

BURNING BOOK: It is Placed Before the Bar of "The Open Court" This Week. THE "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 Mizs a Single Issue while the Discussion Lasts.

NOTES AND COMMENTS.

Enumerating Some Reasons for Thank fulness.

GUESSES AT TRUTH. For nearly three months I have been practically, and almost entirely, barred out from the rich feasts spread for readers of The Progressive Thinker. But as Thanksgiving Day approached I had much to be thankful for. Not only that I was rapidly rising to youthful buoyancy and vigorous health, and

feeling better than before in a year but Mrs. Howe, having had a frightful fall, from which she still suffers, had of Independence. escaped without breaking her neck, or even fracturing a bone. For this I was We were thankful, too, that we have enough to eat and a comfortable home to shelter us from the winter storms, while hundreds of thousands suffer for food in this world of abundance, and shiver, and die for want of homes and clothing.

Thankful were we that the dismal gloom of a bad theology that has blighted millions of otherwise happy lives, is breaking away before the radiant dawn of the new revelation, and angel minis-

profoundly thankful.

try. Thankful that the procrustean beds of dogmatic materialism and bigoted science, are yielding to the vibrations of the spirit world, as icebergs soften and turn to liquid music under the glow of summer warmth distilled from the

rosy sky. . Thankful that the lurid clouds of war, weeping bloody tears of human agony and despair, are slowly changing hues, under the wand of the angel of e, and the spirit of justice and fraternity that pleads from heaven and stirs in the pauper souls of the despotic rulers of Christian lands. We were thankful for the world-edu

cating Progressive Thinker, and its able corp's of writers.

Thankful that the N. S. A. has so able a representative as the Editor-at-large, to deal with the pious cranks and impious crooks, who spill their ignorance in the religious and secular press to create prejudice and misrepresent Spirit-

Thankful for the splendid efforts of such intellectual giants as Prof. Love-land, W. M. Lockwood, J. M. Peebles, E. D. Babbitt, Rev. B. F. Austin, Sar'gis, Hudson Tuttle, H. D. Barrett, Clara Watson, Moses Hull, Rev. A. J. Weaver, Lizzie Harlow, I. K. Funk and their peers, whose intellectual glow illum-ines the pages of The Progressive Thinker.

And we do not forget to be thankful for the splendid army of honest mediums who are compelling recognition, and confidence, in spite of the evil works of yillainous impostors, and the stupid railings of the "Antis" and some plous who make capital out of the nest of frauds, forgetting that their own conduct is reeking with dishonesty and nursing fraud.

Time weeds out all the minor affairs of life. Names, events, and peoall classes from a king, clad in royal robes, to a tattooed savage, clothed tion but not a magazine article. in skins.

one law for all. No act of Congress or Parliament or decree of kings from the rough ore a good deal of knowledge can be learned from the and rulers ever changed the current of history. Custom, usage, public bar room and the saloon where the sediment of society congregate. The opinion, make the laws and govern society. Institutions, states, gov- tendency of all matter and conditions is upward, yet there is a climax ernments, come through natural processes. The social order cannot be to all progress. A true meaning is attached to every situation, passage arbitrarily directed. It takes a thousand springs, rivulets, and brooks and phase of human existence. The street on which a child is born colto make the mighty river. Unnumbered influences enter into our opin- ors his whole life. A single sentence, idea, or impression, has changed ions and beliefs for which there is no personal responsibility. We are the current of many a boy's thought, aspirations, and endeavors. not wretched by choice; we are not infidel by choice; we are not even No one can tell to what extent the smallest incident may influence doubters by any volition of our own. All these things are born of in- his course. It is said of Byron that "His intensely susceptible nature heritance and environment. But

"There lives more faith in honest doubt, Believe me, than in half the creeds.'

There are no false gods, no false religions, no false prophets. Confucius, Zoroaster, Buddha, Mahomet, Christ-all men and prophets. The religions and philosophies they represented were of the highest order that their times and race demanded. "Homer, the Bible, and the is the best means of understanding humanity, just as a Gothic cathedral is the best piece of evidence of the middle ages, because the generations and the torrents from the sky drench the upturned face of the believer on his knees, science would wish to study those ruins, to describe all the life a failure and his teachings false? Some men's career is glorious at chinks in the wall have to be filled, else the structure will not stand. its close and others centuries later. Time changes the estimate of great- Extremes meet. Error has been as strong a reformatory force in the literature of his day, and now millions bow at his shrine.

Solomon was the wisest man that ever lived and Moses the greatest gods, their own religious systems, just as truly as they elect their rulers aw-giver. Herodotus is called the father of written history. Demos- and formulate their laws. Christ never performed an act of healing or thenes is the world's greatest orator; Homer, the world's greatest poet; any other so-called minacle that was not done in accordance with some Socrates, the world's greatest philosopher; Phidias, the world's great- well defined natural law. He never in the performance of his work vioest sculptor; Linnaeus, the world's greatest naturalist; and Hannibal, lated any of nature's commandments. The same powers are in operation Alexander and Napoleon, the world's greatest warriors. The four most and as available now as they were in his day. No new force or subnoted documents ever put forth upon the earth, are the Ten Command- stance has ever been added to or subtracted from the universe. Everyments, the Golden Rule, the Sermon on the Mount, and the Declaration where there is poetry, beauty, science, philosophy, painting, sculpture

and architecture, if only we have the genius to observe it. "If you think of it for a moment," says a writer, "all of us tame, ples continually drop from the historic record. There is a breaking prosy, common people live in the same world with the poets and artists, point to all matter, however strong, tough, or obdurate its fiber. There the philosophers and seers. Thousands have seen peasants stop and say is a limit to the bravery and ability of the best drilled army to stand to- their Ave Marie at sunset, but Millet painted it. All over the world in gether and stem the tide of battle. The purest and most upright char- the unnumbered liumble homes the same scene is enacted; but Burns acter gives way at a given pressure. Certain characteristics of the hu- wrote it." Place some people in a desert and they would create an man family are universal. A man's interest always overrides his phi- oasis around them, while others would change the garden of Eden into osophy, his religion, and his politics. This rule of life prevails with a wilderness. A person may be able to write a school boy's composi-

A man may be a good bar-room orator but totally unfit for the plat-Nature is impartial. She works by unalterable rules. There is but form or rostrum. But if one is able to select out the grains of gold

took a dye from every scene, city, and society through which he passed." Out of the dust was man created and thither will he return. Nations, like the sun, rise and set in darkness. No person can throw off his inheritance. Sooper or later the barbarian element, if there, will prevail: the low-born instinct of his nature is sure to show itself. There will be some act, deed or tendency of life which points directly to the fountain of his existence.

"Can the Ethiopian change his skin or the leopard his spots ?" There Vedas will forever be the sacred books of humanity. * * * Thus religion are men who in exterior appearance seem rough and uncouth but are gentle and refined at heart; then others, who are attired in outward apparel like gentlemen but are loafers in spirit and intention. Gracehave dwelt there in spirit. Even if the roof lets in the light of Heaven, fully lifting one's hat, when meeting a lady, is the cheapest and most artificial way of showing respect that the human mind can conceive.

on his knees, science would wish to study those ruins, to describe all the Some people make a good and acceptable appearance in whatever statuettes that adorn them, to lift the stained window panes which only sceiety they are placed. It is the heart, the soul, the purpose of an admit a mysterious semi-glow, in order to introduce the radiant sun, individual that determines his place in the world Accident of birth, and study at leisure those admirable petrifactions of human thought." wealth or position give an artificial, not a real value to a person and All schemes, devices, doctrines, and beliefs, except those we originate down deep in the thought of community these things are duly noted. or endorse, are deemed erroneous and absurd. People with opposite Many people in their yery manner and words appear insincere, unreal views from ours. we call cranks, infidels, and impostors. When the and unmeaning. They are images, not persons; echoes, not voices; Savior was crucified, was there a wise man of his day but considered his statuary, not life; but all have a purpose, a mission to fulfill. The

ness. Perhaps every one's life would be a failure judging from his own world as truth, fable as fact. The great criminal and the great restandpoint. Christ died at the age of thirty-three and left only an ig- former are both men of abnormal mind. It is impossible to reconcile nominious following and hardly a mention of his name was made in the all the varying phases of life. There is only a grain of truth in the all the varying phases of file. There is only a grant of addition. The in a short time if you, can make ar-most positive statement. Everything seems a contradiction. The in a short time if you, can make ar-rangements with the medium Keeler Julius Caesar intended to make that point in the Roman Forum where world had just as soon witness a funeral as a wedding, a crucifixion as

Some Personal Experiences Narrated. I had a sitting with Pierre Keeler, October 7, just after his return to Washington from Lily Dale. I prepared thirteen questions addressed to different persons in spirit life, sealed the papers in an envelope, and expected as heretofore to get the answers withn, written in pencil. After waiting about fifteen minutes, Mr. Keeler told

SPIRIT PHOTOGRAPHY.

me that George Christy, his guide was not able to call together the different persons, but if I would come again on the following Monday, October 10, George would bring them all; and he added that I would find the request written on a blank leaf I had enclosed. On my return home I opened the enelope in presence of my wife and found on the blank sheet the following: "We all will meet you Monday morn-ing at 11 o'c. G.C."

I resealed the envelope and promptly at the time indicated, sat again. Mr. Ceeler said that this time the answers would probably be written on leaves which he proceeded to strip off a small tablet, seventeen in number. These he put in a small box together with my sealed envelope. In a few minutes he opened the lid of the box. All my uestions were answered in pencil on the seventeen leaves. One, from the Rev. J. A. Walter, a Catholic priest, of whom I requested a sentence in Latin,

was as follows: "Dear Brother:-We write in such language as the moment provides the preponderance of power. I prefer English. J. A. Walter." But underneath were the under-

scored words, "Exceptio probate regulam"-"the exception proves the rule" I must also transcribe a message written backwards by Wm. H. Mumler, whom I had not addressed. It was to me a surprise, as follows: "Mr Burr:-Be slow to condemn and

slow to approve and commend, and in nine instances of ten you will arrive at a safe conclusion. Wm. H. Mumler." This message seems to have been prompted by what I wrote to The Progressive Thinker on "Spirit Photography and Materialization." in which stated my reasons for discrediting Mr. Mumler's spirit photographs in 1863. (See The Progressive Thinker of September 3, 1904.)

And now I have something more to say about spirit photography, from personal experience. On Monday, November 21, Mr. Joseph J. Bender called on me and requested myself and wife to go to his rooms and sit for spir-it photographs. Mr. Bender was a skeptic in regard to spirit manifestations until two years ago. He received a communication at a seance, April 17, as follows: "Mr. Bender-Sir:-I feel that I can

develope you for photography '(spirit)

THE MEANING OF DEATH.

Dr. Thomas Talks of the Passing Inte the Beyond

From the physical, the sense side of existence, the church long and tena-ciously clung to the idea of a physical resurrection of the bodies resurrection of the bodies in which souls had lived on earth. But this view is passing away; Bishop Foster of the Methodist church almost laughs at it, though it is still in the "articles of religion." A bishop is too big to be tried for heresy.

The explanation of this change in the faith of the churches is found in the more spiritual view of life that is coming as a growth of thought, and this again, is not alone the result of larger looking and thinking, but of a better understanding of the processes of life. In the long story of its higher becomings, it is found that life does not go back and call up the dead bodies it has cast off by the way, but that at each stage in its wonderful evolution it has created its own higher body.

Living in material, in sense bodies, it s not easy for the mind to think of life as disembodied. And not easy, because it is not natural-lies outside of possible experience. And all this because at bottom it is not true-not true in the world of the real.

The truth one should try to grasp and make real is that mind, soul, spirit, is itself a form; not only has form, but is form. The difficulty is in thinking away from the grosser to the finer; from the grosser material form of the body, flesh and blood, to the more ethereal form, body, of the spirit.

It is on the mind side, the being side, that man comes into relation with the unseen, finds his vaster correlations with the qualitations as well as the quantitations; finds that he can live the life of the Christ; that his "citizenship s in heaven" as well as on earth.

And now, what does all this mean? Simply this: Physical evolution has carried physical life up to the body of man; mind has been carried up to rational and moral consciousness, and here begins the evolution of the spiritual in the growth of reason, of conscience; the growth of the soul side of being in the qualities and the transaclife of the good. tional It means the Christ life in man, actualized, idealized in the love and beauty of the home, in all business, in government and religion.

And it means that all this strange scene is but another, the last and high-est of an earthly existence, and that death is the entrance way, the birth of the soul, of the real being, into another and higher form of life.

In the long way of life beneath man death is seemingly natural, orderly, ecessary, so free from fear and probably from pain, that it is little thought of, but with man it is more; for life has been more, and man, of all things that die, knows that the journey is to The anima

We must suppose that the life

These are the trials of one week.

Mr. Bender has presented to me a re-

the

ful for, I got up at 6:15 that Thanksgiving morn to celebrate and add a little more by a helpful employment of my time, and jubilant boyishness that make the long dark months before us seem rich in promise. I began to dress as other boys do, and as I always have done, by balancing on one foot while I put the other into the leg of drawers and pants. One leg dressed, I balanced on the other foot to dress the other leg. My foot caught in a wrinkle, I lost my balance, and after some struggle to regain it, fell heavily to the floor, my head striking the bed rail, and then the floor, while my left hip struck the floor with a crash, and instantly I was help less and suffering too severely to think of Thanksgiving. The surgeon that ex-amined me said there might be a frac-ture of the end of the thigh bone, but it could not be determined in severa days; and here I am, still on my back waiting for nature to report. Meanwhile the probabilities have nearly set tled it, that it is not a fracture of bone. but a bad bruise, which makes me as ready to run a foot race in a week or

two more. I write this in bed, and with a pencil because I cannot manage pen and ink stand. All of this suffering and set back to my work is due to a half minute's fool carelessness! I shall never be a fool in that way again. But I am by no means reduced to the helpless ness as to general vigor that I was two months ago. But the bruise must heal before I can be on my feet again.

I am much interested in the Open Court discussion. The strong points and the weak ones are likely to appear in a way to educate us, even though the question be not fully settled. In my opinion the obsession business is much overdone, and the opposite extreme is probably as much underdone. In my fifty years' experience with mediums, I power. have never been troubled with obsess ing spirits, nor have I ever seen a case

that seemed to me to be well established. But I believe there are such, and

knowledge on the subject seems to me the only remedy, and the key to safety; an intelligent cultivation of mediumship, under proper conditions, and a study of all phenomena, the best and safest remedy. Ignorance of mediumship and its laws, conditions, and possibilities, is, it seems to me, the center and source of all the evils that alarm Bo many.

Yours for more knowledge and more LYMAN C. HOWE.

We hold it for a fundamental and undeniable truth that religion, or the duty which we owe to our creator, and the manner of discharging it, can be directed only by reason and conviction. not by force or violence .-- James Madi-Bon

Four hostile newspapers are more to be feared than a thousand bayonets .--Napoleon.

To err in opinion, though it be not the part of wise men, it as least human,-Plutarch.

Well, there was so much to be thank- all roads met "the axle of the world" but the empire he founded soon a coronation. When Bohaparte was at the height of his glory, a perfell to pieces and its capital became a ruin. It is claimed that Napoleon son remarked about the pleasure it must afford him to see the people on a visit to the last resting place of Rousseau, said as he stood by the so enthusiastic whenever he appeared in public. "Bah!" he answered, grave, "It would have been better for the repose of France if that man "The people would crowd just as fast to see me if I were going to the had never existed." "And why?" was asked by a gentleman present. scaffold."

"He is the man who made the French Revolution. It seems to me you need not complain of the French Revolution." "Well," replied Na- There are moments of exaltation, when love, and beauty, and harmony, poleon, "the future must decide whether it would not have been better are universal. If a man bould always keep up to his best moments, he for the repose of the whole world if neither myself nor Rousseau had ever lived.

History long ago decided that question. Some one has quoted Lamartine as saying, "There are deeds of which men are no judges, and which beauty, the impossible philosophy, and finally the impossible perfection mount without appeal direct to the tribunal of God. There are human of mankind; we say the impossible, but no one knows the limit of huactions so strange a mixture of weakness and strength, pure intent and man attainment ;-like the rainbow it recedes as we approach. culpable means, error and truth, murder and martyrdom, that we know not whether to term them crime or virtue." Certain diseases cannot tion, why this constant desire, this earnest expectation? Beauty, pobe removed except by deadly poison.

of any avail. Such was the case in the time of the French Revolution. trayed or voiced, only experienced. All our knowledge is largely based Nothing but the axe, the guillotine, and the sword could plant the seed of social and political freedom. The thunderbolt that carries death and destruction to one individual unseals the deaf ear and gives voice to the serted for things proven. There is no virtue in reading the Bible unless helpless as if it were a fracture. But I silent lips of some other. Every day our vision of life is extended. One we understand its meaning. A person may obey all of the Ten Comanticipate being on my feet again, discovery broadens the vision for another. Wireless telegraphy makes mandments and not have "moral character enough to make a shadow." us more considerate of telepathy. What is the difference between the

two? While at present we can only hear and talk by wire, it is claimed. that the time is not far distant when we can see by wire.

Nothing seems impossible in the scientific world. All things originally copied or suggested from nature: our gods, our architecture, our mechanics. Nothing miraculous ever happens. Men make their own

A Few Pertinent Questions. ... dition of affairs, but their influence has vance of the well-being of mankind, by the period of treatment. This is per

ANNA C. ETZ.

MEN.

At the Mt. Holyoke Allumnae Lunch- counted for nothing. eon- at the Fifth Avenue Hotel, Miss posed to woman suffrage. She said that without it women were freer to get at the truth of questions; that not:

As to her first contention, one might ask, what is the use of seeing situations that one is powerless to remedy?

To a patriotic woman it must be an added grief to clearly realize public needs TO ALL WHO LOVE THEIR FELLOW and feel at the same time that she lacks the simplest, most effective rem-Greeting: A work of 182 pages (paper edy. If it is true that woman's power behind the ballot is more covers), entitled The Elements of Ethics, founded on the Natural Laws of effective than the ballot itself, will Miss Mind as revealed by Human Conduct, Tarbell kindly explain why it took the outlines the fundamental principles of Massachusetts women over fifty years the Science of Ethics-a larger and making mothers equal guardians of more complete exposition of the Science. of their children; and why it took the The author, disregarding all theories, Colorado women only one year? In Massachusetts there are more women than men and the standard of intelligence from any-system of ethics hitherto

is very high, while in Colorado there are less women than men. In the former state there was more high class Mind, and holds that Human Achieveinfluence than there were ballots and ment for the Moral and Spiritual Welin the latter state the women voted fare of Man may far surpass his matethemselves, yet did in one year what it rial interests afforded by the discovery took their Massachusetts sisters half a and application of Physical Science. century to accomplish. The women of Georgia have influence,

and the men of Georgia are noted for their chivalry, then why is it that the age of consent for little girls is only ten years in that state while it is eighteen in Colorado? The women of Georgia have used their influence for all it was duce a larger and more complete work, sincerely to be cured, and that they ab- clouds receives little worth to remedy this monstrous con- to supply an increasing need in the ad- stain from all spiritous liquord during and deserves less.

The public mood varies as quickly as does the individual mind. would never be angry, he would have no enemies; his vision of right

and wrong would be clear, passionate, and convincing. But the highest ideals cannot be maintained. The idealist always sees the impossible

The future is always radiant with hope; and if there is to be no fruietry, genius, inspiration, can none of them be defined, yet there is no There are certain conditions of society where argument ceases to be mistaking their presence." The deep things of life can be painted, poron conjecture. Very little is known beyond a possibility of doubt. . The shadow is constantly being taken for the substance, things as-

"We're born, we breathe, we suffer and we die; And eagerly to know the reason why, The finite to the Infinite appeals. The gulf's impassable; there is no reply." HENRY MORRISON TEFFT. Norwich, N. Y.

the only means that can be employed in haps to ask of them a colossal effort Now that Miss Tarbell has finished such advance, the Recognition of a since their will-power has generally eon at the Fifth Avenue Hotel, Miss her magnificent investigation of the Conscious Force acting as the Cause of been destroyed; but they are obliged to posed to woman suffrage. She said Standard Oil trust, if she will turn a which Human Conduct is the Effect, accept a continual surveillance, and it clear and unprejudiced vision to, the thus securing the Certainty and Exact is jattempted to ameliorate their condithat without it women were ireer to stat and unpredicted vision to the thus securing the certainty and exact is attempted to ameliorate their condi-get at the truth of questions; that not, problem of her fellow-women, who des. ness that characterize Physical Science tions of life as much as possible. These the ballot but the power behind the bal-tot counts and that women can be that yet as zealous as she for the public. This appeal is made to all who are in- but, as has often been remarked, the good, she will realize that "Womanly terested in the advance of truth and French drinker is much less tractable, Influence" sounds well and reads well, the cause of humanity. Orders for it and consequently the cure of alcoholics but that it is votes that are counted. respectfully solicited, which will be in France is much more difficult and

> us, in fact, the alcoholic poisons himself with essences as various as they are injurious, and it is only exception ally that he submits to treatment for a long enough time to effect a lasting cure. It is not the less true that at the present time hypnotism is almost the sole means of cure for alcoholic mania '

> > A WISH.

Mine be a cot beside the hill:

A beehive's hum shall soothe my ear; willowy brook that turns a mill With many a fall shall linger near.

The swallow, oft, beneath my thatch Shall twitter from her clay-built nest; Oft shall the pligrim lift the latch,

And share my meal; a welcome guest. Around my ivied porch shall spring Each fragrant flower that drinks the

dew: And Lucy, at her wheel, shall sing In russet-gown and apron blue.

Its Remedy Considered," "Problems and where hypnotism is the principal, if for the People," and other works. not the sole, therapeutic agent, it is re-This little work is designed to intro- quired of the alcoholics that they desire -Rogers. He who always complains of the

clouds receives little of life's sunshine "ELECTION

that last home of earth. Five days later, April 26, he received wanders off, lies down and dies alone: this further message: man knows that he is dying, gathers "Mr. Bender-Sir:-There are not

dear ones about him and bids them spirit photographers enough, and you farewell, and goes away as one starthave the latent power, and all that is ing upon a long journey; speaks back a necessary is to see my medium. Dr. last word as the ship sails away from Keeler and sit with him for about a the shores of time. It is not the tragmonth as we direct. After you have made arrangements to sit I will give edv of life to die: it is the fitting, the prophetic climax, the travail of life in you minute instruction, for I think your ts great new birth, from the mortal to daughter is also a medium for the the immortal. How beautiful it will be for phase. Not till we know more of what the you to develop this most wonderful of life beyond is can we know the gain of all gifts. I hope to see you again. death. Yours for the truth. Wm. Mumler." beyond death is the present life con-Mr. Bender began early in May to sit tinued, carried over and on: that reason with Dr. Kceler. At once spirit picis not left behind nor memory lost by tures appeared. He continued to sit for development, both in Washington the way, and that love and hope are not less dear; that form and features, voice, and at Lily Dale. At the latter place hearing, vision, higher sense relation to there came a remarkable picture, of which I have now a copy. The two the material, all that goes to constitute personality, self-consciousness, will be Keelers sat for Mr. Bender. Their full a part of being there as they are here. forms appear seated, but beside Dr. W Keeler is a female skeleton, indicated by white drapery wound about the figure, covering the top of the skull, and On one there appeared two beautiful fe-

flowing down by the side so as to cover male faces, one of which is inverted, also the face of a man inverted. Anthe lower part, but leaving the feet exposed, standing on nothing, a foot from other plate has two infant faces, one of the floor. The right arm of the skele-ton ends at the elbow, close against Dr. Keeler's left temple. When I spoke of which is inverted. Both these plates contain my own photograph. The infants look like twins, but they cannot be my own offspring as I am the father this weird photograph to Pierre Keeler. he said: "If I had known that such a of only one child, a female now living. thing was going to appear on the plate I would not have sat." and may be continued as directed by

But to recur to my own experience Mumler. Mr. Bender was a manufacturer of litharge in Pittsburg, Pa., for On Monday, November 21, myself and wife sat for Bender. It was his first atthirty years, and has had to learn photographic art in the last six months. tempt to take spirit photographs alone as directed by Mumler and seconded by His guide, Mumler, tells him that he Sarony, a distinguished photographer in will in time be able to produce spirit faces as desired by the sitter, which will earth life. Three pictures of myself were taken and three of my wife. The be a result not yet achieved by spirit next day we sat again when three more photographers, none of whom, as I unlerstand, can insure a recognizable pictures of myself and two of my wife were taken. The operating room was spirit face, though occasionally one quite bare, and the third plate for my loes appear. vife being too small, caused trouble by falling into the camera, which was taken apart, giving her an opportunity markable picture which I will now describe. It was taken by Dr. Theodore to inspect it minutely. A day later Mr. Hansman, an amateur spirit photographer, May 11. On the right is a dis-Bender brought: us the prints. Four of tinct and excellent profile of Thomas Paine, recognizable by its resemblance them contain spirit faces, but none as yet recognizable, save that of the Emperor William, grandfather of the pres-ent emperor of Germany. Above my to the only good portrait of him by the celebrated English portrait painter, Romney, which, however, was not a head is a gigantic one whose head is profile. On the left is our national flag unfurled, the end of which covers a twice the size of my own pictured head. The two stern eyes of the old emperor are even with the top of my head, the part of the face of Mr. Bender sitting left one partially intercepted by in the rear. His face is less than half my head. But the emperor's nose faintly appears in front of my right forehead, with his right side-face more distinctly visible, also the white moustache protruding from behind my head on each side. But the lower part of the emperor's face is not there. It is a strange result-a gigantic face. partly behind and partly before my face, then fading

off entirely, leaving my form unob scured except my right forehead, intercepted by the emperor's nose. Two other pictures of me contain several spirit faces, but very indistinct.

Only one of my wife's five pictures contains a spirit face. It is very dis inct-a young female with white scarf coering the top of her head and falling down each side below her shoulders. It is not yet recognized.

the length of the profile of Paine. Can anybody imagine how this could be a fraud? And here let me add that there is documentary evidence that our flag was designed by Thomas Paine. And in conclusion let me say that if Mr. Bender's spirit pictures are fraudu-

lent, I and my wife are confederates in the fraud. WM. HENRY BURR.

Few sons attain the praise of their great sires, and most their sires' disrace.-Homer.

Nothing is so firmly believed as what we least know .-- Montaigne.

Simplicity is one of the first great laws of greatness, and another like unto it is humility.

At a third sitting, November 23, two The whole world is honest to an honof the six plates contained spirit faces. est man, and to a thief all are thieves,

promptly filled, when published." Price much less durable than in Russia; with 50 cents, postpaid. Address E.J. SCHEELHOUS. 2928 Mercer street, Kansas Olty, Mo. The Cure of Inebriety by Hypnotism.

That alcoholism in Russlaris widely treated with success by bypnotism is -Translation made for the Literary Di-

asserted by the writer of a note in Cos-mos. The method has been adopted in gest. government institutions," but it is be-lieved that the peculiar adaptability of the Russians to this mode of treatment.

is largely responsible for its good efemploys a strictly scientific method, en-tirely new and essentially different fects. Says the writer

"The cure of alcoholism by means of hypnotism is the order of the day. Regiven to the world. He recognizes the Reign of Natural Law in the Realm of Scalatr of Hundlow, and Reight dots Society of Hypnology and Psychology some very interesting information regarding the treatment of alcoholics by hypnotism in Russia. In the cities of St. Petersburg, Moscow, Jaroslav, Kieff, Saratoff, and Astrakan, there have been BY E. J. SCHELLHOUS, M. D., Author of "The New Republic," "Evil: government auspices, dispersaries to Its Remedy Considered." "Problems

THE PROGRESSIVE THINKER

an maneparanal all

The Screed of Frank DeWitt Talmage.

The Rev. Frank DeWitt Talmage de | business world was as good as his ivered a sermon lately at Los Angeles, Cal., which for originality of epithet, vituperation, and disregard of truth, is and there was no cause for them proequal, if not superior to any one his testing, for the expose was all in their father fulminated. He is evidently an- favor. Yet Talmage is not satisfied with gry to insanity, for no sane person the exposure. He would slur and be ould make such reckless statements, smirch the character of all Spiritual and leave them without an attempt to ists by making it appear that it is a support them. In all the attacks I common occurrence for them in their have met in the past years, none have meetings, to become an "angry, curs been as low in language; as indulgent ing" mob. in billingsgate epithets; as false in as-The sermon does not merit reply, for

it is a series of assertions as ridiculous sertions; as utterly regardless of the as baseless. The most biased reader truth and the amenities of one laying cannot otherwise than be disgusted claim to culture and refinement. The sermon does not contain many with its coarse language and vindictive

spirit; its utter disregard of fairness points that require opposing argument. and truth. It is a fine specimen of Talmagian rant. After all, perhaps, he should not be

In proof take the following: "Among all the pitiable examples of censured too severely. He may be a deluded imbeciles, there are none more medium. His style reminds of that of the great oratorical acrobat, who emdeluded than those who, as confiding and trustful human lambs to be fleeced phasized a period with a handspring or of all their wool, are nightly seeking somersault. The enragement of Frank the dark panneled rooms of Spiritual-DeWitt, which apparently deprives him istic mediums to hold converse with of his reason, and fills his mind with the disembodied spirits of their loved ungovernable spleen, may be rationally ungovernable spleen, may be rationally accounted for by his being obsessed by The poor unfortunates are not ones." the "Satanic" influence of his father.

HUDSON TUTTLE .

THE ASHES OF LIFE.

Hearing voices, soft and low. From the shadows come the phantom

Vows were made and friendships

Sitting in the twilight musing,

Of the friends of long ago.

In those halcyon days of yore.

One by one, they pass before me,

And they softly call my name.

From the silence comes a soldier,

And I whisper, "Do you live?"

And I hear the word "forgive."

And the veil is trailing down.

Soon, for her, the sun had set.

In the giddy throng, I see her,

Next, a winsome maiden enters,

Vainly striving to forget.

. Rosy lips and sunny hair;

As she passes, lo! I hear her

Merry laugh upon the stair.

So they come and go before me

Like the unforgotten past,

Faces wreathed in smiles or sadness,

Feel these words, breathed in a sigh:

"There are loves we cannot sunder, There are hopes that will not die."

Now he comes, and, bending o'er me,

As he clasps my hand and whispers,

Phantoms conjured in the brain?

Ah! they are my youth's companions,

Where my girlhood friends are waiting,

Where the flowers forever bloom.

There the heart will grieve no longer,

And I know they'll come again,

For they tell me of 'a spring-time,

There the clouds will all be lifted,

And the wrongs forgotten he.

Welcome! snirit voices, welcome!

For the barque to bear me onward

Linger near me while I wait

To the portals of the gate,

And the spirit will be free.

Of a home beyond the tomb.

"Dearest! dinna thou forget."

Specter voices, did I call them?

Just as when I saw them last.

Now I seem to hear unspoken,

I can see his eves of let.

And I see a bridal gown, But the orange blooms are withered,

All too soon, the yows were broken;

But he turns away in sadness.

Now, a stately form advances,

Some were true and some forgotten,

As the years came creeping o'er.

Some with merry laughter greet me,

Some with downcast looks of blame

plighted.

Editor-at-Large N. S. A.

to be ridiculed and made fun of any more than a poor suffering epileptic with his twitching limbs and grimacing features is to be an inspiration for course cachinnations. They are to be cared for and protected the same as any other mental unfortunate

2

is cared for. Thus the object of this sermon, is first, to publicly denounce the rascally, lying, thieving and as a class, immorally depraved mediums and their accursed hirelings, who are practicing their infamies upon their helpless victims. The second is to try to open the eyes of some who as human flies, are heading toward the webs of these Satanic spiders, where they will soon be entangled in the evil Then their temporal and meshes. eternal lives will be destroyed by one of the most fatal of all physical and mental and spiritual poisons.

Who are these modern Spiritualistic mediums, whose signs we see and the results of whose infamous works everywhere are flaunted in our faces? In the first place, they can be classed among the most dangerous of all modern Satanic mesmerists. They are not men and women without power They cannot be brushed aside with a scoff and a sneer. They are men and women who as a class, are exponents of one of the most dangerous of arts, which modern Christian leaders have to combat. By the power of mind over mind, they render their victims helpless and then these so-called Spiritualistic mediums, as mesmerists, do with them as they will.

"Who are these modern Satanic mesmerists, who pose before their deluded dupes as Spiritualistic mediums They are men and women, who in the eyes of the law, as a class, should be

prosecuted as criminals." Everyone who has examined, even superficially, this subject, will agree to this one proposition at least, that mesmerism can no more account for the phenomena of mediumship, than elec-tricity. It is never alluded to as a cause by the most able investigators.

Who are these men and women, who as mediums are "criminals" and should be thrown behind the prison bars? The great Swedish seer. Swedenborg, was one; Andrew Jackson Davis is another! Prof. Stainton Moses of London University was one, and the wife of Prof. Varley, electrician for the Atlantic Telegraph. Mrs. Underwood, author of Automatic Writing; the celebrated novelist, Florence Marryatt, Duguid of Scotland, Judge Edmunds, these are the men and women 'falmage would thrust into prison. In ancient times, the prophets were

mediums and Christ himself conversed with spirits in the same manner medi-ums do at present. Such are the people Talmage denounces as "lying, thieving, To the home, prepared in Eden,

* * immoral and depraved.'

LAW-LIFE-LOVE. Deep Problems of Individual Being.

How fixed with fascination in the un

folding of a flower, is the soul that seen the beauties; marvels at the mysteries and studies the revelations of nature's wonderful and varied expressions of

life. That mind denies nothing, doubts much and delves constantly. Inquiry is born of doubt; and all knowledge discovered and brought to light through its investigating discon-tent. Never being satisfied to stop rom further search and fuller scrutiny.

It feeds upon facts and fattens, but amishes upon faith and fear. Doubt to-day is digging deep to bring to view all that is hidden in the darkless of the past, and looking alone

through law to trace the marks of man' progress from his source of origin in the lower orders of forms of life to his present high estate. While Love is vell authenticated evidence that fond desire's dearest dream is true.

Doubt has demonstrated, we think beyond dispute, that every molecule of matter moves, that friction is attendant upon all motion, that heat is resultant from friction, that life and heat are in separable. It may be that electrical energy is heat generated through fric-

tion of motion of molecules of matter. The universe is matter, every mole cule in motion, producing friction, thereby generating electricity-energy ---magnetic force--life, synonymous terms, expressive of the same condition of relation between matter and life principle. The universe of matter is

pervaded by this principle, manifest in endless variety of expression, each phase dependent upon environing influence-all in obedience to the same natural law, immutable, inexorable, but subject to influence which may vary any combination affecting affinities and unities at the inception, or beginning of new organism, as an obstruction may interfere in the cellular development which interruption may change the course and result ultimately in a defective deformity in one direction, or an abnormal development in another, just as a slight obstruction may deflect a

current in its course and change the channel of a stream. All life in process of development follows certain lines of cellular structure, and the degree of perfection atained is determined through law that does not change, but is necessarily subject to interfering conditions which may retard and modify or accelerate to excess of ordinary, hence the innumer able variety of marked features of indi viduality in all forms of life.

Each individual expression of the life principle is an integral part of the infi nite whole. Individuality begins at the union of

the positive and negative magnetic forces, distinguished by difference in opposite order of development, and imbued by innate intelligence, or natural chemical affinity of constituent elements in obedience to the law of repro duction.

The beginning of an individual life is at the combining of these forces. The positive principle electrifying the negative or receptive, infusing an energizing influence, which at once begins the processes of development and continues through the period of gestation, but is wholly dependent upon the material organism until that degree of development is attained when the new organ-ism may become an individual organism, able to perform the physical func tions independent, and carrying on the development under changed conditions, on through the different degrees of development, followed by disintegration, and find complete dissolution, and ultimate redistribution again to the elementary forms from which the physical

structure was made. These processes of the evolution of material forms are considered well understood, but the life principle-whence?-how?-and where?-and is all life principle imbued with self-consciousness?

it is called into existence?

Chemical Evolution.

And the Proplem of Human Life and part of man and disintegration frees him from them. 12. ... Destiny. It was proven, even in the biblical

ion

coming, etc.

be done.

also be fulfilled. But how?

had been before him and since too-

humanity than any other good person.

affair between each mortal and the one

on the immortal side who is to change

This is working out our own salva

tion; not a salvation from a future sec-

ond death because in nature's evolu

tionary processes there can be none,

but a salvation from a physical death.

capacity to be convinced through

Love for Humanity.

whether ignorant or educated; a kind

sympathy for all things that are weak

in body or mind, and lend a helping

hand to all those in distress from what

ever cause it may be, "and as you

would that others should do unto you'

if you were lacking or needed the same

by you are doing good to yourself; and

how quick it is mirrored in your face,

and reflected on others. What a great

good there is in a bright shining coun-

tenance! How quick that sympathetic chord is touched, and how quick it vi-

Indianapolis, Ind.

.:: Jt times, that the power possessed by To the Editory When I read such ar those who had once been in mortal life licles on evolution from a chemical standpoint as appear in The Progress ive Thinkier from time to time, I am constrained to awk if their authors have carried out the theory as I have and discovered the motive for so-called psyner of diseases were healed. If these powers had been used then or now for chie or occult phenomena. Chemical evolution solves the prob-

Chemical evolution solves the prob-lem of the origin of human life and the used to benefit every one. No failures future destiny of mankind. It proves that there can be no con-

scious intelligence on any planet until evolved through chemical changes in was done proved that the power was the union, disintegration and recombiand is unlimited. nation of matter in nature. Since it came from those once in mor-

At a stage in this process brain mattal life what was and is the motive for ter was created-nature alone can cre its manifestation? Nature takes care ate through these processes-and as brain increased in size, quality and the of our future welfare, so the motive cannot be alone for our benefit in the physical, because it is a failure when number of its convolutions the power to gain knowledge increased. we take all humanity into considera

This proves that nature is producing intelligences that can discover and use her principles and matter to supply the needs of those intelligences. The brain that is most capable of doing this is found in man, confining ourselves to so-called terrestrial things: but he cannot supply his every need from na ture's inexhaustible supply of matter, so we must decide that evolutionary processes did not cease in the production of man. They could not cease so long as there are elements in nature that could combine in producing organ-isms; and since we know that there are yet finer grades-of matter than have been discovered the logical sequence is that the finer elements of man's brain when freed from the grosser ones of the animal, through disintegration, must unite with their affinities awaiting them. But the organism thus produced is not visible to the physical eye, because it is composed of finer grades of matter than are contained in the physical organism.

If it had not already been so ably done by Sar'gis, I should like to tell how I was able to solve all I have by reasoning from a chemical standpoint. If it be necessary to prove what I claim has been the motive for the manifestahim or her, when we shall have discov tion of phenomena. I may have more to ered the condition under which it will say on the subject at some future time. It may not be necessary to go into further explanation than this article

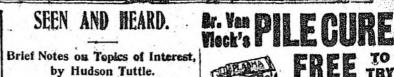
will contain to prove it to advanced Spiritualists; but I have found none who seem to care for anything more than what they get from the spirit side. am not finding fault with them Whatever of truth or facts have been discovered by investigators has been a help to me in carrying on the theory to its finality. No one mind is capable of discovering all the facts contained in nature's storehouse. Each age or cycle has produced the brain that could discover a few and the succeeding one has produced the brain that could carry on

the discoveries (so far as their brain them in this respect. capacity" and its length of life per mitted. ala If scientists Had not discovered that

everything in nature that has an organism is an aggregation of atoms or ele-

ments, Dishould not have been ableten years ago to apply the chemical theory of evolution, thus enabling me to make the deductions herewith presented. PAnd had it not been for the phenomena manifested to Spiritualists. could not have discovered the motive for them. Discoveries have ever been improved upon this, both philosophical and mechanical. Scientists failed to find the logical de-

aid that you see, wherein they ductions to their reasoning, because they were too much influenced by the help. Be gentle and kind, as in kind ness you will see and feel the greatest erroneous teaching of "an intelligent power to help any and all things, anienergy" being back of all nature's promate and inanimate, for in the latter cesses. Spiritualists fail to find how you will realize that good feeling there much phenomena means to them be-is in the realization of doing good, and cause of the old doctrine of attributing thereby comes a harmony of feeling



Bogus Mediums. The agitation of the subject has

brought about one good result. The was unlimited, and that it was sufficient secret selling of "tricks" to those who sought to make a business of swindling to do anything with the physical organism. The element of fire could not those who confided in them, has become barm the Hebrew children and all manan open sale and the line between the 'bogus" and genuine distinctly drawn. Now that the methods of the frauds are the good alone it did individuals or humade plain to all, and for the investment of a few cents, the fake methods by which "manifestations" can be sucin healing would have occurred. Morcessfully imitated may be acquired, no tals would not have lacked for anything one need be made an "easy mark." because of lack of power, because what

onish the audiences.'

The six tricks are: Reading sealed We find all prophecy made in biblical messages, handling fire, slate writing, imes, that amounts to anything, in respirit pictures, mind reading, book and gard to man's welfare fulfilled except slate mystery. For one dollar the whole list will be sent, and after a lithe one relating to his future destiny which people are looking forward to as the end of the world, Christ's second tle practice the purchaser can set up as a "first-class medium!" Let it be understood that these six recipes tell how the "bogus" trick is done, or can be done, but does not explain the genu-ine. The two are so distinct that no Since other prophecies meant some thing and were fulfilled, we naturally conclude that the one in question will one need mistake one from the other. Since there could be no conscious in-The fake now comes out under its telligence on any planet until evolved own name and no longer masquerades through natural processes there can be

under a false garb. There are, of no "God" to fulfill it. We cannot look course, more ways than one of simulat. Important Addition to Our Literature. to Christ to bring it about since he was ing the phenomena, and the different only a "medium" for the manifestation 'trick" sellers offer various methods. of power possessed by those who had once been in mortal life-just as many and he could have no more interest in Then if we are to be changed in the "twinkling of an eye" (not an impossi bility) it must be done by those of our Spiritualism and been the most potent terds. Price of this large volume, only, means of its degradation and disgrace, \$1.50 postpaid. friends who have passed "from death unto life." But it is not coming in a wholesale manner; it is an individual

Peace Arbitration. Several of the leading journals in this

country have been and are vigorously urging the president to take the initialive in calling a court of arbitration; to put an end to the bloodshed in the far East. Russia and Japan have torn each other until the Christian nations cannot consistently remain inactive and

see the carnage go on. The one making this discovery is the Do these peace advocates clearly see one to prove all this to the world, but the outcome of their scheme? Like most good-intentioned people they let there is so much that is purely person al in my discoveries and the manner in their desires run away with their comwhich it is to be proven that it is not mon sense. Behind the peace arbitralikely any publication would give it room. Besides, not every one has the tion must be the force to compel obedience to its decisions. Suppose, accordthe ing to the demands of these lovers of mentality; it takes something which they can see with the physical eye and quiet, the United States and England unite and demand Russia and Japan to my work is something that can gratify cease and return their respective armies to their homes. If the belligerents MRS. A. B. COOPER. do not obey, what then? The alternative of a cowardly retreat or calling out the military force and the compulsion of battle. Against whom? Both, or taking sides with the stronger or weak For humanity's sake, love to do good

er? Such a complication would exto all things; feel a kind, loving feeling to all mankind whether rich or poor, haust the resources of the greatest statesmen, and bring disaster to the countries that interfered.

There is no good resulting, so great as to justify this country becoming a national police force, to compel other nations to keep the peace. War may een a potent factor in the evolution of

man. The present war between Russia and Japan is one of the inevitable pressibly delightful." decrees of fate, and out of it will come benefits to both, obtainable only over

The Home of Swedenborg at the Expo-

Swedenborg and was entertained by

to give me a sermon on Spiritualism

entitled "The Phenomena Explained

and Its Dangers Shown." He admits

all the phenomena, but refers us to

Matt. xii:39, "An evil and adulterous

generation seeketh after a sign." He

took particular pains to impress upon

my mind that Swedenborg was the first

to promulgate the theory of the sun's

throwing off and forming our planetary

a man that is used as an intermediary

by the Lord. That Swedenborg did not have trance, but was inspired to write

"I saw an article in The Progressive

Thinker about a medicine man in the

There is nothing in it but sleight-o

There has been a persistent effort to

The claim set forth that Swedenborg

But it must be remembered, that

mal books on theology and religion.

in his normal state for 27 years.

of hand."

system. He said the word seer means

sition.

the smoking battlefield.

DR. VAN VLECH COMPANY, X03 Majestic building, Jackson, Mich. NEW BOOK.

BY MRS. DRAKE,

Mrs. Maud Lord Drake has a national reputation as a medium. The manifes-Some of them are clumsy and impractations given through her mediumship tical, and the showman would be "ex. have been most marvelous. She has posed" at every performance. The written a book with this title: "PSY-more open advertising these bogus CHIC LIGHT—THE CONTINUITY OF tricks receive, the better for Spiritual-LAW AND LIFE." It is a ponderous ism. They now pass under their own volume of 600 pages. It will hold your name and will deceive no one; while attention from the beginning to the hitherto they have taken the name of end, it is chockful of stirring incl-

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 sci-

entists 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 recollection 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 wellknown author, scientist and reformer.

This book has a brilliant introduction 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 un qualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial." Rev. M. J. Savage says: "It is in-

tensely interesting, and gives a picture of the future life that one cannot help

wishing may be true." The Medical Gleaner says: "It lifts the reader into enchanting realms, and . be the sum of all cruelty, but it has leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inex-

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it. for it is not only a great spiritual book, love romance but a It was not the "Pike" that attracted two worlds. It is printed in elegant that keen observer, G. R. Bicknell, on style, bound in cloth and gold. Price \$1. his recent visit to the St. Louis Fair. For sale at this office. He writes: "I visited the home of

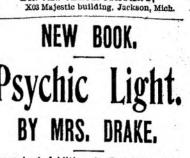
ATTINET MERLING

Prolapse, Tumors, Constination, or any other rectal trouble, to send me his or her name. I will send by return mail my new

Three-Fold Absorption Cure

my new-found combination of remedies which is curing cases of even 38 to 40 years' standing --after all else had failed. Don't be discouraged; I am curing the most malignant cases-cases considered incurable. Try my treatment. If you are satisfied with the benefit received, send

There are now several agencies in this business, and their circulars are diums are making fortunes out of the public * * We have secured at consid-erable expense a number of the best tricks, every one of which has proved sufficient to support a bogus medium, create converts to Spiritualism and as-tonish the audiences."



Dec. 17, 1804

Who are the "victims," the "human flies," "entangled on the evil meshes?" Several columns might readily be filled with the names of those eminent in the walks of science, literature. art and statesmanship, who have given adherence to Spiritualism. Among the latest to become interested is Dr. Isaac K. Funk, who, if he is not prepared to absolutely affirm a spiritual origin to the manifestations, considers them worthy the most exacting consideration. And there is also Prof. Hyslop, who regards them of such consequence that he would have a society founded of scientific men for their investigation.

The statement of Rev. Talmage regarding Kellar shows how much reliance should be placed on his testimony. He says: "They, Herrmann or Kellar, could take a silk hat and before your astonished eyes, bring forth from its small insides, birds and rabbits and doves and barnyard fowls and ribbons and handkerchiefs and fruit, enough to stock a menagerie, a grocery store and a dry goods emporium."

Is this Talmagean "fooling with the truth," expecting his hearers to believe that Kellar carries with him sev. the soul life, the spiritual, the divine, eral car loads of animals and car loads of dry goods and groceries? He makes this as a statement of truth, and by it loving kindness all who come within we may judge his reliability. We place it with his assertion that of divinely unfolded people who are

Kellar can do any "trick," "this set of Kellar can do any trick, this set of puscen, but not unfelt. And so the re-may perform "tricks," but that he can public of heaven is coming to earth, the duplicate true mediumship, is as false light of truth, of love, of justice, will cate true mediumship, is as false as his boast that he had visited the be felt, and as the sun's rays are spiritual camp at Lily Dale, and exposed the mediums there.

The culmination of his discourse is the "confession of the Fox sisters," which he says he attended, and this is the only thing he attempts to prove. He Says:

"Well, what is the truth about those rappings? In about the year 1888, in the Academy of Music, in New York, before a great audience, one-half of which was composed of angry, cursing men and women, who were Spiritual ists and Spiritualistic mediums. I saw the famous two daughters of John D. Fox. There those two women stood and testified how they produced those rappings in their father's home. They produced them then and there by cracking the joints of their big toes. And before that audience, they placed their toes against the piano legs and cracked them, until the noise could be heard all over that great building. So much for the origin of spirit rappings." Rev. Talmage makes here a positive statement. He says he heard them testify how the rappings were produced, by their "big toes." He saw this done before a great audience, one-half of which was composed of angry, cursing men and women who were Spiritualists or Spiritualistic mediums."

To this infamous slander. we have to reply, that if the Rev. Frank DeWitt Talmage saw this, he saw something no one else in that "great audience" saw and which no one could have seen, for it never occurred. It has never been claimed by the opposers of Spiritualism, that more than one of the "sisters' confessed. He must have been mesmerized by "Satanic mesmerists.". Such at least is the most charitable explanation. I was told by Henry J. Newton, president of the First Sniritual Society of New York, a man whose word in the trol and direction of desire. Price 50c.

Where the heart will cease repining, And the spirit be at rest. IRENE CLIFTON.

Cincinnati, Ohio.

Love, the Great Transformer.

The whole world lies in shadow. The cople are sad, unhappy, miserable. All for the want of love. They do not know it—they even think hate and reyond the yell that so mystifies the finite mind. He cannot be content to rest renge are better. Love is silly, they within the bounds of his limitations. think, and yet there is ever a deep, un but will ever be hopeful that his persatisfied yearning for kindness, for symsistence shall be rewarded by fullest pathy, for appreciation, for love. gratification. even the animals want love. My kitty Did the soul begin when the physical

to-night came in sick, I could see. organism began, or did the soul ema-nate direct from the great Infinite and gave her new milk, but she drank it daintily. Then I gave her potatoes, and enter into possession of the organism she purred with pleasure and came to when the oxygen rushed into the respibe petted. I stroked her and she showed every sign of pleasure, and I ratory organs and started the motive power knew that was better than food. It mechanism. Did the first faint cry from the little was love she needed for medicine. And I thought of the great world sufferlips, that reached the ear of listening love, and touched, and thrilled with ing and dying for love, too proud, too ignorant, too selfish to know it, or to tenderness, the heart of maternal joy; wn it.

happy personalities. We have

Eminently suggestive along the lines of "new thought." Excellent in tone and

Elizabeth Towne. Gives a clear and

practical - presentation of advanced

mental science and embodies many new

and original ideas, and the fullest

teaching extant as to the nature, con-

By

"The Constitution of Man."

tendencies. Price, cloth, \$1.

we can.

announce the launching of a new life to sail in splendor on the eternal seas, as But we who have grown to appreciate soul brought into existence to share unselfish love, we must radiate this dithe supernal joys of Infinite Love; or vine tenderness; we must bless with was it but a new being born to breast the breakers of the unfathomable deep. To bear a burden of pain and grief,

And get but meager joy! To turn at last to Death's relief, points of radiating brightness, perhaps As some forgotten toy. It cannot be, for Law and Love

to moving this, most intricate

In harmony agree! Love ne'er yet hath turned aside known by their effect in beauty and use, so will the sun of righteousness And left a soul at sea,

transform this cold, dark, sad earth by To sink beneath engulfing wave shining through our hearts and lives Of darkness, doubt and death! into the cold selfishness of barren, un-But ever reaches out to save All who feel life's breath. taught of the loving angels their un-

Hope's bright star ne'er shall set. selfish devotion to a loving ministry. In Love's warm, glowing skies! Let us put our lessons into practice Let us be angels too. Let us every day The power which gives a precious life re-consecrate ourselves to loving kind-ness and doing good in all ways that Will see that it ne'er dies. Washington, D. C. J. W. NIGH.

A Word to New York State Spiritualists "Man's inhumanity to man makes I am one of the appointed unpaid missionaries by the N. S. A., and I countless millions mourn," and "love worketh no ill to his neighbor, and only should like to do a little extra work as the law of love, of justice, of divine tenderness, shall be written on the during January and February, 1905. I serve the society in Watertown, N. Y., hearts of the earth races and lived in for January and February, and with the Spiritual Church of Buffalo. While I their lives-not held as a creed to profess, but to be a rule of conduct, a prinam in Watertown, I should like to go ciple of life-will the power of greed be broken, the power of wealth; the en-slavement of the poor of earth to those out some to places not too far away from there. Should like to hold either parlor or public meetings, and help to create an interest in our great work in who have got control of the medium of exchange. Selfishness has made de New. York state. So, friends, let me mons of humanity. They have forgotten we are all sisters and brothers and hear from you on the subject while I am in Watertown. Send to the general dea wrong done to one is a wrong to all. But all these wrongs must pass away. livery at present. I shall be there dur ing January. I will respond to calls for funerals and weddings. During Febru-ary while in Buffalo, my address will be As the sun's return in the spring re-vives all nature, so surely will the sun of loving tenderness transform these wrong social conditions through reach-204 York street, Buffalo, N. Y., and I would like to go out anywhere to help in the work. I will respond to calls for ing the hearts and lives of humanity. S. S. ROCKHILL. "The New Life." By Leroy Berrier.

funerals from Buffalo. So, all of us, let us put our shoulders to the wheel, and help push the glorious work along. There is a great need in New York state for work to be done, and let me hear from you in the state thereby proving you are interested in the work, and ready to give it a push. Remember, January in Watertown, N. Y., February in Buffalo, and my address while there will be 204 York street. G. H. BROOKS

everything that did not please them to within yourself, a sweet relief that you cannot get in any other way, and there-Is it co-existent eternally with the Infinite; or is each individual entity en-I may not be able to accomplish dowed with a newly created soul when much in changing their beliefs in this

respect in a short article. It would take It may be that the most highly devela large book to do the subject justice. oped intelligence below the Infinite can If we keep in mind the fact that na never know, but it is manifest in man's nature that he will ever seek the knowlture is ever producing refined matter in her processes of combination and disinedge, and never cease to scrutinize be

not act so

brates and every loving thought reaches tegration we must know that whatever out to the object or person you are brought into contact with. organisms are produced by the union of What a loving world it would be if finer brain elements with their affinities in the higher realms when man everyone in it would try and do lovis disintegrated must be of a more coming kindness to all and everything living. Just try that kindness on your plicated order and finer grade of mate

dog and cat and horse and see for yourterial. The intelligence thus produced self how easy they are managed, and how quick your kindness is returned, must have sufficient knowledge to supply its every need from matter in na ture. The varied phases of power manand many times recognized in a friendly ifested in phenomena prove that the way. Human kindness is the most powerful power over nature's forces is unlimit-

ed; then why the so-called deception weapon that ever was used and the and disappointment to mortals mani most far reaching, and with such gloriand disappointment to mortals mani-fested through the phenomena? There ous results, stop and think what a world are many reasons for them. I have of unnecessary amount of expense has learned from experience and observation that the manifestations come to the use thereof, when if the strong arm each one according to the beliefs, of loving kindness had been used in knowledge and understanding of that stead, none of our far-reaching guns one in most instances. If we are given could reach so far or be so effectual as love and kindness. foolish things they can be no more fool-

ish and inconsistent than our beliefs Then teach it to your dog and cat about a great many things. Because it and show it to your children by exam-is not the plan of our relatives and ple to them, and before them. Teach convey the belief that these medicine men, palmists, mind readers and for friends on the immortal side to dictate it in our schools and show it in our tune tellers had abnormal faculties, but what we shall believe, or tell us that daily walks of life and our conversaone and all were fakirs, as they always we are in error when we are depending tion. Meet our fellowmen with a upon the "bellow wethers" to lead us, smile and a kind greeting and let your are and must be at such great publi upon the "belled wethers" to lead us, shows. face reflect a kind and noble feeling they give us things in a ridiculous manner to drive us to seek on our own and show a sincerity that will reach the first started the nebular hypothesis, i hearts of man, and penetrate his inmost responsibility. In other instances fine true in as far as he gave it as a crude soul, and it will reflect back to you in doctrines or teachings come from them assertion without the least demonstra to prove the knowledge they possess. tion.

The power manifested in phenomena is sufficient to prove to us that our triends on the immortal side are masstrongest weapon ever invented and the most far-reaching. Then let our schools be arsenals of loving kindness ters of nature of forces, if we are wise enough to comprehend it. and our scholars a walking storehouse If we believe that such power comes

of loving kindness, and every neighbor from One "all-wise all-powerful, omni-present, omniscient" creator of the uni-verse and all it contains then the ridicwill be loved as he loves himself, and nations will learn war no more, and the peace that passeth all understanding nous manifestations are given to prove will be ours; and when we leave our to us that such a perfect, being would clay house and take up our spiritual body, we will be better prepared to

Again the foolishness is given to meet and mingle with those that hav prove to us that our friends on the im-mortal side are not the exalted beings we are taught to believe, in the sense that they feel themselves so far above us that they callot stoop to the small affairs of life. gone before us to the realms of endles progression and to an eventual realm df endless happiness; for as you build your life here, so must you take it up over there, and then how it behooves us

us that they cannot scoop to the small affairs of life, 'of' It is rificulously ignorant to suppose that a higher. Showledge and power possessed by those on the immortal side precludes, a knowledge of smaller things in life. The greater the capacity the smaller of the state in the greater the capacity the smaller of the state in the state in

of man's brain the greater his knowl-edge of all things below and above him, and since mind, and intelligence only "How to Train Children and Pareside in brain matter, and nature is rents." Mrs. Elizabeth Towne takes ever advancing in producing brain qual- the position that in many cases it is the ity, any organism beyond physical man parents that need the training more must necessarily, be wiser. than the children, and advises parents That there can be no evil spirits beto look to themselves. Twenty-five yond physical man ought to be evident cents could not be better spent than to all who understand nature's evolu- buying this little book. Anyone that tionary processes. In the higher realms has the care of children should read it. of nature man must supply his needs Price 25 cents.

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life, it is too ignorant to be considered. | ning; Attraction; Courtesy; Kindness All such attributes belong to the animal and Tact; Angelic Help. Price 25 cts.

and the second secon

Rev. Lomdenberg, missionary and cus-BOOKS BYtodian. He showed me fac-similes of LILIAN WHITING. all Swedenborg's MSS., presented' me with a lot of pamphiets and took pains

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HOMER B. AUSTIN. head.

a tenfold light and happiness; a hap-piness that the vibration of would reach around the world. Yes, the

A STATE OF A



Dr. Peebles asks: "Are thoughts has the reputation of being the most things, and if so, what kind of things successful man who goes out from his are they?"

The subject was very nicely answered by Walter DeVoe; but I feel it incumbent on me to have my say also. I am sure that Dr. Peebles . knows

Ĩ

just as well as I do, and think he raised the question to see what kind of an-swers could be elicited.

be nothing made manifest; but in order that outward manifestation may ap- secret of his success, and this is the

ried into activity. There is no such thing as "new thought." Thought is as old as the hu-man family. If any one knows how ald the human family is, he can tell to market. Hot words passed between us a nicety the age of thought. The only and the man declared he would never thing that can be said of thought so far trade another cent with me, and I told as "new" is concerned, is that it "new to people-some people-more people; the means of communication being so cooled and I had had time for reflection, great at the present time-thought en- I decided that I had been wrong. First ergized by the printing press reaches to let my temper get the better of me: more people, and reaching them for the first time is "new" to them.

I am a mental scientist so far as beand I determined to rectify the mistake lieving, "As a man thinketh in his heart so is he," is concerned. But, is the thought "new?" Methinks I read in the ing his temper; in sending kind bible the same thing taught by men two thoughts to him. And when I reached block the same thing tanget by men the block to him. And when the the thousand years ago; () I am positive his place on my next round—he had told me to not call again—I found him them, by men who lived thousands of in the same mood that I was in. My thoughts had outrun my physical presyears before.

Men of to-day have taken up the old, ence and the man had responded to the influence and was ready to meet me old truth and clothed it in new garments and the masses of the people not with love and good will; and he being deep thinkers have found it for been one of my best customers for twenty-four years. the first time and think it a "new "I never forgot the lesson and have truth.

There is nothing "new" under the There is nothing "new" under the applied it everywhere, at all times since. sun; for the same First Principle has The world will return to you the been the background manifesting thought you send out to it." ever itself through nature and man and his That thoughts are things is as real work, and as the First Principle is un- and true to me as though I could reach changeable, how can anything change out with my physical hand and touch that emanates from it. The only them. They touch my spirit and that is change that can come, must be in-not my true self. quality-but degree-the highest ex- What response does your spirit meet

quality-but degree-the highest exwith when it looks into the depths of pression comes nearest to the divine. Old Omar, nearly a thousand years another spirit through the organs of ago wrote of the First Principle, as he sight? Thought cannot die. It goes out into

called it.

"Whose secret presence through creation's veins, Running quicksilver like eludes our

pains; Taking all shapes from Mah to Mahi

and. They change and perish all, but He remains.'

Go back as far as human history and GO DECK AS IAT AS NUMAN HIStOry and you will find, as Emerson Says: "Thought has been the same through the cycles of time." No nation can claim its origin, no race tell its age. "As we study into history, we find whord otty built upon without attractory.

ruined city built upon ruined city whose antiquity is unknown; we find the same emotions stirring the hearts of men as monuments and tablets and other symbols in stone, reveal them to us, proving that human nature has been the same the world over. The only difference that can be must be in degreesome have more human nature than others.

History has been, and always will be, influenced entirely by the kind of newspapers, while these have scarcely thought that inspires the men who have an existence in Russia. Possibly the the power to control affairs. When peace inspires the mind of a ruler-a golden age is ushered in; but when discord and inharmony are dominant thoughts of men in power, war, pesti-lence, famine and despair follow in Japanese. This is a fortunate circumheir wake, as it did during the reign of stance. Christianity has become dan-Attila, the Hun.

It all depends on the kind of thought that dominates the men in power. Modern life has evolved a "New God" in the country and that God is money. It is the only standard that men are

measured by. The intellect dwindles when weighed in the balance with it; goodness disappears when placed beside it: nobility

home city; of being close in money af-fairs; a man who always attends strictly to his own business, and cannot be led astray. He has educated his children and acquired a competency, havthat thoughts are real, true things, ing long since become a member of the

firm he travels for. There is health and healing in his carefully observed, correctly recorded, presence, because his thought forms mentally compared and closely studie Thought is the background of every are clean and pure. He is always the visible thing, whether in nature, art, or same courteous gentleman, respectful actionce. Without thought there could and attentive and genial. standing of man's spiritual nature may I asked him if he would tell me the to say will be erected, if not by ourselves, by others.

ried into activity. story he told me: "When I had been on the road two years I got into a heated altercation

phenomena. Most of us are still playing, forgetful that the days of child-hood are passing away. Sometimes we are disposed to cry, as babies will, if cur toys are taken from us and used for a serviceable purpose. We learn sci-ence by observation of facts, but facts him I hoped he would keep his word. When I got away and my blood had are not science any more than a collection of antiquities is history. Facts observed and not studied in their relations to each other and to ourselves are second, to let unkind words pass my but useless incumbrances in the memilps; third, to quarrel with a customer;

Spiritualism is not knowing a number of facts. Religion is not believing a set of doctrines. The one is related to science and the other to theology. Spirtualism or religion is the unfolding of the divinity within the individuality, the evolution of the higher from the lower, the gradual growth of the particular into the universal.

SPIRITUALISM AND RELIGION.

Subject.

Some appear to imagine that Spirit ualism consists largely if not entirely in communion with our loved ones. They gnore or are blind to the truth that the tendency of true Spiritualism, of spirit unfoldment is to obliterate the idea of loved ones as 'distinct from unloved ones. While in this earth life and perhaps for some time after it, we have obligations towards other individuals. We may have taken these upon ourselves, or they may have been imposed upon us by circumstances. They are right and proper in their time and place. They belong to this earth life, and blessed are we if they cease with it. While here there are certain duties we owe to certain people and not to others. We can work in harmony with others. some and not with others. If we love

the great unknown and creates an at-mosphere around us that is endless in one more than another it is a mortal. its influence. Thomas Paine says: "A perishable love. Spiritualism is unfolding of divine love which is universal thought came to me. Whose thought. and where did it come from? I am and' eternal. Communion with loved ones may be to us a temporary means of soul growth because the loved ones may guide us more or less while we need such guidance. When we need it no

longer they, if wise, are likely to withdraw their sensible presence. Possibly may both be loved and love "not wisely but too well." We may seek and obtain their advice in the small affairs of this world to their misery and our detriment. We may be locking the doors on spirits in prison and keeping ourselves in a condition of spiritual and mental infancy. Besides we are not always so sure of the identity of our loved ones that we can safely trust

ibles and tell others of it afterwards is not sufficient to make us Spiritualists or even investigators. To investigate is to search into. . A man is not a geologist or a student of geology because he has spent hours or years in counting

as evidence of the existence of invisthe claim has a good foundation in the history of their founders if not afterwards. Some deny their continuance beyond a certain period, but all seem stance. we to-day especially call Spiritualism may not have the same experience. Phenomenal evidences, genuine evidences of spirit growth may diminish in

IS SPIRITUALISM TRUE? Trenchant Thoughts on an Important Thomas A. Scott's Answer to Rev. J. P Bland in Debate in Palne Hall, Boston, October 2, 1904.

As I view the subject these two words

epresent the same idea. Not that I Mr. Bland tells us that he wishes imwould be understood as meaning that mortality were a fact. I disagree ever he particular class of people, called there. I wish that this life ended all Spiritualists, of whom I esteem myself and that men, knowing that, would have the courage of that knowledge and appy to be one, possess the only true eligion or that an acquaintance with dare to act so that happiness would and acceptance of spirit phenomena constitutes religion. These phenomena come to all in this world. I The truth of continued life has obeen a part of the mowledge of man ever since man was Primeval man knew it better than does are facts on which a scientific undercivilized man. It was this knowledge that made the American Indian so fear be erected. It might perhaps be safe less in the fact of death and made his enslavement by the whites an impossibility. From this central truth the cun We have amused ourselves for half a

ning priesthood, past and present, has century and more by playing with these woven the meshes of a false theology and fastened on the necks of the com-mon people a superstitious belief, first, in the divine right of the modern kings the captains of industry. The promise of a future heaven makes men content to dwell in a present hell. The dictum of the Catholic priesthood of Massachusetts has taken thousands of votes from the candidate of the Socialist party. and so I repeat, I wish it were not true, and that so knowing I could convince others to the end that we might make

an industrial heaven now. Not having the scientific learning, 1 will not say knowledge-that my opponent has-I am unable to meet him on that line of argument; but all of the teachings of Harvard's professors can-

not take away from me the knowledge that while the body of my wife was rot ting in the earth I saw her materialized form, an almost exact counterpart of her mortal form, even to a deformity which caused her to assume a peculiar position while standing, and that 1

clasped her hands and heard her voice Scores of my friends have had similar and more wonderful experiences, and while I as well as others have found plenty of frauds among mediums, as there are frauds in all other walks of life, from the grocer who sands the sugar to the preacher with his pious lies, there remains a vast residuum that cannot be accounted for on any other hypothesis than the Spiritualistic one, namely, that it is the work of dis-embodied spirits. He will not deny the existence of the phenomena of Spiritualism: neither he nor any other man can account for it on known scientific laws. I will grant that some of it is fraudulent. He cannot account for the true; he does not believe that spirits are responsible for it, and can only comfort himself with the hope that some

day his beloved science will furnish the key to the mystery. I deny that Spiritualists accept the theory that man sprung from the monkey. Individual Spiritualists may

believe what they please on any sub lect; my spirit teachers have taught me that man was alwayson distinct specie but I will follow my sworthy opponent along that road when he says that if man is immortal so are the lower ani-mals. When conscious life begins on earth it continues after their death the body, whether that body was the organism of a skunk, a sewer rat, a bedbug, flea, or man. Where that life ends or if it even ends, L₃ do anot know. Whether, as some Spirituals believe, the lower forms of life are reabsorbed in higher expressions for, as Theosophy teaches, man is re-embodied on earth, are problems that donnot concern me I know from the evidence prenow. sented to me that my friends survive the death of the body, and they tell me that the lower animals also survive the change, beyond that. I do-not know.

He wants to know the primal source of spirit, I wish I knew; I would gladly tell him. I believe and accept thisthat at a varying period, but usually be tween the fourth and fifth months after conception, there is an inbreathing, partly from the mother and partly from universal nature. Spirit, God. call it what you will, that constitutes life. That life, so begun, cannot be de-stroyed. The death of the mother's form causes the death of the embryonic form, but both exist then as individuals ment says, "Thou shalt not kill." They proportion as they are in the so-called spirit world and fulfill their senarate missions True, modern Spiritualism in its fiftysix years of being has not revolutionized the world. True, the master minds who have crossed the divide have been strangely silent; but pause, may not even that be a proof of Spiritualism? Is it not possible that those master minds, after all, were but rare psychics and that the collective minds from the spirit side but used them as instruments? It's a fair question to ask. What has Agnosticism accomplished in the religious field? It has torn down some of the temples of theology; Spiritualism has destroyed more. Agnosticism has built up what? A dark, dreary, deaden ing doubt. Spiritualism has built up. a knowledge of continued life based

that you reject it. More eminent men than either of you have held mistaken we on this I rest my case, I say that the phenomena of Spiritualism, when it occurs in fraud-proof cases shows that the individual survives the destruction of his body, retains all his mental faculties and thereby proves that while on earth he was a spirit and that his body was the instrument through which he gained necessary ex periences. The case you cite of the result of the removal of certain portions of that instrument prove the non-exist ence of spirit just as much, and no more ther investigate the philosophy prethan the snapping of the G string sented based upon those facts. This I proves the non-existence of harmony am sure must be the effect produced by n a violin. The book is not yet close the book on all earnest seekers after and when the world has read it aright the truth. I am sustained in this view and knows that man is immortal, it will by quite a number of my friends to still be early enough in the daytime of whom I have presented copies, hence, I humanity to learn new lessons. When all have learned the spiritual alphabet regard it as missionary work of excepional value. it will be time for self-elected judges In his review of this book in the

of what spirits ought and ought not to do to demand the next lesson. My last word is this: Prove to me.

things make this book remarkable; its authorship, the astounding claims put not by negative evidence, not by subtile theory, not by a torrent of wellof a future life that it embodies. The turned phrases, that by sheer weight author Dr. T. A. Bland, is widely known comes all before it and shows you to be, what I admit you are, one of the keen-est debaters in Boston, not by ridicule that provokes the ready laugh at the picture of the immortal bedbug.

Prove to me that Spiritualism is false any other person I hardly think I should have read it; or if I had, I would not by proving that its phenomena is false. and just as gladly, just as readily as 1 have been so strongly impressed that it forsook the religion of my sins, will I is a genuine revelation and not the proforsake the religion of my manhood's duct of a vivid imagination. As a work eason .- Truth Seeker. of fiction it would rank with the occult

THE BIBLE

Considered as a Book of Authority.

Many writers and speakers quote ble value. from the bible to prove an argument or author by a friend, of his love for a girl playmate who died before she had statement, to sustain a doctrine or belief or theory, on the hypothesis that the bible is a book of authority, a paragon that settles conclusively such matters of which it treats. bachelor. Twenty years later she ap-That is a great mistake. It settles

nothing. Errors and contradictions are its concomitants. There is no other ums. Then she has him put into deep trance and visit her in her spirit home. book so uncertain, so unreliable, so much in doubt, dispute. People disagree as to the meaning of every part ing many distinguished persons to meet

One finds in the bible infant damnation, another salvation for all; one finds trinity, another unity; one a personal devil, another an evil influence: one election, another free grace; one eternal punishment, another annihilation, another universal restoration: one an intermediate state after death, another an immediate heaven and hell: and so on. "You pay your money and

take your choice." There have been many translations, revisions, editions of "The Infallible Bible;" altered; revised; amended; ome parts left out; some parts put in; all different from each other, showing from its history and contents that it is the production of very fallible men. Bible critics are ashamed to say they believe it all, but say much of it is allegory, poetry, folk lore, fables and traditions of the ancients: therefore it is not wise to believe any of its statements, contradicted by known facts.

There are hundreds of distinctive antagonistic sects, all claiming the bible for their foundation and authority. There are millions of conflicting ideas, beliefs, opinions of the bible, which is like a musical instrument on which each plays his or her tune. Quotations from scripture to sustain an argument or moral principle, is a weakness, a blemish, a damage, and a good reason to oppose it.

Some morals have been inserted in the bible to make it tolerable and acceptable; and people who talk so much about the morals have nothing to say of its errors, its contradictions, immorals.

"The inspiration of the scripture" is a fraud. It is the greatest curse and has done more harm than any other Paul's return to earth. book. The reading of it has been made to justify crimes, follies, errors, wars.

of the highest and purest; while the de-The decalogue that Moses said God scriptions of the spiritual world are in wrote and delivered to him on Mount the highest degree interesting, instruct-Sinal, theologians say is the highest ive and comforting.

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forth by the writer, and the revelation

as one of the most honest, sincere, fear-

She gives a banquet in his honor, invit-

him. The banquet closes with a toast

our earthly romance ended in a tragedy.

sorrow that cast a gloom over his young

life. My heart bled for him and tears

was by his side. I climbed the

heights with him as his loving compan-

ion and fellow student. I watched his

progress till the time came when he

could safely leave his physical body for

a time and visit his future home and

arisen friends."

of a

sweetheart dwelt in the shadow

lover.

less, and thoughtful men of our time."

63

Many writers have given their opin-ons of Dr. Bland's book, which bears

Hudson Tuttle. the above title, but the subject is not exhausted. I desire also, to give the impressions which that wonderful book made on my mind. Until I read it, I had given very little thought to Spirit-Library of Spiritual Literature, ualism. That book aroused within me an earnest desire to verify the phenomenal facts presented there, and to fur-

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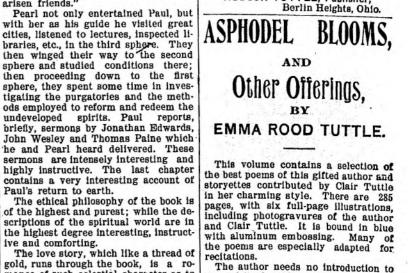
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conscious of two ways of obtaining knowledge: First, by study and observation; second, by having knowledge in the form of thought forced upon me; and of the two the thought that is forced upon me is by far the more im-portant, for to it I owe all I know of

The subject is endless. Traverse City, Mich.

The daily newspaper has become the poor man's bible. Japan will prevail against Russia, at least in neutral territory, because Japan is a land of daily

newspapers will keep the "incurable madness of religion" neutralized henceforth in Europe and the United States. The revival of ancestral worship in gerous as a world power, with only Mo-hammedanism left to modify its pres-

tige and its dread. Mankind is ready for any universal religion. Such a religion would at once renew human sacrifices. The impossible dogmas that are still

persistently preached, such as the di-vinity of Jesus and blood atonement, id warn us that civilization is yet

PROPHECIES,

Crime will Be Outwitted by Mediums.

any considerable importance." they MARTHA GRAY.

to their love.

To attend seances, talk with invis-

pebbles on a beach. All religions claim spirit phenomena willing to admit an occasional

in-Who dare say that the religion

vain for recognition. In fact all things far from rationalism. Still the victim nale in the presence of this glittering of its own ignorant fears, the average God of Gold that dominates to-day. All the result of thought energized-carried into activity. Are thoughts things? Yes, they are,

and mighty things in their influence. 'Tell me what a man thinks and I will seems at hand. This will cause Christell you that kind of a man he is." If you study a man's actions you can never be deceived: for what a man acts, that a man is. He may try to dis semble and lead you astray, but if you are a keen observer and thoroughly alive, you will see through the decep tion and the real man through his acts be laid bare before you. Thought does not have to be energized to become real as any thoroughly developed sensi tive can tell you. Thought creates an atmosphere around the individual and he carries with him a cloud of wites in the shape of thought forms that impress his exact spiritual condition upon any spiritually-minded-or seeing person. It is possible to even see the spirit, if you are sensitive and a

thoroughly alive spirit. There is no limitation placed upon the highest expression of the Infinite. God is and I am-I am a ray unfolded from the over-soul, therefore there can be no limitations set to my development if I desire and live for the highest.

I work in the store with my husband. I see many people in all the different degrees of development. I have a very organism and strong mental ity, and the thought forms that surround people who come into my presence are as real to me as the individual from whom they emanate. Some times the vibrations are so forceful that I tremble and feel dizzy. I recall

one man-a loathsome-looking creature -the thought forms that emanated from him actually poisoned the atmosphere around him. I was dizzy and nauseated and wondered what kind of and amazing Andrew Jackson Davis, life he led to cause such vibrations of and the remarkable but erratic Joseph vile thought forms to surround him. He came several times, then I saw him no more for several months; he had gone South for the winter. But one day the next spring my son was standing in

the window looking across the street and he called me and said: "Did you ever see old Bill B----, mother?" He had run the most disreputable house in the city, and I replied, "No, of course

"Well," he replied, "there he is," and I looked and there was the man whose thought forms had caused me such sick ening emotions. He was in the last stage of vile disease, and crawled among his fellow men, emitting poison wherever he went. His thoughts were things, and felt by any observing men tality. He had sown to the wind and was reaping the whirlwind.

Apropos of all this, I wish to tell of another man who comes to the store. He belongs to the "Knights of the Grip." Lam not going to discuss them here as a class-there are good men everywhere; no profession can claim them exclusively.

This man had a handsome, clear face and fine physique. He carried in the shape of thought forms an atmos-

American mind remains a victim of the intense centralization of Judaism. which barely tolerated a few angels of uncertain pedigree. A revival of the ancestral worship of Asia and Italy tians to re-examine their own doctrines, and possibly to drop the worst.

Idolatry became very destructive when it was unopposed by any other system. Some of its images and idols at last demanded human secrifices on certain days, these images were brought out of their places, by leading families, and placed on an altar, and a feast way prepared. At these feasts, a family of singers and reciters would generally execute the principal part of the program. which, however, would be rounded off with music and dancing, and sometimes with prophesying. China is full of spiritism of low grade; for there is a nonprogressive kind.

Spiritualists investigate the phenomenon of life and of its future conditions. We find that harmoniously fitted minds can enter a trance state and thus pho tograph the scenes of the invisible world. This excels the magnifying glass, as yet, because the latter lacks ion." life. The verification of spirit messages rests on evidence, which is not acking.

The reality and value of spirit messages have been shown. One of their values is to release the mind from the chains of ancient monopolizing doc trines. The verification of different spirits began with the Fox girls. The proof of the value of spirit messages has been known and published, over and over. How desolate would we now feel without them.

Before the three Fox girls performed their parts, there came the serene and mighty Swedenborg, the devoted and ncompromising Ann Lee; the versatile that was there. Smith: but none tried to find the condi-

tions of spirit manifestation or identification-in which we have now excelled the past ages. The certain detection of crime by mediums will probably be the achievement of the near future, as it is already in vogue in Abyssinia. We are in the dawn of that era. The telephone will.

be outdone, the wireless telegraphy excelled, and man converted. "Wisdom

Council Bluffs, Iowa.

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used for material ends. It is this use which creates the fetid swamp in which the eggs of fraud are laid and hatched. Spiritual phenomena are for spiritual purposes and these purposes are for eternity. Used or attempted to be used for material ends they unspiritualize all concerned in them on both sides of life. Spiritualism will forever be, for its work is not limited by any consideration of time or place. soul growing, spirit unfolding, personalities disappearing, universal spirit E. J. BOWTELL. New London, Ct. known to be everywhere and in all.

A Dream Vision.

On the evening of November 19th, 1904, I was sitting by the fire, about 8 o'clock, when a group of spirit ladies appeared before me. They said this: 'Retire, you are so weary.' We shall remain here through the night. You will hear, also see something during this night, which please to make note of in the morning. It is significant its way, of conditional workings. You may see clairvoyantly and hear clairaudiently quite in your normal state awake, or it may be in dream vis-

I retired and fell asleep, not seeing anything prior to that time, but later in the night I dreamed that I was abroad somewhere in a lecture room or hall as it seemd. There were quite a number of people there. Harrison D Barrett, President of the N. S. A., was the one prominent figure. After a sort of pause he came to where I was sit-ting among others, and said: "If you will go into -," naming a sort of ante-voice through the telephone that is there, and what you will hear is of deep meaning." Accordingly we went as di

rected and took seats by the telephone My seat was about two feet away. Some one, I knew not whom, held the receiver. Presently there came a few strains of violin music, then Mr. Barrett's voice was heard singing, "Nearer My God, to Thee." . His voice increased in strength and clearness as he went on, the violin accompaniment being soft and sweet. All at once a tall young man arose in front of me with his back toward me, carefully hiding his face. He held a violin in one hand, the bow in the other and listened intently to the music and singing. When Mr. Barrett entered on the third verse, his voice broke, and stopped weakly at the second line. Simultaneously, therewith the man holding the violin gave a loud sigh and dropped to the floor. This awakened me. It seemed so clear and so strongly impressed upon me as something very unusual or important

implied in it. It struck two o'clock, directly after I wakened. MRS. M. KLEIN. Van Wert, Ohio.

"The Attainment c.' Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hyglene and Health Culture. By twenty physicians and specialists. Edit: 1 by Albert Turner." Of especial interest and value. Price \$1.

fact, not faith. Spiritualism denies the supernatural, but in defying the law of gravitation reminds the scientist that he has yet more to learn of natural aws.

To sum up, Mr. Bland defined Spiritualism. I accept his definition, viz.: "Man is a spirit and has a body." All modern criticism. know that the body dies. If, then, after that death; something remains that possesses intelligence, that manifests its existence through more than seventy phases of mediumship, that claims to be a human being and in sup port of that claim tells facts that wer mown only to the alleged spirit and afterward verified by mortals-as, for in-stance, to be strictly up to date, the

case of Dr. Funk, Henry Ward Beech er's spirit and the coins, which to the Spiritualists are only commonplace after all, and only one of thousands more remarkable. The facts are there; you cannot dispose of them lightly, as the Boston Herald tried to, by saying that Beecher ought to have some better business than bothering with a couple of old coins. It is easy, to ask ques of old coins. It is easy, to ask ques-tions. Why don't the spirit do this, that, and the other? Mr. Bland, has told us on this rostrum that in a gool light, with his hands and the hands of others

on top of a table, that table rose in the air, went over his head and down his back. He does not believe that spirit power did it. There was no fraud there. The law of gravitation was traversed What law took its place, Mr. Bland?

Newton's apple dld not make the law of gravitation, but it led to its discov-ery. No isolated phenomenon proves Spiritualism, but tell me a single sci-entists, even Mr. Crockes with his ad-dress on telepathy, with has dared to follow when the phenomena³led, and then has told the world it is not true? Most of them stop half way, as you did with the table and confess the baffled. Some few have dared to follow the light of truth when its rays have led them from the beaten'path of

ular alike with Creedist and Atheist Chief among the few of the learned who have dared to bear the label Spiritual-

ist. I place the name of 'Alfred' Russel Wallace, from whose pamphlet, "If a Man Dies Shall He Live Again?" I have read in our opening debate some of the evidence that helped to convince him. I count it not for my cause that he ac-

agree that this refers to the killing of mance of such celestial character as to human beings; nevertheless, Moses, himself was a murderer-killed an be far above the plane of earthly passion and serves to give us a hint of the joys that await us in the heavenly Egyptian and hid his body in the sandpremeditated murder. (Ex. 2:12). Moses was a devil of a leader and spheres, where every bud of genuine ove shall blossom into flower. lawgiver who had no practical use for I have had the delightful privilege of

the ten commandments; but soon after meeting the heroine of this book in two reading them to the people, he ordered the death of thousands of God's chosen different seances, and receiving from her assurance that the book contains a people for worshiping a golden calf true description of scenes and condi while he was absent from camp in Mount Sinai. They had a hell-of-a-time tions in the spiritual world.

I esteem it a great privilege to have and many were slain; but Aaron, who read this book, and to enjoy the friendmade the calf, was not punished. Worship of the author, not only, but of the shiping a calf is not half as bad as wor heroine. The reading of this book, and shiping the Christian's god. the personal knowledge of the fact that There was much killing done among the beautiful heroine is a real and not

the nations, by the most damnable a fictitious character has opened to me a new world of facts and ideas and leeds ever committed, to appease the given birth to hopes not before enter-tained. EDWIN M. STANTON. thirst for blood and wrath of this God who said, "Thou shalt not kill." These murders are still continued among God-worshipers by divine authority of This book is for sale at this office.

the holy bible. It says "Peace on earth, good will to men." "I came not Price, \$1. -----to bring peace on earth, but a sword. one day:

The Bible must go down under the as And alas, for the dear, sweet words left saults of human reason, science and unsaid-'Tis too late but to weep-and bury our The struggle against old myth and dead. faith demands brave men and women who dare to do right, dare to be true to Oh, friends, when the hour we wot of

honest convictions. The world shall come, comes free, enlightened, civilized in pro-With our nearest and dearest safe "at home.' With the still form covered, the last good-bye said,

We shall know we were not too kind to our dead. ANNIE H. PIERCE. Rockford, Ill.

* The Day of Judgment. Quite a number of lurid pictures of the "judgment day" have been fur-nished by different writers for the New York Evening Globe, which stirred up Brother C. F. Short to have his say

as follows: The recent spirited discussion over 'The Day of Judgment" was alarming or amusing, as one might view it. Old dogmatic ideas seemed to prevail over good sound reason and common sense. Is not every day more or less the day

of judgment wherein we receive either partial or full reward for our deeds, whether good or bad? The different writers furnished many

scriptural quotations about woe and tor ment, punishment and destruction, fire and brimstone, weeping, wailing, and endless agony and black despair. Very likely in that remote age those old fellows believed all this, but that is no reason why we should.

The Deity is not concerned, does not burden himself and weary or worry himself over our little capers, for there stands the great natural law of compensation that attends to our case automatically. So we reap what we sow and get the heaven we create or the hell we deserve. If we do good we receive good. None can escape receiving what he justly merits. The idea that at some distant day, in some remote age, we will be subpoenaed to appear in court and get a "judgment day" sen-tence; all this rubbish is only to revive

New York

34.52

the spiritual public. Her songs are among the best in spiritual literature. knes 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 Humanita rian says: "A most exquisite bouquet. · · · the thoughts echo and re-echo through the deepest recesses of my neart. I have some word of praise for. every page."

author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souis, 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.

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VON

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And our dead. custom into the religion that is unpoppride, our side; Oh, heaven forgive us each mad, cruel thrust,

pts my view, nor against my cause

anc

52 ST 19 42

the mass

portion as it becomes emancipated from old religious systems founded on the bible. A. H. NICHOLAS. OUR DEAD. Have we ever been too kind to our

dead? And is there no word we could wish un-

said? Have we pressed the pale lips too oft with a kiss?

Or added too much to their portion of bliss? Have we smoothed too oft the hair

from the brow, O'er which we are bent in agony now?

gret. With the feet of our loved in "the river wet?

Ah. 'tis so hard to remember the day That seems in the distance so far

breast.

rest.

now, But death's icy chill shall creep o'er

We shall know we were not too kind to

Heaven forgive us the passion and

Wounding, our dear ones, each day at

... dust." 2. Sec. 8. 6

Oh, the sad faces so oft laid away-

there ever a smile that we could re away:

So hard to remember each, passionate

In the flush of life they are walking

each brow, when life all is gone, and death

And help us' remember "dust unto

We might, if we would, have brightened

18. 04 102 1984

Must some day be still in death's quiet

reigns instead.

THE PROORESSIVE THINKER

The Satanlo Press.

murder followed by suicides; of robber-

ies, burglaries and arsons; then the

holding up of railroad trains, and the

dynamiting of express cars. These al-

ternate with periods of forged checks

on banks, of counterfeiting coins, or of

We venture to assert that every high-

way robbery in this city, the details of

which have been given in the city

ress, has served as a sort of adver-

isement to the commission of other

robberies, virtually confirming the well-

Vice is a monster of so frightful

That to be hated needs but to be seen;

Yet, seen too oft, familiar with her

We first endure, then pity, then em

We are glad to record the fact, that

there are newspapers which delve in

there were no others; and that the masses, particularly boys during their

adolescent period, were wholly ignor-ant of the criminal world, only as 'hey

All of the better classes of society ob

ect to what is familiarly known as the

'Yellow Covered Literature," because

of its injurious influence on youth and

of late there is an effort to suppress the

details of the police courts. Should not the repression be extended to the

Satanic press, which peddles news of

crime in place of legitimate intelli-

France Coming to the Front.

in France to separate church and state.

tent, has continued to the present.

now of its punishment.

13:

nown quatrain of Pope:

mien.

face.

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gence?

brace."

mape detection,

lod of action.

executions.

THE PROGRESSIVE THINKER Actress Escorted by Published Every Saturday at 40 Loomis Street Her Husband's Spirit. J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Postellice as Second-Class Matte TERMS OF SUBSCRIPTION : The PROORESSIVE THINE ER will be furnished until further notice at the following terms, in-variably in advance:

As set forth in the New York Herald, sure of his sincerity, after her own unwhen death claims Edwin Varney, who conventional proposal, but her doubts has been hovering on its brink for sev- were set at rest the next day, eral weeks and whose advanced age public announcement was made in the precludes hope for his recovery, there newspapers that Heenan had retired will be left only three members of the from the ring forever. There must company that was playing "Our Ameri- have been further agreements between can Cousin" on the stage of Ford's The-them, for at the end of that season, at atre, Washington, on that night in 1865 his request, she retired from the stage when John Wilkes Booth assassinated and they were married. President Lincoln. After that for eleven years the stal-

Until a few weeks ago there was a wart warrior of the squared circle and woman survivor of that memorable the fragile little girl of the stage lived cast, and in her life there was perhaps a life of almost ideal devotion. as much romance and tragedy as in Heenan's death was a sad blow to his as much romance and tragedy as in Heenan's death was a sad blow to his that unexpected play she and the others wife and chiefly for the sake of keeping involuntarily witnessed from the stage her mind occupied she returned to the of Ford's Theatre-not so momentous stage not long afterward.

to the world at large, of course, but William H. Thompson, who will soon more so to her, as the story will prove. reappear in this city in "The Secret of This was Sarah Stevens, as she was al- Polichinelle," was traveling in the ways known to her fellow-players. She same company with her some years died recently in the Edwin Forrest ago. He had observed her habit of go-Home, on the outskirts of Philadelphia. ing to and from the theatre alone, and Fifty years ago she was the reigning one night they happened to be playing stage favorite of New York, in demand at a house the stage entrance of which

course of a few years she had played waited for her after the performance, Hero to Lester Wallack's Benedick in and with the privilege of an old friend, "Much Ado About Nothing," Lady Anne to Edwin Booth's Richard III., and cre- hotel. This is a bad neighborhood and ated the role of Mary Meredith in "Our you might be insulted. Besides you American Cousin" with the elder Sothern, the part she was playing when cities alone and at night." Lincoln was shot.

She was only twenty years old and still a shy little ingenue when one night she appeared on the stage of a St. Louis theatre. That night John C. Heenan, a prize fighter, was in a box with a party of friends. He had just returned from England after his fight with Tom Sayers and was the hero of the hour. Heenan, of course, was aware of the wrong, but I was soon enlightened

fact that he was the gaze of all eyes, but from the moment dainty little Sarah Stevens appeared behind the footlights all his attention was devoted to

That very night Heenan wrote a letthere were "Johnnies" in those days as in these, and Sarah Stevens laughed and put her letter away, although, as the sequel shows, she must have been secretly pleased. Then a curious thing happened. One

Sights and Principles, Seen Through American Spectacles." The book is deeply interesting, as the writer wrote mostly from personal observation, and of historical facts relating to places he visited. Chancing to open its pages a gives an inkling of church procedure a his big arm and said: terested, and read hundreds of pages before it was laid aside, and then because other duties pressed. The following quotation from pages 106-7 goves an inkling of church precedure a few centuries ago, when Roman Catholicism was supreme. We quote ver-

batim: "There is scarcely a religious edifice raised upon the ruins of a monastery that has not its foundations in an ecclesiastical dungeon. Saint Martin des Champs was a prison; the Sainte Chapelle a prison-Sainte Genevieve a prison-Saint Germain des Pres a prison-Saint Benoit a prison-The Temple a prison-Saint Gervais a prison-Saint Mery a prison; indeed, wander where you will in old Paris, and your footsteps are upon the remains of civil or religious tyranny, the catacombs of secta-rian hate, but now exhibiting only temples of the Prince of Peace. The prison has disappeared-the church remains. Humanity has made such an advance that we can now scarcely credit the fact that in the 14th century every convent and monastery had a subterranean stone cell, ironically called 'vade in pace, [go in peace] into which the vic- with the disloyal tory element, the ob- the International Quarterly, says:

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as a leading woman by all the promi- was up a dark alley in an unsavory nent actors of that period. Adopting part of the town. the stage at the age of eighteen, in the Their first night there Thompson said: "Sarah, let me see you to your ought not to walk the streets of strange

Only the other night Mr. Thompson recalled the incident. "She looked up at me with a glow in her eyes," he said, "and answered, 'Don't you know, Mr. Thompson, that John always brings me to the theatre and takes me home again?' I did not know she had become a Spiritualist then, and I feared for a moment that something had gone

"I happened to be just back of her as

she reached the stage door and passed into the street. To mortal eyes there was no one there, but she looked up into space, murmured a few words in a ter to the girl proposing marriage, but soft tone, extended her hand as though another unseen one and grasping tripped off as merrily as a bride on her honey moon. I spoke to her again about it, carefully and rather timidly, and she said:

"'John is always with me., Just as afternoon Sarah Stevens was walking he did in life, he meets me at the stage in the street when she suddenly found door every night and we walk along toherself face to face with Heenan. In gether in the same old sweet way,' a moment of what she afterward de- "I am convinced," continued "I am convinced," continued Mr.

scribed as impulse, but without a shad- Thompson, "that she felt his kiss on her ow of regret, she put her tiny hand on lips, the clasp of his arm in hers, that she was satisfied he was there by her "Mr. Heenan, if you promise me that side, as he had always been since their you have struck your last blow in the marriage, and would be, so she be-prize ring and played your last gam- lieved, for all eternity. And he had bling game I will be your wife." then been dead perhaps twenty years or Heenan gazed in astonishment for a more. It was a beautiful thing to see, then been dead perhaps twenty years or moment, fearing that he was the vic- a sublime belief to have in this sordid, tim of a joke, but he must have seen a selfish world, and I believe she had it light in the little woman's eyes, for af- up to that day a little while ago when ter a slight hesitation he thrust out his she quietly slipped away to join him hand and said, "I promise." in what perhaps is the only reality—

The actress herself was not quite death."

The Traducer Excorlated. pendence, and of the falseness of the The voluminous productions of charges of Atheism, of libertinism, of drunkenness, of abandoning his faith on George Lippard, the literary Quaker of his death-bed, which the malicious Philadelphia, so widely circulated Cheetham had concocted; libels which fifty to sixty years ago, and which did culminated in robbing the grave of the so much to popularize the history of Author-Hero of its bones and transportthe American Revolution, by giving it a ing them to England, where they rest legendary form, have long been out of in an unknown grave, and he gave vent to his own outraged nature, for which print. He embodied many important we all thank him. facts in those legends worthy of preservation, and attempted to correct many

Passing Away. That learned scholar, Rev. Edward

falsehoods and prejudices engendered in those times of turbulence, or follow- Everett Hale, now Chaplain of the any. ing a few years later, that originated United States Senate, in an article in

"By the year 2,000 no ecclesiastical

SOULS AND SOULLESS.

During the early years of the New I passed through the valley of silence And stood in the land of light, York Herald, founded by the elder James Gordon Bennett, it was very gen-For the weary body found sleep at last erally designated as "the Satanic Press." This because of the sensation-The fever ended, the torture past, And my soul drained deep delight. al character of its news matter, and its For this was my home of the spirit Each mountain and vale I knew. peculiar zeal in apparently publishing With a wordless rapture of deep conevery item of criminal news to which tent its energetic editors could gain access.

My soul with the soul of the silence It was urged by the opponents of the blent Herald that lits methods made it the or-In this dream of dreams come true.

gan of criminals. Hterally advertising The full, soft light thrilled round me crime, and by carefully detailing its in-With a music of murmured rhyme; cidents, teaching the vicious the modes While the undertone of the ocean bea Faintly afar, and low and sweet . On the outermost shores of time. of operation, seemingly to the end that wrong-doers should display more skill Knee-deep in the fragrant blossoms, in the practice of their vile arts to es-Breast-high in the lilled glade The timid creatures of wood and hill Who has not observed that at times Wandered, or slept, or played at will, there appears to be epidemics of wife All careless and unafraid.

> Soulless" on earth we named them, Yet ever I find them here, And they flock to me with caresse mute,

While eyes of love look from the brute Mild faces, huddling near. My patient dumb little brothers

ank notes. Each, in turn, seems to So beaten and sold and slain. be favorably accepted by the criminal By the master, man, in his pride of lass, until the Satanic press has popu

birth arized some other methods of crime, Ruler, and tyrant and lord of earth when that, for a time, has had its pe By the might of his proud disdain!

The murder and robbery at the street Soulless? Ah, no, my brother car barns in this city, and the hanging of several criminals, has been dupli-cated by the youthful element again Of the form and the face like mine.

They live when freed from your master thrall

and again, unfortunately omitting the Painless, untroubled and happy all Co-workers in life's design. And they meet me, welcome, and follow When my spirit free of the clod Vings out to visit those realms so near And my vision opens to knowledge

Of the Fatherhood of God.

His. And all life created From the one source, is his care,

For life is the spirit. It may not bate However the foolish ones may prate, And whatever the form it wear and I know beyond any doubting

When the summons for rest shall come These "soulless" creatures will greet

me there With human friends in my love to

other than the cesspools of vice for share, heir principal news. We wish there more of them; indeed we wish

My brothers, though brute and dumb. BEATRICE ST. GEORGE. Ker.'lwort'n, Ill.

THE HOPE OF THE WORLD.

Education and Spiritual Thought Must **Overcome Evil Forces.**

I am a new subscriber to The Pro gressive Thinker, and find that it is a east of good things for the mind. Ever since I was a child I have had a deep sense of love for the spiritual side of life and thought. I have been influelced more or less by the invisible forces, and realize that mankind are the children of nature, and all passing toward the same goal and destiny of A vigorous effort is now being made erfection and a higher life.

During the French Revolution of 1794 Human nature can reach the high this was accomplished, but when Napopinnacle of love and happiness here and now, or it can sink to the lowest depths leon Bonaparte came to the throne he of sin, shame and degradation. Those rehabilitated then Roman Catholics, individuals who have enjoyed soul culgave them a new lease of authority, and ture realize that there is a natural provided for the support of their priestworld in which all of our physical senses are manifest-as well as human hood; and this condition, to some exfrailties-but that in the spirit life all can attain eternal love and happiness.

Fortunately for America when our Progression is the motto of every true Spiritualist. Ever since man Constitution was formed the people were divided into many sects, no one started with the crude "dugout," to the being dominant. It was easy, then, to present time, civilization has had its throw each on its own resources, and ups and downs, its defeats and victo ies, and now the most intelligent nawithdraw government support from all. tions have arts and sciences to a high The result was a happy one, and all degree, with all modern luxuries and the world admires our toleration of all conveniences. religions, and of no religion, and yet is

Education and spiritual thought must in no way responsible for the action of advance until they overcome priestcraft, ignorance, bigotry of individuals, and dominant churches, that rule and

The minor systems of religious faiths, as Baptists, Presbyterians, ruin the nations of earth, together with

The Pension Fund.

An Earnest Appeal From Harrison D. Barrett.

Any religious creed, cult, club, sect or system of belief becomes as dry bones-worthless, unless accompanied with humanitarian work charity in its broadest and most comprehensive sense. The necessity of tenderly caring for our worn-out mediums must be apparent to everyone. Let it be known to the world that Spiritualists will not properly care for their own evangels, their mediums and inspired workers, and then our Cause will truly decline, and a dark cloud will envelope our movement. If we neglect to care for our needy workers we stand convicted of ingratitude before the world. Every reader of Mr. Barrett's appeal should contribute something towards the Mediums' Fund. Send the same to the Secretary, Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C.

Every Spiritualist in America should ask himself how much he owes to the religion of his soul as he faces the New Year. If he has a comfortable home, with food and clothing sufficient to provide for his physical necessities, then it should be a question with him as to how much he can do for the Cause he loves. Should he not think of those who are without homes, without proper food or raiment, without the pleasant companionship of friends, and see how much he can do for them? Is not every man who does something for some one else, doing Spiritualism's work?

Spiritualism has numerous workers who are now beyond active labor. Exposure, disease, and constant drain of their vital and spiritual forces, have left them almost homeless, friendless, and certainly very poor in purse in their old age. Just now, including Henry Slade, whose pension is twenty-five dollars per month, the N. S. A. is caring for fifteen of our worn out speakers and mediums. Slade's pension includes medical attendance and laundry, hence the difference between him and the fourteen others whose stipends are twelve dollars per month each.

The pension fund at the time of the St. Louis convention was only about three thousand dollars. It is being drawn upon for pensions alone to the amount of nearly \$200 per month-in fact, it is a good bit over that sum when clothing bills are added. Aside from this are the appropriations for emergency cases when people have been ill for a long time or have met with some accident, called "Temporary Aid" items. The aggregate of all of these makes a large total each month, and these bills are rapidly increasing. Not a week passes but what the N. S. A. officers are petitioned to add this or that worthy name to the pension list, or to give temporary relief in some most worthy case. How long will three thousand dollars last with such large drains upon it every month?

Spiritualists, this is the holiday season, when giving is in orderwhen to forgive and to be forgiven move men's thoughts to diviner purposes. Shall we not as a body rise to the needs of the hour to meet this most worthy work of the N. S. A. ? Shall we not set aside something from our holiday offerings for our religion's sake? Are there not one thousand Spiritualists in America able, willing and anxious to give either fifty or one hundred dollars each to this service of the needy! Are there not ten thousand equally anxious to give five dollars each t the same worthy cause? Will not the two hundred and fifty thousand active Spiritualists send in one dollar each to help make up an endow ment fund that will enable the N. S. A. to care for our sick and worn out mediums? At this glad anniversary season, let us sacrifice a little for the good of our religion. No one will miss the trifling sums they thus lay upon the sacred altar of mediumship.

Remember, the long, cold winter is now upon us. Suffering will R the portions of thousands of mortals. Spiritualists, let it not be said of us that we have failed to take care of our own. Now is the time to contribute! Rally your friends to unite with you in this good work! Do not delay! This present moment is the time for action! Give as list erally as you are able, and urge your friends to do likewise! Send al money to Mary T. Longley, secretary N. S. A., 600 Pennsylvania ave nue S. E., who will promptly receipt for the same. Donations for the Pension Fund sent to John R. Francis, will be promptly forwarded SPIRITUALISTS, TAKE NOTE OF THE FOREGOING PAR. GRAPHS AND ACT PROMPTLY. Yours for Spiritualism, HARRISON D. BARRETT,

tim was let down, never to reappear alive. Sometimes they were immedi-ately starved to death, but generally they were supplied with coarse food by means of a basket and rope. An abbe of Tulle was accustomed to mutilate his prisoners. He cut off the left hand of a man who had appealed to the Parliament against him for having cut off his right hand. Such was the justice and humanity of the church of that

Such were the acts of the church in its forming stage, and the mode of disposing of recalcitrants, those who kicked against the teachings of the priesthood, or their methods in enforcing discipline. The principal features in every Protestant creed, as well as Catholic, were built on the agony and groans of the victims of priestly outrage and cruelty. For what other purpost they had for dungeons and instruments of torture? Would not all these instrumentalities be called into requisition again if the church, by whatever name, was again supreme? We owe our safety and our civilization not to the church, but in spite of it.

Mr. Jarves, on pp. 119, 120, continues an account of these dungeons, and their use, with the gallows and instruments of torture, still on exhibition, to enforce obedience to priestly mandates. He says:

The discipline of the Holy Catholic church required a dungeon, no less than its faith in the emblem of the cross." It is painful to reflect that the popular religious faith had its root in these horrible atrocities, and that it could only make progress against the ther prevailing religion by crimes against humanity which make us shudder as we read of them. Let it continue to be the proud boast of Spiritualism that it required no such barbarous acts to commend its philosophy to the people of a far more intelligent age.

Thou Too, France?

The Foreign Budget Committee, of the French Parliament, has struck has written a Lie of some 347 pages, from the appropriation list \$12,800 for the expense of the Embassy to the Vatican. Thus diplomatic relations between France and the Papal authorities must be suspended. The Vatican seems to be growing in disfavor with civil government. Since Italy has declined to be directed by the Holy See, France has been her most hopeful dependant.

When Rome dominated the civilized world her religion, with its root in pa-ganism, was a universal religion. As her power has waned so has waned her faith. Spain and France have been her most reliable support. Now. in her terrible decline, she is hoping to re-establish her power by making the United States a vassal province. Will she succeed?

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-ing. One of Miss Whiting's most suggestive, intensely interesting, spiritual hooks. It is laden with rich, thoughttrical term or phrase. Price \$L

ject to bring into disfavor those who organization now existing in America, were leaders in the strife.

As heretofore stated in these col- will retain its present form." Himself a sectarian, how is that umns, our own George Washington came in for a full share of abuse; but from one of the ablest men of learning his political elevation after the war of the times? Let us quote him at was over, and the plaudits of the world length, for Rev. E. E. Hale is a profor his coolness, wisdom, bravery and found thinker, and the views of such final success followed by his death with men are worth preserving:

"The country is profoundly religious. a nation in tears, silenced the tongue of It believes in right, and it wants to have right done. * * The leader of slander, and the pen of the libeler, and his fame has become immortal.

Americans who may wish to lead them Only those whose attention has been forward in the line of that destiny turned to it, and who have investigated which has triumphed thus far, leads a the subject, are aware that the terrible religious race in the methods of perblue laws of Connecticut, which ro- sonal and spontaneous worship, with constant reference to the eternal laws. mancers draw on to carry a point, were He does not appeal to this man's selffictions, invented by a Church of Eng- ishness or to the greed of that commuland priest, Rev. Samuel A. Peters, who nity. He does not teach the wretched had charge of the churches in Hartford doctrine of a bald economy, to induce them to pile up gold or iron or brass. He appeals to the highest motives men and Hebron, but fell into great disodor, and left the country in disgust, returncan grasp, and cites the noblest law ing to England, and falsely reporting he knows. This law is a taw outside the character of the colonial laws. themselves; it is the infinite law. It is

And even Rev. John Wesley, the the power who makes for righteous founder of Methodism, for two years ness. It is to be observed at the same located in Savannah, Georgia, "shook time that this profound religious senti ment is for nineteenth-twentleths of the dust from his feet." as he expressed the people who are governed by it enit, and returned to England, where he tirely dissociated from the Alphas and Omegas of the ecclesiastics. The ecwrote letters defaming American he-roes, and the cause they defended, clesiastics do not believe this; they do which his biographers are now careful not know it. On their side nineteen twentieths of them have been educated

Thomas Jefferson was most vilely assailed; but his long life and meritorious conduct silenced his enemies, and he and conventions and customs and tradi-tions. Nineteen-twentieths of them low lives, like Washington, "in the hearts of his countrymen.

o suppress.

worship jots and tittles and bells and But we set out to introduce a quotapemegranates as heartily as did the tion from page 430 of "Washington and Sanhedrin at Jerusalem. But to the His Generals," from the pen of Lippeople, by and large, the men whom you pard, who traced the foul slanders of meet in the railway car, or who fill the Thomas Paine to their source, and who halls of the caucuses, all the little de-vices of the ecclesiastics are a matter administered a chastisement to the libeler in his most vigorous English. of indifference—with most of the people they are unknown. *** There are which we take pleasure in quoting. He

enough left of persons attached to spe "The lowest libeler that ever becial documentary statements and still fouled a pen, a vulgar and infamous fellow,-we need not name him-who more to special formal rituals, to keep for a time in existence the great ecclesiastical organizations. But with every and called it "The Life of Thomas Paine,' this libeller, who spits his year it becomes more and more certain that by the year 2000 no ecclesiastical organization now existing in America venom upon the memory of Franklin and Jefferson-in fact, combines in his will retain its present form. This own person, more of the dirty falseown person, more of the dirty laise hood—the disgusting in obscenity—the atrocious in perjury—than any penster that ever wrote for British Gold—this Biographer, I say, who after the ob-tion which then seemed somewhat. ject of his spite was dead, sought out startling." for something ineffably disgusting, with which to befoul the dead man's

Cautionary.

1.5

memory, and finding nothing so foul as his own soul, poured out that soul, in May we not suggest to our Open all its native filth, upon the dead man's Court contestants that they cannot be bones-this creature, whom it were a too cautious in their expressions, even libel upon human nature to call Man, by pleasantries, in reflecting on each as he was-even He confessed that other?" The parties immediately par-"The pen of TOM PAINE was as formi- ticipating may treat a philippic with a

Vitriolic indeed; but George Lippard, watching with great earnestness the like Paine himself, was of Quaker ex- discussion, and they are unwilling their traction. His parents met Thomas champion shall be in any manner, made Paine in daily life in Philadelphia, in the subject of mirth. "the days that tried men's souls." He

knew of the sacrifices Paine had made "Love-Sex-Immortality." to aid in establishing American Inde- W. P. Phelon. Price 25 cents.

Methodists, etc., have added largely to their numbers until they have become

great powers in the state; and yet they are independent of governments, a sort of wheel within a wheel. Any one church, as Episcopalian or Catholic, if made supreme, all others would languish, and their ability for good would be correspondingly and depraved natures. abridged; while the favored church

would tyrannize over the others, and isurp prerogatives to which all are now strangers.

France, a Republic, can do no more to popularize free institutions, and a free government, than to withdraw all support from every religious sect, and bid the pope to keep hands off, and allow each person subject to its authority to worship God in his own way, or not at all, without molestation, or interference from within or abroad.

Universal toleration of all religions and no religion, should be the shibboleth of every free government. The tendency of any other course is to a theocracy, with priestcraft in the ascendant.

Does Death End All?

We find in the Truth Seeker of Dec. , a valuable article from the pen of Hon. Daniel K. Tenney, of Madison, Wis., in reply to the question heading this article, the last part of which we gladly extract, as strictly in harmony with our views, as was the whole arto suppose that the word 'religious ticle, in fact. means synods, councils, conferences

Judge Tenney is a philosopher as well as scholar, and is reported an Agnostic; but he wrote as a thinker, and reaches the same conclusion which a multitude of other thinkers have done who repudiate the false and pernicious teachings of the church in regard to forgiveness of sins, total depravity, a crucified God, and, endless torture. Instead of scouting the teachings of Spiritualism, he says, "The evidence of

its truthfulness is so apparent it would ecure an affirmative verdict from an impartial jury." Such an, expression from an honest

lurist we commend to the readers of The Progressive Thinker.

6 Correporative.

The dog tracing his master through the street where is thousand other feet have lately trod, following all his meanderings, gives gvidence of an exhalation too refined for humanity. So the perfume from a bed of roses is invisible o mortal vision, yet both corroborate the existence of the unseen forces of

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

"The Light of Hgypt." Volumes : and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philoso phy. Price \$2 per volume. "The Majesty of Caimness, or Indi-

vidual Problems and Possibilities." By Wm. George Jordan. Another valuable By Dr. little work. Price 30 cents.

superstition, that keeps the human race in bondage and darkness.

Cultured souls are made to shudder when they study the cruelty of old systems and despotisms, that still exist in our day and generation. Demons have not yet been driven from power. Rulers still continue the slaughter of their fellow-men, to satisfy their cruel

Ever since the origin of man, there have been two forces at work, the evil and the good. The evil spirits have controlled rulers and then in all ages, and deluged this beautiful world with war, blood-letting, and killing each other. Is it any wonder that poverty and want exist, everywhere on this wonderful planet, while Satan and greed are continually enthroned over the conditions of mankind?

Will the wicked always control the destinies of the race? Will the right eous ever get into power over the evil forces? That is a question that interests progressive thinkers.

Free thinking and free reading every where among the civilized races of men will change results to a large degree, and soon spread among the heathen, as they are called by cruel christendom.

Intelligence and free thought are what is needed all over this mundane sphere of ours, and then the Golden Rule of our elder brother Jesus will be put into practice, driving away the spirit of hate toward one another, and filling the hearts of all mankind with love and kindness.

What a different condition of affairs would exist, if our leaders would study the arts of love and peace, and then put them into practice, with speech and ac-tion, instead of learning how to make war, with all its destructive methods. It is an awful thing for men to invent and make weapons of destruction, to kill their fellow beings! They would far better spend their time in learning how to preserve peace and brotherly love among individuals, and the governments of earth, and then there would be some hope of making the peo ple righteous before entering the spiritual world. The people in all civilized or so-

called Christian countries, have had too many false teachers and leaders, so that the races have made slow progress in the religion of love, which is the only true salvation of any person or nation. All the old systems of religion teach

their different denominations to hate each other, but of late years their devotee of the Science of Human Culcreeds are being modified to some exture, and an adherent of the new psytent, so that there is some hope of progression.

to cents.

ence of Human Culture. Two discover-

The true spiritual religion of man is founded on love and peace, and it is progressing at a wonderful rate among houghtful people.

It must steer clear of creeds and dogmas of false brethren, and stand for all truths that will make men and nations etter; and be progressive in virtue, honesty, truth, wisdom, knowledge, character, love and peace.

To cultivate such virtues everywhere among the children of men, is the only hope to save the world, and make its nhabitants pure and good. Then will wars cease, and each person declare that every other human being is my brother. W. S. FRANKLIN. power of formation. Bedford, Iowa

President N. S. J

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Canaan, Maine.

Now is the time to send in your yearly subscriptions, The Progressive Thinker is now unusually interesting. It is educational all along the line. The Spiritualist who reads it regularly becomes well equipped in everything that pertains to Spiritualism and Occult science, for no other Spiritualist paper has ever dared to discuss the important psychic questions now considered carefully and critically in its columns from week to week. Just think, too, of the 11 Valuable Premium books, elegantly bound in cloth, which we are sending out for a nominal price, constituting our Divine Plan. You can not fully realize the grand work we are doing without seeing and reading the books. Send in your subscription now, and get your neighbor to join with you.

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ture, and an adherent of the new psy-cho-physiology. The proposition which is demonstrated by the citation of act-ual practice in life, is this: Self-forma-tion of mental and physical conditions is now an established fact in the Sci-ume, of decided value. A narrative of conduction process of the second se

ies in the sciences of psychology and thor's experience. Cloth, 560 pages, I-physiology during the latter half of the **instrated**, \$1.25. nineteenth century, completely placed "Koradine. By Alice B. Stockham the power of self-formation in the grasp and Lida Holt Talbot." In the form of



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

Evil Spirits and Obsession Giant Minds in the Oreat Conflict.

The discussion of Obsession has not only proved timely but highly interesting, valuable and suggestive, illustrating the important fact that The Progressive Thinker is educational all along the line, bringing to light important facts with which every Spiritualist should be familiar, and which heretofore have been almost entirely ignored. Prof. Loveland's article, the leader in this great struggle, was thoroughly enjoyable; and now comes Mr. King, who, in a really pleasing, fascinating and instructive manner tries to logically demonstrate the utter falsity of the position assumed by the Summerland Philosopher.

. To the Honorable Open Court :- Just why I have been invited to participate in your deliberations upon a subject of such vast importance is not quite apparent to my own mind, unless it may be that my known experience is held to be a sufficient excuse. However this may be, I am grateful to the editor of The Progressive Thinker for his gracious courtesy, and shall accept it with sincere appreciation.

The first regular gun of the impending battle seems to have already been fired by J. S. Loveland, from Summerland, Cal. The result would seem to indicate that the "man behind the gun" did not have the proper range. At any rate, his first shot seems to have gone wide of. the mark. It raised quite a cloud of dust about half way between Summerland and Battle Creek, but leaves Dr. Peebles and his book apparently untouched.

The reason for this bad marksmanship appears in Mr. Loveland's fifth proposition wherein he says: "Two living entities cannot occupy and use the same bodily organism at the same time; that is, two things cannot be in the same place at the same time, therefore no spirit can possess a human body.

This quotation, with what follows it, makes clear the fact that Mr. Loveland has his own idea as well as his own definition of "Obsession." It also discloses the fact that because of this, he has written a threecolumn criticism of his own definition, without in the least touching the book under consideration, or disturbing the position of its author.

According to his own idea of what constitutes "Obsession," it involves a condition and a process whereby a discarnate spirit actually enters into the physical body of a living human being and ousts the tightful owner and inhabitant. On the basis of this assumption, and the assumption that this is what Dr. Peebles means by obsession, he puts up an excellent argument.

But where on earth or elsewhere did he get such an idea or find such a definition of the word? Certainly not in the book he undertakes to criticise. I do not think the author has specifically defined the term, nor told us in just so many words what he means by "Obsession." He seems to have taken for granted that the term has an exact and definite meaning sufficiently familiar to his readers to make further definition unnecessary. Had I been in his place I should very likely have done the same thing, for until I read Mr. Loveland's article it had never occurred to me that the term was in the least ambiguous, or that its meaning could possibly be misunderstood. Unless Dr. Peebles in some of his previous writings has placed himself on record by defining the term according to Mr. Loveland's idea, then it would appear to me that the latter's criticism is entirely without foundation. For, nowhere do I find anything in the book which could hold Dr. Peebles to any such definition of the term as that which his critic seems to have assumed. On the contrary, the context of the work would, to my mind, acquit its author of any such intent. For instance, on the very first page the author says this: "Hypnotism in this life and hypnotic trance from the spirit spheres, being intimately allied, there are many phenomena connected with somnambulism and temporary loss of identity, clearly pointing to obsession as the only rational explanation." This would seem to indicate that the author had in mind nothing more than a form or degree of spirit hypnotism.

THE PROGRESSIVE THINKER

deemed a species of cruelty to awaken him from so satisfactory and pleasant a dream; but it is certainly due both the book and its author that every Spiritualist in the land should read the work estefully from cover to cover and pass his own intelligent judgment upon the array of undisputed data it contains. It has a valuable message for every honest and intelligent student of psychology, and I know of no work of recent years which it affords me greater satisfaction to recommend to Spiritualists generally. With all my heart, therefore, $\frac{1}{10^2}$ say READ THE BOOK.

Having called attention to the apparent fact that Mr. Loveland has entirely failed to grasp the spirit and intent of the book and its author (as I understand them), I desire to consider briefly a few of his propositions and arguments, with a view to showing more clearly the inadequacy and unfairness of his treatment.

1. In the order of his "arguments" he says, "I submit in the first place, that men are made no worse by death."

In reply, I would also "submit" that the book nowhere alleges claims, intimates nor even suggests that men are made worse by death. I have read the book, and I do not believe there is a paragraph, sentence, clause, phrase, word, syllable or letter in the entire book which betrays any such intent on the part of the author. On the contrary, the very second sentence in the book is this: "The event termed death neither spiritually exalts nor degrades a human being." Again I say, READ THE BOOK, and you will see that I am correct;

and, if you find that what I say is true, then I "submit" again, that our critic's argument No. 1, like his No. 5, has gone wide of the mark, leaving the book still untouched and the position of its author still unanswered. I would also, in the interests of fair play and common justice, like to "submit," that it is not fair thus to put into the author's mouth sentiments he has never uttered, and perhaps never dreamed of uttering, then proceed to annihilate them with broadsides of "arguments," thus creating in the minds of those who have not read the book the impression that it is nothing but a tissue of absurdities and "superstitions."

Again our critic says: "Passing from the body of flesh does not exert ny deleterious effect upon our moral constitution."

Who says it does? Certainly Dr. Peebles does not say so in the book, nor does he intimate such a thing. Then why attempt to make it appear that he has done so? Is this honest criticism? If so, then what would be called unfair? Again I am constrained to say, READ THE BOOK and you will see the injustice of such alleged "argument.

There are many other assertions, assumptions and direct statements of our critic which are made with seeming disregard of all the evidences. For instance, he says: "In this life we do not find persons spending their time and exercising their energies to torment those who have never injured them * * * We never find such an instance in human experience," etc. How about the discoveries of inhuman treatment of the insane by hired attendants who are paid for treating them with the utmost kindness and tenderness? Mr. Loveland has evidently never heard of these cases. But here is persistent cruelty, torment and torture of the innocent and helpless who have never injured any one, least of all their tormentors. There are thousands of instances every year which come to the attention of the public to prove the utter fallacy of our critic's unsupported assertion If he is really ignorant of their existence, it must be because he lives in Summerland where only good men and angels abide. At any rate, his statement does not apply to any other place on this terrestrial footstool with which I am acquainted.

2. His second "argument" is as follows: "I submit, in the second place, that every human being is made better by being unclothed of flesh.'

In reply to this, it is only necessary to "submit" that our learned critic does not know anything about it. He is simply indulging himself in more assumptions. He assumes that the great burden of evil in human nature has its chief motive and inspiration in the physical body and its material wants and necessities; and for this reason his couclusion that, "Hence the most potent influences toward wrong-doing cannot exist in the spirit sphere of life."

This is, indeed, a pleasant Summerland dream, or "argument," based pon an assumption which our good critic has not even attempted to justify by any presentation of known facts The assumption simply takes for granted that "the most potent influences toward wrong-doing" inhere in the physical body. Where does he obtain his data to sustain such an assumption? I do not believe it can be produced. In truth, I am convinced that the assumption is entirely groundless in fact, and consequently false. I therefore deny the allegation "and defy the allegator."

3. This brings us to his third "argument" which is, "That the ani-mal appetites and passions die with the body, and cannot exist in the spirit sphere. This also is an assumption seemingly without a fact to sustain it. Moreover, it is fully answered in the book, beginning at page 20.

According to my own understanding of the subject, all sensations, whether of appetites, passions and desires, or impulses, emotions and ambitions, are dependent upon and referable to the faculty of individual consciousness. But consciousness is a faculty of the Soul and not a mere function of the physical body.

If this be true, then our critic's third "argument" falls to the ground;

from a clairvoyant called into the case for the purposes of diagnosis only, and who had no previous knowledge of it whatever. Cases of this nature do not fit the suggestion theory of our critic.

Furthermore, if evil spirit control is simply and only an idea in the consciousness, suggested from within or without," etc., how about other kinds of spirit control ? . If this theory explains evil controls, it also explains good controls. In that case, all spirit control is "simply and only an idea," and has no basis in fact. It follows with irresistible logic that Spiritualism itself is only a myth. It is "simply and only an idea," and is explained away by the "philosophy of hypnotism."

Spiritualists, what think you of this sort of Spiritualism? This is precisely what the late Thomson J. Hudson said of Spiritualism. To him it was all hallucinatory suggestion.

And this is the logic of Mr. Loveland's criticism of "Demonism of the Ages." And it will be the result of every such effort to explain away the array of data furnished by Dr. Peebles on this vitally interesting and important subject. I do not believe that any individual will even be obsessed as a result of reading this book. On the contrary, it is a beacon light which will guide many a mariner upon life's ocean safely past the rocks of obsession, and into the harbor of sanity and the haven of peace. I am willing to carry through this life and into the life to come, all the burden of responsibility I hereby assume by recommending to Spiritualists and non-Spiritualists alike that they READ THE BOOK.

If Dr. Peebles is wrong on this subject, I am perfectly willing to share with him the burden of his error, until such time as some one shall be able successfully to explain his data upon some other hypothesis.

This is not a subject to be brushed aside by ridicule nor blind fanat icism. It demands the earnest, honest and intelligent consideration of all who have the welfare of society of both the present and the future at heart. Let us look the facts squarely in the face and deal with them T. A. C. KING. like men and women.

Monism and Spiritualism

"Monism.-1. The doctrine of cos-mology that attempts to explain the unknowable. Such is the tendency to search for the mysterious. phenomena of the cosmos by one prin-The desire for immortal life is innate

ciple of being or ultimate substance. Monism may be (1) Idealistic, holding in man. It has given rise to all sys-tems of religion which, in consequence that all phenomena, spiritual and mateof ignorance, have been manifested in rial, are from spirit. (2) Material so many ways; and because of that in-istic, that both material and spiritual nate desire it is held with such perphenomena are from matter; or -(3) Panthelstic, that neither matter nor sistence as to cause so much self-sac rifice, and even martyrdom. Hope, mind is substantial; both being re-ferred to one original substance. fear and credulity are the main factors that give rise to and support it. Called also 'unitism' or 'unitarianism,' But now the great Reality that in-

opposed to dualism. 'Pantheism is sometimes called moncludes and combines all the phenomena of life is the science and philosophy of ism, by which, without doubt, it is in-Spiritualism. This statement demands the reason for it. This is easy to give; the difficulty lies in the acceptance of tended to affirm that there is but one substance, and that substance is God.' (M. Raymond.) error believed to be the truth which

2. Any theory that refers many differexcludes the truth, on the one hand; ent facts to a single principle. and the lack of a knowledge of human nature on the other hand. Man, know thyself, is the eternal mandate of ne-'Monism-Unity of substance, or unity of movement has given form to

speculation.' (Bascom.) 3. The same as monogenesis: Monocessity. But the knowledge in its completeenesis, oneness of origin." (Standard ness is impossible without the means Dictionary.) It will be seen by this definition that for its acquirement. The event of death of the body closes the philosophfor its acquirement. The event of Monism is an attempt "to explain the phenomena of the cosmos • • • Any theical senses, and opens the clear vision of the life beyond. It is only by the re-

ory that refers many different facts to a single principle." It is idealistic, mateturn and revealment of those who have passed the portal of death and returned rialistic or Theistic. And this is to earth that can furnish this knowl called science by the Materialists. edge to mortals. Those who rely on "Theory of Monism. 1. Monistic Philosophy. The rational monistic the mists of superstition, or the theo ries that ignore a future state of existconception of the world in conformity with nature, is firmly based on scienence, can never obtain this knowledge which completes the range of human retific knowledge, gained by the human intellect through critical experience." search.

(Monistic Alliance of the Free Thought n so far as it goes; open; however, to Congress.) infinite progression. But have those

Prof. Haeckel is its principal advocate on the materialistic theory, and claims its basis on "the goddess of truth," saying "that since the Judeo-Christian religion, like that of the Mo-hammedan and the Buddhistic, rests on so-called revelations; and since these light so pale and mysterious, is now mystic fruits of the imagination di-rectly contradict the clear results of ex-perimental research, it is obvious that mortals. The loved of long ago return we shall attain to a knowledge of the and demonstrate their presence so truth only by the rational activity of clearly as to dissipate all manner of genuine science, and not by the poetic doubt, and complete the range of hu-

It is difficult to distinguish this meth-This is science-positive, absolute research from that of for those owle

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This is the completion of knowledge

who have passed the portal of death ever returned to complete that knowledge? Yes; millions of them have comprehended, appreciated and acceptimaginings of a mystic faith. man knowledge.

At page 4, he further says: "They (evil spirits) also follow and if possible commingle their psychic emanations with certain mortals, and cling to them as fungus and moss to trees, thus vampire-like, absorbing their vitality. This is one of the worst forms of obsession.'

According to Dr. Peebles, therefore, "one of the worst forms of obsession" involves nothing more than this, that the obsessing spirits simply "cling to" their physically embodied victims for the purpose of "absorbing their vitality," etc. He does not say they enter into the physical bodies of their victims and "occupy" them, nor does he even intimate such a thing.

There are many similar expressions in the book wherein the author tells us that the obsessing spirits attach themselves to their mortal victims and cling to them and actually control them until they are either educated to a higher moral plane, or actually dislodged by other means.

Webster defines the term "Obsession" as "The state of a person vexed or besieged by an evil spirit." While this is, perhaps, not quite, as full and complete a definition of the term as might be given if one were going to write a book on the subject, still it conveys a meaning very different from that which our critic is endeavoring to combat. Moreover, I do not believe it misses very far Dr. Peebles' own understanding of the term. At any rate, I am convinced that he has not in his book conveyed nor intended to convey any such meaning as that which his critic has indicated. If I am correct in this, then it would appear that our good old friend from Summerland has simply set up a man of straw, or a Summerland scarecrow, and proceeded to throw chunks of wisdom at it, under the impression that he might thereby dispose of one of the most remarkable books of the age. This is unfortunate for the cause of truth, because it will have a tendency to prejudice many against the book, who have not yet read it, and divert others from its real purpose and intent.

Let me say here, that I am FOR THE BOOK, as I understand its meaning and intent, and I verily believe that the general position of the author is incontrovertible. It presents an array of data which cannot be disposed of by ridicule, nor by the loud and learned lamentations of those who think they see in it nothing but the "superstitions" of "witchcraft." We all deplore "superstitions," for they are the badge of ignorance; and we do not enjoy being called "superstitious," especially by those we cannot look up to as wiser than ourselves.

Furthermore, the simple act of sitting down in the midst of Summerland and dashing off with pen and ink the naked assertion that "Obsession is a superstition," does not, ipso facto, make it so. And when our esteemed critic indulges himself in this arrogant and familiar method of disposing of important and difficult problems, he only advertises to his critical readers that he has gotten out beyond his depth.

It is the simplest thing in the world to make assertions. It is often the most difficult to prove them. Had he asserted that "Spirit control in any form whatsoever is only a superstitious imagination," he would have displayed just as much wisdom as he has done in assuming that obsession (within the evident meaning and intent of the book) is only a superstition. He may, perhaps, flatter himself that he has thereby dislosed of the unpleasant subject beyond all question, and it might be

for in that event physical death does not necessarily extinguish our appetites, passions, etc. It simply deprives us of one of our instruments for expressing them.

His figure of the metamorphosis of the caterpillar into the butterfly sustains this view much more strongly than it does his argument. For instance, as a caterpillar it has the faculty of consciousness upon which all its appetites, passions and desires depend for their existence. In the metamorphosis of the caterpillar to the butterfly, whereby its form is changed, its consciousness is not destroyed. This is a part of its essential being and not of the discarded body of the caterpillar. The butterfly still has appetites and desires. It has not left them behind with its cast-off body. Thus, using his own language: "Man bows to the same law. In his embryonic growth, he goes through the entire gamut of animal evolution and is born a man.

Truly so, but in all this evolutionary process he has not been divested of his consciousness in which his appetites and desires inhere. He has not, therefore, left his appetites, passions and desires behind. They have only grown more and more complex to keep pace with the increasing complexity of his structural organism.

"But," our venerable critic tells us, "there is another great transition awaiting each one of us. It is death, the casting off of the physical body." And then, without so much as intimating the source of his authority, he definitely and unqualifiedly informs us that, "In the spirit spheres, there can be no such thing as physical appetites, and passions, they are the properties and functions of the physical organism." etc.

If consciousness is the seat of all sensation, and is at the same time a faculty of the Soul instead of a mere function of the body, then in order that his statement may be true it follows that the dissolution of the physical body also dissolves a part of the Soul's capacity or faculty of consciousness.

In other words, consciousness, (which is the seat of all sensations, whether of appetites and passions or of ambitions and inspirations) is either a faculty of the soul, or a function of the body. If a function of the body, then perforce it dies with the body. But this leaves the spirit without consciousness. On the other hand, if it is a faculty of the soul, as I understand it is, then and then only does it survive the grave. In this event only could a spiritual entity still possess consciousness in which the appetites and passions inhere and to which they belong.

Under our critic's theory the spirit world would be peopled with consciousless beings. This means that spirit men and women are without sensations of any kind. This is not an enticing evolutionary outlook. I do not believe it is one to which humanity would look with any degree of enthusiasm nor joyous anticipation.

Since intelligent life, either physical or spiritual, without consciousness, is an unthinkable proposition, it would seem that our critic's third 'argument" had hit Dr. Peebles in exactly "the same spot where he missed him before."

4. This brings us to his final "argument" which is couched in the following words: "My last proposition is, that the philosophy of hypnotism. when thoroughly understood, will explain all the strange things and manifestations miscalled obsession."

I cannot believe the writer of that statement would 'Be willing to abide by the logic of his own argument. For if so, he is not a Spiritnalist at all. It makes of him the most altra materialist imaginable: for his proposition is equivalent to the assertion that hypnotism will explain all the phenomena of mediumistic control.

He tells us that obsession is only a "false suggestion," and that "The obsessing spirit is simply and only an idea in the consciousness, suggested from within or without," etc.

But the fact is, that the very largest number of the obsessed do not have any definite ideas on the subject. Most of them have not the least idea what is the matter with them, and very few of them attribute their condition to evil spirits, or spirits of any other kind. This I know from personal contact with them.

A number of cases have come under my own personal observation where the patient received his first intimation of the cause of his trouble WHAT Salar

Hobbes. Haeckel's aim is against tal condition to accept it. To those "mystic faith," and for the establish-ment of "pure reason;" but pure reason cepted as truth, this grand reality is imis of no avail unless it is founded on possible; and by those who accept some facts; no reason is applicable to the theory, it is rejected. There is a sys-ory; He says "The rich gifts which tem of religion so-called, that bad peothe goddess of truth bestows on us, ple want when the time comes for them are the noble fruits of the tree of to take advantage of it, because it proknowledge and the inestimable treasure poses salvation from eternal punishof a unified view of the world; not a ment by believing in certain dogmas belief in supernatural miracles and the and professing a certain creed that such illusion of an eternal life." Salvation can be purchased; and "the What Prof Haeckel does not know is vilest sinner may return while the lamp

to him as if it did not exist, which to holds out to burn.' Spiritualism teaches a different docsay "the illusion of an eternal life" is the assumption not of a scientist, but of trine. What we sow, we must reap. a theorist. The goddess of truth! The elements and forces that deter-When he calls it a goddess he indulges mine our destiny are within, waiting for in an "illusion" no less than that of the development and direction in life; and Greek mythology. Truth is simply re- are so developed and determined by ality; it is never known until it is dis- our own impulses, and not by any outcovered. The square described on the ward power. hypotenuse of a triangle is equal to the Monism as

Monism assumes that all in the sum of the squares of the other two universe is composed of one substance; sides. either it is matter, spirit or God. No This was as much a reality before the one knows that; therefore, it is not scidiscovery as after. There is no power ence. So far as it is known or under-or intelligence in truth—these are in-stood there are two elements in the unience. So far as it is known or underherent in man-psychic attributes that verse-force and matter-the one the serve in all human movements and cause of all phenomena, the other, that states of consciousness. "The goddess of truth" bestows no "rich gifts," no "noble fruits of the tree of knowledge" fect. Force could not act upon force, or -these are simply the conceptions of matter upon matter. This is absurd-things, real, if the things conceived are inconceivable. Therefore, Monism real; false, if they are unreal; that is seems absurd, inconceivable. This we know if we know anything. imagined to be real.

In mortal life, mind and body are equally manifest—a force acting on So much for Prof. Haeckel's "science" of Monism founded on "the attempt to explain the phenomena of the | matter. But does not mind act upon cosmos by one principle of being, or ul-timate substance"; that is, on some-diumship of another body. This is thing that is neither known nor possi-knowledge, science; and in relation to ble to be known by mortals. Not satis- life after death, so-called; it is Spiritfied with what is, and a rational deal-ing with what is, men are diving down called by its advocates—and not sciinto the mysterious depths of the past, ence. While the former meets all the or reaching toward the future and saildemands of life, and is of the greatest ing in imagination among the clouds value to man, the latter is impracticable. Even if it were, it could serve for the solution of problems that can no purpose in the economy of life. since Spiritualism would clear the way for concern us only here and now, and can

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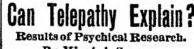
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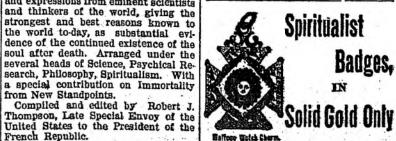
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WRITE PLAINLY.--We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy,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

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, 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 reguire.

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

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

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

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."

M. Adele Thieman writes from Milwaukee, Wis .: "Last week we had in Milwaukee Mr. Max O. Gentzke of Chicago, who lectured here on Sunday, Dec. 4, and Wednesday, Dec. 7. Mr. Gentzke is an inspirational lecturer, and Milwaukeeans consider it quite a treat to hear him. The subjects of the lectures were chosen by the audience, and questions asked by those in the audience were answered by Mr. Gentzke in a well and direct manner. Mrs. A. Swendson, of Chicago, as test medium, gave some remarkable tests."

Correspondent writes: "Mrs. Josie K. Folsom and C. W. Stewart are still doing excellent work in St. Louis. Mrs. Folsom gave some sixty messages last Sunday evening, twenty of them being independent writings and eight spirit pictures, in full electric light under test laboring to

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

Mrs. Amanda Coffman has accepted an engagement for the month of January with the First Spiritual Church of Buffalo, N. Y.

Dr. P. S. George writes: "Will some officer of the Minnesota State Spiritual-ist Association please call at No. 25-29, Fourth street, Fourth street, South, Minneapolis, Minn., and get acquainted with one Walter W. Rogers. He desires some information as to public meetings and private seances in that city. He is a new beginner in our cause. Hope you will help him along."

M. F. Hammond writes from Rochester, Ind.: "I spoke for the Rochester Society twice Sunday, Dec. 4, and am engaged for Sunday, Dec. 11. Nowhere else is there such a beautiful place for meetings, as this most harmonious so ciety has easy seats, a well-lighted room, a fine carpet covers the floor pictures adorn the walls, an elegant speaker's desk, a fine organ, and always the assurance of an accomplished organist to preside. If all Spiritualist societies could have such a place for ser vices, our workers could receive greater inspiration and our spirit friends could and would come nearer. I want o make engagements with other societies on easy terms. I will attend funerals. Address me at Rochester, Ind."

B. F. LOCKE WRITES FROM KAN SAS CITY, MO .: "HURRAH FOR THE OPEN COURT! LONG MAY YOUR MOVEMENT LIVE! LONG MAY YOU AND YOUR KIND HELPERS LIVE TO BUIDE THAT FORCE WHICH IS BOUND IN VARIOUS WAYS TO BRING TO LIGHT THE TRUTH OF IMMORTALITY. I SAY, GO AHEADI WITH YOUR CONSTANT PROGRESS YOU ARE IMPROVING CONDITIONS GREATLY, THAT THIS GRAND TRUTH OF IMMORTALITY MIGHT COME FULLY INTO THE LIVES OF ALL MANKIND; AND ALSO YOU ARE RECEIVING AS YOU HAVE SO UNSELFISHLY GIVEN."

Henry Scharffetter writes from Baltimore, Md.: "I deem it a great privilege and pleasure to use my pen in be half of an earnest and devoted worker who has been serving the First Spiritual Church of this city since last September. Mr. Geo. H. Brooks, of Wheat on, Ill., is the man who has succeeded by his untiring and persistent efforts to materially increase the membership and revenues of the Church. His always pleasant demeanor and unques-tionable sincerity has won him a large circle of friends who are loth to see him leave in the near future. His very remarkable and pronounced mediumship has been the means of attracting to the church large and intelligent audiences every Thursday and Sunday nights. But the greatest task Mr. Brooks successfully accomplished, was the organization of a Children's Progressive Lyceum. The obstacles thrown in his pathway seemed mountain high, and sufficient to discourage most any one. But nothing could daunt his spirit or swerve his determination to overcome every obstacle. Eary and late he worked and planned, and finally, after three months of Herculean efforts he has the supreme satisfaction of seeing his beloved Lyceum firmly established, governed by young, capable and enthusiastic workers and a business-like constitution. Mr. Brooks will leave us shortly for other

THE PROGRESSIVE THINKER

When writing for this paper use a pen or typewriter.

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

Mrs. W. B. Clark writes from San Francisco, Cal.: "It is with pleasure] write to The Progressive Thinker in re gard to Miss May Hunt's meetings in this city. The crowd is always large and appreciative. Preceding the regular services, there is a conference in which many good speakers take part The diversity of subjects and inspirers, always creates an interest, as all topics of importance are handled. Two weeks ago the subject was 'The Life Radiant.' One good suggestion was that of ban ishing all mental microbes from the mind when lying down to sleep at night and shaking off unpleasant recollec-

tions of the day, and not go to sleep with them on the mind, as they retard good health and growth. One very important point was that individuals should relax every tension of the nerves and muscles at times, sending out pure loving thoughts to the Infinite asking for health, peace and success, realizing that they are a part of the great spirit and not a separate atom boring under ground like a gopher Last Sunday, the subject was 'Apple trees and Clubs,' a very suggestive idea of how the best apple-trees always have the most clubs around them and that reform movements in one genera tion are persecuted and eulogized in

the next. The rostrum is tastily decorated with flowers and the Star Spangled Banner." T. W. Sherk writes: "Moses Hull was

greeted by a large-audience, Dec. 4 both morning and evening, and the New Era Union Spiritualists' Church bids fair to prosper. Mr. Hull will speak for us each Sunday at 10:30 a.m. and 7:45 p. m., in Hall 412 Masonic Temple. Mediums are invited to come and take part in the exercises. We want their co-operation. Special music is given each service Last Sunday, Dr. L. H. Freedman and Prof. Mountz each sang a solo. Messages were given by different mediums, and every one went home feeling that the new church has come to fill a long felt want. Won't you come and help us? No admission. Collection taken. The church will give a social and bazaar at the home of Mrs. Irvine, 2229 Prairie avenue, Tuesday evening, Dec. 20, for the benefit of the church. The ladies are requested to bring lunch, which will be served free. They are also requested to bring a gentleman if possible. All kinds of entertainment will be furnished. Also readings by Gypsy, Indian, and Palmist. You will also have an opportunity to buy Christmas presents here for both young and old. Come one and all; you will be welcome. Don't forget the date."

Mrs. S. S. Rockhill writes from Alliance, Ohio: "I wish every Spiritualist could be induced to take The Progressive Thinker, as it is a wonderful educator and brings us in touch with the spiritual advancement of the whole world. It often seems that a single issue is worth more than the dollar. Mr. and Mrs. D. A. Morrell are here. Mrs. Morrell is, I think, unexcelled by anyone now on the Spiritualist plat form. I want to say that I very much enjoy the messages through Mrs Petersilea. When I was 24 years old (I am now 70) I was blessed by having the dear old Banner of Light to read, and then A. B. Child was furnishing continuous articles on the subject, 'What-ever is, is right,' and I was intensely interested in studying the same, and I have ever since felt such a sweet reliance on the law and power of our growth and full compensation for all we must endure and even suffer. In the last Progressive Thinker I saw something about voting for Dr. Alexander Caird, but do not know where to get the coupons, or what to vote for so please make it plainer in next issue, as

I made the acquaintance of the Doctor several years ago at Lake Brady, and

THE BAND OF HARMONY.

Do Not Forget the Forthcoming Bazaar by the Bahs of Harmony. (for the Church of the Soul), to Be held in Masonis Temple, Room 512, Dec. 15. Lunches will be served from 12 to 2; upper from 6 onward.

The following named ladles will have harge of booths: Toilet articles, Mrs. Goodrich; calidy, Mrs. Dexter; Nor-wegian #imbold, Mrs. and Miss Tries ss; handkerchiefs and fancy goods, Mrs. Drilliner art and fancy goods, Miss Beulah Smith; aprons, Mrs. Ralston; decorated hand-painted china, Mrs. Ellis: hoffle-made jams, jellies and preserves, Mrs. Maire; bargain book stall, Miss Ricamond; Ladles Home Journal, Misses Ella and Siegurd Holm. Contribute articles and work to our bazaar. Buy your Christmas presents at our

bazaar. Get your lunches and suppers at our

bazaar. CORA L. V. RICHMOND.

President Band of Harmony.

"Trumpet Manifestation" was the subject under discussion at the regular meeting of the Chicago Spiritualist League, at Kimball Hall at its last meeting. After an impressive invocation by Mrs. Laura G. Fixen, Mrs. Hat tie Green recited an inspirational poem entitled "The Fire Brigade," Then followed spirit messages by a number of excellent mediums. Dr. Axel Gustaf-son gave an able discourse. Mr. Drake then spoke in'a strong, forceful and in-structive manner, followed by Dr. Cross and others, on the subject under discussion.

Maurgreuite Mac writes: "On Thurs day evening, Dec. 27, Mrs. Burland will hold a test social in her parlors at 3019 Vernon avenue. Good mediums will be present to give spirit messages, and palmists to read your hands, so all will be sure of a message as well as a good cup of coffee and cake. So come and have a good time."

Carrie L. Hatch secretary, writes: "The Massachusetts State Association will hold a mass-meeting in Haverhill on Friday, Dec. 16. The object of said meeting is to raise funds to carry on missionary work in Massachusetts. What the society proposes to do (after we have the funds) is to place one or more missionaries in the field, send them to some town or city in Massachusetts, and start meeting, allowing the missionary to remain in said place until the society is established; also to send missionary to assist established societies that have become reduced, and assist them to regain their prestige. Speakers to be present at Haverhill are Dr. G. A. Fuller, Mrs. C. Fannie Allyn, Mr. S. S. Ham, Mr. Simmons. Medi-ums, Mrs. Minnie M. Soule, Mrs. Dr. Caird, Mrs. Helyett, Mrs. Kate Ham, Mrs. Maude Litch, Miss Annie Foley and Mrs. Ruth Swift. Good music, cir cles and entertainment between 4:30 and 7:30^kp. m³ Supper at 5:20; after-noon settion at 2:40. Meeting to be

held at 40 Merrimack street, Haverbill.' At the first meeting of the Kenwood Spiritual Church, Dec. 4, at Kenwood Hall, fifteen names were taken by the committee to be handed in for mem-

bership of the Chicago Spiritualists League.¹¹ It a Church one day old can do this much for the League, what should the older societies do? All get get busy and build up the League. Mrs. Sarah M. Dudley writes "I am engaged for the current month of De-cember by the People's Spiritual Church of Louisville, Ky. I wish en-

sagements with some societies for January February and March. .. I am an inspirational speaker and platform test medium, clairvoyant, clairaudient and psychometric. I will also hold public test circles and give private readings. Best recommendations given as to character and ability. Address me at No. 2113 Eighteenth street, care of Mrs. Emma Hazard." William Barr writes: "We had Dr. C.

A. Burgess with us at our opening services, Sunday, Dec. 4. The Doctor gave us many good thoughts and a clear idea of how the Indians view life in the spirit world. All were very glad to have the chance to listen to him. Mrs. Aitken, our medium, gave a number of tests, followed by some very convincing tests by Dr. Burgess. Taking it all through our first services were a success beyond our expectations. We will continue to hold Serv ices every Sunday at Kenwood Hall, 1308-10 Cottage Grove avenue. Con ference at 3 p. m.: evening services at o'clock, with none but the best of

TOPIC FOR THE PROGRESSIVE LYCEUM. To the Spiritualists of New Jersey. Sunday, December 18, 1904, 8, E, 57:

All Spiritualists in the state of New Jersey who believe in local and state organization, and are desirous of having missionary work in their respective We would be Angels of Beauty, communities, are requested to corre-spond with Rev. H. C. Dorn, 72 Columbla, street, Newark, N. J., with regard Raising our souls upon high. to the matter. Mr. Dorn is duly authorized by the N. S. A. to represent its in-We would be Angels of Gladness, Wreathing each face with a smile; terests in New Jersey in this particular

HARRISON D. BARRETT, Canaan, Me. Pres. N. S. A.

TAKE NOTICE.

death" was the gist of Mrs. Barton's talk, and in the half hour or so which she gave to the subject she talked fluently and forcefully. At the conclusion of that part of the service, Mrs. Barton gave messages from the spirit world to several in the audience, in nearly every instance the message being recognized. -Elmira (N. Y.) Gazette.

T. A. Francis writes from Rock Springs, Wyo., speaking well of the me-diumship and work of Mrs. Tabor of

The Rationale of "Seeing Double." "He sees double; he's crazy! He

ees two things where but one really exists!' "Lunatic!" is the hasty diagnosis of a superficial psychologist, when a col-league narrated to him the ailment of a

former schoolmate. Well, now let's see how near to the truth our alleged expert on insanity approaches when he goes into the exact analysis of things. Each hemisphere of the brain contains its visual center. The left visual cen-

ter receives its impression through the right eye; the right visual center like-wise receives its impression through the left eye. This is a well authenticated fact, except in the rare instance of the removal of one of the visual centers, in which case the eye corresponding thereto becomes blind for a time. Gradually, however, the center remaining intact assumes the function of its erstwhile co-partner that was removed, and the recovery of the sight is to a greater or less extent achieved. These are truths with which you are no doubt all familiar, but to which, to conserve my ends, it is well to again draw your attention.

If you will close one eye and gaze at any external phenomena you will ob-serve with accuracy the object upon which the sight is focused. Close the eye now in use, open the other one and you will still respond to the vibratich sent in to you through the open eye Close and open each eye alternately, with some degree of rapidity, and you will experience the sensation of a shift ing from right to left or vice versa of the things within visual range. If you will place a separating wall-an ordi-

nary piece of blotting paper of the usual length and width will do-between the eyes, perpendicularly, and put an apple before one eye and a potato before the other, you will realize at once by opening and closing the eyes afternately and then opening both at once that two images are carried to the brain at one and the same time. Thus you will clearly understand that our crazy man who sees double is actually seeing according

to facts and that his censor is the deuded one. But what really happens is this! The two visual impressions of the one object transmitted into the brain by each eye simultaneously are regarded by the mind as one. The eyes perform their function with the most detailed accuracy, but the mind, receiving the distinctively separate impressions, infuses and transforms one into the other and the man himself (sane though he be) is deluded into the belief that he does not see double.

HERBERT A. HARRELL. Chicago, Ili.

The re

PASSED TO SPIRIT LIFE.

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

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postage prepaid, for \$3.35, something never before equelled in this country or Europe. Our principal aim is to send them out as nearly as possible at actual cost price OUR ELEVEN REMARKABLE BOOKS FOR \$3.35.

So many Angels are needed, Little things call me and you; So many helpless unheeded, Bid us Earth Angels to do. For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas, Mrs. Lillie Shipman writes from Lansing, Mich.: "On Sunday evening, Oct. 30, I started a parlor meeting at the Denver, Colo.

home of Mr. and Mrs. Wm. Zufelt, it be-ing my desire to do something for Spiritualism. He have had meetings every Sunday evening so far. On Nov. 20, we had with us Helen M. Woodbury, who kindly gave the messages which were appreciated by all. '

"Angels."

Each day as it passes by;

Telling so gently of Duty,

Drying each tear of sadness.

Aiding the weak all the while.

Gem of Thought:-

Reyob Retep writes from Grand Raplds, Mich., severely criticising the Roman Catholics who dedicated a church there on Thanksgiving Day. He could aot understand why the bishop should have a company of young men armed with rifles around him. Verily, brother,

the Catholic church is a remnant of barbarism and superstition, and in the course of time will disappear from the earth, and go down in history as a relic of the past.

The Leader of Pittsburg, Pa:; which has been interviewing prominent work-ers in the movement in that city, says: "In talking about his church Mr. Ste-vens said: 'Many leading men in the business world are taking a great interest in Spiritualism and are coming to our meetings. They are surprised that our services are much like any other denomination except that we read messages from spirits passed to spirit land and have psychometric readings. Many people come to our church thinking they will see a dark cabinet and spirit hands or birds flying around. They think we move pulpit and pews with our hands. They confound seances with our services. There is nothing terrifying or sensational in our service. We sing hymns and have prayers and deliver sermons just as other denominations do.' Mr. Stevens said that Spiritualists believe everything is made up of solidified ether. Impressions, emotions and thought are possible through this ether. They are sort of vibrations of it. He said the increasing attention on the part of skeptics toward Spiritualism was a good thing as it was broadening the thought of the day. Spiritualism,

he added, was no longer ridiculed but treated with respect. He mentioned that there were certain persons who possessed wonderful psychical sense which could be put to use in the name of religion but which was used merely for sordid commercial purposes. Such he said was a prostitution of a divine gift bestowed on mortals for a beneficent purpose. Such people have the same power as mediums who go into a trance, see clairvoyantly and hear clairaudiently or who read the past, present and future from articles placed in their hands."

Oscar A. Edgerly writes: "I find the First Spiritualist Church, here in Findlay, Ohio, composed of a very earnest band of workers, each one of the members seeming to take a vital interest in crganized Spiritualism. During the present month I am working here in association with Mrs. J. A. Murtha, I working in my capacity as trance speaker, she giving spirit messages after my lecture. The general public seem to appreciate our work as the at-

tendance constantly increases. present I am being entertained at the hospitable and most spiritual home of Mr. and Mrs. Perceville E. Walker. have been pleased to find in Mrs.

place Spiritualism on a scientific foundation, and his lectures this winter will all be of a scientific character."

Trunks moved about with a bang and a rattle and doors shaken as if some intruder were demanding admittance, and other things of an uncanny nature, are said to happen in the deserted Smith mansion, No. 140 Milton street, Brooklvn. The police of Greenpoint avenue have been consulted by the frightened carctaker. Similar demonstrations took place about a year ago and when detectives were placed on guard the noises ceased. Three months ago strange things began to happen again and the carctaker fied the premises. The house was built by Thomas G. Smith many years ago. Smith made a fortune in the manufacture of porcelain goods. He died about four years ago and the heirs have been contesting for the estate ever since. The bulk of the property was left by will to one son and the other children have been trying to break the document. This son lived in the old home until seven months ago when he left it and placed Samuel Weiss and his wife in charge. They say they have stood the unearthly manifesta-tions of some mysterious influence until they became so badly frightened they could not stand the repeated shocks. Mrs. Weiss says that when passing through the halls something would brush past her which she could not see. In a locked room the key to which is held by young Smith, trunks are thrown about and groans are heard. Three detectives have searched the house and remained in it two nights without discovering any of the queer things the Weisses complain about.

The Sunday Lyceum met yesterday afternoon in the assembly room of the city hall. Mrs. Dikeman, a local psychic, delighted a large audience with a lecture upon Spiritualism and she afterwards gave tests. She astonished the assembly by calling the names of people, some of them long since dead. but friends of those present. Not once did she make a mistake. Most of the communications she received were to strangers to her in the audience. Her evident honesty and the fairness with which she answered the tests removed every suspicion of collusion. It was a remarkable exhibition and shows that Mrs. Dikeman possesses wonderful powers. A vote of thanks was given her and she will probably be called upon to give another exhibition at an early date .- Peoria (III.) Star.

G. W. ROUSE WRITES FROM CAL-IFORNIA: "I HEARTILY APPROVE OF YOUR OPEN COURT. THE TRUTH IS WHAT WE WANT."

Geo. B. Moore writes from Fort Scott, Kansas: "We had Brother and Sister Sprague with us on the 18th and 19th of November, and we surely had a feast for the time being. We were truly sorry when they left, but we know that as missionaries they cannot tarry long at any one place. We wish them God speed wherever they go."

Lyman C. Howe writes from Fredonia, N. Y .: "I have engaged to speak at Lake Brady camp, August 6, 1905, and will answer calls for other camps, and also for societies for lectures, funerals, weddings, etc."

fields of labor to the great regret of his many friends, who wish him God speed and a happy and successful new year.

S. G. Rein writes: "Sunday evening, December 4, we attended the meeting of Mrs. Mary B. Hill, 820 Flournoy st., and found the house filled to its utmost capacity, her subject being "Cheerfulness, its influence in the home and on hnman life." If the lessons taught were lived in our daily life, even in part, there would be more harmony in the world, even if our trials and care were many. Then we listened to two cornet solos rendered by Paul Selby, a young man of 12 or 14 years of age, which was enjoyed by all who were there, and merited the applause which it received. Still another treat awaited us, which was an inspirational poem, given by Mrs. Campbell, to Mrs. Hill, as appreciation of the good and earnest work being done; and before the close of the services we listened to spirit messages, given by Mrs. T. Maben-Cottier, which were all recognized."

Oscar A. Edgerly, after filling a very successful engagement with the First Spiritualist Church, of Findlay, O., during November, has been re-engaged by that society for the month of December. Mr. Edgerly will give the lectures while Mrs. J. A. Murtha, of Toronto, Canada, will give messages. Mr. Edgerly will be pleased to hear from societies in the east, who desire to employ a trance speaker for May and June. Address during December, 441 Carnabon Ave., Findlay, O. Mr. Edgerly and Mrs. Murtha are two grand and noble workersone as a lecturer and the other as a test medium. They are honest-they

are loyal to the truth all the time." Mrs. J. Odell writes: "Mrs. Lou E.

Johnson, secretary of the Grand Rapids Spiritualist Society, is in Chicago with her sister, who is now critically ill. and not expected to recover. Our meetings opened for the month of December by Dr. J. A. Bailey of Clinton, lowa. We like him very much, and the meetings are quite well attended. He can be engaged for February, or lecures, at 201 N. Ottawa street. Grand Ranids. Mich.", +

Secretary writes from Lawrence, Kans.: "The Spiritualists of Lawrence have been having a rare treat for the past few days by the presence of N. S. A. missionaries, Brother and Sister Sprague, of Jamestown, N. Y. Brother Sprague knows how to stir up an interest, and he does it, as evidenced by the result of his few days' stav here in Lawrence. And it is hoped and believed that there will be no lagging in interest as time goes on, but that every true Spiritualist will come to a fuller realization of the grand work and open field before them, and contribute their share to the cause. Before our worthy brother and sister left us they accomplished the object of their visit to Lawrence by gathering our scattered forces together and uniting them under the name of the First Society of Spiritualists of Lawrence, Kansas, with officers as follows: President, H. W. Henderson; vice-president, D. P. Walling; secretary, Leroy N. Walling; treasurer, James J. Hart; trustees, F. I. Williams, J. M. Sutton, A. L. Henderson." time.'

would be glad to do him a favor and Spiritualism as well."

Our correspondent at Sandusky, O. writes: "Spiritual Science Hall was crowded to the doors last Sunday evening, and many people stood.up through out the meeting to hear Mrs. Elizabeth Schauss, the gifted missionary for the Ohio Spiritualists' Association, give an inspirational address and psychometric readings. The subject assigned her when she took the platform was: 'The Need of the Twentieth Century, a Prac tical Religion: Does Spiritualism Fill the requirements?' Her guides handled this subject, as they always do, in a most excellent manner, showing conclusively that ours is, beyond the shadow of a doubt, the practical religion."

Mrs. D. A. Morrill has just closed a wo months' engagement with the New Thought Spiritual Society of Grand Rapids, Mich. She was met with a very enthusiastic audience at the Independent Christian Church, of Alliance Ohio, where she has been engaged for the month of December. Her address until further notice will be 670 South Union street, Alliance, Ohio.

Lucy Harshbarger writes from Peo ria, Ill.: "Mr. Cleon B. Nichols has been holding materializing seances the past two'weeks at the home of Mrs. Pemberton, 407 Hancock street. Too much praise cannot be said in regard to Mr. Nichols' seances, for they are genuine materialization, and I would also say anyone attending Mrs. Pemberton's trumpet seances once, will want to go again."

Isabella Powderly writes: "Walter DeVoe delivered a fine address to us Sunday evening. His teachings are just what is needed at tais time. The 18th will be given to tests and mes sages. Mrs. Weaver, well known will be with us; also Mrs. Laura Martin, well known to South Side friends. We will also be favored with some palm delineations by the learned palmist, Madame Selest."

Mrs. Henry writes: "On Sunday evening, Dec. 4, at 77 East 31st street, the Universal Occult Society, we had a very large audience. Prof. Stoller read portion of the 19th chapter of Acts for the scripture lesson. The lecture was Ancient and Modern Miracles. The Professor is a fine speaker and has such a thorough knowledge of his sub-jects and interesting way of explaining the different phases of phenomena when you hear him once you are sure to go again. Many in the audience were strangers in a Spiritual meeting. All seemed so interested that I do not think it will be the last time they will attend. After his lecture he invited Dr. Axel Gustafson to say a few words, and he made some very appropriate remarks which were highly appreciated. Some good music by Miss Gordon, followed by tests and messages by Mrs. Vaughn, Mrs Miner and Madame Josephine; then by request psychometric readings by Prof. Stoller, followed by messages. On Wednesday we had a circle at my home, 3103 Prairie avenue, for Mr. Hillis. Only about 12 attended, but those who did will long remember it as they all had such a pleasant joice if they were true,"

speakers and tests. The aim of the Kenwood Spiritual Church will be to spread the truth and build up Spiritualism, and we need the support and help of all good Spiritualists. Don't forget our social to be given at the residence of couple took their places beneath a can-

Mr. and Mrs. Aitken, 253 East 31st street, near Michigan avenue, Saturday evening, Dec. 17. We will have good music and tests for all, and a general good time. Come and bring your pressive manner. friends."

Chas. H. Greene writes: "Sunday, Dec. 4, the Rising Sun Spiritualist Mission dedicated their new home at the People's Institute, Van Buren and Leav-

itt streets. The afternoon services were attended by an audience both appreciative and eager to learn more of our truths. Experiences and tests by some of our mediums were also features. That evening Dr. J. H. Randall

tend."

NOTICE OF CHANGE OF ADDRESS. delivered the dedicatory address and -Elton E. Hedrick, the well-known asheld the attention of an audience of trologer of Cincinnati, Ohio, has remore than ordinary size throughout his moved from Cincinnati, and is now perdiscourse. The hall was tastefully decmanently located in New York City. orated and formed a fitting arrange-Sec card elsewhere. ment for the services. Mrs. C. Kirch-

nue.

Mrs. Kate R. Stiles of Boston, Mass ner and Mrs. A. Weaver delivered some is serving the Buffalo (N. Y.) society very interesting spirit messages. for the month of December, after which are now permanently located at the

People's Institute, Van Buren and Leavitt streets, and will hold services there every Sunday at 3 and 8 p. m.; Sunday school at 2 p. m. We extend a she expects to visit Lake Helen, and other southern points. Mrs. Isa A. Cross writes: "The Hyde

Park Occult Society have reserved the cordial invitation to everyone to atthird Sunday in every month for mediums' work, and omit the lecture.

John Gregory₉writes: "Rev. Harry J. Dec. 18, therefore, we will be glad to Moore, who is now working as mission-ary of Iowa State Spiritualist Associasee mediums from other parts of the city, and we will give them a chance to ary of loys Style Spiritualist Associa-tion, has again been here and conducted three meetings in our hall at White Pigeon. Are delivered two lectures on Sunday, Dec. 4, and one Tuesday even-ing, Dec. 5. We wanted to arrange with Mr. Moore to give us one more lecshow what they can do. We expect to have with us on that evening Mrs. Clara A. Hooper and Mrs. E. Kline, and hope to see Mrs. Lincoln also, and Dr. Burgess. Such calent as all that ought to bring messages for all. Our dances ture Thursday, Dec. 8, but he felt as though he would be overtaxing himself in view of the fact that he had deliv-ered eight lectures within the last ten will be held every Thursday evening till further notice. Come and join us in a good time. Hall at 319 E. 55th street." Come and join us in a Correspondent writes from Grand days. Mr. Moore draws good audiences and is very much liked by the people generally, in our neighborhood, so much so is this the case, the young folks give Rapids, Mich.: "Frank T. Ripley is lecturing to crowded houses here. him the closest attention."

E. W. Baldwin writes: "I think the ive Thinker.' Open Court will have an extra elevating. influence. I like it. I wondered at first how you would make it go through Inspirational speaking and message giving are the principal features of the a whole season. I see now. The sym-posium is good. The stringing it along Sunday evening service in the First Spiritualist church, and there was a large audience present last evening to hear Mrs. R. W. Barton. Mrs. Barton is good. It's a good variety. This way loesn't make so much for the stomach speaks on a subject handed in by some to digest at one time. Of course I like Peebles. He has the stronger battalion. He has a great big foundation of stubone in the audience, and the one last evening was on the subject of immorborn facts. Loveland is more speculatality, which gave Mrs. Barton an op-

tive. He says some thing" I would re-

11. 1. 12.

Walker, one of the very best mental Passed to spirit life, Brother James message mediums that I have ever met. Martin, president of the Earnest Work-I think his readings are unsurpassed as ers of Detroit, Mich., a man of sterling he has given me the most convincing worth and highly respected. communication from my mother, that I mains were buried in a bank of lovely have ever received. Mr. Walker is flowers, among which were a pillow soon to enter public work, and I trust from the Earnest Workers; broken he will have the patronage from the wheel and gates ajar from Switchman's public that he deserves." Union, and floral offerings from Church A very pretty little wedding occurred of the Soul, and flowers from friends. at the home of Mr. and Mrs. Beam.

The bride

The services were conducted by the Lawton, Mich., Wednesday, Nov. 2, pastor of the society, Mrs. Mary Stein, when their daughter Jessie was united in marriage to Jesse Barnes. To the of Detroit. The choir led by Dr. Burroughs, rendered in a soul-uplifting strains of the wedding march played by manner several selections. Mrs. C. H. Ewers, at 12 m., the bridal F. M. HALFMAN.

Jackson, Mich.

opy of pink and white, and were pronounced man and wife by Rev. Mrs. Mr. Samuel Smith passed to the higher life, Nov. 18, 1904, aged 75 years Carpenter, of Detroit, who used the beautiful ring ceremony in a very imand 5 months. He leaves a wife, two daughters and five sons, and a host of china silk. The tables were beautiful-ly decorated with smilax, carnations true friends. He was a medium and an nonest worker for Spiritualism for over and lighted candles. A delicious six forty years, and in all that time never course dinner was served by Misses Kate Harper, Minnie Desenberg, and made a charge for his services. A good man has gone to his reward. He Bessie Stainton. The gifts were nuwas loved and respected by all who merous, being both beautiful and useful. knew him. His family have the deep

After a short trip the couple will be at sympathy of all. At his request the home to their friends on Railroad avewriter officiated. MRS. AMANDA COFFMAN.

Mr. Wesley Barber passed to higher life, October 19, 1904, at his home in Jonesville, Mich. He was a staunch Spiritualist, a soldier in the Rebellion. The deceased leaves a wife and two brothers. Services conducted by Mrs. Emily D. King, Girard, Mich.

At his home in Dundee, Mich., Ira irish passed to higher life at the ripe old age of seventy-three years. Reared in the beautiful philosophy of Spiritual-ism, his life from childhood was a gradual unfoldment and development of those qualities of heart and soul that made his presence a ray of sunshine to the despondent, while to the poor and afflicted he came not empty-handed. That this beautiful soul has found the world of perfect development for which he longed, and that he can still comfort the lonely wife and children is the son

solation for them all. None knew him out to love him. Enemies he had none. At peace with the world, he passed to the home of the soul of which we have the blessed privilege of lifting the thin veil between them and us. Let not your hearts be troubled beloved, I will His come to you again. Services by the

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NOTE-The Questions and Answers ave called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Corresponder often weary with waiting for t pearance of their questions and t lettern of in-quiry. The supply of the recent stress their questions and a fletters of in-quiry. The supply of ... for is ilways several weeks ahead of the space given, and hence, there is unavoidable delay. Every one has to wait his time and Every one has to wait his time and place, and all are treated with equal of Emma Rood Tuttle, published in tavor.

anonymous letters. Full name and ad-dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this denortment has NOTICE .-... No attention will be given 1870, a more extended color correspondthe name will not be published. The for twenty-four groups, of the three correspondence of this department has colors it is said: Red is physical encorrespondence of this department mas cours it is shift field is physical en-become excessively large, especially let-ters of inquiry requesting private an-gles; yellow, inspiring energy." There are differences yet similarity, and when the differences occur, the prenary courtesy of correspondents is ex sumption is in favor of the spiritual in-pected. HUDSON TUTTLE. terpretation. Doctor Babbitt has written volumin-

G. R. Bicknell: Q. We have read much of the mysterious Hindoo adepts, mahatmas, etc. Why is that the Hindoos'at the Fair grounds know nothing about their miraculous power, although they are among the most intelligent class

A. It is because the stories about these wonder workers have no founda-tion in truth. That startling feats are performed there is no doubt, but every "intelligent Hindoo' knows just as well as every intelligent Occidentalist, that these are all clever tricks of legerdemain. The fasting adept who is able to summon "mahatmas" to run at his bidding, read thoughts, and foretell the future, is an ignorant, cunning fakir who if he practiced his arts in this country would most justly be sent to the work house, where at least he might he forced to earn an honest penny, or the rice he ate. Of all manifestations of mental atavism, a return to the ignorance and absurdity of past ages, that of exploiting the filthy fakirs of India;

and claiming for them superiority over the thinking philosophers of the westgay, world, is the most preposterous and ab-

surd. away, Tipet being the most inaccessible

Giving words of comfort and cheer to the old--country was taken for the home of ma-hatmas, and of the most powerful wonder-workers. There was the home of than gold.

the ascetics, who by means of fasting, introversion, dirt and utter worthlessness, brought themselves into a condi

tion, wherein they could control the laws of nature, and call about them as high.

A better knowledge of that isolated fair bowers. country shows how delusive are all To be woven in garlands of beautiful these claims. The adepts are shrewd flowers. and skilled in the tricks of their trade,

blow, Are made by kind thoughts; for aught wretched people.

R. S. Bell: Q. I heard a preacher last Sunday say in his sermon that Blaine was defeated in his run for the that we know." So let us be cheerful as we journey thro' life,

by the infidel Bob Ingersoll. He said that Ingersoll was riding in a Pullman This life is a struggle, which all of us car, and in his flippant way said he had

done, and if anyone could tell him he done, and if anyone could tell him he would like to have them. A lady op- But kindness will soothe a sad aching posite said she knew of one good thing

breast

Whatever Is, Is is no Sanskrit word the meaning of which has any reference to color. Menophanes knew of three colors of the rainbow only. Some 15,000 or 20,000 years ago man was only conscious of one color. Later red and black were distinguished, and still later yellow, and

not see: "As our senses become more refined All discord, harmony not understood; urely we will evolve the power of de-All partial evil, universal good; And spite of pride, in erring reason's We have not yet reached the point of finality in

spite, rays." This is all very well as coming from a scientist, and its "discoverer" is applauded for the delicacy and skill of his

of England is a brief statement of a thor of the universe "dgeth all things esearch, but the student of Spiritualgreat ultimate truth, which has, as yet, heen little understood by the children The ism will fail to recognize anything new in this "discovery." Clairvoyants have in this "discovery." Clairvoyants have constantly reported that the sphere of individuals varied in color, of no two being precisely alike, and spirits in their communications have taught the same. and wrong, good and evil, righteousness What is noteworthy, the color scheme thus taught for the nast fifty years is

almost identical with that now exploitbeen called evil. These notions which have been so long and persistently As early as 1868, A. J. Davis, in astaught are extremely hard 'to eradisigning symbolical colors to the lyceum groups, by his spiritual knowledge gave the same significance that is now found layman, the Jew and the Gentile, the

Spiritualist and religious bigot, all for good. agree that there are good and evil in this world of ours, and that the former should be cherished and the latter condemned. And our Spiritualistic friends assure us that evil survives the tomb, and that the wrongdoer is still in the saddle after he shuffles off this mortal coil. It is seriously maintained that the emancipated spirits of the wicked return to earth to obsess sensitive mediums, and thereby deceive the honest seeker after light from the spirit land.

Notwithstanding the consensus of hu man opinion to the contrary, we think that our poet was eternally right in his the organism, and based a system of statement that "Whatever is, is right!"

We can understand very well why the How often spirits in their communiprimitive man believed in the existence cations speak of others as being dark, meaning that they are surrounded by of right and wrong. His belief was crude and not very well defined, but it spheres of passion, while others are

answered his purpose all the same; and was the outgrowth of the utter want of white with silvery light, because pure and unselfish. In the same manner persons in the body are seen and accurate knowledge. He observed many things which were pleasant to his spoken of by spirits and clairvoyants. senses, and he encountered much, in his journey through life which gave him The depraved appear as in a smoky cloud, the darkness of which increases pain. He who lived in northern latiwith the moral debasement, even to tudes beheld the sunshine and gladness of summer and encountered the chilling As for priority, it is useless to waste frosts and storms of winter. He wit time in contending, but if it be said that Spiritualism has uttered no sciennessed the vigor of health and life, and ooked with sadness upon the ravages tific truth, if this "discovery" of Dr. of disease and death. At times his hopes were joyous and happy, at other

times all hopes were dead In fact, the eternal pendulum of existence swung from heights of joy to the depths of ablect sorrow. To a greater or lesser degree, what was true with the primitive man has

been true with all mankind down to the present time. The primitive man necessarily re-

garded all those things which ministered to his comfort as good; and all those things which produced sorrow and pain as evil. He soon learned to regard the good as the gift of a good being and the evil as the work of an evil genius. The good being became a Jehovah and the evil genius, his Satanic dignitary, in the thought and sentiment of the people. And these invis ible sovereigns, so enthroned, have re-

s extremely hard to give up the traditions of the past, especially when the conditions which produced them are

In the ultimate universal view of creation is there any such thing as has made no mistakes in that behalf; and that the world, indeed the whole universe, are advancing along the lines

All nature is but art, unknown to thee; no cloud without a silver links, and it All chance direction, which then cannot often how without a silver links, and it All chance direction, which thou canst often happens that the same oevent is in its consequence regarded ag evil by one person, and is halled with gladness by another.

by another. Let us learn to believe that the great cause of all being, animate and in-Spite, One truth is clear, Whatever is, is right. —Alexander Pope. The above from the most gifted bard unerring law; and that it gasat Au-

The sooner that Spiritualismiemanciof men. Generation after generation of pates itself from the superstitious doghuman beings have been taught that mas which have descended to us from the world has been and is full of right the past, and adopts a sane and healthy creed, worthy of its grand philosophy, and sin. God has been regarded as the the better. Let the churches of the author of all good, while his Satanic world talk about good and evil, a permajesty has had the credit of creating sonal God and a personal devil to their and maintaining all things which have hearts' content, but let them have a monopoly of those hoary-headed rors. Spiritualists, if true to their philosophy, must believe in an impersonal cate from the human mind. The ortho-dox and the infidel, the priest and the created matter, that the spirit is immor-

tal, and that all things work together We haven't any use for the devil in

the grand economy of nature, but we have abundant reasons for believing that the Great Cause or all being, whatever name it may be designated by, can be safely trusted to the end. And it may be well to remember, that whatever poor fallible man may believe will not change the purposes of that Great Cause. CARL C. POPE.

Black River Falls, Wis: THE PACE THAT KILLS.

With Illustrations From Real Life.

There used to be an old and learned professor in Bellevue Hospital, New York, who was wont to say that the two great causes for the downfall of men were whiskey and women. This was the Bellevue point of view. For, mind you, Bellevue is situated east of First avenue and runs full to the river front. Here, close by the swirling waters of the alcoholic ward and the morgue. Here is the end of the pace that kills. Sometimes it is the shricking maniac in the pavilion for the insane; sometimes it is the frenzied drunkard in the alcoholic ward and sometimes the the bloated face and the swollen body of the unknown dead floating with the tide. But always the long and narrow compartment under the vaulted dome of the morgue, the

city's great safe deposit of the dead. Over in Fifth avenue they say it is wine and women. But in First avenue it is whiskey and women, Some of the victims have gone both courses. They have had their wine and women in Fifth avenue and whiskey and women in First avenue. By the poesibility, however, did any man going the pace that kills take the First avenue course and follow it with the 'Fifth, avenue course. The descent from Delmonico's and the Waldorf-Astoria to the Olive re. Tree and the Municipal Lodging House in for Homeless Men is always and often mained in possession of the field in for Homeless Men is always and often popular belief, even unto this day. It quick, but there is no ascent in the pace that kills.

One Who Had Gone the Pace.

One day I went into sithe sicoholic still in active existence. ward in Bellevue Hospital, and saw there a woman whom L. had known when men courted her as an acknowlevil? We hardly think there can be. We think there can be no doubt, that the great nower which created and conthe great power which created and con-cepted as an actress of talent on the metropolitan stage. She was suffering from an aggravated case of what First avenue calls "the jimmies." From universe, are advancing along the lines of progress, in a manner entirely satis-factory to that power. And the conten-tion that many of the things which sur-Broadway in New York City, to habit-other period in the world's history. factory to that power. And the conten-tion that many of the things which surual drunkenness, to consequent im-moral recklessness, to opium, to a place is but an other way of saving that Infinite power which has evolved the universe is the the city's charity, were the successive in the alcoholic ward, a charge upon creator and promoter of evil. No finite evolutions of her pace that killed. who possesses the modesty, There she lay a shattered wreck: her which his limited knowledge should su-perimpose, will hardly feel justified in beauty gone, her keen intellectuality eclipsed, and all her charms that had arraigning that Power as the author of brought men to her feet vanished. wrong. God is just and He governs Just the ugly hull of a woman whose this world aright. He has no partnermind was besotted, and whose soul was ship with the devil or anyone else in the dead. Every effort was made to help management of the universe. her, and she finally recovered suffi-There are other reasons which con ciently to go out of the hospital. But demn the idea that there can be such a it was only to come oack again drunker, thing as evil, recognized in the ultimate if possible, more depraved and more analysis of things. That great cause "which transcends our knowledge and hopeless than ever. She had gone the pace that kills. She had fallen at the conception" manifests itself in a dual end, borne down by the inevitable recharacter. It is continually building up and tearing down. In one place it is sult. evolving a continent; in another it is Waiting for the Inevitable Result. dissolving a mountain range. In one There is always somebody on Fifth place there is vigorous life, in another place there is vigorous me, in another avenue attracting the attention of the place there is sickly dissolution. In-deed evolution and dissolution walk hand in hand, in all of the complex af-and the high-headed self pride in the avenue attracting the attention of the fairs of existence. The most beauti- hallucination that the pace can be gone ful flower must soon wither. The most without the killing. The well-trained promising physical life must soon rest, habitues of Delmonico's who always in the embraces of death. Dissolution keep the curb and raise their eyebrows is just as important as growth and evo-in temporary interest. The motley lution, in that great economy which crowd at the Waldorf-Astoria stares as governs the world. There is no war- at another exhibit of the circus. The rant for calling evolution right and dis- painted frequenters of the upper Broadsolution wrong. Both are right and nec- way restaurants chatter and gossip over solution wrong. Both are right and nee-essary. Both are equally important. In the world in which we live, Infinite cause manifests itself in the distribu-tion and redistribution of things; which manifestation involves the creation and discolution of all material substances. crime. follies. It cares nothing for the wine, the women, or the song. It just waits, All things in the world, all phenomena, which of course embraces all that we certain in the end that it will get what call good and evil, are produced by is left after Fifth avenue and all the such manifestation of the persistence

race is open to all comers, and no ques-tion is raised as to pedigree, age or previous performance. The nominator can make his own regulations. He can go the long course or the short course over the flat or the hurdles as he chooses. The only condition imposed is that he shall keep at it, and in the end the prize shall be his. For to ev ery one that goes the pace that kills and keeps at it there is a prize-the prize of shame, disgrace, demoraliza-

tion, death. There is no need of preaching about For centuries good men have invelened against it from the nulnit and the rostrum. Learned scientists have written endless books against it. Saintly women have uttered their most devout prayers against it. And yet it goes on and will go on. There is a germ of degeneracy in mankind that develops under all conditions, and for which no remedy has ever been found or can be found. Its develop ment is sometimes slow and sometime fast. But unless a check is put on it in its early stages the end is always the same-the madhouse or the morgue.

Gathering the Ghastly Harvest.

The department of public charities of the city of New York is the dumping ground of the refuse humanity of the second greatest city in the world. Here are deposited those creatures whom no other agencies will care for. The sick, the pauper, the inebriate, the idiot, the epileptic, the paralytic, the insane. Hundreds of these come every day. The gate of the public charities is always open, and no one is refused. Each day, too, is gathered the city's dead. From the river, from secluded corners of the parks, from little rooms in obscure hotels and from meager apartments of poor tenements are gathered day by day those to whom life was not worth living, or whose end came in such poverty that their only chance of interment was the potter's field

It is grewsome fruit and, lying there, one above the other in the compartments of the morgue, each corpse is the dumb witness of some of the tragedy, some driven on to death from which in the end there was no escape. If one were to take from this granary of the dead individual cases and trace them through all the steps that brought them to the morgue, one would find that directly or indirectly the end was due to the pace that kills. The same is true of New York City's 10,000 insane people and of its countless feebleminded, idiots and epileptics. Somewhere at some time somebody has gone the pace that kills, and not only has plunged himself into destruction, but has carried others with him, or has left seeds of dissipation that have sprung up after him.

I never go through the morgue but. feel that above its door should be written:

. THE WAGES OF SIN IS DEATH. .

......... I never visit the idiots, the feeble minded, the epileptics and the crippled children in my department but I am reminded that the sins of the father shall be visited upon the child. I never see decent old women come to the almshouse, but I am sure there is a relentless faith that mixes up the lives of men and makes the innocent suffer

with the guilty. But while the garm of degeneracy may not be eradicated or even regu-lated, there is no doubt in my mind that its effect can be minimized and that through the active agencies now at work it is being minimized. There is always the fool to be parted from his money and there is always that impetuosity of temperament that must be periodically appeased whether it mani-fests itself in drink or gambling or any other form of dissipation. But statis-The pace that kills is a vice that comes with civilization and its accumulation

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Hooker be accepted then Spiritualism may claim it as entirely its own, and published, when it received nothing but ridicule and sneers from these same

LET US STRIVE TO BE HAPPY.

Let us strive to be happy, joyous and As the hours flit by and the years fade

blackness.

scientists.

Such a life is dearer, more precious

believe the old saying "kind words

never die, But are taken up gently and wafted on

trals and mahatmas galore. And are gathered together in nature's

and subsist on the credulity of the The tulip, the lily, all sweet flowers that

Sowing seeds of kindness to help banish presidency because he was nominated strife.

car, and in his flippant way said he had never seen any good Christianity had We find sickness and sorrow wherever

it has done. "What is it?" he asked. And cause the sick one to quietly rest. "It has prevented you from being governor of Illinois", Is there any truth row and woe. in these stories?

Ministers are not blamable for not having tact and sense of propriety, and for the lack of a modicum of this common sense, one of these ministers at the last fatal moment in his misguided zeal, sprang the fateful alliteration "Rum, Romanism and Rebellion," which lost New York by alienating the Catholic vote, and thereby defeated one of the most deserving of men. Robert Inger-soll was then a political leader, and his religious belief was not mentioned.

As for the other story, it has the im press of having originated in the mind of an intellectually dwarfed, and moral ly degenerate preacher. It is what Ingersoll called "an orthodox lie." Robert Ingersoll never spoke "flippantly" any subject. He never in private in-truded on the beliefs of others. He was too kind and sympathetic to do or say anything that could disturb or give pain. In every place he was a gentleman, and that he was at any time flippant, is too transparently false to require contradiction. These tales of im-agination are good stock in trade for the preachers, who will go on illustrating their sermons with them, although they know every word is false, and that they are misrepresenting and libeling the great thinkers who awake mankind from the horrid nightmare of theology.

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awakened in this subject by the publication of the results of his experiments, by Dr. J. Henson Hooker of England. His conclusions from over 300 experi-ments are thus stated:

"The rays emanating from a very passionate man have a deep red hue; one whose keynote in life is to be good and to do good throws off pink rays. The ambitious man emits orange rays; the deep thinker, deep blue; the lover of art and refined surroundings, yellow. . An

anxious, depressed person, gray. "One who leads a low, debased life throws off muddy brown rays; a devotional, good meaning person, light blue: a progressive minded one, light green, and a physically or mentally ill one dark green.

Dr. Hooker adds: "I know perfectly well that these statements will be received by many with an amused smile of incredulity, as many other so-called discoveries at first, but I also know perfectly well that sooner or later they will become accepted facts. Nor is there anything remarkable or unreason-

able in all this when we consider that man has been thousands of years (Max Muller is my authority) in evolving his color sense to its present point. There per covers, 40 cents.



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may go, As we journey life's path let us live in that way, That when death calls us home we are

glad to obey. To join the dear ones who have gone on before,

Across the dark wave to that beautiful shore.

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PROF. ZOLLNER WAS NOT INSANE.

That is the Belief of Dr. Funk, Who Has Investigated Matter.

To the Editor of the Brooklyn Eagle: -- A correspondent in your issue of November 30, said Professor Zollner's own friends declared he was "insane at the time (of his psychic investigations); and as he died in an asylum a little later, it is manifest that his friends were right."

Zollner, at the time referred to, was probably the foremost scientist on the Continent of Europe and the best known of its professors at the Leipsic University. In reply to a series of question I sent to the head of the university, Rector Magnificus Dr. Karl Bucher, the president, said:

(1) Professor Zollner was never insane; hence, never was in an asylum. (2) Was in good health up to the day (2) was in good nearth up to the day of his death. (3) He died four years after he made his psychic fivestiga-tions, teaching at the university regu-larly up to his dying day. (4) That he

died suddenly in his own room of hemorrhage of the brain. Any one who cares to see this letter in full will find it on page 276 of the "Widow's Mite and Other Psychic Phe-

nomena." The problems to be solved by psychic investigations are most profound and complicated. No good can come from heated argument or reckless use of language on either side. In no investigation is level-headedness more needed than in those which seek to determine the nature and the laws of what go un-

der the general name of psychic phe-nomena. It is also well to remember that a man may be at times as badly fooled by believing too little as at other times by believing too much. Brooklyn, N. Y. I. K. FUNK.

"Mark Chester; or a Mill and a Mill-

the manifestations of the conservation of energy, Cold weather is no more wrong because it destroys vegetation than is varm weather because it produces it.

Effects, which are apparently evil, are frequently the result of very innocent. causes. Inversely, glorious results are often reached through what are regard-

ed as evil agencies.

clean.'

intermediate steps between that aristo-cratic thoroughfare and 'First' avenue of Force. Because there is no evil, when prop-Because there is no evil, when prop-erly considered, does not interfere with the propriety and right of the public, of protecting itself against influences mid in a discourd bading of a dead protecting itself against influences

mind in a diseased body. The pace that kills, however, does which may threaten its prosperity. It The pace that kills, however, does does not deny to the individual the not always begin on Fifth avenue. It right of self defense, which has been sometimes starts on the Bowery and aptly called the primary law of nature. never reaches higher upt town than Twenty sixth street and the East River. It sometimes starts on the East The action and reaction of the forces of evolution and dissolution must, from the very nature of things, be continuous side or the far West side, and the pohere on earth. The cold weather of a northern winter is no evil; but to pre-vent it from producing inconvenience and death, the aid of fire and shelter she has ever reached the great back-bone of the city. may be invoked.

Nor does the pace always beyin with Governmental regulations to prevent wine. It sometimes staffs with whis-key, and there is a tradition in Bellevue that First avenue willskey is far conditions which may result from the operation of nature's laws are neces-sary. And such governmental action can be properly classified under one of quicker and more deadly in its action than Fifth avenue wine. ⁹But wherever it may start, whiskey and women ap-

the dead dealing agencies that produce mental, moral and physical disintegra tion.

A Pace Open to All Comers.

The weaknesses of human nature are confined to no class of men. . Wealth is One of the world's greatest poets has not necessary for the pace that kills, written that, "There is nothing either and poverty is no bar to it. Knowledge good or had, but thinking makes it so." is not a preventive, and ignorance is And the great apostle of the Chris-tian faith in his epistle to the Romans times prompts it and disease is often its said: "That there is nothing unclean of excuse. Gentle birth and careful train-itself; but to him that esteemeth any-ing only stimulate it in some instances, thing to be unclean, to him it is un-while common origin and coarse breeding are accepted by it as a welcome va-

It is a curious fact that there are two riation. In the parlance of the race sides to every seeming evil. There is track it "plays no favorites." The

of wealth and its prevalence of poverty; for, as the fortunes of a few men increase, the fortunes of many decrease, and the fool without money goes the pace quite as disastrously to himself as the fool with money. Some men go it because they are rich, and some because they are poor; some because they are well, and some because they are sick; some because they are happy, and some because they are unhappy. Their attitude is much the same as that of the man who drank whiskey in cold weather to keep himself warm, and in warm weather to keep himself cool.

As I said before the germ of degeneracy works in all kinds of people and in all kinds of conditions. But with the advance of civilization there has come conviction on the part of students of municipal governments that in municipal government attention is given rather to effect than to cause. New York City spends princely sums money in taking care of criminals and paupers. It should pay more attention to the causes of crime and poverty. It s better to remove the cause of illness than to take care of a person suffering from an illness as an effect of that cause. It is better to prevent a man from becoming a criminal than to lock him up after he has committed a

To Improve Health and Morals,

Municipal government should not only remove temptation as far as pos sible from the weak, but it should work for clean environment of its people. • It should reform the dwellings of the poor. It should regulate its tenements; there are more dark places in which crime and filth can find a foothold than in the mansion. Give all the people light and air and sunshine and their morals will improve with their health. Crime hates the light. With cleaner places to live in and cleaner environment for all the people, there would be less use for hospitals and prisons. The pace that kills would still continue, but to the wheels of the charlot of the fool that goes it there would be fewer victims and there would also be fewer fools to emulate his example. The river must still give up its dead; the inebriate and the madman must still come to Bellevue; Fifth avenue wine and First avenue whiskey mus

still be drunk and woman more sinned against than sinning must still have her part in it all. But if cities went more to the root of things than to the branch to the causes of crime and poverty than to the effects, there would be less of human suffering and less temptation to

J. W. DINSDALE, M. D.

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tions of belief and considers the agnostic reaction from the extreme "otherworldliness" which it replaced, which was in turn followed by the Spiritual-

istic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the weakless of the tra-ditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future fail short of demonstration. The vol-mortality-Probabilities Which Fail ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re. for Psychical Research and the Immor-search and also an appendix giving tal Life-Possible Conditions of Anoth-some of the suthor's own personal er. er Life-Some Hints as to Personal Rp. periences in this line. Dr. Savage periences and Opinions. life, probabilities which, as he admite, fall short of demonstration. The vol-

holds, as a provisional hypothesis, thay Price, \$1.50; postage, 10 centa,

After a review of the beliefs held in continued existence is demonstrated. the past concerning life beyond death, and that there have been at least some Dr. Savage takes up the present condi- well authenticated communications tions of belief and considers the agnos. from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas-Ethnic Bellefs-The Old Testament and Immortality-Paul's Doctrine of Death and the Other Life-Dectrine of Death and the Other Life-Jesus and Immortality-The Other World and the Middle Ages-Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Beaction—The World a Condition and Needs as to Bellef in Im-

go the pace that kills. Prescott, A. T.

pear somewhere in the course. And whiskey outlays everything else among

A SPECIAL MESSAGE

To the Members of the Frances E. Willard Circle.

Dear Brothers and Sisters-Greeting: It has been my purpose for some time to address you through The Progressive Thinker, and thus answer the many letters I am unable to give personal attention. It will soon be seven years in which our arisen sister, Frances E Willard, has been actively engaged in promulgating the cause of Modern Spiritualism. In May, 1898, she "returned unto her own and her own re-ceived her not." Then she said, "if Spiritualism will receive me, I will accept Spiritualism and work for it," and we have ample evidence of her industry in the work, manifesting it through various mediums of high and lesser de gree, teaching that God is no respecter of persons, but dwells in all and every spirit.

We have had our message from Miss Willard, and it remains with us to re-cieve or reject it. She added her testimony to others as to the continuity of life, and spirit communion on every plane of life. She has organized and established Frances E. Willard circles in many spheres, reaching from the divine down to the mortal, for the purpose of communion one sphere with the other, through the instrumentality of She the inhabitants of each sphere. has made an appointment with us, that we meet with her every Thursday evening for one hour, from eight until nine irrespective of locality, as she can send her influence into every circle in the "twinkling of an eye." So let every home circle, be it composed of one or more members, that keeps the appoint-ment with Sister F. E. Willard, know that she is there with them and that to bless, giving credit to all good that atrracts us to the better life.

We know also that in Spirit Lily Bell Scott we have an indefatigable worker for our cause. She ably assists Sister Frances E. Willard in her home circle work by seeking for and bringing into the circles the ones who are near-est and dearest, and helping them to manifest, and General Scott is proud to be the father of such a noble spirit as Lily Bell Scott, and we may all be exceedingly glad that there is such an entity working for the good of human-

Miss Willard's invitation is to every one to meet with her in sweet communion every Thursday at 8 p. m.-commencing with this thought: commencing Praise Good from whom all blessings flow; praise Good all spirits here bepraise Good above, ye heavenly low: host, and bind our souls in holy love. Followed by America, all four verses ending with "Protect us by thy might, Great Good, our King," at the same time placing yourself in the power of good for good and you need not fear spirit communion under these conditions at this time and hour and then you will receive vibrations of health and messages from the loved ones gone before.

This is the message our Frances E. Willard gave me for myself and through me to humanity. And now my message being delivered, my duty is done. For myself I accept the invitation which calls me higher, and will in the future. as I have done in the past always try to keep the Thursday evening appoint-ment which is so generously filled with good for me. In union there is strength.

The Frances E. Willard health and developing circle now numbers more than one hundred members on the mor tal plane, many of whom who are so faltaful that they solemnly declare that it will never cease to exist while they remain in the body, and it truly is a gift from heaven free to all who wish to receive it.

I will answer as many personal letters as my time and strength permits, but urge all to take The Progressive Thinker, as by the courtesy of the ed-itor I can occasionally reach you all ication, and eral con

60

SPIRITUALIST MEETINGS. It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being

held here in public halls at the present First German Spiritualist Bociety on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland ayenue and W. 18th street. The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee

avenue, every Sunday at 7:80 p. m. Mrs. Johanna Roennaw, test medium. The Hyde Park Occult Boclety holds regular Sunday evening services, 7.45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Mrs. Isa A. Cross, corre-

sponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street. The Rising Sun Spiritualist Mission holds services every Sunday at 3 and 8 o. m., at the People's Institute Building. Van Buren and Leavitt streets. Sunday-school at 2 p. m. We extend a cor-dial invitation to all. Chas. H. Greene,

corresponding secretary. Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R.

The Light of Truth Church will hold ts Sunday meetings in the Atheneum, 26 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Burland, pastor.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds serv-ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hounberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes,

The German-English Society Bund der Wahrheit No. 18, holds pervices every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, me-

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p.m. The hall number is 361-363 East 43d street. Conducted by Mrs.

Isa Cleveland. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North ayenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Soul Communion holds meetings every Wednesday evening a 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield

and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall; N. W. corner of 31st street and

Indiana avenue, Admission to after noon meetings, free; evening service 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at tendance. Others will assist. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st street.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. (Please take elevator, hall ad-joins.) Services every Sunday con-



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nges, etc., for the year 1905.

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all their mediums, stating their particular phase of mediumship. Address all communications to the secretary. Meetings every Sunday at 10:45 a.m.

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Cliy, Mich. Trance, iest and business readings by mail. Scaled questions answered without opening, by spirit power. MR & MRS. A. NORMANN, 2711. Elliottav, So. Minneapolis, Minn. Magnetized Slates, S1.00 a Fair. Academy of Higher Sciences

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tom, and your disease will be diagnosed free by spirit power.

Chicago, Ill., May 17, 1903. Mra: Dr. Dobson-Barker: Dear frieud and Physician, —I will now write and try to express my gratitude toward you and your spl.it band for the good you have denee me. After doctoring with nearly everything and doc-tors to help me. I find that your treatment has worked wonderfully. I am feoling so much bet-ter I can't express myself. I will close, hoping an carly reply. Yours respectfully. Mus. BERTILA CANNADA. 4000 Princeton Ayr, Chicago, Ill. November 19, 1903,

Death of the Body The continuity of spirit life after the are not confined to Modern Spiritual transition which we call death, was be' ism. They exist everywhere. lieved very anciently by our race, and There are many things that finite the writers of the old and new testa- minds cannot prove by mathematics, of

Spirit Life After

uing on the same lines.

with the universe around him,

living or dead will not answer.

they obey or disobey His will.

can

still."

Man is his own star; and the soul that

Nothing to him falls early or too late.

BAYS:

must "work out our own salvation."

the writers of the old and new testa-ment refer to it frequently. To them in a laboratory. I feel sure we are surv it meant when translated properly, as rounded by the spirits of the departed, it means to us, a "rising up" out of the and as much so now as one ever will be dead. That is, the Ego-the spirit of Time is but a little speck of the eters man-takes its departure from the en-nities. Croly an old English poet, said,-

and it assumes a new relationship to and it has been quoted somewhat re-the universe, much as the beautiful in- cently-that "Life is a narrow vale besect does when it bursts the cerement tween the peaks of two eternities." which confines it, and it takes its place It is reasonable to suppose that the in the spirit plane, free and untram sphere of the after life must be near melled by the flesh life which had en where it is now. The other planets so cumbered it. far as we can conceive are preoccupied.

The office of disease is a kindly one. Beside, a journey to them would re-Inasmuch as it is "appointed once for guire considerable travel, man to die," and as in full life, death The prophet who started The prophet who started up with a is always a terror, disease is usually charlot and team of horses, has not yet

sent to gradually take away the props arrived at the nearest one of them. and slowly let down the body, so that In the East the Maiamon send mes-death loses its terror and the spirit sages by thought wave over vast terry longs to get away. The education be- tories so quickly that it is said the gun here continues with the spirit on English cannot keep up with them by the other side. So that now we go telegraph. back to the early dawn of our race to Preparations are now being made to

find those who passed over in a much carry out the same system in this coun-different state of education from those try. who entered during the 20th century. The immortal spirit of man is assum-

Good and evil were at war then, they ing its vast powers, before it leaves the are at war now. But the low, ignorant, body. What can it not accomplish at and brutal ideas which then largely ter it is free? prevailed, have slowly but surely, been Formerly there was "heresy" and "in-

forced to give way, under the benignant fidelity" which meant unfaithfulness to sun of our modern enlightenment. the dogmatisms of the clergy and fcr. There is no reason to suppose that which men and women were tortured the intellectual, moral, and religious and put to death.

They have lost their meaning , and environments of the ancients have unlergone much change. Whether wor passed out of use by nearly all the shiping the Sun. the Mighty River, or world. Prof. Huxley said that he found the a class of men who assumed to know led in battle by their Jehovah, everything and called themselves "gnostics," and that as he did not know strong presumption is they are contineverything, applied to himself the word "Agnostic." But on this side the work of educa-

tion has been going on, until step by step from the lowest and most degraded I believe it is applied now to all people who are willing to concede, that there are some things which they can form of ignorant spirit life, we find the soul of man in millions of instances has not prove and which they concede is become disenthralled, disengaged from beyond their knowledge. those environments, it is free as the

The intellectual and spiritual condiether which surrounds it, and by a teltion of an age can always be told by, opathy so far as we know hitherto un-known to mortals, becomes en rapport their conception of the God they worship.

And now, after traveling through standing in the effulgent light of the ages of abuse, ignorance and superstieternities, is almost within speaking tion the soul of man, tried by fire, and distance of His throne. This is the emsword and blood, is unwilling to go back pire of that mysterious essence called to those ages of abuse, ignorance, inhu-Thought which controls the universe. manity and crime to ask them to char-No chains of ignorance and superstiacterize the God it shall worship. tion shall ever again enslave it. Im-

mortality is not given as a reward to its sublime flight towards an intelligent belief. Infinity can care but little for God, ascribing to him all of the virtues finite conclusions. Spirit liberty is not and none of the vices, the combined given because some man suffered death. strength of the universe, with none of Casting our burdens upon some one, the weaknesses of humanity. We

There are those who believe in trinity of Gods. It is their belief and I The late Senator Geo. F. Hoar in his find no fault with them. autoblography, recently published,

There are those who believe in "one God and Mahomed as his prophet." It "There is no such thing as blind fate; is their belief and I will not quarrel no such thing as an overwhelming and with them. There are those who be-pitiless destiny. The Providence that lieveve in Bramah, and the saying of governs this world leaves nations as Confucius, "Do not unto others that He leaves men, to work out their own which you would have others do not destiny, their own fate, in freedom as unto you." I am content to leave them to their belief; for with the high conceptions I have formed of the Universal Spirit, I am satisfied he is too great and too good to take into accurate Render an honest and a perfect man against us the limited, the weak, the Commands all life, all influence, all finite belief of the children of men fate; loved and worshiped intelligently; and, Our acts our angels are, or good or ill; as all human intelligence now concede Our fatal shadows that walk by us him to be a spirit, he never was, and is not subject to the weaknesses of flesh

and blood. Surely in this age we do Sometimes I have had friends be not need a vast army of salaried men, onging to the scientific world tell me, to tell us that virtue is better than that at seances, their intelligence was vice; that temperance is better than imposed upon. That proves nothing, drunkenness; that love is better than except that there are impostors. They hate. PROF. ANDREW.



IMPORTANT WORK. Send 25 cents to the Investigation Committee, Publishers, Davencort, Iowa, for Prof. Watson's Liustrated: Book, Shoard covers, "Juggornaut: Christian & gelence, Exposed." Containing extracts from books, showing from where all the idees of Christian Science were originally copied, which Mother Eddy calls her own, ...

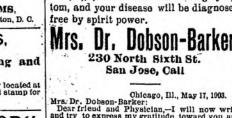
hair, age, name and the leading symp-Mrs. Dr. Dobson-Barker, 230 North Sixth St.

November 19, 1003, 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 al-ready sent a great many to you, and there will still be more sent to you. They all have faith, for you have tione so nuch 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 thaukin I to you and the spirit band that I cannot say enough in your praise. I toll everybody about you, Now I enclose pay for an-other month's treatment. Witson Wear. Bit Bond, West Va. If sick write to me, and I will give you a free examination. I want no leading symptom. Nerv-ous exhaustion and loat vigor of both sexes suc-cessfully treated. Send name, age, sex, complex-ton, weight and 10 cts. in stamps or silver, and re-ceive a correct diagnosis, worth many dollars to you. Be sure and write your own letter. Address, EPD A NCIPS I. LOUICHES

DON'T READ THIS.

November 19, 1903,

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



thus keep in touch and harmony with Your loving sister, all. ELSA HORNBECK.

Shaker Spiritualism.

It is pleasant to place on record the proofs that come to us mortals of the tender guardianship and loving feeling of fellowship of our angel friends. We recently witnessed a manifestation of that spirit power which was one more link in the chain of evidences proving that those who have passed the boundary line of what is called death have advanced to a higher plane of exist-

ence and have been released from environments that, while here, held their life in bondage and prevented its more perfect manifestation. Sister Minerva L. Reynolds, a highly

respected and valuable member of the Shaker community, passed to the ever green shores, Nov. 26, at the advanced age of eighty-six years. For the last ten years she has been one of the presiding officers of the Community Kissime, Florida. Returning north this last summer to her home at Mt. Lebanon, N. Y., where she passed to her heavenly home after several weeks of suffering.

On Sunday, Dec. 4, while the members of the Community at Shakers, N. Y., were holding service in the hall used for religious meetings, one of our mediums was taken under control by our arisen sister, and she manifested her joy at her releasement from the bondage of earth life, by a lively dance around the room, repeating the words, around the room, repeating the noted, in room 309 Masonic Temple. Set 1 am free, I am free from the house of in room 309 Masonic Temple. Set bondage." And what was wonderful 11 a. m. Sunday-school 10 a. m. Subondage." And what was wonderful 11 a. m. Sunday-school, Mrs. S. perintendent of Sunday-school, Mrs. S. Pastor's address, 3802 Harriet Jones, is a person weighing some two hundred and twenty-five pounds, but she moved around the room as if she was apparently floating on the air, being most of the time in an unconscious trance. There were a score of people in the room who were per sonally acquainted with our arisen sis-ter and recognized her presence. Before her translation she suffered greatly from cancer of the stomach and was so thankful for her releasement and that she was not bound to those earthly conditions any more. She was a Spiritual mother to every one who came in her presence and under her influence, and her children who are toiling in earth life are thankful for her blessed influence, and may it continue to remain as a blessed benediction on our lives. HAMILTON DE GRAW. West Troy, N. Y.

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door. All are welcome. The Spiritualistic Church of the Students of Nature will hold Sunday even-ing services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schunacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will pastor. preside at all meetings during the absence of Brother Gilray. Lake View Spiritual Union holds

Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street

Church of the Soul, Mrs. Cora L. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service J. Ashton. Pastor's address, 3802 THE WOMAN'S BIBLE Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock. Psychic Research meetings Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome.

The Spiritual Truth Society holds services every Sunday at 2:30 p. m., at Hopkins' Hall, 528 W. 63rd street. posite Eggleston avenue; conducted by Mrs. Holton Upson, missionary for the Truth Seekers. Musical messages and

tests. All are welcome. The New Era First Spiritual Church, Rev. Moses Hull, pastor, will hold serv-ices each Sunday in the Masonic Temple, Hall 412, both morning and evening, at 10:30 and 7:45 respectively. Admission free, but collection will be taken Messages will be given at each service

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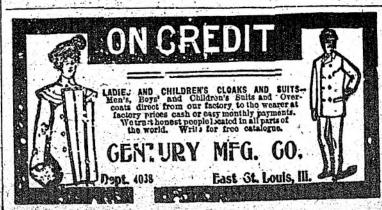
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