NO. 787

scription in at once, and keep pace with all that is transpir-ing in the ranks.

VOL. 31

CHICAGO, ILL., DEC. 24, 1904 THE BURNING BOOK: It Is Placed Before the Bar of "The Open Court" This Week.

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

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

BELF-MURDER-SUICIDE.

Some Important Reflections Thereon, Leading to a Higher Altitude.

· A respectable gentleman of high business attainments and of no mean scholarship, with property more than sufficient to pay all his debts and the expenses of his funeral, sought death at his own hands the other day in this city. He was a single man and mourned the recent death of his mother and his only sister. He had no dependents.

He left to the coroner and therefore to the people of Cook county a testament of justification for his unnatural need. It is likely that in this document he thought only of himself, and totally forgot the baneful influence which his example and philosophy might exert on feeble and and disap-pointed minds. Wide publication has been given to this gloomy production and it seems fitting and orderly that a daily journal should as conspicuously discuss and confute the errors that abound in the late and unhappy gen-

tleman's reasoning.
This suicide led a solitary life and sought for his teachers, other single men—Hume, Kant, Gibbon, Schopen-hauer—whose reflections upon life have inspired but little courage or heroism in their admirers. It is not good man to be alone. He wrote in his letter to the coroner. "I marvel at the delusion which can perpetuate human life through so much mental or physical suffering as most men and women must "The will to live," as Schopenhauer called it, is a blind force which most of us obey without question."
This was dated at 5:30 p. m. of Dec. 5. At a date of 12:05 a. m. Dec. 6, evidently while dying, the unhappy man added a postscript as follows: "Plato said: 'To die is the most precious gift of man." This I believe, and I accept this gift

The suicide was a silent man, a constant reader and a chronic sufferer from dyspepsia and insomnia. There can be little question that he was practically insane at the hour of his taking off.

Other people have read books also and there will never fail to be found in the arguments of suicides a shallow treatment of the duties of life and the maxims of philosophers like Plato. Life is sweet-that is the real concluple in primitive times may be considered to have opposed more difficulties than man suffers from nowadays, yet Job, in a book that seems to be the oldest in the world, while he laments that man is born unto trouble as the sparks fly upward, almost at the same time grieves: "My days are swifter than the weaver's shuttle."

The brevity of life, rather than its protracted difficulties, is the true sorrow of the world, against which Plato, Socrates and the whole race, in fact, have sought to fortify themselves by a praise of death itself, which all suinto a defense of self-slaughter.

Socrates, in his apology before the judges who had condemned him to die, expressed almost literally the sentiments which Shakespeare afterwards wove so harmoniously into the soliloquy of Hamlet-"To be or not to be." If death were a dreamless sleen that would be well, indeed. If death were a translation to a region presided over by friendly deities then death would be a blessing. But Plato, in the "Death of Socrates," expressly states that Socrates explained that he might speak hifferently to Cebes than to the wicked magistrate who had just doomed him. Last week's suicide had not been doomed by the courts to die of poison at sunset as had Socrates, and yet Socrates clearly refused to hasten his demise, and in the argument that followed bore out the opinion of the ancient civilized world—that life is a trust. This view grew out of the custom of human

slavery.

If the Egyptian subject, working on the pyramids killed himself in despair Pharaoh, his owner and lord, nailed the body of the subject on the cross-the sign of immortal life. Pharaoh pointed that awful cross before the affrighted eyes of the host of surviving workers and also disgraced the relatives of the

Now, it followed that if the slave owed a duty to his master so also the freeman must owe the same duty to God, because a desire for equity ways in the heart of man, and what was fair for the slave was also fair for the master. Socrates therefore waited until sunset, heated his blood with argument, against the protests of the poisoner, who feared there might be need administer two or even three potions, and at last welcomed death only because his time had come to die and he could not prevent it.

In another case, where Plato debates the fright with which an old man awaits his dissolution, the dying father is vigorously criticised because he does not meet the inevitable with composure. It seems utterly erroneous to quote Plato as teaching suicide.

As for the curmudgeon named Arthur Schopenhauer, what s the value of his vicious essay on suicide when, after all, he closes it as follows: "Suicide may also be regarded as an experiment-a question which man puts to Nature-trying to force her to answer. The question is this: What change will death produce in man's existence and in his insight into the nature of things? It is a clumsy experiment to make, for it involves the destruction of the very consciousness which puts the question and awaits the answer.'

It may seem superfluous to state that Schopenhauer did not himself commit suicide. Neither did Hume, the author of a similar essay.

As a literary man Schopenhauer was an honest, prosaic writer—a little too candid from lack of humor. As he says in his essay "Of Women," the members of the fair sex, especially the married ones, remorselessly pursue the confirmed bachelor as an enemy. He has denied a husband to some woman in the world and woman deems it to be the

most heinous of social wrongs. It would be perhaps well for wives daughters to take note of the fact

We the Truth Seekers Spiritualist Society of Dallas, Texas, have had the privilege and honor of having the first minister ordained in Texas under the new laws of the National Spiritualist Association.

The hall was beautifully decorated by one of Dallas' florists, and a handsom bouquet of bride roses was presented to the Rev. Alice Baker in behalf of the Truth Seekers Spiritualists Society. Under the management of Miss M. C. Campbell the music was appropriately arranged; planist, Mrs. Chas. Williford and Mrs. McKenzie sang two beautiful

On Wednesday, Nov. 30, we held two meetings at Maccabee Hall. John W. Ring, National Superintendent Lyceum Work, was with us to conduct the cere monles of the day. In the afternoon the services consisted of the naming of two babies and giving the charge. White floral stars and many loose petals of white and delicately tinted pink flowers were used. In the evening we were favored by a large attendance of intellectual people. Mrs. Alice Baker, of Cleveland, Ohio, was the candidate for ordination. John W. Ring per-formed the sacred ceremony in the most impressive manner, and was the instrument of the most beautiful inspiration by which Mrs. Baker was re-ordained Mrs. Baker responded in a clear voice and sincere manner, showing her real ization of the duties and responsibili-

ties resting upon her. Too much praise cannot be given to our worthy minister who has worked so arduously to sustain and promote our glorious religion, and for 'the continuance and progression of the Truth Seekers' Spiritualist Society. We have never had a better leader and lecturer since we organized two and a half years ago, than the Rev. Alice Baker, who has been with us for one year and proved herself worthy of the support of all Spiritualists who are true to heir highest conception of the philoso-

phy of Spiritualism. Master Milton Baker, son of the Rev. Alice Baker, is doing a grand work in his different phases. As a lecturer he is one of the best to be found of his age (sixteen years). He has lately developed independent slate writing and eading and answering sealed tions. Any society wisning to engage im would be pleased with his work.

est wish in behalf of the Truth Seekers' Spiritualist Society, for all Spiritualists of Dallas to come and unite with us. MRS. GEO. W. QUINN, Secretary

With a cordial invitation and an earn

THAT SKELETON.

Were Human Bones Found at Hydesville?

have been deeply interested in the question, "Was a skeleton found in the Hydesville house at the time of the

I should have been greatly delighted to learn that such was the case. A few years ago I wrote The Progressive Thinker, mentioning the fact that at the time of the excitement-persons present at the digging had stated that no skeleton had been found. Where upon some irate correspondent tackled me for my statement and demanded that I prove that none had been found. As I was unable to prove the negative, I passed the matter in submissive sience. If now the statement in The Progressive Thinker of Dec. 10, quoted from the Post-Express, be true, it surely settles the question in the negative. Readers will remember that the statement is, substantially, that by the caving in of the cellar wall human bones were brought to light. Now if this is true, and if as suggested the bones are those of the supposed peddler Charles Rosna, then these bones were not found at any previous time.

But suppose the affair is a trick of the finder, as some may claim-does this afford evidence of anything? It certainly does. It seems from the ar-ticle in question the bones were found by a gentleman—a skeptic—by name of Hyde. Now if (as I do not be lieve) Mr. Hyde is trying to brace the story by announcing this find falsely, then he knows no bones were found in 1848. This is too plain for comment. 1 hope, however, that the story may prove to be true, for in that case least we shall have some verification that bones were really buried there.

Hopeful that the truth may be re ealed, B. R. ANDERSON. Concordia, Kans.

that elderly single men are human beings with keener feelings than the gencrality of people and with the social right of kind treatment, which is ac corded even to the humblest of domestic animals. Many a one of them, too, carries a loyal sorrow in his heart, that

rose when some loved woman died. We who survive to read the suicide's testament may logically accord approval to one another if we tarry as many years as we may in this wonderful age of invention and discovery, when al most every week conveys to us the tidings of some still more welcome triumph by man over the powers of the universe. If one will take his mind off death altogether and instead thereof will fix it on astronomy, light, radiation, vibration, reflection, refraction, the

mathematics, physics, chemistry, exploration, archaeology, philology, or any one of a hundred avenues leading to absorbing mental interest and healthy development he will have neither time nor inclination to enter the uncanny if not the insane realm of thought regarding suicide, and he will probably prolong

The above reflections in the Chicago Chronicle brings to the front that crime against one's self-suicide. The one who commits this crime greatly retards his spiritual development-yet, as some claim, there may be occasions

## The Truth Seekers Spiritualist Society. Mysteries of the Human Soul. Judge Walte and His Speech of "Rome and Liberty," at St. Louis.

The science of telepathy [as set forth in the Chicago Examiner] which was ridiculed by the scientific world only a few years ago, is rapidly gaining ground, and statements which would have been considered absurd at the end of the nineteenth century appear perfectly natural in the beginning of the twentieth.

And, after all, is there anything strange in the idea of telepathy? May not two brains which vibrate in unison several miles apart, be moved by one and the same psychical force? May not the emotional force of the brain travel through the ether in the same manner as attraction and strike the brain, which vibrates at any distance whatever, just as a sound through a room makes the chords of a piano on viglin vibrate? Let us not forget that our brains are composed of molecules which do not touch each other and which are in perpetual vibration?

But why speak of the brain? Thought with psychic force, or whatever else it may be called, can it not act from a distance on another will hrough the sympathetic and indissoluble bonds of intellectual kinship? Are not the palpitations of the heart transmitted suddenly to the Reart which beats in unison with ours?

Are we to suppose, in the case of the apparitions often seen by responsible persons, that the spirits of the dead have really taken a corporeal form beside the observer? This hypothesis does not seem necessary. In our dreams we believe that we see persons who are by no means before our eyes, which, besides, are closed. We see them plainly as well as in the daylight; we speak to them, we hear them, we hold long conversations with them. Assuredly it is neither our retina nor our optic nerve which sees them any more than it is our ear which hears them. Our cerebral cells alone are in play.

Certain apparitions may be objective, exterior, substantial, others may be subjective; in the latter case the person who manifests himself would act at a distance on the person who sees him, and this influence upon his brain would determine the interior vision which seems to be exterior, as in dreams, but which may be purely subjective and interior.

In the same way as a thought, a memory awakens in the mind an image which may seem very real, very vivid, so one mind acting upon another may evoke in it an image which for an instant may seem to be

These facts are now clearly demonstrated by experiments in hypnotism and suggestion, sciences which are still in their infaircy, but which give results assuredly worthy of the most earnest attention as well from psychological as from a physiological point of view. It is not the retina which receives the impression of real objects, it is the optic thalami, which are excited by psychal force. It is the mental being itself which receives the impression. In what way? We cannot tell.

But can we in our age of experimental philosophy and positive science admit that not only a dying but a dead person can hold communication with us?

What is a dead person?... A human being dies every second upon the whole surface of the terrestrial globe—that is to say, about 86,400 persons dia every day, 31,000,000 every year, or more than three millions in a centary. In ten centuries thirty thousand millions of corpses have been given to the carth and returned to atmospheric circulation in the form of water, gases, vapor, etc.

The earth which we inhabit today formed in part of the myriads of brains which have thought, of the myriads of organisms which have lived. We walk over our ancestors as those who come after us walk

the lips which have sung of love, the arm of the worker, the muscles of the warrior, the blood of the vanquished, youth and age, the rich and the poor alike, all who have lived, all who have thought, lie in the same earth. It would be difficult at this day to take a single step upon the planet without walking over the remains of the dead. It would be difficult to eat and drink without reabsorbing what has been eaten and drunk a thousand times already; It would be difficult to breathe without incorporating the air already breathed by the dead.

Do you believe, then, that this is all there is of humanity? Do you think that it leaves nothing nobler, grander, more spiritual behind? Does each one of us in yielding up his last breath, give nothing to the universe but flesh and bone, which become disintegrated and are returned to the elements? Has not the soul that animates the body as good a right to exist as each one of its molecules of oxygen, azote or ron? And all the souls which have lived, do they not still exist?

We have no reason to affirm that man is formed solely of material elements and that the faculty of thinking is only a property of his organization. We have, on the contrary, the strongest reasons for believing that the soul is an individual entity and the force which governs the molecules in organizing the living form of the human hody.

What becomes of the invisible and intangible molecules which constitute our body during life? They become a part of new bodies, What becomes of the souls equally invisible and intangible? It is reasonable to suppose that they also become reincarnated in new organisms, each one following his nature, his faculties and his destiny.

What is the inmost nature of the soul? What are its modes of manifestation? When does its memory become permanent? Does it preserve with certainty a consciousness of its own identity? Under what diversity of forms and of substances can it live? What extent of space can it traverse? What kind of intellectual relations exist between the different planets of the same system? What is the germinating principle in the worlds? When shall we be able to place ourselves in communication with the neighboring worlds? When shall we penetrate the profund secrets of destiny? All is mystery and ignorance to-day. But the unknown of yesterday is the truth of to-morrow.

It is an absolutely incontestable fact, demonstrated by history and science, that in all ages among all peoples and under religious forms the most divers the ideas of immortality remains fixed imperishably in the human conscience. Education has given it a thousand different forms, but it has not invented it. The ineradicable idea. is self-existent. Every human being on coming into the world brings with him under a form more or less vague this inward sentiment, this desire, this hope. CAMILLE FLAMMARION.

Some Pertinent Thoughts Contributed by Kate R. Stiles.

finite, nothing is infinitesimal. To And all around us is the mold, such souls all things appear great, of what was life in the mold. cords in life's great anthem. To their

cultivated sense the minor tones are in And firm and clear our pulses beat perfect harmony with the major strains. Would we gain the answer to the query, "What is Truth?" Then must we develop or unfold it within our own being. Not outside of ourselves shall ve ever find the "pearl of great price."

is no more to be-condemned than he who eateth the bread of ill-gotten gains. It surely is but nature's way

Not what others think of us, but what For the survival of the best we think of ourselves, when we view ourselves in the translucent mirror of the soul. Let this be our criterion of

KATE & STILES.

Their measure of the strengthene flow.

The doubtful ones arise ngalit And take their wings in stronger grasp, And hands of men in hand of men Assume a warmer, lirmer clasp.

And wakes us to unwonted glow,

IN WINTER

He who eateth the bread of idleness, And though the season means decay To every tender summer gitest, Town Topics.

There is one road to peace, and that Men often cloak their sauciness un- is truth.-Shelly. der the garb of that which they call their sincerity of speech. He who always complains of the clouds receives little of life's sensaine

He said in part: "In order to intelli-gently consider the subject of this toast, it is necessary to go back and take a glance at the origin and growth of the papal power. About the year 200 the church of Rome acquired pre-eminence over the other churches, but it was a hundred years later, under Con-stantine, when the church attained tem-From that time the growth of the papal power was steady and rapid. Kings were put up and pulled down. Henry IV, one of the early kings of France, and one of the best kings that country ever had, went to Rome and appeared barefoot before the papal palace, waiting for an oppor tunity to do penance. Henry VIII re-nounced allegiance to the pope in England, but France remained in subjection until the reign of Louis XIV.

"Let us now look into the connection of the papacy with Peter. \* \* There has been much controversy between Protestants and Catholics whether Peter ever was in Rome. So far has this been carried, that the chaplain of the United States Senate, in one of his opening prayers, is said to have thanked the Lord that Peter never was in Rome. (Laughter.) The popular legend was that Peter was Bishop of Rome twenty years under Nero. The difficulty with that was that Nero only roigned 13 years and 8 months. But here was another legend concerning Peter, which ran in this wise: Peter being in Rome-and as he came to his death at that time it must have been in the twenticth year of Nero's reign. Rome, and he and Peter had a trial be-fore Nero, in working miracles. A young man, who had just died, was brought in. Simon tried his hand first, and partly raised him; then Peter finished the job. (Laughter.) Then Simon called two large dogs and set them on Peter, but Peter stretched out his hands and prayed, and the dogs would not touch him. Simon now an-nounced that he would fly through the air. He went up on a high tower and put on his wings, and sure enough, directly he was in full flight. But Peter, stretching out his hands again, prayed to the Lord God with so much fervor that the Lord interfered and melted Simon's wings, and down he came with a splash. (Laughter!) . This angered Nero, who had Peter -crucified, downwards; and Peter preached a long sormon to the people while being oru-cified head downwards. (Laughter and appleuse.)

"Now let us look after the toast (Re-newed laughter), "Rome and Liberty." Translated into the facts of history, this should read: Rome and Slavery for 1200 years; Home and some liberty for 100 or 200 years; Rome and increasing liberty during the 19th and 20th centu-

1200 years. This was chiefly by means of the inquisition. \* ? Instead of originating in the twelfth century, as quisition can be traced back, first, 600 years, to the Code of Justinian; then a hundred years further back, to the great fathers of the church. Jerome and Augustine; then another hundred rears, to Constantine; and, finally, go back with me to the teachings of Paul, and the reported sayings of Jesus, and you will find the basis of the inquisition laid broad and deep among the very foundations of the Christian religion." (Great applause."

DO ANIMALS HAVE SOULS?

You ask if animals have souls: I knew one I think had And when I think of that dog Mike. It makes me rather sad. He' wasn't no high breed of dogs Was just a common hound, And was known as "Mike, the tramp

By neighbors all around.

What first drew my attention there, Impressed him on my mind, noticed when I went to wheel, Mike followed on behind And soon we formed acquaintanceship: To him it seemed a lark,

As though he said, "I'm with you, pard," As we went through the park. One day I went to take a ride In an electric car, I drove Mike back—the distance we Were going was too far. soon was speeding on my way. The dog was off my mind,

looked around and there came Mike At full speed, on behind. lost him ere I reached the end; He gave up in despair, And on the journey coming home Looked for him everywhere. About a week passed by; I thought No more of Mike I'd see. One day he showed up, seemed to say

."Old boy, you can't lose me." But there was one bad fault of his Which "done him up," alas! He'd tackle every kind of dog No matter in what class. And one day Mike came limping 'round A big hole in his head-He tried to whip a butcher's dog, And now poor Mike is dead.

think that animals have souls And live for those they like. and when I leave this earthly plane I'll look around for Mike: And though he cannot play a harp, Or join in when they sing, hope to hear his bark again. Twill give a welcome ring

BYRON D. STILLMAN.

COMPENSATION.

Chicago, Ill.

Because I had loved so deeply, Because I had loved so long, lod in his great compassion Gave me the gift of song. Because I-have loved so vainly. The Master in infinite mercy Offers the boon of Death.

SOME PLAIN WORDS.

For the Benefit of a Sneaking Coward.

To the Editor: -Will you kindly grant me space in which to say to my friends that I still have about two-thirds of the aside to be sold for the little girl mentioned in my previous appeal, and would be glad to hear from all who wish to help in this work to the extent of the price of one of these little books.

I also want to thank the friends who have responded so generously to my appeal in behalf of a sufferer. Among my letters I received two that were unsigned. One contained a dollar bill and was simply signed "A Spiritualist." With all my heart I thank him (or her) for the kindly words in that letter. The other one contained my appeal, and read as follows:
"Dear Brother:—Inclosed find a slick

advertising dodge to get rid of your books of chaff which you cannot sell: as you don't know the truth you could not get any chips. If you were spiritual as you think you are, you would confine your efforts to the help of Spiritual children, and let the dead bury their own dead. She don't need your help, but many spiritual people do. When you are born of the spirit, your soft heart will realize the truth for the flesh profiteth nothing. Better defend your Morris Pratt Institute which the heirs will take away from you for lack of funds and spiritual power. Hull has joined the fakirs, so that may help you. Good-bye. Spirit in 'Truth.'

This good (?) individual who signs the above letter "Spirit in Truth" certainly needs assistance, and that badly. Any individual who makes such charges as he has (I say he, because I cannot bring myself to believe that a woman would be so lacking in feeling for the sufferings of another,) and yet is too cowardly to sign his own name to the charges, and still has the monumental gall to sign himself as this writer has done, must be one of the Spiritual (?) children who needs the assistance he talks of, and I would be very glad to render such assistance. The moral coward is the most despicable of all—the person who attacks another's motives and hides behind an anonymous title or name, in my estimation would not only deprive the suffering of the necessities of life, but would make a first-class Inquisitor, who would torture human beings for the good (?) of their

Tals person does not know that I offered to give the editors of the several papers, proof of the statements I made in my previous appeal. As for the charges against myself they are not worth my attention. I make lots of mistakes, but not one of them is that being airaid to sign my name to any letter I write,
As to the insinuations against Moses

Hull, and the Pratt Institute, let me say right here, that while Brother Hull no defense from me, if the cres "Rome held the people in slavery ture who wrote me the letter copied ver batim above, will come out of hiding and sign its own name to its articles or letters, I will undertake to defend both Moses Hull and the Pratt Institute. I venture to say that if the school does go down for lack of funds it will be be cause there are too many creatures miscalled men who hide behind some high sounding phrase as has the writer aforesaid. I doubt very much if any of that person's money has helped either the Pratt Institute or anybody else. We have too many people who are

lost in their eternal star gazing, and who prate about the Spiritual children Better by far take care of the children they have here, upon this plane-better quit murdering as many as are destroyed, and then there won't be so many spiritual (?) children to look after. These monopolists who imagine they have all the truth there is, give me several kinds of pains. They need an emetic of some kind to purge their systems. I have sept the original of the letter to the editor of The Progressive Thinker, and if any other editor wants to see the curious production of this erstwhile "Spirit in Truth," I will cheer fully send it to them, as it is on exhibi-It is the first time I ever knew that a Spirit in Truth could descend to innuendo and the methods of the as-

sassin who stabs from the dark. Once more I ask my friends to send for the copies of the book that I have set aside for the benefit of Hazel Eider who was so badly burned. The fact that nearly the entire edition was exhausted in a year, without advertising, will disclaim the necessity of using any "slick advertising dodge" in which the sufferings of a human being are involved. Yours for truth and humanitarianism. WILL J. ERWOOD.

La Crosse, Wis.

At-20, as you proudly stood

THE CONSERVATIVE.

And read your thesis, Brotherhood, If I remember right, you saw The fatuous faults of social law. At 25 you braved the storm And dug the trenches of Reform, Stung by some gadfly in your breast

Which would not let your spirit rest. At 35 you made a pause To sum the columns of The Cause; You noted, with unwilling eye, The heedless world had passed you by.

At 40 you had always known Man owes a duty to His Own. Man's life is as man's life is made; The game is fair, if fairly played.

At 50, after years of stress, You bore the banner of Success. All men have virtues, all have sins, And God is with the man who wins. At 60, from your captured heights You fly the flag of Vested Rights. Bounded by bonds collectable,

And hopelessly respectable!

A man might frame and let loose a star to roll in its orbit, and ret not have done so memorable a thing before God, as he who lets go a golden-orbed thought to roll through the generations of time.-Beecher,

-Edmund Vance Cooke.

THE HOME CIRCLE.

Some Very Interesting Experiences Narrated.

To the Editor:-If you will allow me space in your valuable paper, I will give a brief account of a few incidents resultant of a home circle held in this

The medium, Mrs. Kate Brewer, is well known resident of this city and a lady whose reputation for truth and veracity is a well established fact. She was formerly a member of the First Baptist Church, and up to about two years ago was opposed to Spiritualism, and honestly believed that any one who investigated it was afflicted with aberration of the brain. The writer has eard her remark that mediums (no-

by her) seemed to have that farlook in their eyes, and that they not look as intelligent as other peo ple. Out of curiosity she later attended camp meeting and received some spirit messages which set her to thinking As a result she determined to arrange for a home circle of her own, where she knew fraud could not find its way, and she could prove for herself wheth er spirit return and mediumship were

rue or otherwise. Her circle was composed of herself and husband, and the "Invisibles" who have played a part in her destiny never to be forgotten by herself, or her irlends; in this life, or the next.

At first her sittings were irregular, he often sitting alone, her husband detained by the press of business. After sitting this way for about eight months a voice was heard. At first it was unintelligible, but as time passed on this voice began to whisper a word, until finally it gave the name of William Riley. As the voice grew stronger it was able to converse intelligently, stating to the medium that he (Mr. Riley) would do a grand work for the uplifting of humanity through her mediumship

Recently, Spirit Riley organized a circle for the development of materialization, the writer and three other sitters being chosen by himself for that purpose. William Riley states that he was once a mortal man, inhabiting a of the body of flesh only to find his facilties intact, and performing their natural functions, and that his mission is to help those still in the mortal body to inderstand that the so-called dead still live; can return to their loved ones, and manifest, if they will make condi-

Just here I will state that Spirit Riley has conclusively proven to me his pow-er to foresee events. At one time he told me I would receive a certain letter which I knew nothing about, neither did his medium. In three weeks the letter came as predicted. He has also told me that in less than one year l shall receive a grand mediumship if I make the right conditions, which I fully intend to do, and will report to the readers of The Progressive Thinker later. l ask you all to make note of this prophecv and see how it comes out. I am certain it will be just as Riley has predicted.

On one occasion, while sitting in a circle at my home, Riley told his melium that he would take her to California in a couple of weeks. Mrs Brewer's daughter met a tragic death. by accidental shooting, at Eureka, Cal., and the father and mother took that long, sad trip, of many hundred miles, to bring home the mortal remains of their beautiful, accomplished daughter. whose life on the mortal plane was thus cut short in the bloom of young woman-

On another occasion, Mrs. Brewer saw a white casket let down before her; this was about six months before her daughter's death. On arriving at Eureka, and visiting an undertaking establishment to procure a casket for their daughter, the facsimile of the casket seen in the vision was set down before them from an upper shelf, and in hat casket the mortal part of their daring daughter was returned to the lonev bereaved home

These are only a few incidents occurring in less than one year, in the experience of this lady, and the little ome circle.

Nine different voices have been heard rom the cabinet, coming from nine different individualized spirits, who fuly and perfectly identified themselves to their friends. An Indian chief giv-ing the name of "Mogie" spoke in a erfectly audible voice, giving us grand advice, and general instructions.

MRS. MARY J. WHITNEY.

Marshalltown, Iowa.

His Manifestations of an Earthly Character.

To the Editor: - I wish to give a word

of warning to the readers of The Progressive Thinker of one Otis J. Comer. said to hail from Richmond, Ind. He is about 18 years of age, and represents himself to be a trumpet medium, and he can surely give messages through a trumpet, but he has to have it to his mouth. His plan of operating is to have some one sit with him, but instead of olding his hands he places his hands on top of the one who sits with him. then being sure he has everything within reach of his right hand he soon has it away, and "spiritual" manifestations are plenty. He was with us for several days before we caught on, and even then we desired to give him the benefit of every doubt, and offered him chance to sit under perfect test concitions, and remove the suspicion. He sat once under such conditions and we got no results. In December 10th issue of The Progressive Thinker, Sister Starbuck of Greenup, Ill., writes of him. enclose a letter from her, which goes to show he was the writer of it instead of the sister. Now I have been a reader of The Progressive Thinker long enough to have all the premium books, and I believe it to be doing a grand work for the cause we espeuse and it cannot do any better work than to show up de-ception.

A. T. LEVICK, M. D.

Mt. Vernop, III.

## 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.

SELF-MURDER-SUICIDE.

Some Important Reflections Thereon, Leading to a Higher Altitude.

· A respectable gentleman of high business attainments and of no mean scholarship, with property more than suffi-cient to pay all his debts and the ex-penses of his funeral, sought death at his own hands the other day in this city. He was a single man and mourned the recent death of his mother and his only sister. He had no dependents.

He left to the coroner and therefore to the people of Cook county a testament of justification for his unnatural deed. It is likely that in this document he thought only of himself, and totally forgot the baneful influence which his example and philosophy might exert on feeble and and disap-pointed minds. Wide publication has been given to this gloomy production and it seems fitting and orderly that a daily journal should as conspicuously discuss and confute the errors that abound in the late and unhappy gen-

tleman's reasoning.
This suicide led a solitary life and sought for his teachers, other single men—Hume, Kant, Gibbon, Schopen-hauer—whose reflections upon life have inspired but little courage or heroism in their admirers. It is not good for man to be alone. He wrote in his letter to the coroner. "I marvel at the delusion which can perpetuate human life through so much mental or physical suffering as most men and women must undergo. "The will to live," as Schopenhauer called it, is a blind force which most of us obey without question."
This was dated at 5:30 p. m. of Dec. 5 At a date of 12:05 a. m. Dec. 6, evidently while dying, the unhappy man added a postscript as follows: "Plato said: "To dle is the most precious gift of man." This I believe, and I accept this gift

The suicide was a silent man, a constant reader and a chronic sufferer from dyspepsia and insomnia. There can be little question that he was practically insane at the hour of his taking off.

Other people have read books also and there will never fall to be found in the arguments of suicides a shallow treatment of the duties of life and the maxims of philosophers like Plato. Life is sweet-that is the real conclusion of Plato and all other men. Peo ple in primitive times may be considered to have opposed more difficulties than man suffers from nowadays, yet Job in a book that seems to be the oldest in the world, while he laments that man is born unto trouble as the sparks fly upward, almost at the same time grieves: "My days are swifter than

the weaver's shuttle." The brevity of life, rather than its protracted difficulties, is the true sorrow of the world, against which Plato, Socrates and the whole race, in fact, have sought to fortify themselves by a praise of death itself, which all suinto a defense of self-slaughter.

Sperates, in his apology before the judges who had condemned him to die, expressed almost literally the sentiments which Shakespeare afterwards wove so harmoniously into the soliloquy of Hamlet-"To be or not to be." If death were a dreamless sleep that would be well, indeed. If death were a translation to a region presided over by friendly deities then death would be a blessing. But Plato, in the "Death of Socrates," expressly states that Socrates explained that he might speak differently to Cebes than to the wicked magistrate who had just doomed him. Last week's spicide had not been doomed by the courts to die of poison at sunset as had Socrates, and yet Socrates clearly refused to hasten his demise, and in the argument that followed bore out the opinion of the ancient civilized world—that life is a trust. This view grew out of the custom of human

If the Egyptian subject, working on the nyramids killed himself in despair Pharaoh, his owner and lord, nailed the body of the subject on the cross-the sign of immortal life. Pharaoh pointed that awful cross before the affrighted eves of the host of surviving workers and also disgraced the relatives of the

Now, it followed that if the slave owed a duty to his master so also the freeman must owe the same duty to God, because a desire for equity ways in the heart of man, and what was fair for the slave was also fair for the master. Socrates therefore waited unil sunset, heated his blood with argument, against the protests of the pois oner, who feared there might be need to administer two or even three potions, and at last welcomed death only because his time had come to die and he could not prevent it.

In another case, where Plato debates the fright with which an old man awaits his dissolution, the dying father is vigorously criticised because he does not meet the inevitable with composure. It seems utterly erroneous to quote Plato as teaching suicide.

As for the curmudgeon named Arthur Schonenhauer, what is the value of his vicious essay on suicide when, after all, he closes it as follows: "Suicide may also be regarded as an experiment-a question which man puts to Nature-trying to force her to answer. will death produce in man's existence and in his insight into the nature of things? It is a clumsy experiment to make, for it involves the destruction of the very consciousness which puts the

It may seem superfluous to state that Schopenhauer did not himself commit suicide. Neither did Hume, the author

of a similar essay. As a literary man Schopenhauer was an honest, prosaic writer—a little too candid from lack of humor. As he says in his essay "Of Women," the members of the fair sex, especially the married ones, remorselessly pursue the con firmed bachelor as an enemy. He has denied a husband to some woman in the world and woman deems it to be the

most heinous of social wrongs. It would be perhaps well for wives

daughters to take note of the fact

We the Truth Seekers Spiritualist Society of Dallas, Texas, have had the privilege and honor of having the first minister ordained in Texas under the new laws of the National Spiritualist Association.

The hall was beautifully decorated by one of Dallas' florists, and a handsom bouquet of bride roses was presented to the Rev. Alice Baker in behalf of the Truth Seekers Spiritualists Society Under the management of Miss M. C Campbell the music was appropriately arranged; planist, Mrs. Chas. Williford and Mrs. McKenzie sang two beautiful

On Wednesday, Nov. 30, we held two meetings at Maccabee Hall. John W. Ring, National Superintendent Lyceum Work, was with us to conduct the ceremonies of the day. In the afternoon the services consisted of the naming of two babies and giving the charge. White floral stars and many loose petals of white and delicately tinted pink flowers were used. In the evening we were favored by a large attendance of intellectual people. Mrs. Alice Baker, of Cleveland, Ohio, was the candidate for ordination. John W. Ring performed the sacred ceremony in the most impressive manner, and was the instrument of the most beautiful inspiration by which Mrs. Baker was re-ordained. Mrs. Baker responded in a clear voice and sincere manner, showing her real ization of the duties and responsibilities resting upon her.

Too much praise cannot be given to our worthy minister who has worked so arduously to sustain and promote nour glorious religion, and for the continuance and progression of the Truth Spiritualist Society. have never had a better leader and lecturer since we organized two and a half years ago, than the Rev. Alice Baker, who has been with us for one year and proved herself worthy of the support of all Spiritualists who are true to their highest conception of the philoso-

phy of Spiritualism. Master Milton Baker, son of the Rev. Alice Baker, is doing a grand work in his different phases. As a lecturer he s one of the best to be found of his age (sixteen years). He has lately developed independent slate writing and reading and answering sealed questions. Any society wisning to engage im would be pleased with his work.

With a cordial invitation and an earn est wish in behalf of the Truth Seekers Spiritualist Society, for all Spiritualists of Dallas to come and unite with us. MRS. GEO. W. QUINN,

THAT SKELETON.

Were Human Bones Found at Hydes ville?

have been deeply interested in the question, "Was a skeleton found in the Hydesville house at the time of the

rappings? I should have been greatly delighted to learn that such was the case. A few years ago I wrote The Progressive Thinker, mentioning the fact that at the time of the excitement-persons present at the digging had stated that no skeleton had been found: Where upon some irate correspondent tackled me for my statement and demanded that I prove that none had been found As I was unable to prove the negative, I passed the matter in submissive sience. If now the statement in The Progressive Thinker of Dec. 10, autoted from the Post-Express, be true, it surely settles the question in the negative. Readers will remember that the statement is, substantially, that by the caving in of the cellar wall human bones were brought to light. Now if this is true and if as suggested the bones are those of the supposed peddler, Charles Rosna, then these bones were

not found at any previous time. But suppose the affair is a trick of the finder, as some may claim-does this afford evidence of anything? It certainly does. It seems from the article in question the bones were found by a gentleman—a skeptic—by the name of Hyde. Now if (as I do not bestory by announcing this find falsely. then he knows no bones were found in 1848. This is too plain for comment. I hope, however, that the story may prove to be true, for in that case least we shall have some verification that bones were really buried there.

Hopeful that the truth may be re B. R. ANDERSON. Concordia, Kans.

that elderly single men are human beings with keener feelings than the generality of people and with the social right of kind treatment which is accorded even to the humblest of domestic animals. Many a one of them, too

carries a loyal sorrow in his heart, that

rose when some loved woman died. We who survive to read the suicide's testament may logically accord approval to one another if we tarry as many years as we may in this wonderful age of invention and discovery, when all most every week conveys to us the tidings of some still more welcome triumph by man over the powers of the universe. If one will take his mind off death altogether and instead thereof will fix it on astronomy, light, radiation, vibration, reflection, refraction,

mathematics, physics, chemistry, exploration, archaeology, philology, or any one of a hundred avenues leading to absorbing mental interest and healthy development he will have neither time nor inclination to enter the uncanny if not the insane realm of thought regarding suicide, and he will probably prolong

The above reflections in the Chicago Chronicle brings to the front that crime against one's self-suicide. The one who commits this crime greatly retards his spiritual development—yet, as some claim, there may be occasions when it is justifiable.

The Truth Seekers Spiritualist Society. Mysteries of the Human Soul. Judge Waite and His Speech on "Rome and Liberty," at St. Louis.

The science of telepathy [as set forth in the Chicago Examiner] which was ridiculed by the scientific world only a few years ago, is rapidly gaining ground, and statements which would have been considered absurd at the end of the nineteenth century appear perfectly natural in the beginning of the twentieth.

And, after all, is there anything strange in the idea of telepathy? May not two brains which vibrate in unison several miles apart, be moved by one and the same psychical force? May not the emotional force of the brain travel-through the ether in the same manner as attraction and strike the brain, which vibrates at any distance whatever, just as a sound through a room makes the chords of a piano or violin vibrate? Let us not forget that our brains are composed of molecules which do not touch each other and which are in perpetual vibration?

But why speak of the brain? Thought with psychic force, or whatever else it may be called, can it not act from a distance on another will hrough the sympathetic and indissoluble bonds of intellectual kinship? Are not the palpitations of the heart transmitted suddenly to the lieart which beats in unison with ours?

Are we to suppose, in the case of the apparitions often seen by responsible persons, that the spirits of the dead have really taken a corporeal form beside the observer? This hypothesis does not seem necessary. In our dreams we believe that we see persons who are by no means before our eyes, which, besides, are closed. We see them plainly as well as in the daylight; we speak to them, we hear them, we hold long conversations with them. Assuredly it is neither our retina nor our optic nerve which sees them any more than it is our ear which hears them. Our cerebral cells alone are in play.

Certain apparitions may be objective, exterior, substantial, others may be subjective; in the latter case the person who manifests himself would act at a distance on the person who sees him; and this influence apon his brain would determine the interior vision which seems to be exterior, as in dreams, but which may be purely subjective and interior. In the same way as a thought, a memory awakens in the mind an im-

age which may seem very real, very vivid, so one mind acting upon another may evoke in it an image which for an instant may seem to be

These facts are now clearly demonstrated by experiments in hypnotism and suggestion, sciences which are still in their infaircy, but which give results assuredly worthy of the most carnest attention as well from a psychological as from a physiological point of view. It is not the retina which receives the impression of real objects, it is the optic thalami, which are excited by psychal force. It is the mental being itself which receives the impression. In what way? We cannot tell.

But can we in our age of experimental philosophy and positive science admit that not only a dying but a dead person can Hold communication with us?

What is a dead person?

A human being dies every second upon the whole surface of the terrestrial globe—that is to say, about 86,400 persons dix every day, 31,000,000 every year, or more than three millions in a centary. In ten centuries thirty thousand millions of corpses have been given to the earth and returned to atmospheric circulation in the form of water, gases, vapor, etc.

The earth which we inhabit today formed in part of the myriads of brains which have thought, of the myriads of organisms which have lived. We walk over our ancestors as those who come after us walk over us.

brows of the thinkers, the eyes which have looked, smiled, the lips which have sung of love, the arm of the worker, the muscles of the warrior, the blood of the vanquished, youth and age, the rich and the poor alike, all who have lived, all who have thought, lie in the same earth. It would be difficult at this day to take a single step upon the planet without walking over the remains of the dead. It would be difficult to eat and drink without reabsorbing what has been eaten and drunk a thousand times already; It would be difficult to breathe without incorporating the air already breathed by the dead.

Do you believe, then, that this is all there is of humanity? Do you think that it leaves nothing nobler, grander, more spiritual behind? Does each one of us in yielding up his last breath, give nothing to the universe but flesh and bone, which become disintegrated and are returned to the elements? Has not the soul that animates the body as good a right to exist as each one of its molecules of oxygen, azote or ron? And all the souls which have lived, do they not still exist?

We have no reason to affirm that man is formed solely of material elements and that the faculty of thinking is only a property of his organization. We have, on the contrary, the strongest reasons for believing that the soul is an individual entity and the force which governs the molecules in organizing the living form of the human body.

What becomes of the invisible and intangible molecules which contitute our body during life? They become a part of new bodies. What becomes of the souls equally invisible and intangible? It is reasonable to suppose that they also become reincarnated in new organsms, each one following his nature, his faculties and his destiny.

What is the inmost nature of the soul? What are its modes of manifestation? When does its memory become permanent? Does it preserve with certainty a consciousness of its own identity? Under what diversity of forms and of substances can it live? What extent of space can it traverse? What kind of intellectual relations exist between the different planets of the same system? What is the germinating principle in the worlds? When shall we be able to place ourselves in communication with the neighboring worlds? When shall we penetrate the profund secrets of destiny? All is mystery and ignorance to-day. But the unknown of yesterday is the truth of to-morrow.

It is an absolutely incontestable fact, demonstrated by history and science, that in all ages among all peoples and under religious forms the most divers the ideas of immortality remains fixed imperishably in the human conscience. Education has given it a thousand different forms, but it has not invented it. The ineradicable idea. is self-existent. Every human being on coming into the world brings with him under a form more or less vague this inward sentiment, this desire, this hope: CAMILLE FLAMMARION.

Some Pertinent Thoughts Contributed by Kate R. Stiles.

such souls all things appear great, grand and glorious. Such hear no dis- And yet the air is strong and se cords in life's great anthem. To their cultivated sense the minor tones are in And firm and clear our pulses perfect harmony with the major strains. Their measure of the strengthened

Would we gain the answer to the query, "What is Truth?" Then must we develop or untold it within our own being. Not outside of ourselves shall we ever find the "pearl of great price." He who eateth the bread of idleness, And though the season means decay

is no more to be condemned than he To every tender summer g who eateth the bread of ill-gotten gains. It surely is but nature's wa Not what others think of us, but what For the survival of the bes we think of ourselves, when. we view ourselves in the translucent mirror of the soul. Let this be our criterion of action.

Men often cloak their sauciness un- is truth.—Shelly. their sincerity of speech. KATE B. STILES.

IN WINTER

The flowers have yielded to the cold, To the soul that is attuned to the in- The summer birds have gone away, finite, nothing is infinitesimal. To And all around us is the mold Of what was life but yesterday, And wakes us to unwonted glow,

> flow.
>
> The doubtful ones arise again. And take their wings in stronger grasp, And hands of men in hand of men

Assume a warmer, lirmer clasp. To every tender summer giest, -Town Topics.

There is one road to peace, and that der the garb of that which they call He who always complaine of the clouds receives little of life's sensaine

and Liberty," at St. Louis.

He said in part: "In order to intelli-gently consider the subject of this toast, it is necessary to go back and take a glance at the origin and growth of the papal power. About the year 200 the church of Rome acquired pre-emi-nence over the other churches, but it was a hundred years later, under Constantine, when the church attained temporal power. From that time the growth of the papal power was steady and rapid. Kings were put up and pulled down. Henry IV, one of the early kings of France, and one of the best kings that country ever had, went to Rome and appeared barefoot before the papal palace, waiting for an oppor tunity to do penance. Henry VIII re-nounced allegiance to the pope in England, but France remained in subjection until the reign of Louis XIV.

"Let us now look into the connection of the papacy with Peter. \* \* \* There has been much controversy between Protestants and Catholics whether Peter ever was in Rome. So lain of the United States Senate in one of his opening prayers, is said to have thanked the Lord that Peter never was in Rome. (Laughter.) The popular legend was that Peter was Bishop of Rome twenty years under Nero. The difficulty with that was that Nero only roigned 13 years and 8 months. But there was another legend concerning Peter, which ran in this wise: Peter being in Rome-and as he came to his in the twentieth year of Nero's reign. (Laughter.) Simon Magus came Rome, and he and Peter had a trial before Nero, in working miracles. A brought in. Simon tried his hand first and partly raised him; then Peter finished the job. (Laughter.) Then Simon called two large dogs and set them on Peter, but Peter stretched out his hands and prayed, and the dogs would not touch him. Simon now announced that he would fly through the air. He went up on a high tower and put on his wings, and sure enough, directly he was in full flight. But Peter, stretching out his hands again, prayed to the Lord God with so much fervor that the Lord interfered and melted Simon's wings, and down he came with a splash. (Laughter:) This angered Nero, who had Peter crucified, head downwards; and Peter preached a long cormon to the people while being crus-cified head downwards: (Laughter and anplause.):

"Now let us look after the toast (Re-newed laughter), "Rome and Liberty." Translated into the facts of history, this should read: Rome and Slavery for 1200 years; Rome and some liberty for 100 or 200 years; Rome and increasing liberty during the 19th and 20th centu-

claimed by Protestant writers, the inquisition can be traced back, first, 600 years; to the Code of Justinian; then a hundred years further back, to the great fathers of the church, Jerome and Augustine; then another hundred years, to Constantine; and, finally, go back with me to the teachings of Paul. and the reported sayings of Jesus, and you will find the basis of the inquisi tion laid broad and deep among the very foundations of the Christian re ligion." (Great applause.

DO ANIMALS HAVE SOULS?

You ask if animals have souls: I knew one I think had And when I think of that dog Mike, He wasn't no high breed of dogs Was just a common hound, And was known as "Mike, the tram

By neighbors all around.

What first drew my attention there, Impressed him on my mind, noticed when I went to wheel, Mike followed on behind And soon we formed acquaintanceshin

To him it seemed a lark, As though he said, "I'm with you, pard, As we went through the park. One day I went to take a ride

drove Mike back-the distance we Were going was too far. soon was speeding on my way, The dog was off my mind. looked around and there came Mike At full speed, on behind.

lost him ere I reached the end: He gave up in despair, And on the journey coming home Looked for him everywhere. About a week passed by: I thought No more of Mike I'd see, One day he showed up, seemed to say ."Old boy, you can't lose me."

But there was one bad fault of his Which "done him up," alas! He'd tackle every kind of dog No matter in what class. And one day Mike came limping 'round · A big hole in his head-He tried to whip a butcher's dog, And now poor Mike is dead. think that animals have souls,

And live for those they like. and when I leave this earthly plane I'll look around for Mike: And though he cannot play a harp, Or join in when they sing, hope to hear his bark again. BYRON D. STILLMAN.

Chicago, Ill. COMPENSATION.

Because I had loved so deeply, Because I had loved so long, od in his great compassion Gave me the gift of song. Because I-have loved so vainly. And sung with such faltering breat The Master in infulte mercy Offers the boom of Death.

SOME PLAIN WORDS.

For the Benefit of a Sneaking Coward.

To the Editor: -Will you kindly grant me space in which to say to my friends that I still have about two-thirds of the aside to be sold for the little girl mentioned in my previous appeal, and would be glad to hear from all who wish to help in this work to the extent of the

I also want to thank the friends who have responded so generously to my appeal in behalf of a sufferer. Among my letters I received two that were unsigned. One contained a dollar and was simply signed "A Spiritualist." With all my heart I thank him (or her) for the kindly words in that letter. The other one contained my appeal, and read as follows: "Dear Brother:-Inclosed find a slick

advertising dodge to get rid of your books of chaff which you cannot sell; as you don't know the truth you could not get any chips. If you were spiritual as you think you are, you would confine your efforts to the help of Spiritual children, and let the dead bury their own dead. She don't need your help, but many spiritual people do. When you are born of the spirit, your soft heart will realize the truth flesh profiteth nothing. Better defend your Morris Pratt Institute which the heirs will take away from you for lack of funds and spiritual power. Hull has joined the fakirs, so that may help you. Good-bye. Spirit in Truth.' the above letter "Spirit in Truth" cer tainly needs assistance, and that badly. Any individual who makes such charges as he has (I say he, because I cannot

bring myself to believe that a woman would be so lacking in feeling for the sufferings of another,) and yet is too cowardly to sign his own name to the charges, and still has the monumental gall to sign himself as this writer has done, must be one of the Spiritual (?) children who needs the assistance he talks of, and I would be very glad to render such assistance. coward is the most despicable of allthe person who attacks another's molives and hides behind an anonymous title or name, in my estimation would not only deprive the suffering of the necessities of life, but would make a first-class Inquisitor, who would torture human beings for the good (?) of their Tais person does not know that I of-

fered to give the editors of the several paners, proof of the statements I made in my previous appeal. As for the charges against myself they are not worth my attention. I make lots of mistakes, but not one of them is that of being airaid to sign my name to any

"Rome hold the people in slavery ture who wrote me the letter copied ver 1200 years. This was chiefly by means of the inquisition. This was chiefly by means of the inquisition. In the twelfth century, as ture who wrote me the letter copied ver batim above, will come out of hiding and of the inquisition. In the twelfth century, as ters, I will undertake to defend both ecy and see how it comes out. venture to say that if the school does go down for lack of funds it will be because there are too many creatures miscalled men who hide behind some high sounding phrase as has the writer aforesaid. I doubt very much if any of that person's money has helped either the Pratt Institute or anybody else.

'We have too many people who are lost in their eternal star gazing, and who prate about the Spiritual children. Better by far take care of the children they have here, upon this plane-better quit murdering as many as are de-stroyed, and then there won't be so many spiritual (?) children to after. These monopolists who imagine they have all the truth there is, give me several kinds of pains. They need an emetic of some kind to purge their systems. I have sert the original of the letter to the editor of The Progressive Thinker, and if any other editor wants to see the curious production of this erstwhile "Spirit in Truth," I will cheerfully send it to them, as it is on exhibi-It is the first time I ever knew that a Spirit in Truth could descend to innuendo and the methods of the as-

sassin who stabs from the dark. Once more I ask my friends to send for the copies of the book that I have set aside for the benefit of Hazel Eiden who was so badly burned. The fact that nearly the entire edition was exhausted in a year, without advertising, will disclaim the necessity of using any "slick advertising dodge" in which the sufferings of a human being are in volved. Yours for truth and humanita rianism. WILL J. ERWOOD.

La Crosse, Wis.

THE CONSERVATIVE.

At-20, as you proudly stood And read your thesis. Brotherhood The fatuous faults of social law. At 25 you braved the storm

And dug the trenches of Reform, Stung by some gadfly in your breast Which would not let your spirit rest. At 35 you made a pause

To sum the columns of The Cause; You noted, with unwilling eye, The heedless world had passed you by. At 40 you had always known

Man owes a duty to His Own.
Man's life is as man's life is made; The game is fair, if fairly played. At 50, after years of stress, You hore the banner of Success

All men have virtues, all have sins, And God is with the man who wins. At 60, from your captured heights You fly the flag of Vested Rights. Bounded by bonds collectable, And hopelessly respectable! -Edmund Vance Cooke.

A man might frame and let loose star to roll in its orbit, and vet not have done so memorable a thing before God, as he who lets go a golden orbed thought to roll through the generations of time.-Beecher,

THE HOME CIRCLE.

Some Very Interesting Experiences

To the Editor:-If you will allow me space in your valuable paper, I will give a brief account of a few incidents resultant of a home circle held in this

The medium, Mrs. Kate Brewer, is a well known resident of this city and a lady whose reputation for truth and veracity is a well established fact. She was formerly a member of the First Baptist Church, and up to about two years ago was opposed to Spiritualism, and honestly believed that any one who investigated it was afflicted with aberration of the brain. The writer has heard her remark that mediums (noticed by her) seemed to have that farway look in their eyes, and that they did not look as intelligent as other people. Out of curiosity she later attended camp meeting and received some spirit messages which set her to thinking. As a result she determined to arrange for a home circle of her own, where she knew fraud could not find its way, and she could prove for herself whether spirit return and mediumship were

rue or otherwise. Her circle was composed of herself and husband, and the "Invisibles" who have played a part in her destiny never to be forgotten by herself, or her irlends; in this life, or the next.

At first her sittings were irregular, she often sitting alone, her husband detained by the press of business. After sitting this way for about nonths a voice was heard. At first it was unintelligible, but as time passed on this voice began to whisper a word until finally it gave the name of Will am Riley. As the voice grew stronger it was able to converse intelligently, stating to the medium that he (Mr. Riley) would do a grand work for the uplifting of humanity through her mediumship.

Recently, Spirit Riley organized a circle for the development of materialization, the writer and three other sitters being chosen by himself for that purpose. William Riley states that he was once a mortal man, inhabiting a body of flesh, but that he passed out of the body of flesh only to find his fac-ulties intact, and performing their natural functions, and that his mission is to help those still in the mortal body to understand that the so-called dead still live; can return to their loved ones, and manifest, if they will make condi-

Just here I will state that Spirit Riley has conclusively proven to me his pow-er to foresee events. At one time he told me I would receive a certain letter which I knew nothing about, neither did his medium. In three weeks the As to the insinuations against Moses letter came as predicted. He has also Hull, and the Pratt Institute, let me told me that in less than one year I say right here, that while Brother Hull shall receive a grand mediumship if I needs no defense from me, if the creamake the right conditions, which I fully intend to do, and will report to the readbatim above, will come out of hiding and ers of The Progressive Thinker later. sign its own name to its articles or let- I ask you all to make note of this proph-Moses Hull and the Pratt Institute. I certain it will be just as Riley has predicted.

On one occasion, while sitting in a circle at my home, Riley told his me-dium that he would take her to California in a couple of weeks. Brewer's daughter met a tragic death. by accidental shooting, at Eureka, Cal., and the father and mother took that long, sad trip, of many hundred miles, to bring home the mortal remains of their beautiful, accomplished daughter, whose life on the mortal plane was thus cut short in the bloom of young woman-

On another occasion, Mrs. Brewer saw a white casket let down before her; this was about six months before her daughter's death. On arriving at Eureka, and visiting an undertaking establishment to procure a casket for their daughter, the facsimile of the casket seen in the vision was set down before them from an upper shelf, and in that casket the mortal part of their daring daughter was returned to the lonely, bereaved home.

These are only a few incidents occurring in less than one year, in the experience of this lady, and the little nome circle.

Nine different voices have been heard rom the cabinet, coming from nine different individualized spirits, who fuly and perfectly identified themselves o their friends. An Indian chief giving the name of "Mogie" spoke in a perfectly audible voice, giving us grand

advice, and general instructions.

MRS. MARY J. WHITNEY. Marshalltown, Iowa.

His Manifestations of an Earthly Char-

acter.

To the Editor:-I wish to give a word of warning to the readers of The Progressive Thinker of one Otis J. Comer. said to hail from Richmond, Ind. He is about 18 years of age, and represents nimself to be a trumpet medium, and he can surely give messages through a trumpet, but he has to have it to his mouth. His plan of operating is to have some one sit with him, but instead of olding his hands he places his hands on top of the one who sits with him, then being sure he has everything within reach of his right hand he soon has it away, and "spiritual" manifestaseveral days before we caught on, and even then we desired to give him the benefit of every doubt, and offered him chance to sit under perfect test conditions, and remove the suspicion. He sat once under such conditions and we got no results. In December 10th issue of The Progressive Thinker, Sister Starbuck of Greenup, Ill., writes of him. I enclose a letter from her, which goes to show he was the writer of it instead of the sister. Now I have been a reader of The Progressive Thinker long enough to have all the premium books, believe it to be doing a grand work for the cause we espouse and it cannot do eption. A. T. LEVICK, M. D. Mt. Vernon, Ill. any better work than to show up deSeen and Described by Mrs. May A. Price.

It may be interesting to some to learn the good that is being done in reheld in darkness as a result of the life they led while on the mortal plane. We may not all see conditions from the same view-point; may not all be taught alike by our spirit teachers, for no one learns all the truths, but in this one point many do agree, that there are many spirits who are held in bondage by ignorance of the laws of their lives, ignorant of how to make use of their opportunities. They are groping in darkness, looking backward at the past, in retrospection facing its acts, and the results of those acts. The honor of some is so great that they are fascinated by it, and can not see that life holds a condition for them to redeem their own soul, to make restitution to some one for the harm they have brought into other lives; for the harm they have done themselves by letting the lower nature instead of the higher nature influence their acts.

Some of our Spiritualists object to forms of ceremony in any way, especially in prayer, and while to some people it useless, to others it is a blessing; and when we consider all the results of influence of mental laws, it is well not to condemn anything that helps to give light to lift souls nearer the divine in themselves, and place them in touch with sweet helpful influences from the higher spirit world.

I had through my clairvoyant powers quite an object lesson recently. Being a member of one of the Good Templars lodges of Washington, I have listened week after week to the instructions given during the initiation ceremony Simple as it is, there is a wonderful influence going out from these lodges that no one can estimate, because of these ceremonial conditions. When the lodge is requested not to whisper or otherwise disturb and destroy the impressiveness of the occasion, and when tifty or a hundred people concentrate their mind on such thoughts as are given for the purpose of teaching temperance principles, a right living in accord with nature's laws and the reaching out of a helpful hand to lift up the failen and save others from falling, there goes forth thought-waves, vibrations of influence that reach and touch some soul consciousness in mortal life; but the aid to those in the spirit world is greater, and could all those who are interested in this work see as I do, the spirit guests, and learn the reason of their coming, they would not deem their work of little importance.

At a recent meeting I noticed as the lodge was called to order two spirits walking down the hall. I at once decided to watch and learn who they were, and why they were there. After presenting themselves to the Chief Templar they turned back and became aware that I saw them, and gave me pictures mentally produced on the atmosphere, illustrating the condition of their past life, which still haunted

One was a man of middle life, well built, and made to do his work in life manly and well; but he had failed because the laws of influence had led him downward-not upward. God does lead into temptation through the laws of inherited appetites and propensities, and of mental suggestion from both the mortal and spirit plane of life. laws lead upward or downward hust as reach out for the guiding influence, and just so much the law, which is God expressed in the power of natural cause and effect leads into temptation or gives us power to meet the conditions of life and rise superior to degrading powers and master all that is detrimental to the unfolding of the higher

soul nature. Thus this man had fallen, failing to conquer an inherited or cultivated apite for liquor, failing to dominate a hasty temper inherited through the laws of nature, he had while partially intoxicated given away to passion and struck the wife he had promised to cherish and protect. They built the picture for me to see, as mental laws are bound to produce the thoughts of past conditions as a reality for them to

live over again. I saw the wife fall, the blood streaming from the temple. I saw her as one dead from the blow, but carried in his arms to a bed in the home that had been theirs. Then I saw her a young woman in rags and poverty, for he had fled, believing he had killed her; but she had escaped death to toil on with the three little children to procure the needs of life; but the needs were greater than her strength, and one by one they had passed to the spirit world

He then told me of his own sad fate. In a mining town he had still indulged the appetite that had been his curse, and driven him from home and all that life held dear-still gave rein to the temper which was uncontrollable when the brain was crazed with alcohol, and he had struck a man and in turn been struck down, his soul sent to find what e beyond the grave held for him.

The three children, the husband and wife and her father, an old man who had been sadly trying to aid the others to find peace and light to outgrow their past misery, took their seats around the altar which stood in the center of the hall, remarking as they did so: 'The altar is the seat for those who would learn. We seek light. We have been drawn here because good work is being done to raise the faller and save the drunkard as well as his family from misery. We come because of the good words spoken by a brother explaining the hope that emanates from here, that peace may be found even for We have felt the thoughts the erring. We have felt the thoughts of spirit forces drawing us to you here to-night, and we would listen to the words of comfort and help from the ortal lips as well as from those higher teachers who are inspiring you in your

These spirit people, as real to me as those in mortal condition, sat during the meeting around the altar, or stood with head bowed reverently during the ceremony of initiation. When the chaplain read the prayer it seemed to fall like a sweet fragrance of incense upon their minds, coming as it did from the lips of a sweet young girl, whose pure young life expressed so much of the divine life within her that the words of that short formal prayer seemed to take them into the atmos phere of the loving Father, and teach them that higher life was theirs to attain, and that higher laws were for them to use to reach the plains where innocence and purity stood side by side with those who had come up through great tribulation, and all might join in a work to redeem the past and blot out the sad remembrance that had dark ened the lives of all.

MRS. MAY A. PRICE. Washington, D. C.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply Emportant subject. Frice, cloth, Si.
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life in the

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

LETTER NUMBER THREE.

Many contend that God is a person, and most sincerely believe they right. From 2 are right. When we return and say that we have not seen God, we are often accused of being lying spirits, or the sensitive we make use of, a all fraud and delusion, my influence would have been entirely lost. fraud; but, if we have not seen God as a personality, nor met any other But now the atonement must be made. Abby Judson is determined to call a grief-stricken woman, whom we control, a fraud, when there think she is right in that, also. can be not the slightest incentive to fraud.

Mistakes may sometimes occur, or the control become weakened. This should be expected, for spirit control and spirit manifestations soning is the best. Reason right straight ahead and never roundabout are, as yet, in an imperfect condition. But the sensitive we are now using is as good and true as any other we can find. We only hope that her strength may hold out long enough to do the work we so much desire to do.

We, not having seen God, nor any spirit who has, are justified, we all think, in not believing there is such a personality. Those who desire to think there is a personal male God, have a perfect right to think so if they wish, but if we were so disposed, which we are not, we could with equal justice call them liars and frauds. But we do not and will not. We can only affirm that we have not been, thus far, brought into the presence of such a male potentate; and we have been doing our best to describe heaven, and the spirit realms as we actually find them.

The above is given through our medium, Mrs. Carlyle Petersilea, by the concerted action of Carlyle Petersilea, Abby A. Judson, Robert G. Ingersoll, William Denton. We four most solemnly assert that we have not seen a personal God, nor have we met any other spirit who has. We have been trying to get T. J. Hudson to control the sensitive, but he is yet very weak in that direction, and the medium is entirely new and strange to him; but, we will add that there is but one class of sowho with forethought and premeditation deck themselves out in artificial toggery and personate spirits. All those who are sincere and earnest, believing themselves controlled and influenced by spiritual beings, cannot be called liars or frauds, not even if they were self-deceived.

But all these various names under the light of scientific truth will event- the human spirit is no exception to the rule. ually take the name of Universal Ether.

does not claim to.

simply filled with jewels of truth strung on threads of gold.

his wife a liar.

Now, sir, I have this to say to you. Can you think that I, who, when in the form, would have guarded my wife with my life—can you think, sir, that now I would allow a lying spirit to control my dear one? I tell you, one and all, that no spirit can come near her unless I first give my but that is no reason why they should be called liars and frauds. I material, nothing but that which is refined, ethereal, and beautiful. suppose, when in the form, I should have knocked a man down who be guilty of committing such a breach of good manners.

for us to the very best of her ability. We may not be able to give all

Hudson, and want him to write a few words himself.

world. I was sincere and tried to think that all I wrote was true. It and fresh. did not seem possible to me that all who claimed to write and speak un- Now the order of things is reversed. Your bodies grow old, decrepit other way out of this great quagmire of fallacy.

ments of the body, brain and mind; also, the involuntary activity and made use of are dispersed. movements of the same; and sonsequently come to the conclusion that the great modern spiritual movement was merely an involuntary action By the kindness of Carlyle Petersilea and Abby A. Judson. Mrs. Peterof the mind, or, rather, of the entire selfhood—the involuntary selfhood. This, I reasoned, would more properly come under the head of the

subjective self-and subliminal selfhood, or involuntary action of the mind. I also masoned that if the conscious mind dwelt on the subject of spirit witercourse, spiritual communications, and so forth, that this would be transhitted to the subconscious self and there would be a re-Spirited to the subconscious self and there would be a reflex action, that is, an involuntary action of the involuntary or subconscious self. If reasoned that this was the true cause of the great constitution according to the subconscious self. If the subconscious self and there would be a reflex action, that is, an involuntary action of the involuntary or subconscious self. spiritual thoversent. Thus much to show where I stood prior to my own departure from the mortal.

STATE CASE OF STATE O

It is will formyself and the world that I thus departed, although I meant well to the world; and yet it was that I meant the world well, and loved myofellowmen, that I was doing the most harm. All could feel, as they read my works, that I really loved the world and wanted to benefit mankind, and so they desired to think that I might, after all, be

If I had railed at Spiritualism and those who believed in it, calling it

spiritual beings who have, there can be no good and sufficient reason that it shall be made, and I think she is right. She says that I can never why we should be called liars-moreover, it is heartrending and cruel make much Headway as a spiritual being, unless it is made. And I

Now, all that reasoning of mine comes under the head of sophistry. I see it clearly now, but did not at the time. Friends, the simplest rea-

Now, when that subconscious self of mine left my body, I found that it was my spirit. I found that there was no subjective self or involuntary action of either mind or body—that what seemed to be such was the activity of the spirit—that the material brain did not always take cognizance of all that the spirit was conscious of, or, rather did not always cognize the spiritual activities-that spiritual activities were above and beyond the capabilities of the material body or brain, and that when freed from the body it, the spirit, soars like a bird that has been imprisoned in a cage.

Well. I know you want me to tell you something about this life of the spirit, and I have a corresponding desire to tell you. First, and most important of all. I have not yet seen a personal God, nor a heaven such as I formerly believed existed; but, I find myself in a very natural life indeed, which I am sure I like much better than the one I had been taught to believe in. It is so natural, really, that I sometimes laugh at my former ideas. That which I supposed to be the reflex action of the mind, is the true reflection of spiritual things and scenes; spirit is that which I thought to be the subconscious self; and the subliminal self is the soul. You want me to tell you a little more about this world.

called mediums who desire to be called liars and frauds; and it is those the spiritual world there is really soil, or earth, in which flowers and Mr. Hudson Tuttle tells you, in his "Arcana of Spiritualism," that in other things grow. Now he is very nearly right. That which we call our earth is really attenuated matter, and if flowers do not absolutely grow within it, they certainly find lodgment in this attenuated soil. and this attenuated matter lies in great belts or zones about your earth, and Someone objects because Abby Judson says that the ancients called these zoffes can be seen by the inhabitants of other planets just as you the ether God. They certainly did not call the ether ether, for that can see the helts of Jupiter or the rings of Saturn. We also have water word was not known to them, neither was the word God used in their and all else that you have on earth, but exceedingly attenuated and relanguage, but that which they understood as the supreme creator, or fined; yet this world is made up from the products of yours—that is, cause of all things, ancient nations have called by many and various the spiritual germs within the all-pervading ether are attracted to, and names. Some have worshiped the sun as God; others fire, and so on. enter matter, that they may develop therein and afterward rise up in There have been even devil worshipers. Then there is the word Om. their attenuated, spiritual forms to take their proper places in this; and

Human spirits rise up and take their places in this world of light and This medium is not one whom we care to use for long and learned beauty. But the human spirit has conscious will power, therefore is controversial discussions. We, through her, want to show how it able to go and come at its pleasure. Not so with the other things that really is here. Mr. Hudson Tuttle will talk most learnedly to you all, go to make up our beautiful world. It is the ego, the soul, the will and will answer all these difficult problems and questions truthfully, power of the human mind that enables it to travel with great speed and should be to the entire satisfaction of all; yet, no one can expect through the other, but nothing else can do this unless carried to earth that even he could know all there is to know, and we are very sure he by the spirit. A spirit can take with it, flowers, or even a pet animal or bird. but after once leaving the earth they cannot return of their own All should read Mr. Hudson Tuttle's Arcana of Spiritualism, for it is accord, simply because they have not the required wisdom. And yet I must tell you something that none of you as yet know. We, as spirits, Now Mr. Petersilea wants to add a few words himself, personally; attract to ourselves a covering of attenuated and refined matter. This, and he points his finger toward one who has written to his heart-broken we cannot take back with us to the earth. It must be left behind at rest, wife cruel and accusing words, calling Abby Judson a lying spirit, or for the spirit must travel without encumbrance of any kind. The spirit travels with the speed of thought, or like wireless telegraphy. Now, I am going to prove to you that I am telling the truth.

You say, and it is likewise true, that spirits materialize, or sometimes, when they come to you, they take on a covering of matter so that they become tangible to the sight and touch, and that, shortly thereafter, it is consent, and I will allow no spirits to come near her except those whom thrown off or dissipated. This is also true, and this is precisely what I know to be good, pure and true. Spirits differ in their views as much we do have. We take on a covering of attenuated matter, or, as you as mortals do; and, as Brother Francis well says, all cannot see alike; say, we become materialized; but this world does not allow of gross

There is, after all, a great truth underlying even the idea of the orcalled my wife a liar or a fraud. It might have been a very foolish thodox heaven. They say that heaven is a beautiful abode above. thing to do. I think it would have been; but, no gentleman would ever And so it is, a beautiful world surrounding your own. You must all see for yourselves that, as the sublimated essence of all things rises up No, sir. My wife is all that is good, pure and true, and is working and seeks a proper altitude, and by a natural law of affinity and attraction forms ethereal zones about your earth, there exists there an attenutruth through her, not even as much as we ourselves have discovered, ated and ethereal soil, you must all perceive that what I tell you must but that is not her fault, neither is it ours. We are bridging over the be true; moreover, you must all see at once that if our land is really atgulf of death as well as we can, and when the bridge becomes stronger tenuated soil that can be actually seen by other beings or other planets, on your side, we shall be able to give you greater and grander truths. that our own bodies must necessarily have considerable density and Abby Judson can now control my wife nearly as well as I can myself: perceptible weight, so much so that we cannot approach too near earth Yes, I have learned how to control Mrs. Petersilea very well indeed, in them, for the earth would pull them so strongly with her gravity that Thanks to Mr. Petersilea for his kindness. But I am here with Dr. we should fall thereon and be injured; consequently, we must leave them behind, and only travel backward to earth in our electrical and Friends, it may prove to be very hard and slow work for me to write magnetic bodies. But our bodies here in the spirit realms are constantly through another and foreign element, yet I will make the effort. This changing as we progress. At first we attract attenuated matter wherelady's mind has been greatly troubled since reading my book, treating with to cover ourselves, and at this point we look almost precisely as the subject of the subjective self or the subliminal selfhood, and I feel we did when we left the earth; then conmences a gradual change. As called upon to undo the unintentional wrong that I now think I was we grow in love, truth and wisdom, our bodies change, for we, like yourguilty of perpetrating. I would like to set myself right before the selves, are constantly throwing off the old atoms and taking on the new

der spirit control or power were frauds and charlatans. There must and unsightly; we now commence to grow the other way. Our bodies be some other way of explaining away this, as I then thought, mon- become gloriously beautiful if we ourselves are beautiful in spirit. Our strous delusion, if indeed it were delusion-for I sometimes wavered on forms here look actually as we are, and we can deceive no one. If our the brink of half admitting it myself—and thought there might be some souls are filled with Love, Truth, Wisdom and Purity, our souls take on a corresponding covering, and it looks like just what we are.

Christianity and Modern Spiritualism, to my mind, were not synony- Now we can only come to you in our magnetic and electrical bodies, mous; and yet could they not be brought into harmonious relations one and after we are thus with you we can sometimes take on a covering with another? Yes; and it should be my work to try and do this. I for a short time that you can see and touch; but, as I before stated, we studied and thought a great deal about the conscious actions or move- cannot hold it long; it soon dissipates and disappears; the atoms that we Yours Most Truly,

silea, Medium.

(To be continued in No. 789.)

CHARLES WINANS.

His Mediumship Attested by Many Witnesses.

vited Mr. Winans to hold a seance at asked, "Uncle Abe, is it you?" our home, with the result that the sethe form replied, "Yes, it is I." exposure revealed was that of the re- his earthly life-time. porter exposing his own ignorance, con- To say the least of this most remark-

peace or principle. special friend of my wife, to attend the ferent seances. We saw my father, as seance. She asked that she might I have said in the test seance. My bring her son—a reporter—with her, wife also, saw and conversed with very giving her word of honor as a pledge of near and dear spirit friends who apfriendship, that her son, if permitted to peared to us in these same seances, be one of the invited guests at the cir. We saw a number of other forms who cle would quietly behave himself as a appeared and were gladly recognized by gentleman, that he would in no way their relatives and friends, create a disturbance; but as an invited As for Mr. Charley Wina guest honor the hospitality of my house a fraud or a deceiver, but he is, indeed with utmost quiet and respect. How- a grand materializing medium. He is a ever, the reporter, without any respect quiet, pleasant gentleman, and an honfor his mother's word, pledged for him, orable man. Therefore, we the underand without any regard for the hospitality of the family who had invited him only under the solemn bromise of above given statement. his mother that he would not make any disturbance, he contrary to all expectation broke up the seance at the very be-

ginning. As to the truth of Mr. Winan's mediance. We therefore sign our names, umship, there can be no mistake as to to be used for publication by The Pro-

Myself and wife have witnessed four of Mrs. Maud Lawless, Mr. and Mrs. his materializing seances, and two of Frank McCool, John Schutte, Mr. and his trumpet seances, with surprise and Mrs. Domhoff, Mrs. C. T. Iader, Mrs. wonder. Speaking for us both, I can Geo. F. Turman, Bert Weader only say, the materializations of those Yerger, Mrs. So.A. Zeigler, J. W. ances were grand beyond the power To the Editor:-I desire to say by of language to describe. Every word way of explanation, that my wife and I, Professor Brinton has written you, deas investigators as to the truth of spirit scribing the Winans test seance, is true return and spirit communication, in- I am the man to whom he refers, who

ance was broken up by the reporter, My wife and I saw my father who apand the so-called exposure published in peared to us, just as natural as he was The Sentinel, said exposure resembling in life. We held a conversation with truth about as nearly as a guinea him. He talked in a clear, strong nig resembles an elephant. The only voice just as he had always spoken in

vincing those persons in the circle that able phenomena, we could not have he was utterly void of manly dignity, been deceived-we could not have possibly been mistaken. We both saw and His mother had been invited, as a talked with my Uncle Abe in three dif-

As for Mr. Charley Winans, he is not signed, subscribe our names as witnesses to the truthfulness of the

D. L. KINCAID, M. T. D. CLARA B. KINCAID, M. T. D.

We are those at the Winans' test sehis remarkable power, in my opinion, gressive Thinker: Henry St. Clair, When there was light, and joy, and books in our list, which he may select.

Yerger, Mrs. So A. Zeigler, J. W. Brin-

ton. the bat the Me W EVERY YEAR.

"A nickel, please, to help me get a he begged from all the busy passersbywit tis ... They did not see his palsy-shaken When, just before the coming of the Nor mark the patient yearning of his

plean se. His multabled words to them as they 'Please spare a little Christmas, now,

forme - 91: I used do have a Christmas every year." So, buffeted about among the crowd,

He slowly made his way along the street. and bowed .

his feet.

The Progressive Thinker one year and The happy offes, intent on other things, a premium book for \$1.10. The book is

year!

warmth, and cheer And over all, the throb of Christmas Mrs. His trembling fingers curved as if to clasp The days that were so far and yet so near.

USED TO HAVE A CHRISTMAS The happy days that had escaped his "I used to have a Christmas every year." And so, remembering, he wandered on

Through streets and over roads that led him far, dawn. There blazed before his eyes a won-

drous star, so busy they did not hear his And Some One came, and bent above him then.

Upon his cheek there gleamed a frozen tear, But there was one less of the weary Who used to have a Christmas every year. W. D. N.

Stoop-shouldered, life had borne on him CLUBS! CLUBS! CLUBS! CLUBS! Now is the time to get up Clubs. His head, and taken sureness from Those who join a club of ten can secure Went by their minds too full for an actual gift. There are four premium them to hear:

'A nickel, please: You don't know what Debate, Between Rev. Moses Hull and W. F. Jamieson"; "Vol. 3 of The Ency-I used to have at Christmas every clopedia of Death, and Life in the Spirit year" World": "A Wanderer in the Spirit He used to have a Christmas every Lands", and "Seers of the Agea", by Dr. J. M. Peebles. The one who gets His mind was filled with thoughts of up the club can have the paper one olden times year, and any two of the premium MISSIONARIES' REPORT.

ber, 1904. To the Spiritualists Throughout the

United States and Canada:—We have been somewhat dilatory in making this caused by lack of time to fulfill all our

During the month of October we vis

ited Lafayette, Ind.; Bloomington, Farmer City, Decatur and Pinckney-ville, Ill.; attended the N. S. A. convention at St. Louis, Mo., closing the work of the month at St. Joseph. Mo., having held nineteen meetings besides the work we did at the convention. All of the above-named places have societies excepting Pinckneyville, and

they were all organized and chartered us excepting the St. Louis society. These societies are all doing excellent work and we are proud of them. Without our missionary work they would not have been added to our organiza-

The states of Missouri, Kansas and Nebraska need missionary work very much. There are many places in these states where the good work of the N. S. A. and the state associations are not understood and consequently not appreciated. Some of the people have been prejudiced against these organizations by the false statements being industriously circulated that the N. S. A. is opposed to the physical phenomena and to physical mediums. These stories are usually started by "fakirs," who are not able to secure the endorsement of our organization.

Wherever we have been we have refuted these vile and malicious statements and have read the resolutions passed by our several conventions upholding mediumship in all of its varied phases, including the physical phenomena, and also by reading that part of our ritual which grants credentials to all worthy mediums including those for physical phenomena.

The Ritual is all right, and did not make its appearance one minute too

The vile and unprincipled "fakirs" who pretend to "unite lost lovers." 'tell whether your husband is true to you," "find stolen property," "develop any phase of mediumship you wish to possess," "find an oil well," etc., for 50 cents and up, are the ones that condemn the N. S. A., and boast that "their work is all the credentials they need." the National Association as a certificate of endorsement. Not one of them but would be happy to have the national discountry to have the national Association as a certificate written a book with this title: "PSY." dorsement of the N. S. A. or of a state association, and would publish a facsimile of their credential in every issue and it is chockful of stirring inclof the daily press where they were holding forth if they could procure it. 11.50 postpaid. Moral: Beware of anyone who is continually condemning the N. S. A. and declaring that it is opposed to phe-nomena and who at the same time is oiping his claims to "the greatest mediumship on earth" and boastingly declaring that "My mediumship is my

credential." We have succeeded in enlightening the people regarding the good work of and through trance mediums, has him our organization wherever we have held meetings, and the people have received us and gladly embraced the op-portunity to unite in the grand work of o-operation.

The greatest drawback is the lack of funds to carry on the work. Oh, ye Spiritualists! you who have received Spiritualists! you who have received gives it to the world in his best style, these blessings at the hands of the This friend is Dr. T. A. Bland, the wellspirit world, come to the front and assist, financially and liberally, the cause that has blessed you and that is bless-

ing every mortal that it reaches.

We need many missionaries. This is a big country. Money can furnish the ions, who gives it the weight of his unmissionaries; with it the missionary qualified endorsement. missionaries; with it the missionary work can be done. The people are hungering for the truths of our beloved Spiritualism; can we not do more to as- death to the sunlit clime of the world sist the spirit friends in this great work? Let us open our hearts and our pocketbooks, dear Spiritualist friends, and contribute to the good work of the National and state associations, thereby encouraging the officers and missionaries in this all-important work.

The cause of organization as well as the cause of Spiritualism is growing. The Spiritualists only need to "be shown" the splendid work of our organization and then reminded that they need to furnish the necessary funds to carry on the work, and since the re ports of the work of our organization through the different departments plainly "show" what it is doing, we look for the generous support of the organization in all its branches

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries. Cottage Inn, Billings, Montana.

The New Cure for Kidney and Bladder

Diseases, Rheumatism, Etc. As stated in our last issue the new botanical discovery Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urin-

The President of the Suffolk Hospital, Boston The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rhoumatic trouble. It cured when old and established compounds wholly falled, and our good words are at your disposal, for all should know of the good accomplished by its use. Dr. W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y., writes: I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood. The Church Kidney Cure Company. of

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of The Progressive Thinker who is a Sufferer from any form of Kidney or Bladder disorder. Bright's Disease, Rheumatism. Diabetes, Dropsy, Gravel, Pain in Back, difficult to too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the Company, and receive the Alkavis entirely free Church Kidney Cure Co., No. 404 Fourth Avenue, New York

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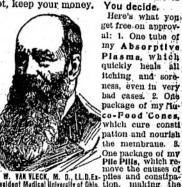
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It has not been in the conflicts which nankind have waged to attain freedom on the external plane of being, however recessary they may have been to supplement the great conflict which human life is waging. That the human may have been created a "little lower than the angels" is true, and it is a glorious privilege to recognize the divinity which is within, and not only that, but it is necessary for the human soul in its irrepressible conflict with the powers of darkness, that it place itself in alliance with the spiritual forces that it may make a success of its efforts to rise above the instincts and impulses of the mere animal nature which is the inheritance to a greater or less extent

of every human soul. Great struggles have been and are at the present time being made to overthrow the various forms of external slavery, and while we would not in the least degree underestimate the good that will come to mankind through the successful culmination of those struggles, for they show that there are elements and forces in human life that will not remain on the lower levels; but to every human being of average intelligence there will be recognized the fact that there are more subtle and degrading forms of slavery than any exist through its external manifestations. The irrepressible conflict is in the struggle of the soul to attain emancipation from those forms of spiritual slavery which hold the soul in bondage to its lower self, to the emo-tions, desires and passional nature of its not yet outgrown animalism, and the hero is the one who,

"Vanquishes his sins. Who struggles on through weary years Against himself and wins. "He is a hero staunch and brave, Who fights an unseen foe, And puts at last beneath his feet His passions base and low.

"All honor, then, to that brave heart Though rich or poor he be, Who struggles with his baser part Who conquers and is free.

It is time that there should be a high er manifestation and understanding of what constitutes human liberty than the one that only recognizes its external symbols. The Spiritual Philosophy teaches that the individual in passing to what we term the spirit world does not change its moral environment and that if no effort had been made for the development of its moral and spiritual faculties they would as a result be in a dormant state, unable to be a directing force in the individual's life, and the law that nature abhors a vacuum is as applicable to the spiritual realm as it is to the physical; hence, there would be the instincts of the animal, they would be the dominant factors of its would have to be an irrepressible con-

The philosophy also teaches us that it is better to have the moral and spiritual faculties developed to that extent that they can be the directing and controlling forces of life while the individual is in this probationary state, so as to be fitted to enter the higher grades of scholarship.

It has been our good fortune to have known those who while in earth life had fought the irrepressible conflict, who had received the glorious medal which proclaimed their emancipation from the lower forms of life, and it is also our good fortune to have the acquaintance and friendship of those who at the present time are on the mortal plane of existence, who can say truthfuler forms of life, "we have met the enemy and are conquerors."

Our philosophy also informs us of the various planes of being in spirit life to which the different grades of development are attracted, according to the unfoldment of the individual life, and blending in a large degree of all the elements and planes of being as here in I was lying in my bed which was up earth life is here largely avoided. Life in the aggregate is only a compounding of individual life, and to improve human society the work must begin with the individual and there be gloriously Every human being that possesses the normal degree of moral and spiritual development feels dissatisfied with their present unfoldment. They realize that there are other conquests necessary to be made, and other fields that must be explored. They may have made great attainments and arrived to that plane where they can have communion on the spiritual plane of their being with those who have also progressed up to that grade, but little girl about ten years of age. She

more perfect development. To attain unto this higher culture gingham, cut and fitted in the usual there must be an elimination of the fashion. She was the very picture of lower forms of life, and this does not good health, and she tripped gaily come without there being a conflict between the elements that compose the two planes of their being. This fact can be well attested by the testimony of every human soul that has made an effort to rise to a higher plane of being than the one that they were occupying and from which emanated the forces that dominated their lives. Slavery on the physical plane of being is a condition that works greater degradation to appear, she did appear. A sister of the oppressor than to the oppressed, mine also in the spirit world was at her but it cannot be compared to the slav- right hand. They came in at the door cry of the moral and spiritual faculties to conditions of life that exist on the lower planes of being, and many times those who are in physical bondage are

criminal records in our daily papers is saw before me-it was my mother as I appalling and snocks the finer sensibilities of human life, doing no good and creating an influence that lowers the health, and her eyes sparkled with life moral and spiritual status of many hu-man beings, especially those who have not yet unfolded their higher life, making the irrepressible conflict through which they sometime must pass more violent in its manifestations. The environments of life have a great influence on character formation, especially during its plastic state, before the forms of thought that dominate life become established.

Those individuals who, coming apparently from the lower levels and through the might of their intellectual and moral power rose to positions of honor and responsibility among their fellow-beings, had, whatever may appear to the external mind, the benefit of good parentage and an endowment of moral force which no adverse conditions on the external plane of life could van-

What is very much needed at the present time is that the doctrine of in- month in the year. Just the dividual responsibility be taught, and that there is no more important or truthful statement than the one which informs mankind that, "whatsoever a suggestiveness. Cloth, \$1.50.

The Question Considered in What Does man soweth, that shall he also reap.'
A false and degrading theology has taught that someone else will assume the responsibilities of our life acts, and that by some hook or crook we can palm off spurious or second-rate goods for first-class, which will be false in time by every one entitled to the rank of genus homo That each will carry their own goods to market and only receive what they are actually

worth is the truth. This irrepressible conflict of life is incessant, not for one moment ceases the truggle between the lower and higher self, and steadily with an irresistible force the spiritual elements of life are dominating, assuming the place that the destiny of life intended they should occupy.

That all who are truthfully desiring he more perfect unfoldment of their lives receive help is true. They are not left alone to wage the conflict with the elements that would seek to hold life down to the plane of the rudimentary forms. The spiritual philosophy in forms us that we are encompassed about with a great cloud of witnesses, and that their helpful, spiritualizing influence is given for our benefit if we but honestly desire it, but it cannot be given to those who will not accept it, as heir antagonism is an impassable barrier to its being able to work for the

individual's benefit. The trend of our life is ever upward, loward a superior unfoldment of its orces; and even the experience gained through apparent defeat is a help, as we can by that means learn to avoid the obstacles that previously impeded our journey. As the earthquake and the volcanic upheavals are evidences that our physical earth is, by those convul-sions yearning and preparing for higher forms of life, so the struggle on the moral and spiritual plane gives evilence of the truth that life is moving upward to higher forms of manifesta tion, and that it is able to manifest an energy that can separate the pure ele-ments of life from the dross with which it was formerly blended.

HAMILTON DE GRAW. West Troy, N. Y.

AN EXTRAORDINARY VISION.

A Son Sees His Mother on the Spirit Side of Life.

My mother died on Dec. 23, 1888, and was buried on the 25th, Christmas Day. was living several hundred miles away, and was not aware of the fact until the 3rd of the following month when

received a letter from a brother. Only those who have lost a kind and indulgent mother can form any idea as to the great grief into which I was plunged. The thought that I should never see my mother again in this world was terrible. For several hours this agony of mind continued, when at The earthly forms of slav- last a change took place—a reaction. ery would be liberty in comparison to the bondage which held the individual down to the lower levels of life, and if it arose to the higher planes there curred, for I think it had a great deal

to do with what followed. In this frame of mind I retired to my room alone and went to bed. I lay quietly for some time-perhaps an hour -when I seemed to be seized by what I thought to be a nightmare—a stopping of the proper circulation of the blood. could not move, and the more I tried the more firmly I was held. A feeling of horror which accompanies this condition took possession of me, and in a short time I lost my senses and knew

How long I remained in this condition I do not know-perhaps only an instant.

When I recovered my senses I was lying on my bed in what looked like a large tent. It was about seventy-five feet in diameter, with an opening or door on two sides, with a path running straight through the middle from one door to the other. It looked like a circus tent supported on the inside by a very curious rustic-wicker work. The ground was covered with green sward like a newly-mown lawn. A very-brilliant light pervaded the place, but I could not see what caused this light. My astonishment can better be imagined than described. As I have said, against one side of this tent with the whole interior spread out before me. I had full possession of my senses, but I could not move my body. I reasoned that I had passed over into the world of pirits.

A peculiar feeling possessed me which is impossible to describe-a mingling of helplessness, intense interest, fear and terror. The strain was awful.

As I lay gazing on this singular-scene I noticed something moving in the path in the midst of the tent. It looked like escaping steam. This ceased in a second or two, and in its place appeared a that only intensifies their desire for a was dressed as girls of her age usually are-a short dress of what looked like along the path as if going on an errand, and soon disappeared through one of the openings.
'And now another very singular thing

took place. It seemed that I got information without the use of my senses. knew I was going to see my mother. was positive of it, but how I got the information I do not know; but at just the very instant that I expected her to where the girl had went out, and it seemed that she had been sent as a messenger to tell them to come.

As soon as they entered, they looked enjoying a freedom unknown to those at me and smiled. It was my dear who pose as their masters. The voluminous publication of the cld woman of sixty-eight years whom I knew her when I was a child. Her hair was black, her face was ruddy with and happiness. My sister appeared as bright, healthy and happy as my mother. They were dressed in most beautiful, well-fitting robes of what looked like cream-colored silk, and I never ex-

pect to see anything on earth so graceful, so marvelously beautiful as were these two beings of the world of spirits. They did not come to me. They walked slowly along the path to the other side, smilling all the way, and just before they went out I managed to nod my head to them. That was all. It went as you blow out a candle, and was in my bed in the dark room again, perfectly satisfied and happy; and from that day to this I have no moment over my mother's death.

Lansing, Kansas.

"The Emerson New Thought Calendar." A dainty little calendar with a quotation from Emerson for thing

FROM THE EDITOR-AT-LARGE.

How the Other Side Looks at Spirit-

Not often does anything as rich in uggestion of conceit born of ignorance of the subject discussed, come to the surface, as a letter written by Rev. vince him that his belief in Spiritualism is all wrong and will land him in

Such letters written by gospel ministers to those who have recently escaped from the church belief, and are new in Spiritualism are the source of misgiving, and unrest, and because of this, assume a consequence altogether disproportionate to their source.

The letter is too lengthy to be inserted entire. His first proposition is that he takes the "bible and that alone" for his guidance.

"From the bible I learn that it is undoubtedly true that we can have, if we wish, communication with and guidance by spirits."
good and bad." "These spirits are

After this admission, he makes the astonishing statement that there is only one good spirit, and that spirit is God. All others are evil.

"The spirits of all departed dead are under the control of Christ, and he alone can take them out of the place to which they have been consigned, whether in Paradise, where He is, or Hades, and from these places he will in his own good time bring them, "some to everlasting life, and some to shame and everlasting contempt."

After this strictly orthodox asser-tion, he continues: "Your idea of hell is very grotesque (pre-supposing that hell is to be taken literally), nevertheless on the word of Jesus himself, the "lake of fire" is a very real and awful place," prepared for the devil and his spirits, and of men who have chosen their com pany rather than that of Carist."

Surely this idea of hell is "very gro tesque," quite absurd, and for an intelligent man, setting up as a spiritual teacher, to advocate these dogmas of the benighted ages, reminds one of a revivified mummy galvanized into semblance of life.

Mr. Anderson has a daughter Stella in spirit life. With his wife and himself a circle is formed and the dear one comes to comfort them. They are an aged couple, and it gives them a heaven of lov to receive messages by themselves from her. This is the comfort this representative of orthodoxy gives

"Stella was a noble Christian woman, the servant of the Lord Jesus Christ, in whom dwelt the Holy Spirit, and when she left this earth, she went to be with Christ, according to His promise, and when He comes again to this earth, as He will, she will come with Him, and not until then. Any spirit which has been speaking to you in her name is a liar, seeking to deceive you by impersonating her. As a servant of the Lord Jesus, I command that spirit, 'in the name of Jesus, the Christ, speak no more in Stella's name," and I entreat you, if that spirit again comes to you, to

read this command to it." "Obey God's command to have no dealings with 'familiar spirits, for as sure as you do, and follow those who 'peep and 'mutter" you will find out too late, that you will have no part with Stella and those who are of "the first resurrection."

The arrogance of Rev. Hendry in assuming spiritual dictatorship, after the manner of a Catholic priest, as far as he individually is concerned, is of small moment. Because he is a type and il-lustration of tens of thousands of other ministers,...who thrust their heads into the bible as ostriches are said to do into the sand, and are blind to everything else, makes him worthy of comment. It is scarcely worth while to show that he and his fellows misinterpret and misunderstand the bible on which they found their belief, or how completely the world has outgrown them, and what residuary relics they are of an age past and gone we forever.

Stella, as representative of all our loved spirit friends, may have been a Christian or she may not have been In either case, when her aged parents who loved and yet love her with such fervency, sit around the home hearth, praying earnestly for her coming, will she not be drawn by the magnetism of their desire from the fartherest paradise? If Jesus has given every spirit place, what a savior he would be to for bid these home comings. Can there be any paradise for Stella comparable Eden of her parents' hearts? Could she be happy if she could not come to her friends?

The exorcism of the reverend gentleman is amusing for its self-assuring complacency, and the threat of the poor Spiritualists' going to hell at last, because God allows them to believe in the devices of the evil spirits, if founded on anything tangible would be alarming. Suppose all the assertions of orthodox ministers are proven by the bible; that there is a hell, and no cpirit can return, and at a circle a spirit comes and identifies itself as our Stella, beyond a doubt, all other theories and assertions vanish and become too inconsequential for The one fact disposes of all theories.

Reverend Hendry has never tried his formula for laying evil spirits. Before he publishes it widely, he had better give it a test. We have met other preachers who firmly believed they could make the devil flee before them, some with an exorcism, others by lay-ing the "holy bible" on the table Without exception they have failed, as this one will fail, though he will not learn wisdom or humility thereby.

Thousands and tens of thousands find in Spiritualism an assurance they never found in the church. A knowledge that the lost are found: that the broken threads of this life are gathered up in the next; that those mourned as dead live in eternity; that they are not shut away from us by arbitrary decree, nor have forgotten us; that affection draws them to us, and the world of spirits broods over the world of men, is a balm in Gilead for all broken hearts. HUDSON TUTTLE, Editor-at-Large N. S. A.

Ordination of Mrs. Alice Baker a

Pleasant Affair. November 15, 1903, the Truth Seekers' Spiritualist Society of Dallas, Texas, engaged Mrs. Alice Baker as their regular speaker, and Mrs. Baker has remained continuously since. Just previous to the annual meeting of the Pexas State National Association of Spiritualists held in San Antonio Sent. 29, 20, and Oct. 1, 1904, Mrs. Baker made application for ordination. No action was taken at that time, as the

A GREAT PROBLEM.

A New Year's Message, Erom Nature to Humanity.

From all ages of the past, and from all parts of the world to day, blending with the cheery greetings of the hope-ful and the happy, comes the dismal ful and the happy, Hendry of Tacoma, Wash., to a friend and mournful cry of human misery. in Texas, Mr. J. H. Anderson, to con- From birth into this life, it seems as though the trouble and alekness, anguish and terror are universal, and that man moves in darkness, and in ignorance of the purpose and plan of life, unable to escape the evils of life till death, the grave and the worms receive him.
The materialist, although without the faith in, or knowledge of the occult

> kind, may yet gather comfort and hope from the physical universe, such as the others can never know or appreciate The mysterious problem of evil, in its many forms of expression, its purpose, its nature and its effects, has long been the subject of discussion, and the standpoints for argument, thought and deduction have been numerous and varied, and many utterly foolish. ever the materialist will appeal to the physical universe for his answer and explanation, and this answer will be

world, or any religious beliefs of any

sufficient. A search of the vast heavenly blue about us and our earth will show that all the individual planets have the dual processes of growth and decay forever at work, while the great solar systems around us, show repulsion and attraction; within and upon our earth, all forms of life show birth and death, and the double processes of tearing-down and building-up, just as we can see in our own physical bodies. Human history is full of examples of the double forces ever at work.

From the earliest stages of mollusk life on earth up to the present enlightened man, life has apparently been a constant struggle, a battle in some form or other; it is between the two forces of birth and death, growth and decay, or of good and evil that life and humanity has evolved up to its present status. And as man has progressed, so have good and evil assumed new and different forms of expression. What do these facts teach us?

They teach us, that while living on this earth, and while traveling along that level of time, from birth to death, we are all destined to encounter these extreme phases of nature, the destructive and the constructive, or in other words good and evil.

On first glance, all appears to be in conflict and at war, of sunshine and shadows, of friends and foes, and of cross purposes. The first step of reasoning, and the popular teachings and beliefs, hold the evil is a separate orce, destroying all in its pathway, bringing only trouble, misery and woe. and that the burdens to bear, the battles to fight, the problems to solve, beng all a part of life, we must all pass through them and share in them, without relief or comfort, or escape till

However when viewed from a universal standpoint, and the general results and effects, a second thought shows that if evolution is true, a different deduction is correct; instead of crossing each other as is generally taught, good and evil really harmonize, and fraternity is the keynote, and that there is no foundation for the common precepts.

All things work together for good, and the pessimist has no place in na-ture. Science will show the nature really tears down to build up again in new and improved forms, and this is progress; what appears to be an evil al-ways works out for good, or in other words evil is undeveloped good; evil causes progress regardless of what may be said to the contrary. Nature far wiser than man, has made evil the postlive and good the negative, evil the compelling force and good the passive. This may seem strange reasoning, but it is true. The lessons taught by ex-

Another and third standpoint of deduction and reasoning, presents a new phase. That is, there is no evil, and as generally taught to people it is no existence in nature or science. All is good, and what is, ought to be, or is natural or right. The causes of pain, suffering and misery have their normal and natural blace in the universe.

When we note that all things in na ture go by contrast, it is plain that differences attract our attention, and comparison teaches; experience brings knowledge, and this in turn begets wisdom, which is very evidently the end and purpose of nature's plans and designs.

The comforts derived from this is the knowledge of natural laws, of order and system, and of harmony in the uni-Being mentally occupied knowing that blessings come in disguise peace and contentment is obtained because we become self polsed and selfbalanced in the knowledge of hope.

Our consciousness is broadened through suffering and pain, our hearts may bleed, but our sympathies extend to others, as that we get into touch standing their trials and problems of ife all the better for the experiences.

The weary and heavy-laden, the sick the disappointed, the troubled, have firm grounds for peace, contentment and hope, and this is the basis of happi-

Such is the New Year's Message from Nature to Humanity.
RICHARD E. TITUS. Minneapolis, Minn,

gan arrangements for her ordination Mr. John W. Ring, ex-president of the Texas State Association, was authorized, under date of November 25, to perform the ceremony, and on Wednesday, November 30, in the Maccabee Hall, Dallas, Texas, the ceremony was performed. In the afternoon of that day Mr. Ring

delivered a lecture and named two bables, William Leo and John! Hubert Grizzard. At night Form No."2 of the Ordination Usages prescribed by the N. S. A. was taken up and the ceremony of ordination was duly performed, making Mrs. Alice Baker a minister for Spiritualism to Humanity. On behalf of the Local society a very beautiful bouquet of roses artistically dirranged, was presented and these were used as symbols of the experiences which are probable to come in the experiences of an ordained capacity. The gaudience was very attentive to the ceremony and to the address, and the cause of Truth as seen in Spiritualism looksup up in Dallas, Texas. JOHN W. RING.

How a Woman Paid Her Debts. mate application with a time, as the officers of the association wished to in every way comply with the Usages for Ordination as adopted by the National Spiritualists Association, in October of 1903.

At the convention of the N. S. A. of 1904, it was found that the Usages did not interfere with state requirements in regard to ordination, but were simply to establish order to this most important rife, and upon return to Dallas from this convention in St. Louis, Mrs. Baker be.

AT PITTSBURG, PA.

A College of Spiritualism is Now Proposed.

Pittsburg will soon be a disseminating point for Spiritualistic lore. Plans ere now rapidly reaching a state of fruition by which this city will be given a lyceum or school of Spiritualism, just as Boston, Philadelphia and other cities have. In this lyceum the young will be taught the principles of the peculiar cult. As soon as the debt of \$6,000 now resting on the First Church of Spiritualists, in Oakland, is lifted, the money now being expended in in-terest will be applied toward paying a competent instructor in Spiritualism. The interest charges are now \$300 a year. According to C. L. Stevens, president of the church association, several wealthy men of the city are to give sufficient to the church to clear the debt. The Substantial \$25,000 church building on Boquet street, below Forbes, will then be without encumbrance. In the building are rooms especially made for the lyceum purposes, so it will not be necessary to build a separate structure, for this purpose. The church itself occupies the second floor of the build-

In addition to teaching Spiritualism, the children will be given instruction in physical culture, music and other things and receive patriotic training for Spiritualists believe in these things holding, like the ancient Greeks, that a well-developed body is a necessary thing for one's success in life. There will be nothing approaching a common school course given in the lyceum however.

The lyceum, according to Mr. Stevens is becoming a necessity, as Spiritual ism is growing so rapidly in and around Pittsburg. Millionaires and captains of industry are taking an interest in it, e says, and are helping the church along. Among these is a wealthy broker in stocks and bonds, and a leading manufacturer who has held positions of honor and influence in commercial bodies. It is likely that the instructor will come from Philadelphia, as the Spiritualists have their eyes turned that

way. There is no one in this city who is specially trained in the, work, though Mr. Stevens is capable of imparting such instruction. His time, however, is fully taken up with the management of the church affairs and the leading in service.

In the Spiritualistic church there are no regular pastors, but the ministers travel from church to church, preaching for a period of several weeks or months. At present Dr. Alfred Austin, the celebrated Spiritualist and author, is filling the pulpit or platform, although Mr. Stevens conducts the services in general.

Besides the starting of a lyceum, which it is hoped will be a reality, in a year at latest. Spiritualists in Allegheny are getting busy. The flock is under the pastorate of Rev. Clinton Day, which now meets in a church on Sandusky street, near Robinson street, on the North Side. Subscriptions have been received and in the near future a site will be selected and a church built. It will not be a large or expensive structure, but will cost about \$10,000, according to the best data obtainable There are now several hundred Spiritualists on the North Side who are more or less interested in Spiritualistic mat-In talking about his church Mr. Ste

vens said: 'Many leading men in the

husiness 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 they will see a dark cabinet and spirit hands or birds flying around. They think we move pulpit and news with our hands. They confound seances with perience with the various forms of our services. There is nothing terrifyevil, are the only ones which mankind ing or sensational in our service. We receives Therefore we have solid sing hymns and have prayers and degrounds in the light of the universe for liver sermons just as other denomina-confidence and for hope, liver sermons just as other denomina-tions do.' Mr. Stevens said that Spiritualists believe everything is made up of solidified other. 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 ought 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.

ALMOST A CENTENARIAN.

Yet in Her Advanced Age Her mind is Clear.

To the Editor:-To-day I mail with this my order for The Progressive Thinker, which may be the last one I shall send for I am now past ninety-six years of age, and to all it is apparent that my presence here in this bodily form will not be continued another

I am a Spiritualist. Spiritualism is not a religion. I have no religion. I used to have a religion prior to fifty years ago, but it was unreliable. When held it up and looked through it by the light of reason it proved to be but gauze, or as a feather before the wind; it was only something somebody had written, and said I must believe it was

inspiration. People who live in this period of the world's history are to be congratulated, as persecution for opinion's sake is a thing of the past; a period now when with a free government, free press, free speech and liberty of conscience, man is beginning to walk forth in his native dignity and freedom, and his knowledge of himself and his inseparable connection with the source of all power, makes him bold. Nature must give up her secrets, for man has found that all of her treasures and productions are for his use and at his disposal. There has been more progress in literature, art, science, discoveries and inventions during the past eighty years than in all of the world's previous history.

Man no longer submits to that superstition which in times past has caused more human blood to be shed than all other causes combined.

Now as man gains in knowledge he also gains in power, and as knowledge is power, which he has often proved, does it not follow that there is no limit to his progress, especially when he knows that the great Eternal Will is his inheritance. There are no noble heights he cannot climb. Earth has no claim he cannot contest.

He can already ride under the river, walk through the mountain, talk through the ocean, and ride among the clouds, and the end is not yet.

MRS. C. H. STEVENS.

ISAAC P. WALTON.

A Tribute of Love to a Worthy Man. A few days since I learned, with pained surprise, of the transition of this devoted friend of truth, to the higher ife, from his long-time earth home Tyrone, Pa. It did not seem at first as if such could be the case, but these were the words in cold type in the local paper, and the heart-cry letter of his beloved wife to prove that he had left us. It caused a feeling of deep regret to sweep over me that so good a man as Brother Walton could be taken from us. Yet, why should he not go on to his reward? He had lived six and seventy

years as men count time, and had never

wearled in all that long period in well

doing. His was a well-spent life-spent

in doing good and certainly the worn

rest, while his great soul had earned its

October 3, 1904, was the day of his birth into the higher life. He had been in failing health for some time, yet no one dreamed the end would come 80 soon. He was born of Quaker parents, in Pennsylvania, and grew to man-hood's estate in that peaceful, loving faith. His was a questioning mind, and he fearlessly investigated every lopic to which his attention was called Spiritualism early became a problem of interest to his mind, and he pushed his search forthwith with such unremitting energy that he speedily found the cov eted solution of that problem, and knew for surety that man lived beyond the grave. From that time to the day of his transition, he never wavered in his loyalty to his religion, nor did he doubt for an instant what its revelations gave to him.

To Isaac P. Walton, Spiritualism was the soul's true religion, and this, as he interpreted it, meant clean living, right doing, and kind deeds for his fellowmen. No one who knew him can truth fully say that he ever failed to exemplify his religion in his daily life. He was the embodiment of kindness and ender charity in his every thought and deed. No one who was worthy ever apone in trouble ever failed to find in him a kind and sympathetic friend. It seemed as if he could not do enough for others, and his great happiness was found in making others happy. Such men are blessings to every community, and always leave the world better for their having lived in it.

He was ready to explain the tenets of Spiritualism to every seeker for truth, and was abundantly able to defend its sacred principles when they were attacked by the thoughtless. So gentle and consistent was his life that even the most extreme orthodox preachers and laymen in Tyrone held him in the highest esteem and treated his religion with the respect justly its due. So much can a white, consistent life do in every community for our Spiritualism.
At the age of seventeen, Mr. Walton entered the jewelry establishment of George Gordon of Philadelphia. Here

he remained tor many years, and became thorough master of the jewelry business in its every detail. He went into business for himself in Philadelphia, and was eminently successful in all his undertakings.
In 1854 he married Miss Abbie Noble,
of Maine, who for fifty years has been

his faithful helpmeet and companion. They had no children, and she, with one brother and three sisters, are left to mourn his physical loss. In 1859. Mr. Walton sold his business in Philadel phia, and moved to Tyrone, has since resided. Here, too, his name in the business world became a synonym of the strictest honesty and integrity, and he soon had the confidence of entire community. He carried on the jewelry business alone until 1892, when he became associated with F. W. Acklin, who is now the manager of the . P. Walton Co.

Mr. Walton was a man of large public spirit, and took a deep interest in everything that would promote the wel fare of the community. He believed in good schools, and in economical municcalled upon to fill official positions of various kinds. His home paper says that he maintained his reputation for honesty and integrity without break or question for more than half a century. In all official positions, he gave trust for trust, hence all of his fellow citizens could feel and did feel that their interests were safe in his hands. He gave liberally to every worthy cause, was president of the "Crystal Spring Band" of Tyrone, in the early sixties the first ever organized in the town He was an ardent Unionist in the dark days of the civil war, and while physi-cally unable to go to the front as a soldier, he yet did a soldier's duty at home in caring for the widows and orphans of hose who gave their lives for the nation's preservation. All this was done modestly, without ostentation, and in such quiet ways that even his own right hand did not know the good the left one was doing.\ Mr. walton became a Master Mason,

July 6, 1853, and was always an active craftsman. His knowledge of Masonry was thorough, and its principles ap-pealed to his noble nature as worthy of daily exemplification. July 6. 1903, Tyrone Lodge tendered him a royal banquent in honor of his fiftleth anniversary as a member of the order. Masonry transition of Mr. Walton. He was also power in financial circles, and held the position of vice-president of the First National Bank of Tyrone at the time of his departure from earth. In politics Mr. Walton was a Republican of the Abraham Lincoln school, hence patriot, not a partisan in any respect. Honest men and principle were more to him than a party label. The Bankers' Association of Philadelphia honored Mr. Walton's memory by sending an exquisite collection of orchids, costing fifty dollars, as a token of the high esteem in which he was held, on the occasion of his funeral.

For sixteen years it has been the writer's privilege to know Mr. Walton well, and to be honored with his friendship. At all gatherings of Spiritualists whether at camp-meetings, local meet ngs, or national conventions, Isaac P. Walton was always the same devoted friend to the cause of Spiritualism, the same true triend and loyal brother. He was a firm believer in organization for Spiritualists, and has been a gener ous supporter of the N. S. A. since its inception at Chicago in 1893. He was frequently a delegate to its annual con ventions, and served on many important committees, always advantageously to the association, and to Spiritualism Through Mr. Walton's influence, the writer was selected to deliver the ad dress to the graduating class of the Tyrone City High School in 1902. He had hoped to introduce Spiritualistic fee tures the following autumn, but circum stances over which neither one of us tad control prevented the fulfillment of his desires in this respect. Isaac P. Walton, the gentle Quaker

Spiritualist, the good man and true, has gone to his reward. Tyrone has lost her foremost citizen, Masonry one of its truest representatives, the business world its noblest son, Spiritualism a loval defender, scores of worthy poo their never-falling helper, hundreds of men and women a true friend, in his de

parture from earth. His wife, who the separation that has come. She knows he is not dead and realizes his presence in spirit. To her the full measure of sympathy of all his devoted friends should flow at this hour that her health may be restored, and strength given her to carry on her noble husband's work. She was his counsellor in life, and to her now is committed tho fulfillment of the wishes of his gener-cus heart. All honor to the memory of the good man who has arisen to the spheres of the spirit! Peace, love, power attend him in his new life! "The world is all the better for his having lived, and the spirit spheres all the icher for his having entered there!"

A tribute of love from his friend, HARRISON D. BARRETT, Wheeling, W. Va.

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

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HUDSON TUTTLE.

#### Editor-at-Large for the National Spirisualist Association.

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

Spiritual and Material Progress.

It is a fact worthy of thought, that no great invention, such as marks the material progress of the modern world among enlightened peoples, was ever brought into existence by a mind low down in mental unfoldment. Such mind does not yet contain the adequately matured state of development that must exist, to prepare it for the conception of grand inventions. It reaches but a little way ahead of its present material attainments.

A floating log or tree was the first means of navigation, pushed by poles in in the hands of the navigator. Finally the log was scalloped, by burning or other rude means, forming a rude canoe. The pole becoming a paddle, and an oar. The wind was brought into requisition, by rude sails. Step by step, little by little, as man progressed in mental development, in the course of time, he arrived at the great floating palaces of to-day, propelled by machinery set in motion by steam.

Now, be it noted that this material

progress has ever been the resultant of spiritual forces pushing man forward, inciting, moving, propelling him to think, to conceive, to act.

The germs of all inventions are spirit-

ual; in man's spiritual nature they have their inception, and according to man's spiritual growth and development has been his advance in arts, inventions, and all the concomitants of civilization, enlightenment and material prog-

Great and wonderful as have been the achievements of the past, man has not reached the end of his progress. Each step he takes as he mounts the ladder lifts him nearer a higher step. Greater inventions yet await, when greater spiritual and mental development shall have been achieved, and even in the light of the past and the present "it doth not yet appear what we shall be," in the future progress of

Progress is ever the watchword, and gince the wonderful advance in science and inventions during the last fifty years, it is not in the power of man to imagine, now, what will be the achievements of the race at the end of another half century. Our present works may then seem like the efforts of stumbling

But of one thing we may be assured: Whatever the acme of material progress may then be, it will be found that spiritual progress has gone forward at least side-by-side with it, if not in advance as a herald and an inspirer of the work accomplished.

### A Christian Weakness.

It is a petty weakness of zealous partisans of the Christian religion, to claim all morality and all educational enlightenment as having their source in Christianity. A sample of this weak partisanism is found in some remarks of the Rev. W. A. Bartlett, who, like many other Americans, is enthusiastic over President Roosevelt's late message, which he finds humane and just to all. Summing up its merits, he calls it "a strong Christian document."

Commenting on this, the Chicago Chronicle well says:

"The word Christian is hardly the term to apply to a message from the president of the United States to the people unless the message carries with it something of a religious character apart from its strictly human sentiment. Our country recognizes no one religious denomination to the exclusion of other sects. All religions are tolerated.
"There is nothing in the president's

message which may not appeal to the Jew, the Buddhist, the agnostic or the Mohammedan as well as the Christian. It deals with practical matters affecting the welfare of the country as a whole. It has nothing to do with the future life, and the problems relating to the interests of the soul are left for each one to decide for himself.

"It is true that in a way Mr. Bartlett has the right to apply the term Christlan to the document exactly as the Jew might call it truly Jewish or the agnostic might praise it that it ignored religion and the Buddhist might clare it thoroughly in harmony with the deepest principles of his religion, but in no other sense than that it is broadhumane can the message be called

"The fact is the constitution purposely recognizes no one religion to the exclusion of others. Had President Roosevelt's message been obtrusively Christian it would have given needless offense to many sects which have the right to full recognition under the conThe Herrore of War.

Men in his netural state is but a slight remove from the brute. He is a savage, and so far as the rights of others are concerned, he only lives for himself, with but small regard for even offspring after grown to maturity. The most destructive fends are carried on with each other, generally ending in the bloodshed of whole families. time, conscious of his own weakness when unaided and alone, he joins with others and they form clans, by the union of several families, all agree to assist each other when engaged in strife. Dissensions continuing, clans unite and form confederacies for mutual aid and defence. Of many thus united, states are formed. The area still enlarged, nations and empires spring into being. Mutual aid in war and peace, are bonds of union. Jealousies and contentions are prevented by a general head that "commands what is right and prohibits what is wrong," enforcing obedience by severe penalties.

By such union and enlargement of powers disputes are settled by courts, or, too powerful for their control, the military arm is invoked, and discord is avoided by the concentrated strength of overwhelming numbers.

Without such united mutual aid feuds arising from disagreement as to boundaries, or possibly some trivial real or imagined insult, and they plunge headlong into war. Death and destruction follow. Each party exhausts its ability and resources in ruining the other. Whitened bones bleaching in the sun, palaces on fire, or their site marked by ashes, are all that remain of once populous cities, cheerful homes, and a thriving industry. The population of a state is reduced, and its recovery is retarded for years, because of the terrible scourge of war.

Could we enter families and see the wrecks that ensue: the misery entailed on helpless children; widows overbur dened with care, surrendering their lives to grief; and doubly orphaned children struggling with adversity to prolong life, houseless, homeless, and even foodless, then we would see some of the ravages of war.

Christian civilization, of which its defenders are ever boastful, has done very little to lessen the horrors of the battle field. It has gone on increasing its ability to destroy, enlarging its army and navy, while its best minds expend their strength, not in laboring to increase the general happiness, or in subduing the elements, compelling them to minister to human needs; but to destroy such advances as a peaceful age has already inaugurated.

This condition should be changed. Instead of wasting the resources of a nation in arming for war, or defence, let all nations the great earth over, join in developing their boundless resources, and in augmenting human weal, resting assured, if each observes the golden rule, which has been falsely interpreted, "Do to others as others do to you." then there will be no outside aggression; all wars for conquest will end, disputes will be settled by arbitration, and lasting peace will everywhere pre vail.

Our system of telegraphic communication has brought the whole world in closer connection than were small states sixty-five years ago. We read in our evening newspapers of great bat-tles fought by contending armies on the opposite side of the globe during the morning hours of the same day, Then time and distance are no longer barriers to international arrangements for peace, and they cannot be entered upon too soon, or made too emphatic. Just as this article was completed the morning paper brings to hand the following resolution adopted by the Women's Christian Temperance Union, in session in Philadelphia, which is in

mented too highly: "We deplore the war now raging in the far east with its merciless slaughter, and deprecate the action of our government in fostering the spirit of militarism in the United States, by increasing our army and navy, furnishing instructors to schools and colleges, and other methods for teaching the art killing which breeds the desire to

harmony with the above expressed views, and which cannot be compli-

### Revivalism Run Mad.

A'species of religious epidemic is just now creating great excitement in Spontaneous auto-suggestion. Wales. hypnotic influence from the living and the spirit side of life, all would seem to enter into the causes of the commotion. Hypnotism of a dominant character that sets aside rationality and becomes obsessional in its nature may exist as caused by spirit influence, or by the influence of mortal minds, usurping the victim's rightful power of seif-control. In its essential character this wild fanatical revivalism is of the same nature with the fanaticism of the Flagellantes who whipped themselves as a

means of grace, in the long ago. A special cable dispatch to the Inter Ocean reads: The religious revival is sweeping all Wales into paroxysms of devotion. Bangor is the latest district infected by the emotional example of young Evan Roberts. The flery cross

has set the principality aflame. But a terrible penalty is being enacted by nature in return for all this unnatural excitement. The Llanelly police have placed under restraint a married man who was found raving in the streets. His mind became unhinged at a revival meeting, where he prayed for the salvation of such of the

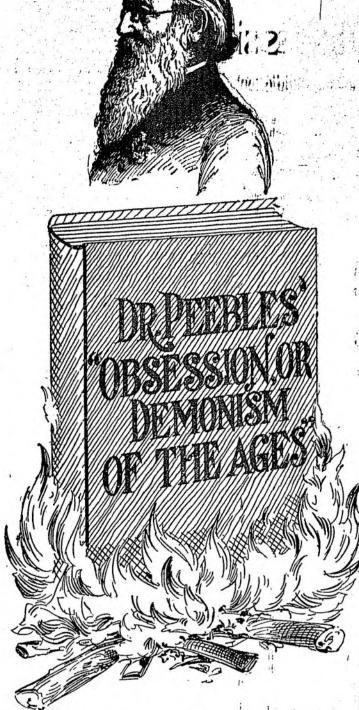
Two days later he went on his kneed n the office of the works where he is employed, and prayed for the manager and the directors. Then he went at large in the streets, talking about visions seen in the night and messages uttered from the throne of grace. Finally he became so violent that he had to be taken to the asylum. His wife has also iost her reason. Three similar cases have occurred at Ammonford and Loughor, and the victims are under re-

deacons as were drunkards!

straint at their homes. At Rhos, the center of the North Wales revival, the woman who announced her vision of the Messiah is lying in a state of nervous collapse. who was found The chapel deacon naked under his bed, shouting "Salvation!" is recovering.

These occurrences have caused great uneasiness, and thoughtful residents are asking in dismay how many more people are to lose their wits through

the revival?
"We do not know what will happen," said one of the ministers. "They come prayed for her erring relatives. A teresting book. Neatly be and say they want a meeting in the young man prayed for the conversion of and gilt. Only 50 cents.



"Burn the Book and Burn the Effigy-Dr. Peebles—on Top of It," is the sentiment that comes floating into this office from a prominent TUNITY. THE LIKE OF IT WAS SUBSCRIBERS RECEIVING THE medium! Verily what an intense excitement all along the line this book has created, almost equal to that which the Great Psychological ELEVEN EXTREMELY VALUABLE THINGS THAT PERTAIN TO SPIRIT-Crime caused when first launched as an object substantially bound in cloth, generally of any people of lesson upon the ranks of Spiritualism. "Burn the Book!" "Burn in Effigy Dr. Peebles!" "De- IZE A TRIFLE OVER \$2 FOR THE BY SPIRITUALISTS, AND THEY stroy the Book as you would a Noxious Weed!" Such are the sentiments expressed! Verily, the PATRONS ALONG SPIRITUAL AND SCRIPTIONS PROMPTLY, AND AT time has arrived in Spiritualism, to be thoughtful, and calmly discuss all the so-called weak
earth in reference to all our usefulness. nesses of our Cause. Evidently Dr. Peebles is highly gifted in presenting "burning" questions, and the discussion in reference to his book has created great interest in this country and Europe. Each issue of the paper is very carefully watched to see what is said upon this important communities are requested to write at once to the undersigned for dates and topic. Remember, the book "Obsession, or Demonism of the Ages," will be sent out during the discussion, for \$1.00, postage prepaid. It is having an immense sale.

week the co-operation of the local friends who are really interested in Spiritualism. Write now, and make sure of time. Yours for Spiritualism, HARRISON D. BARRETT, President and Missionary at-Large, N.

chapel, and within an hour the place is his father, a notorious poacher: others crowded with people who have come rom their housework and their shops, from the pits and brick works.

"For a week after the revival began I was skeptical of the reality of it, but on Sunday week, when I was in the pulpit, I felt suddenly moved, and I got up and spoke without knowing what I "I prayed that we might all bring God

more closely into our lives. A man got up and proposed a special meeting for prayer to follow the service. We held the meeting, and it lasted for hours, As soon as the people went out others world. holding meetings until I am quite exhausted.

"On Saturday it was proposed that we should go out into the streets. It was a new thing for me, but soon I found myself marching at the head of my people singing hymns. They went into the public houses, brought the men out, and took them to the chapel in various stages of intoxication.

pockets. When they got sober they handed over the bottles, or took them outside and smashed them."

A meeting was held yesterday morn-

ing in the Baptist chapel at Ponkey, a curious little village straggling down the hillside, with houses built in confusion at all angles to the streets. The chapel was crowded. Dozens of

mothers rocked babies on their knees while they sang plaintive Welsh hymns. There was no great preacher to attract them. There was no music save that of their own sweet voices. There were no prayers except those they themselves offered. Three or four ministers were there, but they took little part in the service. This is a people's

A white haired old man rose and prayed. As his prayer ceased a voice raised a familiar hymn, and the gathering joined in. It was a beautiful hymn. which rose and fell in mournful cadences, and died away in a gentle Probably in no English church or chapel could such sweet sing-

man, in a voice broken with sobs, of Mrs. M. T. Longley, An intensely in-prayed for her erring relatives. A teresting book. Neally bound in cloth

spoke of the happiness brought to them by the revival of belief.

#### Talmage's Denunciations of Spiritualism.

We have received something less than 1,000 replies to Talmage's denunciation of Spiritualists and Spiritualism. Hudson Tuttle, editor-at-large, answered him fully, saving all that was necessary to put the reverend "pran-

A Happy Horse.

Said the man whose equine acquaintances outnumber the humans he knows intimately, and who seems glad of it: "There is a wise old horse belonging to a grocer in Wentworth avenue, and he might appropriately be called the children's friend. The store is close to a schoolhouse, and this horse friend of mine spends much of his time standing "They came carrying bottles of beer mine spends much of his time standing in their hands, and had bottles in their in front of the store when his wagon is not in commission.

"He has a habit of standing with his forefeet en the sidewalk gazing into the store. At such times the children fairly swarm on him. They jump into the wagon and hold the reins; they climb onstop of and walk underneath the kindly animal, and he looks be-nignantly down upon them, and is of-ten rewarded for his good nature with bits of sugar and candy and other

things that horses like.
"There are few happier faces in town,
if you know how to read horse faces, than this of my Sour-legged friend. May he live long and always be happy. Chicago Inter Quean.

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church or chapel could such sweet singing be heard.

The meeting lasted two hours or more. Now a man spoke, then a woman, and then came a hymn. One wollden the mediumship man, and the chapter of the Life and Times of the Nazzrene and the Proposition of the Nazzrene and the Proposition of the Mazzrene and the Mazzerene and the Mazzrene and the Mazzerene and the Mazzrene and the Mazzerene and the Mazzrene and the Mazzrene

Three Arisen Spirits.

An Illustrated Comparison, by Dr. T. Wilkins.

THE ATHEIST.

potent thought,

And I would know the rest because I think I ought.

I thought at death man's life would find a final end, And still I live, and though in darkness have to wend

My lonely way, I know I live and seem And still I cannot from my eyes this darkness shake.

I once was sure that down within the gloomy grave rest and

And learn there is no "rest and peace," Till the clouds of superstition pass That a man may be a spirit and know

I find my aspirations all the same, and That some sweet day a friend will hear

brilliant day brilliant day gate; just, and true, and kind,
That will dispel all doubt and drive the I have sought to see the Master, but And be equal in advancement, though

I know I lived a moral life on earth For the Christians are so many, here of while there I know the burdens of the weak I loved to share, And hence, I must arise with other

And find the truth, the world of life, I know the earth was made for me as other men,

hope to know The how, the why, the right, the light; And that heaven is where peaceful spir- I have found the soul-land roomy for

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THE ORTHODOX.

Well, here I am, alive, and yet I know O, I think I hear them singing now I have risen from the body to Or when I came, nor do I feel I do not Of the Savior and the land so bright I am in the land of spirit, 'mid the ever and fair, Because I know I am; that breeds some And their voices all appealing in a I have passed beyond the border of the

prayer, To the boatman to be rowing For a Christian who is going With a crown bedecked with jewels rich and rare.

O, I have not met the Savior over here, I am mingling with my kindred in this And I wonder if my record is all clear. I am waiting at the landing in good

Though the way is not the brightest Was of value at my entrance into this For before the blessed Lord I must appear.

peace for master and for 'Twixt the darkness and the twilight I That a man may be a Christian in beave;

must stay,

lief and nothing more; lowly slave; must stay, lief and nothing more; But only find my mortal eyes in dark. Till the dawning of a new and brighter That a man may have a

away,

Will bring aid to lead me on: For this I pray.

my strong appeal
bring me light from some eternal, I have prayed to meet St. Peter at the

And the Christian trusts are warming To the lines in heaven, forming,

For the purpose there of learning of their fate. Yes, I know I am still living-know it And I know I must be patient for a spell

And I shall see as others see; I know In the twilight of the soul-land, not in I have found no one so perfect that the For I find since my transition, That the hell is but condition,

have found no walls of jasper and no

But I have found that each spirit has been fitted to its mold.

we pass from scenes of earth, As the earth accepts the spirit, in our NOW IS THE TIME TO COMMENCE PSYCHIC SUBJECTS. THIS DIVINE I have found the high and holy, in this

> by energy arose. have found no god of fashion, and no

millionaire of greed; have found no loving Savior who will I have found no kind of devil but the

I have found no great Jehovah in all NEVER SEEN BEFORE ON THIS BENEFIT THEREOF. THEREFORE Mother Nature's plan. GREEN EARTH. NO ONE HAS IT CAN WELL BE SAID THAT THE EVEN TRIED TO IMITATE OUR PROGRESSIVE THINKER READERS I have found a common entrance and

lower trend of man;

no seats here in reserve; have found no one is holding any new with gold or nerve;

venge in Nature's laws: SENT TO YOU FOR \$3.35. AFTER THIS GLOBE. THIS DIVINE PLAN WE PAY THE POSTAGE WE REAL- SHOULD BE FULLY APPRECIATED and toward a perfect cause.

In the trueness, in the justness of progression's onward roll, have found no sect, religion or belief

Listen to the joy-bells as they ring, Count the gladdened tones of cheer, Sounding through the spaces, as they

Father always too busy to tell The stories he loved to hear; Hearken to the echoes as they rise, Sweeping on, from sphere to sphere, Up from lowly earth-land to the skies, No one to comfort him when he fell, No one to see the tear. Christmas-tide is drawing near!

Always so healthy, his mother said-Couldn't get sick if he tried: Just had to see he was washed and fe Cast away the care and fear, And punish him when ne cried.

Only the angels in heaven knew The ache in that little breast-

LITTLE BIT OF A BABY BOY.

Away up there in the sky of blue They knew him and loved him best. And so when a cloud came sailing low

Came out of that sky above, new book announced by Leroy Berrier. The little fellow was ready to go-For oh! how he longed for love! -Jas Montague.

"How to Train Children and Pa-This book is to present the subject of rents." Mrs. Elizabeth Towne takes self formation from a human culturist the position that in many cases it is the point of consideration. The author is a parents that need the training more devotee of the Science of Human Cul- than the children, and advises parents ture, and an adherent of the new psy- to look to themselves. Twenty-five cho-physiology. The proposition which cents could not be better spent than is demonstrated by the citation of act-buying this little book. Anyone that ual practice in life, is this: Self-forma- has the care of children should read it. tion of mental and physical conditions is now an established fact in the Sci-

#### THE SPIRITUALIST.

heights where I belong; restless throng;

But am still within the purview of the Great Eternal Whole.

As I mingled with my kindred in the body on the earth, new and higher birth.

All the knowledge of the spirit that I gained ere coming here,

bright spirit sphere. I have learned some things since coming that I never knew before;

vision and know nothing of the cause:

nothing of the laws. When a yearning for the turning That a man may know of spirit and its

independent state, And be dwarfed by some such as bigotry and hate: That a man may be a Christian and be

still ignorant and blind. I have learned that through the ages

that have passed this way before. None have ever found St. Peter their Jesus at the door: That all saviors and all masters are

within the human mind, And the heaven and the hell are but conditions that we find. I have met no one in soul-land who has seen the great white throne;

spirit is full grown; I have found no one so knowing that he finds naught else to know; the souls who wish to grow.

have found the spirit mirror that reflects each thought and deed; I have found Dame Nature's haven where her children rest and feed;

have found this world accepts us as

land, to be just those Who on earth were true and noble, and

PREMIUM BOOKS, NEATLY AND UALISM AND OCCULT SUBJECTS Lhave found no class distinction, no re

can change the soul. have seen the sad and gloomy and the blind uplifted, free, And I know there is great value in all

knowledge given me. DR. T. WILKINS.

CHRISTMAS.

Songs of Christmas drawing near!

Lift, then, sombre shadows from the

Let God's sunlight in to do its part-Christmas-time is drawing near! Little ones that prattle in their glee,

Winsome faces sweet and dear. Voices full of laughing melody-Signs of Christmas, drawing near! Peace on earth, and good-will give to

This the message, strong and clear, Let us now fulfill its meaning when, Christmas day is drawing near! ELLA DARE

Death, Its Meaning and Resulta. By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting vol-ume, of decided value. A narrative of wonderful psychic events in the au-thor's experience. Cloth, 560 pages, Il-lustrated, \$1.25.

## The Widow's Mite.

most advanced systems for the cultiva-, REGARD TO THE "WIDOW'S MITE." I AM A BORN AND BRED SPIRITUALIST AND HAVE BEEN PRESIDENT OF A SPIRITUAL-The author demonstrates the fact IST CAMP FOR SIX YEARS AND AM NOW A DIRECTOR IN THE SAME CAMP. I HAVE READ THE "WIDOW'S MITE" AND AM of them and cultivated and trained NOW READING IT FOR THE SECOND TIME, AND I WISH TO them into established power. Self-formation means the ability to be just CONGRATULATE YOU. IT IS THE MOST READABLE BOOK ON what we desire to be, and this consti-spiritualism I have ever read and I have read a tutes the highest of all achievements. GOODLY NUMBER. I WISH EVERY SPIRITUALIST COULD AND The Power of Self-Formation will be completed and on the market about hol- WOULD READ IT AND HEED YOUR SUGGESTIONS. I THINK IT WOULD PUT SPIRITUALISM ON A BASIS THAT WOULD COM-MAND THE RESPECT OF A VAST MAJORITY OF ITS OPPON-ENTS. YOUR VIEWS AND ADVICE TO ITS ADHERENTS ARE IN EVERY WAY COMMENDABLE. ALTHOUGH A STRANGER TO YOU AND MY TESTIMONIAL UNSOUGHT, IT AFFORDS ME THE The Progressive Thinker during its KEENEST ENJOYMENT TO BE ABLE TO WRITE AS I HAVE Fall and Winter Campaign will be a WRITTEN, AND I BEG THE FURTHER PLEASURE OF THANKcult and spiritual lines of thought. You ING YOU FOR YOUR MASTERLY TREATMENT OF A SCORNED MOST RESPECTFULLY YOURS, can only keep up with the procession IDEA.

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

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#### OBSESSION A FACT.

To the Editor: -It seems strange to me that any intelligent Spiritual ist can deny that evil or ignorant spirits do obsess, influence, or control certain sensitives in the mortal form, sometimes with malicious intent, but more frequently through ignorance.

The truth of Spiritualism rests upon the fact of spirit return; but to suppose that only the good come back, and that they and they alone can or do influence mortals, is illogical and absurd. Such a theory would force the conclusion that the death of the physical body transforms wicked men and women into angelie beings, which is an unthinkable proposition.

The unfoldment of man's higher nature must come from within, and the death of his external form is powerless to effect any such result. Evil doers are evil doers still, and will be until they shall cease to do evil, and learn to do well. They can remain in the love and practice of evil as long as they so desire. No power will force them to lead a better life. They are in the world of spirits, but they are not in the spirit ual world.

. They have not left their old haunts of vice. Where vile men and women do congregate, there they are at home. Sensuality, in all its baser and more revolting forms, reigns supreme on the lower planes of the spirit world. Here crime is bred and mischief is hatched.

It is an undisputed fact that intemperance is the cause of more crime suffering, pauperism and death, than all other causes combined. The saloon, the brothel and the gambling den are crowded with their damned victims, in the form and out of it. Is it to be supposed for a moment that these inebriated wretches become transformed at death into moral and spiritual beings? Or are they confined in some spirit prison, and prevented from returning to their old haunts? This proposition would be a reversal of the church theory that demons only are privileged to roam abroad. Neither of the above theories is true. Physical death does not, cannot, change the moral nature.

Neither are we to suppose that wicked spirits sleep with their mortal bodies in the grave while the good are ranging the fields of Paradise. Then where are the wicked people who have passed and are constantly passing the Great Divide? They are surely somewhere, and are doing something. Never having learned to do good and never having ceased to do evil, it follows logically that they are doing to-day what they always have done. The truth is, they have really never left the earth

conditions amid which they have lived and died.

A hundred thousand drunkards in this country die or pass out of the mortal form every year, and if the truth were known, many of them become recruiting agents, to fill the depleted ranks of inebriates, from the young men of this country. Some irresistible unseen power often inflames men and even women with a desire for a drink of whiskey, or some other intoxicant. The writer is personally knowing to many instances of this kind. Refined, chaste women, under some unseen control have been known to curse and swear, and use the vilest language, which would be revolting in the extreme to them in their normal Moral, upright church people as soon as they begin to investigate Spiritualism and submit to the control of certain spirit influences, soon become reckless and immoral in their lives, and the change for the worse is charged to Spiritualism by the church; but Spiritualism in Just as wisely ask why good, honest officials on earth do not prevent all truth has had nothing to do with the change. A counterfeit article palmed off on the investigator by some deceiving control is responsible for the mischief. Pure Spiritualism cannot lead from higher to lower planes of living. When that which is assumed to be Spiritualism does that, it furnishes proof positive of the truth of obsession.

Many so-called mediums are simply obsessed people, undeveloped sensitives under the control of immoral, deceiving spirits. In saying this, the writer casts no reflection upon the medium, but the spirit controls wink at immorality, lying and deception. This kind of business is what has so long brought Spiritualism into disrepute. It has had to carry whole train loads of barnacles that do not belong to it, and it has been through the influence, control and teachings of sensual, carnal, earth-bound spirits that the cause we love has been thus handicapped.

Now, Mr. Editor, with some personal observations and experiences in

treating for obsession, I will close. In two instances the writer has saved the medium from death by cast ing out the spirit on murder bent. The writer has treated many obsessed persons when the spirit controlling would curse and damn me and swear to kill me-language which the persons coming for treatment would never use in their normal state. One case I will relate that came under the writer's personal observation, and those who deny obsession are asked to explain it upon any other hypothesis. The case was that of a little girl seven years of age. She could both see and hear spirits, and was accustomed to play with spirit children, and they were so natural that she could hardly distinguish between those in the form and those in spirit. But there was an adult spirit that sometimes controlled her to act very ugly toward her mother. She was afraid of him, but could not help herself. He told her who he was, and that he was hanged for murder, but he swore he would kill her if she told his name. One day her mother was giving her a bath and he controlled her to fight her mother and to curse and swear at her, till the child in a brief lucid moment gave his name, when instantly her head was drawn back till she was well nigh lifeless, when she was released from his power by the higher forces that chanced to be present.

What was the effect of this murderer's attempt to take the child's life? Her neck on the left side and under the ear was discolored and bore the marks of the hangman's rope. Now, did a ministering angel thus treat this child, or was it the decarnate murderer that sought her life? He was using the little girl in order to learn more perfectly the law of control and use this knowledge in revenge for his own taking off.

Another case in which the writer and his companion were the instruments through whom release finally came, was that of a lady declared to be hopelessly insane by the authorities of the asylum, and who had been in this condition for twenty-two years. She was cured and restored to perfect sanity by silent mental treatment for obsession .. Thus we might multiply instances in proof of the fact of obsession.

If we appeal to history, the same fact crops out all along the line. The new testament narratives are full of it. In truth it was a very import-

ant part of the apostles' work to cast out devils.

In conclusion, the writer would say that he has not read Dr. Peebles' book, but has read sundry adverse criticisms of it, and the spirit shown by some of his critics furnishes proof positive of the truth of obsession. No one unless influenced by a demon could use such language, express such diabolical wishes, or breathe such horrible imprecations upon the venerable author of said book. It is evident some of the demons in the spirit world were hit, and hit hard, till they were made to fear that their vocation might be in danger, so they show their resentment through the organisms that repudiate the very idea of being thus influenced.

The cause of true Spiritualism can never be advanced by the use of harsh epithets, and bitter personalities. While Spiritualism reveals the danger compassing mediumship, it also points out the path of safety. While it discloses the evil, it also reveals the good. In its economy, while angels will never become devils, devils may become angels. Herein lies the superlative grandeur of its philosophy. Evil is overcome by Good: Error, by Truth; Darkness, by Light; Ignorance, by Knowledge;

and Lust, by Love. We are in the arena of conflict where battles are to be fought and victories won. The mighty struggle between right and wrong, between manhood enslaved or emancipated, is being fought out along psycho-

logical lines. The battle is on. It rages on both sides of the line. The mighty hosts of the angels of light are marshalling their forces. The denizens of darkness are being lined up in battle and. The whole carth is convulsed. The nations are in perplexity bordering on distress, old foundations are being inundated. Hoary-headed systems of religion are being swept away. The powers of the heavers are shaken.

But in the midst of it all, the glorified spirit of the Carrier may be seen

walking upon the waters, saying, "Peace on earth, good will to men." The trumpet of recall is heard. The war is ended. The victory is won. Love reigns, and all mankind are free forevermore:

N. F. RAVLIN. Philadelphia, Pa.

## The Great Obsession.

As Viewed by the Wisconsin Philo:opher.

I have read Dr. J. M. Peebles' "Spirit Obsession, the Demonism of the Ages." It is a great work. It gives such a comprehensive, clear picture, panoramic view, of the world Spiritualism as has never before been given by either mortal or spirit. It is faithful, honest, and unbiased. It is the effort of painstaking labor and research. It is a presentation timely, interesting and instructive.

I was not looking for anything but the shadow on the canvas. It did more; it painted the attractiveness of the inestimable value, and bright side as well. It is neither visionary nor speculative; it is matter of fact and solid. And what is of great importance it is practical. It proposes no destructive, abrupt change, as some other sensational Spiritualist books have done. It is valuable knowledge to take with us for use when we pass on to the stage of action.

Dr. Peebles begins the book by asking some pertinent and most useful questions. It passes on to show wherein lies the danger of trusting everything to the spirits, as has been too much done by the Oriental nations. It shows that in China, India and Japan, Spiritualism is much more general than it yet is in America. It presents voluminous evidence. From their experience it is easily suggestive what lesson Modern Spiritualism remains to learn.

In the little nation of Korea is where the Doctor found Spiritualism had done its worst. In Japan he found Spiritualism to differ from the bible in that it was

mostly the women that were attacked.

In China he found all the phases of mediumship with which we are familiar in the West.

In India a very intelligent Hindu says: "It is strange that in India mediumship, except in very rare instances, is looked upon by us as a great misfortune, while the Spiritualists of the West seem to encourage it as a means of communication between the living and the dead, or, between men and the angels. It is sad to think what terrible misfortunes they are bringing upon their several communities by thus ignorantly breaking down the barriers erected by nature between the two worlds. Our knowledge has been bought by the miseries of ancestral experience,

and perhaps the Western nations will have to journey the same road.' This Hindu has failed to learn that there never before has been so great a general enlightenment as now exists here in the West. It is so great here, that we have already taken a step for the first time, which , to start a Spiritualist college. This was done through the far-sightedness that detected the lurking danger in the distance.

In India the Doctor found the general sentiment to be that while Spir itualism was a truth, yet, as practiced there, the result was more detrimental than beneficial. White magic meant the bright side, and black magic meant the dark side. Theosophy was largely speculation, and reincarnation void of any fact in its behalf.

In Greece he found things just a little better. The Grecian mind entertained Spiritualism, but in a little more enlightened form.

In Australia he was told that the higher spirits found it very difficult to find a medium through whom they could communicate.

In Judea, Spiritualism dated back four or five thousand years before the Christian era. He could not learn that there was ever a Spiritualism there that the United States would welcome. The new testament account of the mediumship of Jesus to cast evil spirits out of mortal victims is first class.

On witchcraft, the Doctor brings to Modern Spiritualists most valuable light. In all the fifty-five years this subject has remained in much obscurity. It was not the work of so high a class of spinits as those that introduced Modern Spiritualism. It should also be added that the mortal mind was then in greater darkness.

The Doctor has also given a more rational and wholesome analysis of ypnotism than has before fallen to my lot.

On "Why Is Obession Allowed?" he says: "It may be asked, why do not good, pure-minded, exalted spirits interpose and prevent obsession? vice and wrong-doing. Spirits and angels are not endowed with infinite power. They do what they reasonably can. The attitude will largely govern there as here. A selfish, positive spirit, with base motives and a potent will, may obsess; where a sensitive, refined, negative mother in spirit life might fail to counteract the obsessing influence."

He gives extracts from Swedenborg's diary, kept in London between the years 1747 and 1749, that alone are worth the price of the book.

The Doctor, in this book, has made somnambulism no longer an uncertain quantity. It is a clear instance of obsession.

The "Spirits in prison" question has received numberless versions.

The book clears away all of this mist.

Modern Spiritualism is no longer a baby. It no longer needs a milk diet. It can now bear the whole truth. The blackest, most ominous cloud darting forked lightnings, should fill no twentieth century mind with dismay. The new Spiritualism from heaven has come to an advanced enlightenment on earth. Progress is written in big letters all along the way. That which frightens the Orientals, brings cheer to the

Spiritualism is a co-partnership between the two worlds. As long as the earth side failed on its part, of course the whole business was a failure. There are still a very few modern Spiritualists on the ancient "go-as-you-please" plan, and would continue to leave everything to the spirits. Happily the number is small and daily becomes less.

Dr. Peebles is entitled to thanks and praise for his contribution of rich intelligence at this critical time. He has cleared away a mountain of rubbish. Hereafter if any fail to travel the flowery path, it will not be the fault of Dr. Peebles. None can be spared, so it is important that the last Spiritualist should be converted from obstacle throwing as soon

The book says, "Spiritual life is a divine life, a social life, a constructive life, a redemptive life. Obsessing spirits are hearing, believing, and multitudes of them are moving up on to higher planes of existence where, after a time, they become divine helpers. Sometimes they bring these dazed, distressed spirits of the lower spheres into quiet, orderly seance rooms that they may the more cognize both their shadowy environments and their moral incompleteness."

A particular beauty of the volume is, it advocates no impracticable form of mediumship. We know the modern mediums have suffered un-told agonies in their various developments. It is up to the mortal now to do something that shall stop such suffering. There is one remedy, and only one. It is in the establishment of institutions of learning where the whole subject-shall be profoundly studied, and ably taught. Fortunately, very fortunately, this idea is growing in power. A few of the Spiritualists are like the boy that went to a phrenologist to have his head examined. The professor told him he would never do for a farmer, for after planting the corn he could never wait for it to grow; he would want the full harvest at once. These Spiritualists, if they can't have the whole work accomplished in a night, they would have nothing. Obsession is dangerous only to the ignorant. The required knowl-

edge must be special rather than general. The best defense against trouble is to understand it.

Do I endorse everything in the book? No. A little of the Doctor's supernaturalism, which he hasn't yet fully outgrown, is infused in spots. I am past accepting this. This borders on the ancient theological, which is something separate and apart from Spilitualism. President Lincoln is said to have had his faults. Gladstoffe was a giant statesman and a pigmy theologian. Ingersoll was up on theology and down on Spiritualism. We overlook all this in Lincoln, Gladstone and Ingersoll. Is there one so cruel that he cannot be equally generous to E. W. BALDWIN. Peebles?

Madison, Wis.

"Human Culture and Cure. Part "The Priest, the Woman and the Con-First. The Philosophy of Cure. (In fessional." This book, by the well cluding Methods and Instruments." known Father Chiniquy, reveals the de-By E. D. Babbitt, M. D., Lil. D. A grading, impure influences and results very instructive and valuable work. It of the Romish confessional, as proved should have a wide circulation, as it by the sad experience of many wrecked well fullis the promise of its title lives. Price, by mail, \$1.

THE ANIMAL KNEW HIM.

Curious Case of Recognition After Twenty Years.

There lived in Auburn, N. Y., some sixty years ago, a clergyman, an intimate friend of my grandmother. This gentleman owned an exceedingly beautiful, fleet, and graceful sorrel mare, which bore the classic name of Diana. She was the admiration of the town and the pride of the clergyman's family. But alas! one dark and stormy night the barn was boldly entered, and the peautiful Diana stolen from her stall All efforts to discover the clever thief though long and perseveringly continsorrowfully abandoned hope; another but inferior horse was purchased, to which, by the way, the children would not allow the occupancy of the old stall of their pet, for that, with everything else which had belonged to her, they insisted upon keeping sacred to her mem-Nearly twenty years had passed, the

age, and his children had become young men and women, when he chanced one autumn, to be called on business to a remote part of the state. Having an easy chaise, he made the trip, as was not uncommon in those days, by private conveyance. He was riding slowly along a winding road, on the third morning of his journey, when his attention was forced from the beauties of the scenery to the strange behavior of an old horse confined in a pasture by the roadside. The creature seemed bent upon attracting the clergyman's notice; it pranced, snorted, and beat the fence with its forefeet, keeping all the time in line with the slowly moving chaise. Wondering a little as to the cause of such singular conduct, the clergyman drove to the end of the pasture, and then turned from it down a oad which branched off in an opposite direction. As he did so, he was startled by a cry of such human agony from the poor creature in the pasture that he instantly stopped his horse and looked back. There, at the corner of the fence she stood, her neck thrust despairingly forward, trembling in every muscle of her body, her eyes fixed upon him with an expression of utter, helpess misery, which strangely moved the tender-hearted clergyman. He now discovered that the head and face of the animal bore a marked resemblance to his lost Diana. Impressed by the likeless, he obeyed a sudden impulse, and drove rapidly back to a farmhouse near the pasture, where he found the farmer just getting up from his twelve o'clock

"Friend," said the clergyman, that your horse in the eld yonder?" "Yes; the mare's mine. I've had her about twenty years.

"May I ask where "Twenty years! ou got her, friend?" "I bought her of a peddler, who

cheated my wife on a gingham gown, but he didn't cheat me on that horse." "Diana! as sure as I'm alive!" cried the clergyman, starting excitedly for the pasture, followed by the astonished farmer. He entered the field and the noment the old mare caught sight of him, she rushed wildly forward, snorting with delight. Old and faded, rough and lame, the clergyman still unmistak-ably recognized his lost beauty; and oh, the joy of Diana! Tenderly she licked her master's hands and face, lovingly nestled her head upon his shoulder, and at last, with something of her old coquettish ways, took the rim of his hat caintily between her teeth, and lifting it from his head, replaced it hind side

"Never saw her do that before!" cried the farmer.

It was a trick which the rergyman nimself had taught her, and which she had remembered during their twenty years of separation, to practice once more on her beloved master.

The farmer consented to part with Diana for a small sum, and she was welcomed back to her old home amid general rejoicing. There she lived, ten-derly cared for, for several years, and there she died a painless death, expending her last breath in a vain attempt to lick her master's hand .- Our Dumb Animals.

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SEASONABLE SUGGESTIONS.

To the Readers of the Progressive Thinker,

The snow is falling as I write, but

each little flake seems a kiss from some dear soul gone beyond. The winter is upon us and all th world is singing the evening hymn of summer, so short and bright, so soon a thing of the past; yet, while we listen o this hymn we too can join the voice

of nature and say, "this is all a prophecy of the coming spring."
Thus it is that the winter of our life on earth bespeaks for us the coming of our spring-time in the other world. How sweet a thought, and oh, how dif-ferent from the old, old stories taught in early childhood. How thankful we ought to be for this knowledge, and to whom do we owe these thanks but to

our arisen friends. The outside world seems busy and the stores are full of people buying presents for their dear ones. The spirit of kindness and generosity is at clergyman's hair had grown white with work, and the vibrations carried from one soul to another send the thoughts of love and tenderness still further on their wav.

Yet there are sad hearts everywhere. No city or town is free from such. Pity the poor who have no money to buy gifts, and the still poorer who suffer from cold and hunger. The merry sleigh-bells and Christmas carols will have no sound of cheer for them-but oving angel mothers will strive to cheer them on their way.

Dear readers of The Progressive Thinker, send out kind, encouraging thoughts to-day to all such weary ones -and with them such as you can in the way of assistance. You all have some-thing that the poor can use. Spare at least one dish from your Christmas table, and fill with something for the hungry. Don't forget the sick friend, a few flowers and little fruit or dainty article of food will make their Christmas

There are also sad-hearted mothers longing for one look into the eyes of absent children, some gone into the world to return with stories of failure or success. Some gone beyond this vale of tears to return with the richest lessing that can be bestowed on a child, the blessing of soul knowledge. May our hearts be tender at these

times and the world made better for our being in it. Yours for a Merry Christmas and Happy New Year. GEORGIA GLADYS COOLEY.

HERMIT'S WRAITH REAPPEARS.

oseph Weimer's Ghost Declared to Have Been Seen at Woodlawn.

In his early days he was only a rude sailor; in his later years a hermit squatter and his body marked grave. Yet Joseph Weimer will not soon be forgotten by those who knew him. Since his death the children of the Jewish Orphan asylum, 62d street and Drexel avenue, are lonely, and many a citizen of Woodlawn prefers to give the former site of the old "Chutes," across the street from the asylum, a wide berth when the darkness and mists begin to settle across it. They say they have seen the squatter's

It was in 1895 that "Jo," hailing from nobody knew where, came to the vacant block bounded by 62d and 63d streets and Drexel and Ingleside ave-The Chutes had been torn down, leaving the long cement-lined basin and a concrete wall, the foundation of the slide, at the south end of the basin, as the sole vestige of the World's Fair pastime. To the east, northeast and west were blocks partly or wholly vacant, boasting a considerable growth of scrub oak and tumble weed. Jo came and saw and staved, or rather came and stayed and sawed, for he detected possibilities in the patches of scrub oak and presently with ax and saw he was providing kindling for the people of the neighborhood.

First, however, he built a "lean-to" against the six-foot wall of concrete which he used as a protection against the cold north winds. Houses were under construction in the neighborhood and lumber was easy to get. He asked no one's permission and signed no lease and yet he was not molested until a few weeks ago when his body wracked by consumption and a mind af fected by too frequent tippling began to fail him, and he was removed to the

Year by year he added to the hut be side the concrete wall until he had not only a room to eat and cook in and a sleeping room, but an anteroom or par-lor. In this he entertained such acquaintances as he had, corner loafers, tramps roaming through the country as he had done before exposure began to sap his strength and bow his frame, or policemen who affected his acquaintance as a matter of business and sometimes used the bench in front of his lowly door as a place of repose. Jo's needs were tew. He carned a few cents by beating carpets and chopping and selling kindling wood. The night of Joe's death the hut

which nad sheltered him was destroyed

county hospital, where he died.

by fire. Two nights later three young men of Woodlawn were passing near the ruins, when one of them called the attention of his companions to the figare of a gigantic man moving near the site of the burned hut. They approached and the figure seemed to drift slowly toward the basin and van ish. They withdrew and the mysterious figure returned. They separated and approached from three directions. one of them walking up the basin. This time the figure disappeared instantly. With rather eerie feelings they left the place and told of their experience at a drug store near by. Since then others have witnessed the phenomenon, or say they have. This shatters a theory that it was smoke rising from the ruins of the hut which was seen by the first trio of ghost hunters.-Chicago Daily

## The Proofs of Life After Death

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"Why I Am a Vegetarian." By J.

## DEAFNESS AND CATARRH CUREN

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ought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stop-ping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, INVENTOR rists or physicians to cura PALES SALVE Ear drums are worse than useless. That there is scientific cure for deafness and catarrh is demonstrat ed every day by the use of Actina. The vapor current

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The Law of Correspondence Applied to Healing. A course of seven practical lessons. By W. J. Colvilla, Limp closs, 50c.

Howard Moore. An address before the Chicago vegetarian Society. Price, 25

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

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

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

one side of the paper.

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

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

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

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

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

"Mrs. Lillie was the chief speaker. In the course of her resume of the Talmage discourse she said: 'Men and women everywhere are seeking the true laws of life, and a higher development of their spiritual and intellectual facul ties. Here comes young Mr. Talmage to judge all Spiritualists by a tew poor little charlatans and quacks that he has discovered on the outside of the ranks. Spiritualism may be likened to a great ship, sailing majestically onward Though through the seas of progress. there are barnacles on the ship's bottom, they are not a part of the ship. There are barnacles on the ship of Spiritualistic discovery, but those barnacles will not prevent her from enter ing the haven of Truth. I'd like to tell young Mr. Talmage that Presbyterianism has got barnacles of its own. How about the barnacle of infant damnation that it took a hundred years of effort to remove? In addition, they have the incumbrance of adult damnation now, and they may be an equally long time in getting rid of that. I do not believe in personal attacks, but Rev. Talmage appears to me to be a man of good business energy, with a large desire to advertise himself. That's what you'd call his attack of last Sunday-a fine bid for large advertisement, in a sensational way, among the people of his own congregation, and the other residents of the city who read the newspapers. He says we seek darkness, in our demonstrations, rather than light. Nature seeks darkness, and Spiritualism is in part an endeavor to become one in harmony with nature. Tell the photographer who operates in a dark room, and finishes your picture without any light, that he is a fraud, a thief and a liar, and that you will not pay for your sitting. There are spiritual processes best carried on in absolute darkness, some in semi-darkness, and others in perfect light. Talmage should not combination of light and darkness is perfect life. Why, he himself was carried in a dark cabinet of nature's own providing, nine months before his

T. W. Sherk writes: "A very large audience came through the storm to listen last Sunday, both morning and evening, to Moses Hull, which is an indication of the interest in Spiritualism. Messages were given in the morning by Mrs. Hamilton Gill and her brother. Charles Barnes, who is visiting here. In the evening Mrs. G. A. Cowan anenvelopes. Professor Mountz sang a solo, which was appreciated by all. Our church is a Union Church, and an earnest invitation is extended to all mediums to come and help to make it a We meet each Sunday in Hall 412, Masonic Temple, at 10:30 a.

The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, C922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at

A. S. Hudson, M. D., writes from Mt. Vernon, Ohio: "The grand Progressive Thinker is at hand on time. How greatly it would be missed were it to fail to reach me. I am sorry to learn of friend Lyman C. Howe's misfortune. Give him my sincere sympathy. Howe is a useful man and a splendid worker. With his suffering others suffer also.

Columbus, Ind .- Mrs. Crow, whose husband, Samuel Crow, the engineer who was killed on the passenger en-gine in the wreck north of this city Friday night, dreamed the night before that he had been killed in a wreck. She does not believe in dreams, but she told the dream to the family. Friday afternoon Crow's little son clung to him and begged him not to make the run that day because the dream had taken a strange hold on the boy. His father was not superstitious, however, and took his last run.-Indianapolis

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. Chadwick, of Cleveland, Ohio, lately under arrest for obtaining money (millions) under false pretenses is said to owe her success to hypno ilsm. C. G. Seaman, a well-known psy-chologist says of her: "Mrs. Chadwick's eyes are big, black and commanding They show concentration, which is hypnotism; or rather the process by which hypnotism works. That is one evidence on which I base a conviction that Mrs. Chadwick was a hypnotist. Circumstances attending her way of handling big deals give the necessary coroboration. Now, there's Beckwith. I don't know, but I would venture the essertion that he is a strong church man, a regular prayer-meeting sort of a enap. He is also avaricious and greedy That is his weak spot, his greed. It is all-consuming. It has consumed him. Mrs. Chadwick knew this as soon as she saw him. Beckwith is honest to the last penny. He loved his bank, and was proud of it. That shows in his face. But Mrs. Chadwick gave him large bonuses, until she had his greed aroused. He thought he had discovered a gold mine. Instead it was a gold Thus we account for the multibrick. plicity of her so-called methods. simply used a different system on each man, shaping her scheme to accommo date the weaknesses or vagaries of the victim.'

The Helping Hand Associations of Massachusetts are doing a most excellent work. The Mediums' Circle assists, giving all who wish, a reading for ten cents, the money to go to the State Association to advance the truth

Chicago Spiritual Alliance The Church, Mrs. May Elmo, pastor and medium, assisted by Hugh Selmar Fraser. Short lectures, tests and messages Good music. All are welcome. Serv ices at 3 and 8 p. m., sharp. Vincennes Hall, 35th and Cottage Grove avenue.

In his lecture on "Death and the

Hereafter," delivered in the rooms of

the Theosophical Society, 1214 Main street, Kansas City, Mo., Dr. Henry Hotchner, of New York, said in part: Though the public as a whole is not yet aware of the fact, the meaning of death and the details of the soul's existence thereafter are now as definitely known and understood as are the great ascertained in exactly the same way as scientific facts, for they are the results of most painstaking investigations by trained observers. For many years evidence has been accumulating as to the certainty of a life beyond the grave. In the literature of almost every nation we find repeated assertions made of the return of the dead as apparitions. W. T. Stead's 'Real Ghost Stories' is a valuable contribution to that literature and many well-attested stories can be found The higher side of hypnotism also points to a life after death, for it is found that a person under hypnotic influence can come in touch with depart en entities. The authentic phenomena of Spiritualism also establish the fact The real man does not, after the death of the physical body, go to some far distant planet, but he remains very often in the same room and surroundings. But he is now living in a world of finer matter than the physical, in ether in fact, so that we cannot see him with our physical senses. But if we have developed the inner senses we can see im. We find that he is the same ma as before in faults and in virtues, and that his misery or his happiness depends upon the life he led while in hysical life. If he was coarse, brutal, selfish, interested only in earthly things, he will cause himself such pain because he will still want those earthly hings and will not have means of ob taining them; whereas, if he were gen-tle, refined, unselfish, interested in spiritual things, he will have much joy and satisfaction."

Miss E. R. Fielding writes: "The First Association has secured the services of Mr. and Mrs. Geo. W. Kates for the months of December and January. These well-known missionaries present Spiritualism in language plain and forceful, which can be understood by the skentic. Thursday evening, the Auxiliary met at Mr. F. A. Woods. Friday evenings are devoted to communications and tests from the unseen world by Mrs. Kates. Mr. and Mrs. Kates were gladly welcomed by Washington Spiritualists. 'The Ladies' Aid of the Temple Society meets at Mr. and Mrs. Lees. After the business meeting the friends are entertained by recitations, music and tests. The emergency fund has about \$20 in the treasury."

Anna Eva Fay yesterday out-Sherocked Sherlock Holmes. Dr. Jane Blanchard of Sixth avenue, some time ago lost a valuable gold watch and employed two detectives upon the case. They were unable to find her missing property and the question was put to Miss Fay. "The watch was stolen," said Miss Fay, "and the thieves becoming alarmed, hid their plunder under a In the evening Mrs. G. A. Cowan an flight of steps in your stable. You will swered questions which were sealed in find the watch badly broken." Yesterday Dr. Blanchard searched the stable and found the broken watch. "She's the most wonderful woman I ever saw,' declared a prominent city politician last night. "I wrote a question more as a joke than anything else and showed it to my wife. A few minutes later I left the theatre. While I was out Miss Fay called my name, said that I had asked her something, but wasn't there just then, and announced the question and its answer, and every word of it was correct.-Gazette, Pittsburg, Pa.

Mrs. May Elmo, the well known medium, of 40 East Thirty-first street, has returned to the city, and will assume he pastorship of the Chicago Spiritual Alliance Church, in their new home, the Vincennes Hall, 35th street and Cottage Grove avenue. This building has been leased for a period of five years, by this society, and has been renovated for the occasion. In the spring, this build ing will be completely remodeled, and will be one of the most attractive Spir tual Churches in the city of Chicago This church will open its services Dec. 25th, Christmas day, at 3 and 8 p. m. Short lectures, tests and messages, by Mrs. Elmo, assisted by Hugh Selman Fraser. All are cordially invited to be

present. Georgia Gladys Cooley concludes her engagement with the Spiritualist Society of Watertown, N. Y., Sunday, Dec. 25. Societies wishing her services (as lecturer and message bearer) en route to Chicago, Ill., can address her at 211/2 Court street, Watertown, N. Y.

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.

Judge Waite, in probate court, was busied all day yesterday hearing the case in which the court is asked to appoint a guardian for Mrs. Eva Scott McKinley on the ground that she is insane. She owns about \$16,000 worth of property. Much of the testimony was from experts on questions of insanity, Spiritualism and hypnotism. Dr. Keller said that Mrs. McKinley is in a hyp notic state because of spiritualistic in fluences, but he doesn't think she is in sane. Dr. Love said that a belief in Spiritualism is not ground for a charge of insanity. Hypnotism, the doctors declared, is a science, Spiritualism is a belief. The case is not yet finished coming up this afternoon again,-Tole do (Ohio) Times.

Brother Curtis, of Hutchinson, Kan. writes: "I am glad to state that a great many of our people of this beautiful city in central Kansas are being convinced of the beautiful truths of Spiritualism. Many have talked direct to their spirit friends on the other side through the mediumship of Mrs. Maggie Vestal, of Indiana, one of the best day-light trum-pet mediums in the field. Mrs. Vestal has been with us the past week, and through her mediumship has convinced many of our best citizens that death coes not end all, and that their so-called dead love ones still live and can talk to their loved ones on the earth plane. Mrs. Virginia Bryan, of Ohio, another good, honest, sincere medium has also been with us the past week, teaching mortals of the philosophy and beauties of Spiritualism. She is a lady in the highest sense of the word and a good, bonest worker for the cause of Spiritualism. Mr. Hugh Burroughs, a young medium of Indiana, has also been with us, and his platform and private readings are fine and convincing. This week we have with us two well known missionaries from the N. S. A., Mr, and Mrs. E. W. Sprague, of New York, who are holding meetings every night and assisting in building up our local society. Mediums who are passing this way will find a good field for their labors, and can spend a few weeks here very

La Porte, Ind., Dec. 11.-Spiritualistic mediums are playing chief roles in a will contest in Cass county, Mich. Leslie Goff, of Oklahoma City, is trying to break the will of his father, John Goff. The estate, valued at \$50,000 and with the exception of a bequest of \$1800 given the son and several minor bequests, the entire estate was bequeathed to Spiritualistic societies. It is asserted that John:Goff made his will on alleged information from the spirit world that Leslie Goff was not his son. the spirits decreeing that the son should be practically disinherited. Witnesses have testified to many weird scenes during the time the spirits were dictating the will which is now being attacked by the son, who is not a Spir itualist.-Chicago Chronicle.

N. H. Eddy writes from Buffalo, N. Y .: "Mrs. Celia Hughes noted trumpet medium, whose home is 69 Thirty-first street, Chicago, has been visiting friends in New York City, and in returning home, stopped a few days Buffalo, to visit other friends. Mrs. Hughes and her spirit guides are earnest demonstrators of the truths of spirit return and many hearts have been made glad through her mediumship, and the knowledge of the continuity of life through the demonstrated intelligence gained from loved ones who had passed the portals called death, yet by the laws of psychic force were able to prove their continued existence in the realms of spirit."

Paris, Dec. 3.-Recent experiments seem to indicate to a certainty that carrier pigeons have one more sense than human beings. A number of the birds were dispatched at 10 p. m., from Ceteen miles. In twenty minutes one pig-eon reached its roost, one-half of the lot came home before midnight, and the rest in the early morning. The war department is most interested in this sixth sense of carrier pigeons, as it will permit their use at night.

Wm. Fitch Ruffle writes a final notice from the Church of the Spirit, Schiller Building, Hall 301: "Closing farewell services, Christmas Day, Dec. 25; last Wednesday circle held at my residence. Dec. 21: last Friday circle, Dec. 23. My farewell reception will be held in Socialist Hall, 3345 State street. on Wednesday, Dec. 28, at 8 p. m. sharp Plenty of mediums; good music; sing ing, etc., and closing with dancing Hall kindly loaned for this social. Tickts 25 cents, with refreshments. Any ladies who would like to assist with re freshments, or in any way to aid in this reception, please notify me and greatly oblige. My address atter Dec. 30, will be General Delivery, Louisville, Ky.'

L. Lewis writes from Denison, Texas: A strip of beautiful country on the northern boundary of Texas, extending from the Louisiana line to the Ric Grande, is entirely dependent on spiritual press and the home circle for its spiritual progress; said territory is occupied by thrifty farmers and bright business towns and small cities; but not an organized spiritual society. The southern half of the state is well organ ized, and the good cause is flourishing and missionaries are content to re main there, and propositions to reach out to the unorganized demands a Congressman's fee! Our last effort at obtaining the aid of a missionary to visit Denison elicited the liberal proposition of transportation, entertainment, hal 10 cent door fee and \$19, together with what the medium could make by read ings. Your great and grand paper is highly valued by me in my old age May it long flourish to wield the scepter

of truth." John Maddock, an advanced thinker all along the line of Liberalism (but not Spiritualist) writes from Minneapolis Minn.: "Your paper is making remark able strides and it should have a wide and more liberal. I think, than the ma terialistic papers. You have some able contributors who are looking at things from various viewpoints. I have sub scribed to your paper on the ground of your liberality for about seven years

You deserve support." Mrs. Malone writes: "Mrs. Isa Wil son Kayner closed her engagement in Smithville, Texas, Sunday night. Much good work for the advancement of Spir itualism has been done through this good medium, for she has indeed sown good seed which has taken root in establishing the truth of Spiritualism to a good number of earnest workers. Many prophecies made through her have been fulfilled, which alone proves the truthfulness in her work. She has brought the sunlight to sorrowing ones and has made many friends who regret to see her leave, but will welcome her again when the time presents itself. Each one who has been with her feel happier and blessed in knowing the truth which Spiritualism has."

TAKE NOTICE. To the Spiritualists of New Jersey

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All Spiritualists the state of Nev Jersey who believe-in local and state organization, and are desirous of havng missionary ovork in their respective communities, are requested to correpond with Rey. H.Q. Dorn, 72 Colum bia, street, Newark, N. J., with regard to the matter. Mr. Born is duly author-ized by the N. S. A. to represent its in-terests in New Jersey in this particular HARRISON D. BARRETT, Canaan, Me.b bor Pres. N. S. A.

Children often waits and talk in their eep, but adults very rarely. Just why no body knows. Sleep talking and sleep walking are among the most curious of psychological phenomena, and there is something positively uncanny about such manifestations. Dreams of flying and of falling are common enough, par ticularly the latter, and the best guess thus far made as to the cause of them is that it relates in some manner to the vay in which the blood is circulating. The circulation in the brain being reluced to a low ebb, even the slightest interference with the steady inflow and outflow of its current is sure to disturb the dream image. Mrs. Isa A. Cross writes: "On Sunday

vening, Dec. 25, we' take pleasure in announcing that Dr. Geo. S. Hail will lecture for the Hyde Park Occult Society, 319 East 55th street, at 8 p. m. Having met Mr. Hail I know we have a treat in store for us. Mrs. Clara A. Hooper will give psychic demonstra-We have concluded to have a social and dance on Thursday, Dec. 22, and not have any between the holidays. Notice will be given later as to the time of the next one in January. Our dance on the 15th was a success. always have a good time. I think the main reason is, we can't help it, have such good music; come and hear

S. G. Kein wites: "Sunday evening we attended the services of Mrs. Mary B. Hill and in spite of the unpleasant weather, found a goodly number. Har mony prevailed, with good speaking from Mrs. Hill. The Rev. T. S. Warner nade some very fine remarks as did also Mrs. Coombs. The usual convincng spirit messages by Mrs. T. Mahen-Cottler, were a prominent feature. Altogether we passed a very pleasant and profitable evening."

Mrs. Malone, secretary, writes: "The First Progressive Spiritualist Society of Smithville, Texas, greeted Mr. J. J. Middleton by a surprise party at his home on Saturday evening, Dec. 3, 1904, his 55th birthday. The ladies prepared in the dining room a sumptuous supper, and in due time Mr. Middleton was es escorted in by his wife and friends, who all welcomed him in this manner as one of the new members of the soclety. After supper there were appropriate remarks by Mrs. Isa Wilson Kayner and friends. Each one departed, wishing Mr. Middleton many more such enjoyable birthdays, with health, happiness and faithfulness to the work of Spiritualism, which he and his es-teemed wife have united themselves with.' Louise E. Zimmerman writes from Elmira, N. Y.: The First Spiritualist

Church Society of this city is holding

well-attended meetings and a good work is slowly but surely being done. That there is a growing interest and seeking for a knowledge of our truth is evident by the increasing attendance and close attention paid to the words of inspiration as given by the controls of Mrs. R. W. Barton, who is voicing the truths and demonstrating the fact of spirit return to us. New light is dawning in nany minds and many hearts are being comforted by her ministrations. The strong, clear-cut facts, as given through the messages, cause much as-tonishment and comment; many times lo we hear,' How could she have known it: it happened long ago just as she told Those were the last words spoken to me by them,' while the prophecles are to be proven. The membership is increasing and the little band of ithful workers have reason to satisfied with the result of the effort put forth. A Ladies' Aid Society has been organized and is doing energetic work under the able management of the president, Mrs. Ida Clatworthy, assisted by the vice-president, Mrs. Louise E. Zimmerman, secretary, Mrs. Harriet Ricc; treasurer, Mrs. Louise Rhodes; work directress, Mrs. Burdette Spencer and an enthusiastic, growing member thip. The suppers and socials are a success, reaping shekels for treasury while the next one is awaited with pleasurable anticipation. A social watch meeting is to be held New Year's Eve, and light refreshments served in the dining rooms of the church for those desiring to attend and contribute to the funds, the small sum of 10 cents each. We are much pleased with the reports of progress from all societies and workers, and hope, with the incom ing year, greater success will follow all efforts, until the dawning light will reach every soul, and all will be united n one common brotherhood of love and helpfulness."

DR. GEO. B. WARNE, VICE-PRESI DENT OF THE N. S. A., WAS CALLED AS A WITNESS IN THE GOFF WILL CASE, WHICH, IF SUSTAINED, BE-QUEATHS THE MICHIGAN STATE SPIRITUALISTS ASSOCIATION UP WARDS OF TWENTY THOUSAND DOLLARS. WE WILL GIVE PARTIC-ULARS IN OUR NEXT ISSUE.

Advices reach us that Mrs. R. S. Lil ie, now working in Los Angeles, Cal. on a recent Sunday replied to a minister of that city who had used his pulpit from which to declare "all Spiritualists and mediums dishonest, malicious fak--anything but honest people." fortunately the pious, slanderous pulpiteer was not present to hear his own nental and spiritual caliber measured by the eloquent sisten and her forceful ildes. Just deserts will finally over-

take him. D. A. Herrick will serve the Grand Rapids Spiritualist Society for January and will answen calls for funerals. Address 296 N. Ionia street, or Bell 'phone 1561. His engagements are Conneaut Ohio, Februaryik Erieli Pa., March; Toledo, Ohio, April. Camps wishing his services through July (write at once,

The month of August already engaged. Dr. Beverly writes191 "The Spiritual Science Societyouf Arfington Hall, 31st street and Indiana avenue, will have special serviceson Christmas. Christmas eve there will be a Santa Claus social, with special music by the Doctor's daughter from Iowa. After the lunch Santa Claus will present every one with a nice present, and all will be made merry. Some new mediums will be present to give readings, etc. New Year's eve there will be a watch meeting at the same place, at my parlors, 44 East 31st street. All will enjoy a real spiritual meeting for the awakening of

new resolves for the new year. All are invited." Dr. Freedman, the Australian healer and physician, will lecture and demonstrate curing disease by psychic power and drugless methods, and Mrs. Freedman will give spirit messages every Wednesday evening, 8 p. m., 661 W. Monroe street near Wood street. Admission free:

TOPIC FOR THE PROGRESSIVE | E. L. M. Cain writes from Detroit LYCEUM.

Sunday, December 25, 1904, 8. E. 57 "Holidays and Holy Days."

Gem of Thought:-Holy Days are days wherein Some helpful deed is done; ncense from the Soul within. To Cheer the weary one.

Holidays are days for men To leave all toil and care:-Of Principles to think, and then With Strength, to hold them there. all days are Holy-(i)-days,

Wherein some good is done; Thoughts or Deeds to open ways, By which life's triumph's won.

For information concerning The Proressive Lyceum, authorized lesson sheet of the National Spiritualists Asso-ciation, address John W. Ring, Spirit ualist Temple, Galveston, Texas.

Mrs. L. A. Griffin, inspirational speak er and lecturer of England, sub-editor of he Yorkshire Spiritual paper, The Spir itualist, is on a tour around the world, assisted by Mr. W. Bottomley, test meelocutionist, of hum and England, they are at liberty to accept engagements. They are engaged for Erie, for January, 1905. Write her for further particulars, during December at No. 32 Belmont street, Yonge, Toronto, Canada. Address Mr. Bottomley at No. 32 Belmont street, Toronto, Canada.

Wm. Fitch Ruffle writes: "Don't forget the farewell service of the Church of the Spirit, held in Hall 301, Schiller Building, Sunday, Dec. 25. Tests to all at 11 a. m. and 3 and 8 p. m. Come and say good-bye, Also remember that I hold farewell social reception on Wednesday, Dec. 28, in Hall 3345 State street. Ladies, please assist with refreshment supply. Good music, singing, dancing, messages, tests, telepathy, card reading, etc. I want to shake hands with all. Come and see us and help us to success."

Anna E. Foster writes from Oskaloosa Iowa: "Mr. Max Hoffmann, formerly of Lincoln, Neb., but now of Des Moines, Iowa, held a very interesting and instructive meeting with the Oskaloosa Spiritualist Society on Wednes-day evening, Dec. 14. His short lecture preceeding his tests was highly appreciated by all present."

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. Lyceum at 2 p. m.

Mrs. Henry writes: "Mrs, McMenamin, who has been connected with the Universal Occult Society has severed her connection with the society. She will still continue her Thursday evening meetings at 207 Thirty-ninth street, We all wish her success, as she is a faithful and conscientious worker in the cause, and is open for engagements with other societies. Address her at 9249 South Chicago avenue, South Chi-

Chas. H. Green writes: "Sunday, Dec. 11, the Rising Sun Spiritualist Mission neld its regular services at its new hall, People's Institute, Van Buren and Leavitt streets. Mrs. Mary E. Hill addressed he audience and was followed by Rev Mrs. N. E. Hill, the pastor, in a few well chosen remarks. That evening a large audience listened to the remarks of Dr. McFarland. He spoke of the bible and lelivered an address of more than pass ing interest. We are now permanently located at our new home. People's Institute, Van Buren and Leavitt streets. Our meetings are always of a high standard; speakers of ability and exceptional talent grace our platform, and our mediums are able exponents of the truth of spirit return. Our services are held every Sunday at 3 and 8 p. m. Ly-ceum in chage of Dr. J. H. Randall at 2 p. m. All are welcome.

Maurgerite Mac writes: "Mrs. M. A. Burland, who is the pastor of the Light of Truth Church, holds meetings every Sunday at 8 p. m. in the Atheneum Building 26 Van Buren street. Her lectended. All are welcome. On December 29 she will hold a church social in her parlors at 3019 Vernon avenue. They are very enjoyable entertainent mediums, as well as palm readings and refreshments served to all for the small sum of 25 cents; so turn out and

have a good time." Mrs. Henry writes: "Sunday evening, Dec. 11, at the Universal Occult Society, the lecture was on Reincarnation, by Dr. Gustafson, who is so well and favorably known as a scientific speaker." The lecture was highly appreciated. On next Sunday the subject will be Personal Magnetism, the lecture to be delivered by Prof. Stoller. It is a very ineresting subject, and we hope to have a full house to hear it. After the lecture, messages by the different medi-Welcome extended to all."

The regular annual business meeting and election of Officers of the Chicago Spiritualists League was held in the Atheneum Building, 26 Van Buren street, on Monday evening, Dec. 12. The following officers-were elected for 1905: Dr. Geo. B. Warne, president; Dr. H. A. Cross, first vice-president; W B. Aitkins, second vice-president: C. Kirchner, third vice-president; Dr. Burgess, fourth vice-president; Laura G. Fixen, fifth vice-president; Mrs. W. Hilbert, sixth vice-president; recording secretary, Dr. Randall; three assistants, Otto E. Kropp, Mrs. Nora E. Hill and Mrs. R. S. Ray; corresponding secre tary, Fred H. Stohler; treasured, A. G. Cleveland; statistician, John C. Torer Some thirty new members were added to the already large list. The next regular monthly meeting of the league will be held at Kimball Hall, on Tuesday evening Jan. 3. The topic of discourse will be Independent Slate-writing. Surely another very interesting subject and everybody who wishes to hear a good lecture wants to turn out to the league's meetings.

BYRON STILLMAN, STILL VERY FEEBLE HEALTH, WANTS YOU TO SEND FOR HIS NEW BOOK OF VERSES, "FUN AND PHILOSO-PHY." PRICE 50 CENTS. SEND TO HIM AT NO. 578 EAST 60TH STREET, CHICAGO, ILL."

Brother Mitchell writes from South Bend, Ind.: "Your paper is well named. t is progressive in its fullest meaning he paper all Spiritualists should take. We cannot do without it." Dr. D. Winegarden writes from Mo-

bile, Ala.: "To old friends and constant readers of the beloved Progressive Thinker:-I am again in the good work with more power than ever, having moved from Pierce, Alabama, to Mobile Ala.; I opened an office at 302 St. Francis street, with a good practice. I commenced spiritual lectures, with grand To-day I had the pleasure of meeting Mrs. Fields, a member of the Presbyterian church, but a firm believer in Spiritualism, and an advanced think-er in mental science. She owns a large hall which she told me I can use free of charge for spiritual lectures. I hope n the near future to organize a society. I have also given several lectures in small towns outside of Mobile, with good results."

Mich.: "It affords me great pleasure to announce that Mrs. Nellie Metcalf delivered an address Sunday, the 11th, at the F. N. S. Church, the subject being 'Life's Inspiration." It was largely attended by a cultured and highly appreciative audience. Mrs. Metcalf will be open for engagements after January 1, 1905. Address her at No. 293 Grand River avenue, Detroit, Mich."

There is a large Spiritualist Society in St. Joseph, Mo. Its secretary, T. C. Jefferis, would like to correspond with parties going that way. Address him at 1807 Faraon street.

W. S. writes from Sterling, Kans.: "Brother and Sister Sprague, N. S. A. missionaries, were with us. They are grand, good workers and very much ap preciated. They are on a flying trip through Kansas, and could not tarry Virginia Bryan, inspirational speaker and Margaret Vestal, daylight trumpe medium, were here Dec. 13, 14 and 15 but owing to the inclemency of the weather they could not do much. Mrs. Bryan gave us one lecture, subject, Adam, Eve and Satan.' It was admirably handled. Sister Vestal gave some daylight trumpet work, which was simply grand; strong audible voices could be heard all over the house.

The Morris Pratt Institute Legal Fight Those who have so kindly contributed to assist the Morris Pratt Institute in its battle to retain its own, are undoubedly interested to know the status of the case. Three times we have got ten ready for the trial and three times has the trial been put off.

Both Mrs, Stewart and myself called off our appointments and arranged to be at Elkhorn the early part of December to attend the trial, but it was at the last moment put off, this time until January 16, or as soon as the case can be reached after that date.

I have individually examined the depositions of distant witnesses. I do not think it is possible in law, as it is not in justice, to beat us.

Here I wish to return my sincere thanks and the thanks of the officers of the Morris Pratt Institute Association for the noble responses which have been made to the appeal to the generosity of those Spiritualists who want to see fair play

The trustees of the N. S. A. sent us a draft which will go a long way toward meeting the expenses of the trial. Besides that individual Spiritualists have sent in help which will aggregate about one hundred dollars.

As some have requested me not to publish their names, I will publish no names in connection with this liber-

Again I thank all who gave us help to save their property and school MOSES HULL

Iowa Spiritualists, Take Notice.

The annual convention of the State Spiritualists' Association of Iowa will convene in Des Moines, Iowa, January 19, 20, 21 and 22, 1905. Reception, evening of the 18th. All are invited to attend. We want representatives from all parts of the state, and all individual members will be allowed full privileges of the floor and one vote on all questions brought before the convention. Local societies ought to elect their delegates at once and send notice of same to the secretary with their dues. Every Spiritualist ought to be interested in the state work, and come out and help elect such officers as they wish for the ensuing year. Send one dollar (for individual membership) to the secretary Mrs. Dora C. Crosby, 314 East 13th treet, Des Moines, Iowa, or to John D. Vail, president, Marshalltown, Iowa, for which they will send a receipt for mem bership for one year. Spiritualists of Iowa, do not delay, but arrange your matters so you can attend this meeting and make it four days of feasting and good things for both mind and and especially for the cause of Spiritualism. Write the secretary for pro-JOHN D. VAIL, Pres.

LET US ALL HELP.

"It is more blessed to give than to re ceive." Especially is this true when we give to worthy persons, in time of need, and where the offering will be appreciated. No person on earth knows that I am writing this; much less has any earthly person stimulated me to it. Mrs. Evie P. Bach, wife of W. H. Bach, of Lily Dale, N. Y., is now in the hos pital in Buffalo, having had four fibroid tumors cut out of her body. This is not only a heavy blow to her physical sys tem but it takes her from Brother Bach. as a helpmeet for months, perhaps for years to come. Besides that the cash expense attending it is between four hundred and six hundred dollars. scems to me that it will be a real pleas ure to the many friends of Brother and Sister Bach to assist in paying that ex

pense. Nothing affords me greater pleasure than to assist all I can in bearing these burdens. Will others do likewise? Let us give these noble workers a genuine surprise by sending them a few good words and a New Year's present of a little money to assist in the payment of these bills. Please do not wait twentyfour hours, but do it now. I had put away a few dollars to pay for Christmas presents to near and dear friends, but know those friends will be pleased to know that that money goes to assist Mr. and Mrs. Bach. I will send it there to-day.

Let us make these afflicted people happy. MOSES HULL.

A Change to Make Money. I made \$127,00 in twenty-three days selling the "Economy Gas Tip," which saves 33 per cent gas to the consumer and improves the light by 50 per cent. Every family will buy. It's like colning money. I get my tips from the "Economy Light Co." Drawer 65. St. Louis, Mo. Send them 19 2cent stamps and they will send you outfit and start you in business with territory. They want a Manager in each town.

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

"The Attainment of Womaly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hy giene and Health Culture. By twenty Albert Turner." Of especial interest and value. Price \$1.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know,

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains man riage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

"Origin of Life, or Where Man Comes The Evolution of the Spirit From. from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

poems. Neatly bound in cloth, and with potrait of the suthor. Price '5 cents. of the author's latest and cholcest Тыв ргессу услато сопсама пісу-воуев "Spirit Echoes." My Mattle E. Hull.

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6.-The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable me 7-The Occult Life of Jesus, by Alex ander Smythe, a medium of rare gifts.

8-A Wanderer in the Spirit Lands, Transcribed by A. Farnese, a wonderful English medium. -The Religion of Man and Ethics of Science, by Hudson Tuttle.

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

In conclusion, bear in mind that the postage on these Eleven Premium is over ONE DOLLAR, leaving this office only \$2.22, illustrating the great bargain you are getting—an op-portunity to form the nucleus of a valuable library, the like of which was never known before on this material plane. Address all orders to

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### Journeys to the Planet Mars Or. Our Mission to Ento (Mars)

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

This strangely attractive narrative loes not assume to be either scientific. philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others stepping-stone which may aid them, in their progress towards the light

From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sincerity, to the world. The book is uplifting and full of beautiful thoughts. 548 pages. Price \$1.50.

WOMAN. Four Centuries of Programs thinker's International Congress, Chicago, El. October, 1893. By Susan H. Wixon. Price, 100



This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hear-ing compels the answers to be made in the most condensed form, and then clearness is perhaps sacrificed to forced brevity. Proofs have to be smitted, and the style becomes thereby as-Bertive, which of all things is to be depservive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is livays several weeks ahead of the space given, and though there is provedeble delay. and hence there is unavoidable delay. has to wait his time and place, and all are treated with equal

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has come excessively large, especially letters of inquiry requesting private and wers, and while I freely give what over information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Harriet I. Craft: Q. What interpretation should we give the startling do so would place the two disputants book. "Intra Muras"?

A. Books of this class are beyond

Would the Spiritualists have the Na-

the pale of criticism. They professedly tional Association brought down to the deal with the conditions of another life, level of Hagaman? and there is no means of demonstrating their assertions, or of disproving them.

The most constantly observed characteristics of all revelations made re-issue, that in the reports of the St. garding the future life, are always in-Louis journals, it was openly or tacitly tensely colored by the channel through acknowledged that the challenge was which they are given. The writer of beneath the notice of Spiritualists. Intra Muras, is a steadfast believer in Christianity and hence in her trance and wish for the truth, wish to be consees what every Christian expects and verted, the means are at their disposal. master in heaven.

entranced and was taken by a spirit meaning of death, the relation of spirits by the orthodox and conservative; is one of the best evidences that Spiritualism has taken a wide and strong hold of the churches. If Spiritualists desired to send out a book for missionary purposes, among church members, it would be difficult to select a better. This work is being done for them, and thus the ground prepared for the more positive teachings of Spiritualism.

Intra Muras, departs from the orthodox belief in a city with golden streets. The next life is as real and material as this. It is true that there is much that Spiriualists would object to, but these are as the sugar coat to the pill.

The hereafter is according to this book, a reni world. Spirits go, there from mortal bodies and take with them is granted, we can well afford to pass by for the time the bias given by prequantity must be eliminated from the its tide. equation. Especially is this true of Injure to be considered and distorted by their belief.

a presentation of the spiritual state do it harm. All the filth of Chicago could be given through one who appar-river, turned into the Illinois, before it ently was subjugated to her religious

eled gates or golden streets. She saw an exquisitely lovely landscape, with flowers beautiful beyond description.

of my vision, stretched this wonderful that that which is true will fail. and out of it grew equally wonderful wrong. trees, whose drooping branches were with exquisite blossoms and fruits of many kinds."

Her brother's spirit asks: "Whom of all the friends you have in heaven, do you most wish to see?"

"My father and mother," I answered that I hastily turned, and there, advancing, my dear father and mother and cation can make a woman more like a my youngest sister. With a cry of joy man than her grandmothers were." I flew to my father's outstretched arms, and heard with a thrill of joy, his sum total of the so-called arguments familiar 'My precious

book is the supplement by Rev. David cause they would become like men if C. Cook, its publisher. He would prove they did so, and the other class, like that "Our loved ones are given back the writer of this editorial, that woto us there," and "Jesus the Resurrection Now." It is eminently fust and amount of education could make them sweetly charitable. The interest the subject awakens is shown by the fact that over two thousand books have been written presenting it in various aspects, and all have had ready pur-

But Mr. Cook narrows the means of spirit communion to acceptance of Jesus. It is through him we are to perceive the home-coming of our parted friends. For him it may be the best and only way. By concentration of mind on the "Master," the receptive condition is induced, of harmony and the strength of assurance, and no one should find fault with his method, or be too severe in criticism of his belief.

A Spiritualist: Q. Would it not have been best for the N. S. A. to have accepted the challenge of the Anti-Spiritualist Association?

A. On the contrary would it not have a complete whole. A govern-have been most unwise? We presume ment with men only to look after its this correspondent, like many others thinks the only method to sustain a is a home with only men to look after

tack, no matter how-or by whom made. If this be granted, then should we prescribe the grounds on which we meet, and not give the attacking parties the privilege of selecting the weapons of attack. The traveler is not obliged to prove he is not a tramp by stopping to club every barking dog. It is the tramp who will thus attempt to vindicate his character. Think of the Na-tional Association representing the growth of half a century of the grandest system of religious and scientific

thought, stopping to discuss with Hagaman, for Hagaman it is who compasses the front, body, and caudal exremity of the anti-Spiritualist business! Hagaman, a Campbellite preacher, starving at which he became a medium, and after years wherein he con-fesses he played as a fraud and deeiver, he failed to get recompense, and went over to the church as an ex-

Hagaman, who was never accepted by the Spiritualists as genuine; who was no more trusted by them before than he has been after his return to the church, Hagaman after his failure in attempting to pose as a medium, and turning exposer for the money the church furnished to salary him, is a sight too pitiable for contempt.

The National Association would gain nothing by accepting the challenge of such an adversary. In an old fable, the fox said to the lion, "I hear you are such a coward you refused the challenge of the polecat." "I did," replied the lion, "Had I accepted I might the lion, "Had I accepted I might have killed him, but not escaped the stench of him the rest of my life."

When the Episcopal church meets in convention, if some renegade minister, who had become an infidel for the money he supposed to be in it, for advertising purposes should challenge that church for a discussion of belief, would anyone advise acceptance? To

The reply of the convention spoken by its president, was one of the most subtly wise, and so completely met the

If Hagaman and his Antis are honest to see—Christ as the glorified They can investigate as all Spiritualists have done, but the Association does The author, Rebecca R. Springer, at not propose, or feel called on, to disthe crisis of a painful sickness became cuss the principles on which it is founded, which to its members have brother to heaven. What she saw of the spirit land and its occupants, the conversion, except as one great object with their friends on earth are beauti- of Spiritualism is to make better men. fully expressed, and the spiritual phil- and it possibly might lead him to be osophy inculcated most unexception more truthful, less self-conscious. The ably. That such a book is published as a volume of the "New Sabbath Library," and meets with wide approval his level and honor him with acceptance.

> "S.": Q. Do you not think that such books as the "Great Psychological Crime," and "Demonism," injure Spiritualism?

A. Our correspondent is fearful that they will, but he may rest assured that in the end, whatever influence they may temporarily have, they will not If Spiritualism could be harmed by its enemies, or the folly of its friends, it would have ceased to be, long ago. It is endowed with a vifality which laughs at death. It rises above exposure se renely smiling, and the most over whelming attack passes away leaving no trace. By the great sea, the shore sands left by the retreating tide may be unchanged their love, affection, and written over with the vagaries of character. They can return to the scenes of their earth-life. They come the incoming waves sweep clear to the municate with their friends. If all this lide-line and nothing of their work remains. So may write by the coast of the Infinite Sea of Spiritualism, those conceived belief. As in all spirit com- who arrogate to direct its waves, lay munion, the medium is a factor always down its principles, and give it bounds, to find they are jetsam and

Injure Spiritualism? Spiritualists trance, and yet more of that trance may injure themselves, not the cause state made possible by disease, or hyp- which is above individuality. All the notism. In this state everything is impurities washed from the continents, seen and understood by the subjects go into the ocean, and it sparkles in its colored by their own capabilities, and purity as the waves threw up their white hands to the kiss of the sun and With this understanding, it is remark- the winds. It will take many such able that so clear and comprehensive books to make Spiritualism unclean or reaches the Mississippi, exposed to the purifying light, over rapids, or in For instance, when she had been broad expanses, loses its poisonous taken to the heavenly country by her matter, its deadly disease germs, its spirit brother Frank, she saw no jew- noxious gases, and becomes pure as the waters from the clouds.

So all that is not true, and right, and just, dissipate in the disinfecting Spir-"Away, away—far beyond the limit itual light, and we may have no fear sward of perfect grass and flowers; may have only fear of being in the

#### Will Woman's Nature Change When She Votes?

A recent editorial upon Woman Suf-frage in the Pittsburg Gazette, closes

"The only question is whether it is quickly. He smiled so significantly adapted to woman's nature to participate in politics, for no amount of edu-The above sentence contains the

little against woman suffrage, the only trouble being that one class of oppon-Not the least interesting part of this ents tells us women should not vote bemen should not vote because no

like the men. It seems impossible for some people to conceive of anything but a man in politics. It is the very fact that women are different from men, and will always remain so, that they need the ballot and our government in turn needs

Women have no desire to become like men, nor vote like men, they want to be women and vote like women. Women being specially interested in the spiritual, moral and bome side of life would look after these interests in our government

Our commercial interests are already well looked after but good men are in despair over the moral side of our political life. Women are specially interested and

strong along the lines in which our government is weak? Combine the vote of the man and the woman and we interests is not complete any more than ELNORA M. BABCOCK

IN THE SPHERES CELESTIAL.

Divine Lesson Imparted by Visiting the Spirit Land.

I send the following bit of spiritual experience, feeling that it may be help-ful to some soul who is longing to escape from the trials and burdens of physical life, When I first became convinced,

through investigating spiritual phe-nomena and through the channel of my own mediumship, of the realities of spiritual life, there grew in me a desire to leave this life and enter into the spiritual. The desire became so intense that I believe my spirit would have left the body forever, had not the guides who surrounded me resorted to heroic measures. While reclining one evening upon

couch I was startled to perceive that I was not alone; a visitor, a denizen from the spirit world, was in my-presence, and having hardly become accus-tomed yet to visitations from ghosts, I gazed at him with much interest, wondering what he wanted. I was not long in finding out, for he stretched forth

left me alone, deserted in that strange

miliar face. My gaze was unnotic had no use for me, and I was not wel-

pany, and sought the seclusion of music as it flowed over its pebbly bed.

But the sense of sadness and loneli-

for the first time my soul failed to respond to the beauties of nature; in fact, became thoroughly homesick, and the desire to return to my earth nome completely overpowered me.

I felt that I was not in my proper

sphere-not ready for the spirit life, but like an unripe apple that had fallen from its parent tree; and my joy can be better imagined than described when, after a period of loneliness and regret, I found myself back in my frail little body, and standing beside me the dear familiar face and form of a loved spirit guide, and he said to me kindly: "My child, we have allowed you to pass through this experience to make you understand that it is not time for you to depart from earth. Your best work is yet to be done—a work for humanity. Forget your own painful experiences. Be true. Live near to the angels, and we will guide you into the path that, when your work shall have been fin ished, your entrance into spirit life will be a happy one. Those shining ones you have just beheld will stretch forth their hands to greet you. The love and gratitude of those to whom you will bring the message of immortality will crown you with a joy unspeakable.
ALICE C. BARRY.

MY LITTLE CHILD IS THERE.

Make Each Day a Stepping-stone to Heaven.

of heaven, A dreamlike mystery it seemed to

It calls the weary heart its joy to

thither. Because I know my little child is there.

days gone by, I thought that heav Filled all the universe with bursts of praise:

ing,"
And choirs chanting through unnumbered days.

But now I know sometimes the harps

when they sing His praise in

n days gone by, I did not feel so keenly What it would be to miss the shining

The happy, care-free days filled all my

Till one was taken from the household And now my life knows only one great

purpose-The glories of the unseen world to share:

whom he assisted to train for the stage by strengthening of her oversoul. Hyp-notism he said, is also good for the mu-sician and it develops him to a wonderful degree in sight reading.

Speaking of diseases, Dr. Quackenbos declared that an imperited ten-Because because my little child in there. -Lanta Wilson Smith, in Zion's Herald, dency to cancer might be overcome by hypnotism by keeping up the vitality of the threatened tissues.

GOOD SUGGESTION.

Lovely Christmas Present, or New

Mrs. Mary E. Wilson, (Farmer Mary) ago, and a few years after the passed the widow of the well-known pionee over. The reply was in affixer to the Spiritualist speaker and wonderful plat question as to whether spirits would form test medium, E. V. Wilson, is an aged and feeble woman and unable to platform, and be talked with on the do for herself. She has a few of her husband's books, "The Truths of Spirit-Methodist minister of considerable in-This is a valuable worth many times its price, and should writing and was given interent of the be in every Spiritualist's library. curtain and he was fally recognized by

deed and help a worthy pioneer medium and good woman, send \$1 to Mrs. E. V. Wilson, No. 301 Union street, Valparaiso, Ind., and you will receive splendid book by return mail. It has a nice cloth binding and will make a lovely holiday gift.

This is your opportunity to bless noble worker in our cause. E. W. SPRAGUE, N. S. A. Missionary.

lendencies. Price, cloth, \$1. "The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced ental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, con-trol and direction of desire. Price 50c. "Longley's Beautiful Songs."

Psychic Wave is Sweeping Over the Earth, and Many Are Influenced Thereby-Spirit Influence is World-Wide, and This Time It Took Rev. F. J. Culver, a Congregational Minister. of Pasadena, Cal., and Separating His Spirit from His Body Each Night, Conveyed Him to the World's Fair at St. Louis, Mo., where He Surveyed the Magnificent Scenes, as Set Forth by the Los Angeles Examiner.

. Does the human soul sometimes leave the human body and consciously exist apart from it, returning later to its temple of flesh, bringing the memory of its experiences?

Rey. F. J. Culver, the well-known Congregational minister of Pasadena, has had a remarkable psychic experi-ence, which has caused him to give hours to this problem.

While his physical body lay asleep at his Pasadena home, the minister floated through space to the World's Fair at St. Louis. He viewed the wonderful sights of the great Exposition and floated back to his home, to awaken in the morning and relate to his family his experiences at the Fair.

Night after night this happened, and

while Mr. Culver freely tells of the remarkable happening he does not at-tempt to explain it.

That he is puzzled he acknowledges, but although se says it might have been a dream, his whole manner shows he hardly accepts such a solution. Rev. F. J. Culyer is well known in

Pasadena. He is a field secretary in the Congregational Church, was a high official in the Y. M. C. A., and prior to his recent illness was engaged in reor-ganizing the West Side Congregational Twelve steps or more from mother's Church, incidentally raising a fund of \$110,000 to pay off a debt.

This hard work occasioned a breakdown and the psychic experience fol-

His illness confined him to his home 670 South Grand avenue, Pasadena. For some time he was in bed and then gradually began to improve. It was during these convalescent days that he was apparently carried through space in a chair, taken about the fair grounds

and returned home.

The average man is decidedly skeptical about all matters occult, but there are those who earnestly insist that such things do occur, and even attempt to explain the experience of Dr. Culver. Rev. Mr. Culver relates his experience as follows:

'And when the ground was white with I had been laboring excessively for several weeks and was finally stricken down, being confined to my home. was there I experienced this mystical visit to the Fair. It may have been a

the exhibits.

I had been planning to go to St. Louis out my illness had prevented it. from telling a story of this kind, but

knowledge there is something about it I cannot understand. Now, understand, I was not placed stitution which can supply the psychic rood which slone can saves. Two John D. Quackenbos made, vigorous reply to in a golden charlet like you see on the porch. There was nothing extraordinary visible. I appeared to be my orthose who disapprove the treatment of human life by hypnotism. dinary self, except that I certainly possessed mental powers aside powers aside He spoke before the members of the from whatever else there may have search, which met at the home of Mr.

> those visits to the Fair were by no means all of my experiences. Seated in the chair I passed over ountains, valleys and incredibly short time was home again. in Pasadena. On one occasion my attention was attracted by some people

of all these remarkable things. There is, of course, very much about the human being which we do not pretend to understand. In these days of the wireless telegraph and the X-ray we seem to be upon the verge of great possibilities. I am not a believer in psychology, neither am I in a position to dispute the wonderful discoveries and remarkable progress made in the realms of the hitherto unknown. I simply cannot exand yet be haunted with an impulse to

Theosophist's Version.

W. C. H. Noble, president of the Thesophical Society of Los Angeles, undertakes to explain the remarkable experionce of the minister. He says: "There is nothing remarkable in the experience of the Rev. Mr. Culver to any student of theosophy. Everyone who understands occultism, even in a small degree knows that a human being is much more than the visible body with the physical eyes. He has also an astral body, which is visible to clairvoyant sight. Many people who have been specially trained until they are in conscious control of this astral vehicle can and do leave the physical body precisely after the fashion of Mr. Culver's experience. The physical body remains asleep, but not necessarily in a trance. The consciousness of the body leaves it entirely and performs functions in the astral vehicle. This is the body in which those who die exist immediately after leaving our visible world, and it is when this is sometimes seen by people who are slightly clairvoyant that we get most of our so-called ghost stories. society who are constantly doing this

"I may add there are numbers of our very thing Mr. Culver appears to have ione without intention. I account for this experience befalling a man who did not desire it by the fact that he had

TO WOMEN WHO DREAD MOTHERHOOD ation How They May Give Birth to Happy Healthy Children Absolutely Without Paln-Sent Free.

No woman need any longer-dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pains to thidbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge, send your name and address to Dr. J.H. Dye, 154 Dewis Block, Buffalo, N. T., and he will send you, posupaid, his wonderful book which tells how to give birth 40 happy, healthy children, absolutely without pain; also, how to cure sterility. Do not elay, but write to-day. luence public speakers, materialize and speak beside them, but they will ultimately in presence of a good battery

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press the thoughts of men, women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents. Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthus-

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# um," Fully Answered

"How Shall I Become a Medi-

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### "WE ARE SEVEN!"

\* \* A simple childer on That lightly draws as breath, And feels its life in every limb, What should it know of death

I met a little cottage girk; She was eight years oldeshe said; Her hair was thick with mapy a curl That clustered round hen head. She had a rustic, woodland air,

And she was wildly clad; Her eyes were fair, and very fair; -Her beauty made me glad.

"Sisters and brothers" little maid,
How many may you be ""
"How many? Seven in all, she said,
And wondering looked at me. 'And where are they? I pray you tell.'

You say that two at Conway dwell,

Yet ye are seven! - pray you tell

Sweet maid, how this may be."

"Seven boys and girls are we;

I'wo of us in the churchyard lie

Beneath the churchyard tree.'

You run about, my little maid,

f two are in the churchyard laid,

Their graves are green, they may be

Your limbs they are alive;

Then ye are only five."

The little maid replied,

And they are side by side.

My 'kerchief there I hem;

And sing a song to them.

And often after sunset sir,

When it is light and fair,

take my little porringer

And eat my supper there.

"The first that died was sister Jane;

So in the churchyard she was laid:

logether round her grave we played,

In bed she moaning lay, Till God released her of her pain

And when the grass, was dry

And I could run and slide,

And he lies by her side."

My brother John was forced to go.

How many are you; then," said I,

But they are dead; those two are

Twas throwing words away; for still The little maid would have her will,

HYPNOSIS.

Dr. John D. Quackenbos Considers It

Balm for Many IAs.

Pleading for the endowment of an in-

American Institute of Scientific Re-

and Mrs. Griswold Bourne, No. 1 West

society is planning the establishment

of a hospital and laboratory where dis-

"From the physical view point," said

Dr. Quackenbos, "hypno-suggestion has

or its aim emancipation from function-

al disturbances through its regulation of

the ordinary processes of digestion,

metabolism, circulation, and inerva-

tion in general. Errors in assimila-

tion may be corrected and nutrition

made perfect in fields where it is de-

fective. Pain is controllable, and, as

you know, minor surgical operations

have been successfuly and painlessly

performed on hypnotized subjects.
"We may be of amiable disposition

pick up a batchet and kill somebody. I

whose mind this idea had so far taken

possession as to render him unable to

lischarge his duties as a bookkeeper.

Among the wrong tendencies which

the physician said hypnotic suggestion

now cures were mentioned cigarette

smoking, drink and drug habits, klepto-

moral delinquents the suggestion is

given. "Your better self. condemns

us, as in the case of a voung woman

A Prophecy on Materialization.

To the Editor:-Imdooking over my

materializing seance; about ten years

ever materialize and speak from the

street. Mr. Wolff was at lone time

fluence and ability. 3 ht is in his hand-

many of those present, whit had con

The message may be of winterest to

Not only will such controls as now in-

materialize without the presence of

G. F. GILMORE.

versed with him many times.

Washington, D. C.

vour readers.

disobedience and viciousness.

vour course'

lying, dishonesty, swindling,

successfully treated such a patient,

The

Sixty-eighth street, New York.

-William Wordsworth.

"If they two are inoheaven?"

"O, Master, we are seven!

Quick was the little maid'streply,

Their spirits are in heaven!"

And said, "Nay, we are seven!"

And then she wentcaway.

My brother John and I.

snow

'My stockings there I often knit,

And there upon the ground I sit

Then did the little maid reply,

And two are gone to sea,

She answered, "Seven are we; And two of us at Conway dwell, And two are gone to kea. "Two of us in the churchyard lie, My sister and my brother; And in the churchyard cottage I. Dwell near them, with my mother."

his hand, and said, "Come." Feeling intuitively that he was one to be trusted, I placed my hand in his, and soon found that I was treading the streets of the Eternal City. Before I had sufficiently recovered from my aurprise to interrogate my guide, he had

I beheld an innumerable throng, whose faces and raiment shone with such splendor that my eyes were blinded. This great and dazzling host of angels seemed to have assembled for some purpose that was not apparent to I looked in vain for a friendly, fathose glorious beings, but I felt that although they realized my presence, they

With a sense of sadness and disapcointment, I turned away from the comsplendid garden near by. I walked by the side of a little rippling stream, whose crystal waters made enchanting

ness grew greater, and I realized that

In days gone by, when I have thought

could not see by faith the many man-Nor catch a vision of the crystal sea. But now it is a home where love is

blest assurance cheers my journey

Celestial harps with holy music swell-

While only children's voices thrill the air;

sweetest measure, I know so well my little child is

Besides curing disease the modern hypnotism, he asserted, awakens geni-

To make each day a stepping-stone to

a strictly orthodox paper.

papers I find the enclosed bcommunica Year's Gift. tion given me by Mr. J. B. Wolff, at a

Reader, if you wish to do a good

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and Fourteen beactiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents,

speaking medium on the platform and rive full proof of rational ability, and further, on the street and on the way, they will meet and talk with those who are in affinity with them. JOHN B. WOLFF. "Bocial Upbuilding, Including Co-op-

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erative Systems and the Happiness and finnoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and

By Rev. F. J. Culver.

dream. I don't attempt to explain it. I was started through space, from my own house and over the miles of country between Pasadena and St. Louis and placed in the Fair grounds. I saw the buildings, saw the people and saw

I could go about, see the exhibits and was greatly interested in many things that I saw. A man naturally shrinks tell this just as it seemed to happen to me. Had it been just one night I wouldn't have thought nothing of it, but happening night after night, I am forced to ac-

been, far beyond anything of which I am capable in my every day life. For

and I stopped to talk with them. I do not offer any explanation at all

plain it.

been ill and this produced largely the condition necessary in the absence of special training in occultism." Mr. Noble is the local manager of The Machinery and Electrical Com-pany at 351 North Main street.

## Important Historical Data.

EXCEPTIONALLY SUGGESTIVE.

Showing Conclusively That Popery Was Plaglarized From Paganism.

Under the above heading, "The Rock," of London, has been printing a series of articles of much interest and value. In its issue of Nov. 11 was the following, which we reprint in the belief that our readers will welcome it:

'A speciality in popish worship is kissing the dumb idol they may particularly affect. Thus, when in Rome, in St. Peter's, I have noticed this idolkissing ad nauseam. I happened to be is to be seen in continental churches there on St. Peter's Day, 1903. The (See a cylinder-shaped one engraved in bronze sitting idel of Peter (as it is Brock, pl. 2, fig. 2, p. 136). At Bethle called) was decked out with gold-emhem the friars will (for a consideration) broidered mitre, and a heavy robe to show you the milk cave, to which, they match was over his cast swarthy tell you, Mary fled, and her milk over limbs. I have seldom seen anything flowing, produced the whiteness (or more heathenish-looking than this ugly black idol dressed out with this tinsel finery. But on account of the day, A representation of the Indian goddess numbers of papal dupes came to kiss Siva shows her standing in a milkthis idol; so many, in fact, that the police formed a line in front. The people breasts (engraved in Brock II., 126). filed between police and Peter, each in a pagan Indian Zodiac Virgo is repkissing as he or she went by, the well-resented as an Indian goddess seated polished naked big toe. When in Amalfi cathedral once, a poor woman, distracted by some grief, rushed in and chrated Artemis, of Ephesus (Acts xix) tore frantically up to the altar. The was an idol of a multi-breasted woman black-robed priest within the rails produced a crucifix, and thrust it into her one in Naples Museum, and another in face to kiss! I need not insult Prot- the Capitoline Museum, Rome. See enestants by proving that no idol kissing is in the remotest way enjoined in the new testament. "In Westminster cathedral is a re

plica of the above Peter idol, and there may be seen English dupes kissing this copy, as Roman ones kiss the original in Rome. This idol kissing is plagiarized by popery from paganism. Picart (History of all Religions, I., 13) says of "They kiss their idols." Cicero says that the mouth and chin of Hercules at Agrigentum, in Sicily, were polished by kissing (Blunt). So Lucretius (B. C. 55 says of some idols: ..

"Then near the doors the reverend figures stand, Worn down and polished in the out-

stretched hand, Salute and touch

brass. The idolatrous Israelites kissed the

#### Baby Worship.

"One of the idols seen in every Romish church is a baby boy in the arms of themously called 'Jesus,' that sacred name at which every knee shall bow. There is not a scintilla of ovidence in the New Testament as to baby worship. It is a piece of pure paganism. In the Roman pagan church they worshiped a boy, variously called Jupiter (the boy Jupiter), Cupid, and by the Greeks, Eros and Anteros; was also called the boy Plutus, etc. In the New Testament we are told that the Lord left earth and ascended to heaven as a fullgrown man, and the apostles worshiped his home in Nevada City, Cal., after a him, not as a baby, but as a man. The very brief illness, Henry Place, aged 72. on earth, and only for a very

### Woman Worship.

"In the popish church a woman has been an object of worship since very carly times. By means of the Jesuits, nearly superseded man-worship, boyworship, and even wafer-worship, In the Romish churches, at the right sweet consolations of Spiritualism, we side of the high altar (where water-worship goes on), is a side altar with a female idol above it. She is called by cherished onc. various names and titles, such as Mary, Maria, Marien, Our Lady, Virgin Mary (though the new testament Miriam had six children!) Our Lady Star of the Sea (Hastings), Our Lady of Loretto, Our Lady of Lourdes, and a hundred

"This woman worship is denounced with fearful treatening judgments in the bible; but popery copied it from pagan Rome. In the pagan church a wo-man was worshiped with the same devotion that papists give to their Marian idols. This pagan goddess, like the papal one, had numerous names, such Juno, Queen of Heaven, Venus, Star of the Sea, Minerva, Ceres, etc.; in Palestine and Scripture she was called Astartc. Thus the Mary, Queen of Heaven, of the Romish church, is sim-state of New York, and for some time ply a resurrection of Juno, Queen of Heaven, of the Roman church.

### Mother and Child Worship.

While Rome has pilfered woman-worship and baby-worship from paganism, her crowning theft is that of motherand-child worship. In every Romish church is a composite idol, consisting of a woman holding a child in her arms. They are commonly called Madonna and Child. Of course, no such worship is alluded to in the new testament for Christians. The pagan church was full of it. A Babylon idol of mother holding a child is engraved in Kitto (Illustrated Commentary, IV., 31). An Indian mother and child idol is engraved in Asiatic Researches, VI., 393, called Indrani and Indra. Layard found an Assyrian idol at Gheraro, four miles from Baghdad, of baked clay, being a woman holding a child. He calls it the Assyrian Venus, similar to those found in most ruins of the period. He gives a cut of it (Nineveh and Babylon, 1853, and see Hislop, 28). Drawings of the mother-and-child idol, as found in Egypt as Isis and Orus, in Mexico, in China, in India, in Rome, in Cyprus, in Assyria, will be found in Brock (plates 1 and 2). In fact, mother-and-child worship was the most famous and universal of all forms in the pagan church, and now, through the Jesuit infinence, it has become so in the idolatrous Romish church.

I. H. S.

"The celebrated monogram of the Jesuit Society is I.H.S., the bar of the It bearing on it a Latin cross. But the cypher I.H.S. is found in every Romish church on their fonts, books, garments, church furniture, etc. It is one of the rags of popery still found in Protestant churches; but a keeper of a city church confessed to me ignorance of its meaning, though it was on the table cover. I heard the attendant in the Ealing Romish chapel say that it meant 'I have suffered,' when it was noticed on the font! Profestants (to excuse their use of this popish symbol) say it means Jesus Hominum Salvator. Then It ought to be J.H.S. In truth, like the rest, it is pagan, as Brock (p. 136) remarks: 'This device was copied from Egyptian altars, where it stood for the

should be I.H.E., or else IL.H.C. Some say it means the two first and last let ter in Jesous, as contracted in MSS. Then, also, it should be I. H. C. But it is not a question of MSS, but monu-ments and altar-coverings, where there is abundance of room for the full name

#### Sacred Milk.

"Amongst the many indecencies of popery is the disgusting lie of some of its priests that their churches possess a phial of the Virgin Mary's milk, and a factuary to contain this precious fluid rather chalkiness) of the walls. This milk indecency flows from paganism. river produced by streams from her near a lotus, upon which a lactatery stream flows from her breast. The celgravings of it in Fairbairne (Bible Dictionary), and Taylor's (Calmet's Dic tionary, vol. V), and in Kitto. In Ger-many the priests sell the Virgin's milk in bottles, labeled 'Lieb-Frauen-Milch!

The Nourishing Mother.

"Some of the idols in Romish churches, and numerous Romish paintings, represent a woman not only holding, but in the act of nourishing an infant. This is copied to the life from pagan statues and sculptures and paintings, and as an object of religious worship in both cases is as remarkable as it is utterly unscriptural. It has been held by some that Mary's holy infant did not receive nourishment from its earthly mother, but was (as many others) brought up by hand. Not, of So oft the crowd, respectful as they course, that this consideration makes pass, the consecrated representations of Romish maternal idols (see one in Brock II., fig.1, p. 136) An Indian Venus and babe an Egyptian Isis and Horus, and a Hindoo simi-

golden calf at Samaria (Hosea xiii:2) lan isis and Horus, and a Hindoo shing and Baal of Pheenicia (I. Kings xix:8). lar idol, may be seen in Brock (II., 4, 5, See Brock, Rome Pagan and Papal 1883, p. 128.

In isis and Horus, and a Hindoo shing lar idol, may be seen in Brock (II., 4, 5, I., 3). M. 'A. gives an engraving of "The all-powerful and full-breasted Isis" nourishing Horus, from an ancient incommendation of the control of the con Egyptian painting (Mankind, 1872, pl. 7, p. 100), which would do for the all owerful Romish Madonna and infant. a woman. Great worship is paid to this Doane says: 'Maya, the mother of Budwooden or stone boy; he is gaudily dha, and Devaki, the mother of Chriswooden or stone boy; he is gaudily dha, and Devaki, the mother of Chrisdressed in rich robes, and often tina, were represented with the infant crowned with a good crown, and blas- saviors in their arms, just as the Virgin' of the Romanists is (Bible Myths, 1882, p. 326, with a cut).'

#### PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines ly 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, Nov. 20, from baby Jesus never was in heaven, only Mr. Place was an old-time Spiritualist, staunch and true; a man of sweet nature and greatly beloved by all who know him. He was forward in thought and expression on all the higher questions of humanitarian reform, and one who was respected for his opinions as well as for his lovable spirit. Mr. now Place leaves an aged widow who has been his constant companion and helpmeet for nearly forty years. To her the blow comes heavily, but having the trust that she will grow more and more conscious of the presence and aid of her

MARY T. LONGLEY.

Mary A. E. Neff passed to spirit life. at Navinger, Mo., Dec. 13, 1904. She leaves four daughters and one son to mourn her lass and await a message

The dear old man, Jesse W. Manley, No. 219 Harrison street, Zanesville, Ohio, has passed to the spirit realms. aged 90 years. He was laid, Dec. 13, 1904, by the side of his wife.

Passed to the invisible expression of life, Dec. 8, from San Diego, Cal., Chas. H. Brown, aged 57 years. His transition was caused from being kicked by a favorite horse. He was a native of the a resident of Chicago, coming here sevcnteeen years ago, where he was engaged in the real estate business. He was a firm Spiritualist, an excellent citizen and hororable business man, whose loss will be deplored by his family and business associates as well as by the first Spiritualist society. Funeral services which were very largely attended, were held Sunday, the 11th, the writer, assisted by J. L. Dryden, officiating.

WILL C. HODGE.

Passed to spirit life, at the residence of Mrs. C. A. DeBell, in Winslow, Ill, Dec. 12, Theodore Pomeroy, aged 69 years. Mr. Pomeroy was a great thinker, an omnivorous reader, and good talker. He made many friends wherever he sojourned. All seemed to appreciate his sterling integrity and levotion to what seemed to him to be the right. He took a great interest in every movement to elevate the standard of true manhood. Religiously he was inclined to be rather on the skeptical than the fanatical order. In the latter part of his life he became greatly inter ested in occult and psychic studies. He was a member of the First Spiritualist Society of San Diego, Cal. Mr. Pomeroy, returned to Winslow-and made his home there the last years of his life. He was very near and dear to his rela-tives. They and his large circle of friends and acquaintances mourn the loss of his earthly presence. The fu neral services were held at the residence of Mrs. C. A. DeBell, Dec. 15. The good citizens of Winslow expressedtheir regards by large attendance. Rev. Moses Hull, president of the Morris Pratt Institute, Whitewater, Wis., offi-

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# 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 workcharity in its broadest and most comprehensive sense. The necessity of tenderly caring for our worn-out mediums must be apparent to every-one. Let it be known to the world that Spiritualists will not properly care for their own evangels, their mediums and inspired workers, and then our Cause will truly decline, and a dark cloud will envelope our movement. If we neglect to care for our needy workers we stand convicted of ingratitude before the world. Every reader of Mr. Barrett's appeal should contribute something towards the Mediums' Fund. Send the same to the Secretary, Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C.

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

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

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

Spiritualists, this is the holiday season, when giving is in orderwhen to forgive and to be forgiven move men's thoughts to diviner purposes. Shall we not as a body rise to the needs of the hour to meet this most worthy work of the N. S. A.? Shall we not set aside something from our holiday offerings for our religion's sake? Are there not one thousand Spiritualists in America able, willing and anxious to give either fifty or one hundred dollars each to this service of the needy? Are there not ten thousand equally anxious to give five dollars each 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 wornout mediums? At this glad anniversary season, let us sacrifice a little for the good of our religion. No one will miss the triffing sums they,

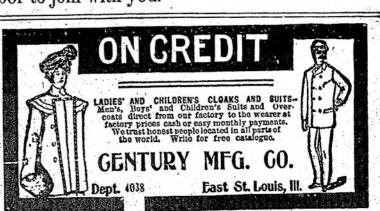
thus lay upon the sacred altar of mediumship. Remember, the long, cold winter is now upon us. Suffering will be the portions of thousands of mortals. Spiritualists, let it not be said of us that we have failed to take care of our own. Now is the time to contribute! Rally your friends to unite with you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

Canaan, Maine.

HARRISON D. BARRETT, President N. S. A.

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