

YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

SEND YOUR SUBSCRIPTION IN AT ONCE, AND KEEP PACE WITH ALL THAT IS TRANSPERING IN THE RANKS.

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

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

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

SELF-MURDER-SUICIDE.

Some Important Reflections Thereon, Leading to a Higher Attitude.

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 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 disappointed 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 gentleman's reasoning.

This suicide led a solitary life and sought for his teachers, other single men—Hume, Kant, Gibbon, Schopenhauer—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 perpetrate 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 of us can only 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 gratefully."

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 conclusion of Plato and all other men. People 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 into 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, which all superficial readers have often construed into 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, that is the question, whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles, and by opposing, end them." He 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 magistrates who had just condemned 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 immortality. Pharaoh pointed that awful cross before the frightened eyes of the host of surviving workers and also disgraced the relatives of the suicide.

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 is always 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 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 right with an old man against his dissolution, the dying father is vigorously criticized 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 a value of his vicious essay on suicide when, after all, he has 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 his 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 and daughters to take note of the fact

DALLAS TEXAS.

The Truth Seekers Spiritualist Society.

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

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

On Wednesday, Nov. 30, we held two meetings at Macabean Hall. John W. Ring, National Superintendent Lyceum Work, was with us to conduct the exercises 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 realization of the duties and responsibilities resting upon her.

Too much praise cannot be given to our worthy minister who has worked so ardently 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 has proved herself worthy of the support of all Spiritualists who are true to their highest conception of the philosophy of Spiritualism.

Master Milton Baker, son of the Rev. Alice Baker, is doing 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 state writing and reading and answering sealed questions. Any society wishing to engage him would be pleased with his work. With a constant invitation and earnest 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.

THAT SKELETON.

Were Human Bones Found at Hydesville?

For many years, in fact since 1849, I 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. Whereupon 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 silence. If my 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 of the supposed peddler, Charles Rosena, 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 believe) 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. I hope, however, that the story may prove to be true, for in that case at least we have some verification that bones were really buried there.

Hopeful that the truth may be revealed. 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 he may in this wonderful age of invention and discovery, when almost 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 his life.

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. T. R. UTH.

Mysteries of the Human Soul.

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 psychic 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 through the sympathetic and indissoluble bonds of intellectual kinship? Are not the palpitations of the heart transmitted suddenly to the heart 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 reality.

These facts are now clearly demonstrated by experiments in hypnosis and suggestion, sciences which are still in their infancy, but which give results assuredly worthy of the most earnest 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 thalamus, which are excited by psychical 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 die every day, 31,000,000 every year, or more than three millions in a century. 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.

The brows of the thinkers, the eyes which have looked, smiled, wept; 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 iron? 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 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 immortality 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 profound 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 diverse ideas of immortality remain 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.

To the soul that is attuned to the infinite, nothing is infinitesimal. To such souls all things appear great, grand and glorious. Such hear no discord in life's great anthem. To their cultivated sense the minor notes are in 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 we ever find the "pearl of great price."

He who eateth the bread of idleness, is no more to be condemned than he who eateth the bread of ill-gotten gains. Not what others think of us, but what 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 under the garb of that which they call the sincerity of speech.

KATE R. STILES.

IN WINTER

The flowers have yielded to the cold. The summer birds have gone away. And all around us is the mold. Of what was life but yesterday.

And yet the air is strong and sweet, And wakes us to unimagined glow, And firm and clear our pulses beat Their measure of the strength they know.

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

And though the season means decay To every tender summer guest, It surely is but nature's way For the survival of the best.

—TOWNS TOPICS.

There is one road to peace, and that is truth—Shelly. He who always complains of the clouds receives little of life's sunshine and deserves less.

THE PAPAL POWER.

Judge Waite and His Speech of "Rome and Liberty," at St. Louis.

He said in part: "In order to intelligently 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 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 opportunity to do penance. Henry VIII renounced 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 as to whether Peter ever was in Rome. So far as this has 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 reigned 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 death at that time it must have been in the twentieth year of Nero's reign. (Laughter.) Simon Magus came to Rome, and he and Peter had a trial before 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 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 downward, and Peter preached a long sermon to the people while being crucified; head downward. (Laughter and applause.)

"Now let us look after the toast (Renewed 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 18th and 20th centuries. 'Rome held the people in slavery 1200 years.' This was chiefly by means of the inquisition. * * * Instead of originating in the twelfth century, as claimed by Protestant writers, the inquisition was the triumph of the 600 years, to the God 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 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 say one I had had, dog Mike, And when I think of 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 dog.'

By neighbors all around.

What first drew my attention there, I pressed him on my mind, I noticed when I went to wheel, Mike followed on behind.

And soon we formed acquaintanceship, To him it seemed a task, As though he said, 'I'm with you, pard,' As we went through the park.

One day I went to take a ride In a electric car, I drove Mike back the distance we Were going was too far.

I soon was speeding on my way, The dog was off my mind, I looked around and there came Mike At full speed, on behind.

I 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 tackled every dog he met, 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.

I 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, I hope to hear his bark again, 'Twill give a welcome rise to my song.

—BYRON D. STILLMAN.

Chicago, Ill.

COMPENSATION.

Because I had loved so deeply, Because I had loved so long, God in his great compassion Gave me the gift of song. Because I have loved so vainly, And sung with such faltering breath, The Master in infinite mercy Offers the boon of Death.

—Paul Laurence Dunbar.

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 number of booklets that I have set 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 slight 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 helps will take away from you for lack of funds and spiritual power. Moses 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 the monumental 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 souls.

This person does not know that I offered to give the editors of the several papers, a proof of the charges 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 afraid 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 needs no defense from me, if the creature who wrote me the letter copied verbatim 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 goes down for lack of funds it will be because there are too many creatures mislabeled 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 sent 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 exhibition. It is the first time I ever knew that a Spirit in Truth would insinuate and the methods of the assassin 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 Elden who was so badly burned. The fact that nearly the entire edition was exhausted in 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.

THE CONSERVATIVE.

At 20, as you proudly stood And read your thesis, Brotherhood, If I remember right you said: The famous faults of social law.

At 25 you braved the storm And dug the trenches of Reform, Stung by some galling spirit, you 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 yet not have done so memorable a thing before God, as he who lets go a golden orb thought to roll through the generations of time.—Beecher.

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 city.

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 medium (as by her) seemed to have that far-look in their eyes, and that they did not look as intelligent as other people. Out of curiosity she later attended a 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 take place, and she could prove for herself whether spirit return and mediumship were true 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 friends; 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 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 body of flesh, but that he passed out of the body of flesh only to find his faculties 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 conditions.

Just here I will state that Spirit Riley has conclusively proven to me his power to foresee events. At one time he told me I would receive a certain letter which I knew nothing about, neither did he medium. In three weeks the letter came as predicted. He has also told me that in less than one year I shall receive a grand mediumship, which I make the right conditions, which I fully intend to do, and will report to the readers of The Progressive Thinker later. I ask you all to make note of this prophecy 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, one of the sitters told his medium 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 womanhood.

On another occasion, Mrs. Brewer saw a white basket 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 basket seen in the vision was set down before them from an upper shelf, and in that casket the mortal part of their darling 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 home circle.

Nine different voices have been heard from the cabinet, coming from nine different individuals, spirits who fully and perfectly identified themselves to 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 Character.

To the Editor:—I wish to give a word of warning to the readers of The Progressive Thinker of one Ous J. Comer, said to have been from Richmond, Va. 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 holding 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 a chance to sit under perfect test conditions, and we under the supervision of the Progressive Thinker and we got no results. In December 10th issue of The Progressive Thinker, Sister Starbuck of Greencup, Ill., writes of him. I enclose a letter from her, which goes to show he was the writer of it instead of his sister. Now he has 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 espouse and it cannot do any better work than to show up deception. A. T. LEVICK, M. D. Mt. Vernon, Ill.

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

THE HOME CIRCLE

Some Very Interesting Experiences Narrated

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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 city.

The medium, Mrs. Kate Brewer, is well known resident of this city and lady whose name is familiar to many.

her husband, and she was veracily a seer, as was established by her own testimony. She was formerly a member of the First Baptist Church, and up to about twenty years ago was opposed to Spiritualism, and honestly believed that any one who investigated it was afflicted with aberrations of the mind. Her husband had heard her remark that "mediums" (as called by her) seemed to have that false way look in their eyes, and that therefore they did not look as intelligent as other people. Out of curiosity she later attended a public meeting, and received some spiritual messages, which she found to be true. As a result she determined to arrange for a home circle of her own, whenever she knew Harold could not find his way, and she could prove for herself whether or not her husband's opinion was correct. Her spirit return and mediumship were unobtrusive.

Her circle was composed of herself, her husband, and the "Invisibles" who have played a part in her destiny nevertheless. She was not to be forgotten by herself, or her friends; 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 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 body of flesh, but that he passed out of the body of flesh only to find his full, ultimate intent, and performing their natural functions, and that his mission was to help those still in the mortal body to understand that the so-called dead sitters; can return to their loved ones and manifest, if they will make communications.

Just here I will state that Spirit Riley has conclusively proven to me his power to foresee events. At one time he told me he would never marry, which I knew nothing about, neither did he medium. In three weeks the letter came as predicted. He has also told me that in less than one year I 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. And you will find a circle's prophecy 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 medium 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, California, and the father and mother took the 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 womanhood.

On another occasion, Mrs. Brewer saw a white casket let down before her, and within about six months before her daughter's death, she saw the casket, 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 self, and that casket the mortal part of their daughter was returned to the land of the living.

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

Nine different voices have been heard from the cabinet, coming from nine different individualized spirits, who fully and perfectly identified themselves to their friends. An Indian chief giving the name of "Mogie" spoke in perfectly audible voices, giving us grammar, 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 Era. One J. L. Crockett has just said to half from Richmond, Ind. He is about 18 years of age, and represents himself to be a trumpet medium, as 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 holding his hands he places his hands on top of the one who sits with him, then being sure that he has everything with result of his right hand he says 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 a chance to sit under perfect test conditions, and remove the suspicion. I sat once under such conditions and got good results. In December 10th I was with the Progressive Thinker, Sister Starbuck of Greencup, 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, and believe it to be doing a grand work for the cause we espouse and I am sure that you will show up a deception.

A. T. LEVICK, M. D.,
Mt. Vernon, Ill.

The Irrepressible Conflict.

The Question Considered in What Does It Consist?

It has not been in the conflicts which mankind have waged to attain freedom on the external plane of being, however necessary they may have been to supplement the great conflict which human life is waging. That the human mind has 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 these 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 that 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 emotions, desires and passions of the flesh, and its not yet outgoing animalism, and the hero is the one who,

"Vanquishes his sins,
Who struggles through weary years
Against himself, and with a result, to
"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 higher 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 be in a state of 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 existence. Only by the development of its faculties would be liberty from the bondage which held the individual down to the lower levels of life, and if it arose to the higher planes there would have to be an irrepressible conflict.

The philosophy also teaches us that it is better to have the moral and spiritual faculties developed to that extent that they can be a directing and controlling force in 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 them victors 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 truthfully in regard to the elements of the lower forms of life, "we have met the enemy and are conquerors."

Our philosophy also informs us of the various planes of spirit life, to which the different grades of development are attracted, according to the unfoldment of the individual life, and it is consistent. The unavoidable blending in a large degree of all the elements and planes of being as here in earth life is here largely avoided. Life in the aggregate is only a compounding of individual life, and the improvement of human society the work must begin with the individual and there be gloriously prosecuted. 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 elements and forces 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 that only intensifies their desire for a more perfect development.

To attain unto this higher culture there must be an elimination of the lower forms of life, and this does not 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 the oppressed than to the oppressor, but it cannot be compared to the slavery 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 enjoying a freedom unknown to those who pose as their masters.

The voluminous publication of the criminal records in our daily papers is appalling and shocks the finer sensibilities of human life, doing no good and creating an influence that lowers the moral and spiritual status of many human 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 environment of life has 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, and who were in the past, 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 vanquish.

What is very much needed at the present time is that the doctrine of individual responsibility be taught, and that there be no more important or truthful statement than the one which informs mankind that "whatsoever a 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 will gain off spiritual or second-rate goods for free, which will be found false in time by every one entitled to the rank of genius 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 struggle 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 the more perfect unfoldment of their lives receive help in truth. 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 informs us that we are encompassed about with a great cloud of witnesses, and that 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 their antagonism is an impassable barrier to its being able to work for the individual's benefit.

The trend of our life is ever upward, toward a superior unfoldment of its forces; and even the experience gained through apparent defeat is a help, as we 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 convulsions yearning and preparing for higher forms of life, so the struggle on the moral and spiritual plane gives evidence of the truth that life is moving upward to higher forms of manifestation, and that it is able to manifest an energy that can separate the pure elements 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. I was living several hundred miles away, and was not aware of the fact until the first of the following month when I 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 my agony of mind continued, when at last a change took place—a reaction. My grief had fled and I felt serene, happy and at peace. I relate this peculiar condition of mind exactly as it occurred, 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. I 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 no more.

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 long, and was open on one side, and 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, I was lying in my bed which was up against one side of this tent with the whole interior spread out before me. I had full possession of my senses, but could not move my body. I reasoned that I had passed over into the world of spirits.

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 a small figure, and I saw it disappear in a second or two, and in its place appeared a little girl about ten years of age. She was dressed as girls of her age usually are—a short dress of what looked like gleaming, cut and fitted in the usual fashion. She was the very picture of good health, and she tripped gaily 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 mother. I knew I was going to see my mother. It 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 appear, she did appear. A sister of mine also in the spirit world was at her right hand. They came in at the door where the girl had been, and it seemed that they had been sent as a messenger to tell them to come.

As soon as they entered, they looked at me and smiled. It was my dear mother sure enough, but it was not the old woman of sixty-eight years whom I saw before me—it was my mother as I knew her when I was a child. Her hair was black, her face was ruddy with health, and her eyes sparkled with life 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 expect to see anything on earth so graceful, so marvellously 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, smiling 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 not grieved a moment over my mother's death.

Lansing, Kansas.

"The Emerson New Thought Calendar." A dainty little calendar with a quotation from Emerson for every month in the year. Just the thing for the holidays. Price 25 cents. For the holidays of a "Lower Trail" By Chas. B. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50.

FROM THE EDITOR-AT-LARGE.

How the Other Side Looks at Spiritualism.

Not often does anything as rich in suggestion of conceit born of ignorance of the subject discussed, come to the surface, as a letter written by Rev. Henry of Tacoma, Wash., a friend of Mr. J. J. Anderson, in which he convinces him that his belief in Spiritualism is all wrong and will land him in hell.

"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." "These spirits are good and bad."

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 assertion, 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 company rather than that of Christ."

Surely this idea of hell is "very grotesque," 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 revived 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 joy to receive messages by themselves from her. This is the comfort this representative of orthodoxy gives them.

"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."

He speaks to you in her name as 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 letter.

"Obedy 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 Rev. Henry in assuming spiritual dictation, after the manner of a Catholic priest, as far as he individually is concerned, is of small moment. Because he is a type and illustration of tens of thousands of other ministers, who thrust their heads into the bible as ostriches are said to do their heads in the sand, and are blind to everything else, makes his conduct 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 restful relief they are of an age past and gone we trust 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 tenderness, sit around the home hearth, praying earnestly for her coming, will she not be drawn into the selfishness of their desire from the farther shore of dis? If Jesus has given every spirit a place, what a savior he would be to forbid these home comings. Can there be any paradise for Stella comparable to the Eden of her parents' hearts? Could she be happy if she could not come to them to be with them?

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. To suppose all the assertions of orthodox ministers are proven by the bible; that there is a hell, and no spirit 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 discussion.

The one fact disposes of all theories. Reverend Henry 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 laying 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. Mrs. Baker has remained continuously since. Just previous to the annual meeting of the Texas State National Association of Spiritualists held in San Antonio, Sept. 29, and Oct. 1, 1904, Mrs. Baker made application for ordination. No action was taken at that time, as the members of the association wished to 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 a valid marriage. The convention established order to this most important rite, and upon return to Dallas from this convention in St. Louis, Mrs. Baker be-

A GREAT PROBLEM.

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

From all ages of the past, and from all parts of the world, blending with the cheery greetings of the hopeful and the happy, comes the annual message of the year from Nature. From birth into this life, it seems as though the trouble and sickness, 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, death, the grave and the worms receive him. The materialist, however, without the faith in, or knowledge of the occult world, or any religious beliefs of any 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 meaning, has been the subject of discussion, and the standpoints for argument, thought and deduction have been numerous and varied, and many utterly foolish. However, the materialist will appeal to the physical universe for his answer and explanation, and this answer will be 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 enlightenment, man has apparently been in 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 forces 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.

What 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 force, destroying all in its pathway, bringing only trouble, misery and woe. But, when we look at the whole, and try to fight, the problems to solve, being all a part of life, we must all pass through them and share in them, without relief or comfort, or escape till death comes at our doors.

However when viewed from a universal standpoint, and the general results of the process, no place 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 result is a better world. The process will show the nature really tends down to build up again in new and improved forms, and this is progress; what appears to be an evil always 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 never makes a mistake, and the positive 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 experience with the various forms of evil, are the only ones which mankind receives. Therefore we have solved the mystery of the universe for confidence and for hope.

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 as we know it, is the result of pain, suffering and misery have their normal and natural place in the universe.

When we note that all things in nature go by contrast, it is plain that differences attract our attention, and comparison teaches; experience brings knowledge, and this in turn begets for solid commercial purposes. Such a belief is a prostitution of a divine gift bestowed on mortals for a benefit 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.

The comforts derived from this is the knowledge of natural laws, of order and system, and of harmony in the universe. Being mentally occupied knowing that blessings come in disguise, and that contentment is obtained because we become self poised and self-balanced 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 with nature and our fellowmen, understand their trials and problems, and life 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 happiness.

Such is the New Year's Message from Nature to Humanity.

RICHARD E. TUTTLE, Minneapolis, Minn.

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 Macabean Hall, Dallas, Texas, the ceremony was performed.

In the afternoon of that day Mr. Ring delivered a lecture and named two babies, William Leo and John Hubert Grizzard. At night from Nov. 2 of the Ordination Usages prescribed by the N. S. A. was taken up and the ceremony of ordination was duly performed. Mrs. Alice Baker a minister for Spiritualism to Humanity. On behalf of the Local society a very beautiful bouquet of roses artistically arranged, was presented and these were used as symbols of the experiences which are probable to come in the experiences of an ordination capacity. The audience was very attentive to the ceremony and to the address, and the cause of truth as seen in Spiritualism looks up in Dallas, Texas.

JOHN W. RING.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer. In the past three months I have paid my bills, and I have not had anything sell so easily. Every family needs a Dish-washer and will buy one who has a Dish-washer. I sell from my own home. Each Dish-washer sold brings me many orders, and the Dish-washer is a real money-maker. I give my experience for the benefit of any who wish to know how to pay their bills. Buy my Dish-washer from the Mount City Dish-washer Co. They will start you in business in your own home.

AT PITTSBURGH, PA.

A College of Spiritualism is Now Proposed.

Pittsburgh will soon be a disseminating point for Spiritualistic lore. Plans are now rapidly reaching a state of fruition by which this city will be given a college of Spiritualism, just as Boston, Philadelphia and other cities have. In this lyceum the young will be taught the principles of the occult 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 erecting a new building, 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 building.

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 Spiritualism is growing so rapidly in and around Pittsburgh. Millionaires and captains of industry are taking an interest in it, and are helping to build 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 one man who is especially 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 new church will be selected and 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 matters.

In talking about his church Mr. Stevens said: "Many leading men in the business world are taking a great interest in Spiritualism and are coming to our meetings. They are surprised that our services are much like any other denomination except that we read messages from spirits passed to spirit land and have psychometric readings. Many people come to our church thinking they will see a dark cabinet and spirit hands or birds flying around. They think we move pulpits and pews with our hands. They confound séances with our services. There is nothing terrifying or sensational in our service. We sing hymns and have prayers and deliver addresses just as other denominations do." Mr. Stevens said that Spiritualists believe everything is made up of solidified ether. Impressions, emotions and thought are possible through this ether. They are sort of vibrations of the ether. He said the increasing attention on the part of skeptics toward Spiritualism was a good thing, and that the denials of the thought of the day, Spiritualism, he added, was no longer ridiculed but treated with respect. He mentioned that there were certain persons who possessed wonderful psychical sense which could be put to use in the name of religion but which was used merely for sordid commercial purposes. Such a belief was a prostitution of a divine gift bestowed on mortals for a benefit 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 reach the first 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 year.

I am a Spiritualist. Spiritualism is not a religion. I have no religion. I used to have a religion up to fifty years ago, but it was unbelief. When I held it out 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 his 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 thirty 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 grows, so does the power, and it is 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 clouds, 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 painful surprise, of the transition of this devoted friend of truth, to a higher life, from his long time earth home in Tyrone, Pa. It did not seem at first as if it 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 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 wearied in all that long period in well doing. He was a well-appealed life—spent in doing good and certainly the worst of physical frame was entitled to its rest, while his great soul had earned its freedom.

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 so soon. He was born of Quaker parents, in Pennsylvania, and grew to manhood's estate in that peaceful, loving faith. He was a questioning mind, and he fearlessly investigated every topic 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 coveted solution of that problem, and knew for sure 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.

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 truthfully say that he ever failed to exemplify his religion in his daily life. He was the embodiment of kindness and tender sympathy in his every thought and deed. No one who was worthy ever appealed to him for a favor in vain. No one 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 teaching, 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 while, 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 for 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 Philadelphia, and moved to Tyrone, where he has since resided. Tyrone, his name in the business world, was a synonym of the strictest honesty and integrity, and he soon had the confidence of the entire community. He carried on the jewelry business alone until 1892, when he became associated with F. W. Aeklin, who is now the manager of the I. P. Walton Co.

Mr. Walton was a man of large public spirit, and took a deep interest in everything that would promote the welfare of the community. He believed in good schools, and in economical municipal government. He was frequently called 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, and was president of the "Tyrone 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 physically 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 those 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 appealed to his noble nature as worthy of daily exemplification. July 6, 1903, Tyrone Lodge tendered him a royal banquet in honor of his fiftieth anniversary as a member of the order. Masonry has lost one of its noblest sons in the transition of Mr. Walton. He was also a 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 a patriot, not a partisan in any respect. Honest man and principled man 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 six 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 meetings, or national conventions, Isaac P. Walton was always the same devoted friend to the cause of Spiritualism, the same true friend and noble brother. He was a firm believer in organization for Spiritualists, and has been a generous supporter of the N. S. A. since its inception at Chicago in 1893. He was frequently a delegate to its annual conventions, 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 address to the graduating class of the Tyrone City High School in 1902. He had hoped to introduce Spiritualistic lectures the following autumn, but circumstances over which neither one of us had 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 a noblest son, Spiritualism a loyal defender, secret societies a true friend, and the world a true friend, in his death.

HUDSON TUTTLE, Berlin Heights, Ohio.

parture from earth. His wife, who knew him best, feels most keenly of all, 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 counselor in life, and to her now is committed the fulfillment of the wishes of his generous 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 richer for his having entered there!" A tribute of love from his friend, HARRISON D. BARRETT, Wheeling, W. Va.

PUBLICATIONS OF Hudson Tuttle.

Library of Spiritual Literature.

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SATURDAY, DECEMBER 24, 1904.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when 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 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 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 spiritual; in man's spiritual nature they have their inception, and according to man's spiritual growth and development has been his advance in science, inventions, and all the concomitants of civilization, enlightenment and material progress.

Great and wonderful as have been the achievements of the past, man has not reached the end of his progress. The road he is traveling has no end. 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 mankind.

Progress is ever the watchword, and since 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 infancy.

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 partisanship 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 Christian 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 declare it thoroughly in harmony with the deepest principles of his religion, but in no other sense than that it is broadly humane can the message be called Christian."

"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 constitution."

The Horrors of War.

Men in his natural 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 feuds are carried on with each other, generally ending in the bloodshed of whole families. In 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. Whittened bones bleaching in the sun, plumes 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 overburdened 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 horrors 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 well, 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 prevail.

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 grumbling and fighting 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 "Woman's Christian Temperance Union," its session in Philadelphia, which is in harmony with the above expressed views, and which cannot be complimented 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 army and navy, furnishing instructors to schools and colleges, and by other methods for teaching the art of killing which breeds the desire to kill."

Revivalism Run Mad.

A species of religious epidemic is just now creating great excitement in Wales. Spontaneous auto-suggestion, 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 obsessed in its nature may exist as caused by spirit influence, or by the influence of mortal minds, usurping the victim's rightful power of self-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 fiery cross has set the principality aflame.

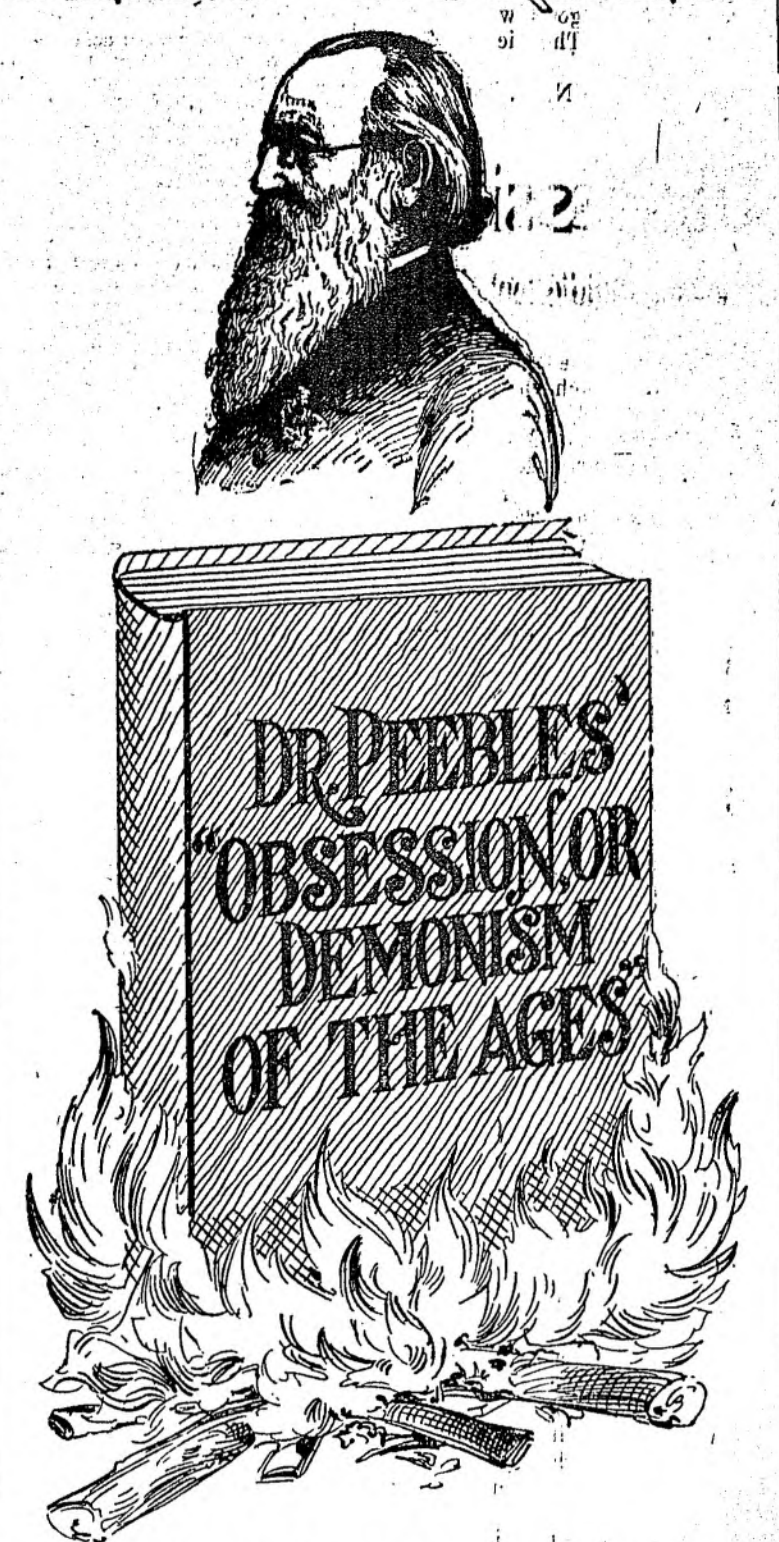
But a terrible penalty is being enacted by nature in return for all this unnatural excitement. The Llanelly police have placed under restraint a married man who was found raving in the streets. His mind became unhinged at a revival meeting, where he prayed for the salvation of such of the deacons as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

Two days later he went on his knees in 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 lost her reason. Three similar cases have occurred at Ammonford and Loughor, and the victims are under restraint at their homes.

At Rhos, the center of the North Wales revival, the woman who announced her vision of the Messiah lying in a state of nervous collapse. The chapel deacon who was found 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 and say they want a meeting in the

Dr. Peebles and His Book
BEING BURNED.

"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 medium! Verily what an intense excitement all along the line this book has created, almost equal to that which the Great Psychological Crime caused when first launched as an object lesson upon the ranks of Spiritualism. "Burn the Book!" "Burn in Effigy Dr. Peebles!" "Destroy the Book as you would a Noxious Weed!" Such are the sentiments expressed! Verily, the time has arrived in Spiritualism, to be thoughtful, and calmly discuss all the so-called weaknesses 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 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.

chapel, and within an hour the place is crowded with people who have come from 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 Sunday week, when I was in the pulpit, I felt suddenly moved, and I got up and spoke without knowing what I should say.

"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 flocked in. Ever since we have been 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.

"They came carrying bottles of beer in their hands, and had bottles in their pockets. When they got sober they handed over the bottles, or took them outside and smashed them."

A meeting was held yesterday morning 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 revival.

A white haired old man rose and prayed. As his prayer ceased a voice raised a familiar hymn, and the gathering joined in it. It was a beautiful hymn, which rose and fell in mournful cadences, and died away in a gentle "Amen." Probably in no English 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 woman, in a voice broken with sobs, prayed for her erring relatives. A young man prayed for the conversion of

his father, a notorious poacher; others 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, saying all that was necessary to put the reverend "prancer" in his proper light before the world.

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 Westworth 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 in front of the store when his wagon is not in commission."

"He has a habit of standing with his forefeet on 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 on top of him and walk underneath the kindly animal, and he looks benignantly down upon them, and is often 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 four-legged friend. May he live long and always be happy."—Chicago Inter Ocean.

Spiritism and Mrs. Leonora B. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Diller. Denunciates: futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

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Three Arisen Spirits.

An Illustrated Comparison, by Dr. T. Wilkins.

THE ATHEIST.

Well, here I am, alive, and yet I know not where,
Or when I came, nor do I feel I do not care,
Because I know I am; that breeds some 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 awake,
And still I cannot from my eyes this darkness shake.

I once was sure that down within the gloomy grave
Was rest and peace for master and for lowly slave,
But only find my mortal eyes in darkness closed,
And learn there is no "rest and peace," as I supposed.

I find my aspirations all the same, and feel
That some sweet day a friend will hear my strong appeal
And bring me light from some eternal, brilliant day
That will dispel all doubt and drive the clouds away.

I know I lived a moral life on earth while there;
I know the burdens of the weak I loved to share,
And hence, I must arise with other souls, of right,
And find the truth, the world of life, eternal light.

I know the earth was made for me as other men,
And I shall see as others see; I know not when,
But with the fact that I exist, comes hope to know
The how, the why, the right, the light; I shall be so.

THE ORTHODOX.

O, I think I hear them singing now somewhere,
Of the Savior and the land so bright and fair,
And their voices all appealing in a 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,
And I wonder if my record is all clear,
I am waiting at the landing in good cheer,
Though the way is not the brightest, I'm discouraged not the slightest, for before the blessed Lord I must appear.

'Twixt the darkness and the twilight I must stay,
Till the dawning of a new and brighter day;
Till the clouds of superstition pass away,
When a yearning for the turning and a burning for the learning will bring aid to lead me on: For this I pray.

I have prayed to meet St. Peter at the gate;
I have sought to see the Master, but must wait,
For the Christians are so many, here of late,
And the Christian trusts are waning.

To the lines in heaven, forming,
For the purpose there of learning of their fate.
Yes, I know I am still living—know it well,
And I know I must be patient for a spell
In the twilight of the soul-land, not in hell,
For I find since my transition, That the hell is but condition,
And that heaven is where peaceful spirits dwell.

THE SPIRITUALIST.

I have risen from the body to the heights where I belong;
I am in the land of spirit, 'mid the ever restless throng;
I have passed beyond the border of the earth to land of soul,
But am still within the purview of the Great Eternal Whole.

As I mingled with my kindred in the body on the earth,
I am mingling with my kindred in this new and higher birth.
All the knowledge of the spirit that I gained ere coming here,
Was of value at my entrance into this bright spirit sphere.

I have learned some things since coming that I never knew before;
That a man may be a Christian in belief and nothing more;
That a man may have a vision and know nothing of the cause;
That a man may be a spirit and know nothing of the laws.

That a man may know of spirit and its independent state,
And be dwarfed by some condition, such as bigotry and hate;
That a man may be a Christian and be just, and true, and kind,
And be equal in advancement, though still ignorant and blind.

I have learned that through the ages that have passed this way before,
None have ever found St. Peter or 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;
I have found no one so perfect that the spirit is full grown;
I have found no one so knowing that he finds no light else to know;
I have found the soul-land roomy for the souls who wish to grow.

I have found the spirit mirror that reflects each thought and deed;
I have found Dame Nature's haven where her children rest and feed;
I have found no walls of jasper and no streets of shining gold;
But I have found that each spirit has been fitted to its mold.

I have found this world accepts us as we pass from scenes of earth,
As the earth accepts the spirit, in our innocence, at birth;
I have found the high and holy, in this land, to be just those
Who on earth were true and noble, and by energy arose.

I have found no god of fashion, and no millionaire of greed;
I have found no loving Savior who will sanction any creed;
I have found no kind of devil but the lower trend of man,
I have found no great Jehovah in all Mother Nature's plan.

I have found a common entrance and no seals here in reserve;
I have found no one is holding any pew with gold or nerve;
I have found no class distinction, no revenge in Nature's laws;
I have found all things evolving from and toward a perfect cause.

In the trueness, in the justness of progression's onward roll,
I have found no sect, religion or belief can change the soul.
I 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.

Our Divine Plan.
Establish a Spiritualistic and Occult Library.

NOW IS THE TIME TO COMMENCE ESTABLISHING A SPIRITUAL AND OCCULT LIBRARY, BY SUBSCRIBING FOR THE PROGRESSIVE THINKER. SEVERAL THOUSAND DOLLARS (FOR WHICH WE DO NOT RECEIVE EVEN A CENT OF INTEREST) ARE REQUIRED TO INAUGURATE OUR DIVINE PLAN, OUR SUBSCRIBERS RECEIVING THE BENEFIT THEREOF. THEREFORE IT CAN WELL BE SAID THAT THE PROGRESSIVE THINKER READERS METHODS. JUST THINK OF IT, ARE THE MOST ADVANCED IN ALL THINGS THAT PERTAIN TO SPIRITUALISM AND OCCULT SUBJECTS. SUBSTANTIALLY BOUND IN CLOTH, SENT TO YOU FOR \$3.35. AFTER WE PAY THE POSTAGE WE REALIZE A TRIFLE OVER \$2 FOR THE ELEVEN BOOKS. THIS IS OUR DIVINE PLAN, TO ADVANCE OUR SUBSCRIBERS ALONG SPIRITUAL AND OCCULT LINES AT THE LEAST POSSIBLE COST, MAKING THEM THE BEST POSTED PEOPLE ON THE EARTH IN REFERENCE TO ALL PSYCHIC SUBJECTS. THIS DIVINE PLAN HAS ONLY BEEN INAUGURATED BY THE PROGRESSIVE THINKER. SEVERAL THOUSAND DOLLARS (FOR WHICH WE DO NOT RECEIVE EVEN A CENT OF INTEREST) ARE REQUIRED TO INAUGURATE OUR DIVINE PLAN, OUR SUBSCRIBERS RECEIVING THE BENEFIT THEREOF. THEREFORE IT CAN WELL BE SAID THAT THE PROGRESSIVE THINKER READERS METHODS. JUST THINK OF IT, ARE THE MOST ADVANCED IN ALL THINGS THAT PERTAIN TO SPIRITUALISM AND OCCULT SUBJECTS. SUBSTANTIALLY BOUND IN CLOTH, SENT TO YOU FOR \$3.35. AFTER WE PAY THE POSTAGE WE REALIZE A TRIFLE OVER \$2 FOR THE ELEVEN BOOKS. THIS IS OUR DIVINE PLAN, TO ADVANCE OUR SUBSCRIBERS ALONG SPIRITUAL AND OCCULT LINES AT THE LEAST POSSIBLE COST, MAKING THEM THE BEST POSTED PEOPLE ON THE EARTH IN REFERENCE TO ALL PSYCHIC SUBJECTS.

MISSIONARY WORK.

Spiritualists residing in the southern portions of Ohio, Indiana, Illinois and Missouri; also those in all parts of Kentucky, Tennessee, Arkansas and Oklahoma, who are desirous of having missionary work in their respective communities are requested to write at once to the undersigned for dates and terms. I am ready to work week days, week nights and Sundays, and only seek 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. BARRITT, President and Missionary-at-Large, N. S. A., General Delivery, Wheeling, West Virginia.

THE POWER OF SELF-FORMATION.

"The Power of Self-Formation" is a new book announced by Leroy Bierley, the author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art vellum cloth, gilt top and title, for 80 cents.

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

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

The author demonstrates the fact that we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-formation means the ability to be just what we desire to be, and this constitutes the highest of all achievements.

The Power of Self-Formation will be completed and on the market about holiday time. It already has an advance sale of 501 copies. Send all orders to the office of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

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

LITTLE BIT OF A BABY BOY.

Little bit of a baby boy—
Never could have his way,
Never a gleam or a glint of joy,
Life a long rainy day.

Father always too busy to tell
The stories he loved to hear;
No one to comfort him when he fell,
No one to see the tear.

Always so healthy, his mother said—
Couldn't get sick if he tried;
Just had to see he was washed and fed
And punish him when he cried.

Only the angels in heaven knew
The ache in that little breast—
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,
The little fellow was ready to go—
For oh! how he longed for love!

—Jas Montague.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.

Price 25 cents.

The Widow's Mite.

DEAR DR. FUNK—I TAKE THE LIBERTY TO WRITE YOU IN REGARD TO THE "WIDOW'S MITE." I AM A BORN AND BRED SPIRITUALIST AND HAVE BEEN PRESIDENT OF A SPIRITUALIST CAMP FOR SIX YEARS AND AM NOW A DIRECTOR IN THE SAME CAMP. I HAVE READ THE "WIDOW'S MITE" AND AM NOW READING IT FOR THE SECOND TIME, AND I WISH TO CONGRATULATE YOU. IT IS THE MOST READABLE BOOK ON SPIRITUALISM I HAVE EVER READ AND I HAVE READ A GOODLY NUMBER. I WISH EVERY SPIRITUALIST COULD AND WOULD READ IT AND HEED YOUR SUGGESTIONS. I THINK IT WOULD PUT SPIRITUALISM ON A BASIS THAT WOULD COMMAND THE RESPECT OF A VAST MAJORITY OF ITS OPPONENTS. 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 KEENEST ENJOYMENT TO BE ABLE TO WRITE AS I HAVE WRITTEN, AND I BEG THE FURTHER PLEASURE OF THANKING YOU FOR YOUR MASTERLY TREATMENT OF A SCORNED IDEA.

MOST RESPECTFULLY YOURS,

B. L. ROBINSON, M. D.

THE ABOVE REMARKABLE BOOK IS FOR SALE AT THE OFFICE OF THE PROGRESSIVE THINKER. PRICE, \$2.

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subverted 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 some of our articles.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to that of the compositor. That means rapid work, and it is essential that all copy, (1) inasmuch as the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted. We have to take into consideration the fact that we have to pay for the paper in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no 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, including camp-meetings and churches 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 society will co-operate and it is hoped that an early response will be made.

Wm. Fitch Ruffe writes: "December 25 the Church of the Spirit will hold its farrowest services, at 8 p. m.; Tuesday, Dec. 27, at 3 p. m., and Wednesday, Dec. 28, at 8 p. m., owing to a southern encirclement 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 the development of their spiritual and intellectual faculties. Here comes young Mr. Talmage to judge all Spiritualists by a few 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 through the seas of progress. Though 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 entering the haven of Truth. I'd like to tell young Mr. Talmage that Presbyterianism has got barnacles of its own. How about the barnacles 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 I 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 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, such as in semi-darkness, and others in perfect light. Talmage should not then the darkness nor hate it—in the 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 birth."

T. W. Sherer writes: "A very large audience came through the storm to listen last Sunday night 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 answered questions which were sealed in envelopes. Professor Talmage was present, 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 success. We meet each Sunday in Hall 412, Masonic Temple, at 10:30 a. m. and 7:45 p. m."

The Spiritual Association of Sixty-ninth street, Wednesday evening, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

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. Mr. 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 engine 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 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 News.

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 hypnosis. C. G. Seaman, a well-known psychologist says of her: "Mrs. Chadwick's eyes are black and commanding. They show concentration, which is hypnosis. The process by which hypnosis 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 corroboration. Now, there's Beckwith. I don't know, but I would venture the assertion that he is a strong church man, a regular prayer-meeting sort of a chap. 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 brick. Thus we account for the multiplicity of her so-called methods. She simply used a different system on each man, adapting her scheme to accommodate 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 of Spiritualism.

The Chicago Spiritual Alliance Church, Mrs. May Elmo, pastor and medium, assisted by Hugh Selman Fraser, the lecturer, tests and messages. Good music. All are welcome. Services 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, he will cause us to see as definitely known and understood as are the great scientific truths. And they have been 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, and repeated assertions made of the return of the dead as apparitions. V. L. Stead's 'Real Ghost Stories' is a valuable contribution to that literature and many well-attested stories can be found there. The higher side of hypnosis also points to a life after death, for it is found that a person under hypnosis is able to see and hear things that are known to exist. 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 him. We find that he is the same man as before in faults and in virtues, and that his misery or his happiness depends upon the life he led while in physical 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 things and will not have means of obtaining them; whereas, if he were gentle, 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 month of December and January. These well-known mediums present in 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, such as in semi-darkness, and others in perfect light. Talmage should not then the darkness nor hate it—in the 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 birth."

Anna Eva Fay yesterday out-Sherlocked Sherlock Holmes. Dr. Jean Blanchard of Sixth avenue, some time ago lost a valuable gold watch and employed two detectives upon the case. The detectives were unable to find the missing property and the question was put to Miss Fay. "The watch was stolen," said Miss Fay, "and the thieves became alarmed, hid their plunder under a flight of steps in your stable. You will find the watch badly broken." Yesterday Dr. Blanchard searched the stable and found the broken watch. "She's the most wonderful woman 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 then she asked me 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 the pastorate 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 building will be completely remodelled, and will be one of the most attractive Spiritual 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 214 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. E. V. McKinley, who is said to be insane. She owns about \$15,000 worth of property. Much of the testimony was from experts on questions of insanity, Spiritualism and hypnosis. Dr. Keller said that Mrs. McKinley is in a hypnotic state because of spiritualistic influences, but he doesn't think she is insane. 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.—Toldeo (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 trumpet 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 does not end all, and that their so-called dead loved 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 the wonderful philosophy of the world of Spiritualism. She is a lady in the highest sense of the word and a good, honest 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 mediums from the city of New York, 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 profitably."

La Porte, Ind., Dec. 11.—Spiritualistic mediums are playing a chief role 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 spirits in the dining room of a restaurant, and in due time Mr. Middleton was escorted in by his wife and friends, who all welcomed him in this manner as one of the new members of the society. After supper there were appropriate remarks by Mrs. Isa Wilson Kayser and friends. Each one departed with a message from the deceased. Mr. Goff's birthday, with health, happiness and faithfulness to the work of Spiritualism, which he and his esteemed 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 being done. The members are increasing and the little band of faithful workers have reason to be well 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. Louise Rhodes; treasurer, Mrs. Burdette Spencer and an enthusiastic, growing membership. The supper and socials are a success, raising shillings for treasury, while the next one is awaited with pleasurable anticipation. A social will be given on Wednesday, Dec. 28, at 8 p. m. sharp. Plenty of mediums; good music; singing, etc., and a most enjoyable evening. Tickets 25 cents, with refreshments. Any ladies who would like to assist with refreshments, or in any way to aid in this reception, please notify me and greatly obliged. My address after Dec. 30, will be General Delivery, Louisville, Ky."

Wm. Fitch Ruffe writes a final notice from the Church of the Spirit, Schiller Building, Hall 301: "Closing farrowest services, Christmas Day, Dec. 25; last Wednesday circle held at my residence, Dec. 21; last Friday circle, Dec. 23. My farrowest reception will be held in Social Hall, 3345 State street, on Wednesday, Dec. 28, at 8 p. m. sharp. Plenty of mediums; good music; singing, etc., and a most enjoyable evening. Tickets 25 cents, with refreshments. Any ladies who would like to assist with refreshments, or in any way to aid in this reception, please notify me and greatly obliged. My address after 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 Rio Grande, is entirely open to the 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 organized, and the good cause is flourishing, and missionaries are content to remain there, and prospective to reach out to the organized demand. A Congressman's aid? Our last effort at obtaining the aid of a missionary to visit Denison elicited the liberal proposition of transportation, entertainment, hall 10 cent door fee and \$19, together with what the medium could make by readings. 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 a Spiritualist) writes from Minneapolis, Minn.: "Your paper is making remarkable strides and it should have a wide circulation. It is clean and non-abusive, and more liberal, I think, than the majority of the Spiritualist press. You have some contributors who are looking at things from various viewpoints. I have subscribed to your paper on the ground of your liberality for about seven years. You deserve support."

Mrs. Malone writes: "Mrs. Isa Wilson Kayser closed her engagement in Smithville, Texas, Sunday night. Much good work for the advancement of Spiritualism 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 regard to see her leave, but will welcome her again when the time presents itself. Each one who has been with her feels happier and blessed in knowing the truth which Spiritualism has."

TAKE NOTICE.

To the Spiritualists of New Jersey.

All Spiritualists in the state of New Jersey who believe in local aid organization, and are desirous of having missionary work in their respective communities, are requested to correspond with Rev. H. Q. Dorn, 722 Columbia street, Newark, N. J., with regard to the matter. Mr. Dorn is duly authorized by the N. J. S. A. to represent its interests in New Jersey in this particular work. HARRISON D. BARNETT, Canaan, Me., Sec. Pres. N. S. A.

Children often wait and talk in their sleep, 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, particularly the latter, and the best sense thus far made as to the cause of them is that it relates in some manner to the way in which the blood is circulating. The circulation in the brain being reduced to a low ebb, even the slightest interference with the steady inflow and outflow of current is sure to disturb the dream image.

Mrs. Isa A. Cross writes: "On Sunday evening, Dec. 25, we took pleasure in announcing that Dr. Geo. S. Hall will lecture for the Hyde Park Occult Society, 319 East 55th street, at 8 p. m. Having met Mr. Hall I know we have a treat in store for us. Mrs. Clara A. Hooper will give psychic demonstrations. 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. We always have a good time. I think the main reason for this is that we have such good music; come and hear it."

S. G. Klein writes: "Sunday evening we attended the services of Mrs. Mary B. Hill and in spite of the unpleasant weather, found a goodly number. Harmony prevailed, with good speaking from Mrs. Hill. The Rev. T. S. Warner, of New York, was also present, 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 profitably."

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. The party was held in the dining room of a restaurant, and in due time Mr. Middleton was escorted in by his wife and friends, who all welcomed him in this manner as one of the new members of the society. After supper there were appropriate remarks by Mrs. Isa Wilson Kayser and friends. Each one departed with a message from the deceased. Mr. Goff's birthday, with health, happiness and faithfulness to the work of Spiritualism, which he and his esteemed wife have united themselves with."

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L. Lewis writes from Denison, Texas: "A strip of beautiful country on the northern boundary of Texas, extending from the Louisiana line to the Rio Grande, is entirely open to the 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 organized, and the good cause is flourishing, and missionaries are content to remain there, and prospective to reach out to the organized demand. A Congressman's aid? Our last effort at obtaining the aid of a missionary to visit Denison elicited the liberal proposition of transportation, entertainment, hall 10 cent door fee and \$19, together with what the medium could make by readings. 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 a Spiritualist) writes from Minneapolis, Minn.: "Your paper is making remarkable strides and it should have a wide circulation. It is clean and non-abusive, and more liberal, I think, than the majority of the Spiritualist press. You have some contributors who are looking at things from various viewpoints. I have subscribed to your paper on the ground of your liberality for about seven years. You deserve support."

Mrs. Malone writes: "Mrs. Isa Wilson Kayser closed her engagement in Smithville, Texas, Sunday night. Much good work for the advancement of Spiritualism 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 regard to see her leave, but will welcome her again when the time presents itself. Each one who has been with her feels happier and blessed in knowing the truth which Spiritualism has."

TOPIC FOR THE PROGRESSIVE 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; Inasmuch 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 Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Mrs. L. A. Griffin, inspirational speaker and lecturer of England, sub-editor of the Yorkshire Spiritualist paper, The Spiritualist, is on a tour around the world, assisted by Mr. W. Bottomley, test medium and elocutionist, of Yorkshire, 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, Young, Toronto, Canada. Address Mr. Bottomley at No. 32 Belmont street, Toronto, Canada.

Wm. Fitch Ruffe writes: "Don't forget the farrowest 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 farrowest service on Wednesday, Dec. 23, in Hall 3245 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., has now of Des Moines, Iowa, held a very interesting and instructive meeting with the Oskaloosa Spiritualist Society on Wednesday evening, Dec. 14. His short lecture preceding 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, with other socials 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-third 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 Chicago, Ill."

Chas. H. Green writes: "Sunday, Dec. 11, the Rising Sun Spiritualist Mission held its regular services at its new hall, People's Institute, Van Buren and Leavitt streets. Mrs. Mary E. Hill addressed the audience and was followed by Rev. Mrs. E. Hill, the pastor, in a few well chosen words. The meeting was an address listened to the remarks of Dr. McFarland. He spoke of the bible and delivered an address of more than passing 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; members of the highest caliber. The 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. Lyceum in charge of Dr. J. H. Randall at 2 p. m. All are welcome."

Maurice 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 Athenaeum Building, Van Buren street. Her lectures are fine, and meetings well attended. All are welcome. On December 29 she will hold a church social in her parlors at 3019 Vernon avenue. They are very enjoyable entertainments, as messages are given by different 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 given by Prof. Stoller. It is a very interesting subject, and we hope to have a full house to hear it. After the lecture, messages by the different mediums. Welcome extended to all."

The regular annual business meeting and election of Officers of the Chicago Spiritualists League was held in the Athenaeum Building, 26 Van Buren street, on Monday evening, Dec. 12. The following officers were elected for 1905: Dr. G. B. W. Warner, president; Dr. H. A. Cross, first vice-president; W. B. Atkins, second vice-president; C. Kirchner, third vice-president; Dr. Burgess, fourth vice-president; Laura G. Fixen, fifth vice-president; Mrs. W. Hillbert, sixth vice-president; recording secretary, Dr. Randall; three assistants, Otto J. Rupp, Mrs. Norma Hill, and Mrs. R. S. Ray; corresponding secretary, Fred H. Stoller; treasurer, A. G. Cleveland; statistician, John C. Toren. 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 discussion will be Independent State-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 IN VERY FEEBLE HEALTH, WANTS YOU TO SEND FOR HIS NEW BOOK OF VERSES, "FUN AND PHILOSOPHY." PRICE 50 CENTS. SEND TO HIM AT NO. 578 EAST 60TH STREET, CHICAGO, ILL.

Brother Mitchell writes from South Bend, Ind.: "You are very well known. It is progressive in its fullest meaning, the paper all Spiritualists should take. We cannot do without it."

Dr. D. Winegard writes from Mobile, 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 success. 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 thinker in mental science. She owns a large hall, which she told me I can use free of charge for my lectures. I hope I have been given several lectures in small towns outside of Mobile, with good results."

E. L. M. Cain writes from Detroit, 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. Joffers, would like to correspond with parties going that way. Address him at 1807 Farson 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 appreciated. They are on a flying trip through Kansas, and could not tarry. Virginia Bryan, inspirational speaker, and Margaret Vestal, daylight trumpet 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 on the 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 undoubtedly interested to know the status of the case. Through the efforts of the Institute, 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 the appeal to the state supreme court. 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.

As some have requested me not to publish their names, I will publish no names in connection with this libelous attack.

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 (or in individual membership) to the secretary, Mrs. Dora C. Crosby, 314 East 13th street, Des Moines, Iowa, or to John D. Vail, president, Marshalltown, Iowa, for which they will send a receipt. Membership for one year, \$2.00. Members 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 body, and especially for the cause of Spiritualism. Write the secretary for programs.

JOHN D. VAIL, Pres.

LET US ALL HELP.

"It is more blessed to give than to receive." 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, but I have many earthly persons stimulated me to Mrs. Evie P. Bach, wife of W. H. Bach, of Lily Dale, N. Y., is now in the hospital in Buffalo, having had four fibroid tumors out of her body. This is not only a heavy blow to her physical system but it takes her from Brother Bach, as a helpmeet for months, perhaps for years to come. Brother Bach has an expense attending it is between four hundred and six hundred dollars. It seems to me that it will be a real pleasure to the many friends of Brother and Sister Bach to assist in paying that expense.

Nothing affords me greater pleasure than to assist all I can in bearing these burdens. With others, 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 twenty-four hours, but do it now. I had put away a few dollars to pay for Christmas presents to near and dear friends, but I 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 Chance to Make Money."

I made \$127.00 in twenty-three days selling the "Economy Gas Tire," which saves 50 per cent to the consumer and improves the life by 50 per cent. Every family will buy it. It is like nothing else. I am now selling it in Chicago, Ill., at 60c. I want to sell it in your territory. Write me a letter in business with territory. They want a Manager in each town.

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

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture." By twenty physicians and specialists. Edited by Albert Turner. Of special 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. Price, cloth, \$1.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage 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.

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Important Historical Data.

EXCEPTIONALLY SUGGESTIVE.

Showing Conclusively That Popery Was Plagiarized 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 specialty in popish worship is kissing the dumb idol they may particularly affect. Thus, when in Rome, in St. Peter's, I have noticed this idol-kissing at museum. I happened to see there on St. Peter's Day, 1903. The bronze sitting idol of Peter (as it is called) was decked out with gold-embroidered mitre, and a heavy robe to match was over his cast swarthy limbs. I have seldom seen anything more heathenish-looking than this ugly black idol dressed out with this tinsel finery. But on account of the day, numbers of papal nudes came to kiss this idol; so many, in fact, that the police formed a line in front. The people filed between police and Peter, each kissing as he or she went by, the well-polished naked big toe. When in Amalfi cathedral once, a poor woman, distracted by some grief, rushed in and tore frantically up to the altar. The black-robed priest within the rails produced a crucifix, and thrust it into her face to kiss! I need not insult Protestants by proving that no idol kissing is in the remotest way enjoined in the new testament.

"In Westminster cathedral is a replica of the above Peter, and there may be seen English dukes 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 heathen: 'They kiss their idols.' Cleero says that the mouth and chin of Hercules at Argimont, in Sicily, were polished by kissing (Blunt). So Lucetius (B. C. 55 says of some idols:

"Then near the doors the reverend figures stand,
Worn down and polished in the out-stretched hand.
So oft the crowd, respectful as they pass,
Salute and touch the consecrated brass."

"The idolatrous Israelites kissed the golden calf at Samaria (Hosea xii:2) and Baal of Phenicia (I Kings xii:8). See Brock, Rome Pagan and Pagan 1883, p. 128.

Baby Worship.

"One of the idols seen in every Roman church is a baby boy in the arms of a woman. Great worship is paid to this wooden or stone boy; he is gaudily dressed in rich robes, and often crowned with a golden crown and a phylactery called 'Jesus,' that sacred name at which every knee shall bow. There is not a scintilla of evidence in the New Testament as to baby worship. It is a piece of pure paganism. In the Roman pagan church they worshipped a boy, variously called Jupiter (the boy Jupiter), Cupid, and by the Greeks, Eros and Anteros; was also called by the Romans, Plutus, etc. In the New Testament we are told that the Lord left earth and ascended to heaven as a full-grown man, and the apostles worshipped him, not as a baby, but as a man. The baby Jesus never was in heaven, only on earth, and only for a very few years.

Woman Worship.

"In the popish church a woman has been an object of worship since very early times. By means of the Jesuits, however, woman-worship has now nearly superseded man-worship, boy-worship, and even water-worship, throughout that idolatrous communion. In the Roman churches, at the right side of the high altar (where water-worship goes on), is a side altar with a female idol above it. She is called by various names and titles, such as Mary, Maria, Marien, Our Lady, Virgin Mary (though the new testament Miriam had six children). Our Lady of the Sea (Hastings), Our Lady of Loreto, Our Lady of Lourdes, and a hundred others.

"This woman worship is denounced with fearful threatening judgments in the bible; but popery copied it from pagan Rome. In the pagan church a woman was worshipped with the same devotion that pagans gave to their Marne idols. This pagan goddess, like the papal one, had numerous names, such as Juno, Queen of Heaven, Venus, Star of the Sea, Minerva, Ceres, etc.; in Palestine and Scripture she was called Astarte. Thus the Mary, Queen of Heaven, of the Roman church, is simply a resurrection of Juno, Queen of Heaven, of the Roman church.

Mother and Child Worship.

While Rome has pliffed woman-worship and baby-worship from paganism, her crowning theft is that of mother-and-child worship. In every Roman 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 Babylonian idol of mother holding a child is engraved in Kitto (Illustrated Cyclopedia, IV, 31). An Indian mother and child idol is engraved in Asiatic Researches, VI, 393, called Indran and Indra. Layard found an Assyrian idol at Gherar, four miles from Bagdad, of baked clay, being a woman holding a child. He calls it the Assyrian Venus, since 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, in fact, mother-and-child worship was the most famous and universal of all forms in the pagan church, and now, through the Jesuit influence, it has become so in the idolatrous Roman church.

I. H. S.

"The celebrated monogram of the Jesuit Society is I. H. S., the bar of the I bearing on it a Latin cross. But the cypher I. H. S. is found in every Roman church on its 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 the 'enormance of its meaning,' though it was on the table cover. I heard the attendant in the Balm Roman chapel say that it 'went I have suffered,' when it was noticed on the font! Protestants (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 initials of the pagan Trinity, Isis, Horus and Serapis.' Hislop says the same, (p. 239). Some learned Protestants, to get out of the conundrum, say it is the first three Greek letters of

the Savior's name, Jesus. Then it should be J. H. S., or else I. H. C. Some say it means the two first and last letters in Jesus, the contracted I. M. S. Then, also, it should be I. H. C. But it is not a question of MSS, but monuments and altar-coverings, where there is abundance of room for the full name Jesus.

Sacred Milk.

"Amongst the many indecencies of popery is the disgusting use of some of its priests that their churches possess a phial of the Virgin Mary's milk, and a factory to contain this precious fluid is to be seen in continental churches (see a cylinder-shaped one engraved in Brock, p. 12, fig. 2, n. 136). At Bethlehem the friars will (for a consideration) show you the milk cave, to which, they tell you, Mary fled, and her milk overflowing, produced the whiteness (or rather chalkiness) of the walls. The milk indecency flows from paganism. A representation of the Indian goddess Siva shows her standing in a milk river produced by streams from her breasts (engraved in Brock II, 126). In a pagan Indian Zodiac Virgo is represented as an Indian goddess seated near a lotus, upon which a lactatory stream flows from her breast. The celebrated Artemis, of Ephesus (Acts xix), was an idol of a milk-breasted woman. I saw a superb alabaster and bronze one in Naples Museum, and another in the Capitoline Museum, Rome. See engravings of it in Fairbairn (Bible Dictionary, vol. V), and in Kitto, in Germany the priests sell the Virgin's milk in bottles, labeled 'Lech-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 from 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 her earthly mother, but was (as many others) brought up, by hand. Not of course, that this consideration makes any difference in the indecent religious 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 similar idol, may be seen in Brock (II, 4, 5, 6, 8). M. A. gives an engraving of 'the all-powerful and full-breasted lactating nourishing Horus, from an ancient Egyptian painting (Mankind, 1872, p. 7, p. 100), which would do for the all-powerful Romish Madonna and Infant. Doane says: 'Maya, the mother of Buddha, and Devaki, the mother of Christ, were represented with the infant saviors in their arms, just as the Virgin of the Romish church' (Bible Myths, 1882, p. 326, with a cut)."

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Nov. 20, from his home in Nevada City, Cal., after a very brief illness, Henry Place, aged 72. Mr. Place was an old-time Spiritualist, staunch and true; a man of sweet nature and greatly beloved by all who knew 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. 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 sweet consolations of Spiritualism, we trust she will grow more and more conscious of the presence and aid of her cherished one.

MARY T. LONGLEY.

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

MRS. S. BARRATT.

The dear old man, Jesse W. Manley, No. 219 Harrison street, Zanesville, Ohio, has passed to the spirit realm, 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 67 years. His transition was caused from being kicked by a favorite horse. He was a native of the state of New York, and for some time a resident of Chicago, coming here seventeen years ago, where he was engaged in the real estate business. He was a firm Spiritualist, an excellent citizen and honorable 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 devotion 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 interested 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 relatives. They and his large circle of friends and acquaintances mourn the loss of his sterling presence. The funeral services were held at the residence of Mrs. C. A. DeBell, Dec. 15. The good citizens of Winslow expressed their regards by large attendance. Rev. Moses Hull, president of the Morris Pratt Institute, Whitewater, Wis., officiated.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

"The Kingdom of Self-Control," by Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the restraints of reserve power, etc. The restraints.

"Buddhism and its Christian Critics," by Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 60 cents. Cloth, \$1.50.



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

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

DYSPEPSIA CURED

You Suffer from Dyspepsia, Stomach, Liver, or Bowel Trouble of any kind, read this liberal offer.

It will be worth money to you. If you do not suffer from dyspepsia, stomach, liver, or bowel trouble of any kind, you will not need this medicine. But if you do, you will find it a most valuable and reliable remedy. It will cure you of dyspepsia, stomach, liver, or bowel trouble, and it will do so without any of the usual and dangerous effects of other medicines. It is a most valuable and reliable remedy, and it will do so without any of the usual and dangerous effects of other medicines.

Do you suffer from dyspepsia, stomach, liver, or bowel trouble of any kind, you will find it a most valuable and reliable remedy. It will cure you of dyspepsia, stomach, liver, or bowel trouble, and it will do so without any of the usual and dangerous effects of other medicines. It is a most valuable and reliable remedy, and it will do so without any of the usual and dangerous effects of other medicines.

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SPECIAL NOTICE.

An usual, Elton B. Hodrick, the well-known Astrologer, will make a Special Reading, Wednesday, the year 1905, in coming upon. KNOW what the new year holds for you. A knowledge of the future is a most valuable and reliable remedy. It will cure you of dyspepsia, stomach, liver, or bowel trouble, and it will do so without any of the usual and dangerous effects of other medicines. It is a most valuable and reliable remedy, and it will do so without any of the usual and dangerous effects of other medicines.

This offer will positively close Feb. 1. Send date of birth as near the hour as possible. Address: No. 23 W. 4th St., New York City.

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