understand this great negative, for it is from evil that we the Commandments Analysed, price arn. 25 cants. Big Bittle Stories, cloth, 50 The lessons taught us from experi- conts. For sale at this office. SOME REFLECTIONS

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

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 com-

A friend of mine is a "New Thought-

ist," and before my experience in Spir-

ested 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 there is some truth, something good 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 tempta-

tions of this earthly life no more trouble us than a cloud passing before

the sun, then the mind has as near ab-

solute power as it probably can have,

but I do not believe it possible to have

absolute control while we are weighted

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

The mind cannot cause a new lining

to form in the stomach of a confirmed

dyspeptic unless he has sense enough

left to eat as he should and properly

No matter how confirmed anyone

may be in their opinion of the control

of mind over matter, it don't amount to

much, as to results, unless a large por-

all will admit that the power of the

mind is almost limitless—and we can-not say that it is limitless, here and

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

just 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 is it 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 some one says, we would not want to be lim-

ited to the possibilities of the flesh

Aside from these two claims, I cannot

find much fault with their views.

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 Dr. Peebles' book that

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

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 rel-

ished by the wisest men." So please

she must have such a true, beautiful

soul, that no demon would dare come

near her, and therefore she can have no

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 him-

self that he would as the time of his

execution approached, evince some

qualms of conscience, some hesitation against being hurled into eternity?

Here again we have the word of one of

the oldest students of Theosophy-Mr.

mer 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.

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 re-

vival. The language that young woman

uttered and the remarks she made to

men as the hack in which she was pass-

ing 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 sum-

mit the glory of the infinite shines

forth, then evil spirits have no power

over us; they cannot reach us, nor

touch us if they would: their influence

does not come within our charmed cir-

cle. As the teacher remarked to the

spirit in "Compensation (No. 781), "As

one develops to a clean condition, noth-

ing of a lesser or more gross order can

affect him, and he should never be

afraid in coming in contact with it."
What gems Mr. Tefft gives us.

So. Hadley Falls, Mass.

Leadbeater of London, England, a for-

uneasiness on that score

don't scold her any more. I am sure

I want to shake hands

tion of common sense is theirs.

now, under earthly conditions.

we all know that to be impossible.

care for himself.

itualism came to me, I was quite inter-

menced to live.

Hudson Tuttle. 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

Library of Spiritual Literature.

**PUBLIGATIONS** 

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price 75 cents. LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents. THE PHILOSOPHY OF SPIRIT AND

THE SPIRIT WORLD. English edition, Price, \$1.

THE ORIGIN AND ANTIQUITY OF MAN. Containing the latest investigations and discoveries, and a thorough presentation

tation of this interesting subject. English edition. Price \$1.
THE SECRETS OF THE CONVENT OF THE SACRED HEART.
This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of

Catholicism to "Uncle Tom's Cabin." Price, 25 cents. HERESY, OR LED TO THE LIGHT. A thrilling psychological story of evangelization and free thought. It is

to Protestantism what "The Secrets of the Convent" is to Catholicism. Price. 30 cents. WHAT IS SPIRITUALISM? How to investigate. How to form circles, and develop and cultivate me

diumship. Names of eminent Spiritual-ists. Their testimony. Eight-page tract for mission work. Singles copies, cents; 100 for \$1.25. FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best peoms of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price \$1. THE LYCEUM GUIDE.

For the home, the lyceum and socie-ties. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 40 cents. Exess charges unpaid. ANGELL PRIZE CONTEST RECITA-

For humane education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle. Price, 25 cents, All books sent postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

**ASPHODEL** 

Other Offerings, EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and Thomas Buckman, of Mansfield, Oregon, and tell him how much I appreciate his trite remarks under title of "Spirit Manifestations." It explains in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author, and Clair Tuttle. It is bound in blue 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 with aluminum embossing. Many of the poems are especially adapted for we can read it often. Many thanks, Mr. Buckman for writing it. I hope anyone recitations.

The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

The Mecca says: "Psychic Poems."
That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry, this book is confidently recommended." Will Carlton: "I have read with great interest:

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. • • the thoughts echo and re-echo through the deepest recesses of my, heart. I have some word of praise for every page."

The author says in the dedication: The author says in the dedication:
"To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey, thither.'

Price \$1.00. For sale by HUDSON TUTTLE, Berlin Heights, Oh!.

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages, Price, \$1.25 postpaid. Address all orders to

HUDSON TUTTLE, Berlin Heights, Ohlo.

CLUBS! CLUBS! CLUBS! CLUBS! Now is the time to get up Clubs. Those who join a club of ten can secure The Progressive Thinker one year and a premium book for \$1.10. The book in books you can select from: "The Great Debate Between Rev. Moses Hull and W. F. Jamieson"; "Vol. 3 of The Ency-clopedia of Death, and Life in the Spirit World"; "A Wanderer in the Spirit Lands", and "Seers of the Ages", by Dr. J. M. Peebles. The one who gets up the club can have the paper one year, and any two of the premium

books in our list, which he may select. Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deepig important subject. Friee, cloth, \$1.

"Death Defeated; or the Psychic Segret of How to Keep Young." By J. M. Presbles, M. D., M. A., Ph. D. Price \$1.

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. PERRY.

J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Pastellice as Second-Class Matte

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

REMITTANCES:

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

TAKE NOTICE:

At the expiration of subscription, if not renewed, the paper is discontinued. No bills will besent for extra numbers: If you do not receive your paper promptly write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper ichanged, always give the address of the place to which it has been going or the charge councy by made. change cannot be made.

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

SATURDAY, DECEMBER 10, 1904.

WORDS OF CAUTION. You should not send money in a letter. You may do so a dozen times safeand then the next remittance may be lost or stolen. Secure a postal order for five cents, and the 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 multiform 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 relation-

ship 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.

To-day, 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 foreshown through and by mediumship.

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

But we have to note another phase of spirit force operating in practical oneness with motal being.
Ofttimes the brain of man is

touched by angel fingers, with preclous uplifting spiritual influence. As

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

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

Philosophers, thinkers, statemen, in ventors, 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. An-Hyde made a strict examination of the gels 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

"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 chil-dren are punished. Judge Lindsey places such young offenders in proba-tion, and with them the parent whose neglect may have made the children easy prey. But for the sorded men and

### SUGGESTION.

### Its Most Wonderful Potency Is Clearly Illustrated.

bustling days of modern thought of the potency of suggestion in the elimination of unhealthful conditions of mind and body, and the implantation and growth of healthful thoughts and correct functionings of the physical system.

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 trend of new intent, an uplift that reaches

It is undoubtedly true that a germ of

forward into all of one's being for time and the endless future.

present special time.

The holidays are occasions of giving 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 colfter week during a whole year, by perhaps a half-dozen different personswhat 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 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. Wash-burne of this city interested his professional brethren by the account of an alleged wonderful cure effected by Mrs. Washburne on their son through the power of suggestion. The story of the apparent miracle wrought by the moth- suggestion controls it. er after specialists of Chicago had pronounced the child's case hopeless

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 feeblemindedness

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.

cough and straightened his paralyzed share of the 'X' energy. limbs. In two months, with the aid of no other treatment, he was out of dan- requisite knowledge can use this force every night and growing stronger.

reached. Broken arms, bullet wounds, world."

Much is said and written in these etc., require the care of a surgeon and ustling days of modern thought of the 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 theory concerning the case. He said:
"We all have a certain amount of nervous energy which runs our bodily suggestion implanted properly in the machinery much as electricity runs ar 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 controls. Well, now let us repre-sent the total amount of energy which mental tendencies, giving one's life a a brain is capable of generating by 100. is distributed rather equally, the nerves carrying it where it is wanted, just like telephone wires.

We want to give these thoughts a "You are eating dinner, we will say; practical turn, an application to the nerves flash down extra energy to your stomach, to the muscles of your mouth, tongue and throat, to all the presents to friends and relations. Why parts of the machine used in disposing for food. You are writing a letter, the not give presents of such things as energy centers in your brain and

#### 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 conumns teeming with seed thoughts of tinues to secrete bile, etc., all the time. rich suggestiveness and mental and But a certain amount of the energy is spiritual upliftment, to be read week evidently transferable on demand. Let us call the amount X. "In the case, say of a nervous dyspep-

tic 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, used merely to illustrate my theory.) The languid stomach is, my theory.) under these conditions, unable to perform the work required if it; it does not making their gifts, our Spiritualist digest the food put into it, but sends friends shall, according to the goodness out messages of distress and pain which digest the food put into it, but sends greatly upset its owner.

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

#### Nerves Get Out of Order.

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

"In the first place the patient is taught to relax both body and mind. ceived the closest attention during its This means that the energy otherwise recital. After telling how the child was used to supply the thinking brain and injured and of his own diagnosis, which run the muscles is set free ready to be admitted of no medical relief, Dr. sent where it is most needed. Ordinarily the needs 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 physiclan 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 his consent made a 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 Elkhart office connects me with the Chicago office and I get the use of that of-

fice with any of its wires I call for.
"Well, then, the transferable nervous energy of 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 Controlled His Breathing.

"Every night when the boy went to sleep she controlled his difficult breath stop, lest he drain the brain and the large suggestion. She attended his difficult breath stop, lest he drain the brain and the another, until the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have to identify it with a former resident in the conclusions have the conclusions have to identify it with a former resident in the conclusions and Progress of the Society for Psychological Research." The conclusions have the conclusions hav ing by suggestion. She stopped his rest of the body of too much of their

"But that a sensible person with the ger and distress, was sleeping quietly to the great benefit of suffering humanity I am thoroughly convinced. "I do not assert that this treatment case cited is only one illustration of the would be applicable to all cases. On truth, but that the mother herself man-the contrary, I say it would not. Or-aged the cure shows how-simple and ganic troubles so far advanced sure the remedy is when intelligently that the tissues have been destroyed applied. Some day I hope to lay a more beyond hope of repair cannot be complete theory before the scientific

fail sentences.

cause he has the good fortune to live kept permanently in office by the votes 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 H. Hyde, a prominent resident of below the surface of the ground. It Arcadia, at the former home of the Fox was also ascertained that he was mur-Sisters, in the hamlet of Hydesville, one mile north of Newark Sunday afternoon by the caving in of the cellar wall, will create considerable interest, especially among Spiritualists. Several school children recently un-

earthed the bones and yesterday Mr. 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 wanwas murdered in the east room of that sided when Spiritualism was originated. the cellar.

Mr. Hyde, who is more or less interbeliever, has notified several of the relatives of the Fox Sisters in and about Newark and through them hopes to have the result of his find presented to the National Association of Spiritualsts: many of the members of that or ganization having from year to year made visits to the Spook House, as it s 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 For wife of John D. Fox, the occupant. The

women who have profited by, the temp- | members of the family, the house was tation of the children there are fines or visited daily by hundreds from this village, several being alive today. The residence was occupied in 1847 by a laters such powerful political forces as borer named Michael Weekman and his the saloon keepers, the cigarette trust family. He and his family, it is alleged, and the telegraph companies can be soon became troubled by the mysteri-elected by such pluralities? It is beat different intervals, especially during and work in a city where women vote. the night, and their rest was broken so The defender of tempted children is by the disturbances that in the fall they moved away and for several months the of the mothers, the teachers, and the house was empty and considered as haunted by many of the neighbors.

In December, 1847, Artemus Hyde the owner, secured the Fox Family as tenants and they moved in on December 11th. It was claimed, through these rappings, that Charles Rosna was murdered in the east bedroom about five years previous to 1848, and that the body was buried in the cellar ten feet dered for his money.

As far as can be learned from William H. Hyde, the present owner of this famous dwelling, the house was built in 1815, but by whom is not known. It is a frame dwelling covered with common clapboards and is lathed and plastered. The work was roughly done and today is fast going to decay.

#### An Immense Star.

dering peddler, whom it was claimed the inspiration of God, after recounting the incidents of the six days' labor in dwelling in which the Fox Sisters re- getting things in working order, it is modestly told as a side issue of little March 31, 1848, and his body buried in moment, "He made the stars also." Their object was to give light by night. News now comes from the Lick Observested in Spiritualism, although not a story, on Mount Lowe, in California, of the assurances by the astronomers there that the star Antares is 88,000 times larger than is our sun which is 860,000 miles in diameter.

The spectroscope proves the stars are made of the same material as is the sun and our earth. But this "star" is only one of some 50,000,000 other stars. all suns, with probably planets revolving around them. No wonder Elohim needed rest after such a fatiguing week's work in their creation

statement has been published many times and is considered as the most correct account of the rappings.

During the manifestations described most in the year. Just the thing. in the statement of Mrs. Fox and other for the holidays. Price 25 cents.

### THE SCIENTISTS.

They, Explore the Spirit World, and Find that Messages Can Be dium of another brain. That is to say, Sent Therefrom.

It is gratifying to realize that men of science, men friends of G. P. were at the sitting or ighly gifted in everything pertaining to Psychic Scihighly gifted in everything pertaining to Psychic Science men who are recognized as great scholars, are never before heard of him, and from time to time he would make brief percoming to the front to investigate the true character the true charact of our claims, and who invariably in the end become was not, and sometimes in ways which indicated that he could to some extent convinced that spirits can communicate with the mortals of earth. The following will be read with deep would have been specially interested.

ng 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 scien tifically 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 So-ciety for Psychical Research, and professor of physics at the Royal College of Science, Dublin, in a recently pubished address takes this position, and explains now messages from the dead are received and transmitted. Edward 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, secre tary 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. Eng., that whichever of the two died first should communi cate with the other. Soon after that about three years ago, Prof. Myers died. Dr. Hodgson has received com munications that he believes have come from Prof. Myers, and he will soon is sue a statement reciting these mes

Prof. William James of Harvard, a introduction to "The Little Book of clently strong to warrant belief in the Life After Death," by Gustav Theodore reality of the phenomena. Fechner, the great German scientist and philosopher, which has come from the press this fall.

Up to the present time the utterances esteemed in the scientific world that to believe them or not. their wisdom and truthfulness is be-

rod, automatic and "slate-writing" and telligence, wealth and education.

#### Some Instances of Telepathy.

been reached. : .

After an exhaustive set of experiideas could be transmitted from one mind to another without ordinary ing features means of communication. Even the ghost story. deas 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 TRICK-ERY 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 what extent this was caused by a law of nature, or whether such instances were mere coincidences or freaks 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 him-self dying, asked one of the officers with him to take the ring off his finger of September, 1848, I was lying on my bed, between sleeping and waking, of physical science, and of recent inves-when I distinctly saw my husband be-tigations into the powers of the human ing carried off the field, seriously not get the sight or the voice out of my quite the other way. Analogy assault at Mooltan. He survived, how- is far greater than we know."

ever, and is still living. siege that I heard from Col. L., the offi- answer to the question of life after cer who helped to carry Gen. R. off the death. One of these cases was a com-

time." Tr . ar After investigating hundreds of cases conclusion that these messages and apparitions were really seen and heard, and that there was no longer reason to doubt them. This established telepative after death, was the instance of thy or thought transference as a psysion is a law of physics.

It has been clearly established, Mr. ained by the divining rod for locating hidden springs of streams of water are real, and not the result of chance. This used to be ascribed to witchcraft. The person who practiced it was called water witch. The turning of the rod oward an underground water course is now considered due to unconscious muscular action of the one holding the

After a series of experiments and the watercourse. This is another ocstudy [says the Boston Herald] extend-cult quality of the human being.

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 but 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 consclousness, 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 he called the subliminal self, and to this he ascribed the faculty of automatic writing and speaking, cristal gazing, some dreams

and clairvoyant visions. Taking up the subject of apparitions and hauntings, Prof. Myers, Edmund Gursey and F. Pedmore gathered to-gether 702 cases of this sort, which they recorded in a book called "Phantasms of the Living." In all of these former president of the Society for Psy- cases, selected from a far larger number which were presented to the socieest contributions to this subject in an ty, the evidence was considered suffintroduction to "The Little Book of ciently strong to warrant belief in the

Most of the cases cited are classed as visual, that is, as apparitions in the or-dinary sense. Many of these were of dying people appearing to friends. This of scientific men on this subject have seems, in fact, to be the most usual been so vague and qualified that the kind of apparitions. Curiously enough unprofessional seeker after truth has they are the kind of things that almost given up the problem of immortality as every one has heard of in his own exunsolvable from a scientific point of perience. That scientific men now adview. But out of all the mists that mit the truth and reality of such things have enveloped it, now come plain, decisive statements from men so highly have been in a quandary as to whether

A still more remarkable kind of yond question. y ghost story, however, that now also re-It is through, the investigation of ceives the approval of science, is of the such occult subjects as telepathy, hypnotism, 12 thought-reading, ghosts, sort is a certain house in England inhauntings, apparitions, the divining habited by the Mortons, a family of in-

Spiritualistic seances, that the present conclusions of psychologists have been reached. To try to find scientific truth 1889, the hauntings continued, the most in a class of subjects so involved in suffrequent ghost being the figure of a wo-The house was built about 1860. perstition and fraud by charlatans re-quired bold and fearless men, who den. The figure was seen in the paswere not afraid of ridicule by people in sages, on the stairs, in various rooms general and by their own colleagues. general and by their own colleagues. and in the garden. It was seen not Mr. Bennett's recital in "The Rise only by members of the Morton family,

the house, with whose history and death some tragic circumstances were connected. Varying kinds of footsteps were also heard, and heavy thuds and other noises. Lights were also occaments it was found that thought and sionally seen and a "cold wind" felt. This case had, in fact, all the hair-raising features of an old New England

Now comes the solemn dictum of scilate 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 posi-tion 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 scimore important problem, a thing of suis intercommunication possible?"

Ferozepoor. On the night of the 9th presumptuous in us to imagine, especially in view of recent developments mind, that man, with his five senses, is wounded and heard his voice saying: conscious of or is capable of perceiving Take this ring off my finger and send all forms of intelligent life connected to absorb them before they can be per-it to my wife. All the next day I could with this earth. The presumption is ceived by our senses. The intermedit to my wife.' All the next day I could with this earth. The presumption is mind. In due time I heard of Gen. R. lead us to infer the probability that the having been severely wounded in the range and amount of life on the earth

Then comes the stating of certain "It was not for some time after the cases which lead up to an affirmative In the story of creation, as given in the bible, and credited by Christians to the inspiration of God after recount to the ins identity was unknown to either the me dium or to the persons who received like this, and of instances where a dying person has apparently been seen by a distant friend, the members of the was made into the matter, with the rethe communication from the medium. The most searching scientific inquiry and manifests them. Psychical Researts Society came to the sult that it was accepted as a scien tific fact. Another case, which led up to the

> vive after death, was the instance of George Pelham (a fictitious name for chic law, just as telegraphic transmis- an associate of Dr. Hodgson, who had and experiments with the famous New Bennett says, by the researches of the society, that many of the results oband 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. P muscular action of the one holding the ing and persistent personality, manisseen, but is also required on the other rol, the ultimate cause being probably festing itself through a course of years side in the unseen. In all communications the man's norvous avatem and of an independent intelligence and on the other roll, the nitimate cause being probably festing itself through a course of years side in the other roll, the nitimate cause being probably festing itself through a course of years and of an independent intelligence and on the other roll, the nitimate cause being probably festing itself through a course of years and of an independent intelligence and on the other roll, the nitimate cause being probably festing itself through a course of years and on the other roll, the nitimate cause being probably festing itself through a course of years and on the other roll, the nitimate cause being probably festing itself through a course of years and of an independent in the nitimate cause is also required on the roll in the independent in the nitimate cause is also required on the roll in the independent in the nitimate cause is also required on the roll in the nitimate cause is also required on the roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the other roll in the nitimate cause is also required on the roll in the ni tween the man's norvous system and of an independent intelligence, whether other a double translation is necessary

There are a number of other in-stances of this sort. They were what have caused the eminent psychologsts of the Society for Psychical Research to come to the conclusion that a man's personality survives death. Here is he summing up which Edward T. Ben nett 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 sublimi nal self.
"4. That there is a basis of fact in many stories of hauntings and appari-

tions of various kinds. "5. That in psychical research the inquirer does meet with intelligences other than human beings in the flesh; and that there is 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 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 psycholog ical order. The alleged 'other' world cannot lie north, south, east nor west of ours. It must be a state of conscious ness, or a mode of experience, which we pass from that constituting our world and from which we can perhaps repass. The relation must be con ceived 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 successively on various aspects of telepathy, we have gradually felt the concer tion 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 gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate between the visible and the invisible

Method of Spirit Communication. It remained for the president of the funerals if desired. Address me at Society for Psychical Research, Prof. present at Rochester, Ind. General De-Society for Psychical Research, Prof. W. F. Barrett, in his last address, to outline his idea of the exact way which communications may be had with the spirit world. Here is his statement: "There is one interesting point ence about such cases, uttered by the in connection with Spiritualist phenomena which is worth a little attention. As we are all aware, the production of these phenomena appears to be inseparably connected with some special person whom we call 'mediumistic.'

"This fact affords perennial amuse ment to the man in the street. But from a purely scientific standpoint there is nothing remarkable in this. Re cent discoveries have revealed the fact that a comparatively few substances possess what is called radio-active lower. Unlike ordinary forms of matter, these radio-active bodies possess an inherent and peculiar structure of entific data was leading up to a far their own. There is, therefore, nothing absurd in supposing that there may be preme human interest, which Mr. Ben- a comparatively few persons who have nett expresses in this way: "Are there a peculiar and remarkable mental other intelligences than those which structure differing from the rest of we see around us in the flesh, and, if so, mankind. Moreover, the pathologist or alienist'does not refuse to investigate and send it to his wife, who, at the Before arriving at a definite conclu- epilepsy or monomania because retime, was fully 150 miles distant at sion, Mr. Bennett states: "It would be stricted to a limited number of human beings.

"Furthermore, physical science gives us abundant analogies of the necessity of some intermediary between the seen and the unseen. Waves in the luminiferous ether require a material medium ary may be a photographic plate, a fluorescent screen, the retina, a black surface or an electric resonator, according to the length of those waves. But some medium formed of ponderable matter is absolutely necessary to render the actinic luminous thermal or electrical effects of these waves perceptible to our senses. And the more or less perfect rendering of the invisible waves depends on the more or less perfect synchronism between the unseen of the material medium that absorbs

"Now the nexus between the seen and unseen may be physical or psychical, but it is always specialized substance or living organism. In some cases the receiver is a body in a state of unequal equilibrium, a sensitive ma-terial—like one of Sir Oliver Lodge's receivers for wireless telegraphyassisted him in many of his researches and in that case its behavior and idiosyncrasies need to be studied before-

"It is doubtless a peculiar psychical state of nature of which we know noth-ing that enables certain persons whom we call mediums to act as receivers or resonators through which unseen intel-ligence can manifest itself to us. It communicating have not been of a fit seems to me very probable that a mediul and spasmodic nature; they have um, an intermediary of some sort, exhibited the marks of a continuous liv. not only required on our side in the

Thought in some inscrutable way Thought in some inscrutable way upon the medium of our brain and becomes expressed in written or species. These words, often pa through space, have again to be trens-lated back to thought through the methere is a descent from thought to gross matter on one side, a transmission through space and an ascent from gross matter to thought on the other

"Now the so-called medium acts as our brain, translating for us the impressions made upon it and which it receives across space from the unseen. But there must be a corresponding descent of thought on the other side to such a telepathic 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 here—no doubt wisely so, 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 knew on earth may find the difficulty of selfmanifestation too great to overcome, and only a fitful fragment of their thoughts can thus reach us."

#### ATTENTION, SPIRITUALISTS!

#### An Opportunity to Help the Cause.

We wish to call your attention once ore to the candidacy of Dr. Alexander Caird in the Boston Globe prize contest. As is well known the Globe will give one thousand dollars to the person receiving the most votes, and five hundred dollars to each of the next four. Dr. Caird has done as good work for Spiritualism as any man in this country and will continue, by devoting every dollar of this prize, if he receives it, to the work in connection with the Lynn Spiritualist Association, of which he has been president for four years and is now honorary president for life. He is noted throughout New England for his philanthropy and zeal, in missionary work especially. Now, Spiritualists, wake up, and send in your coupons. This is the first time you have had an opportunity for concerted action toward the furtherance of the good work, and this will cost you nothing but a little effort. It will be a grand thing for Spiritualism to win this contest and we can do it if you will all help us. Save all your coupons and beg all you can and send them in to Dr. Caird, 44 Commercial street, Lynn, Mass., and

we will surely win the prize.

COMMITTEE.

Rochester, Ind., Convention.

I came to Rochester from Lafayette. Ind., to attend the convention held under the auspices of the Rochester Spiritualist Association by the Indiana State Association. "I was a stranger and they took me in," and engaged me for Sunday, Dec. 4, to lecture for them. A glorious time we had; people were present from all over the Hoosier State, as well as some from Illinois, Ohio and Massachusetts.

We had the best of lectures from Moses Hull and Dr. Geo. B. Warne, than whom there are none better. The audiences were large and enthusiastic, and much good has been done. There were many in the audiences from the Methodist and other churches of the town. and the explanation of the bible by the above named bible exponents will surely have a lasting effect. If the states Spiritualist associations throughout the country will follow Indiana's methods along this line our cause will progress faster. Of course this convention of representative Spiritualists could not have been the success it was if it had not been for the efforts of Mrs. Maggie Miller, secretary of the Rochester Association, and Brother A. S. Schram, president of the Indiana State Associa-

I expect to go from here to Peru. Ind., ualist society that would like to make engagements for one Sunday or for one month. I will make my terms reasonable. I will hold parlor meetings during the week-nights, and will attend

M. F. HAMMOND. livery. THE POWER OF SELF-FORMATION

"The Power of Self-Formation" is s ew book announced by Leroy Berrier, its author and publisher, as now being in process of publication. It will be is ned in paper binding for 50 cents; in art vellum cloth, gilt top and title, for 80 cents.

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

of the human race. This little scientific treatise presents in a simple style those two great dis-coveries and demonstrates the power of self-formation as well as presenting the most advanced systems for the cultivation of the mentation that controls the

power of formation.

The author demonstrates the fact hat we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-formation means the ability to be just

what we desire to be, and this consti-tutes the highest of all achievements. The Power of Self-Formation will be completed and on the market about holiday time. It already has an advance sale of 501 copies. Send all orders to the office of The Progressive Thinker,

#### 40 Loomis street, Chicago, Ill. The Proofs of Life After Death

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality

from New Standpoints. Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

A work of especial value, giving the views of a large number of eminent persons. Finely printed and bound. Price \$2. For sale at this office.

"Meatiess Dishes." Very water Price 10 cents.

# Open



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, No-

vember, 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-

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

to the Symposium an especial brilliancy.

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 de-

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 shad-

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 shedow. The gods of Grecian and Egyptian mythology were divided into many classes; there were tutelar deities that held sway over human lives, both of light and shadow; there were gods infernal and gods supernal that held charge over the heavens and earth, over paradise and

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 religious 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 s 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 terrific storms now, but you in no wise think that they are especial 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 leal 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 be ings, 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 pe-

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 come 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 unfailing 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 ever much you may differ from them, they will add 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

> 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 had boy around the corner tempted you." The same conditions permente 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 goodly lives, seem to manifest demoniacal tendencies, seem to be conffolled by spirits

The demonology of the Middle Ages, which was put mut 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, that 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 riod is being introduced; it is one of the rising lights of the world; it is 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 any number 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 ease 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 stronge 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 ack of balance, sometimes the result of physical disease or nervous agi tation, 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 eaps 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 help-

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, under-

stands and sees through the lower.

If it could be made to appear that any great percentage, as many Spiritualists think, of the criminal and i 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 eyil 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 gallows. 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 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 interesting reading. Price cloth, 50 cents.

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

FOR YOU-JUST YOU.

The dawn dispels the solemn night, Unveils the canopy of blue, And floods the world with golden light

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

The limpid rivers lisp and kiss

For you—just you. The night comes down from out the

The argent stars come peeping thro' Where dusky darkness calmly sweeps, For you-just you.

The joyous zephyrs lightly blow,

The skies with love are all'aglow, For you-just you.

An Easy Way to Make Money. 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 jocund day is bright with bliss,
O'er spread with pleasure's lambent
hue,
The limpid rivers lisp and kiss

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dishwashers. I have he wishers. I to washes and dries the dishes perfectly in two minutes, Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as lave done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

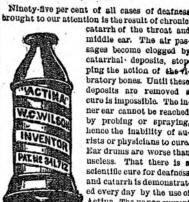
Miss. W. B.

By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting vol-ume, of decided value. A narrative of wonderful psychic events in the au-thor's experience. Cath, 560 pages, Il-instructed, 51.25.

Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

#### DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "AU-TINA" WAS DISCOVERED.



catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stop-ping the action of the 1. bratory bones. Until these cure is impossible. The in-ner ear cannot be reached by probing or spraying hence the inability of aurists or physicians to cure Ear drums are worse than useless. That there is scientific cure for deafness and catarrh is demonstrat d every day by the use of

generated in the Actina
passes through the Eustachian tubes into the
middle ear, removing the catarrhal obstructions asit passes through the catarrhal obstructions asit passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have symptom for years to be completely cured in only three weeks' use of Actina. Actina also tures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. 1, 929 Walnut Street, Kansas City, Mo.



DR. BYE, Gor. Oth & Kansas City, Mo.

#### 785

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

OTHER PSYCHIC PHENOMENA

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers.

The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others including scientists of world-wide repute, making a volume of great value, 538 octavo pages. Price, cloth. \$2.

### LISBETH

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is to teresting, fuscinating, and instructiva

### MARK GHESTER,

A Mill and a Million.

This is one of Carlyle Petersilea's most inter-sating works. It is purely a Psychical Romanes such as the author is noted for producing. You leed it in your library for the purpose of lead-ing your romance-loving children out into the light of coultism. Price paper. \$1.25 For sale at this office.

or The Touch of An Angel Mother.

BY CARRIE E. S. TWING. Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it reads, "Because my own children are all under-the tender care of the angels, and my heart is hungry for the love of the young, I most loving-ity dedicate this book to the children of the world." This book is full of soul elevating and interesting thought. Price, cloth, it. For sale at this office.

### Can Telepathy Explain?

Results of Psychical Research. By Minot J. Savage.

Dr. Savage in this book of 28 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price cloth, \$1.00.

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

MAHOMET, THE ILLUSTRIOUS.

By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honespillé of Mahomet than Godfrey Higgins, and this volume is intensely interesting. In abould be read in conjunction with Gibbon's work. Price 25 cents.

## .. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. 

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

non-appearance of YOUR article.

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

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

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

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

Mrs. Laura G. Fixen, 429 LaSalle avenue, Chicago, 111., vice-president of the Illinois State Spiritualist Association, is arranging to publish a list of the Spiritualist societies, lyceums, camp-meetings and mediums in the United States and Canada The officers of these societies are requested to mail her once the name of their society with officers and their addresses and all mediums will please send her their names addresses and phase of mediumship. This list cannot be published complete unless each one will co-operate and it is hoped that an early response

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

Paris, Nov. 26.—Mme. Thibes, the famous clairvoyant, is just issuing her 1905 almanac. She declares that nothing in a woman's hands has shown her alleged inferiority to man, and above all, woman surpasses man in moral Speaking of physical inferior ity, Mme. Thibes declares man is physically inferior to the elephant, the ox and the donkey, therefore why not cede the palm to them? She predicts mighty political upheavals in the coming year. Dr. J. O. M. Hewitt has had a very pleasant engagement at Newport, Ky.

Mrs. Georgia Gladys Cooley has been engaged by the society of Watertown, to continue her engagement there during December. She is doing

A dispatch to the Chicago American Bays: "Human bones have been found the cellar wall in the old spook nouse in which Spiritualism started in 1848.

Virginie Barrett writes: "Will friends address me for the present at 124 Emerson avenue South, Indianapolis, Ind. I would like to hear from societies southwest or southeast. Terms reasonable. Have French literature of Spiritualism. Will send."

W. J. Colville's address is now 125 West 56th street, New York. On the 4th, 11th and 18th of December he lectures in Hartford, Ct., Alliance Hall, Chapel street, at 2:30 and 7: 30 p. m.

The Sacramento Bee has the following from Cedarville: "The discovery of a copper-bearing vein of ore near Fort Bidwell, as mentioned in the Bee some time ago, was followed in by work for a distance of ninety feet, when it seemed to dip. Work was laid off for a time until experts could be brought to examine the situation. After their arrival and a thorough examination of the work and formation had been made, an opinion was given that an immense body of the ore lies at a depth of about 100 feet. In conse quence of this opinion, a shaft will be sunk near the end of the tunnel on a contact which is found there. This is about the point where the vein seemed to dip. They expect to strike a solid body of ore. The ore that has been taken out is immensely rich in copper, going from 50 to 85 per cent copper, with about \$8 to \$10 to the ton in gold It has been known for years that rich specimens of copper-bearing ore had been repeatedly picked up in this vicinity, but until this vein was discovered no definite trace had been found. A strange feature of the case, but nevertheless true, is that the woman discovered the vein was guided through a vivid dream. She had, one or more nights, dreamed of finding this vein and that it would later lead to the main body of ore, which would be very valuable. True to the markings furnished her in the dream, she guided her son to the spot where yein was found; then with pick and shovel in a few hours the first results of the nocturnal vision were before her. A great deal of excitement has been created, and claims have been staked out in every direction for quite a distance. It is believed by the experts that the mountain contains a great body of the ore and that it will prove as rich as the croppings indicate."

Dr. P. S. George writes: "Referring to the contemplated journey to the Pacific coast, in the near future, accompanied by Mr and Mrs. Fred Wheeland, for the purpose of conducting public meetings and trumpet seances, partial materialized forms, etc., I will say we would prefer engagements along the line of road as follows: B. & M. to Billings, Mont., and thence Northern Pacific Road to the coast. Will be pleased to hear from societies and individuals along the lines named. Address me at No. 1318 O street, Room 38, Lincoln,

JOSEPHINE E FIRTH WRITES FROM PHILADELPHIA, PA.: "THE BEST INVESTMENT OF MY LIFE WAS THE DOLLAR I PAID TO YOU FOR MY SUBSCRIPTION TO THE PROGRESSIVE THINKER."

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

MR. AND MRS. STROHMEYER WRITE FROM GIRARD, OHIO: "THE PROGRESSIVE THINKER HAS PROGRESSIVE THINKER HAS GROWN SO ADVANCED THAT IT HAS BECOME AN EDUCATOR OF GREAT AND WONDERFUL POWER, AND MUST BE FELT BEYOND OUR COUNTING. LET THE GOOD WORK GO ON."

The Tower Hill ghost again has invaded the Martense section of Brook-lyn, N. Y. The apparition has been Greenwood cemetery. seen near Strangers who walk along the narrow path skirting the cemetery fence are warned by the police not to linger near the toll bridge which crosses the Thirty-ninth street railroad cut at Tenth avenue, where the ghost was first seen by Mrs. Ardt. Mrs. Ardt told her neighbors of meeting the shade, which she described as resembling the outline of a human form, coming from the l'enth avenue entrance to the cemetery. Mrs. Jones and Mrs. Maguire who have lived on the border of the cemetery for many years, declared they, too, had seen the figure, but had not waited long enough to make positive its identification. Persons who have seen the apparition say it usually leaves the cemeinclosure between 11 and 12 clock at night and wanders to the toll bridge, where it turns toward Kensington, disappearing near the site of the burned tower. Motormen of the Bath Beach and Coney Island lines also

have seen the shadowy figure. The Detroit Free Press has the following: "Mt. Clemens, Mich., Novem--Mrs. Harvey, the mother of Geo. Cole, arrested yesterday for killing his wife, is prostrated over the affair, so that she was not able to respond to the call of her son to go him today. The couple lived with the Harvey's in this city for some time and considerable domestic trouble. Last Thursday Mrs. Harvey went 'to Detroit on purpose to admonish the couple to come to terms, telling them that if they continued to give up to such spells of temper they would end by killing eachother. Cole's reputaon was none too good here. When informed of the murder, the mother said that the night before she dreamed that there had been violence between them and that all day yesterday she was greatly worrled, not knowing what t meant.

Mary E. French writes from Clyde, O: "Our venerable brother, Dr. J. M. eebles, closed his series of lectures for the First Spiritual Research Society, of Clyde, O., November 27th, by a most admirable lecture, spiritual and progressive in thought, and eloquent in expression. He dwelt upon the immortality of the soul, and treated it in a masterly manner, solving what is to many an intricate problem, and showing that from all the antagonisms that eniron us during our earthly pilgrimage, hall be evolved a peace and harmony whose duration will be without end. The world needs more such fearless thinkers like him who will accepts facts of science and confirm the doctrines of natural religion. He rises above any petty ism and is cosmopolitan in thought. His generous heart is always more willing to give than receive. As he nears life's golden sunset he grows more spiritual and luminous and causes one to feel that he has drank from the fountain of youth. One cannot look into his honest eyes and benign countenance when grasping his hand without eeling blessed with a benediction. As this aged pilgrim closed his address there were many moist eyes in the audience, of those who had listened with close attention to his elevating tures. He made a profound impression upon our people, who hope he will live many years to wield his pen and raise his voice to proclaim the truths he loves so well.

Mrs. Jennie Hagan Brown, en route for Buffalo and the east, stopped over Sunday with old-time friends in Meadville, Pa. She was charmingly entertained at the home of Hon. A. Gaston. Mrs. Brown would like to make engage ments to lecture and give entertainments on her return from Massachusetts (as she is going to Boston now) at points along the way of B. & A., lake Shore, and other rountes from Boston to Chicago. Correspondence will reach her at Holliston, Mass., during December. Mrs. Brown would also like engagements in New England for

short time. Mrs. L. V. J. Vaughn writes: "We will give a social at our home, 2981 Cottage Grove avenue, December 10. There will be music, recitations, and spirit messages given by good mediums, and drawing of six hand-painted china tea plates. Come and win them. Refresh ments will be served. Seance every Friday evening."

A cable dispatch from London says Wales is now the scene of the extraordinary revivalist operations of a young preacher named Roberts, who is accompanied by a corps of pretty girls and young men, all suffering from religious hysteria in an aggravated form. Wherever they go they excite frantic enthusiasm, men leaving work and women deserting their homes to participate in the services, lasting without cessation from six to thirteen hours, during which Roberts and his male and female lieutenants appeal personally to each member of the congregation to an ounce his salvation. Several cases of religious mania have followed these scenes, one victim being a wealthy manufacturer, who attended the meetings continuously for four days and nights. The whole country is disorganized, and work is neglected wherever Roberts ap-

nears." Mrs. Starbuck writes from Greenup Ill .: "We have had Ottis J. Comer with us for the last four days, and he has given us good satisfaction. Anyone vishing to engage a trumpet medium will do well to address him at Neoga,

Isabella Powderly writes: "At Spiritual Truth Society, Hopkins' Hall, 528 W. 63rd street, Mr. Coe gave us some very beautiful thoughts; also two solos accompanied by Mrs. Holton Upson. All who know Mrs. Upson recognize her musical ability. She will not serve the Spiritual Truth Society this month. Every Sunday at 2:30 we hold a test and developing class. If you do not know what you demonstrate best, come and let us tell you. Sunday evening, Dec. 4. Walter DeVoe will lecture for us; Dec. 11, Evelyn Arthur Sec. Ladies' Auxiliary to E. S. U. meets every Thursday at 2:30."

When writing for this paper use a pen or typewriter.

We go to press early Monday morn ing, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

John Wagner writes: "The Rev. B. F. Austin delivered a splendid lecture on Col. Ingersoll, at the Telephone Building, Allegheny, Pa., Monday evening, Nov. 28. It was an intellectual treat, coming from a man scholarly as well as eloquent. He portrayed Ingersoll true to life. The writer had the good fortune of being acquainted with the late agnostic, therefore can give a decided opinion in reference to the compliments Mr. Austin gave him. The audience listened with the closest attention There were prominent Spiritualists present; I noticed in particular the Rev. Geo. C. Day, pastor of the First church of Spiritualism, of Allegheny; also some others, as well as mediums. Mr. Austin is a worthy worker in our reat cause.

Mrs. Howe writes from Rockford, Ill .: "Mr. Will J. Erwood has served the Psychic Research Society as speak er for the month of November. That his work was appreciated was shown by the increasing attendance each Sunday and at the last meeting a unanimous vote of thanks was given by the large audience present. His work here has been broad and instructive and well adapted to every-day life, reaching other progressive minds as Spiritualists, and harmonizing all good. We shall look forward to his coming again in the near future with pleasure Dr. Geo. B. Warne is to be our speaker for December 11."

H. E. writes: "Will the gentleman who explains in last week's Progress-ive Thinker the work of the Zanteigs, kindly explain how it is possible for the lady to read a gentlman's card handed to the pofessor. He merely said, 'Ready,' and she read correctly the card, a physician's giving name in full, address and even the office hours. The gentleman was not an accomplice. He had never seen either one of the performers before, and as a matter of curiosity opened his card case and handed the card. I am much interested and would like an explanation as I saw this (just as I describe) done by the The method given by the Zanteigs. centleman who explains is very old. It has been used on the stage for years. Elizabeth M. Fish writes of the good work done by Dr. Ravlin; "On Sunday morning, Nov. 20, at the temple of the First Association of Spiritualists of Philadelphia, Dr. N. F. Ravlin an-nounced his text, 'What is chaff to the wheat, saith the Lord.' The discourse which followed was grand. He spoke

not merely flowing words but truth, when he said he would rather have the knowledge of his oneness with Infinite Power than all the wealth of the world; that he has come into a realization of this great fact, is the key to the mas terly handling of his every subject; and one could but echo the sentiment Edgar W. Emerson, who, at the close of Dr. Raylin's address, said he desired to congratulate the association on having secured the services of such an able peaker for the whole season. The heme of the discourse at the evening service was 'Operation of Natural Law in the Spiritual World.' Next Sunday evening Dr. Ravlin will speak on the 'Conquest of Self,' and the writer feels sure all who attend will be well repaid

with a feast of much needed instruc-There is a growing interest being manifested in these services at the temple, where Dr. Raylin is doing a great work in showing others how to help themselves, for it is the true mission of Spiritualism to teach us how to work out our own salvation physically, mentally and spiritually through recognition of our own God-given power to help ourselves by drawing from the fountain at the centre of our being. More and still more are coming to realize that the greatest need of th among Spiritualists, is an education in ts grand and beautifut philosophy, that there is something higher than mere mediumship, which is soul-culture, and this will include mediumship of the very highest, and only of th highest; through this we will unfold true manhood and true womanhood, the

aim of our existence." Mrs. Maria Tourmquist writes: "On the evening of November 23, there was held at the home of Mrs. Lucile de Loux, one of the most brilliant socials of the season. There were sixty-two persons present, and a very merry crowd they were. Every one enjoyed the affair to the utmost, and regaled themselves on the refreshments served Mrs. de Loux's usual dainty way. Mrs. de Loux gave over thirty tests, most of them being full names and details concerning the spirits to prove their identity, all of which were recognized. There were present to add to he entertainment and instruction of the occasion, the mediums, Mrs. Bliss Green, Mrs. Vaughn and Mrs. Tobin and Dr. Axel Gustafson and wife. For music we had Mrs. Ella Patterson, champion lady banjoist of America and Mr. A. J. Bliss, a rising young pi-

Brother Carr writes from San Angelo Texas: "Mrs. F. V. Jackson of Grand Rapids, Mich., has been with us for some time past. She has given three lectures in the W. O. W. hall to very enthusiastic and earnest listeners, and as one lady expressed it, 'Oh! what beautiful thoughts Mrs. Jackson puts forth in her lectures. If I understood Spirit-ualism I would be perfectly happy. (This lady is a discontented orthodox like most of the people here.) Mrs. lackson is arousing a great interest in our noble truth with her grand lectures, tests and readings, and we hope to be society soon, as she able to organize a is very successful in that line, and she would like to visit other points in Texas where there is need of a good medium and organizer, on reasonable terms. Address her at San Angelo, Texas, Lock Box 205."

Mrs. 15a Wilson Kayner writes from Smithville, Texas: "This is a earnest little society here, and since my return I have had six new mem-

Byron D. Stillman, of 578 East 60th treet, Chicago, writes: "I am improving slowly in my health. I am having quite a call for my book of verses, 'Fun and Philosophy,' some no doubt, to give it to friends as a Christmas gift; and oftentimes people will read a spir-itual poem and get the knowledge of immortality when they would not stop to read or listen to a lecture, so the book does its work and makes a good present to give cheer and spiritual thought. It sells for 50 cents."

Mrs. Isa A. Cross writes: "On Sunday evening, Dec. 11, Dr. J. R. Price will lecture for the Hyde Park Occult Soclety at 319 E. 55th street, at 8 o'clock. Come and hear him. He is a scientific student and investigator, and will give his sudience something worth while taking home with them. Mrs. Hooper will give messages. Our little dance still continue to draw. People like to come and hear the music and have a good time."

THE BAND OF HARMONY,

to Not Forget the Forthcoming Bazaar by the Baid Bfi Harmony (for the Church of the Soul), to Be held in Masonic Temple (Third Floor Probably), Decc15.10

Lunches will be served from 12 to 2; upper from 6 onward. The following samed ladies will have charge of moths! Toilet articles, Mrs Goodrich; eandy, Mrs. Dexter; Nor wegian timbola, Mrs. and Miss Tries ness; handkerchiefs and fancy goods, Mrs. Druliner; ast and fancy goods, Miss Beulah Smith; aprons, Mrs. Rai-sion; decorated thand-painted china, Mrs. Ellis; home made jams, jellies and preserves, Mrs. Haire; bargain book stall, Miss Richmond; Ladies Home lournal, Misses Ella and Slegurd Holm. Contribute articles and work to our

Buy your Christmas presents at our azaar. Get your lunches and suppers at our pazaar.

CORA L. V. RICHMOND, President Band of Harmony.

Mrs. Nellie Baker, the efficient State Secretary, writes from Portage, Wis: The Wisconsin State Spiritualist Association are arranging for a series of mass meetings in Baraboo, LaCrosse, Milwaukee, Eau Claire, Madison, Superior, Chippewa Falls, also meetings in Black River Falls, Merrilan, Augusta, Veilsville, River Falls, Hudson, Superior, Bemidji, Duluth, Minn. All rsons in the vicinity of these places that are interested in the work and will co-operate with the officers of the Association, please communicate with President Will J. Erwood, of 724 Vine street, LaCrosse, or Rev. Nellie K. Bathe ker, Portage, Wis., Secretary of Association. Now is the time to push the work, and the future looks bright. Never has Spiritualism been as far eaching as it is at present. People are beginning to do a little thinking for hemselves. They are beginning to weigh all questions that arise, and when the majority seriously consider the important points that are brought to the oreground they will see that Spiritualsm has nothing to fear. Lasting reforms work slowly but surely. Spiritualists, arouse, and put your hand to the work. It will surprise you how much that even one earnest person can

Mrs. A. A. Averill of Lynn, Mass., writes: "Will you kindly send me two copies of Nov. 26?" If you don't want to be bothered with orders for extras you must not make your paper so interest-ing; they buy one and find something hat they want a friend to read and give it away, and then come back and want another one. IT IS CERTAINLY THE GREATEST PAPER THAT WAS OVER GOT OUT FOR ONE DOLLAR A YEAR. "Critic" writes from Edinboro, Pa.:

"Mr. Frank C. Collins of this place lec-tured to an appreciative audience in-Medcalf Hall, Erie, Pa., on Sunday evening, Nov. 27, under (as he said) the inspiration of King Solomon, who seemed to lead men along on a new and entirely different line of thought from any speaker we have ever heard. Henry Ward Beecher controlled first, and introduced King Solomon, which, he said, he considered a great honor."

M. Cook writes from Spring Hill, lansas: "We have had E. W. Sprague Kansas: and wife here at this little village the past five days; and too much praise can-not be said in their behalf, as ardent workers for ithe cause of Spiritualism. Brother Sprague's arguments are convincing through and through. He has all the argument on his side, leaving his opponent sinking sand to stand on Mrs. Sprague's tests are forcible and true. She gave 100 the last evening and all recognized. They are truly missionaries of diamond type. A society was organized and chartered here, of 18 members. A word to Spiritualists who love our cause: Make special efforts to have these workers visit your societies. vigor in your community, and they will you are weak, they be a tower of strength to your society Would that and the cause they love. we had ten thousand like them."

Marguerite Miller writes: "The jubilee meeting held by the State Association of Spiritualists in Rochester, Ind. Saturday and Sunday, was very satisfactory to local organization. meetings were well attended at ession, Sunday night the house was rowded by attentive listeners. lectures by Dr. Geo. B. Warne and Moses Hull were pleasing to the people and altogether the meetings are sidered to be among the most profitable ever held by the Spiritualists in this lo cality. Those present from abroad were Mr. and Mrs. E. L. Schram, John York, Mrs. Matthews, Omer Sain, Peru; Mrs. Sarah Valters, Elwood; Mrs. Mary Ince, Lafayette; B. F. Haximond, Boston, Mass.; Mrs. Carrie Mong. Muncie; Mrs. Louise Murphy, Crown Point; Carrie Fields, Macy; Mrs. Eva McCoy, Marshalltown, Iowa; Geo. Warne, Chicago; Mr. and Mrs. T. M. Snider, Warsaw; E. E. Southard, Onio; Mrs. S. H. McGuffin, Knightstown; Moses Hull, Whitewater, Wis. Moses Hull remained and spoke each night to attentive listeners. one in the work of Spiritualism comes nearer the hearts of the people than this beloved veteran speaker. We are also more than pleased and proud of Dr. Warne, and would like to have him with us again. It takes no prophet to see that the time is not far distant when he will occupy the highest place

the Spiritualists can give him in the National Association. When the honored, much loved Barrett lays aside his mantle, it will fall naturally on the shoulders of Geo. B. Warne." Veritas writes: "While some of your contributors offer various ways to supress fake mediumship, which is very etrimental to true Spiritualism, I beg leave to state that in my investigations of Spiritualism during the last eighteen years, I have discovered that mediums ire not always to blame and responsi ble, because patrons, admirers and others often visit mediums on material matters, and the guides of mediums knowing their motives, fool them. Spiritualism as in my humble opinion not established to ediscover fortunes, mines, etc., but forbthe purpose to prepare us for the spirit world and make us better while bere. Many orthodox church members wavering bout this great truth and would leave their churches, but the training they received in childhood makes them cowards; they don't dare to reason or use good judgment but simply follow the teachings of their teachers who have not a single point of evidence to produce, but simply say, you must believe and have faith in the lible, notwithstanding its many contradictions. The good book states that no hair from your head should fall without knowledge and consent of God. How about the 984 Sunday-school children roasted to death on the steamer Slocum, also other disasters occurring every day? I advise the people who consider the bible the word of God, and claim the various inconsistent utter-

COPICS FOR THE PROGRESSIVE LYCEUM.

Junday, Dec. 11, 1904., S. E. 57: "Spir itualism the Light of Life."

Gem of Thought:-However long, if only light, The way is gladly gone; And if we know we're in the right, How joyous is our song. Our life will never end, we know,

But on and on for aye; Be careful of the seed you sow, You'll reap from them some day. For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Asso-ciation, address John W. Ring, Spirit-ualist Temple, Galveston, Texas.

TO WHOM IT MAY CONCERN: This article will show to those interested, that the Bourbon County Occult Association, of Fort Scott, Kansas, does heartily approve of the action of the National Spiritualist Association in sending out to us, (the people of the west) such competent and inimitable workers as Mr. and Mrs. E. W. Sprague. We believe that they can do more towards building up the cause of mankind, than all the churches in the country. They are in our judgment, really Spiritualists, both in their work and every day life, living examples of what Spiritualism can do for all. They are both lovely people, and are showing to the world by their honorable and upright doings that they are the instruments of the spirit world and are devoting their lives to making others happy. We recommend them to the world. May they live long and prosper in this sphere, and when it comes their time to pass beyond, may they hear the welcome plaudit of "Well done, good and faithful servants." Moore, corresponding secretary; Eli Noel, president; E. L. Marble, vice-

president, officers of Bourbon County ccult Association, Fort Scott, Kans. Brother Henderson writes from Lawence, Kansas: "Mr. and Mrs. E. W. Sprague are here at Lawrence, Kansas, holding meetings to large audiences and giving good satisfaction. They are

great help to Spiritualism here." T. W. Sherk writes: Rev. Moses Hull lectures again next Sunday at the Masonic Temple, Hall 412, both morning and evening, at 10:45 and 7:45 respect ively. Good music will be made a featof these services. Mr. Hull will be with us during the entire month."

Dr. Geo. B. Warne writes: "A personal letter from Wichita, Kansas makes mention of a minister ordained by the Ill. S. S. A., in the following terms: "There have been a number of mediums here in the past few months and all seemed to be in business for the money rather than the interest of One showed by her good work that she is working for the truth and not the money—her lectures have been above par and were listened to by crowded house each evening. She is true lady and Spiritualist-her name Mrs. Virginia Bryan Lyon."

H. F. Schrader writes from Newport Ky.: "The First Temple Society Spiritualists, Newport, Ky., after their long rest during the summer, has taken on new life, thanks to Brother J. O. M. Hewitt, who took charge on October 1, and has worked hard since he been here. The society now begins to feel the effects of his labors. At the last meeting of the society we took in eight new membbers. The ladies are giving a fair on 1, 2 and 3 of this month, and from all appearances it will be a success both socially and financially. Our society is endeavoring to put some life in Spiritualism in Cindinnati. Brother Hewitt delivers a lecture every Sunday afternoon in Cincinnati and in the evening in our temple to crowded houses and attentive

E. W. Sprague and wife, N. S. A. missionaries, desire a few more camp-meeting engagements for the coming season. Their address for a short time ... 1102 North seph, Mo. Home address, 618 Newland avenue, Jamestown, N. Y. Mail will be forwarded to them from these postorfices. These missionaries are now working in Kansas, and desire to hear from parties wishing their services while enroute to Montana.

Brother Toler writes from Marietta, Ohio: A few of the working Spiritualists of this city have organized temporarily and named themselves The Progressive Thinker Society. Twenty-six names are enrolled and others will be added. A room has been rented which is scated with chairs, in the Donly Block, on Second street. The society will hold meetings and seances twice a week. Several mediums are being developed. They have strong physical manifestations, also clairvoyance clairaudience. Earnest efforts will be made to raise means with which to secure good speakers and mediums, with a view to a more permanent form of organization under state charter in the near future. In effecting the organiza-tion, for some time past most of the hard work has fallen upon Mr. J. G. Pope, who is an enthusiastic Spiritual ist. He has just called at my (where illness has kept-me most of the time for several weeks), and desires me to send you the above facts. Now the nice thing to do is for each one who reads The Progressive Thinker, to secure a few new trial subscribers for the paper-only 15 cents for twelve Its a joy forever to read the lad tidings and profound articles conained in its shining columns."

Mrs. J. Staner Adams is pleased announce to her many friends that she is located at 1007 West Harrison street, corner of Leavitt, where she will hold circles every Thursday evening. All are invited to attend.

Maurgerite Mac writes: "Mrs. M. A. Burland's meetings at 26 Van Buren street are well attended, both afternoon and evening. Conference meeting at 3 , m. Her Freedom Club will have an other progressive euchre party on Sat-It will be a urday evening, Dec. 10. good opportunity to get some handpainted chinaware, as several fine pieces are given as prizes, as well as to spend a very pleasant evening."

Mary Speight, secretary, "The Ladies' Auxiliary of the Englewood Spiritual Union will hold a dancing party Thursday evening, December 8, 1904, at Hopkins' Hall, 528 W. 63rd street. First-class music and a good so cial time. Admission, gentlemen, cents; ladies, 15 cents. The Ladies' Auxiliary meets every Thursday afternoon at 2:30 at same address."

Mrs. M. Henry writes: "On Sunday evening, Nov. 20, at 77 East Thirty-first street, the Universal Occult Society, Evangelist F. M. Stoller, who has charge of the meetings, delivered the first of a series of lectures on the different phases of mediumship and phenom ena. The lecture was on psych and was very ably handled by the young speaker, whose explanations are very After the lecture he demontrated the power of psychometry from question written on a slip of paper. It was absolutely correct, and was highly appreciated by the large auditherein should not be criticised to read I. Samuel IV: 3., Jonah and the

ence. Prof. Georgia favored us with several instrumental pieces as well as music by our pianist, Miss Gordon, who is a fine musician, followed by messages by the different mediums. Nov. 27, the subject was materialization. His text was taken from St. Luke 24th chapter, 36th to 44th verses. The lecture was highly appreciated by a large, intellectual audience. favored by instrumental music by Prof. Georgia. The vibrations were very harmonious, so we had fine messages by Mrs. Vaughn, Mrs. M. McMenamin and Mrs. Muser, and a few from Wyandotte, Mr. Hill's guide. Then by request, psychometric readings by The next lecture will be on Ancient and Modern Miracles."

W. F. Ruffle writes: "Church of the Spirit, Hall 301, third floor, Schiller Building, 109 Randolph street. I am glad to report large attendance. Sunday Mrs. India Hill was with us in the morning service. These services close on Sunday, Dec. 25, Christmas day. Until then we hold 11 a. m., 3 p. m and 8 p. m. meetings, and at our residence, 3201 Indiana avenue, circles Wednesday at 8 p. m., closing as a farewell reception on the 28, and Friday, last circle on Dec. 23. I leave for Louisville for January and February; possibly for an indefinite period as hope to continue my work further south and east. Open for calls in southern and eastern states."

Mrs. Georgia Gladys Cooley writes: "I have finished my first month's work for the Spiritual Society of Watertown, N. Y., which proved a very successful month for the society as well as an exceedingly pleasant one for the speaker. evening, Nov. 28, was a gala evening for us, as our entertainment was a grand success. About one hundred and fifty tickets were sold. The iterary and musical program was excellent, and encores numerous, all parlicipants having to return to the plat form several times. The program was followed by card-playing and dancing which all enjoyed. Fine music was furnished by the Wolcott family, Leo Baker, Earl Jackson and Miss Eugenia

Rouble. The proceeds of the entertainment were donated as a payment on the new plano, an excellent instrument purchased by the Sunday school, but the debt has been assumed by the Ladies' Aid Society as the Sunday-school has discontinued its meetings. Mucli credit is due the faithful workers of the Ladies' Aid. Eight new members have been added to their number within the past month. The bazaar under the auspices of the Aid which will be held the afternoons and evenings of December 13 and 14, promises to be a grand affair. We cordially invite all friends in the city as well as the surrounding places to join us at that time and pur chase their Christmas gifts, as much fine hand work will be for sale. May Deumeld of 21½ Court street, the president of the Ladies' Ald Society, is an expert in such work as well as teacher of the same, hence you can judge of the quality of work. corps of workers are also of the hest. The temple is owned by the Spiritual It has been thoroughly reno-Society. vated and parlors for socials, etc. added at an expenditure of twenty-five hundred dollars. No debts or incum-brances of any kind are carried by the society, hence fine mental conditions revail among all connected therewith. Added to this is the extreme cleanliness of surroundings, making ideal con-Wish all ditions for spiritual work. the same, My societies had while here has been with Mrs. Etta Stockwell, the very successful magnetic healer, of Watertown, and I thoroughly enjoyed the companionship of herself and family. My address for December s 21½ Court street, Watertown, N. Y.

Mrs. Mattie E. Hull is filling an engagement this month in Battle Creek, Mich. She will answer calls for week Address her at evening engagements. 56 Willow street, care of Mrs. S. King. Chas. H. Greene writes: "Sunday, No-

vember 27, Mrs. Hamilton Gill ad-dressed the Rising Sun Spiritualist Prof. Goergen addressed the audience that evening. Prof. Goergen Wednesday evenfrom Jackson, Mich. ing, Nov. 30, we held the first anniversary of the founding of the Rising Sun Spiritualist Mission. A large and appreciative audience filled with the spirit of good fellowship, made the occasion a memorable one. A year old, starting in November, 1903, with sixteen mem-

bers, we are now the largest Spiritual istic individual society in the world. Addressed by Dr. Geo. B. Warne, Rev. Mrs. N. E. Hill, and Mr. James E. Coe, with a variegated program of a high class, the occasion became one of surpassing beauty and was made very in eresting. We will hold our grand ball at the People's Institute, Tuesday evening, Dec. 13., to which we cordially invite you all. We have changed our meeting place and are now located at the People's Institute, Van Buren and Leavitt streets. We will hold our regular Sunday services there at 3 and 8 p. m.; lyceum at 2 p. m."

J. M. Smith writes: "The Light of Fruth Church service, at 26 Van Buren street, on Sunday last was a treat to who heard the fine lectures given by the pastor, Mrs. M. A. Burland. You can always hear a fine lecture a 8 p. m., and the messages all recognized. Come out if you are a stranger in the city, and you will not make any mistake. Good music. Other mediums always welcome. Conference at 3 p. m. is open for all to take part."

Mrs. M. A. Burland writes: "Free dom Club will give a progressive euchre party on Saturday evening December 10, in their hall, 26 Van Buren street, at 8 p. m. There will be six china presents to be given away to the happy winners. Come out and bring your friend. We will have a good time. These parties are held every two weeks. Don't wait, for personal invitation. Come from the west, south and north, and get acquainted, and all go home nappy.

Mrs. Chas R. Kelley writes from Yar-mouth, Nova Scotia: "Mrs. DeWolf is our Nova Scotia medium, and she gets most wonderful tests. She has guide to control her, but gives you com munications direct from your friends and ordinarily is, not apparently con-trolled, though sometimes she personates spirits perfectly. She comes Yarmouth this month. She will lecture and give tests."

Frank T. Ripley is engaged at Grand Rapids, Mich., for December. Where desired he will officiate at funerals. He will be glad to lecture and give spirit messages on week evenings. His terms are liberal. He can be addressed at Grand, Rapids, Mich., in care of General Delivery.

Dr. G. F. Dougherty writes as follows of the medium, O. J. Comer, who has been holding seances in various parts of this state: "So far as we know he is a good, honest medium. He is a young man, only 17 or 18. He says his home is in Richmond, Indiana. We have been in but one of his seances, and we think was genuine. He is willing to go under test conditions. I am of the opinion the medium is worthy of confi

(Continued on page 7.)

### 11 Read This List of 1 PREMIUMS.

OUR ELEVEN BEAUTIFUL AND USI FUL PREMIUM BOOKS.

In Opportunity Never Before Offered on This Earth to Form the Nucleus of a Splendid Library Along Spiritual latic, Psychic and Ethical Lines of Thought—A System of Humanitarian Work Originated Solely by The Pro gressive Thinker.

WORDS OF CAUTION.

You should not send money in a let ter. You may do so a dezen times safe ly, 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 am noyance and trouble.

Remember, please, that it costs ten ents to get a personal check at a bank n Chicago. If you send a personal check, add ten cents to the amount sent Remember, please, that you are not entitled to any of the Premium Books unless you send in with your order a

Thinker. Remember, please, that the safest way o make a remittance is to secure a postal order.

year's subscription to The Progressive

Remember, please, that these books are used exclusively as premiums, the editor desiring no profits, his sole object being to do a HUMANITARIAN WORK ALONG SPIRITUALISTIC. PSYCHICAL AND ETHICAL LINES.

hence they are not for sale to the trade. Remember, please, that mistakes and rouble may be avoided by dealing direct with this office, Instead of through news agent.

Remember, please, that all of our remium Books are neatly and substantially bound in cloth, and are an ornament to any library.

Read our Premium Offer, AND DO NOT WRITE TO US FOR ANY OTHER TERMS. You must send \$1 for The Progressive Thinker when you desire one or more premium books. Please bear this in mind.

Every person who sends in a yearly, subscription to The Progressive Thinker, and who desires only ONE premium ook can make his selection from the eleven books named, selecting any book he desires. The Great Debate Between Rev.

Moses Hull and W. F. Jamieson is our leading Premium Book this year. We publish one new premium book each

READ THIS CAREFULLY. We have only ELEVEN Premium Books, and you can select from them as follows:

Any one of the Eleven Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription.

Any two of the Eleven Premium Books you may order, price 70 cents.

Any three of the Eleven Premium Books you may order, price \$1.10. Any four of the Eleven Premium Books you may order, price \$1.50.

Any five of the Eleven Premium Books you may order, price \$1.80.

Any six of the Eleven Premium Books you may order, price \$2.10.

Any seven of the Eleven Premium Books you may order, price \$2.35. Any eight of the Eleven Premium Books you may order, price \$2.65. Any nine of the Eleven Premium Books you may order, prive \$2.90. Any ten of the Eleven Premium

Books you may order, price \$3.10. Lastly, all of these ELEVEN Premium Books here announced are sent out, all postage prepaid, for \$3.35, something never before equalled in this country or Europe. Our principal aim is to send

them out as nearly as possible at actual cost price.

FOR \$3.35. 1-The Encyclopedia of Death, and ife in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. 3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. 4—Art Magic, or Mundane, Sub-Mun-

dane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occultsm, by Mrs. Emma Hardinge Britten. 6.-The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable m

7-The Occult Life of Jesus, by Alex ander Smythe, a medium of rare gifts.

8—A Wanderer in the Spirit Lands.

Transcribed by A. Farnese, a wonderful English medium.

9—The Religion of Man and Ethics of Science, by Hudson Tuttle. 10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11-The Great Debaty Between Moses

Hull and W. F. Jamieson. READ THIS CAREFULLY BEFORE REMITTING.

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

In conclusion, bear in mind that the

postage on these Eleven Premium Books is over ONE DOLLAR, leaving this office only \$2.22, illustrating the great bargain you are getting—an op-portunity to form the nucleus of a valuable library, the like of which was neven known before on this material plane. Address all orders to
J. R. FRANCIS,

40 Loomis Street, Chicago, Illinois.

Journeys to the Planet Mars Or, Our Mission to Ento (Mars)

Narrative by Sara Weiss, Illustrated With Thirteen Original Drawings by the Authoress.

This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it; and to offer to others stepping-stone which may aid them, in their progress towards the light From the standpoint of Spiritualists this is a most interesting book, as Mrs. Welse actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts. 548 pages. Price \$1.50.

WORLD Pour Conterfee of Progress thinker's International Congress, Chicago, III. Detober, 1888. By Susan E. Winon. Price to



This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter i .lways several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and

place, and all are treated with equal NOTICE .- No attention will be given the name will not be published. The and des correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Dr. J. Williams: Q. Is Dr. Funk's book, "The Widow's Mite," of value to Spiritualist 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 began 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

A Spiritualist will enjoy the volume more than an "outsider," but will be impatient at the 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 com-pletely 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 air-ships. For the advertising, 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 air-ship, which would be capable of rising from the ground like a bird, directing its course and alighting wherever its captain de-sired. All have balloons to raise them the earth and sustain them. When the air is calm it has been shown that this balloon-suspended car can b 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 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 bal-When the reward was offered. something more than a steerable gasbag was intended. The 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 sus-

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 lots 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 and fortunately 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 and frowned upon if their clothes are his gas bag. (This may be taken literally or metaphorically.)

Quoting the article:

The last hope of air ships was placed on inclined vanes, acting as the struct. It is antichristian. ure of the flying squirrel, as a support when the ship was impelled with sufficient speed. If the great power could which we live. During six days in the be supplied without greatly increased week we move with a rapidity that weight this would be possible. Here would have made our grandparents lies the insurmountable obstacle. The elephant supported by the firm earth is weighted down with bone and flesh, and work—six nights of sleep—the early is made strong regardless of weight or beauty. The whale stretches out his 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 the 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 and the freedom of the streets and strung to highest intensity. It is a country. Hence he fails to attend crystallization of the laws and condi-

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 to distinguish the movements. It is able to sustain itself for hours in circle. Wm. George Jordan. It treats of the cling flight, and fly with ease a mile in crimes of the tongue, the Red Tape a minute. If a man weighing 150 duty, the supreme charity of the world, pounds were to equip himself with the revelation of reserve power, etc. wings, as he is 1,200 times heavier, he Price 30 cents.

times larger. Having these perfect as 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 operand to estimate his strength as one-fifth of a horse power would be granting even more than this ability.

With machines this obstacle become nore insurmountable. The dead weight of the machinery giving the greater lower 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 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 comnerce.

Even granting that machines capable of flight could be constructed, and supplied with abundant power for sustain ing them the storms and currents in the atmosphere would make aerial navanonymous letters. Full name and address must be given, or the letters will mot be read. If the request be made, the pame will not be read and mediate fall of the machine to earth

> Philip 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 unfailing. Take a lock of hair of the one you wish to love you, 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 piti-able an illustration of the recklessness 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

The action of the National Association on this matter has been in some quarters criticised 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 surround ed with safeguards. Otherwise it is of no value to those "ordained," and de-lusive to the societies who depend on it in choice of speakers.

The "pastor" who uttered the passage quoted would harm the cause by that single paragraph than years of work could repair. Is such a 'pastor" a Spiritualist, an occultist, a theosoph, fakir, or what? Really echo gives the only answer, "or what!" it must be remembered that the speak er'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 mer

CHURCH AND LABOR ELEMENT.

Religious Organizations Have a Great Problem to Solve.

One of the most important question that is brought before the eye of the re ligious world to solve now is, What can be done to bring back those who toll 30 feet, presents a vast surface to the into the ranks of the church? For the past ten years that problem has been With a pressure of five pounds the square foot, a cylinder 30 vexing the clergy to such an extent as never before. It has been evident the pews that were formerly filled are be ing found empty and few are being picked up to take the places of the old ones who have dropped out. Such alarming conditions exist in

Wheeling. A well-known man recently on a Sunday night, and in this commun ty of fifty thousand or over a bare four hundred were found seated in the house of God.

He discovered there the professional man, the clerk, the business man and the youth of both sexes, but where is the man who works in the factory, the mill and who is known as the common

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 hesitate 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 not made according to the latest dic-

tates of Dame Fashion. Whether true or not that impression prevails. If it is true it is all wrong,

But there is another and a less ugly explanation. This is a strenuous age in nerves are on the strain. Six days of sleep of exhaustion. And then comes

The man who goes forth in the morning and toils all day has an opportunity to sleep a little later than is usual. he cares 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 country. Hence he fails to attend church. This is possibly the best ex-

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

"The Kingship of Self-Control."

### "How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O. GENERAL SURVEY. (Continued from page 6.)

Dr. Beverly writes: "Our last party was a grand success. Christmas eve we will have a social at my parlors. 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 DeVoe speaks for us every Sunday evening in December, so you are sure of a rich treat at

ceive 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 two interesting and valuable lectures and performed ordination services on Mrs. Alice Baker, the speaker for this society. The cere-mony 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 winter. 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 retarding some of the work planned. We all hope for her speedy recovery and ask all the friends to send her thoughts for strength and health. Early in the year I will be able to fully outline the plans which we confidently expect will be the means of holding the coming year one of the grandest camp-meetings ever held in the south. I know of no better suggustion 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 equiped for the task of battering down the decaying walls of superstition and humbug, and I

hope to see thousands placed in the hands of thinking people for 1905." Mrs. H. M. Horine writes: "Mrs. L. Holton Upson closed her engagement with the Spiritual Truth Society of Englewood last Sunday. Many weary learts were made glad by her beautiful spirit messages given in song by her Italian control—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, 1629 N. Clark street: "Dr. W. Yates gave an address on Sunday afternoon—subject 'Healing By Laying of Hands; How to Do It'—to a most interested audience. 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 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 and church members are most kindly vited to these meetings: in the city. Time, 3 p. m. sharp.

A. B. Miller writes from Canton, O .: "Ernest Stephens, trumpet medium, has 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, pro and con, I can say that nine out of ten of our believers tell me the trumpet seance convinced them.'

John A. Toren writes: "The Society f the Psychic Forces held at Wilcox Hall, 361 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, Parker C. Marsh will lecture. We invite all, and try to make everyone welcome Don't forget our Sunday afternoon conference. It meets every Sunday at 3 o. m. We want your views on the diferent subjects. Isa Cleveland gives messages at all meetings and other mediums are invited."

J. H. N. writes: "Spring Hill, Kansas, once more; and this time those very efficient missionaries of the N. S. A. E. 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 ciety of 18 charter members under the jurisdiction of Kansas State Association. Name and officers of said subor dinate as follows: Spiritualists Investigating Society, of Spring Hill, Kans. President, Dr. P. A. Pearson; vice-presdent, C. V. N. House; secretary, J. H. Nixon; treasurer, A. S. Brand; trustees, Mrs. A. H. Brand, Joseph Simpson and

Miss May 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. Cur ran is a very able and earnest inspirational speaker and has Mrs. Elizabeth Schauss of Toledo, and Mrs. Anna E. 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 lecture. Their lectures and read ings are of the highest type of Spiritual ism and I voice the sentiment of our society when I say, that words feebly 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 Mattle E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. Spiritual Songs for the Use of Circles, Campmeetings and Other Spirit-ualistis Gatherings." By Mattie E. Hull. Price 10 cents.

S "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 Chit-

tenden, Vermont. . भर रेप Having read a communication from Brother Weeks, I feet it is my duty to answer it. I have known the Eddys and Mr. Weeks ever since I was a

child, and I am nearly . 681 years old.

Mr. Weeks is about 1601 years old. I believe he is sincerorbut greatly mistaken in what heliays alf the Eddys are not genuine, then there can be no genuine manifestations of spirit return. have often been-to their house and Arlington Hall every Sunday. Many they have visited mymbouse for over 30 mediums are always present, and all reyears and attended imany of their circles. 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." I said I did not know, and they 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 medium's?
> We went back into the cabinet. It was raining. There came to me a large bunch of wild flowers right out of the rain, tied up with a spear of grass. kept them a long time. 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 rush around the room, and all three of the mediums were carried up and around the room, and marked with a pencil upon the celling.

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 Mary Eddy came to our house and my husband formed a cabinet out of three doors put up to the casing 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 cabi net. 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. saw forms come out and go down and

dissolve out of sight.

I was at the Eddy's one night with my husband and Potter Westcott, Jos. Parker and Walcott Wing who is still in the earth form. 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 onen man could lift, came right down from above and was laid right on the table; it seemed

to float right down in the gir. One evening there was a large seance there, and the lights were in full blast, and the table rose up high in the air; treated and relieved of their pains, six soldiers tried to hold it down, but greatly to their joy. Dr. C. A. Wick-could not and the table started towards land presided, and Mrs. Bennett, a the door; I arose and opened the door. culture teacher presided at the and the table went out and landed on plano and sang a beautiful solo, Peace the steps without any earthly person I leave with you.' The guides of Mrs. 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 clearly read for them. Spiritualists the spirits sawed it off in a minute, and two carpenters were present in the cirfor a person to have sawed it so accurately and perfectly level in so short a ime; they were greatly surprised and he table was perfectly level. All of these manifestations and

great many more equally as wonderful happened before Madam Blavatsky and Col. Olcott came. I have written these few demonstraions and can swear to it that they are all genuine. I cannot hear to hear of

any injustice to the Eddys, and I feel it s my duty to do all in my power to defend them or 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 refree of Nature in the mighty Unmoved by tears or pleadings, and un-

moved by prayer or curse, A force, a power unmeasured, and im-

measurable by man,
The strength, the source 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 Dame Nature puts a shrouding over all. DRY T. WILKINS.

"The Constitution of oMan." By Elizabeth Towne. Gives to clear and practical presentation of advanced mental science and embodies many new and original ideas, and whe fullest teaching extant as to the nature, control and direction of desired: Price 50c.

"How to Train Children and Pa-Mrs. Elizabeth Towne takes rents." the position that in many cases it is the parents that need the training more than the children, and advices parents to look to themselves, of wenty-five cents could not be better ispent than buying this little books. 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 suc-cess lessons by Dr. Buff. Alistin, B. A., D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals;n Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Helps: Price 25 cts.

"Bocial Upbuilding, Including Co-operative Systems and the Happiness and Ranoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Humani Culture and Cure. Paper cover, 15 cents. For sale at this office.
"Longley's Beautiful Bongs." Four

teen beautiful, soul-inspiring songs with music, by C. Payson Longley 10 ful spirituality. Price \$1.

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 unequaled. We pass through gorges and tunnels, over trestles and bridges, around picturesque mount-ains, across fertile valleys, by broad and flowing streams, past cozy ranches with a thousand cattle on the hills." As the evening came on perfumed air the breath of new mown hay greeted

"The setting sun stretched his celes tial robes of light across the landscape, and, like the Hebrews in Egypt, smote the rivers, brooks and ponds with living blush of gorgeous hue."

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, mine dare not attempt.

Summerland, five miles beyond, in the only spiritual colony 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, discourse 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, sometimes away below par. spiritual congregation meets in Liberty Hall every Sunday at 2 p. m., to discuss 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 organ and renders his selections in melodious tones vibrating on the ambient air in echoing songs 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

wheel or writing fine yerse, the admira tion 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 science of nature and the divine afflatus, pleasant in tone, kind in meaning, yet forcible in lan-

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

guage. I was the guest of Mr. and Mrs. Balsly, old-time workers in the vineyard of the Lord. Mr. Baisly 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 la-dies of the town, also a fine medium.

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

The society honored me with a social ea 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 falter by the wayside, or give up their endeavors. The "mite" 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 time and seems to be the principal pleasure in this fair little town.

I visited my own dear cottage present occupied by strangers). 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 memory of treasure in heaven. It clambers over the porch where I passed into silence with my best beloved, in prayer to the great Over-soul.

Summerland! Home of 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 with their kind hospitality and abiding faith that first ventured on the paths 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

Judge and Mrs. Smith of Serena, a stopping-place just above Summerland, gave a dinner to a few friends in honor of my visit. They are stanch 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, there-

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

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 re

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 at

tach 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 ill in the district of Western Missouri nas unanimously adopted a resolution that in the future all ministers in the association shall be referred to as Mr." instead of "the Rev." The reso lution was offered by the Rev. F. L Johnson, pastor of the Broadway Taber nacle in Kansas City. He said the res olution was offered in a sort, of semi serious manner, it referred specially to the use of rather unwieldly titles in ad-dressing the ministers in the meetings, but its purpose was to encourage lay-men 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 com mon that it is often given to a ministe 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 Cath-

olic 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,

nteresting 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

rue 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 philosospher, Hudson Tuttle. Price, \$1.25. The A, B, Z, of Our Own Nutrition. An excellent work and guide to

erfect 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. rice \$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 Spiritism, 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. The Discovered Country. A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price \$1.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella

B. Buckley. Price \$1.50. The Fountain of Life, or Threefold Power of Sex. A work that should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cts. The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature.

A good book all through. By Eliza Burt Gamble. Price \$2.25. The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents. The Great Psychological Crime, which claims that subjective medium-

ship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonics of Evolution." Price \$2. The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been

yet."-Literary World, London. Paper cover, 15 cents. The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price.

The Kingship of Self-Control. Full of most helpful ideas, and bound

in white covers with pretty floral design. By William George Jordan. Price 30 cents.

The Life of Jesus. By Ernest Renan. Translated from the original French. Price, cloth, gilt top, 75 cents.

The Life Radiant. For every one in every walk of life. By Lilian

Whiting. Cloth binding. Price, \$1.

The Lover's World. A Wheel of Life. Treating on the subjects of love, marriage and parenthood. By Dr. Alice B. Stockham. "The Lover's World, garnered sheaves from the wisdom of books and life's

cloth, \$2.25. The Majesty of Calmness. By William George Jordan. Price 30 cts. The Missing Link of Modern Spiritualism. A most valuable book, iving a history of early Spiritualism. Written by Leah Fox Underill of the Fox Sisters. Reduced to \$1.

The Molecular Hypothesis of Nature. Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents. The Mystic Thesaurus. By W. F. Whitehead. Leatherette, Price, \$1.

The Other Side of Death. Scientifically examined and carefully described by C. W. Leadbeater. Price, \$1.50. The Romance of Jude. A story of the time of Christ, given through

the mediumship of Mrs. Longley. Cloth bound. Price, 50 cents. The Power of Truth or Individual Problems and Possibilities. It is excellent. By William George Jordan. Price 75 cents. The Priest, the Woman and the Confessional. This is a most valuable

book. It comes from an ex-priest, whose character is above reproach.

By Father Chiniquy. Price \$1. The Prophets of Israel. Popular sketches from Old Testament History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Cornell. Price 25c. The Principles of Light and Color. Including The Harmonic Laws of the Universe, The Etherio Atomic Philosophy of Force, Chromo

Chemistry, Chromo Therapeutics, and The General Philosophy of Fine Forces, Together with Numerous Discoveries and Practical Applications. Illustrated by more than two hundred engravings and four-colored plates. By E. D. Babbitt, M. D. Price \$5. The Relations of Science to the Phenomena of Life. Ideas of life sci-

entifically expressed in contradistinction from the old theories. By Spirit Professor M. Faraday. Price 10 cents. The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man-Rev.

Samuel Watson. A marvelous work. Price \$1. The Soul. Its Nature, Relations and Expression in the Human Emhodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the guides of Cora L. V. Richmond. Price \$1.

The Soul of Things. These three volumes are among the most popular works ever written in explanation of the Spiritual philosophy. By William and Elizabeth M. F. Denton. Price \$1.50 each; postage 15 cts. The Soul's Song of Triumph. A prose poem by Harrison D. Barrett. Price 10 cents.

The Spiritual Alps, and How We Ascend Them. A few thoughts on How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents. The Spiritual Birth, or Death, and Its To-Morrow. The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by facts and the Bible. By Moses Hulk Price 10 cents.

The Spiritual Significance. By Lilian Whiting. This book is all that the name implies-a spiritual book. Price \$1.

The Spiritual Wreath. A new collection of words and music for the choir, the congregation and the social circle: Containing 64 pages. By S. W. Tucker, author of many musical publications. Price 15 cents. The Story Hour. For Children and Youth. A book of short stories.

written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon, Price \$1. The Sunday Question. A historical and critical review, with replies

to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents. The Talmud. Selections from the contents of that ancient book, its commentaries, teachings, poetry and legends. Also sketches of the men

who made and commented upon it. By H. Polang. Price, cloth, \$1. The To-Morrow of Death, or the Future Life According to Science. Is just what it purports to be-what the title indicates-in every chapter. By Louis Figuier. Price, cloth, \$1.50.

The Unknown. By the scientific writer, Camille Flammarion. rice, \$2. The Widow's Mite and Other Psychological Phenomena. A new book Price, \$2.

of 538 pages by L K. Funk. A most remarkable and valuable book.

## The Origin of Life.

"The origin of life on this planet," is, to soul entity is launched upon the endless say the least, a stunner.

What does Sar'gls mean by the term "Origin of life"? If we are to underhow the soul entity by a constant and stand his article we must have a clear continuous corelated process of involuand comprehensive definition of this tion and evolution shuttle-like moves term. At one place in his article he defrom center to circumference and from fines "life" to mean "living things," circumference to center of its cyclic which we suppose means things or spiral of progress, weaving in the loom forms exhibiting "life" in the way of of nature the woof and fabric of experimotion or growth as apprehended by mental existence, continuously increasing playing larges but this definition fing in rates of rapidity of motion of all our physical senses, but this definition ing in rates of rapidity of motion of all is too vague and does not convey the the factors constituting the triune comidea that we apprehend is embodied in bination. We should here like to exthe term "Origin of life." If we should plain what we mean by endless progundertake to convey this idea in lan- ress, but must keep within the boundaguage most suitable we should simply ries of our subject. call it origin of existence, or in other Brother Sar'gis says that "all life is words, origin of that which manifests chemical" Does he mean to tell us as life in all organic forms.

our physical senses as a manifestation is composed of chemicals, hence a or mode of motion; hence "life" is mochemical soul, like unto Dr. T. J. Hudtion, but motion is not "life." Life as a son's theory of a "tissue soul?" manifestation cannot be that which We challenge the greatest soul on manifests as "life" or motion in material forms or structures must be an entity, which we will identify by the may be given, but still the human mind term soul. If we should, like many has not the capacity to know what soul others, use the term spirit, we would is. That which thinks can not comprehave trouble all along the line, and at hend itself. Self-existence is a probbest stumble along among inconsisten- lem never to be mastered by reason. cles, until we lost ourselves in the It is of little consequence whether we jungle of discord. A true system of have hypothetical ions and electrons as philosophy must be in harmony with all ultimates of substance, there can only things in visible and invisible realms of be one general process by which manifestation of life can become possible.

which is back of the manifestation of ization process.

life or motion in all material forms If we understand Sar'gis' statement

with or become incorporated with chem- and perhaps quantity of the mud. ical manipulations and produce sponta-neous generation of a triune combina-hypothesis is easier to believe than the order of being.

But has anything been created or phic god or gods? originated? We think not. The scientist has only, by chance perhaps struck something better. We are looking for the major chord of C, E, G, on the scale a better solution of the origin of exof being, and the natural result in polar- istence. With a smile we read about ity follows.

statements regarding origin of life:

"Life is originated by the contact and covered the secret of life.

when under the law of involution and kinds of living forms, produced by spon- and no chalk or other chemicals will taneous generation or by the egg or restore former activities.

When Sar'gis arrives at the conclusiving form appeared on this earth unstall disappear amid conditions and ensurements that can no longer system what is behind motion? If something and manifestation of life at once com- of the cause producing it. mences under the law of evolution, when material form simultaneously ap- Ponca City, O. T.

ANIMALS IN SPIRIT LIFE.

An Interesting Experience at a Seance.

I see much discussion concerning the

grandma's dog was brown and white."

Mr. Gray promised to take the mes-

message seemed so absurd, and would

Mrs. Gray reflected a moment and

not like dogs. But whatever do you

Mr. Gray answered: "I was at a trum

pet 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,

dog," the little one reiterated.

big black and white dog?"

mean? Please explain."

To the Editor:—In your grand paper black and white dog?"

spirits of animals. Allow me to con- at home, when I was a little child, a tribute my mite of truth hoping it may Newofundland dog of that description, break the conceit of some "All-these that owned me. In fact he took the re-

were-created-for-man's-benefit" sort of sponsibility to keep watch and ward people.

that owned me. In fact the cond. ward sponsibility to keep watch and ward over my waking hours continually, from

A son-in-law of mine attended a se- the age of eight to fifteen, when some

ance in a neighboring city. He was a miscreant poisoned him. I was heart-stranger among strangers. During the broken at the manner of his going, for

sitting his little boy, only one year in he was the only dog I ever loved-dear,

spirit life, came and communicated faithful old chap, when I think of him with him. Before bidding him good I regret him yet. That friend left me night, the little one said: "Oh, papa, forty years ago." please tell grandma I have her big In my turn I demanded an explanation of the force of my children was

lack and white dog."

His papa answered, "Why, my son, written perfect amazement. My son

Papa dear, I do not mean Grandma it the most convincing proof of spirit

Gray's dog; I mean Grandma Smith's," return he had ever received. The idea

was the boy's prompt answer.

"My boy, I have heard Grandma entered his mind. He was nonplussed,

dog,"replied the father.

"Well, papa, please tell Grandma nothing upon the subject, as all were just in the earliest stages of investiga-

sage, but was sorely puzzled. Such a dear child's statement as a fact in spir-strange, and, in his estimation, useless Itual philosophy.

message seemed so assurd, and would not be forgotten. When he returned to favor in your sight, I can give, from his home in another city, almost the personal observation, remarkable infirst question he put to his wife was: stances of animal intelligence.

"Anna did Mamma Smith ever have a JANE YOUNG.

then replied, "Why, no, John. We TO WOMEN WHO DREAD MOTHERHOOD never kept a dog at home; papa does

tion.

Smith say that they never owned a and wished to argue the question.

That able and scientific article by pears as an expression of soul in combi-Sar'gis in your issue of June 30, on nation with spirit and matter, and a

that the human soul (for example) that Life is not an entity, but appeals to manifests as life in a physical organism

That Prof. Loeb and Dr. Littlefield Brother Sar'gis' example of sponta-have succeeded in bringing about con-ditions and environments under which green soum on the surface of still water certain chemicals would produce spon- in a pond is not good evidence or proof taneous generation of living forms of a of spontaneous generation of living lower order, might be possible, and we forms, for the germs depositing this will not for a moment deny such a growth are no doubt deposited by rain-proposition. But we most emphatically fall, as it generally occurs after a rainy do deny their ability to create or origi- spell, and if the observer has neglected nate the life principle—the entity we to put on the clairvoyant specs he may

whether chemically produced in a pro-correctly, we are led to infer that he fessor's laboratory or in the great labo-means to tell us that by a spontaneous generation under favorable conditions We hear a great deal about evolu- and environments the first man that tion, but nothing much is said about its appeared upon this earth rose right up co-ordinate—involution; we can not out of a mud-hole in some temperate have one without the other. Darwin's zone, where an even temperature of evolution theory becomes one-sided by 98 degrees fahrenheit obtained for at the consulcations of the first least 9 months in avecaging that the the conspicuous absence of the first least 9 months in succession,—just like and most important factor—involution Dr. Littlefield's little winged insects—involving something for a possible rise spontaneously out of his carefully subsequent evolvement. Involution and prepared chemicals and fly off in space evolution as the true processes of creat o live for a limited time-and that tion may, under certain favorable con- mental and physical differentiation of ditions and environments amalgamate human beings are the result of quality,

tion constituting the basis of a lower old story of man being created instan-

But all things are good until we find Dr. Littlefield's experiment in restoring Our present-day materialistic scien. life to a house fig. that had previously tists are chasing after this triune com- been drowned in water and supposed bination with scalpel and microscope to be dead, and when he sprinkled and so far have falled in their analysis some of his chemically prepared pow-to catch the third, the most important ders on the dead fly, presto, change, the factor in the combination. We will fly would rise up and shake the powhere quote one of their fundamental der off its wings and fly off in apparent glee, and it was supposed he had dis-

coalescence of two opposite microscopic germinal substances, the positive very same trick on some of our playand negative principle—this is called mates; we would catch a fly, drown it weter for an hour or so the place. polarity."

Here we have sure enough the two it in the sunshine, sprinkle some powchemical elements that consitute parts dered chalk on it, and presto, change, of the triums combination. of the triune combination, but the in a few minutes the fly would show chemist may blend and manipulate signs of life, rise up and shake the these elements until the crack of doom chalk off its wings and fly off; apparand yet never get a living moving form, ently a sure enough resurrection, but unless by some means consciously or resurrection or restoration of manifes-unconsciously the third principle—the tation of life, can only take place when soul entity-is added to the formula, the triune combination is still intact. evolution form may appear and mani- the material form is and will remain festation of life take place. This for as dead as a door nail, and becomes mula holds good in the generation of all subject to change and transformation:

vironments that can no longer sustain what is behind motion? If something vision with the tall no longer sustain moves, something must set up this movisedly make this statement: When tion. But we have no time to wait for ever the positive and negative elements an answer. If God is all things, God or germinal substances meet in conmust also be motion, but motion is not junction with soul elements under pre-God. God manifests as motion, and a scribed favorable conditions and en-manifestation cannot be that which vironments, the triune combination is manifests, but partakes of its nature, effected under the law of involution just as an effect partakes of the nature

speedily. I visited their home very

soon after this occurrence. After the

usual greetings, when we were settled

down for a good talk, the first question was: "Mamma, did you ever own a big

My answer came promptly: "We had,

gave me the facts as received, declaring

Therefore we concluded to take the

If this little statement of fact finds

Information How They May Give Birth to Happy

Healthy Children Absolutely. With-

out Pain-Sent Free.

road of evolutionary progress. It is a beautiful-thought, to think

have designated by the term soul, not be able to closely watch the fertil-

taneously by the flat of anthropomor-

When a boy of 12, we used to play the

P. PEARSON.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

# Give Us the Truth, the Whole Truth, and Nothing but the Truth.

### DYSPEPSIA

a Bytu Sulfer from Dyspepsis, Stomach, Liver, or Bud-ud- WILL BE WORTH MONEY TO YOU.

Do you suffer from dyspepsia indigestion, or stomach, liver, of bowel trouble of any kind? If you do, why not lot us cure you? We do not men lelp you by dowing you with a strong, stimu taing Soda and Bubush Coupound, or pat cut "Dyspepsia Pill." Such things will stim ulate and case temporarily, but in the enwill only irritate and further weaken the all tready diesased and weakend membrash louly irritate and further weaken the a dy diseased and weakened membrane will Completely and Fermanently Car to. We will go to the very foundation or trouble, will remove the cause magthen and tone up the affected neuence, perfect the digastion, regulate an engthen the bowels, and make you cong and hearty as you ever were. We coul a you tertimental by the thousand of you tertimental by the thousand of a you tertimental by the thousand of a term of the second es, but they would not tell treatment will do for YOU. The

FURNISHED ROOM-335 N. Clark st., 2nd flat. Call early.

WILL ANWER 3 QUESTIONS, 25C; FULL reading by mail, \$1, Mrs. Burland, 3010 Vernor ave., Chicago.

NICHOLAS BECKER. Dixon, Ill. Clairvoyant Li's Reading, with mes sages, names and description of your spiri friends, from your letter or lock of hair, by mail,

WANTED. Room and board with a refined Spiritualist family, to exchange for assistance in house work, ty a capable elderly woman. Address, MRS. E. H., sare of this office.



The Light of Reason The latest sacred song on sheet mu-sic, (especially) adapted for the uplifting of) Spiritual Circles and services. English and German. Price, 25c. a copy. Fend to GEORGE DREW,

And College of Fine Forces.

iches new and wonderful methods of cure.

Ist becoming of world-wide fame."—H. Tuttle

I, Color, Electricity, Magnetism, Mind, Baths,
beautiful Diploma confers title. "D. M."

In of Magnetics: can be gained at College or

S's home. Books and instruments furnished.

Stamp for catalogue to E. D. BABBITT, M. D.,

ANDREW B. SPINNEY, M. D. Forty Years' Experience in the Study

nd Practice of Medicine, Two Years Prof. in a Medical College, Ten Years IN SANITARIUM WORK, and is a Natural Clairvoyant. He never falls in diagnosis, He has given special attention to eye, ear, threat and lung froubles, also all forms of nervous diseases of both sexes. Never falls to cure piles, If you would like an opinion of your case FREE, write just how you feel with your own hand and hold the letter in your hand dive minutes. Enclose stump for reply. re minutes. Enclose stamp for reply,
Address, ANDREW D. SPINNEY, M. D.
Prop. Reed City Sanitarium, Reed City, Mich

THE NEW LIFE.

### THE WOMAN'S BIBLE

PART I .-- The Pentateuch.

Comments on Genesis, Exodus, Leviticas, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillie Devareux Riske, Rev. Phobe Hanaford, Clara Bewick Colby, Ellen Battelle Deitrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Barr.

THE WOMAN'S BIBLE .-- PART II. Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The comments are keen, bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a doll page in either of these books, but each its a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

ANTIQUITY UNVEILED.

The imost important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration? If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, \$1.50.

An Infamous A pamphlet of 32 pages, com-Conspiracy piled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to overSPECIAL NOTICE.

As usual, Elton E. Hedrick, the well-known Astrologer, will make a Special Holiday Heduction. The year 1995 is coming upon us. KNOW what the new year holds for you. A knowledge of PLANETARY INFLUENCE will accentuate success, and enable you to guard against unfavorable periods and unfortunate changes. As a special offer, and unif Feb. 1st, 1995, all 8.09 work will be reduced to \$700, which includes invaluable information, touching upon all affairs of life, in addition to a yearly forecast with tavorable and unfavorable periods for business, speculation, changes, etc., for the year 1995.

This Offer will Positively Close Feb. 1 This Offer will Positively Close Feb. 1 Send date of birth as near the hour as possible Address No. 233 W 31th st., New York City,

DR. J. S. LOUCKS

s one of the oldest and most successful Spirit-al and Magnetic Physicians. His cures are mar-clous; his examinations are free to all who send funuame, age, sex, and lock of hair, and 6 cents a stamps. He doesn't ask for leading symptoms. him name, age. sex, and lock of hair, and a cents in stamps. He doesn't ask for leading symptoms. He treats nervous exhaustion of both sexes with wonderful success, at reduced prices. A trial will convince you. His practice extends all over the land, He cures you in your own home.

Address,

Lock Box 1203 Stoneham. Mass.

Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care fo my blind sister. Jepnie L. Webb, one of the earl on the dums now in the form, by writing a letter o a spirit friend. Send it to me with il, and I will by and get reply by independent writing or whise ers. Address Mrs. Aunio Lord Chamberlain, Mil-ord Mass.



A Wonderful Restores Lost Vision.

Write for illustrated Circular showing styles and prices and veloped this Clairvoyant power in me. I can adjust my Molted Pebble Lens Spectacle as perfectly to your eyes at your own home and send by mail, as if you were in my office. Thousands will testify.

48 Ryanston Ave., Chicago. III

Dear Mr. Poole:—Your spectacles are perfect, can say perfection, I shall recommend them t my friends, Ever your friend, E. B. Robertson Los Angeles, Cal.

TELL ME Your three chief desires, and stamp. Box P. T. 605 Chicago, Ill.

Academy of Higher Sciences MRS. C. H. COCHRAN. THE SUCCESSFUL Magnetic Healer, treats all diseases spiritual ly. Consultation free Mrs. C. med. Your troubles or disease disprosed free by med. For five 2-cent stamps, 1674 Wellington St. mean Clark, Chicago, Ill.

By a Bohemian Gypey Astrologer and Chairvoyant Send age, coldrof eyes and hair, in own hand writing, Address GEO: WELLES, Box 130, New ark, N. J. TRANCE READINGS,

CHART FREE.

ELLA ROYAL WILLIAMS.

FRED. PLEVANS, Independent State Writing and Clairvoyance,

left New York, and is now located at San Francisco, Cal. Send stamp for

#### WORK. Send 25 cents to the Investigation Committee, Publishers, Davenport, Iowa, for Prof. Watson's Illustrated Book, board covers, "Juggernaut:

work, of 'excellent tendencies, treating of the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, \$1. DON'T READ THIS.

If sick write to me, and I will give you a free examination. I want no leading symptom. Nervous exhaustion and lost vigor of both sexes successfully treated. Send-name, age, sex, complexion, weight and ile ets. in stamps or silver, and receive a correct diagnosis, worth many dollars to you. Be sure and write-your own letter. Address,

FRANCES L. LOUCKS, Stoncham, Mass. Dr. George Lester Lane,

TREATS SPIRITUALLY All Ailments With Success. OBSESSION a specialty. 872 Huntington Ave., Boston, Mass.—SEE DR. J. M. PEEBLES'

Apocrypial New Testament,
Being all the Gospels, Epistles, and other pieces
now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament
oy its compilers. Price, cloth, \$1.50.

THE WORLD BEAUTIFUL. Series one, two and three. By Lilian Whiting.
Three choice volumes, each com 'tte in itself,
in which spirituality is related to 'varyday life
in such a way as to make the world beautiful
Price, \$1.00 each.

THE AGE OF REASON. . By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and com-plete edition, from new plates and new type; 186 pages, post 8vo. Paper 952; cloth, 50c.

# 100,000 Trial Subscribers

15 Cents of The Fall and Winter Campaign be The Progressive Thinker will be especially important to every Spiritualist. We want to spread the paper broadcast, hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for \$1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain each week. In sending in these trial subscripeach week. In sending in these trial subscriptions always state whether Spiritualists, church members, or investigators. This liberal proposition will be withdrawn by December 15. So trial subscriptions at the above rate should be savisible Helpers," written by 0. W. Leadbeater, the remarkable English paychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interest of the "Universal Belled in the trial subscriptions at the above rate should be savisible Helpers," written by 0. W. Leadbeater, the remarkable English paychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interest of the "Universal Belled in the Trial Story," "What Lies English paychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interest of the "Universal Belled in the Trial Subscriptions at the above rate should be savished the order of the "Universal Belled in the Trial Subscriptions at the above rate should be savished the progressive Thinker). The work is neatly bound in the progressive Thinker) and suggestive throughout the trial subscriptions at the above rate should be savished the progressive Thinker).

### FREE DIAGNOSIS Your Disease.

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

Everyone Ought to Have Their Case Diagnosed or Examined Four Times a Year,

AT LEAST, ust to find out if they are REMEMBER of cool physical condition. REMEMBER we can refer you to hundreds whom we have med of old chronic disease in almost every state.

Cancer Cured, or No Pay



#### AN ASTONISHING OFFER Send three two-cent stamps, lock of

hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker, 230 North Sixth St. San Jose, Call

Chicago, Ill., May 17, 1903.

Mrs. Dr. Dobson-Barker:
Dear friend and Physician.—I will now write and try to express my gratitude toward you and your spl. it band for the good you have done me. After doctoring with nearly everything and doctors to help me. I find that your treatment has worked wonderfully. I am feeling so much better I can't express myself. I will close, hoping an cally reply. Yours respectfully, 4000 Princeton Ave., Chicago, Ill.

November 19, 1903.

Mrs, Dr. Dobson-Barker:
Dear Madam,—It is now time to send for another month's treatment. I am better every way; am gaining so fast everybody is surprised, and if I can be entirely cured I would like to, I have already sent a great many to you, and there will still be more sent to you. They all have faith, for you have done so much for me, and I hope you will do the same for them. The doctors said there was no help for me, but I am so changed for the better now they don't know what to say, and I am so thankful to you and the spirit band that I connot say enough in your praise. I tell everybody about you, Now I cuclose pay for an other month's treatment.

Wilson Weltz.

Big Bend. West Va.

other month's treatment. Wilson Weit.

Standish, Orange Co., Mich., Box 88.

Mrs. Dr. Dobson-Barker:—My Dear Good Sister.

—Your kind letter came tome this afternoon, and kind friend. I am not able to express to you my many thanks for all you have done for me. Your treatments and your description of all my many ills are doing just as you told me they would. Oh. my dear friend. I am so happy tonight, to think I am able to write and tell you something of your medicine. for all the treatment, that I have ever received from anyone. I have never found anything to treatme as you have, my dear good friend. I can eat my three meals a day and walk out to see my neighbor, and can sleep part of the night, and get up in the morning rested. Now remember, my good jady, this one thing is something I have not done before for two years, going on three. My heart don't hurt me anything like it did. Please excuse this long letter, but I want to tell you all I can. Please note this, for I trust it will reach the ears of many enore poor suffering bodies like myself, and they. too, can be benefited by your kind, skillful treatment. You see I am so much improved. even in my writing, and in my talking, in fact in every way that a poor suffering person could or can find relief, I got so happy. My neighbors all look at me in wonder if it is me, I do know and trust in you and your happy spirit band. I have, Lthink got you two more ladles to send to you for treatment in a short time. They all see how fast I am improving, and they think it is a miracle that I am living, let alone getting better: so I mustrnoi say any more this time in prose to you: Dear good people, from your sister in faith that all will be well. Write soon; from M. E. GOODNIGHT.

MANUSCRIPTS CORRECTED. Manuscripts of any description carefully corrected and edited for publication. Customary price, it for two thousand words, Graduate, Natianal Press Association, Indianapolis, Indiana, Address, "AUTHOR," No, 2, Speedway Avenue, Ocean Park, Cal.

Christmas and the Christ Child. Christmas means the birth or resurrection of the sun, the beginning of the new year, or the life of the son of man an I God. What are you doing to resurrect the Divine in you and realize your God given powers?

CLAIRVOYANT.

You can unfold your Chirvoyant seeing, and I can show you how. I unfolded my own powers by a system which is now given to the public in the third edition of my book entitled "Chirvoyance, its Law, Nature and Unfoldment," It will enable you to penetrate the vell, see spirits, read the auras, locate minerals, understand the mysteries and become an adept.

the survis. Iocate minerals, understand the mysteries and become an adept.

THE PRICE IS REDUCED from \$2 to \$1, for 15 days only. [27 Send now; ONE DOLLAR BILL!

OTHER BOOKS.

DEATH AND AFTERWARDS—Cloth, 50 cents.
AURAS AND COLORS—With exhaustive dictionary of color meanings. A unique book for unique people. Price 50 cents.

FRYCHOMETRY—Thefirstand only book which teaches the science so that you can practice it.

Price 50 cents teaches the science by Price, 50 cents
Price, 50 cents
EASY LESSONS in Inspiration Clairvoyance and Psychometry. Price 50 cents.
REALIZATION—How to enter the super-consciousness and be a Voris. Price 25 cents.
CRYSTALS for crystal-gazing, a newlot at \$2.25 chrystals for crystal gazas, a considering the cach, posting bripaid, and the considering subject. Price, \$1.03. Send a stamped addressed envelope for "The System of Philosophy Concerning Divinity," 60 lessons, and terms for development. Address,

J. C. F. GRUMBINE, 1285 Commonwealth Ave.,

### INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

MATTER AND MIND-THE SPHERE | ject of perception and consciousness. OF UNBEALITY AND ILLUSION.

By J. C. F. Grumbine.

So much mysterious and inexplicable Such is the unique and singular absophraseology and terminology have been luteness of the self that it can cast a associated and identified with popular shadow in which it is concealed, but as psychology and metaphysics, especially the shadow reflects it but is not it, so the new psychological and metaphysical it manifests the shadow but is not it. movement, that it will be necessary to And it is thus that the double repeat briefly what is the axiomatic and sciousness and mind to which Mr. Huda priori basis of any Divine Science and | son calls our attention becomes the System of Philosophy Concerning sphere in which duality of mind and

The word divine qualifies and defines The word divine qualifies and defines the office, source and nature of knowl- the objective and subjective mind edge without in any way differentiating which condition the experiences truth, which is and must ever be the realizations of the self, that while the fountain of all knowledge. It implies self can perceive division and separathat while there are many forms of tion and thus concentrate upon the knowledge, such as sensuous, intuitive, forms of the self as objectified or subdivine knowledge, these forms depend jectified, yet by centralization, which is wholly upon knowledge itself, in short, realization, it knows only the one, above upon that which makes knowledge pos-sible and actual. This difference, which arrangement of the series of corresponis not a radical distinction, made the dences is such as to show synthesis, breach between science and religion, unity and oneness in the diving plan both alleging truth for their authority. For instance, when the self is under It is fortunate, however, that this the veil or condition of mind, matter breach, while apparent, practically no becomes the form of reality and is its longer exists.

divine, and because it is divine it is of ceases as a function and where the self little or no consequence except in the is free to radiate in an interior sphere domain of historical psychology and as of spiritual life and expression. Matter consciousness, when or where one dis- an end. Pain and pleasure and the enbut mind or matter depend upon it. The the self can withdraw itself conscious initiative and development of mind or ly from mind, either to put an end, for matter prove spirit because they exthe time, to any experience of mind or press and manifest it, but have no to conform mind to the law of its cor-

sory as matter or mind.

priori realization of truth, appealing from and to the self or Divinity. In mental as well as metaphysical

ression 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 self 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, he 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 chological problems; for if there be the illness. He was a member as well as possible, that is, where the Absolute or choir sang "Nearer, My God, to Thee," it can be shown that matter as well as object and subject in a sphere where with him in spirit. 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 or that realization of object and subject which mediates 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 conciousness, but it would be more exact consciousness which it ever serves. The choir sang three appropriate selec-

mind its ideation\* and integrity. (\*Without consciousness the mind could not reveal ideas nor the loges, northe self. It is that which makes the Stokes was said to be the oldest officer mind the mirror of the soul.) Indeed the words sub, hyper and super as applied to the mind apply with distinction in the civil war, and at his equal cogency to the consciousness. It funeral, Nov. 30, at the residence of his 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. And these propositions imply inner and outer conditions which veil the self, but reveal splieres of the realization of the self. However, as designating conditions by which the self functions in correspondential planes and spheres of being the words services were held at Mrs. Jos. Blair's, sub, hyper and super as applied to the mind; and consciousness are not without profound and subtle meaning. Mr. Hudson, author of "The Law of Psychic Phenomena," has popularized the two words objective and subjective as anplied to the mind, but he is quite sure

ment or relic of Divinity which gives to

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 these terms which Mr. Hudson employs Hudson makes very clear—however real that is out of print. Price 50 cents. the objective mind seems it is less real than the subjective upon which it depends and which is seemingly the learn how to become calm and peacethe mind or the mind upon spirit. Without 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 dawns and grows into unity and line self. The covers, 40 cents.

"In the World Celestial," by Dr. T. A. Bland. Interesting instructive and self which is neither objective nor subjective dawns and grows into unity and oneness, for the self can be objectived helpful; Spiritually uplifting. Cloth as in mind and matter and made an ob- bound; price \$1.

It can be subjectified as in conscious ness 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 its double. matter is possible.

shadow. Matter as such has no place The a priori source of knowledge is in those states of the spirit where mind evidence for the fact of the existence, as well as mind becomes an illusion and necessity and development of mind and the senses and their sensations are at covers the noumena and phenomena. ilro nervous system which furnishes the The spirit of Reality or the highest self keyboard for their expression belong to does not depend upon mind or matter, the mind, but not to consciousness, and system of evolution, whether dealing liddy meant by "mortal mind," a phrase with matter or mind or both in the sphere of being, at best leveals what is that when the mind is mortalized or beyond the temporal (the eternal) and sensualized and not immortalized or within the relative (the absolute). It spiritualized, it is the fruitful source of is also teaching that assigns to evolution a creative flat—it is but a law of ease or perfect normality of the self, which manifests matter and mind, and God is spirit, is the Reality, is the self, in itself is as unsubstantial and illu- and the definition or definiteness of mind as separate from God is a source The criteria or evidences of the senses of no end of mischief, if not of evil. The may be received as actual data for idea of space and time grows out of this scientific induction, but such data are sense of the limitation placed upon God actual only because phenomenal and by the alleged "mortal mind," for eternot because essential. Phenomena are nality and infinity are of God and noth-the manifestations of essence and thereing else. One need but meditate upon fore whatever they reveal should sug-gest the essence. The mind while a eternal and infinite Presence to realize collection or synthesis of sensuous ex- to what extent these false notions of periences is in touch with spirit, and the self govern and even dominate man-because this is so it is spirit that gives kind; for as surely as God is, and God o mind its office, law and conditional only is, will the spirit declare itself being. It is not meant that mind is not when once the self is free and the mind real as such, but that it is functional is no longer substituted for it. The and because it is functional it is not commandment, "Thou shalt have no Absolute which it subserves. So with other God but me," is true indeed of the any criteria of knowledge which rests self, and it is the mission of Divine wholly upon mind or the inductions of Science to reveal God, not as or in the mind for their existence and percep- shadow but above and within all form, tion cannot have precedence over such the one without a second. Matter and illuminations as are, in their essence, mind will then play no part in the sphere of such as are born of God and who have passed from darkness into the light, for while they will give up science we find much looseness of ex-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

vords constitute one line.] Brother John King of North Lincoln street, Chicago, passed to spirit life, November 12, 53 years of age. He was of its subject mind, and both are phe-nomena. And here we enter upon the for a number of years, which was a most difficult and yet simplest of psy- great comfort to him during his long Absolute and Eternal (the Self) within a promoter, and vice-president of the the Relative and the Temporal (a self), society, the North Star Spiritual Union. then there is center or mediant where The funeral services were spoken by the phenomena and noumena become Brother Joseph, after which the society eternal alone is, while all that is less which the brother had requested before than it is relative and temporal. Thus his departure. The deceased leaves a wife and children to mourn the loss of mind, in themselves the phenomena and the physical form, but are blessed with noumenon of spirit (the Self) become the knowledge that they can converse

WM. HASSMANN, Pres.,

J. F. MACNEIDER, Secy., 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 sufterer. Mrs. Jennie Hagan Brown officiated at the funeral. The young ladies language to say that mind is a form of of the Conneaut Spiritual Association's tions.

> Passed to spirit life, Nov. 28. Col. Isaac Stokes, in his 96th year. many years he was a firm believer in the truth of Spiritualism. of the Cincinnati police force, retiring son, 2706 Vine street, Cincinnati, Ohio, the Loyal Legion, and the G. A. R. posts of which he was a member, together with representatives of the police force united in the final ceremonies. The address was by Dr. J. O. M. Hewitt, now serving the Temple So-

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 an old friend of the deceased. Mrs. Wilcox was a Spiritualist and highly respected by all. There were many, beautiful floral tributes, mute 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.

"Researches Into the Phenomena of Modern Spiritualism." are technical rather than scholastic or Crookes, F. R. S. This book has been intelligible and because of their elasti- reprinted from the "Quarterly Journal city are susceptible to a large variety of of Science" and other publications and meanings. One thing, however, Mr. takes the place of the English edition

source of its form, change, nature and ful, joyful and happy, healthy and powdevelopment. The objective depends erful by buying, reading and studying upon the subjective as the body upon the little book that sells for 25 cents. "Mark Chester; or a Mill and a Mill-

Out Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye. 1st Lowis Block, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how to give birth to huppy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day. please tell grandma Smith I have her big black and white dog, and repeating the comfimunication as already stated. After talking, the impossibility of the truth over, for neither one had an idea of continuity of life for animals, they "The Priest, the Woman and the Conarrived at the conclusion that if the fessional." This book, by the well
massage was not a joke, there was a known Father Chiniquy, reveals the demistake somewhere or somehow in grading, impure influences and results
transmission, yet both agreed to question me upon the subject the earliest by the sad experience of many wrecked opportunity. The opportunity came lives. Price, by mail, \$1.