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THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week.

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

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

NOTES AND COMMENTS.

Enumerating Some Reasons for Thankfulness.

For nearly three months I have been, practically, and almost entirely, barred out from the rich feast 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 escaped without breaking her neck, or even fracturing a bone. For this I was profoundly thankful.

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 ministry.

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 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 peace, and the spirit of justice and fraternity that pleads from heaven and sits in the pauper souls of the despotic rulers of Christian lands.

We were thankful for the world-edifying *Progressive Thinker*, and its able corps 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 Spiritualism.

Thankful for the splendid efforts of such intellectual giants as Prof. Love-land, W. M. Lockwood, J. M. Peebles, E. D. Babitt, Rev. B. F. Austin, Sargis, Hudson Tuttle, H. D. Barrett, Clara Watson, Moses Hull, Rev. A. J. Weaver, Elzlie Harlow, I. K. Funk and their peers, whose intellectual gifts illumine 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 villainous impostors, and the stupid ravings of the "Antis" and some pious crooks, who would rather make the next of frauds, forgetting that their own conduct is reeking with dishonesty and nursing fraud.

Well, there was so much to be thankful 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 made 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 helpless and suffering too severely to think of Thanksgiving. The surgeon that examined me said there might be a fracture of the end of the thigh bone, but it could not be determined in several days; and here I am, still on my back waiting for nature to report. Meanwhile the probabilities have nearly settled it, that it is not a fracture of bone, but a bad bruise, which makes me as helpless as if it were a fracture. But I anticipate being on my feet again, 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 setback to my work is due to a half minute's fool carelessness! I shall never be a fool in that way again. But am by no means reduced to the helplessness 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 have never been troubled with obsession 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 so many.

Yours for more knowledge and more and better mediumship.

LYMAN C. HOWE.

Fredonia, N. Y.

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 Madison.

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 is at least human.—Plutarch.

GUESSES AT TRUTH.

Solomon was the wisest man that ever lived and Moses the greatest law-giver. Herodotus is called the father of written history. Demosthenes is the world's greatest orator; Homer, the world's greatest poet; Socrates, the world's greatest philosopher; Phidias, the world's greatest sculptor; Linnaeus, the world's greatest naturalist; and Hannibal, Alexander and Napoleon, the world's greatest warriors. The four most noted documents ever put forth upon the earth, are the Ten Commandments, the Golden Rule, the Sermon on the Mount, and the Declaration of Independence.

Time weeds out all the minor affairs of life. Names, events, and peoples continually drop from the historic record. There is a breaking point to all matter, however strong, tough, or obdurate its fiber. There is a limit to the bravery and ability of the best drilled army to stand together and stem the tide of battle. The purest and most upright character gives way at a given pressure. Certain characteristics of the human family are universal. A man's interest always overrides his philosophy, his religion, and his politics. This rule of life prevails with all classes from a king, clad in royal robes, to a tattooed savage, clothed in skins.

Nature is impartial. She works by unalterable rules. There is but one law for all. No act of Congress or Parliament or decree of kings and rulers ever changed the current of history. Custom, usage, public opinion, make the laws and govern society. Institutions, states, governments, come through natural processes. The social order cannot be arbitrarily directed. It takes a thousand springs, rivulets, and brooks to make the mighty river. Unnumbered influences enter into our opinions and beliefs for which there is no personal responsibility. We are not wretched by choice; we are not infidel by choice; we are not even doubters by any volition of our own. All these things are born of inheritance 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 Vedas will forever be the sacred books of humanity." * * * Thus religion 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 have dwelt there in spirit. Even if the roof lets in the light of Heaven, 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 statuettes that adorn them, to lift the stained window panes which only admit a mysterious semi-glow, in order to introduce the radiant sun, and study at leisure those admirable petrifications of human thought.

All schemes, devices, doctrines, and beliefs, except those who originate or endorse, are deemed erroneous and absurd. People with opposite views from ours, we call cranks, infidels, and impostors. When the Savior was crucified, was there a wise man of his day but considered his life a failure and his teachings false? Some men's career is glorious at its close and others centuries later. Time changes the estimate of greatness. Perhaps every one's life would be a failure judging from his own standpoint. Christ died at the age of thirty-three and left only an ignominious following and hardly a mention of his name was made in the literature of his day, and now millions bow at his shrine.

Julius Caesar intended to make that point in the Roman Forum where all roads met "the axle of the world" but the empire he founded soon fell to pieces and its capital became a ruin. It is claimed that Napoleon on a visit to the last resting place of Rousseau, said as he stood by the grave, "It would have been better for the repose of France if that man had never existed." "And why?" was asked by a gentleman present. "He is the man who made the French Revolution. It seems to me you need not complain of the French Revolution." "Well," replied Napoleon, "the future must decide whether it would not have been better 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 Lamar-tine as saying, "There are deeds of which men are no judges, and which mount without appeal direct to the tribunal of God. There are human actions so strange a mixture of weakness and strength, pure intent and culpable means, error and truth, murder and martyrdom, that we know not whether to term them crime or virtue." Certain diseases cannot be removed except by deadly poison.

There are certain conditions of society where argument ceases to be of any avail. Such was the case in the time of the French Revolution. 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 silent lips of some other. Every day our vision of life is extended. One discovery broadens the vision for another. Wireless telegraphy makes us more considerate of telephony. 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

gods, their own religious systems, just as truly as they elect their rulers and formulate their laws. Christ never performed an act of healing or any other so-called miracle that was not done in accordance with some well defined natural law. He never in the performance of his work violated any of nature's commandments. The same powers are in operation and as available now as they were in his day. No new force or substance has ever been added to or subtracted from the universe. Everywhere 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, prosy, common people live in the same world with the poets and artists, the philosophers and seers. Thousands have seen peasants stop and say their Ave Marie at sunset, but Millet painted it. All over the world in the unnumbered humble homes the same scene is enacted; but Burns wrote it." Place some people in a desert and they would create an oasis around them; while others would change the garden of Eden into a wilderness. A person may be able to write a school boy's composition but not a magazine article.

A man may be a good bar-room orator but totally unfit for the platform or rostrum. But if one is able to select out the grains of gold from the rough ore a good deal of knowledge can be learned from the bar room and the saloon where the sediment of society congregates. The tendency of all matter and conditions is upward, yet there is a climax to all progress. A true meaning is attached to every situation, passage and phase of human existence. The street on which a child is born colors his whole life. A single sentence, idea, or impression, has changed the current of many a boy's thought, aspirations, and endeavors.

No one can tell to what extent the smallest incident may influence his course. It is said of Byron that "His intensely susceptible nature 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. Sooner 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 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. Gracefully lifting one's hat, when meeting a lady, is the cheapest and most artificial way of showing respect that the human mind can conceive.

Some people make a good and acceptable appearance in whatever society they are placed. It is the heart, the soul, the purpose of an individual that determines his place in the world. Accident of birth, wealth or position give an artificial, not a real value to a person and down deep in the thought of community these things are duly noted. Many people in their very manner and words appear insincere, unreal and unmeaning. They are images, not persons; echoes, not voices; statuary, not life; but all have a purpose—a mission to fulfill. The chinks in the wall have to be filled, else the structure will not stand.

Extremes meet. Error has been as strong a reformatory force in the world as truth, false as fact. The great criminal and the great reformer are both men of abnormal mind. It is impossible to reconcile all the varying phases of life. There is only a grain of truth in the most positive statement. Everything seems a contradiction. The world had just as soon witness a funeral as a wedding, a crucifixion as a coronation. When Bonaparte was at the height of his glory, a person remarked about the pleasure it must afford him to see the people so enthusiastic whenever he appeared in public. "Bah!" he answered, "The people would crowd just as fast to see me if I were going to the scaffold."

The public mood varies as quickly as does the individual mind. There are moments of exaltation, when love, and beauty, and harmony, are universal. If a man could always keep up to his best moments, he 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 beauty, the impossible philosophy, and finally the impossible perfection of mankind; we say the impossible, but no one knows the limit of human attainment;—like the rainbow it recedes as we approach.

The future is always radiant with hope; and if there is to be no fruition, why this constant desire, this earnest expectation? Beauty, poetry, genius, inspiration, can none of them be defined, yet there is no mistaking their presence. The deep things of life can be painted, portrayed or voiced, only experienced. All our knowledge is largely based on conjecture. Very little is known beyond a possibility of doubt.

The shadow is constantly being taken for the substance, things asserted for things proven. There is no virtue in reading the Bible unless we understand its meaning. A person may obey all of the Ten Commandments and not have "moral character enough to make a shadow."

"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."

Norwich, N. Y.

HENRY MORRISON TEFFT.

SPIRIT PHOTOGRAPHY.

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 within, written in pencil. After waiting about fifteen minutes, Mr. Keeler told 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 envelope in presence of my wife and found on the blank sheet the following:

"We all will meet you Monday morning at 11 o'clock, G. C."

I reread the envelope and promptly at the time indicated, sat again. Mr. Keeler said that this time the answers would probably be written on leaves which he proceeded to strip off a small table, 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 questions 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 underscored words, "Exceptio probat 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 I 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 spirit 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 develop you for photography (spirit) in a short time if you can make arrangements with the medium Keeler (William) to help you. Wm. Mumler."

Five days later, April 26, he received this further message:

"Mr. Bender:—Sir:—There are not spirit photographers enough, and you have the latent power, and all that is necessary is to see my medium, Dr. Keeler and sit with him for about a month as we direct. After you have made arrangements to sit I will give you an instruction, for I think your daughter is also a medium for the phase. How beautiful it will be for you to develop this most wonderful of all gifts. I hope to see you again. Yours for the truth, Wm. Mumler."

Mr. Bender began early in May to sit with Dr. Keeler. At once spirit pictures appeared. He continued to sit for development, both at Washington and at Lily Dale. At the latter place there came a remarkable picture, of which I have now a copy. The two Keelers sat for Mr. Bender. Their full 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 flowing down by the side so as to cover the lower part, but leaving the feet exposed, standing on nothing, a foot from the floor. The right arm of the skeleton ends at the elbow, close against Dr. Keeler's left temple. When I spoke of this weird photograph to Pierre Keeler, he said: "If I had known that such a thing was going to appear on the plate I would not have sat."

But to recur to my own experience. On Monday, November 21, myself and wife sat for Bender. It was his first attempt to take spirit photographs alone, as directed by Mumler and, seconded by Saron, a distinguished photographer in spirit life. Three pictures of myself were taken and three of my wife. The next day we sat again when three more pictures of myself and two of my wife were taken. The operating room was quite bare, and the third plate for my wife being too small, caused trouble by falling into the camera, which was taken apart, giving her an opportunity to inspect it minutely. A day later Mr. Bender brought us the prints. Four of them contain spirit faces, but none as yet recognizable, save that of the Emperor William, grandfather of the present emperor of Germany. Above my head is a gigantic one whose head is 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 left one partially intercepted by 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 unobscured 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 distinct—a young female with white scarf covering the top of her head and falling down each side below her shoulders. It is not yet recognized.

At a third-sitting, November 23, two of the six plates contained spirit faces.

THE MEANING OF DEATH.

Dr. Thomas Talks of the Passing Into the Beyond.

From the physical, the sense side of existence, the church long and tenaciously clung to the idea of a physical resurrection of the bodies in which souls had lived on earth. But that 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 becoming, 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 is not easy for the mind to think of life as disembodied. 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 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 qualifications as well as the quantities; finds that he can live the life of Christ; that his "citizenship is 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 side of being in the qualities and the transcendental life of the good. 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 highest of an earthly existence, and that death is the entrance way, the birth of the soul, the real being, into another and higher form of life.

In the long way of life beneath man death is seemingly natural, orderly, necessary, 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 live, knows that the journey is to that last home of earth. The animal wanders off, lies down and dies alone; man knows that he is dying, gathers dear ones about him and bids them farewell, and goes away as one starting upon a long journey, speaks back at last from the ship as he sails from the shores of time. It is not the tragedy of life to die; it is the fitting, the prophetic climax, the travail of life in its great new birth, from the mortal to the immortal.

Not till we know more of what the life beyond is, can we have the main of death. We must suppose that the life beyond death is the present life continued, carried over and on; that reason is not left behind nor memory lost by the way, and that love and hope are not less dear; that form and features, voice, hearing, vision, higher sense relation to the material world, that goes away from personality, self-consciousness, will be a part of being there as they are here.

On one there appeared two beautiful female faces, one of which is inverted, also the face of a man inverted. Another plate has two infant faces, one 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 of only one child, a female now living. These are the trials of one week and may be continued as directed by Mumler. Mr. Bender was a manufacturer of litharge in Pittsburgh, Pa., for thirty years, and has had to learn the photographic art in the last six months. His guide, Mumler, tells him that he will in time be able to produce spirit faces as desired by the sitter, which will be a result not yet achieved by spirit photographers, none of whom, as I understand, can insure a recognizable spirit face, though occasionally one does appear.

Mr. Bender has presented to me a remarkable picture which I will now describe. It was taken by Dr. Theodore Hansman, an amateur spirit photographer, May 11. On the right is a distinct and excellent profile of Thomas Paine, recognizable by its resemblance to the only good portrait of him by the celebrated English portrait painter, Romney, which, however, was not a profile. On the left is our national flag unfurled, the end of which covers a part of the face of Mr. Bender sitting in the rear. His face is less than half 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 fraudulent, 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' disgrace.—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.

The whole world is honest to an honest man, and to a thief all are thieves.

The Scree of Frank DeWitt Talmage.

The Rev. Frank DeWitt Talmage delivered a sermon lately at Los Angeles, Cal., which for originality of epithets, vituperation, and disregard of truth, is equal, if not superior to any one his father fulminated. He is evidently angry to insanity, for no sane person could make such reckless statements, and leave them without an attempt to support them. In all the attacks I have met in the past years, none have been as low in language; as false in assertions; as utterly regardless of the truth and the amenities of one laying claim to culture and refinement.

The sermon does not contain many points that require opposing argument. It is a fine specimen of Talmagian rant. In proof take the following:

"Among all the pitiable examples of deluded imbeciles, there are none more deluded than those who, as confiding and trustful human lambs to be fleeced of all their wool, are nightly seeking the dark paneled rooms of Spiritualistic mediums to hold converse with the 'disembodied spirits of their loved ones.' The poor unfortunates are not to be ridiculed and made fun of any more than a poor suffering epileptic is to be an inspiration for course cackinations. They are to be cared for and protected the same as any other mental unfortunate 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 the most heinous of all the helplessness victim."

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 meshes. Then their temporal and 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 haunted 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 matter, 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 the 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 proposition at least, that mesmerism can do no more account for the phenomena of mediumship, than electricity. 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 Marion Duguid, of Scotland, Judge Edmunds, these are the men and women Talmage would thrust into prison.

In ancient times, the prophets were mediums and Christ himself conversed with spirits in the same manner mediums do at present. Such are the people Talmage denounces as 'lying, thieving, immoral and depraved.'

Who are the 'mediums' 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 of mediums, is at least the most exacting consideration. And there is also Prof. Hyslop, who regards them with such consequence that he would have a society founded of scientific men for their investigation.

The statement of Rev. Talmage regarding Keller shows how much reliance should be placed on his testimony. He says: 'They, Herrmann or Keller, could take a silk thread 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 Keller carries with him several car loads of animals and car loads of dry goods and groceries? He makes this as a statement of truth, and by it we may judge his reliability.

We place it with this assertion that Keller can do any 'trick,' 'this set of Satanic mesmerists' can do. Keller may perform 'tricks,' but that he can duplicate true mediumship, is as false as his boast that he had visited the 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 1838, 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 Spiritualists and Spiritualistic mediums, I saw the famous two daughters of John D. Fox. These 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 testimony 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 Spiritual Society at New York, a man whose word in the

business world was as good as his bond, that the Spiritualists at this pretended exposure, were not in numbers, and there was no cause for them protesting, for the exposure was all in their favor. Yet Talmage is not satisfied with the exposure. He would stir and besmirch the character of all Spiritualists by making it appear that it is a common occurrence for them in their meetings, to become an 'angry, cursing' mob.

The sermon does not merit reply, for it is a series of assertions as ridiculous as baseless. The most biased reader cannot otherwise than be disgusted with its coarse language and vindictive spirit; its utter disregard of fairness and truth.

After all, perhaps, he should not be censured too severely. He may be a medium. His style reminds of that of the great oratorical acrobat, who emulates a period with a handspring or somersault. The enragement of Frank DeWitt, which apparently deprives him of his reason, and fills his mind with ungovernable spleen, may be rationally accounted for by his being obsessed by the 'Satanic' influence of his father.

Editorial-Large N. S. A.

THE ASHES OF LIFE.

Sitting in the twilight musing,
Hearing voices, soft and low,
From the shadows come the phantoms
Of the friends of long ago.

Vows were made and friendships
plighted,
In those halcyon days of yore,
Some were true, and some forgotten,
As the years came creeping o'er.

One by one, they pass before me,
And they softly call my name,
Some with merry laughter greet me,
Some with downcast looks of blame.

From the silence comes a soldier,
And I whisper, 'Do you wait?'
But he turns away in sadness,
And he hears the word 'forgive.'

Now, a stately form advances,
And I see a bridal gown,
But the orange blooms are withered,
And the veil is trailing down.

All too soon, the vows were broken;
Soon, for her, the sun had set.
In the gloomy throng, I see her,
Vainly striving to forget.

Next, a winsome maiden enters,
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 forgotten past,
Faces wreathed in smiles or sadness,
Just as when I saw them last.

Now I seem to hear unspoken,
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,
I can see his eyes of jet,
As he clasps my hand and whispers,
'Dearest! dinna thou forget.'

Specter voices, did I call them?
Phantoms conjured in the brain?
Ahl! they are my youth's companions,
And I know they'll come again.

For they tell me of a springtime,
Of a time beyond the tomb,
Where my girlhood friends are waiting,
Where the flowers forever bloom.

There the clouds will all be lifted,
And the wrongs forgotten be,
There the heart will grieve no longer,
And the spirit will be free.

Welcome! spirit voices, welcome!
Linger near me while I wait
For the barque to bear me onward
To the portals of the gate.

To the home, prepared in Eden,
By the friends I love the best,
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 people are all unhappy, miserable. All for the want of love. They do not know it—they even think hate and revenge are better. Love is silly, they think, and yet there is ever a deep, unsatisfied yearning for kindness, for sympathy, for appreciation, for love. Ah, even the animals want love. My kitty tonight came in sick, I could see. I gave her new milk, but she drank it calmly. Then she gave her potatoes, and she put with pleasure and came to be petted. I stroked her and she showed every sign of pleasure, and I knew that was better than food. It was love she needed for medicine. And I thought of the great world suffering and dying for love, too proud, too ignorant, too selfish to know it, or to own it.

But we who have grown to appreciate the real life, the spiritual, the divine, unselfish love, we must radiate this divine tenderness; we must bless with loving kindness all who come within our sphere. And there are a multitude of divinely unfolded people who are points of radiating brightness, perhaps unseen, but not unfelt. And so the republic of heaven is coming to earth, the light of truth, of love, of justice, will be felt, and the sun's rays are known by their effect in beauty and use, so will the sun of righteousness transform this cold, dark, sad earth by shining through our hearts and lives into the cold selfishness of barren, unhappy personalities. We have been taught of the loving angels their unselfish devotion to a loving ministry. Let us put our lessons into practice. Let us be angels too. Let us every day re-consecrate ourselves to loving kindness and doing good in all ways that we can.

'Man's inhumanity to man makes countless millions mourn,' and 'love worketh no ill to his neighbor, and only as the law of love, of justice, of divine tenderness, shall be written on the hearts of the earth races and lived in their lives—not held as a creed to profess, but to be a rule of conduct, a principle of life—will the power of greed be broken, the power of wealth, the enslavement of the poor of earth to those who have got control of the medium of exchange. Selfishness has made demons of humanity. They have forgotten that we are all sisters and brothers and a wrong done to one is a wrong to all. But all these wrongs must pass away. As the sun's return in the spring re-creates all nature, so surely will the sun of loving tenderness transform these wrong social conditions through reaching the hearts and lives of humanity.

S. S. ROCKHILL.

'The New Life,' by Leroy Berrier. Eminent suggestive along the lines of 'new thought.' Excellent in tone and tenderness. Price, cloth, \$1.

'The Constitution of Man,' by 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, control and direction of desire. Price 50c.

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LAW-LIFE-LOVE.

Deep Problems of Individual Being.

How fixed with fascination in the unfolding of a flower, is the soul that sees the beauties, marvels at the mystery, 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 discontent. Never being satisfied to stop from further search and fuller scrutiny, it feeds upon facts and fattens, but famishes upon faith and fear.

Doubt to-day is digging deep to bring to view all that is hidden in the darkness of the past, and looking along through law to trace the marks of man's progress from his source of origin in the lower orders of forms of life to his present high estate. While Love is the deepest desire of the soul, it is the desire of the deepest 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 inseparable. It may be that electrical energy is heat generated through friction of motion of molecules of matter.

The universe is matter, every molecule 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 environment influences—all in obedient 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 attained is determined through law that does not change, but is necessarily subject to interfering conditions which may retard or accelerate to the excess of ordinary, hence the innumerable variety of marked features of individuality in all forms of life.

Each individual expression of the life principle is an integral part of the infinite whole.

Individuality begins at the union of the positive and negative magnetic forces, distinguished by difference in opposite order of development, and united by innate intelligence, or natural chemical affinity of constituent elements in obedience to the law of reproduction.

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 organism may become an individual organism, able to perform the physical functions independent, and carrying on the development under changed conditions, on through the different degrees of development, followed by disintegration, and final absorption, and 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?

Is it co-existent eternally with the Infinite; or is each individual entity endowed with a newly created soul when it is called into existence? It may be that the most highly developed intelligence below the Infinite can never know, but it is manifest in man's nature that he will ever seek the knowledge, and never cease to scrutinize before the veil that so mystifies the finite mind. He cannot, but he will strive within the bounds of his limitations, but will ever be hopeful that his persistence shall be rewarded by fullest gratification.

Did the soul begin when the physical organism began, or did the soul emanate direct from the great Infinite and enter into possession of the organism when the oxygen rushed into the respiratory organs and started the motive power moving this, most intricate mechanism.

Did the first faint cry from the little lips, that reached the ear of listening love, and touched, and thrilled with tenderness, the heart of maternal joy, announce the launching of a new life to sail in splendor on the eternal seas, as a soul brought into existence to share the sunnys joys of Infinite Love; or was it but a mere point of rest, the breakers of the unfathomable deep. To bear a burden of pain and grief, and get meager joy!

To turn at last to Death's relief, As some forgotten joy!

It cannot be, for Law and Love In harmony agree! Love ne'er yet had turned aside And left a soul at sea.

To sink beneath engulfing wave Of darkness, doubt and death! But ever reaches out to save All who feel life's breath.

Hopes's bright star ne'er shall set, In Love's warm, glowing skies! The power which gives a precious life Will see that it ne'er dies. J. W. NIGH.

A Word to New York State Spiritualists I am one of the appointed unpaid missionaries by the N. S. A., and I would like to do a little extra work during January and February, 1905. I serve the society in Watertown, N. Y., for January and February, and with the Spiritual Church of Buffalo. While I am in Watertown, I should like to go 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 New York state. So, friends, let me hear from you on the subject while I am in Watertown. Send to the general delivery at present. I shall be there during January. I will respond to calls for funerals and weddings. During February while in Buffalo, my address will be 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 funerals and weddings.

So, all we, 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.

A. H. BROOKS.

That there can be no evil spirits beyond physical man ought to be evident to all who understand nature's evolutionary processes. In the higher realms of nature man must supply his needs from matter at first hand. And when he is no longer dependent upon his fellow for his needs there will be no room for evil doing.

As to being actuated by motives of revenge for wrongs sustained in mortal life, it is too ignorant to be considered. All such attributes belong to the animal

Chemical Evolution.

And the Problem of Human Life and Destiny.

To the Editor:—When I read such articles on evolution from a chemical standpoint as appear in The Progressive Thinker from time to time, I am constrained to ask if their authors have carried out the theory as I have and discovered the motive for so-called psychic or occult phenomena.

Chemical evolution solves the problem of the origin of human life and the future destiny of mankind.

It proves that there can be no conscious intelligence on any planet until evolved through chemical changes in the union of the elements and recombination of matter in nature.

At a stage in this process brain matter was created—nature alone can create through these 'processes'—and as brain increased in size, quality and the number of its convolutions the power to gain knowledge increased.

This proves that nature is producing intelligences that can discover and 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 nature'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 the elements in nature that could combine in producing organisms; 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 suitable 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 Sargis, I should like to tell how I was able to solve all I have by reasoning from a chemical standpoint. If it is necessary to prove what I claim has been the motive for the manifestation of phenomena, I may have more to 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. I 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 the present time. I am now 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 capacity and its length of life permitted.

If scientists had not discovered that everything in nature that has an organism is an aggregation of atoms or elements, I should not have been able ten years ago to apply the chemical theory of evolution, thus enabling me to make the deductions herewith presented. And had it not been for the phenomena manifested to Spiritualists, I could not have discovered the motive for them. Discoveries have ever been improved upon, thus, both philosophical and mechanical.

Scientists failed to find the logical deductions to their reasoning, because they were too much influenced by the erroneous teaching of 'an intelligent energy' being back of all nature's processes. Spiritualists fail to find how much phenomena means to them because of the old doctrine of attributing everything that did not please them to the agency of evil spirits.

It is not so difficult to accomplish much in changing their beliefs in this respect in a short article. It would take a large book to do the subject justice.

If we keep in mind the fact that nature is ever producing refined matter in her processes of combination and disintegration we must know that whatever organisms are produced by the union of the finer brain elements with their affinities in the higher realms when man is disintegrated must be of a more complex nature than the grosser matter of the physical body.

The intelligence thus produced must have sufficient knowledge to supply its every need from matter in nature. The varied phases of power manifested in phenomena prove that the power over nature's forces is unlimited; and why the so-called deception and disappointment to mortals manifested through the phenomena? There are many reasons for them. They are the result of our own ignorance and observation that the manifestations come to each one according to the beliefs, knowledge and understanding of that one in most instances. If we are given foolish things they can be no more foolish and inconsistent than our beliefs about a great many things. Because it is not the plan of our relatives and friends on the immortal side to dictate to us, but to show us that in our daily walks of life and our conversation, meet our fellow-men with a smile and a kind greeting and let your face reflect a kind and noble feeling and show a sincerity that will reach the hearts of men, and penetrate his inmost soul, and it will reflect back to you in a tenfold light and happiness; a happiness that the vibration of world reach around the world. Yes, the strongest weapon ever invented and the most far-reaching. Then let our schools be arsenals of loving kindness and our scholars a walking storehouse of loving kindness, and every neighbor will be loved as he loves himself, and nations will learn war no more, and the peace that passeth all understanding will be ours; and when we leave our play house and take up our spiritual body, we will be better prepared to meet and mingle with those that have gone before us to the realms of endless progression and to an eternal realm of endless happiness; for as you build your life here, so must you take it up there, and then how it behooves us to live a life of human kindness. Then let us forget selfishness, strife and discord and live for one another, for in a day when you know not, you will be called to that home not built with the almighty dollar.

HOMER B. AUSTIN.

'How to Train Children and Parents.' Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to teach their children as they would be taught. Twenty-five cents. Buy this little book. Anyone that has the care of children should read it. Price 25c.

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

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SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

Bogus Mediums.

The agitation of the subject has brought about one good result. The secret selling of 'tricks' to those who sought the revelations of the 'beyond' to make a business of swindling those who confided in them, has become an open sale and the line between the 'bogus' and genuine distinctly drawn. Now that the methods of the frauds are made plain to all, and for the investment of a few cents, the fake methods by which 'manifestations' can be successfully imitated may be acquired, no one need be made an 'easy mark.'

There are now several agencies in this business, and their circulars are rich reading. One begins: 'Bogus mediums are making fortunes out of the public.' We have secured at considerable expense a number of the best tricks, every one of which has proved sufficient to support a bogus medium, create converts to Spiritualism and astonish the audiences.'

The six tricks are: Reading sealed messages, handling fire, slate writing, spirit pictures, mind reading, book and slate mystery. For one dollar the whole list will be sent, and after a little practice the purchaser can set up as a 'first-class medium!' Let it be understood that these six receipts tell how the 'bogus' trick is done, or can be done, but does not explain the genuine. The two are so distinct that no one need mistake one from the other.

The fake now comes out under its own name and no longer masquerades under a false garb. There are, of course, more ways than one of simulating the phenomena, and the different 'trick' sellers offer various methods. Some of them are clumsy and impractical, and the showman would be 'exposed' at every performance. The more open advertising these bogus tricks receive, the better for Spiritualism. They now pass under their own name and will deceive no one; while hitherto they have taken the name of Spiritualism and been the most potent means of its degradation and disgrace.

Peace Arbitration.

Several of the leading journals in this country have been and are vigorously urging the president to take the initiative 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 can not consistently remain inactive and see the carnage go on.

Do these peace advocates clearly see the outcome of their scheme? Like most good-intentioned people they let their desires run away with their common sense. Behind the peace arbitration must be the force to compel obedience to its decisions. Suppose, according to the demands of these lovers of quiet, the United States and England unite and demand Russia and Japan to cease and return their respective armies to their homes. If the belligerents do not obey, what then? The alternative of cowardly retreat or calling out the military force and the compulsion of battle. Against whom? Both, or taking sides with the stronger or weaker? Such a complication would exhaust 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 be the sum of all cruelty, but it has been a potent factor in the evolution of man. The present war between Russia and Japan is one of the inevitable decrees of fate, and out of it will come benefits to both, obtainable only over the smoking battlefield.

The Home of Swedenborg at the Exposition.

It was not the 'Pike' that attracted that keen observer, G. R. Bicknell, on his recent visit to the St. Louis Fair. He wrote: 'I visited the Home of Swedenborg and was entertained by Rev. Lomdberg, missionary and custodian. He showed me facsimiles of all Swedenborg's MSS., presented me with a lot of pamphlets and took pains 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. 23:39. '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 system. He said the word seer means a man that is used as an intermediary by the Lord. That Swedenborg did not have trance, but was inspired to write in his own mind, for 27 years.

'I saw an article in The Progressive Thinker about a medicine man in the cliff-dwellers' show, supporting the inference that he had occult power. There is nothing in it but sleight of hand.'

There has been a persistent effort to convey the belief that these medicine men, palmists, mind readers and fortune tellers had abnormal faculties, but one and all were fakirs, as they always are and must be at such great public shows.

The claim set forth that Swedenborg first started the nebular hypothesis, is true in as far as he gave it as a crude assertion without the least demonstration.

But it must be remembered, that Swedenborg wrote with past middle age as a scientist, and not till 1747 did he claim to be inspired. After that time he wrote his endless befogged and dismal books on theology and religion.

It is said that he gave the materialist Buffon his 'Principia' wherein his hypothesis is stated, and LaPlace in the inference that he had occult power. There is nothing in it but sleight of hand.'

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SATURDAY, DECEMBER 17, 1904.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Its Root in Barbarism.

Harper & Brothers, of New York, published in 1855 a valuable work by Jas. Jackson Jarves, entitled "Parisian Slights 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 big ink of church procedure a terested, and read hundreds of pages before it was laid aside, and then because other duties pressed. The following quotation from pages 106-7 gives an inkling of church procedure a few centuries ago, when Roman Catholicism was supreme. We quote verbatim:

"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 Mary a prison. Indeed, wherever you will in old Paris, where your footsteps are upon the remains of civil or religious tyranny, the catacombs of sectarian 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 victim was let down, never to reappear alive. Sometimes they were immediately 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 age."

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 purpose 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 to its victims.

Mr. Jarves, on pp. 119, 120, continues an account of these dungeons, and their use, with the galleys 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 then 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 command its philosophy to the people of a far more intelligent age.

Thou Too, France?

The Foreign Budget Committee, of the French Parliament, has struck 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 paganism, was a universal religion. As her power has waned so has 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 Whiting. One of the most suggestive, intensely interesting spiritual books. It is laden with rich, thought-provoking term or phrase. Price \$1.

Actress Escorted by Her Husband's Spirit.

As set forth in the New York Herald, when death claims Edwin Varney, who has been hovering on his brink for several weeks, and whose advanced age precludes hope for his recovery, there will be left only three members of the company that was playing "Our American Cousin" on the stage of Ford's Theatre, Washington, on that night in 1865 when John Wilkes Booth assassinated President Lincoln.

Until a few weeks ago there was a woman survivor of that memorable event, and in her life there was perhaps as much romance and tragedy as in that unexpected play and the others involuntarily witnessed from the stage of Ford's Theatre—not so momentous to the world at large, of course, but more so to her, as the story will prove. This was Sarah Stevens, as she was always known to her fellow-players. She died recently in the Edwin Forrest Home, on the outskirts of Philadelphia.

Fifty years ago she was the reigning stage favorite of New York, in demand as a leading woman by all the prominent actors of that period. Adopting the stage at the age of eighteen, in the course of a few years she had played Hero to Lester Wallack's Benedick in "Much Ado About Nothing," Lady Anne to Edwin Booth's Richard III., and created the role of Mary Meredith in "Our American Cousin" with the elder Sothern, the part she was playing when 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 fact that he was the gaze of all eyes, but from the moment behind the little Sarah Stevens appeared behind the footlights all his attention was devoted to her.

That very night Heenan wrote a letter to the girl proposing marriage, but there 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 afternoon Sarah Stevens was walking in the street when she suddenly found herself face to face with Heenan.

In a moment of what she afterward described as impulse, but without a shadow of regret, she put her tiny hand on his big arm and said:

"Mr. Heenan, if you promise me that you have struck your last blow in the prize ring and played your last gambling game I will be your wife."

Heenan gave in assentment for a moment, fearing that he was the victim of a joke, but he must have seen a light in the little woman's eyes, for after a slight hesitation he thrust out his hand and said, "I promise."

The actress herself was not quite pendence, and of the falseness of the charges of Atheism, of libertinism, of drunkenness, of abandoning his faith on his death-bed, which the malicious Cheetham had concocted; libels which culminated in robbing the grave of the Author-Hero of his bones and transporting them to a foreign land, where they rest in an unknown grave, and he gave vent to his own outraged nature, for which we all thank him.

That learned scholar, Rev. Edward Everett Hale, now Chaplain of the United States Senate, in an article in the International Quarterly, says:

"By the year 2,000 no ecclesiastical organization now existing in America, will retain its present form."

Himself a sectarian, how is that from one of the ablest men of learning of the times? Let us quote him at length, for Rev. E. E. Hale is a profound thinker, and the views of such men are worth preserving:

"The country is profoundly religious. It believes in right, and it wants to have right done. . . . The leader of Americans who may wish to lead them forward in the line of that destiny which has triumphed thus far, leads a religious race in the methods of personal and spontaneous worship, with constant reference to the eternal laws. He does not appeal to this man's selfishness or to the greed of that community. He does not teach the wretched doctrine of a bald economy, to induce them to pile up gold or iron or brass. He appeals to the highest and noblest in man, and cites the noblest law he knows. This law is a law outside themselves; it is the infinite law. It is the power which makes for righteousness. It is to be observed at the same time that this profound religious sentiment is for nineteenth-century men of the people who are governed by it entirely dissociated from the Alpha and Omega of the ecclesiastics. The ecclesiastics do not believe this; they do not know it. On their side nineteenth-century men have been educated to suppose that the word 'religious' means synods, councils, conferences and conventions and customs and traditions. Nineteenth-century men of the people, however, have nearly all did the same thing. They did not know it. But the people, by and large, the men whom you meet in the railway car, or who fill the halls of the caucuses, all the little devils of the ecclesiastics are a matter of indifference—with most of the people they are unknown. . . . There are enough left of persons attached to special documentary statements and still more to special formal rituals, to keep for a time in existence the great ecclesiastical organizations. But with every year it becomes more and more certain that by the year 2000 no ecclesiastical organization now existing in America will retain its present form. This statement was made as early as the year 1870 by the distinguished president of Brown University. Thirty years have more than justified a prediction which then seemed somewhat startling."

Cautionary. May we not suggest to our Open Court contestants that they cannot be too cautious in their expressions, even by pleasanties, in reflecting on other? The parties immediately participating may treat a philippic with a smile, and think no more of it; but each party has his friends who are watching with great earnestness a discussion, and they are unwilling their champion shall be in any manner, made the subject of mirth.

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

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by the ancient Egyptian Philosophers. Price \$2 per volume.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

During the early years of the New York Herald, founded by the elder James Gordon Bennett, it was very generally designated as "the Satanic Press." This because of the sensational character of its news matter, and its peculiar zeal in apparently publishing every item of criminal news to which its energetic editors could gain access. It was urged by the opponents of the Herald that its methods made it the organ of criminals, literally advertising crime, and by carefully detailing its incidents, teaching the vicious the modes of operation, seemingly to the end that wrong-doers should display more skill in the practice of their vile arts to escape detection.

Who has not observed that at times there appears to be epidemics of wife murder followed by suicides; of robberies, burglaries and arson; then the holding up of railroad trains, and the dynamiting of express cars. These alternate with periods of forged checks on banks, of counterfeiting coins, or of bank notes. Each, in turn, seems to be favorably accepted by the criminal class, until the Satanic press has popularized some other methods of crime, when that, for a time, has had its period of action.

The murder and robbery at the street car barns in this city, and the hanging of several criminals, has been duplicated by the youthful element again and again, unfortunately omitting the executions.

We venture to assert that every highway robbery in this city, the details of which have been given in the city press, has served as a sort of advertisement to the commission of other robberies, virtually confirming the well-known quatrain of Pope:

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We are glad to record the fact, that these newspapers which delve in other than the commonplace of vice for their principal news. We wish there were more of them; indeed we wish there were no others; and that the masses, particularly boys during their adolescent period, were wholly ignorant of the criminal world, only as they know of its punishment.

All of the better classes of society object 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 intelligence?

France Coming to the Front.

A vigorous effort is now being made in France to separate church and state. During the French Revolution of 1794 this was accomplished, but when Napoleon Bonaparte came to the throne he rehabilitated the Roman Catholics, gave them a new lease of authority, and provided for the support of their priesthood; and this condition, to some extent, has continued to the present.

Fortunately for America when our Constitution was formed the people were divided into many sects, no one being dominant. It was easy, then, to throw each on its own resources, and withdraw government support from all. The result was a happy one, and all the world admires our toleration of all religions, and of no religion, and yet is in no way responsible for the action of any.

The minor systems of religious faiths, as Baptists, Presbyterians, 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 abridged; while the favored church would tyrannize over the others, and usurp 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 of no religion, should be the religion 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. 3, 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 article, in fact.

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 this false and pernicious teaching of the church in regard to forgiveness of sins, total depravity, a crucified God, and endless torture.

Instead of scolding the teachings of Spiritualism, he says: "The evidence of its truthfulness is so apparent it would secure an affirmative verdict from an impartial jury."

Such an expression from an honest jurist we commend to the readers of The Progressive Thinker.

Corroborative.

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

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SOULS AND SOULLESS.

I passed through the valley of silence
And stood in the land of light,
For the weary body found sleep at last,
The fever ended, the torture past,
And my soul drained deep delight.
For this was my home of the spirit,
Each mountain and vale I knew,
With a wordless rapture of deep content.
My soul with the soul of the silence
blent.

In this dream of dreams come true.
The full, soft light thrilled round me
With a music of murmured rhyme;
While the undertone of the ocean beat
Faintly afar, and low and sweet.
On the outermost shores of time,
Knee-deep in the fragrant blossoms,
Breast-high in the lilled glad
The timid creatures of wood and hill
Wandered, or slept, or played at will,
All careless and unafraid.

"Soulless" on earth we named them,
Yet ever I found them here,
And they flock to me with caresses
mute,
While eyes of love look from the brute
Mild faces, huddling near.
My patient dumb little brothers
So beaten and sold and slain,
By the master, man, in his pride of
birth
Ruler, and tyrant and lord of earth
By the might of his proud disdain!

Soulless? Ah, no, my brother
Of the form and the face like mine.
They live when freed from your master
thral.

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
Wings out to visit those realms so near
And my vision opens to knowledge
clear.

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 hate
However the foolish ones may prate,
And whatever the form it wear
And 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
share,
My brothers, though brute and dumb.
BEATRICE ST. GEORGE.
Kenilworth, Ill.

THE HOPE OF THE WORLD.

Education and Spiritual Thought Must Overcome Evil Forces.

I am a new subscriber to The Progressive Thinker, and find that it is a feast 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 influenced more or less by the visible forces, and realize that mankind are the children of nature, and all passing toward the same goal and destiny of perfection and a higher life.

Human nature can reach the high pinnacle of love and happiness here and now, or it can sink to the lowest depths of sin, shame and degradation. Those individuals who have enjoyed soul culture realize that there is a natural world in which all of our physical senses are manifest, as well as human frailties—but that in the spirit life all can attain eternal love and happiness.

Progression is the motto of every true Spiritualist. Ever since man started with the crude "dugout," to the present time, civilization has had its ups and downs, its defeats and victories, and now the most intelligent nations have arts and sciences to a high degree, with all modern luxuries and conveniences.

Education and spiritual thought must advance, until they overcome priestcraft, ignorance, bigotry of individuals, and dominant churches, that rule and ruin the nations of earth, together with 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 and depraved natures.

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 righteous ever get into power over the evil forces? That is a question that interests progressive thinkers.

Free thinking and free reading everywhere 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 action, 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 people righteous before entering the spiritual world.

The people in all civilized or so-called Christian countries, have had too many false teachers, and too many false leaders, who 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 creeds are being modified to some extent, so that there is some hope of progression.

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

It must steer clear of creeds and dogmas of false brethren, and stand for all truths that will make men and nations better; 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 inhabitants pure and good. Then will wars cease, and each person declare that every other human being is my brother.

W. S. FRANKLIN.
Bedford, Iowa.

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 evangelists, 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 order—when 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 to the same worthy cause? Will not the two hundred and fifty thousand active Spiritualists send in one dollar each to help make up an endowment 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 be 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 liberally as you are able, and urge your friends to do likewise! Send all money to Mary T. Longley, secretary N. S. A., 600 Pennsylvania Ave. S. E., who will promptly receipt for the same. Donations for the Pension Fund sent to John R. Francis, will be promptly forwarded to SPIRITUALISTS, TAKE NOTE OF THE FOREGOING PARAGRAPHS AND

.. GENERAL SURVEY..

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

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

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

ITEMS.—Bear in mind that items for the General Survey 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 require.

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 items sent to this office, for they will not be returned if we have no space to use them.

Mrs. Laura G. Fiken, 429 LaSalle avenue, Chicago, Ill., vice-president of the Illinois State Spiritualist Association, is arranging to publish a list of the Spiritualist societies, lyceums, camp-meetings and mediums in the United States and Canada. The officers of these societies are requested to mail her a list of their names and addresses, and all mediums and their 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 Ruffe writes: "December 25th the Church of the Spirit will hold its farrowest 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 Thiemann 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. Swenson, 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 very good messages last Sunday evening, twenty of them being independent writings and eight spirit pictures, in full electric light under test conditions. Mr. Stewart is laboring to 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. 100 Madison street, Brooklyn. The police of Greenpoint avenue have been consulted by the frightened caretaker. Similar demonstrations took place about a year ago and when the detectives were placed on guard the noises ceased. Three months ago strange things began to happen again and the caretaker fled the premises. The house was built by Thomas G. Smith many years ago and made into 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 thing 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 (Ill.) Star.

G. W. ROUSE WRITES FROM CALIFORNIA: "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 15th and 16th 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 8, 1915, and will answer for other camps, and also for societies for lectures, funerals, weddings, etc."

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 Spiritualist Association please call at No. 26-29, Fourth street, South, Minneapolis, Minn. and be 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 society 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 orator to preside. If all Spiritualist societies could have such a place for services, our workers could receive great inspiration and our spirit friends could and would come nearer to what we make engagements with other societies on easy terms. I will attend funerals. Address me at Rochester, Ind."

B. F. LOCKE WRITES FROM KANSAS CITY, MO.: "HURRAH FOR THE OPEN COURT! LONG MAY YOUR MOVEMENT LIVE! LONG MAY YOU AND YOUR KIND HELPERS LIVE TO GUIDE THAT FORCE WHICH IS BOUND IN VARIOUS WAYS TO BURY THE LIGHT OF TRUTH AND IMMORTALITY. I SAY, GO AHEAD! 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 Schaffter writes from Baltimore, Md.: "I deem it a great privilege and pleasure to use my pen in behalf 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 Wheaton, 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 unquestionable sincerity has won him a large number of friends who are loath 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 many any one. But nothing could daunt his spirit or swerve his determination to overcome every obstacle. Early 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 ready to give the best of service."

Mr. Brooks will leave us shortly for the 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 human life.' 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, an 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-Cotter, which were all recognized."

Oscar A. Edgerly, after filling a very successful engagement with the First Spiritual 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. 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 Carnahan Ave., Findlay, O. Mr. Edgerly and Mrs. Murtha are two grand and noble workers—one 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 B. Johnson, wife of the late Judge Johnson, is 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, Iowa. We like him very much, and the meetings are quite well attended. He can be engaged for February, or lectures, at 201 N. Ottawa street, Grand Rapids, 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' stay here in Lawrence. And it is hoped and believed that this 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 Spiritual Society of Lawrence, Kansas, with officers as follows: President, H. W. Bender; secretary, Leroy N. Walling; treasurer, James J. Hart; trustees, F. I. Williams, J. M. Sutton, A. L. Henderson."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, 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 I write to The Progressive Thinker in regard 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 inspirations 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 banishing all mental microbes from the mind when lying down to sleep at night and shaking off unpleasant recollections of the day, and not go to sleep with them on the mind, as they retard the 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."

Another subject was 'Appreciation and Clubs.' Very suggestive ideas of how the best appreciations always have the most clubs around them and that reform movements in one generation are persecuted and eulogized in the next. The rostrum is tastefully decorated with flowers and the Star Banners.

T. W. Sherk writes: "Moses Hull was greeted by a large audience, Dec. 4, both in the evening and morning. The New England Spiritualist Church holds fair to prosper. Mr. Hull will speak for 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 gave 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, 2223 Prairie avenue, Tuesday evening, Dec. 20, for the benefit of the church. The ladies are requested to bring what they wish to be served from. 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. Morrill are here. Mrs. Morrill is, I think, unexcelled by anyone now on the Spiritualist platform. I want to say that I very much enjoy the messages through Mrs. Peterella. 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 fulfillment, and for 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 plain in next issue, as I made the acquaintance of the Doctor several years ago at Lake Brady, and would be glad to do him a favor and Spiritualism as well."

Our correspondent at Sandusky, O., writes: "Spiritual Science has been crowded to the doors last Sunday evening, and many people stood up throughout 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 Practical Religion.' Her address was a masterpiece. 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 two 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 will further be at 670 South Union street, Alliance, Ohio.

Lucy Harshbarger writes from Peoria, Ill.: "Mr. Clifton 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 in this time of materialism. The 18th will be given to tests and messages. 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 Selsent."

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 a portion of the chapter of acts for the scripture lesson. The address was Ancient and Modern Miracles. The Professor is a fine speaker and has such a thorough knowledge of his subjects 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 time."

THE BAND OF HARMONY.

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

The following named ladies will have charge of booths: Toilet articles, Mrs. Goodrich; candy, Mrs. Dexter; Norwegian stambola, Mrs. and Miss Trilesnes; handkerchiefs and fancy goods, Mrs. Drilinger; art and fancy goods, Miss Beulah Smith; aprons, Mrs. Hall; decorated hand-painted china, Mrs. Ellis; hosiery-made jams, jellies and preserves, Mrs. Haire; bargain book stall, Miss Richmond; Ladies Home Journal, Misses Ella and Sigurd 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. Fiken, Mrs. Hatfield presented an inspirational poem entitled "The Fire Brigade." Then followed spirit messages by a number of excellent mediums. Dr. Axel Gustafson gave an able discourse. Mr. Drake then spoke in a strong, forceful and instructive manner, followed by Dr. Cross and others, on the subject under discussion.

Maurice Mac writes: "On Thursday 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. The church that society proposed 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 given are: Dr. G. O. Fuller, Mrs. C. Fannie Allyn, Mr. S. S. Ham, Mr. Simmons, Mediam, Mrs. Minnie M. Soule, Mrs. Dr. Caird, Mrs. Helyett, Mrs. Kate Ham, Mrs. Maude Litch, Miss Annie Foley and Mrs. Ruth Swift. Good music, circles and entertainment between 4:30 and 7:30 p. m. Supper at 5:20; afternoon session at 2:40. Meeting to be held at 40 Melmack street, Haverhill, Mass."

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 membership of the Chicago Spiritualists League. If a church one day old can do this much for the League, what should the older societies do? All get busy and build up the League.

Mrs. Sarah M. Dudley writes "I am engaged for the current month of December by the People's Spiritual Church of Louisville, Ky. I wish engagements 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 recent services Sunday Dec. 4. The Doctor gave us many good thoughts and a very 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 services every Sunday at Kenwood Hall, 4308-10 Cottage Grove avenue. Conference at 3 p. m.; evening services at 8 o'clock, with none but the best of 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 the address of the Kenwood Spiritual Church, 4308-10 Cottage Grove avenue, 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 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 Leavitt streets. 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 featured. That evening Dr. J. H. Randall delivered the dedicatory address and held the attention of an audience of more than ordinary size throughout his discourse. The hall was tastefully decorated and formed a fitting arrangement for the service. Mrs. C. K. Kline and Mrs. A. Weaver delivered some very interesting spirit messages. We 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 cordial invitation to everyone to attend."

John Gregory writes: "Rev. Harry J. Moore, who is now working as missionary of Iowa State Spiritualists Association, has again been here and conducted three meetings in our hall at White Pigeon. He delivered two lectures on Sunday, Dec. 4, and one Tuesday evening, Dec. 5. We wanted to arrange with Mr. Moore to give us one more lecture Thursday, Dec. 8, but he felt as though he would be overtaxing himself in view of the fact that he had delivered eight lectures within the last ten days. Mr. Moore draws good audience and is very much liked by the people generally in our neighborhood, so much so is this the case, the young folks give him the closest attention."

E. W. Baldwin writes: "I think the Open Court will have an extra elevating influence. I like it. I wondered at first how you would make it go through a whole season. I see now. The symposium is a very interesting thing. It is a good variety. This way doesn't make so much for the stomach to digest at one time. Of course I like Peablies. He has the stronger battalion. He has a great big foundation of stultification. Loveland is more speculative. He says some things I would rejoice if they were true."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, December 18, 1914, 8. E. 67: "Angels."

Gem of Thought:—We would be Angels of Beauty, Each day as it passes by; Telling so gently of Duty, Raising our souls upon high.

We would be Angels of Gladness, Wreathing each face with a smile; Drying each tear of sadness, Aiding the weak all the while.

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 home of Mr. and Mrs. Wm. Zuleit, it being my desire to do something for Spiritualism. He had had meetings every Sunday evening so far. On Nov. 20, we had things as Helen M. Woodbury who kindly gave the messages which were appreciated by all."

Reyob Retej writes from Grand Rapids, Mich., severely criticizing the Roman Catholics who dedicated a church there on Thanksgiving Day. He could not 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., who has been interviewing prominent workers in the movement in that city, says: "In talking about his church Mr. Stevens 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 pulp 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 organized 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 attendance constantly increases. At present I am being entertained at the hospitable and most spiritual home of Mr. and Mrs. Percival E. Walker. I have been pleased to find in Mrs. Walker, one of the very best mental message mediums that I have ever met. I think his readings are unsurpassed as he has given me the most convincing communication from my mother, that I have ever received. Mr. Walker is soon to enter public work, and I trust he will have the patronage from the public that he deserves."

A very pretty little wedding occurred at the home of Mr. and Mrs. Beards, Lawton, Mich., Wednesday, Nov. 25, when their daughter Jessie was united in marriage to Jesse Barnes. To the strains of the wedding march played by Mrs. C. H. Ewers, at 12 m., the bridal couple took their places beneath a canopy of pink and white, and were pronounced man and wife by Rev. Mrs. Carpenter, of Detroit, who used the beautiful words of the wedding in a very impressive manner. The bride wore china silk. The tables were beautifully decorated with smilax, carnations and lighted candles. A delicious six course dinner was served by Misses Kate Harper, Minnie Desenberg, and Beulah Stanton. The gifts were numerous, both beautiful and useful. After a short trip the couple will be at home to their friends on Railroad avenue.

NOTICE OF CHANGE OF ADDRESS.—Elton E. Hedrick, the well-known astrologer of Cincinnati, Ohio, has removed from Cincinnati, and is now permanently located in New York City. See card elsewhere.

Mrs. Kate R. Shiles of Boston, Mass., is serving the Buffalo (N. Y.) society for the month of December, after which she expects to visit Lake Helen, and other southern points.

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society have reserved the third Sunday in every month for mediums' work, and omit the lecture. On Dec. 13, therefore, we will be glad to see mediums from other parts of the city, and we will give them a chance to show 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 talent as all that ought to bring messages for all. Our dances will be held every Thursday evening till further notice. Come and join us in a good time. Hall at 219 E. 56th street."

Correspondent writes from Grand Rapids, Mich.: "Frank T. Ripley is lecturing to crowded houses here. His lectures are excellent and his tests are fine. All seem to like Brother Ripley. He has a good word for the best Spiritualist paper published—The Progressive Thinker."

Inspirational speaking and message giving are the principal features of the Sunday evening service in the First Spiritualist Church, of Findlay, Ohio. A large audience present last evening to hear Mrs. R. W. Barton. Mrs. Barton speaks on a subject handed in by some one in the audience, and the one last evening was on the subject of immortality, which gave Mrs. Barton an opportunity to deal with a subject familiar to all Spiritualists. That "there is no

TAKE NOTICE.

To the Spiritualists of New Jersey.

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 communities, are requested to correspond with Rev. H. C. Dora, 72 Columbia street, Newark, N. J., with regard to the matter. Mr. Dora is duly authorized by the N. S. A. to represent its interests in New Jersey in this particular work. HARRISON D. BARRITT, Canaan, Me. Pres. N. S. A.

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 mediumship and work of Mrs. Taber of Denver, Colo.

The Rationale of "Seeing Double." "He sees double; he's crazy! He sees two things where but one really exists."

"Lunatic!" is the hasty diagnosis of a superficial psychologist, when a colleague 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 center receives its impression through the right eye; the right visual center likewise 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 the erstwhile co-partner that was removed, and the recovery is much like any other 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 observe 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 vibrations 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 shifting from right to left or vice versa of the things within visual range. If you will place a separating wall—an ordinary 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 alternately 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 deluded 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 distinctly separate impressions, fuses and transforms one into the other and the mad himself (sane though he be) is deluded into the belief that he does not see double.

HERBERT A. HARRELL, Chicago, Ill.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Brother James Martin, president of the Earnest Workers of Detroit, Mich., a man of sterling worth and highly respected. The remains were buried in a bank of lovely flowers, among which were a pillow from the Earnest Workers; broken wheel and gates ajar from Switchman's Union, and floral offerings from Church of the Soul, and flowers from friends.

The services were conducted by the pastor of the society, Mrs. Mary Stein, of Detroit. The choir led in a soul-lifting manner several selections.

F. M. HALFMAN, Jackson, Mich.

Mr. Samuel Smith passed to the high life, Nov. 18, 1914, aged 75 years and more. He was living in a very independent manner, and a host of true friends. He was a medium and an honest worker for Spiritualism for over forty years, and in all that time never made a charge for his services. A good man has gone to his reward. He was loved and respected by all who knew him. His family have the deep sympathy of all. At his request the writer obituary.

MRS. AMANDA COFFMAN.

Mr. Wesley Barber passed to higher life, October 19, 1914, 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 age of seventy-three years. Reared in the beautiful philosophy of Spiritualism, 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 consolation for them all. None knew him but 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 our hearts be troubled beloved, I will come to you again. Services by the writer.

MRS. MARIAN CARPENTER.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

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