The Progrezzie Thinker. VOL. 31 CHICAGO, ILL., JAN 14, 905. NO. 790 SPIRITUALISM IS & TRUTH. TRUTH IS IMPERISHABLE. Let us love our cause and dare to advocate its "One truth is clear--whatever is, is at by a legitimate deduction from all the "My mouth shall speak the truth." has a strong opinion may admit the postruth and decry fraud. right." Pope: sibility that his opinion may be false, he facts which are truly material." Coler-Prov. viii., 7. If we have the pure it "I long to know the truth hereof at idge. "Truth crushed to earth shall rise ought to be moved by the consideration cannot be destroyed in large." « Shakespeare. again." William Cullen Bryant. that however true it may be, if it is not "Plows; to go true; depend much upthe crucible of reason "Let us make truth catching instead on the truth of the iron." Mortimer. "To have truth and not live it is like fully frequently, and fearlessly discussed and fair discussion. It of falsehood and disease." Ingersoll. "Truth bears the torch in the search having lungs and refusing to breathe." it will be held as a dead dogma, not a will only thrive, and "Truth depends on, or is only arrived for truth." Lucretius. "However unwillingly a person who living truth." John Stuart Mill. expand more rapidly. THE MORTAL MIND. Crime and Criminals. FROM THE EDITOR-AT-LARGE. IN THE BEAUTIFUL BLUE. LETTER FROM A WORKER. MAESE PEREZ, THE ORGANIST. Over there, over there, in the beautiful A Poor Negro Deprived of Conscious-The Lord's Prayer as a Punishment Jottings From Mrs. Mattie E. Hull. An Account of Three Services at Midblue, Where the cun-tints in loveliness ness by a Blow on the Head-How a night on Christmas Eve at I served the Spiritualist society of Hogeland, president of the National Lesion of the Brain Transformed Helen Wilmans Post, perhaps the most remarkable woman of this age, Seville, Spain. glow, There's a beautiful home-for me, and Now it is clear to all thinking people Battle Creek, Mich., during December, Curfew Association, is exultant over the Love Into Passionate Hatred-Prethat however much we may deplore and and found a pleasant field of labor. promise given him by Judge Stubbs of existence. for you, Just veiled from our vision below. has been quoted as saying, "Nothing condemn the crime of murder, to talk [From the Spanish.] conducted two services each Sunday, participated in the work of the Thought Indianapolis. The Curfew Association alls the race but ignorance, unripeness; The many cases reported recently in about the utter extinction of this crime lately held a meeting in that city. Why "Come, neighbor, come into the There's a beautiful home in that World until the spirit of murder is outgrown the papers of men and women wanderit is a haby race. It has not learned to church before the crowd fills it from a half-dozen preachers should take such Circle, which meets every Tuesday afgo alone; it wants a personal God to ing mechanically through the streets in the world, would be the veriest ab-Unseen, ternoon in Spiritualist Hall, and at end to end. It is always crammed on an interest in reviving the obsolete cur-Where life shall its sweetness renew, lean on, It has got to know that indilike wound up automata, knowing surdity conceivable. is it not equally tended and took part in the Friday Christmas eve. ew law, is one of the mysteries which And the angels are waiting in glorious neither whence they came nor whither vidualism is the saving word." lear to every reader of this message, "The nuns have a prize in their or night entertainments. The entertainever gather around the activity of the While mental science so-called may sheen, they were going, nor who they were that to talk about the extermination of ganist. Other sisterhoods have made Maese Perez magnificent offers, and ments may more properly be called sochurches. Over there in the beautiful blue. well be recall to my mind an odd experience regarded as a revealer of subfraud from our midst, till the spirit of cials, as the meetings are designed to Probably it will be a long time before of my brother. lime hidden truth, it is honeycombed reed, and the occasional thirst for We have friends who have passed to cultivate a more social element among the American people will submit to the even the archbishop offered him mount In a Madras hospital with which he with extravagant expressions which cheap notoriety are outgrown, would be ains of gold if he would go to the cathe that beautiful home, the Spiritualists, and those who are tyranny of going home and to bed, as connected, lay a gigantic negro, paralyze the reason of the unwary, equally absurd and preposterous? dral. But the saintly old man¹ would rather give up his life than his beloved In their youthful and onlooking days; when the curfew tell is rung by priestly hands. But President Hogeland reports friendly to the movement. A portion of who was supposed to be a congenital idiot. An idiot he was certainly, and while charming the average investiga But how are we to escape personal the time on these occasions, is devoted They have left us forlorn in our sadness tor. The words above quoted, however, danger from the one class of criminals, that great interest has been awakened to visiting and games; a short literary organ. to roam are not among those extravagances of an unusually mindless type-a mere and the heart-rending impositions prac "With no relatives or friends but his 'Mid the thorns of life's wilderness and musical program is usually pre-sented, and a time is also set apart for in towns and cities, and he expects soon To say that we are in the babyhood ticed by the other? By proceeding subvegetable who seemed even to eat and laughter and the organ; he spends his to have the law making it criminal to WAYS. of the race, is but to declare that we drink mechanically. A surgeon who stantially alike in both cases. ife caring for the one and regaining the We missed them, and often has memory the mediums who may be present for disobey, generally in force. For the litare undeveloped in character. How had just joined the staff of the hospital We undertake to render the murder other. He is blind, too, did'I tell you, tle clique of officers it makes a fat livthe giving of messages. In these meet brought much, how, very much is told in that and who therefore saw its patients er harmless by (1) locking him up when Their faces and actions to view: ing, from funds contributed by laymen, and his playing is the most marvelous ings, the friends have a far better op with a new eye, after looking long at the negro, said: "I don't think the felone word undevelopment. How little do we realize, in the process of develpossible, (2) by putting our friends (the and they keep up the hue and cry, to inin the world, especially at the midnight In fondness and sadness sweet solace portunity of conversing with their arisen loved ones, than in the brief seasure their salaries. people of the world) on their guard and mass on Christmas eve, +? we soughtlow is a congenital idiot at all. Here, opment, how much, how very much. de-(3) ourselves steering clear of the crim-"Then the organ sounds like the very They are there, in the beautiful blue. son allotted them for messages after a Hogeland took advantage of his visit inal. Let us (Spiritualists) proceed to pends on action!, An ancient orator lay him on this bed, and let me examlecture in the Sunday meetings, and the voices of the angels themselves. But to the city to get in priestly work in anused this definition for his favorite Over there, over there, in the beautiful warn our friends (the people of the ine his skull." ve must hurry and go in, the bells have other direction. He has a pledge conditions, as a general thing, are betbrief examination of the black's theme: "Oratory consists firstly in acworld) against every fraud and fake blue. stopped ringing." So saving, the speaker and her com ter for the work. one judge, and ne desires to obtain the Death's shadow shall fall nevermore tion; secondly in action, and thirdly, in medium known to be such, and see that skull showed the mark of an old and The Thought Circle deserves more promise of all, that when a young boy action." . The same is, true in our de-"Just as I thought," cried we steer clear of them ourselves. The Our spirits shall joy in that beautiful leep wound. than a mere mention here. It is in re-ality a class, or a club. The Circle has panion forced their way into the church or girl culprit is brought into court velopment of character. It is action, surgeon triumphantly. "I shall treoccasional locking up of an aggravated view. they shall be made to "repeat the Lord's prayer." Well, they cannot rethrough the crowd. 1.1. 144 ine his skull and you'll see." When first, last and all the time, and apart With the loved ones who've gone on case would have a wholesome effect: The church was profusely illuminated held meetings for a long time interestfrom action there is no development. Normal development demands rahad sawed the piece of scarred skull but this of course can only be done by before. peat it until some one coaches them. The many lights sparkled on the rich ing subjects are proposed for discus-Let us build with pure gladness our way he found, as he expected, a bit of due process of law. jewels of the noble ladies who kpelt in a sion, either in the form of essays or and it is ten to one there is not a judge beautiful home, And adorn with love's garnishment tional action and will permit no other. he pressing upon . the brain. He Love (attraction) is the cementing verbally. A portion of the time is de-voted to mediumistic work. On some prilliant circle around the chancel gratin the United States who can without The four-year-old boy who said to his younger' sister, "Let's play cutting off ised and removed it, with the result at the patient, the moment he recovfactor of the universe. It is that which renders all the life of the universe one deviation repeat the prayer, or know if ing. Behind them men of highest notrue, bility in the city of Seville formed a occasions the attendance compares fait is correctly given. Perhaps when consciousness, asked . eagerly: chicken's head," thought only of amuse-Where pure spirits may enter, and anlife. Furthermore, be it remembered this is enforced, every court will have wall to protect their wives and daugh vorably with the Sunday audiences. I ment. His little sister, only about eighteen months old, laid her head on gels will come-"Where's the army today?", "Where was it yesterday?" asked the surgeon "Where that until the goal of perfection in deters from contact with the poorer popufully enjoyed the meetings and consider a chaplain whose duty will be to teach To our home in the beautiful blue. velopment has been reached by at least the Lord's prayer to the gamins and lation. them as beneficial as the Sunday serv the block. Whack went the sharp ax "Yesterday" turned out to be nine a few, all are criminal in a degree. This It was time for mass to begin. Bevgutter snipes caught in the legal net. ices. in the hands of that boy, and off went eral minutes passed, however, and the bishop, impatient, sent out one of his During my sojourn in Michigan, I was

and they think he cannot come to-

night," said the attendant on his return. "If your excellency will allow me, I

will play instead," said a tall, ungainly

man, stepping forward. The bishop hesitated. He knew the

man who had just spoken was jealous of

daughter's tears had prevailed to keep

him, in bed.

church.'

the keys of the organ.

harmony filled the church?"

to the good God.

rez's death, pulled out all the stops.

At the first note a terrible uproan filled the back of the church, horns

harmony gushed from the metal pipes

There were celestial chants like thos

but which the lips cannot repeat; single

of the organ. .

violently.

uproan

Christ child.

years before, when the negro had escaped with another black from a battle on the Indian frontier, carrying away with them a lot of loot. While crossing a river with his loot in a boat the two quarreled over the division of the spoils and the last thing the hospital patient remembered was the upraised boathook with which next moment he was knocked unconscious by his comrade. Then the clock stoped for nine years.

.Here is the saddest true love story I ever heard, and I heard it from a friend of the woman of the tale. The tragic novement was due to a similar lesion of the brain to that which paralyzed for nine years that of the negro. eight years two lovers, prevented by poverty from marrying, remained devoted to each other.

At the end of this long probation of edly for a considerable for mexpect-edly for a considerable for the analysis egrapted the good news at they to his fiancee. The same evening he wrote her a letter delirious with love and joy, and urging an immediate marriage. She was interrupted in the act of answering with equal warmth and joy this passionate love letter by the visit of a friend, who brought her bad news d just read in the paper.

last fact emphasizes the oneness of all the head of that little sister! human life. This oneness of all life

Questions: (1) Why did the boy do makes it impossible for me to condemn this? (2) How much responsibility atany other man (or woman) without condemning myself also. Now I hold it as axiomatic that solf-condemnation is an taches to him for the act? (3) Is it proper to say he is guilty of murder and subject to the full penalty of the law? (4) How would his father and mother utter impossibility. Herein is revealed the infinite mistake of, priestcraft through all the ages past. The busiegard such an act?

These questions, my friends, are full of profound interest, because a true anness of their life has been to teach selfcondemnation. Herein is also shown swer to them throws a flood of light conclusively that the condemnation of upon our main subject. fellow mortal is absolutely beyond First then, the little boy cut off his the power of any human being, occabister's head, because he was undevel-oped in character. Second, the exact sional impulses to the contrary notwith standing.

measure of his responsibility is the de A good rule for overy human life is couched in this double motto: Con-demn every crime, however small or dogree of this same development of character within him. Third, if he knew the act would kill, he was certainly guilty. scure it may seem to be. Condemn ho In any event he is a dangerous characcriminal, however base may be the

crime committed. Let no human being's name be blackter. If ignorant of the result, he is dan-Cerouz for igrorance. If he knew listed till every vestige of reasonable orenand what the result would be, doubt of guilt, has been removed he is unsafe to run at large, because his intelligence (development in one di-Moreover there is an objection to all rection) guided him in the way of the detective work generally. It tends to deteriorato the character of the detectmost utter depravity (undevelopment in another direction). Fourth, as to the ve himself, for the obvious reason that attitude of his father and mother: evi- it brings him into contact with the bad dently they cling with desperation to motive (real or supposed), of every Do you long, do you long for your beau-tiful home

That awaits in the gardens unseen attendants to learn the reason of the O, build it so pure that the angels may delay. "Maese Percz has been taken very ill

come All arrayed in their beautiful sheen; For with thoughts pure and sweet and with labor of love

Is it reared and made lovely to view

for we build , with our thought our bright mansion above-Our sweet home in the beautiful blue

the old organist and longed to take his D, we stand on the verge of that beau place. Just then the rumor sprang from tiful strand

mouth to mouth: "Maese Perez As here! Maese Perez has come!" Whose scenes are entrancingly fair; Pale and evidently suffering, the old man was indeed ent ing the object. With its fragrant sweet breezes our spirits are fanned. Neither the doctor's commands nor his

And its mausic floats in on the air: is near, it is near, it is not far away-Bright glimpses Ben now we may

"No," he had said, this is the last-For we live in the morn of that fair, know it. I will not die without hearing endless Day, We shall find in the beautiful blue. JAS. C. UNDERHILL. again the voice of my organ, and to night, of all holy nights, I implore you command you to take 'me to the Hammond, Ind,

Hig wish was granted. They carried him to the organ loft. Mass began. Masse Perez laid his aged ingers upon the keys of the organ. The church in former years so crowd-

ed, was almost empty now save for one or two faithful souls.

If any judge has made such promise he has so far exceeded his legal rights as to merit impeachment. What right

est of our cause. This town is about forty miles from Battle Creek. My call came during the coldest weather has a judge to enforce the memoriza-tion of a passage of the bible more than we have experienced this season. Railof the Koran? If he has the right to road connections are not good between impose one passage he has the right to mpose the whole book, and as children the two towns, and I was compelled to ride several miles in a buggy with the cannot understand, he has the right to mercury stationed at fifteen degrees beappoint religious instructors.

low zero. I did not freeze to death, It probably would do no harm and it although I may not be able to prove to might do good, to have the prayer on the tip of the tongue of every naughty the readers of these lines the reverse. I found a small but progressive and wide-awake society of Spiritualists at waif. That, however, is not the question under discussion. It is the prin-Centreville. I had been asked for three ciple of securing the recognition of a addresses at this point, but a prior en-gesement in Battle Creek made it im-possible to remain in Centreville more than two nights, so one of the meet-ings was appointed to occur one after-non, at the home of Dr. and Mrs. Gee particular form of religion by this government. These bigots are not satisfied with the govornment's fundamental polity, of absolute separation of church and state , and with unceasing restlessness strive to thrust an entering wedge which will allow the entrance of their (where I was entortained), staunch, oldtime Spiritualists. Their interest in the schemers, and final supremacy cause, especially in the local work, has

invited to visit Centreville in the inter-

moved them to give the use of a com-One of the signs of the times is the modious room in their house for circles proposed union of all branches of Presoyterians in this country. It will be to and other Spiritualist gatherings, when no lecturer has been secured. Meet-ings have been held regularly at this that denomination what the Standard Oil 'Trust is in the commercial world. home for a long time. E. W. Sprague and wife did a good work in this local-Exactly what the gain will be is sometv. vet th trength ity when they were on their missionary in such concentration as is shown by tour in that part of the country; to them the Centreville organization of Spiritualists is due. Much opposition is a step toward the union of all Protwas manifested at the time Brother and estant denominations, which must inevitably come. Sister Sprague were there; if the same No Spiritualist will criticise the feeling remains, it is a little more modchurches for attempting to make manest at the present time in expression. kind better. The Christ with them should stand for the highest ideal of During my stay in the pleasant city of the Wolverine state, I was enterhuman excellence; for all-embracing tained in the pleasant home of Mr. and Mrs. S. R. King. Every member of the household (including the dear little charity; devoted love: the subjugation of passions and appetites to the will; the devotion of self to the good of othboys) seemed to make an effort to help my stay to be enjoyable, and it surely ers, and so far as they labor to realize was so. I enjoyed my audiences, I enthese lofty conceptions of spiritual exjoyed the friends socially, and the memcellence, their efforts should have only ory of my month's visit will remain a praise. But when their efforts are to pleasing one. Mrs. King is the president of the Bat build up themselves on the ruins of those who do not, or cannot receive tle Creek society, and she is truly their dogmas, or agree with their methwedded to her work; she is efficient, but she, nor any other president of a ods: when they would seize the powers of government, or force their besimilar society, could succeed in the work without the co-operation of a liefs by other than persuasive methods appealing to reason and conscience. they should justly be condemned. There are noble and unselfish believers faithful and interested board of trus tees. Such. I think, is at the head of the society. Mrs. Snow-Hoyt is secrein dogmas; belief in the fall of man, tary and seems to be the right person in the right place. Mrs. Estelle, Mrs. and his innate depravity does not blight the spiritual aspirations of all Berry and Mr. Stafford are active memsouls. Nor does the knowledge of the infinite life which is their heritage, and bers of the hoard, and judging from the frequency of their "board meetings," the blessed communion of spirits, althey must be faithful to business. ways spiritualize. I am now back at my old post, in the There are a great many church members better than their creeds; remark-Morris Pratt School; the work is mov ing along well: it may not be out of able in aspiring excellence in spite of place here to insert a word concerning fetters, and erroneous views of nature, Mr. Tuttle's grand book, "The Arcana of Spiritualism." I considered it a man and god. There are many Spiritualists not as good as their belief in most valuable beek when I first read it man's destiny and the intercommunion but since we have studied it as a text of spirits would seem to assure. book in the department of which I have HUDSON TUTTLE, charge, it becomes, in the estimation of Editor-at-Large N. S. A. my co-associates, as well as myself, in

Her lover on the evening before had been knocked down by a hansom and hurt so seriously that he was taken to Guy's hospital, where the doctors shook their heads over the case. Next morning she hurried up to London, but was not admitted to see him for some days. Meanwhile she learned from his

vant that the accident must have happened as he was' returning from posting the letter to her. When she applied at the end of the prescribed time to see him she was informed that though he was now in a condition to see a friend. if she so wished it, yet that he did not wish to see her, and had, indeed, given the most peremptory orders that she was not on any pretext whatsoever to be admitted to his room.

When at last, by the most passionate entreaties and by confessing their long-standing engagement, and even in her anguish of despair by showing the kindly doctor some lines of the letter written to her upon the day of the accident, she was admitted to his bedside, she was furiously ordered by her lover to guit the room and never approach him again.

The truth was, the doctor had to explain to her, through some mysterious lesion of the brain, his passionate love for her was changed to hate as passionate." In fact, he died in the hospital. loathing her to the last, and left to his brother the fortune he had just inherited himself.

To turn from these dismal and even dreadful effects of a disorder of the body, not upon the mental faculties only but also upon the affections of the heart to psychical phenomena less terrible. hough no less mysterious, I have just been reading the following passage in Scott's journal:

"Feb. 17, 1828 .- A day of hard work, being; I think, eight pages before dinner. I cannot, I am sure, tell if it is worth marking down that yesterday at dinner time I was strangely haunted what I would call the sense of pre-Existence-videlicit, a confused idea that nothing that passed was said for the first time, that the same topics had been discussed and the same persons had stated the same opinions on the same subjects. It is true there might have been some ground for recolleclions, considering that three at least of the company were old friends and ept much together-i. e., Justice Clerk, ord Abercromby and I. But the Senjation was so strong as to resemble what is called a mirage in the desert." It is, I think, noteworthy that in all clairvoyant cases of this kind the body is, through overwork, or ill health, or fasting, or congenitally, in the subdued state to which the Indian mystic and miracle monger reduces his own by maceration. It was so with Scott and Rousseau and with William Hone, when he had the following experience record-

ed in his memoir: When worn out with overwork he was shown into a certain room in a certain part of London where he had never been before. "On looking round every. thing appeared perfectly familiar to me: I seemed to recognize every object. I said to myself: "What is this? I was sever here before and yet I have seen il this, and, if so, there is a peculiar not in the shutter." I opened the utter and found the knot. Now, then, jought, here is something I cannot ais on my principles; there must be

the idea that their boy is innocent, or if guilty in any degree, yet because of his like the work of sorting apples—sepundevelopment his guilt is but slight inarating the rotten from the sound. A certain amount of such work may be deed.

character of the murderer.

Now as to the application. What is

true of murder as a, typical crime, is

most questionable criterion at best

classifies the perpetrators of these

crimes into the respectable and non-re-

spectable specimens, the latter being

subdivided ad libitum. Nearly or quite

er, have you ever worn that shoe?

grees in all the life of the universe.

erring brother, or slie my erring friend

Until we shall have attained a clear

conception of this our true relation to

all human beings, i. e., to all classes of

criminals, we can not proceed with un-biased mind in the work of extermina-

tion of either murderers on the one

hand or fake mediums and frauds on

all the ages.

and sister.

the other.

Now for the lesson of the illustration. necessary in every average life; but to exercise one's self in that character per Just as those parents regard this little Eistently for a long time, would be deboy as comparatively innocent because of his undeveloped character, so do the grading to the physical, as the former angels in higher places regard each act work is demoralizing to the spiritual of murder in a grown-up boy! powers of the individual. Thousands of murders committed ev

We who have scaled the mountain's ery year by grown-up boys and girls. crest Behold the sun's first beam. yclept men and women, proclaim the

guilt of the murderer in every instance The gilded peaks in silence rest They however, proclaim that this guilt Reflecting each bright gleam. is only relative and not absolute. Why Far down the slope, in valley blue, Because of the undevelopment in the

Where thousands still repose, The watchman marks the purpling hue Where morning's radiance glows.

also true of crime of all other form THOS. H. B. COTTON. Los Gatos, Cal. and phases. The greed spirit expresses itself in uncounted ways, numbering its criminals by the millions. Custom, a

CHILDREN'S FRATERNAL HOME.

A Good Word for a Noble Humanitarian Work.

I notice a communication from G. F. all of these criminals, whether so-called Sullivan, La Crescendo, Cal.; concern-ing his Children's Fraternal Home, at respectable or nonrespectables, have a common mark which is clearly seen by that place, and I want to speak a word the discriminating eye. That is the mark of deception. Where does the shoe-pinch? Readin his behalf.

Brother, and Sister Sullivan are allaround reformers and the truest Spir-But again: The nearer we become al- itualists in the world, and he has taken lied to the angels in higher spheres, the up this business, out of pure sympathy more leniently will we regard the for the needy. My acquaintance with crimes of men and women of whatever him justifies me in fully endorsing him phase and grade. There is a reason for and his good wife. He commenced car-this which I have never seen stated, but ing for indigent and homeless children which I will state now; first, however, in the first place, because there was no premising that many of the sublimest other person to do it, and he could not truths that were ever revealed to me, walk around this cross. And a cross it have come from no human tongue or was, because Brother and Sister Sulli-

pen. They have come as inspirations van are not rich in this world's goods, from the silence; breathings from in- and his daily work did not leave him telligences of the unseen. One of these much margin to go on. The way once sublime truths is the fact that every open, it seemed that children drifted to man, woman and child on this earth, is him more rapidly than he could find a friend to every other man, woman homes for them, and at one time, if I and child on this earth. Moreover this remember rightly, he had a family. same principle inheres in varying de fifteen to look after and provide for with his only two hands. Yet all were There is a silent sympathy that goes welcomed.

He asks for old clothes, He should out from every human being on earth, have more people who can and should send him money. He has gone out to to every other numan being (however unconscious of the fact either may be). La Crescenta, I suppose, that makes us absolutely one. Of because he feels it will be easier for him to support course all have not yet found it out: his family of waifs where he raises his but just as fast us we do come to know own provisions than in the city where it, we have learned one of the most funrents are high. damental and vital of all the truths of

I am proud that we have such a public-spirited man and woman amongst us. We should show our faith by bur It is thus revealed that every man on earth is my brother; and every woman without exception is my sister. The works and make this an institution veriest criminal, nowever low in the where all who are needy among the little ones may find a home. scale, is still my friend and brother (or sister) whom I love, howbeit he is my DANIEL W. HULL.

Olympia, Wash. 1.20121-01.7.244

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

Napoleon. To err in opinion, though it be not the part of wise men, it as least human .-Plutarch. Few sons attain the praise of their great sires, and most their sires' disgrace.-Homer. An able man shows his spirit by genle words and resolute actions. He is neither hot nor timid.-Chesterfield.

some power beyond matter." And from' being a pronounced materialist he be-came a believer in spirits, and, indeed, ..!. As soon as we have discovered the eventually a profoundly religious soul. needs for our joy or sorrow we are no rez, herself a musicial longer its seria, but its lords.-Lowell, talking in walapers.

earth calling to heaven, was answered

"You see, there is no one here, my child," the abbess was saying, "to play by another that seemed to come from a great distance off, soft at first, then for us. Why do you sigh?" swelling until it became a' torrent of

"I am afraid," the girl roplied. "Listhundering melody. It was the voices of angels, singing to the mortals upon ten. I will tell you:

"Last night when you told me you earth. Gradually the various chants wished me to play I came here to pracdropped out of the harmony, until at the elevation of the host a single note, tice a little. The church was empty and dark, but by the faint reflection of brilliant is a ray of light, was held by the organ. Then it swelled and in the light before the high altar I saw a dim figure sitting before the organ. It creased until an immense explosion of was my father."

The abbess looked kindly at the Each one of the notes of the mighty young girl.

chord developed a theme of its own, un-til it seemed as though everything-the "Do not be frightened, my child. Your father is in heaven, and it is far waters, the birds, the breezes, and the forests, heaven and earth was each in more likely that he will inspire y Su on this holy night than appear to give you its own tongue singing the birth of the right. Go, now, and play." The daughter of Maese Perez made

Suddenly the cry of a woman was er way very obediently to the organ heard in the organ loft. The organ loft and with trembling fingers pulled gave forth a strange discord, something out the stops. ike a sob, then all was silent. Maese

Mass began. Nothing unusual oc Perez was dead. On the wings of his own wonderful music his soul had flown curred until the time of the Consecra lion. At that moment the organ sound "Good evening, neighbor, you here ed, and with the first sound came a cry from the organ loft.

The abbess and some of the nuns too, for midnight mass? Wear me, it makes my heart ache to enter the old ushed there. Maese Perez's daughter. eaning rigidly against the door, was church since Maese Perez's death pointing to the organ. Their eyes turned in the direction indicated. There was no one at the organ, and than brave when he said he would play to night after every one else had re fused out of respect to the old Maestro still it went on sounding like the voices of archangels, in a burst of mystic joy. Ah! if the dead could rise, the old or ganist would die a second death to

"Did I not tell you so, neighbor? There's some mystery in all this. I prenight rather than witness the profana sume you know what has occurred? It tion of his organ, Come, we must go the talk of all Seville. The arch bishop is furious ,and with good reason. The temple was as brilliant as it had Think of his having missed the miracle been the year before. In the loft the new organist, the man who had psked to play on the night of old Maege Peat the convent, and listening instead to the crazy discords which that wicked organist played.

able. The lessons are interspersed with experimental work of the sensitives in "I told you that man could never have the class, and inspirational interpola-tions by myself, all seem to be admiraplayed the music we heard last year on hristmas eve. It was a lie. That mubagpipes, timbrels, tambourines, all sounded at once, but the clamor jasted only a moment. A torrent of solitorous bly adapted. Had Brother Tuttle writ sic came from another soul. There is a mystery in all this, 'my dear, believe ten no other book than this, he would ualists.

Meining Yes, there was a mystery. A deep and mighty mystery, which was the

notes of a distant melody sounding at intervals, brought by a glattor wind; the sound of leaves that hiss fact of wind; with a murmur of rain, trills of the lark, choruses of seraption; the un-known music of another world-all this was expressed in the volkes of the or-Life set a bitter snare for me, He baited well the trap with Love, The madness and the joy thereof, And led me forward glad and free, Yet fatal was the snare to me. found the sweetness turned to gall, gan in a more mystic power than ever And dead sea ashes over will Which demon faces leered to see.

In blasted fruit and withered leaf. In gladness changed to utter grief, And heart's love wasted piteously.

To wander famished and forlorn: To seek, and find not joy, but scorn And poison fruitage on Love's tree. What is the fate remains to me? P Wild woeful days of anguish vain-"And nights outspent in hopeless pair Beneath-the doom I may not flee. What Jies beyond your earth for me? An empty heaven of senseless blue And in my heart transpired through The clinging curse of memory. YETTA VOSCON. Written through the mediumship of Destrice St. George.

VOICES IN THE AIR.

is There an Infinite Form of Force?

Two brothers were partners in St. Louis. One spring one of the brothers decided to make the tour of Europe in have left a grand legacy to the Spiritcompany with a gentleman of the same I desire to thank my friends who recity, leaving the other brother in charge of the business.

membered me through the mails during The tourists had arrived at the foot the holidays, by letter and otherwise. I of the Alps, engaged the guides, and appreciate all, and as some among the were to begin the ascent the next morndear remembered ones read The Proing. During the night the brother gressive Thinker, I express myself in started from his sleep, and awaking his this way. I am contemplating a trip Eastward

companion, said: "I must start for home immediately. My brother is in serious trouble." Nothing could disduring the summer, and would like a few brief camp engagements. Would suade him from his purpose, and the two men started on their way to Liverlike to correspond with the proper officers of camp associations relative to the matter. My terms will be found as pool the next morning. There a cable-gram informed them that the brother reasonable as one could possibly ask. in St. Louis had suddenly been taken With hearty good wishes to all who are striving to advance our cause and a very ill and was not expected to live. He died before the steamer reached desire to understand more and more New York. the underlying principles of our philos-

A thousand similar cases can be given to prove wireless mental telegraphy, or telepathy.

Is there an infinite form of force which Spencer terms "The Substance of I contend that there is, and Mind?" that it is what Spiritualists term materialization." J. S. DAGGETT. New York.

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-orbed thought to roll through the generations

The whole world is honest of the kom-thought to a thief all the protection of time.-Ber

ophy, I am with good cheer and courage, as ever, in the work, MATTIE E. HULL.

The man who has the love of one splendid woman is a rich man. Joy is wealth, and love is the legal tender of the soul. Love is the only thing that will pay ten per cent to both borrower and lender.-Ingersoll.

The innumerable stars shining in or er, like a living hymn written in light. -Willis.

the psychic line of work, doubly valu

before. But when the organist came down Loo late I find the fate of me, from his loft, and the people, recovering from the emotion caused by the music, rushed toward him, his sice was as white as death and his bands trembled Now this is still the doom of me; "There's some mystery about it," de-

clared the loquacious gossip to his neighbor, as they made their way home together; "when he: carse stambling down the steps of the fort herooked as if he was trying to run, here' from something that had inght are tim. He did; indeed, by all the maters in the cal-

endar." A year passed. The call of the convent and the daughter of Matter Pe-rez, herself a musician of mate, were

soul of Maese Perez. which caress the ear in moments of ec-stasy, chants which the soull perceives, A WANDERING SOUL.



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

THE OPEN COURT IS CREATING UNPARALLELED INTEREST AMONG SPIRITUALISTS EVERYWHERE. THEY ARE BEGIN NING TO REALIZE THAT THE PROGRESSIVE THINKER LEADS IN ALL THINGS THAT PERTAINS TO A DEFINITE . UNDER-STANDING OF PSYCHIC LAWS AND SPIRIT CONTROL. IT IS THE ONLY SPIRITUALIST PAPER THAT HAS EVER DARED TO BRING THESE DISAGREEABLE QUESTIONS-QUESTIONS THOUGH DISAGREEABLE, EXTREMELY IMPORTANT-BEFORE THE SPIRITUALISTS FOR THEIR CALM AND DISPASSIONATE CONSIDERATION. SO INTERESTED HAVE THE SPIRITUAL. ISTS BECOME IN THE OPEN COURT THAT ON LAST MONDAY MORNING THE FIRST DELIVERY OF THE MAIL BROUGHT US ONE HUNDRED AND FORTY LETTERS AND POSTAL CARDS, THE LARGEST NUMBER RECEIVED AT ANY ONE TIME DURING THE PAST FIFTEEN YEARS. IT IS WELL TO HAVE THIS CON-FLICT OF IDEAS, FOR THEY ALONE DETERMINE THE EXACT STATUS OF SPIRITUALISM BEFORE THE WORLD. IN TRAD ISSUE WE ARE GLAD TO INTRODUCE OUR FRIEND, A. J. KING, OF HAMMONTON, N. J., WHOSE ARTICLE WILL PROVE ESPE CIALLY VALUABLE AS REFLECTING THE OPINION OF THOSE WHO DO NOT BELIEVE THAT ANY SPIRITS HAVE THE POWER TO HARASS OR INJURE MORTALS. THE READER SHOULD CAREFULLY ANALYZE ALL THAT IS SAID ON THIS SUBJECT, ALWAYS CRITICALLY CONSIDERING THE DIFFERENCE BE-TWEEN THEORIES AND ACTUAL EXPERIENCE WITH THE SO-CALLED OBSESSING INFLUENCES.

Do Malicious and Wicked Spirits Ever Obsess, Infest and Possess Human Beings in the Flesh?

No more important question can be considered by anybody, and espe cially by Spiritualists. We are divided, perhaps nearly equally on this question, and until it is settled satisfactorily serious inharmony must prevail in our ranks. Like the question of slavery as declared by Abraham Lincoln, that the country could not remain half slave and half free, so with this question, Spiritualism must teach either that evil disposed spirits can or cannot control men in the flesh. It must have no uncertain sound here.

Questions of policy, of duty, of morality and justice, largely depend upon how Spiritualists answer this question.

The fundamental idea of Spiritualism is that spirits can influence men in the flesh and absolutely control certain ones to talk for it, and act for them. If this means that all spirits have equal access to men in the flesh and are free to impress their thoughts and influence on whom they will, then, indeed, is life a perilous journey, beset with unseen and incalculable dangers. The doctrine of old Diabolos roaming up and down the earth with his legions of imps seeking whom he and they can deyour, is outdone by the new doctrine of all the wicked at death becoming free from all restraints of law that kept them, while in the flesh, meas urably under the control of the moral class of community, and allows them to freely prey upon and lead whom they will into evil and wickedness of every kind. This doctrine is worse than the old, for the devil was chained and confined a part of the time, and in this fact was recognized the power of the beneficent principle to control and rule the malevolent in spirit. Many Spiritualists have been rejoicing and claiming the devil was dead; but these same people who have so claimed make him by the doctrine of evil spirits more alive, a hundred fold, than ever before. Where there was one in the old, there are legions in the new diabolism. The next life, instead of being under the control of law and a Benefi cent Ruler, is chaotic, anarchic; no law to rule or restrain the evil dis posed who have broken from the bonds of the flesh, where they were kept in partial decency, into perfect liberty to gratify every impulse of wickedness. The ignorant, the uncivilized, the savage is put on a pan with the wise, the enlightened, the moral, the good. Can anyone imagine the condition of society where perfect freedom is allowed to wickedness of all kinds? No society could exist under such conditions. If the wicked can be restrained some, then they can be restrained all that wisdom and justice require. They can be kept from annoying the innocent and the good in spirit, as well as man in the flesh There must be either perfect license or a rational liberty, according to the wisdom of the community; which means restraint upon the wicked Even savages do this. We are told by one of the chief advocates of this evil spirit doctrine that it is impossible to restrain the wicked spirits, as they must have lib erty to come back to carth and would necessarily exercise their disposi tion and would obsess and infest whom they could. He says in effect police in this world cannot restrain the wicked from committing crimes neither can spirits. He puts the government of the spirit world on a par with this world. Of course this is no just comparison. That world cannot be compared to this as to the power and capacity of their re spective inhabitants. If the police who try to do their duty could read the purposes of men, then they would not have to wait for overt acts before they restrained them. Here "we look through a glass darkly," as Paul says, "but there face to face." All well developed mediums tell us that spirits of the higher circles can read the thoughts of all those below them in moral development. If this is so, then there is no need of waiting till a crime is committed by an evil disposed spirit before re straining influences are brought to bear on him. When the purpose is formed in the mind it can be read and known, and why may not restraint be brought to bear on that spirit? Does not the higher rule the lower in the realm of spirit? Are not the moral, the wise and the good, also the strong to control the immoral and the ignorant? Ignorance goes hand in hand with inefficiency and immorality. No man can be said to be truly wise who is grossly immoral. The ignorant are also the weak. It is one of the cardinal principles of Spiritualism that all spirits grow in wisdom and morality in spirit life. They leave their tendency to sin behind them as they go on refining and improving their natures. They cannot help but learn nature's law that, "as a man sows, so shall he reap;" that conformity to the moral law brings happiness, and its violation, necessarily brings misery. They learn the law of cause and effect, and that there is no means of escape from it, in any world. It is the law of science. Nature everywhere proclaims it. Without this law being constant, we could not reason. we could not know how to produce any effect. All want to be happy, and Spiritualists believe that all learn, sooner or later, how to become so. They learn that the only way is to stop sinning, wronging their fellows, and practicing good works. When this point is reached the spirit or the man is no longer an evil person. The spirit that entered the spirit world disposed to do evil has become a good spirit and disposed to do well. Thus the good are being recruited from the ranks of the evil. never the evil from the ranks of the good. Thus the evil disposed become less and less while the good increase constantly in numbers not only from the material world but from those in spirit life; and thus fulfill the command of Jesus, when he said: "Be ye perfect, even as your Father in heaven is perfect." i with a V.M. It will thus be seen that the balance of numbers and power must be greatly with those disposed to do well, therefore, there can be no lack of power in the spirit world to control the cvil disposed in spirit life. Will they? How can they be good if seeing those disposed to do evil either to those in the flesh or in the spirit and able to prevent the evil they would do, will not do it! No one can be called good, who, having the power to prevent an evil, will not do it.

NUT THE THE THE PROGRESSIVE THINKER

trated by an incident in the life of Abrashin' IAncoint"He was riding his horse on his way to court when he passed by a multicle in which a pig was struggling to get out but could not the stopped and watched the pig a short time and his impulse was very strong to get off his horse and help the pig out, but he debated with himself thus: "If I help that pig I shall get my clean shirt and best clothes spattered with mud and will not be presentable at court. There are many pigs and it will not much matter if this one drowns. It is not my pig nor any of my friends' pig, and the owner would never know that I had saved the life of his pig and I should get no credit for 6t if disaved its life. Why should I soil my hands and my clothes to save the life of that pig?" He concluded to let it die and rode on; but he could not get the sight-of that pig, struggling for life, out of his mind; thad he stopped, turned around and went back; got off his horse and helfed the pig out the mud and saved its life. In telling the story laterwalds he said: "A little soap and water cleansed my hands and clothes of the mud; and I have always been at a loss to determine if it was not from pure selfishness that I saved that pig's life. I should always have been unhappy to think of that struggling pig had I left it to die when I could have saved its life and would not. I was relieved of that unhappy reflection by going back and helping the pig."

Such, by the eternal law, is the reward of good acts, and even selfishness dictates their performance. This law compels the good and the wise to exercise their power to save the innocent from the machinations of the evil disposed. 1 1 1 al.

It will be asked how can the wise, the powerful and the good, the high and refined spirits control the gross; the low and wicked? I answer, by the power of magnetic force; by hyphotism; by psychology; by the power of high mind over low mind and gross matter. The higher dominates the lower always. The higher spirits are God's angels to do His bidding, and it must, by the eternal law, be their pleasure to influence lower spirits for their elevation and growth into high and holy angels like themselves; to instruct, to restrain, ito govern, as the best interests of all demand. What higher duty can the high and the good in spirit life perform than to protect the innovent and restrain the vicious? They come to men in the flesh and prepare instruments through whom they can instruct, heal the sick and in every way bless humanity. These instruments are prepared men and women who are made sensitive to the influence of spirits, and are called mediums now prophets and seers in the olden time."

Much time and labor are required to prepare a good instrument. When fitted for valuable use, they are controlled by the teacher and their guardians who have prepared them, and by no other spirits. This will be readily seen when it is understood of what the preparation of a medium consists. It seems to be very little understood by even mediums themselves, and teachers of the science of Spiritualism. If it was thoroughly understood we would hear no more of obsessions and possessions of mediums by evil spirits. Development of mediumship or sensitiveness to spirit power sufficiently to be under control of a spirit; means that such medium has had his or her magnetism withdrawn from his or her body by spirit power, to a degree, and the personal magnetism of this spirit infused into the body of the medium in its place. This is done gradually and from time to time until the magnetism of the spirit blends readily with that of the medium; when, after long labor and much practice the controlling spirit can infuse sufficient of his personal magnetism into the medium to enable his mental forces to act upon this infused and blended magnetism to control the brain, thought and muscles of the medium. No spirit whose magnetism is not in close affinity with the medium's, by the law, have a controlling influence, if any at all. The guardian spirits who are generally relatives and whose magnetism is in close affinity with the medium's, always help in this process of control. Here is an absolute protection to the medium from evil spirits in a law of nature itself.

People who talk of evil spirits having equal-access to mediums as good spirits, and an indiscriminate control of the mellium by any who happen to desire to do so, and that there is napower to prevent them, know nothing about the law of mediumship on the law of control. No one ever directly controls a medium but theumedium's guardian. How, then, do other spirits communicate through mediums? I answer: By proxy. Just as people send telegrams-an opedator runs the machine, who understands how to use and control it. . . I ...

The guardian is the spirit operator and manipulates the medium and ends the message desired. 18** 1 . B: Mediums could not live long to have foreignsand unaffinitized mag-

netism infused into their brains-rif suchta thingswere possible, but it is not possible, because unaffinitized magnetism will not blend, no more than oil and water. and a specia where all with Mediums are guarded many fold. 11.34. +4 . 4. tt A

1. By the law of nature-the law of affinity and repulsion of magnetic force.

2. By guardians in spirit who are by magnetic affinity and usually of near blood relationship, especially adapted to guard and protect them from all evil influences. * · · ·

3. Every spirit has guardians that are higher than they a can trol of a sensitive he wishes to develop into a medium, but, further than that, they are not only not useful, but are absolutely detrimental to thorough development, and should not be used. Some have become permanently insane from the vile magnetism thrown on their brain in a circle. Much of the "obsession" results from this cause.

Imperfect development is responsible for much supposed lying and incorrect communications. The bias of the sensitive's mind can not be overcome by the spirit in supposed control.

Ignorance in the spirit is sometimes responsible for errors. Spirits that wish to do good and are anxious to try to do something, are not always very wise, and are allowed to try to do work that is not always the best. They do the best they know and can. They are not evil, though imperfect.

Outside distracting influences from men in the flesh sometimes interfere with partially developed mediums and cause errors and mistakes. To be reliable, mediums must be thoroughly developed and subject to the absolute control of the spirit. There are very few thoroughly developed mediums. They will not submit to eat and drink and keep themselves from foreign and hurtful and distracting magnetic influences, as the teacher who has them in charge would have them; and so they make mistakes and teach imperfectly and sometimes the exact opposite of what the spirit desires. Thus the necessity of all to judge carefully the communications of spirits, whatever the source is claimed for them.

Disease of the sensitive 'or medium may cause insane manifestations. If the brain of the medium can not work clearly, the spirit cannot produce good work. There are many other causes of strange manifestations that are often laid to evil spirits not necessary for me to enumerate. I must however refer to one more class of manifestations as important.

In developing a medium in a thorough manner, the spirit in control has to extract the medium's magnetism and infuse his own in its stead systematically, by taking each organ of the medium's brain at a time. It facilitates the operation, to excite the organ to be operated upon by stirring up its magnetism. This the operator does in his own way. Sometimes he feels justified in making the medium very angry. Sometimes he tells her that some dear friend or near relative has just died and will relate all the harrowing circumstances of death, when there is no truth in the story whatever. You may call this lying and wrong. It excited the desired organs, and answered the purpose intended. Spirits justify themselves by saying that the end justified the means. When the end is accomplished they may tell you its purpose was good and good resulted, and thus justify it.

Perhaps a spirit sees his ward in the flesh desires mediumship and is unfitted for it. He does something to disgust his charge and drive him or her away from attempted development. . He does it for good, and it is good. You call it evil. You say to your little boy : "Don't go near the railroad for there is a big bear there and he may catch you and eat you up if you do." The doctor tells his patient that he knows has a deadly disease, that it is a slight derangement and that he will be all right in a short time. In the first case, the boy through fear of the bear, is kept away from danger and his life is preserved. In the second case, the patient is made happy for a time, and is really made better by believing that his case is not hopeless. The end is good and the objects of parent and doctor were good but both told what they knew were falsehoods. You tell your children if they are good Santa Claus will bring them presents Christmas. Are all novels bad and wrong? Is Bunyan's Pilgrim's Progress bad though untrue? Christ taught much in parables; were they evil? Spirits do the same. Some will say no one is ever justified in telling untruths. It seems, according to the bible, that the Lord is of a different opinion. I will quote a case in point from I. Kings, xxii:19-22, when the prophet says: "I saw the Lord sitting on his throne and all the host of heaven standing by him on his right hand and on his left, and the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner and another said on that mariner. And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also; go forth and do so."

It seems that he did so persuade him, and Ahab went up and was killed as the Lord desired. Was this lying spirit that was serving the Lord and obeyed his behest and occupied so near a place to the throne of the Lord in heaven, an evil spirit? Was the Lord evil in sending a spirit to influence the prophets to lie? Was the Lord evil to thus cause the death of Ahab?

When you condemn spirits for telling untruths through their mediums purposely, have they not here a precedent given them by the Lord to which they can refer for justification? The Lord wanted Ahab killed no doubt for good, and he took such means as he chose to do it. May not spirits who see the end and the means do so also? What is proper for the Lord to do may not be called evil for the high spirits to do.

Now apply the law to the facts, and the facts to the law, and what be-

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The Relation Science Holds to Natural Philosophy and Its Conflict with

protect their charge from evil influences and can restrain them from all wrong to others in the spirit or in the flesh.

4. No spirit is allowed to visit earth until it has outgrown its disposition to do evil. None can leave the attractions of the spirit world till they are taught how, and none are taught until they are prepared to make good use of their knowledge.

Every reasonable person, it seems to me, will assent to the reasonableness of the foregoing propositions, and say they ought to be true. But, some will say: "The facts-the phenomena are against them. There is no gainsaying that spirits sometimes lie, swear, break furniture, destroy property and do divers evil and wicked things through their mediums. How can these things be, except these spirits in control are evil ?"

I admit the phenomena to be true, and the naturalness of the conclusion that evil spirits produce them; but will show that all such phenomena can be accounted for in other ways and far more reasonably than to attribute them to evil spirits.

Appearances are often deceptive. If appearances contradict reason, science and philosophy, we learn sooner or later that the appearances are at fault. There is nothing more apparent to the observer of day and night than that the earth stands still and the sun, moon and stars revolve around it daily. Anaxagoras about 500 years B. C., declared that the earth went around the sun. For teaching this truth, though apparently an absurd doctrine, to the youths of Athens, and thus leading them astray, as was thought, he was tried and condemned to die; but through the eloquence of his friend Perielés his sentence was commuted to banishment for life from Athens. The great truth was tabooed and suppressed, and Bruno in the year 1600 A. D., over 2,000 years after, was the last martyr that paid the forfeit of his life for teaching that heretical doctrine, by being burned at the stake in Christian Rome.

It is not long since I met a man here in my office who was born and raised in New Jersey, of middle age and of ordinary intellect, who refused to believe that the earth was round and revolved upon its axis: for, said he, if it did everything loose on it would fall off. If one knows nothing of the law of gravitation it would be hard to convince him it would not. The facts known now by all intelligent people are, that the earth's surface travels in its axial motion at the rate of 1,000 miles an hour, and in the orbit around the sun at the rate of 18 miles a second. The flight of a cannon ball even with our upproved powder is as nothing almost to the rapidity with which we are flying around the sun: And yet, we don't realize by our senses that warmovenet all. . :5.).

In ancient times, in Christ's time, and, in fact, up to within two centuries of our time, all insane people were supposed to be possessed of evil spirits, and were chained and whipped, and priests were called in to exorcise the evil spirits or devils out of the person. At length some doctor was inspired to make a post mortem examination of the brain of one who died insane and found the causes of the evil spirit in the diseased brain of the insane one. Then others were examined and in all cases it was found that the insane are diseased and not possessed by evil

spirits. de Man Lastan To understand the meaning of phenomena we, must know the law applicable to them and not be governed by tippearances.

An incipient medium sitting in a circle breakspout in violent manifestations, swears, breaks things and appears as though possessed by a devil." What is the cause of this? I answer : Most likely it is caused by incongruous, unaffinitized magnetic force from the circle. Magnetism that will not mix and harmonize with the medium's magnetism, and this foreign inharmonious force upon the sensitive's brain causes temporary insanity. Perhaps some in the circle has diseased magnetism of some sort, poisoned with cancerous, catarrhal, pulmonary, syphilitic. or some other terrible disease. If so, would it be strange if it did not produce insane or devilish manifestations? It could not do otherwise under the law. The good spirit in charge of the sensitive, seeing the bad influence of such magnetism upon the health ofists bharge, to protect her. might intentionally break up the circle by such manifestations. Promisedous circles are dangerous. No one should sit in a circle for spirit manifestations unless well acquainted with the health and moral purity of its members. Reader, do not forget this.

Circles judiciously arranged consisting of not more than five or six Their happiness depends upon doing it. This principle is well illus members may be useful as a battery to assist a spirit to get partial con- Through Other Substance," etc., are treated, and the law governing the

comes of your evil spirits, your devils, your obsessions, infestations and Every Phase of Religion. In this essay possessions? All the phenomena of so-called evil are accounted for upon reasonable principles and avoids the necessity of having a devil and legions of evil spirits to cover up ignorance of the true causes of the so-called evil manifestations of spirits.

Now let us go back to the law. All Spiritualists admit spirit control of all men in the flesh more or less perfectly according to one's spiritual development. We are therefore in their power, not they in ours. If then we are in their power by the law of nature, and evil spirits can and do obsess and infest us, then nature is unjust to us. But nature is but God--the highest intelligence-manifest in law; and, therefore, can not be unjust. Therefore evil spirits do not and cannot obsess and infest men in the flesh.

Again: A cardinal doctrine of science and of Spiritualism, is that progress is the eternal law of nature everywhere. The higher assists the lower by its superior magnetism to grow, improve and become higher through all the realms of nature. To believe that evil spirits can come back to earth and debase mankind in the flesh, would be to reverse this law, and make the low to dominate the high, in spirit the higher world to propagate lower conditions to the lower world; that so ciety in the higher world can not take care of and restrain the low and

wicked of that world from preying upon the unsuspecting innocent ones of this world. This is absurd, monstrous and unworthy the acceptance of an educated, reasonable man or woman. Never allow the debasing thought to have a place in your minds, dear brother and sister Spiritualists, that the higher life from which we in the flesh receive our inspirations and to which we pray for wisdom, guidance and protection, and the only spiritual source we know for these the home of the blessed ones who have gone and left us, but who, we know, still love us, are not willing and able to guard and keep us from the machinations of evil

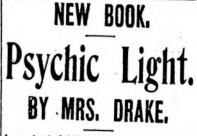
ones. Don't believe that when we ask bread they will give us a stone, and when we ask a fish, they will give us a serpent. Don't believe there is danger in cultivating spirit intercourse, if done properly and within natural law. Fire will burn and water will drown us if not kept within lawful bounds but we can not live without them. We must learn how to use them for our good. So with spiritual forces, we must learn how to properly use them; for we cannot live without them. Inspiration and assistance from the spirit world are as necessary to our very life as the air we breathe. The currents of spiritual ethers from the spirit world vivify and support all life in this world. The highest, most refined and the best of all we have and enjoy comes from above. But how few realize it!

I have spoken in the foregoing of the science of mediumship-the mode of spirits in developing a medium, etc., with a positiveness that seems to demand an explanation as to how I know these statements to be true. I trust it will not be thought egotistical in me to relate the source of my knowledge-the teachings I have received from spirits and the experiences I have had of their treatment in developing a medium.

Maria M. King was my wife for thirty-six years. I was almost constantly with her during her development as a medium, and during the whole time of her writing her books and for the press. She was used as a medium for healing, writing and speaking for twenty-two years. during which time I was as familiar with her teacher as with any one in the flesh. 'His dictation of the "Principles of Nature" in the three volumes of that title include almost every principle that can be thought of in material or spiritual science. Anything I did not understand when dictated; I would afterwards call up and discuss with him as with one in the flesh. I acted as amanuensis for Maria while writing most of her works, and my magnetism was used as a force to assist her control while writing. I so acted while writing the pamphlets entitled Spiritualism Versus Diabolism," and "Mediumship-a Chapter of Experiences," which gave, in part, her own experiences while being developed. Her' 12mo volume entitled "Real Life in the Spirit Land," where every class of spirits from the lowest and vilest to the high and good are treated of and their powers and discipline are illustrated. In the III vol. of "Principles of Nature," the "Science" of Medininship," "Clairvoyance," "Clairaudience," "Telepathy," "Psychometry," "Materialization," "The Double," "Passing Material Substance

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The Religion of Science. By Dr. Paul Carus. Ver thoughtfu

iomena explained. I know how she was treated by her teacher; the hitter tears she shed, and how I remonstrated with him for what I thought, at the time, was cruel and unjust treatment; but which, we afterwards learned was the necessary means to achieve the highest development in the shortest time. What at the time oppeared to be only evil proved to be the greatest good. I studied his processes with the greatest care and interest. The teacher was good enough to explain it all and its necessity to us and assured us it gave him more pain than it gave us, to cause her such misery. With these opportunities, I would have been a very poor student if I had not learned pretty thoroughly the science of Spiritualism; and especially the powers of evil spirits and A. J. KING. their government in spirit life. at a second

EXPERIENCES IN CASES OF OBSESSION.

THOSE WHO COME TO THE FRONT IN THIS DISCUSSION IN THE OPEN COURT ARE THOROUGHLY WELL EQUIPPED, EITHER WITH THEORIES OR ACTUAL EXPERIENCE. THEO-RIES PLAY AN IMPORTANT PART AS FACTORS IN ARRIVING AT THE EXACT TRUTH, BUT ACTUAL EXPERIENCE IN THE FIELD WEIGHS MORE HEAVILY IN THE FINAL DISCUSSION, SO IT WILL BE WELL FOR OUR READERS TO SET "THEORIES" ON ONE SIDE AND "ACTUAL EXPERIENCE" ON THE OTHER, AND THEN DETERMINE THE MERITS OF EACH ONE RESPECT. IVELY. THOSE WHO READ CAREFULLY AND CRITICALLY, WITHOUT ANY BIAS FOR EITHER SIDE, WILL BE ABLE TO JUDGE WITH A CERTAIN DEGREE OF ACCURACY THE MERITS OF THE MANY ARGUMENTS PRESENTED FOR THEIR CONSID-ERATION. DR. WICKLAND IS EMINENT AS A PHYSICIAN, AND A CLOSE STUDENT OF PSYCHIC LAWS AND SPIRIT FORCES, AND HIS WIFE IS AN EXCELLENT MEDIUM, AND HE SPEAKS FROM ACTUAL EXPERIENCE. HIS VIEWS WILL BE READ WITH DEEP INTEREST AND CAREFULLY CONSIDERED.

The Babel of Voices heard on this mooted question of obsession, and the vehemence with which some assail the subject of evil-disposed spirits, some denying their existence altogether; and that therefore such things as obsessions are mere myths and meaningless words-a diabolical theory, as Mrs. Watson puts it, should, it seems, cause a blush of shame on the part of the angel world at such palpable and inexcusable ignorance portrayed by many of their earthly representatives, on so vital a subject, and the truth of which is so abundantly though pain fully proved every day.

And well may all those "Mortal Angels" who refuse to include in their Spiritualism a consideration of the too often baneful, though avoid able danger of evil influences to thoughtless or unsuspecting sensitives, from perverted minds decarnated as well as incarnated, find cause to 'If this is Spiritualism, from it, Good Lord, deliver us!" say,

That his satanic majesty went bankrupt when modern Spiritualism came and put out the fire in his fiery kingdom, I am satisfied. And if there are such things, as some claim, as elemental spirits, it is not for me to say or judge.

But this I DO KNOW, that while the glorious truth of immortality has been and is continually being revealed to mortals by the hosts of ministering spirits, yet the admonition given in I. John, 4:1 "Beloved, believe not every spirit, but prove the spirits to see whether they are of God, for many false prophets have gone out in the world," is as true and as much needed today as it was two thousand years ago.

And more; a Spiritualism that willfully or ignorantly leaves out of its philosophy a thorough instruction and reasoning on the unseen dangers, and how to avoid them-that, sad to say, is only too often lurking around ever ready to mentally or morally lead astray when not actually obsessing the unsuspecting but sensitive mortals-often deceived by the ignorant twaddle of shallow, superficial investigators and thinkers (?) that there is no evil, everything is good, good, good !- is as criminal as it is damnable

Mr. Hudson Tuttle says : "Sad it is that many Spiritualists instead of Spiritualists, are rather demonists, and if Spiritualism should follow the lead of these Obsessionists and demonists, it would end in the fog of the most blighting superstition, and witchcraft would be revived." For a man of Mr. Tuttle's position in the Spiritualist arena to make a statement like the above concerning those who, not satisfied with the superficial glitter, dare to delve into the depths of what Mrs Clara Walson calls "The mental slough of despond, deep, dark, damp, and dismal," as well as the heights, in search for the truth, cause of, and weddinemedy for, the mental and moral weeds, blights and cankerous growths mires anat are festering Spiritualism, as well as the rest of the human family, contion, to say the least, a travesty on common sense and reason, and our duty ance as truth-seeking Spiritualists. Let those who prefer to forever stand on

the mountain top and shine, afraid of getting their spiritual robes

rostrum is true, that so-called death does not thange anything except separating the spirit from the body.

I believe I am safe to say that at least ninety out of avery hundred non-Spiritualists, sinners, and a goodly number of "earthly" ssints, do not know, even for years in many cases, after the dissolution of the body, that they are so-called dead; and know still less of a spiritual world around them.

I hope those who have outgrown the wisdom found in the bible (I have not reached that height yet, and trust that I never shall,) will pardon me if I again quote from it. It says: "Where your theasure is [direction of mind] there is your heart also." It further says n"What a man thinketh [desires] in his heart, that is he." "He that spweth to the flesh [passions] shall of the flesh reap corruption," -- earthy perverted mindedness. o plan in

To illustrate, say a person is uncontrollably addicted to the tobacco or iquor habit, or has other vices; in this may be included selfishness, avarice, hatred, envy, jealousy, greed, religious bigotry. These habits become part of or we may say interwoven into, the very fibres of the spirit body; hence these desires of this perverted-mindedness continues to rule the ego, even years after it has left the body. So after the change called death has occurred the desires and fires of passion may be as fierce as before death, but they lack the physical organism, through which to satisfy their cravings.

Should it require much effort on our part to form an idea where these spirits go when freed from the body ? Where should they go, knowing no other place and gravitated by their desires, except to stay right in their earthly haunts, which in many instances they have not even left, being unconscious of having left their body; yes, even elinging to the body long after the death of it, which fact was brought to my attention by dissecting dead bodies, during my medical studies at college some years ago.

To more fully substantiate my assertion, I will briefly quote two of these experiences:

My first subject was a man apparently 60 years of age, many months dead. The teeth showed unmistakable signs that he had been an inveterate smoker in life.

One day I left home (after lunch) without any idea or intention that I should begin my first dissecting that afternoon, therefore my wife's mind played no part in what occurred. The students are required to dissect a lateral half of the body, theoretically divided into three sections, termed Head, Upper (chest and arm), and Lower (abdomen and leg). I began that afternoon dissecting on a leg. On arriving home about 5 o'clock the same afternoon, I had scarcely entered the door when my wife was taken-as it appeared-suddenly ill. She arose from her chair complaining of feeling so queer, and staggering along, was seemingly about to fall when I rushed up to her to prevent the same, but the moment I touched her she straightened right up and was entranced with a strange influence in control, who, with threatening gesture, and in haughty tone said : "What do you mean by cutting me?" I answered, "I am not cutting you," when the spirit angrily retorted, Of course you are! You are cutting on my leg.

Of course I knew now what the trouble was, so I began to parley with the spirit, first placing her (rather him) in a chair, to which the spirit vigorously objected, saying that I had no business to touch him. I answered that I had a right to touch my wife. To which the spirit retorted : "Your wife! What are you talking about ?"

These spirits are almost invariably unconscious that they are controlling a body not their own, and so also may some obsessing spirits be unconsciously attracted, like a piece of metal to a magnet, to mortal sensitives, and even the sensitives themselves may in some cases of mental obsession remain unconscious of it.

I attracted the spirit's attention to my wife's dress, and asked when he had begun wearing skirts? 110

To see the spirit's astonishment was amusing, as it critically examined my wife's hands, rings and dress, and exclaimed, "Where did I get the things? What does it mean ?" etc. I explained to the spirit that he was controlling my wife's body. Then he wanted to know how he got into it, etc., and "Where is your wife now? I can't feel any one else in this body." I explained to the spirit that my wife was sleeping, and that he no doubt had entered her body, something like magnetism or heat enters or penetrates metals.

I now said: "Suppose I were now cutting on your own body, now a the college: that could not kill you, since you yourself are here."

The spirit thought a moment and then admitted that that seemed reasonable, and finally said: "I guess I must be what they call dead, and shall have no more use for the old body. So if you can learn anything by cutting on it, go ahead and cut away." But then suddenly added Say, give me a chew of tobacco."

Telling him I had none, he begged for a pipe, as he was dying for a moke. He was of course refused that also. After much reasoning and advice on how to free himself from desires, and how to sever the magnetic cord holding him attached to the old body, by thinking himself free from it, the spirit after profusely thanking me for my help to bring him to better understanding, then left.

Experience with the second subject will still further demonstrate how the spirits through ignorance cling to their earthly tabernacle.

This subject was that of a woman about 40 years of age. She had

things she had advised her to sit alone for automatic writing; but the lady had left out the all-important advice of precaution against possible danger, chief of which is the mischief-inviting tendency of these "sitters alone," to sit all the time, and perhaps lack good judgment to intelligently discriminate between good or bad influences that may become attracted to them.

And from results that have come to my notice from this pernicious practice by some persons, to indiscriminately advise thoughtless sensitives to sit alone-especially for automatic writing, with the word of caution left out-I would say that such advice is as sensible as it would be to tell people to go into a drug store and help themselves to medicines from unlabeled bottles. In either case the results may turn out beautifully, but at what fearful risks! And of the two dangers the drug case may prove preferable, ending the folly quickly, whereas the careless sitting alone folly may mean a long-continued misery. If not ending in complete loss of self-control of the subject's individuality.

And to apply the "like attracts like" theory in "all" these cases, is to my own experience, not theory, with such cases, simply preposterous! What sane man would presume to assert that because a given number of people may be good hypnotic subjects, that they all, therefore, must be on the same mental and moral plane? Thoughtless sensitives,

regardless of morals, can be influenced by good or bad spirits, just as willing hypnotic subjects can be hypnotized by immoral as well as by moral hypnotists.

About two weeks later the young lady came to our home to show the meaningless scrawls she had received, feeling much clated over her success, and said that she was sitting whenever she had a chance,

Having seen some very unpleasant results follow this kind of careless sitting alone, I told her that it was unwise to sit all the time, etc., as she might attract to herself undesirable influences by so doing, and that it would be better for her to stop it altogether rather than to sit in that fashion.

She promised that she would not do it any more, and went her way; but about a week later she called on us' again, crying, frightened almost to death, not knowing what to do to get rid of the influence that had attached itself to her. One moment she was horself, and the next moment she was entranced; this condition had troubled her for two days and nights.

On questioning her I learned that she had continued to sit alone and all the time, unable to resist the impulse to do so. She had also called on the would-be medium two days previously, and that this influence had been attracted to her then, and had stayed ever since.

I inquired of the controlling spirit who he, she or it was, to which the control answered: "I am a little girl from the seventh sphere." To which I replied rather unceremoniously that I suspected that our little girl from the seventh sphere was a lying, pretending spirit, since spirits from any such sphere would not come and obsess any one against their will.

The spirit kept up this pretense for quite a time. I just as persistently to the contrary insisted that it was shamming, and reasoned with it to make it realize that it was only heaping coals on its own head, by thus obsessing the young lady against her wish; until at last the spirit admitted that instead of being a little girl, it was a man, an ordinary earth bound spirit, one of those spirit tramps who so delight in assuming any high-sounding name or play any character the occasion may require, to please the conceit or tickle the vanity of some thoughtless mortals, as a sort of payment for board and lodging within the magnetism of their ignorant dupes, who care little about proving the spirits, whether they are honest, truthful and sincere, or if they are whom they pretend to be-so long as they can furnish them the all-important high names. Utterly disregarding the dismal failure the spirit may be making in playing the character of the individual it is assuming to be, intelligent people are driven away from Spiritualism on coming in contact with such self-evident discrepancy, wondering how the intelligence of the individual presented, could have so degenerated since leaving the body, as in the case of the spirit of George Washington (?) speaking to an audience through an illiterate person, says: "I don't want my medie to read anything, not even a newspaper." Or, as an another occasion, through a different person, the spirit of John the Apostle (?) flauntingly said: "I am the bosom friend of Jesus, and I have often rested my head on his bosom, and that is more than any of you people can say." Intelligent people hearing such things, what shall they think?

'By their fruits ye shall know them."

During further conversation with the obsessing spirit, in answer to my question why it was thus controlling the lady all the time, the spirit said that it was afraid to leave her as she would not let him come back again.

I made the spirit understand that it was wrong and wicked for him to do anything like that, and that he had no business to hold her against her will. I repeatedly asked the spirit to leave her and look for higher things, that he now knew nothing of.

As a further inducement, I said that if he would leave the lady, he could stay with us, well knowing that if he would do so our spirit friends would soon teach him better things. To this the spirit answered, "We are seven of us, and we all come from that woman" (meaning the half-developed medium).

This lady even spoke about it afterwards, that she had lost or got rid and Ethics of Science."



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soiled, do so; but let them quit throwing stones on those down in the valleys, who are endeavoring to also help the unfortunate ones already stoned, up to the mountain of God's sunshine of truth, and understanding. There are none too many Samaritans.

Mrs. C. A. Atkinson writes in criticism of Dr. Peebles' book on Demonism: "There are no evil spirits; there is no evil; there can not be; God is all."

Olive Pennington says: "This idea of obsession is a cruel, devilish, soul-wasting, demoralizing thing."

The saying, "Where ignorance is bliss 'tis folly to be wise," can truthfully be said of the above. It suggests to mind the story of the seven blind men who went to examine the elephant: Each one touched a different part of its body. Afterwards each gave his opinion of the shape of the elephant. The one who touched an ear said the elephant is like a fan. The one who touched a leg said it was like a round post. The one who touched the tail said the elephant is like a tapering stick. And so each one gave his own interpretation.

So also with many of us Spiritualists, having obtained a good hold of a portion of truth-perchance the tapering portion-hang on to that, contented, in blissful indifference to know the whole truth or where it may lead to, singing sweet platitudes at the feet of the dear. but how often unproved spirits, till some less trusting one shall give our mental lethargy a jar by cruelly tearing the mask off the face of the sham dear one, as well as lifting the veil of blindness from our own eyes-then to stand aghast, and, like the man in the story, wonder where Spiritualism is at.

Olive Pennington says further, referring to the idea of evil spirits and obsession : "It is something that should be totally ignored."

That is just what has been done. It has been ignored until the very name Spiritualism has become a stench to the nostrils of right-thinking people

And let us continue to refuse to know the whole truth, as well as neglecting our solemn duty to the world to enlighten the people on the cause of so much needless misery, due to these forces; let us keep on ignoring the fact also, that ignoramuses, charlatans and tricksters, influenced and assisted-no doubt in many instances unconscious of the fact -by unseen ignorant, insidious, and vile forces, wearing the livery of heaven, and dragging the grandest truth of the age into the dust : or until the insane asylums and prisons shall not be large enough to hold all of their unhappy victims, to say nothing of the fearful increase of suicides-28 in Chicago alone during the month of September-4 the past Sunday; 14 murders in Chicago during September; 569 murders in the state of Mississippi from January to August! Think of it!

Yes, let us shut our eyes and ignore the fact that, owing to the insatiable greed and unbounded selfishness of the "money-mighty" few in their mad effort to usurp and control all resources on the earth, which at by right of birth belongs to everybody, as God intended, that they conwistantly, slowly but surely, are grinding and crushing out the manhood and womanhood, of a large but weaker portion of society, who from lack of opportunities or mental incapacity or both, unable to keep up with the mad procession of the Juggernaut of so-called Progress, are falling along the wayside, mentally, morally or physically warped: bruised and bleeding, discouraged at the unequal struggle, to become derelicts in the maddening throng of the human maelstrom, in the race for wealth and position-"survival of the fittest(?)-many ending in suicide and drunkards' graves; others lingering along as outcasts. paupers, tramps, thieves or murderers; these again propagating their kind. in filth and squalor; the offspring, some the very imps of perdition, im bibing hatred of society in their very mothers' milk; reared in iniquity and moral depravity at home and from associates and environments with a school training (if any) with moral and spiritual training left out; these later to be turned loose to-perhaps assisted by similar but unseen forces-prey on society, ending their career with curses on their lips, on the gallows, in jails, by the bullet route, or as suicides or drunkards, to enter the unseen world with spirit bodies murky from passions rencecrime, or recking from fumes of foul whisky, with desires, appetites eing passions intact and unbridled, if what we teach on the Spiritualist

died at the Cook County Hospital in June. After her death the tho- of the bad spirits that had bothered her for some time. I told the spirracic and abdominal viscera-the internal organs-had all been removed by post-mortem examination, so there was nothing but the empty shell left-the head had been left intact.

In January, seven months after her death, six students, myself included, were assigned this subject to dissect on, one Friday evening. The five students-I could not be present that evening-began their dissecting. Whatever occurred while they were dissecting-if anything-I do not know, but for some, to me unknown cause, they never touched that subject again. The next day, Saturday, there being no school in

the afternoon, I started in to dissect alone. The dissecting room being in the rear of a long basement, it was very

quiet there. Everything went along nicely, except that I heard a voice say: "Don't murder me." But not being in the least superstitious, and as the voice sounded as from a distance, I passed it off by thinking that it might come from boys in the street, although I did not hear any boys playing. All was quiet and still.

Monday afternoon I was again working alone when I was rather startled by a rustling sound coming from a crumpled newspaper lying on the floor-the sound was much like that produced when a newspaper is crushed together; but I paid no particular attention to it; and did not mention these happenings to my wife. The next day, in the evening, we had at our house a social gathering of friends. Our spirit friends made their-on such occasions-customary visit through my wife's organism. The last one was just leaving, when unexpectedly a strange spirit stepped in and controlled my wife. Being quite accustomed to such transitory visitors, I did not suspect anything out of the ordinary to occur. I stepped up to my wife (she was sitting down) and asked who it might be, when the controlling spirit curtly replied, "I have some bones to pick with you," at the same time quickly rising, struck at my head, scratching my forehead, tore my spectacles off and threw them on the floor.

Realizing at once what it meant I took hold of her arms and forced her to sit down, and thus held her, to avoid any more scratching; to which the angelic (?) spirit strenuously and very evidently objected, and like all similar spirits said I had no right to touch or hold her. After a time of struggle at the restraint, I asked the intelligence what t wanted, when it abruptly replied : "Why do you want to kill me ?" To my answer that I did not know that I was killing her, the spirit retorted, "Why of course you are; you are cutting on my arm and neck" (which was true). She said, "I hollered at you not to murder me. and struck at that paper on the floor, to frighten you, but you were too tough for me." Then a moment later in gleeful tones she said?"But I scared the other fellows."

It is not important to here repeat the long conversation that followed to convince the spirit that it was really so-called dead; how it was now controlling a body not its own; how to think itself free from the body. desires and earthly attractions; in other words, how to find the kingdom of heaven by laying aside the things that are temporal (things seen through the material eyes) for the things that are not seen, the sternal (things seen through the spiritual eyes), and which must be spiritually discerned through love, charity, kindness, truth and wisdom.d The spirit, full of gratitude, then departed promising faithfully to seek for that higher life, that she now felt must be every one's heritage.

Two weeks later one of my wife's guides said that the lady was present, and again wanted to thank us for the light she had received, and said that she could now see the light and the way.

Before closing this article I will briefly relate a few of the many cases of this kind that have been brought to our attention, both from the outside, as well as from inside the ranks of Spiritualism, varying in degree from partial to complete obsession, ending in some cases in insane asylums.

Some years ago an intelligent, bright and moral young lady of our acquaintance: became interested in Spiritualism, and attended some seances, where she met a would-be medium, a woman totally ignorant of any psychic law, who induced the young lady to come to her house, and she would develop her (the young lady's) mediumship. Among other

its that they could all stay with us, if they would only leave this lady Peebles, "The Seers of the Ages." alone. After much and continued coaxing the spirit at last consented, and said that they would all leave the lady and stay, which I guess they did, judging by the experience I had later in the afternoon.

The spirit then thanking me for the advice I had given, prepared to leave the lady, when the spirit to its own surprise, found it was so attached to the lady's magnetism, that it was unable to free itself, and actually asked me to make passes over the lady to help free itself, which I did, when the spirit, or, I may say the lady, was liberated, and she acted as though she had come from under a spell, and she was so delighted at being herself again, that she could scarcely express her thanks in words.

And this was the only fee we received or asked for in this, as well as in dozens of similar cases, Mrs. Clara Watson's unjust statement to the contrary notwithstanding, implying that, principally charlatans and tricksters are interesting themselves in this (humanitarian) work, for big revenues only.

The young lady went her way rejoicing, and has never been troubled since. But she could not be induced to interest herself in Spiritualism after this experience.

We soon discovered, after the young lady had departed that afternoon, that we had unseen (invited) guests with us, as shortly afterwards my wife became unexpectedly entranced by one of them. This spirit must have been on a very low mental and moral plane of degradation, judging by the way it behaved and gesticulated; and although I talked and reasoned with it for an hour, I failed, seemingly, to make the slightest impression. Neither would it utter a sound. It only grinned and grimaced, and strove to be free from the restraint. I was holding the spirit, or rather my wife's body, which I continued to do until the spirit's strength gave out, and my wife's guides came in. We have never heard from these spirits since.

Along about the same time of the above occurrence, I incidentally met another lady-married and with family of children-who began to speak of the wonderful writing she was receiving; how she enjoyed to sit all by herself, and that lately, she said, "I just want to sit all the time." By her actions I knew that she unconsciously was treading on dangerous ground, and ventured to caution her to be careful, that she cught not to sit alone and all the time, but rather sit in a circle with her friends, and sit only at certain times. The lady became very indignant at my presumption in giving her advice, and very plainly wanted it to be understood that she knew what she was doing, without anybody's advice.

'Too late; she had already passed the danger line; three months afterwards she was sent to an asylum, having attempted to kill her children with a butcher knife.

Just one more experience and I will be done for this time, although have only begun to describe my own experiences on this line.

Some eighteen years ago I knew an intelligent, spiritual-minded lady, a personal acquaintance, married, with family of several children, also member of a church. She knew- as also myself, then,-nothing of Spiritualism, although I now realize that she was what may be termed a natural born psychic. One day, without any apparent cause, during a sudden spell of what is termed temporary insanity, primarily brought on, no doubt, by the cruel fangs of evil thoughts. (thoughts are things) sent to her by jealous, evil-minded relations, opposed to her marriage, the lady committed suicide, without any previous warning of her intention to any one, being even happy and contented up to the moment of her rash act.

One day eight years ago, my wife and I being alone, she became suddenly entranced by a strange influence; the spirit controlling clutching at the throat and gasping for breath, seemed to be in the greatest agony of distress. The spirit, of course, like so many others, was unconscious that it was controlling a body not its own. 1.10

After much questioning as to whom it might be, etc., the spirit giving

(Continued on page 8.)

ant d

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SATURDAY, JANUARY 14, 1905.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editoriat-Large for the National Spirit ualist Association.

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

Prophecies of Progress.

"It doth not yet appear what we shall be" was an intuitive utterance of truth, in days long ago. The same utterance is as applicable to material progress to day in the things that pertain to the physical necessities of mortal existence It does not yet appear what shall be the attainments of science in the field of discovery. Men of science have to acknowledge that they cannot set a limit, drive a stake and say to the advancing mind of man, "thus far shalt thou go, and no further."

Great as have been the discoverie of the past, the future contains still greater attainments, and none can prophesy the utmost reach of man's material progress.

Hence it does not create a ripple of unexpected surprise to read such thoughts as the following from the editorial columns of the Chicago Chronicle in relation to what it terms a Scientific Utopia:

Emerson urged man to hitch his wagon to a star. M. Berthelot, the French scientist, does not think it necessary to go as far as that to find a universal servant to do man's bidding. His advice is to get control of the central heat of the earth, turn it to account and give all the inhabitants of the globe unlimited prosperity for all time.

Berthelot were not the distinguished scientist he is, if he had not already added immensely to that body of knowledge which is revolutionizing things in the physical world, his latest ideas would seem those of a visionary

Is Spiritualism, Declining?

Communication Addressed to the Officers of the National Spiritualists it has proved a decided success financially. What the future may bring Association, the Officers of the State Spiritualist Associations,

and Spiritualists Generally.

decline of Public Spiritualism," and all joined in deploring the fact. "tor indentanding and exacting absolute honesty, some of its leading In this line nothing is more marked than the decline of Spiritualistic papers. From about thirty papers devoted to Spiritualism ten or fifteen years ago, the field has been growing more contracted until less than one-third of that number are now in existence, and of these not one-half are self-sustaining. The same is the case in the Freethought "artificial taggery (looking beautifully when illuminated with phospress. They have passed into the great unknown until but two or three "phorus) in order to personate spirit friends, and then resenting an exare left to tell the tale of past greatness.

If Spiritualists wish to sustain public Spiritualism, to place it before the public, and to present it as it should be presented, they cannot do so in a manner that will redound more to the credit of Spiritualism "turers; the exchange of tests; the failure of some of the credit of spiritualism "ings to maintain a clean record, but allowing a 'free and easy style' to present the best there is in our ranks before the public.

The Sunflower has always stood for the best in Spiritualism and mediumship. We now have several hundred subscriptions in arrears which should be immediately renewed. One dollar is a small amount, but in the aggregate it counts up into hundreds and enables us to meet our necessary expenses .- Sunflower.

The above is from the Sunflower, published by Mr. Bach, at Lily Dale, cult, SPIRIT RETURN, our Sun by day and our Pillar of N. Y., presenting an extremely dark, pessimistic view of the condition Fire by night, has certainly become far more prevalent, among the of the Spiritualist press, and Spiritualism itself. Several at the N. S. A. masses. Independent of Spiritualism as a concrete sect, club, cult or Convention at St. Louis, and many others have voiced to some extent ism, prominent literary men, prominent men of science, and those high the same sentiment. It is true that the status of Spiritualism has in office are investigating Spirit Return, and at the same time they all already changed in many respects, and is still undergoing a process of of "The Widow's Mite," that they find fraud common in our ranks, a evolution and elimination that will in the future reveal it in a different statement that is highly unsavory to every thinking mind. They hold light. While we were for a time managing editor of the Religio Philo- aloof from Spiritualism as a concrete body, and simply investigate sophical Journal, under S. S. Jones, many years ago, the paper attained SPIRIT RETURN. Millions believe that to be possible. Mr. Funk bea circulation of 25,000; about 8,000 of the names on the subscription list were yearly subscribers, at \$3.00 per year; the remaining were trial famous as one of Chicago's great preachers, knows that SPIRIT REsubscribers at 25 cents for three months. About the time when it at- TURN is a fixed fact, yet if called a Spiritualist, he would become intained its highest altitude as to the number of its subscribers, then the dignant. "We know a learned man in this city who talks with spirits at status of Spiritualism began to change, and the circulation of the paper will, who travels in the spirit realms, consorts with the wise sages there, began to dwindle, and some of the very ablest minds in the ranks of vexed if you call him a Spiritualist. We know a prominent physician, Spiritualism, were enlisted to stop its downward course. Professor a Mason of high degree who sees spirits, and under their directions Denslow, Giles B. Stebbins, Epes Sargent, Mr. Cole, a journalist cures cases of obsession and insanity, who would feel insulted if named of New York City, and others were brought in touch with the paper, but a Spiritualist." Then there is Paul Carus, Chicago, editor of The Open

a vestige of its former size, prosperity and influence. Change of size, price and owners did not retard its downward tendency.

There is not a single Spiritualist paper to-day that can get 17,000 trial subscriptions, the same as the Religio Philosophical Journal did at 25 Anesaki, professor of literature and history, Imperial University of Tocents for three months, although it may be a great improvement in all kio; Minot J. Savage of New York; A. E. Dolbeare of Tufts College. respects over that paper; in fact, owing to the comprehensive change and hundreds of other scientists and literary men. None of these promin the status of Spiritualism, as alluded to by Mr. Bach, it could not inent men, though believing in Spirit Return would co-operate with possibly get over one-eighth of that number-illustrating the fact that Spiritualists as a body, aiding an organized movement. There are millin some manner there has actually been a decline in the support of the Spiritualist press generally.

The Banner of Light, at one time had a largely paying subscription ist of about 10,000 at \$3.00 per year. That number of subscribers made it exceptionally prosperous in combination with its book trade. But Brother Colby, its editor, the grand old man, and a medium, too, could not retain it at its high water mark. He was invariably kind, forbearing, loving and generous to all, and took to his arms and nourishment form. 19 There is, beside, an abundance of printed matter bearing famous the fake as well as the genuine medium, ignoring in nearly all respects names. Welhave never seen a claim by a reputable scientist that spirit the question of fraud or deception in our ranks, yet the paper under him phenomena had been PROVED by the standard tests of science. The COMMENCED TO DECLINE. A private letter from him indicated that the large sinking fund on hand at one time had dwindled down to an insignificant sum, and the old gentleman was filled with misgivings lawyors say in a murder trial, 'beyond' reasonable doubt' (to their as to the future. Generous to the trickster and the genuine mediums minds)." alike, yet both combined failed to stay the downward tendency of the

paper. Since Mr. Colby's day it has changed its "features and complexion several times, but has never attained to an adequate degree of prosperity, but has had a hard struggle to keep its "head above water," though all the time it has been most excellent, and worthy of support.

As to the Light of Truth, a semi-Spiritualist paper, its owner says he has sunk \$30,000 in his desperate efforts to keep the concern alive, and it is still sinking money.

tricksters have their innings without any molestation whatever, rather FLOWER-WE SAY THAT SPIRIT RETURN THUS PRESENTED, siding in their favor on the Blue Book Question, by claiming such a PRESENTED SIMPLY AS A FACT, "WITHOUT ENTANGLING ALbook had no existence in fact, and very rarely, if ever, mentioning any LIANCES' OF ANY KIND WHATEVER, IS GAINING GROUND ciously disgraced our Cause. It has from the start been a clean, high- TOO, IRRESPECTIVE OF THE FRAUD THAT AT TIMES CONtoned paper in its especial line, worthy of the patronage of all, yet you FRONTS THEM. can hear its dismal, sad tone-a sort of funeral dirge-in the above And while such is the case, it is no argument whatever against the editorial. How about The Progressive Thinker ? you may ask. It has been an and standing before the world, recognizing the existence of a Deity, a anomaly in the newspaper field. It has proved a great disappointment Universal Intelligence, Law and Order, or Force, which (whatever the to its enemies in its continual, uninterrupted prosperity. It has fol- name) in the course of Evolution has fashioned this magnificent world lowed from the start the promptings and advice of those high in spirit as it is to-day. In fact we can see an absolute necessity for an organic life, and has admitted to its columns the "Open Court," wherein cer- movement on the part of Spiritualists recognizing A SOMETHING tain unpopular questions intimately connected with our Cause have (whatever its name) as the dominating influence of existence, as been discussed. Always working along the lines of this concept, true in grandly set forth by Andrew Jackson Davis in one of his works, and all respects, that SPIRITUALISM IS NO STRONGER THAN ITS also by the N. S. A. If Spiritualism as an organic movement has de-WEAKEST LINK, it has opened its columns, so far as its space would clined, and it has apparently, failing to contribute liberally to sustain allow to the discussion of the following highly important questions- the Mediums' fund which is wasting away faster than the receipts augquestions that a few Spiritualists would like to have ignored altogether, ment it, and failing to give the Spiritualist press generally the support viz., "fraud and trickery in mediumship"; "obsession as a factor in it deserves, as set forth by Mr. Bach, everyone should look for the cause spirit control"; "artificial toggery" employed by some to personate and finding it, remedy the matter if possible. your spirit friends, toggery composed of cheese cloth, phosphorus, But whatever your views in regard to the status of Spiritualism, whiskers, drapery of various kinds, etc.; "subjective mediumship, is it Spirit Return, among the high and the low, the rich and the injurious?"-in fact, The Progressive Thinker has led Spiritualists poor, the wise and the ignorant, is constantly gaining new vigor, is right along into hitherto unexplored fields, and opened up to them new spreading daily, and is weekly coming to the front in unexpected quarplanes of thought, hence it has been highly educational ALL ALONG ters. And yet it seems very strange, very incongruous, an anomaly in-THE LINES, laying bare abuses, exposing weak links, showing up deed, paradoxical, that Spiritualism should be on the decline, that its those whose ideals are exceptionally low and whose conduct is such that press in general should be losing ground, while Spirit Return is gaining

The Progressive Thinker----A

forth depends altogether on the subtile process of evolution in its gradual unfoldment along new lines, bringing success or failure.

"The 'degline of Spiritualism' as a concrete working body; its de-At the Convention of the N. S. A. there were many references to the "clinegas an agent in sustaining its press in general; its decline as a fac-

> "thinkers wanting to conceal the fact that there is flagrant wrong-do-"ing in ouroranks, thus becoming actual abettors of crime-criminals, "really, in no small degree ; the permission on the part of many to allow 'materializing mediums to dress themselves for the occasion in coarse

posure as in the case of Elsie Reynolds, the Crindles, the Griffins, the aggregation. 'Howlands, and many others we might name; the failure to maintain high ideals among a certain class of its phenomenal workers and lec-'turers; the exchange of tests; the failure of some of the camp-meeton the part of those who desired it"-this is the condition of our Cause, outlined by a prominent Spiritualist, to present to our readers for their careful consideration, and which, as he asserts, has marked the "decline audience began to clamor that Hagaman was not doing what he had adver-tised. It turned out that Mrs. Folsom of Spiritualism," so foreibly alluded to by Mr. Bach in the Sunflower. We think, however, that he is rather too pessimistically inclined, had more friends present than the although there is a certain degree of truth in what he sets forth. Great Toledo Aggregation of Wonders

If, as claimed, Spiritualism has declined as a concrete sect Total strangers that she newer saw be fore arose and denounced him, and demanded that he do what he had promised or admit that he could not. the crowd had quieted somewhat, Mrs Folsom arose, begged the gentleman's pardon for the interruption, and asked to announce her Sunday meetings, and declare with Mr. I. K. Funk, a leading intellectual light, and the author extended an invitation to the gentleman to attend along with his friends and ad herents. This he gracefully accepted On the next evening I concluded to take a hand, and at an opportune mo ment I renewed Mrs. Folsom's invita tion, and incidentally invited him to en gage in a debate with me on the subject of Bible Spiritualism on Sunday after noon. This he also agreed to, and the consequence was that the hall was packed to the doors and fully 200 peo ple were turned away. After the meeting was opened I pro ceeded with a carefully worded address quoting the prominent instances of bible manifestation with comments upon them. When the "Aggregation" was called for, he said he did not com there to debate, but to see Mrs. Fol its circulation continued to diminish, though it changed hands often, Court and Monist; James H. Hyslop, formerly professor of logic and som's manifestations, and after giving finally drifting to San Francisco, Cal., where it exists, retaining only ethics, Columbia University; Arthur L. Folcy, professor of physics, Unithe crowd an old-fashioned exhortation versity of Indiana; the Rev. Charles H. Parkhurst of New York; Willhe quoted just one passage of scripture and that one proved spirit return, and iam James, professor of psychology, Harvard; Sir William Crookes of then he sat down. Then Mrs. Folsom England, inventor of the Crookes tube with which X-rays are made; M. picked two of the opposition to blind fold her, and though they pressed kid gloves into her eyes so hard that they are sore yet, one of the fools tried to the up her mouth with a dirty handkerchief! Then the opposition turned it self into a howling mob, the blindfold ing committee being the worst of it, but

ions of adherents to a perfect knowledge of Spirit Return who occupy in spite of all this, the little heroine the same position. We deeply regret that such is the case, for if all read correctly six cards, four of them would uniterin organized work in behalf of our glorious Cause, we could for total strangers, all the names being control the affairs of the world. recognized, the color of the pencil that

wrote them being given, and then Mrs. The Boston (Mass.) Traveler states as follows: "The stand-Folsom said that she refused to cast ing of the Society of Psychological Research, headquarters in Boston, any more pearls before swine. has never been questioned, and its 'proceedings' can be obtained in book The audience was then dismissed, but continued to howl for thirty minutes before dispersing. The main reason that Mrs. Folsom paid any attention to this fellow was that he publicly stated that he would scientists who ACCEPT THEM as true do so in the same way that a give ten thousand dollars for one genujury adcepts circumstantial evidence. They establish their facts, as the ine spirit manifestation, and the money was waiting and ready. So before the Sunday meeting, I drew up the follow-

ing contract, and Mrs. Folsom read it to So while deading lights in the N. S. A. and others united with this great movement, in connection with Mr. Bach, the editor of the Hagaman and the audience, and he then and there said that it was satisfac Sunflower, may see clearly a decline of Spiritualism and of the Spirittory to him and that on the following ualistic press, we claim that SPIRIT RETURN, STANDING OUT IN-Tuesday he would meet Mrs. Folsom at DEPENDENT AND ALONE, HEDGED BY NO CREED, AND the office of the St. Louis Star and sign OWNED BY NO ONE EXCLUSIVELY, AND DIVESTED OF ALL the agreement. FORMULAS OF FAITH, OF ALL RELIGIOUS NAMES, OF ALL DEITY-ATTACHMENTS, OF ALL ARBITRARY AUTHORITY, OF ALL ISMS, OF ALL EXTERNAL APPLIANCES, STANDING FORTH This agreement, entered into this day between J. DeWitt Hagaman, of To-AS THE LEGITIMATE RESULT OF A LAW AS NATURAL AS ledo, Ohio, party of the first part, and As to the Sunflower, it has always been excellent. It has let the THAT WHICH PRODUCES SUNSHINE-OR A BEAUTIFUL Rev. Josie K. Folsom, of St. Louis. Mo., party of the second part, Witnesseth: That the said first party hereby

J. DEWITT HAGAMAN DEFEATED. viation of the president of the Anti-Medium Association with his offer of ten thousand dollars, the fact being that the

The Contest.

Afte

He is Met and Vanguished by a St. Louis Medium.

The might Philistine and Medium An-

TE Contract.

rees to nev to the se

turned to the said first party.

Folsom, he began to wiggle and hedge

claiming that it was a national affair,

and the investigation must take place

in the presence of the committee ap-

Association, which being interpreted,

means Braden, Dungan, Sweeney, et al.

and that the wording of the agreement

must be changed, and made to suit him,

and lots of other things.

by the National Anti-Medium

Signud:

St. Louis, Mo., January 3, 1905.

whole outfit does not possess ten thousand pennies, and if they did, they are too sharp to risk it on a genuine agreement made with honest people in good

Jan. 14, 1995.

aihilator, J. DeWitt Hagaman, blew into faith. St. Louis last week, at the instigation Spiritualism will go right on, regardof that collection of mental weaklings less of all such attacks, and about all known as the Y. M. C. A., and proceed that comes from them, as in this case, ed at once to business by brushing the is the advertising the truth gets at their hands. dust from his back-number sleight-ofhand tricks and parading them as "spir-

Let the good work go on, but all it manifestations" to the open-mouthed honor to the brave little woman, who in spite of ill health, grief, and all kinds of

. On Tuesday night he announced that on the following evening he would ex beard this lion in his den, call his nose the Howard Hall wonder and Mrs. bluff, and show him up in his true col-Folsom's card-reading, and that lady ors. From now on, wherever this felconcluded that she would herself like to low may open up in his "grand tour see how the thing was done. So she at around the world" somebody will have tended the meeting in a quiet manner, heard of his St. Louis experience and and before her presence was known the will ask him to explain.

C. W. STEWART.

1904-1905.

The Passing of the Year.

The old year has gone; it has passed to-day,

With its record of joy and tears, has gone its length; it has spun its time

As it traversed the path of the years. has gone-with all of its sin and

It has gone, with its furrows of care, has gone with its joy, and gone with

Can we but question,-"Where?"

arise?

Will we ever see aught of the past once

With its joy, and perchance its mis take?

Will we see it again? Will it ever

Life's clouded dome, or her sunlit skies.

they say; Its hands are all folded and still,

But is this lifeless form, this pulseless clay.

the past, Its moments all gone, opportunity

But its spirit still lingers, 'twill ever-

I say to you now that the year is not dead.

Its record is written in joy and in tears, Upon the lives of women and men And all that we have, is the record of

years Voiced in deed, or from tongue, or from pen.

We are reaping the years of all the past,

And weaving them into the now, even the first, as well as the last Has written its story upon our brow

We catch up the threads of all years, With their fruitage of love or hate,

With all of their courage, and all of their fears,

And weave them together so intricate.

The now is builded upon all of the past: And act, he future that is yet to be, Will partake of the arisen, immortal spirit,

Of the now, and of our yesterday.

And so if we would have more of su shine Into our future cast,

Let us thus remember the lesson weaving,

shame,

its pain,

Will we see it again? Will it ever

As the years unroll in its wake,

more,

arise?

In the years that are yet to be.

Will it ever come back to me?

The year that has gone! "It is dead."

All that has lived our lives to thrill?

The year with its days has gone into

fled.

more last-

Berthelot has shown himself a practical wizard. He has effected marvelous transformations in his chemical labora-, tory and has discovered secrets which promise untold benefits to humanity. He has not a doubt that the day will come when foods will be produced not by the slow process of agriculture but by artificial methods from elements that may be had for the taking.

So, too, with the heat problem. M Berthelot thinks there is no need of anxiety over possible exhaustion of coal beds. Chemistry will in time direct the heat from the earth's center so that It can be easily turned on or off at convenience. As the sun's heat now controls the growth of the field, in time the chemical heat of the earth will act upon chemical atoms as man shall direct and occasion require. This means plenty and also peace, since there will be no need of grabbing or holding exclusively chemical elements that are free as air

It is evident that the Utopia which Berthelot has in mind is far beyond all other Utopias that have ever been dreamed of, and as it is the vision of a practical scientist and not a mere dreamer it is not to be set aside without' consideration.

An English magazine has taken the pains to interview other scientists on the subject and to question whether Berthelot's scheme is likely to be realized. High authorities indorse the Frenchman's views and equally high authorities pronounce against them. The chief objection seems to be the inn-bility to bore to the depth of the three miles necessary to reach the internal heat. There is, further, the belief that if man shall be able to concoch stuff that shall take the place of foods now furnished by the combined action of earth and sun the concoction will not be as inviting as those from the fields. In reply to the last objection it can be urged that already man has immensely improved upon nature by taking advantage of her suggestions. There is scarcely a fruit or vegetable, and one might also say scarcely an animal of value, that has not developed at the hand of man. Why, then, is it impossible for the art of the laboratory to improve on the compounds of nature and devise better foodstuffs from the same elements she has used so long?

If M. Berthelot or his scientific descendants should realize the Utopia he foresees emerging from the chemical laboratory, inviting as the prospect is, looked at from the distance in time, it may be found as dreary as the old-fash-ioned idea of heaven where there was nothing to do. With all earthly needs supplied at the touch of a button, with no thieves and robberies, no wars, no buying and selling, no planting or reaping and life an eternal holiday, what will humanity do for pastime?

Fichte once wondered what would be the work of reformers when all humanity had become perfect. With equal anxiety we may question whether life would be worth living if it should be come all play without the least suggestion of work.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spirit-valistis Gatherings." By Mattie E Hull. Price 10 cents.

fraudulent practices on the part of those who have flagrantly and auda- EVERY DAY AMONG ALL CLASSES OF PEOPLE, AND THAT, the production through her medium. The product of loom, and shuttle, and the sum of ten thousand dollars, for ship of a genuine test or proof of inde pendent spirit intelligence.

> necessity of Spiritualists uniting in organized work as one ethical body, the body. place under reasonable test conditions. which shall in no way militate against the physical condition of said second carty, nor tend to compromise her character, social standing, or woman hood, nor bring tidicule upon her. That said test shall take place in the presence of a committee, consisting of two persons chosen by Mr. Hagaman two by Mrs. Folsom, and one by above four, which committee shall decide upon the genuineness of the said manifestation. That if the said committee shall de

cide that the manifestation occurs without the physical contact of said medium, its genuincness shall thereby be established. And the said second party hereby agrees to and with the said first party that when he shall deposit said sum of ten thousand dollars with the said committee above specified, she will then it is calculated to make the world worse instead of better. Up to date adherents all the time, and is world-wide in its influence. permit said first party to place her under said test conditions, and will then

Now Is the Time!

IF NOT ALREADY A SUBSCRIBER TO THE PROGRESSIVE

Darty Of all the immortal past

> thread. In to-morrow's garment we wear,

emanatin from the spirit of a human being who Will be but the weaving of to-day's formerly lived upon the earth and who wondrous web. Whether it be cark or fair. known to be no longer living in

Let us choose in our weaving from days That said manifestation must take that are gove, The strands of rare beauty and light,

Thus freeing life's pathway from error and wrong.

Establishing the truth and the right. For each day we are building the future.

With its sunshine, or blistering tears, As with an immortal hand we are writing,

Upon the scroll of the years. EMMA GIBBS. Grand Rapids, Mich.

ON EVERY HEIGHT THERE LIES REPOSE."

Dedicated to the Late Dr. W. P. Phelon.

have gained the summit, I am on the

shining strand; I am looking back o'er earth's familway

To the faithful ones, I am reaching forth my hand

attempt to obtain said proof of inde-To help you climb to everlasting day. pendent spirit power. And it is hereby agreed and specified that if the said test or proof is not obtained the said My soul drinks inspiration in this res-

urrected life; sum of ten thousand dollars shall be re-My heart forgets its burdens of the

past: And in the light of hope, of faith, and

strife, My feet have climbed to knowledge But alas! for the evanescence of all sublunary things! When the Toledo here, at last.

Wonder arrived on the scene after a rosy warmth of gladness met my dignified delay, he first declared his

soul. willingness to sign the article, but find-That bore the wine-cup of our tender ing no hesitancy on the part of Mrs.

est bliss; Wave on wave enguifed life's mystic

whole And wrapped me round, in one celestial kiss.

Our thoughts are reaching other, loftier spheres,

When in the distant time and distant space

We lived and loved. I now can trace Finally, Mrs. Fulsom told him to put the years;

Braden on his committee, if he so wished, but having agreed to the con-On the grand "Atlantis," with her flower-crowned face. tract before a large audience and the Rose L. Bushnell DonnElly.

San Francisco, Cal.

agreement being perfectly fair, not one vilable of it should be changed. Then "Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly he pleaded for time to consult with ome of his backers here, and promised great work of a master mind, and one to report at two o'clock, p. m. Instead whom Spiritualists should delight to of doing so, he sent another party to say that he could not sign the contract in honor. The result of years of deep thought and patient research into Naits present form. ture's finer forces are here gathered and made amenable to the well-being of That evening at his meeting he referred to the matter in a belittling way, but refused to read the copy of the humanity. Medical men especially, and scientists, general readers and students

contract in his possession. Both the of occult forces will find instruction of Star and the Globe-Democrat have severely criticised him, especially the great value and interest. A large, four-Globe, whose funny editor roasted him pound book, strongly bound, and con-to a finish, saying "out upon the fel-taining beautiful illustrative plates,

to a finish, saying "out upon the fei-low who interfered with people's relig-ious rights." Hagaman's meetings have dwindled to a mere handful, although they never were large. Thus vanishes like a were large. Thus vanishes like a were large. Thus vanishes like a spark on a burnt, rag the boasting blo l cants. For sale at this office.

I simply wish to greet with kindly word May The Progressive Thinker grow, And message sweet and tender, To bid it Godspeed on its way,

To cheer the people day by day, And make them see life's broader way, And its good service render.

How many a heart will find its cheer This weekly visitor through the year, That comes in silence, black and white, Help this great work of ours along-Yet speaks in words of clear delight, And we uphold through printed type The words of truth, the ways of light!

Long may you live, good brother friend; On you, we each one will depend. May Sister Francis' gentle face Thy office, and thy dwelling grace, And your fair daughter keep her place Of kindliness and gentle thought That in the work was fairly wrought.

And Brother Wilkins, may he hold His thoughts of joy, his poems of gold, And give us many through the year The reading friends to help and chess. attend funerals.

Its kind light gleam on us below, And may its broad; extended hand, Give strength and comfort through th Iand.

May Brother Tuttle, day by day, Still see the light and teach the way May others who are good and strong Announce for you a royal cheer, Progressive Thinker, through the yea

Mrs. Jennie Hagan Brown will leave 12th at Buffalo, N. Y., No. 248 South Division street. After this Mrs. Brown MAY WANT. will receive mail at The Progressive VALUABLE. Thinker office. She will make engage-ments during the month of January for different points near Chicago and Cleveland, Ohio. She will be glad to speak at any point not too distant, on week evenings. Will answer calls

New Year's Greeting for 1905. THINKER, YOU SHOULD BECOME ONE AT ONCE, AND THUS KEEP THOROUGHLY POSTED AS TO WHAT IS GOING ON IN THE RANKS OF SPIRITUALISM. THE DISCUSSION NOW TAK-ING PLACE IN THE OPEN COURT IS OF THRILLING INTEREST. AND EVERY SPIRITUALIST SHOULD CAREFULLY READ THE 189 Jennie Ibagan IBrown SAME, THE FACT IS, THAT AFTER THE EXISTENCE OF MOD-ERN SPIRETUALISM FOR OVER FIFTY-SIX YEARS, SPIRITUAL-ISTS ARE BEGINNING TO ANALYZE SPIRIT RETURN AS NEVER BEFORE, AND ARE NOW CONSIDERING AS ONE IMPORTANT SEGMENT OF THE SAME, OBSESSION, OR THE INFLUENCE OF DARE OR EVIL SPIRITS, AS SET FORTH BY DR. PEEBLES' LATE WORK ON THAT SUBJECT. SOME SPIRITUALISTS HAVE BE-COME SO INCENSED AT THE DOCTOR FOR WRITING THE BOOK THAT THEY WANT TO BURN THE SAME. HENCE A DIS-CUSSION OF ITS CONTENTS CAN NOT DO OTHERWISE THAN EXCITE MUCH INTEREST, AND BE OF GREAT VALUE TO EV-ERY REFLECTIVE MIND THAT WISHES TO THOROUGHLY UN-DERSTAND SPIRIT RETURN IN ALL OF ITS VARIED MANIFES-TATIONS. SEND IN YOUR SUBSCRIPTION AT ONCE, AND

THUS KEEP UP WITH THE EVER ADVANCING PROCESSION, Holliston, Mass.; about January 8, and THUS KEEP OF WITH THE EVER ADVANTION INCOMENTAL Can be addressed from the 8th to the BUT BEFORE DOING SO, READ OVER OUR PREMIUM LIST; YOU MAY WANT TO ORDER SOME OF THE SAME; THEY ARE VERY

> Sometimes it is said that man cannot be trusted with the government or himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question .- Thomas Jefferson.

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

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

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

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may 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 writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no: space to use them.

Clara Wagner is pastor of a church in Aliance, Ohio. Services every Sunday. Lyceum at 6:30 p. m., and lecture at 7:15. She will respond to calls to give lectures and hold circles on terms. Address her at 407 Highland street.

C. E. L. Bryant writes from Nevada "The Progressive Thinker is bming along all right; it is a great fast for me out in this desert, and from the Premium Books I am getting such surfeit of spiritism that I am in danger of mental dyspepsia. As an antidote I am sending you P. O. order for \$5, a small donation to the mediums' fund."

Geo. B. Ferris writes 'from Grand Rapids, Mich .: "Dr. J. M. Peebles gave two excellent lectures before the New Thought Spiritual Society of Grand Rapids, on Sunday, January 1. He has been secured again for Sunday, January 22, and every Grand Rapids, Spiritualist should endeavor to come out and hear him. For the 8th and 15th of the month we have with us Dr. George B. Warne, whose prominent position in the cause renders it unnecessary for me to emphasize what they are missing who fail to attend and listen to this thoughtful and eloquent speaker while they have the opportunity."

Frank T. Ripley will accept calls for lectures and tests within 100 miles of Bloomington, Ill., for week-evenings. He will also officiate at funerals and weddings. Terms liberal. His lecjures and tests seem to attract good atcention at Bloomington, a large audiance greeting him.

avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All wel-will consist of tests by Mrs. M. Ancome. Services at 3 and 8 p. m.

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.

IMPORTANT NOTICE.

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

Gustave Thiese writes from Akron, Ohio, expressing his high appreciation of The Progressive Thinker and the Premium Books.

Lyman C. Howe writes from 170 Lib-erty street, Fredonia, N. Y.: "Most of the writers in the Obsession Court, so far as I have read, have made a decidedly creditable record. Dr. Peebles is wonder. At 83 years of age he write as vigorously as at 40 and is constantly at work, more industriously than mos young men who are counted enterprisng. Prof. Loveland, still older. is a marvel of intellectual clearness and vigor. And he, too, does an amount of ntellectual work that few young men accomplish. Both are splendid supports to rational, progressive, spiritualizing Spiritualism, notwithstanding their opposite views on some vital questions. Dr. Peebles' work on Reincarnation must make many think, and it seems to me must shake the faith of its disc ples: but it is a difficult task to change the faith that is rooted in metaphysical and religious speculation and assumption tion. 'Convince a man against his wil and he is of the same opinion still.' But thinking will work the confusion out and clear the way for sober reason Mrs. Howe is not yet free from the inury she received by a terrible fall, just six days before my fall; but we are both slowly improving. I expect to be able to walk, run, jump, work, and fill any engagements I may have for lectures camps, or funerals. This injury, and the illness that preceded it in October have set me back four months: but I do not anticipate any more such within the

next eight years. Henrietta Lichtig writes from Water oo, Iowa: "I have been engaged con stantly in my work in this city for the past six months. The attendance and nterest manifested at my meetings are ncreasing each week. I would like en gagements with societies in other cities as a platform test and message medi-

um; also desire camp engagements." Chas. H. Greene writes: "Mrs. Ham lton Gill delivered an address before the Rising Sun Spiritual Mission, Sunlay afternoon, Jan. 1, 1905. It was a olain, straightforward statement of facts and interested everyone who heard her. Mr. Barnes, Mrs. L. J. Jacouet and Mrs. Gill gave some very inesting tests, and kept their auditors interested in these demonstrations of spirit communion. That evening Mrs. J. L. Frayel offered an inspirational lec ture of more than ordinary interest, and was both interesting and instructive. Mrs. N. E. Hill and Mrs. S. Thompson Chicago Spiritual Alliance Church, in also offered psychometric readings and Vincennes Hall, 35th and Cottage Grove tests. Sunday afternoon, Jan. 15, in-

When writing for this paper use a pen or typewriter.

J. J. Steries

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.

is also engaged to lecture for the New Era Union Spiritualist Church, Sunday January 22, in Masonic Temple, fourth floor, at 11 a. m. and 8 p. m. He will make engagements for other dates. Ad dress 1058 Washington Blvd., Chicago. Etta G. Stockwell writes from Watertown, N. Y.: "Georgia Gladys Cooley

closed a two months' engagement with our society, leaving us in an allaround better condition than we have experienced in some time. We have found her a woman of extraordinary ability, and willing, nay, anxious, at all this coming year, and may you go on and on with your good work. Our good friend, Dr. J. O. M. Hewitt, has been

times to lend her forces for the good of all concerned. If we were to mention the many ways she found to bring hope. happiness and success to all whom she met, as well as bringing out the ambition and honest effort needed to sustain our society in support of our cause, we would submit a record of work so well lone as to need no commendation. As it is, we are simply better for having had her with us and we hope she can arrange her time so as to be with us again in the near future. George Brooks is serving our society this

month, and after one Sunday with us, we see that his work bids fair to uphold the same standard of excellence he has maintained elsewhere in the past." Isabella Powderly writes: "The Spir-

itual Truth Society has given way to the Englewood Spiritual Union to resume, as it has had a long and profitable rest financially. I earnestly hope it will move along successfully and harmoniously, and that each one will feel it a duty and pleasure to stand by the chairman, Mr. N. Sueight, in doing whatever he may think for the best. Having had some experience I can say it is no light task to conduct a meeting successfully, so let me urge members of societies everywhere to stand close to the officers of their respective organizations, and sustain them by their best thoughts and money. I desire to tender my heartfelt thanks for the good will shown me in ny self-appointed task of holding the Spiritualists of Englewood together during the inaction of the E. S. U."

Dr. J. H. Randall, secretary of the Spiritualist League, writes: "The meeting of the Chicago Spiritualists League, Jan. 3, was well attended. Dr. Warne, president of the league, presided. He made some very appropriate remarks to set the audience to thinking upon the importance of integrity of charactertruthfulness, purity and honesty on the part of a people desiring to be power upon existing institutions able to effect changes in them for the betterment of the world for mankind. Especially did tis remarks bear upon what has been expressed by Tennyson in the following

ines: 'How pure in heart and sound in head With what divine affections hold.

Should be the man whose thought would hold An hour's communion with the dead.'

Dr. J. H. Randall opened the services with prayer. Miss Parke Stinson gave a very soul-stirring piece of music on the piano, and was heartily applauded. Mrs. Schumacher, Mrs. Aitken, and Mrs. Nora Hill gave readings, with pleased which the audience seemed pleased. Mr. H. F. Arnold, our young but very promising, able and scholarly lectures gave an address upon 'Independent Slate-writing,' that enlisted the interest of the audience from start to finish. Mr. Mullen, Mr. Stohler, Mrs. Treftner, Mrs. Waite, Dr. J. H. Randall and oth ers made remarks upon the subject discussed by Mr. Arnold, that held the attention of the audiences It was evident that judging the quietness of the audience from the opening to the closing of the exercises, that it was deeply interested, and from the number in attend-

ance, that these monthly meetings of the League afford great satisfaction. It is with pleasure that we can announce that these public meetings will be held

TOPIS FOR THE PROGRESSIVE LYCEUM. To the Spiritualiate of New Jersey.

Bunday, January 15, 1905, S. E. 57: "What is Success?"

All Spirituelists in the state of New Jersey who believe in local and state organization, and are desirous of hav-Jem of Thought:ing missionary work in their respective

at hand.

TARE HOTICE.

communities, are requested to corre-spond with Rev. H. C. Dorn, 72 Colum-bla, street, Newark, N. J., with regard

to the matter. Mr. Dorn is duly author-

ized by the N. S. A. to represent its in-

terests in New Jersev in this particular

Canaan, Meres Bis Pres. N. S. A.

R. J. Barnes writes from Newport, Ky.: "Your paper is doing a great work for the cause of "Spiritualism, and I

would feel lost if I'did not receive it ev-

ery week. May the higher spiritual

forces help and guide you in your work

with our society, the First Temple So-

clets, for the past three months, and has done a splendid work here. We

have taken in eleven new members,

and are very much pleased with his work while here. He is an honest and

fearless worker for the cause, and has

made many sacrifices for his conscience

sake and the cause of Spiritualism.

send a dollar to aid us (or more).

Societies

wishing

HARRISON D. BARRETT,

As See

work

cago, Ill.'

ids, Mich.

"He is most successful who succeeds n making his own life perfect."

For information concerning The Proressive Lyceum, authorized lesson heet of the National Spiritualists Asso ciation, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Symes and A. Sawin gave great satisaction to those receiving, and an increase to the treasury. During the evening Mrs. Barton, under the conrolling influence of Dakota, gave several tests and messages among the vistors that were greatly appreciated. The home made fried cakes and coffee served in the dining room netted an increase to the funds of the Aid. At 11:40

all present joined in singing America after which Mrs. Barton gave a short address for the closing moments of the year, enjoining each one to seek the way of thankfulness for the experiences of the past and a better understanding of themselves for the best results and greater blessings for the year so near With the singing of the Dox-

ology the old year closed the door of 1904 and 1905 opened a new page, clean Any society wishing a good, honest worker whose efforts will leave a last ing impression for good, cannot make a mistake in securing him as their and unspotted to receive its record of time: after which the benediction by Mrs. Barton closed the first watch-meetspeaker. He is open for engagements ing held in the First Spiritualist at present and his address is. Dr. J. O. Church with the feeling of love and M. Hewitt, 533 W. Madison street, Chigood will to all. Sunday evening, the Secretary writes: "We have just bought a lot for \$\$,500, 35 feet front, controlling intelligence of Mrs. Barton gave a soul-stirring and inspiring ad lress upon 'The Soul's Heritage, How and 102 deep, to crect a temple thereon Obtained. She said in part: 'Thoughts as soon as we can arrange for it-a are things and the unkind, unloving place that Grand Rapids may be proud thought sent out will bear its returning of, and ask that anyone who can, to strength of inharmony and unhappi We less, to be 'overcome only by and will gladly receive, such donations and through the power of love, that con-quers all that is not of perfection. The send acknowledgment of the same. We are asking all who can aid us, to do so, oving thought and kindness returns and this will help lighten the load of with greater strength, and its attendant the few in Grand Ranids. Address Lou awakening of the aspiring soul to a E. Johnson, secretary, Wellington Flats, higher and more perfect realization of 5th floor, or the president, Dr. W. O. Knowles, 247 Coade avenue, Grand Rapts divinity, vibrating with all that is brightest and best in nature, uplifting Dr and inspiring to higher and greater ef-Knowles' services for lecture and mesforts.' sages this year, 1905, can secure them

D. Feast writes from Baltimore. Md. at reasonable terms; also funerals etc." Dr. Austin began his pastorate with Harry Witzleben writes: "The North Star Spiritual Union celebrated its the First Spiritual Church, Jan. 1, 1905 at the Lyceum. He made a few remarks Christmas festival on the evening of Deto the Lyceum and friends, which were cember 25, in its hall, 1546 Milwaukee cordially received. The doctor has en avenue, which proved to be a most sucered into the work with a hearty good cessful entertainment of the season will. At 8 p. m. he faced a fair-sized audience, considering that the day was The hall was filled and the grown as well as the children, were delighted with sort of holiday. He took no regular the way everything had been arranged text on which to base his remarks, but for the reception of old Santa Claus. A levoted the time to the general outlinsplendid large Christmas tree was placed at the head; of the center aisle. ng of the work that he proposed to do He said, in part, that Spiritualism does The tree itself, as well as the floor, was not claim to be supernatural; that all is literally covered with presents. After songs were sang by some, and others the outgrowth of natural law. Spirit alism teaches all good, all truth, all had given regitations, old Santa made ustice and all harmony. It stands for his appearance in g. very becoming manhe good and pure in all the avenues of ner, and the applause which was given ife. He earnestly besought the con him, was a proof that his presence was gregation to live up to the teachings of appreciated by all i After the children had been questioned by Santa Claus for our beautiful philosophy. His address was most cordially received. The choir a few minutes, presents were distribrendered beautiful music for the occa ited to the older as well as the chilsion. Miss Lula Hiltz again favored dren, not ong going, out empty-handed. Mrs. Johanna Rocman, the medium for he congregation with one of her beauiful songs entitled 'Baby Fingers the society, was presented with a costly Touching Harps of Gold.' t was most beautifully rendered. There was absopresent in the shape of a center piece, as an appreciation of for her untiring ute silence in the church when the work for the good of the society. It young lady rose to sing. It seemed as if the golden gates of the spirit world certainly was an evening of delight and pleasure, and compliments and praises were thrown wide open when she began to sing. The spirit of some singer is for the splendid arrangements were tendered the young and energetic society widently with the fair singer, as it is not of the earth earthy, but surely com-"Sara KalHart writes" from Georgia: ing from the spirit world. Her singing Every week Lihank you and the pow s'quite a feature of the service and erful hand of progressive thinkers, both draws many to hear her charming in the body and cut, who aid you in voice. We expect that much good will making a paper so wide in thought, so courageous, so tar-seeing, so well adapted to the needs of all inquiring result from Dr. Austin's stay with us. Our lyceum continues to grow, and

which we hope he will do, he will find hat the lyceum will be on hand to cordially receive him." Elizabeth Delphin writes: "The Englewood Spiritual Union re-opened its

Mrs. May 8, Pepper Almost Passes Over at the Close of a Reading in Brooklyn, PREMIUMS. There was a tragic scene in the First Spiritualist Church to-night when Mrs. May S. Pepper, one of the foremost Spiritualistic readers in America, was tricken with heart disease and almost passed over at the close of a demon

tration. Mrs. Pepper had a slight seizure just prior to the evening's exerises, but recovered and proceeded to tive an exhibition of her powers. As sustomary with these meetings, those in the audience desiring a reading or a communication with a spirit, placed on he reader's desk an article formerly elonging to or associated with the de leparted one from whom they desired he message. Several tests were given this way.

Mrs. Pepper closed the meeting with benediction, and while the audience vas discussing her remarkable powers she staggered to a room at the rear of the platform and fell unconscious. Her fall was plainly heard. Attempts to re

store her proved futile, and two physilans were summoned. She recovered sufficiently to be taken home in a cab. Her condition is considered serious .-Chicago Tribune, Jan. 8.

Prof. Lockwood, the Scientist has renoved from Buffalo, N. Y., to Philadelbhia, Pa. He can be addressed as folows: Grant Hotel, 8th and Spring larden streets.

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society held its regular annual business meeting and election of officers Monday evening, Jan. 2, at the opening of which, with a few remarks. Dr. H. A. Cross, the retiring president, ennounced to the society that after that evening the membership of himself and Mrs. Cross would cease for reasons hest known to themselves, after which the regular orler of the meeting continued-revision of by-laws, election of officers, etc. The society elected Dr. and Mrs. Cross as honorary members. Everything went off smoothly and harmoniously, and there is no reason why the Society should not flourish and go onward and upward in its work as in the past. They have our best wishes

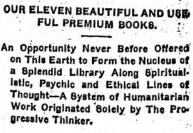
for their success. Any future corre spondence will be addressed to Miss Eva L. Stewart, 543 East 55th street, the new corresponding secretary.' W. E. Garratt writes: "The well-

nown medium, Mrs. M. Bartel, of Cripple Creek, Colo., is holding a series of meetings at Belmond, Iowa.'

F. M. H. writes from Detroit, Mich .: Spiritual services were held by the Earnest Workers at their fine hall, 333 Michigan avenue, Detroit, on Sunday evening, Jan. 1. Mrs. Mary Stein, pas tor of the society, delivered a soul-stiring invocation, which was followed by fine address from Mr. Thos Bawden in his usual eloquent style. The sub ject was, 'The Failure of Old Spiritualism,' which was followed by beautiful

convincing spirit messages through the mediumship of Mrs. Dr. Fish. choir rendered some fine music for the occasion. The evening was rendered more enjoyable by the presentation of a handsome opal ring, set with diamonds, given by the Earnest Workers and riends to their pastor, Mrs. Mary Stein, as a recognition of the grand work she is doing to uplift humanity. The presentation was made in an eloquent manner by Mr. Thos Bawden, which was gracefully accepted by the pastor in a feeling manner. Mr. Bawden closed with a beautiful benediction and we all felt it was good to have started the New Year with loving. thoughts and deeds. The society is doing a grand work and progressing

finely. E. J. Franklin, secretary, writes: "We had a good audience Sunday at the New Era Union Spiritualists Church Dr. when Mr. Brooks returns in the fall, John Kenworthy spoke in the morning, and Dr. A. C. Gustafson in the evening. The lectures were instructive and interesting. Mrs. Cowan gave some spirit messages. We especially invite the mediums to make it their church home, a



WORDS OF CAUTION.

You should not send money in a letter. You may do so a dezen 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 yourcelf annoyance and trouble.

Remember, please, that it costs ten cents to get a personal check at a bank in Chicago. If you send a personal check, add ten cents to the amount sent.

Remember, please, that you are not entitled to any of the Premium Books unless you send in with your order a year's subscription to 'The Progressive

Remember, please, that the safest way to make a remittance is to secure a pos-

Remember, please, that these books are used exclusively as premiums, the editor desiring no profits, his sole obentor desiring no pronts, his Bole of ject being to do a HUMANITARIAN WORK ALONG SPIRITUALISTIC, PSYCHICAL AND ETHICAL LINES, hence they are not for sale to the trade. Remember, please, that mistakes and trouble may be avoided by dealing direct with this office, instead of through

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

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Books you may order, price 70 cents. Any three of the Eleven Premium Books you may order, price \$1.10. Any four of the Eleven Premium Books you may order, price \$1.50. Any five of the Eleven Premium Books you may order, price \$1.80. Any six of the Eleven Premium Books you may order, price \$2.10.

Any seven of tue Eleven Books you may order, price \$2.35. Premium Any eight of the Eleven Premium Books you may order, price \$2.65.

Any nice of the Eleven Premium Books you hay order, prive \$2.90. Any ten of the Eleven Premium

Books you may order, price \$3.10. Lastly, all of these ELLVEN Premium Books here announced are sent out, all postage prepaid, for \$3.35, something

Burge. Our principal aim is to send them out as nearly as possible at actual

MEDIUM STRICKEN IN CHURCH. Read This List of 1

Jan. 14, 1905.

Wm. G. Cronkite writes from Washington, D. C .: "I received the 'Religion of Man and Ethics of Science,' by Hudson Tuttle. It has more and better teaching than the bible. It is a grand work-the best I ever read."

M. J. SLOCUM WRITES FROM SANTA PAULA, CAL.: "I TAKE MANY PAPERS, BUT THE PRO-GRESSIVE THINKER IS THE ONE ALTOGETHER LEADING. I CAN'T GET ALONG WITHOUT IT. I READ IT AND PASS IT ON. THAT IS WHAT I SHALL DO WITH THE BOOKS.

M. F. Hammond writes: "I speak for the Progressive Spiritualist Society of Fort Wayne, Ind., for the month of January, and would like to make engagements for February and March, and also for camp meetings during the following season. I will make my terms very reasonable. The society here seems to be flourishing under the very efficient leaders, Mrs. Hoyls as president and Mr. Katzenburg as secretary. They have a good hall and good audiences."

The Spiritual Alliance Church has been attracting good audiences through the excellent work of Mrs. May Elmo and Mr. Fraser. The tests are fine and cause the curious and skeptical to stare in awe. Next Sunday evening Dr. Warne will speak. This means an intellectual feast. Turn out and visit this church.

Dr. Beverly writes: "The Spiritual Science Society at Arlington Hall, 31st street and Indiana avenue, has engaged Mrs. J. B. Harris of Niagara Falls for the month of January. She is one of the most wonderful platform mediums before the public. She will be at the hall afternoon and evening, and give tests that will astonish and convince you. Remember our next party will be benefit ball, on Saturday evening, February 4.3. These parties are so free from bad influences of beer, etc., that they are drawing a fine class of people who enjoy a clean entertainment. All are welcome.'

W. S. Franklin writes: "I greet you at the beginning of the new year, 1905, with a thankful heart for the privilege of reading your great moral and religlous weekly, which enlightens our dark minds upon so many spiritual subjects. There is nothing that so encourages discouraged souls in this life as to learn that heaven is a happy condition of the soul here and forever. There is nothing upon this mundane sphere that so elevates a human being as a knowledge of virtue, honesty, love of humanity, and the work of building a pure soul here and now, so that it may attain the highest degree of morality and spiritual thought. Intelligent beings can reach that blessed state through Intelligent beings love and spirit power, by cultivation of the moral and spiritual senses within the human soul. Man's spiritual powers can excel his physical and intellectual faculties, under good spirit influence, so that he may become a great coul; but, the work should be comnenced in the morning of life, before eing tainted with evil impressions, and te continued by constant effort until To end."

drews, Mrs. S. 'Thompson, Mrs. A. Gif-ford and Mrs. S. Dill. Dr. J. A. McFarland will deliver a specially selected lecture that evening and will be followed by spirit messages. The Progressive Lyceum meets every Sunday afternoon at 2 o'clock. The services of the mission are held every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. We will hold a reception and ball every third Wednesday of each month at the People's Institute. We cordially invite all to attend."

J. G. writes: "For the third time within the last two months, we deemed it advisable to have Rev. Harry J. Moore of Chicago, who is now working as missionary under the auspices of the Iowa State Association, to come to White Pigeon, Iowa, and deliver a series of lectures. He has lectured in our hall the last two Sundays to good and appreciative audiences. I have heard him lecture at Marshalltown and Waterloo camps, but it seems to me that he is very rapidly gaining in his ability to eloquently and logically present the great truths contained in both the phenomena and philosophy of our scientific

religion. He is not only reputed to be one of the youngest speakers in our ranks, but he is also considered one of the hest orators as well. He will always find warm hearts and large audiences to greet his future visits to White Pigeon. The State Association has made no mistake in employing his services.

Albert P. Blinn writes from Philadelphia, Pa.: "The Philadelphia Spiritualists Association continues to meet ev ery Friday evening at 8 o'clock and everv Sunday at 2:30 p. m., and 7:30 p. m. in Handel and Haydn Hall, corner 8th and Spring Garden streets, the services as usual being well attended. Edgar W. Emerson served the society during the month of November to very appreciative audiences, and the writer, Albert P. Blinn, was to have served during the month of December, but as he was engaged at Lynn, on Sunday, Dec. 4, Mr. Wheeler occupied the platform on that day, giving two excellent discourses,

and the writer served the balance of the month, the lectures being followed with readings and messages by Mrs. Luce. Next month, Prof. Wm. M. Lock wood will be the speaker, this being the twelfth successive year that the Professor has lectured before the asso ciation. Following Prof. Lockwood's engagement will come Mr. and Mrs. Kates, George Brooks and Mr. Wheeler. On the evening of January 18. Mrs. May S. Pepper will hold a benefit se ance, this being the only time she could be secured. The lyceum under the management of Mr. and Mrs. Mc-Glenn is in a thriving condition, and the association under the management of President Thomas M. Locke, and his efficient wife, and board of trustees, is loing splendid work for the cause in the Quaker City."

Dr. J. H. Randall is engaged to lecinre for the Rising . Sun Spiritualist Mission, Sunday, January 15, and Sunday, March 5, and is the conductor of the Mission lyceum, which has services every Sunday at 2 p. m., in People's Institute, 868 West Van Buren street. He 'in regard to the same."

by the League the first Tuesday every month at 7:45 p.m., to which everybody is cordially invited, and that at each meeting some topic pertinent to Spiritualism will be presented, and a chance for the psychics to testify for the spirits, and to reveal all they are capable of about the secret powers of the human soul and spirit. I would be pleased to hear from Spiritualist societies, and isolated Spiritualists in Chicago and surrounding towns, who may be interested and disposed to affiliate with our work. Address me at No 1058 Wash-

ington Blvd, Chicigo." -Sarah S. Rockhill writes from Alliance, Ohio: "Will you kindly allow me to report in part the very interesting and important lectures now being given in the Independent church through the mediumship of Mrs. D. A. Morrill, the invincible orator who spoke Sunday morning on the very important subject "Heredity," saying in part--"The fact of the effect of personal character and environments of the parent upon the life and character of the unborn has become established as a scientific verity. And when people wake up to the awful knowledge that they are sponsible for the character of their off spring-whether they shall be a curse to themselves and their fellows or a beautiful and wise character, radiating joy, love and helpful influences to all when we as a people fully realize this most important fact and shall so order our lives, the result will soon be felt in a nobler and higher race of beings who, being generated right, shall have no need of re-generation. Then moth rhood shall be felt to be as it really is-the highest office on earth. Through parenthood, thoughtful, intelligent and consecrated, then must the world look for its advancement in physical, mental noral and spiritual unfoldment. the poet. Ella Wheeler Wilcox has said: Whoever is born of pure love and comes into life welcomed and desired s of immaculate conception and may be another Christ, a Savior of mankind. In the evening a large audience listened to a wonderful dissertation on the pow er of thought. Mrs. Morrill's message or tests given after the evening's lec ture are wonderful in their directness

and all are recognized. Mrs. Flora Rus sell's sweet songs added to the harmony and enjoyment of the meetings." J. F. Kremblebin writes: "Please al low me space to correct a mistake that has been published no less than four times within the last twelve months. In No. 789 of The Progressive Thinker, W S. Franklin of Bedford, Iowa, quotes St Paul as saving that he had been caught up to the third heaven, and there saw things that were not lawful for him to utter. Please turn to II. Cor., 12:2, and see what Paul says. He makes no such claim. He says: 'I knew a man ir Christ above fourteen years ago [as much as to say, I was acquainted with a

living in the mortal body any more, or f he is in spirit life.' If people would only read the scriptures for themselves and not believe so much what others tell them, there would be less confusion

man that was a Christian or a believer in Christ]; whether in the body I can not tell, or whether out of the body cannot tell. God knoweth.' As much as to say, 'I cannot tell if this man is

Gerald Massey's book, called The His torical Jesus and the Mythical Christ, or Natural Genesis and Typology of Equinoctial Christology. In my estimation it contains the key that unlocks the safe where the mystical Christ and his virgin mother were clothed with the garments of priesteraft and passed off on humanity as a historical fact. Gerald Massey and Thomas Paine have left a monument in the minds of all the intelligent thinkers of humanity, that will last when their cremies will be forgot ten.'

minds. You have my heartfelt congrat-

A. C. Doane writes: "With your con-sent, I would like to draw the attention

of your many intelligent readers, to

from all sides.".

ulations for your success.'

Miss Eva L. Stewart, secretary writes: "At the annual meeting of the Hyde Park Occult Society the following were elected as cfficers for the ensuing year; W. M. Enslow, president; H. T Stewart, vice-president; J. A. Bostedo recording secretary; Mrs. O. B. Wilson financial secretary; O. E. Kropp, treasurer, and Míss Eva L. Stewart, corre-sponding secretary. Mr. Chas E. Buss nd Mrs. E. Kline, in unison with the above constitute the board of trustees. There were also an auditing committee, committee on music and an advertis ing committee consisting of three members each; a visiting committee consist ing of seven members. We are an incorporated society under the laws of the state and are a chartered society of the Illinois State Spiritualist Association. We have been organized two years and own our hall furnishings, and mining stock of the United States Mica and Milling Company of Micanite, Colo., which Mrs. M. L. Fitts and Mr. Jones of the company kindly donated to the so ciety a year ago, for the friendship-they had for our first and best medium, Mrs. E. Kline. We gave a banquet on Wednesday evening, Jan. 4, being the cond anniversary of our organization. Our dances are well-attended and all seem to enjoy ; themselves. Norton's Orchestra is a novely, and worth the price to hear, u. We shall continue them during the season on every Thursday night. Admission, gentlemen, 25 cents; ladies, 15 cents. Come all and have a

good time. Refreshments free." Louise E. Zimmerman writes from Elmira, N. Y.: "The aunual services are being held at the 39First Spiritualist Church of this cityuand meeting with success in aftendance and growing

membership. | Mrs. R. W. Barton con tinues giving much stood for thought and growth through the truths voiced and comfort through the messages. The annual election for the year occurred at a recent date; when the following were elected: President, E. F. Evans; vice-president, Mrs, 2C. D. MacNeil; secretary, Louise E. Zimmerman; treasurer, Silas W. Bevier; trustees, Mrs. M. E. Stroman, Mrs. M. J. C. Marvin, Mrs. Harriet Rice, Mrs. R. C. Bowne and Benj. Rhodes. The social and watch-meeting held at the church New Year's eve was another laurel in the endeavor of the Ladies' Ald Society to promote social success and the feeling of good fellowship for all. The church was well filled throughout the evening; the musical programme, consisting of vocal so-los by little Miss Mildred Shipley, instrumental solo by Dana Blodgett and inspirational instrumental solo by A. Sawin, was greatly enjoyed. The psy-chic readings by Mrs. R. W. Barton, Mrs. Mary E. Ströman, Mrs. Mary attend funerala.

10.11

Mrs Clara L. Stewart spoke very impressive-ly to an appreciative audience, followed by spirit messages from the mediums present. Mrs. Stewart also addressed the audience Sunday evening, Jan. For the last two Sundays of the month we expect to have Dr. Warne, state Tests are given." president, speak for us. Come and en-

oy the feast." Occult Scientists meet every Sunday at 7:30 p. m., in Grand Boulevard Hall corner 47th street and Grand Boulevard Lectures, music and proof positive tests. Mrs. W. Brockway, pastor. Residence, 3000 Indiana avenue.

MRS. CLARA WATSON, A NOTED LECTURER, RESIDING AT JAMES-TOWN, N. Y., WRITES: "I LOANED THE PROGRESSIVE THINKER CON-TAINING THE OPEN COURT ARTI CLES TO MY NEIGHBORS, AND THEY HAVE BECOME SO INTER-ESTED, THEY WANT THE PAPER, AND REALLY, I DO NOT SEE HOW LIBERAL-MINDED PERSON CAN DO WITHOUT IT."

Mrs. Maggie Henry writes: "New Year's services were observed at the Universal Occult Society amid a great spirit of enthusiasm. Evangelist F. M. Stoller preached g. delightful sermon. He said in part: 'In looking over the field of spiritual advancement or spiritnal awakening, and glancing backward in a review of reviews of the inevitable result drawn from the great ocean of in finite intelligence, we recognize the growing interest in the progress of Spiritualism, and realize an irresistible impulse to gratify an eager desire to accumulate knowledge of the higher plane of life. Never in the history of our cause has this restless spirit of anxiety to thoroughly manifested itself as a the present time."

Wm. Fitch Ruffle arrived safely in Louisville, Ky., and sends greetings to all Spiritualist societies and friends. His meeting was a successful one. He says: "My phase consists of psychome try, clairvoyance, inspirational lectur ing and telepathy, under blindfolded conditions. Our present address is 644 Fifth avenue, Louisville, Ky. I will be pleased to hear from any society desir ing my services."

W. Brockway writes: "We have secured the Grand Boulevard Hall, corner 7th street and Grand Boulevard, for permanent location. This is one of the Inest and most convenient halls in the \$1.50. city (seating capacity six hundred) where we shall endeavor to place Spir itualism on a standing which will be above reproach. A collection of 15 cents will be made at the door to defray expenses. I have always considered The Progressive Thinker as one of the best advocates of our cause published."

Mrs. Jennie Hagan Brown will leave Holliston, Mass., about January 8, and can be addressed from the 8th to the 12th at Buffalo, N. Y., No. 247 South Division street. After this Mrs. Brown will receive mail at The Progressive Thinker office. She will make engage ments during the month of January fo different points near Chicago and Cleveland, Ohio. She will be glad to speak at any point not too distant, on week-evenings.' Will answer calls to

And the second

sion free. Collection taken. Hall 412 OUR ELEVEN REMARKABLE BOOKS Masonic Temple. Dr. D. S. White lectures for us Sunday, Jan. 15, morning and evening. He is an old time worker. Come for a rousing good time. Services at 10:45 a. m., and 7:45 p. m.

John D. Vail, president, writes from Marshalltown, Iowa: "The State Spiritualists convention of Iowa, is to be held at Des Moines, Jan. 1s to 21 inclusive. We expect the following mediums and speakers: Jennie Hagan Brown, of Texas; Harry J. Moore, Chi-cago; Mr. Max Hoffmann and Mrs. Mcof Iowa, message bearers. We may also have with us Mrs. M. Theresa Allen of Springfield, Mo., and several

others of note. All persons are cor-(Continued on page 8.)

Do You Suffer with Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an

assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail.

It is really a most wonderful discovery. It is really a most wonderful discovery. Mr. R. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak, writes: I tried twenty physicians and changes of climate without re-lief, but was completely cured by the Kola Com-pound after fifty years suffering. Dr. W. H. Vail, an eminent physician of St. Louis, Mo., writes that he tried Himalya on several differ-ent cases of Asthma with satisfactory results in every case. It's. Millie Borchers, Amanda. Ohio, writes: I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. W. E.Murglittroyd, North Chatham, N Y., writes. I suffered for scycral years with Asthma and could get no relief until I used the Kola Com-pound which cured me. Hundrods of similar letters havo been received by the importers, copies of which they will be pleased to send you. To prove ta you beyond doubt its To prove to you beyond doubt

vonderful curative power, the Kola Importing Company, No. 1161 Broadway York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who uffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

BOOK REVIEW.

Twice a Man. A Psychological Ronance. By Clark H. Bronson. Bronson & Co., publishers, Chicago. Cloth,

As well stated by the publishers, this is a psychological romance in which humor and pathos, sentiment and philos-ophy are combined. The strange story of a man who lived a double life, not be ause he wanted to, but because he had to. It interests and benefits, . never wearies. The work is profusely illustrated and handsomely bound.

A Ghance to Make Money. In continuou ou matinu multicult. I made \$127,00 in twenty-three thys selling the "Economy Gas Tip," which saves Sper cent gas to the consumer and improves the light by 50 per cent. Every family will buy. It's like woining moner. I get my tips from the "Economy Light Co.," Drawer 65. St. Louis. No. Send them 19 Scent stamps and they will send you outfit and start you in business with territory. They want a Manager in each town.

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3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. 4-Art Magic, or Mundane, Sub-Mun-

dane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. 5-Ghost Land, Spiritualism, Occult ism, by Mrs. Emma Hardinge Britten, 6.—The Next World Interviewed, by

Mrs. S. G. Horn, a most remarkable me dium. 7-The Occult Life of Jesus, by Alex-

ander Smythe, a medium of rare gifts, 8-A Wanderer in the Spirit Lands, Transcribed by A. Farnese, a wonderful English medium.

9-The Religion of Man and Ethics of Science, by Hudson Tuttle.

10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles, 11-The Great Debato Between Moses Hull and W. F. Jamieson.

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

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

WOMAN: Pour Centuries of Program. A Locture delivered at the Iroo-thinker's International Congress, Chicago, III. actober, 1893. By Susan H. Wiron. Price, 100; A

is progressive thinker

Study of Emerson's Philosophy.

It is highly significant that one who richly deserves to be regarded as terior lives when we confront a definite situation. Whether we have I It is therefore useless to preach to any one concerning a law of success the very greatest philosopher of the western hemisphere should have lived together in a past estate or not is by no means the problem with long been associated with the name of Concord as the place of his abode. which we are actually confronted. : Ingenious endeavors to explain the Names are ominous in many instances, and it often happens that some why and wherefore of attraction, or the lack of it, between certain indiseeming chance of circumstance brings persons and places together with viduals may well be accounted superfluous, but the existence of the atsingular appropriateness in their titles. It seems worthy of passing traction, or its absence, is something with which we must at all times comment that almost every distinguished literary American who flour- reckon in the regulation of our conduct. The limitations of actual terished during the nineteenth century is known to fame by three consecutive names, all of which have been generally applied to him, and without individuals. Consequently, in the nature of necessity some people must intending to justify any inordinate superstition it may be pardonable to be where others are not; the only real question at issue is, who are the call attention to the significance of a good triple cognomer.

The three planes of human expression-moral, intellectual and physical--need to be well developed in a man or woman of genius, and there is a fitting rhythmic melody in a name which is harmoniously triune. Ralph Waldo Emerson was contemporaneous with Henry Wadsworth Longfellow, William Lloyd Garrison, John Greenleaf Whittier, William Cullen Bryant, Oliver Wendell Holmes, James Freeman Clarke, Edward Everett Hale, and a great many other noble bards, authors, preachers, lecturers and distinguished men and women generally, among whom Henry Ward Beecher and Harriet Beecher Stowe will never be forgotten. It is with Emerson as a man of triple genius that the world has been concerned, for he who has been called "The American Plato" served his age in three distinct capacities-as essayist, poet and public ing, "God's in His heaven; all's right with the world." Pessimism is speaker.

As 1903 was the Emerson Centennial Year, so much has recently been published concerning this very remarkable man that the leading features of his career are familiar to multitudes, but so striking is his indi viduality that the theme of his life seems endless. Educated for the Unitarian ministry, and installed as minister of one of Boston's truly historic churches, the Second Unitarian Society, he seems never to have been thoroughly suited to the comparatively confining position of even a "liberal" religious minister; for, though Unitarianism is extremely broad, alike in profession and practice, there are limitations usually imposed upon a pastor by a congregation that a thoroughly eclectic mind does not sympathize with in all particulars.

There was never any strife between Emerson and the good people who had engaged him as their minister, but he clearly expressed sentiments not entirely in accord with the traditions of the society over which he was appointed minister, and as a man of uncompromising sincerity, such as he, can never resort to evasion or subterfuge, Emerson declined to be longer hampered by any usages or traditions which, though, perhaps, beautiful in themselves and very helpful to certain people, failed to commend themselves to his individual judgment and conviction.

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As an unattached worker, freed from the limits of any organization, Emerson did the major part of his life work. From at least one standpoint it may safely and conservatively be declared that a perfectly free worker can often do world-wide missionary work of the highest grade, which could not be accomplished by the same individual were he confined within any ecclesiastical or other precincts. Theodore Parker had difficulties with his denomination on account of his religious radicalism, and no one has any right to speak harshly or disparagingly of those old-school Unitarians who practically disfellowshipped him. Denominations have their standards of doctrine and confessions of faith to which they are honorably pledged, and we have no just cause for complaint when some reputable body of people resolve to insist that certain standards and usages be maintained among them which duly represent the feelings and wishes of their majority.

Liberality of sentiment never voices itself in condemnation of conservatism when conservatives are simply determined to carry on their own legitimate work in the manner most agreeable to them; but to the freed soul, seeking liberty of thought and of speech outside traditional walls, conservative limits may prove unduly hampering. Emerson has clearly shown us the worth of an individual to society at large, but he was no organizer in the customary definition of the word. As we study his essays we find how thoroughly consistent he is with his great doctrine of essential oneness; yet he praises a certain sort of inconsistency because he believes in growth and progress on the intellectual plane. The keynotes of his entire philosophy are sounded in the oft-quoted sayings, "I am owner of the sphere; the seven stars and solar year," and "I, the imperfect, adore my own perfect."

Paradox and enigma may often confront us as we study Emerson, but he is never self-contradictory. To him Paul or Pericles' is no greater than any other man, and this dethroning of heroes and abolition of hero-weighing has come as a severe and painful shock to many a hero worshipper. There is nothing, however, in this dethronement of the hero from a fictitious eminence that carries more with it than Longfellow's ccepted lines in "A Psalm of Life"-

"Lives of great men all remind us

We can make our lives sublime.'

ne water of life in all cases must be the an then it follows that t

restrial existence necessitate the apportioning of special work to special individuals best adapted for certain specific situations.

A careful study of "Circles" will serve to disabuse many an intellect of erroneous beliefs regarding neighborliness, for Emerson has frankly and uncompromisingly expounded the wholesome philosophy of natural selection and elective affinity without using the scientific argument of Darwin, or entering into the romantic details which were dear to the heart of Goethe. In "Compensation" and in "Friendship" Emerson has reached altitudes of vision and penetrated profund depths of human experience which few of his contemporaries sought to scale or probe Epictetus and a few other grand philosophers have treated life as fairly and as optimistically, but few indeed, comparatively, have been the scers whose lynx-eyed vision has entitled them to exclaim with Brown eating like a canker into the roots of modern philosophy, and its only fruitage is misery and death.

Emerson beheld through sane eyes a sane universe, and he made no apology for universal order. Like Fichte, prince among German phil osophers, he agreed that life is blessedness, and never found it necessary to invent a devil to explain such of the phenomena of existence as in the judgment of less illumined thinkers denies the omnipotence of God. Deity to Emerson was all-embracing; and though he was no evader of pressing problems, he taught in his own inimitable way that beautiful and all sufficing Theistic faith in the presence of which conventional Christianity cuts a very sorry figure and presents a very unsatisfactory solution of the problem of existence. To Emerson there was no pitiful alternative of endless, useless misery or annihilation for the "finally impenitent."

Emerson accepted the central truth of Universalism, which is essential to all sound theology, but without its historical Christological accompaniment. To Emerson no one man was an infallible leader of other men; thus he could never be ranked among exclusive Christians of any denomination, not excepting the most elastic. The historic unfairness of orthodox Christianity to all outside its pale has made it incumbent on fearless thinkers to take an extra-Christian, which is not however, an anti-Christian attitude

Sectarianism is usually a warper of human sympathy, so apt are sectarians to magnify the good in their own sect and minify the equal good outside. Emerson exploits no personal Messiah, but: leaves each soul free to seek and find divinity in its own way. No great writer has proved more impartial and eclectic than he, though even Emerson was not entirely free from exhibited prejudice, but his prejudices were evidently fewer than those of most men.

It is in the field of biography that Emerson displays his critical and analytical east of intellect most clearly, and through that group of eseays designated "Representative Men" we gain the fullest insight into his views concerning the spiritual universe. In the essay titled "Uses of Great Men," we are told that it is natural to believe in them. The ine sentence "The world is upheld by the veracity of good men; they make the earth wholesome," must find an answering techo in every thoughtful breast; but the particular use of heroes, sive sare clearly shown, is to help all to become heroic. "Other men are lenses through which we read our own minds," is another epigrammatic gem from the same great essayist, and is there not boundless wealth of encouragement in such a declaration, which, if followed to its tiltimate, compels us to agree with its author that if any one of us can experience true admiration for an excellence that one is a possessor of such excellence jointly with the other in whom he has perceived it historically or ideally embodied.

Seldom indeed has been found such marvelous balance as in Emerson's tribute to heroes, for he never eulogizes but he criticizes, and his criticism is always fair and kindly. We must always ramember in studying these essays that the object of the writer was elearly to glorify individuality universally, in place of attempting to establish some particular individual's supremacy. Thus he tells us that there is a speedy limit to the use of heroes, and "You are you, and I am I, and so we re-"Nature wishes everything to remain itself," Emerson conmain." tinues, and does not conclude until he has uttered his conviction "great men exist that there may be greater men."

When discoursing of Plato, Emerson seems thoroughly at home, as though he and the famous Greek were boon companions; and he is truly If Emerson tells us in his essay on History that we are all inlets to a panegyrist when extolling the excellencies of the refiowned disciples of Socrates, with whom Emerson is himself often compared. It seems rash to say that "Out of Plato came all things that are still written and debated among men of thought," but there is justification for that bold assertion. Plato admitted only two cardinal facts remaining forever at the basis of philosophy-Unity and Variety, or, in other words, oneness and otherness. Emerson tells us that it is impossible to speak or think without embracing both. Speculation, he also assures us, tends to the idea of a "terrific unity," while action tends to diversity. The abstract and the concrete must ever confront us; the former in the sanctuary of meditation, the latter amid the activities of exterior existence. Nowhere do we find the true Emersonian ring in all his writings more distinctly than when, after eulogizing Plato beyond all limits of moderation, his American successor says "No power of genius has ever yet had the smallest success in explaining existence. The perfect enigmaremains." Then, loyal to his hero, Emerson adds: "But there is an injustice in assuming this ambition for Plato." The closing sentence of this masterly essay may send us back to our studies of philosophy with renewed hope and ardor of expectation, for it reads, "The great-eyed Plato proportioned the lights and shades after the genius of our life. Turning directly from Plato to Swedenborg we bridge a historia dis- the whole country are tance of more than two thousand years. Plato was born 430 B. C.; again at their posts of Swedenborg's birth occurring 1688 P. E. From Athens to Stockholm is as great a journey climatically as from Plato to Swedenborg is a duty; now that evegreat voyage mentally, for Swedenborg's name has been coupled with rybody has had time Aristotle's by his biographers. Emerson is less at home with the sage and seer of Sweden than with the illustrious Greek philosopher, and his to inspect the gifts reessay is far more critical as well as decidedly less sympathetic, though fested a false, because a double, standard. If you are willing to do a with his invariable fairness Emerson gives Swedenborg full credit for fested a false, because a double, standard. If you are willing to do a with his invaluate failed belongs to him. "This man, who appeared the happiness resultmembers of a united family it is a blessed privilege to live according to its contemporaries a visionary, and elixir of moon beams, no doubt the law of mutual helpfulness. The vexed question of the dignity of led the most real life of any man then in the world." No admirer or ing from the presents follower of Swedenborg could demand a clearer statement of the facts bestowed, and good ARE BLIND and brooms and those who handle them. Emerson and Bellamy taught in the case than the above. But, as the essay proceeds, Swedenborgians will no doubt object to Emerson's caustic remarks upon many thoughts sent out to statements found in "Heaven and Hell," particularly where he com-plains that the angels in the celestial world are described much as though they were "country parsons." Emerson's nond could never travel the two totally distinct tracks along which Swedenborg's thoughts traveled easily. Emerson abhorred the very idea of literal-travel the spinitual world and in a substrate the very idea of literalizing the spiritual world, and, in a sense, materializing it, He there-fore harmonized completely with Swedenborg when only transcendental philosophy was at stake, but he parted company with him without cause, and all resolve ceremony immediately the question arose of supplying detailed informa- to push and pull totion concerning life in unseen spheres. The same atstude was taken by Emerson to all modern Spiritualistic literature in so far as it at- gether and give it a tempted to describe, as it were, geographically, life, beyond physical genuine American, all dissolution. Yet, in a transcendental sense, Emerson was a pure Spirit-nalist in whose philosophy neither materialism nor agnosticism could around boom in 1905. find a foothold.

without assuring him at the outset of your discourse that the root of his possible (not inevitable) prosperity is within himself. Emerson had small patience with any theory of existence which made any man appear at a disadvantage because of his particular environment. |Circumstances vary, but all surroundings are good and useful when viewed intelligently; it is only the failure to interpret the meaning of a fate which causes it to appear adverse. Some conditions are decidedly harder to endure than others, at least in seeming, but just as we are compelled

H Lecture by

W. J. Colville:

by the logic of facts to admit that this is so, we are none the less forced by the same compulsory logic to take into account the widely different powers of resistance to a harsh environment exhibited by different individuals.

Since the days when most of Emerson's essays were written the distinctively modern doctrine of evolution universally applied, has been developed. With the advent and spread of this doctrine we heard much of a struggle for existence resulting in the survival of the fittest to endure that struggle, and this somewhat unsatisfactory theory of ex-istence has left many hearts virtually bereft of comfort in adversity because of its inability to meet the demands of love. Inexorable law is no efficient substitute for Divine Beneficence, but simple Theism sup-plies every want by demonstrating, through the all-satisfying agency of a more comprehensive view of the workings of universal order, the glorious and triumphant affirmation of Robert Browning, "All's love but all's law!" Emerson, in "Compensation," goes very far to demonstrate this most here and multitudes owe to him a debt of perpetual gratitude developed. With the advent and spread of this doctrine we heard

blessed verity, and multitudes owe to him a debt of perpetual gratitude for having bravely faced a trying difficulty and traumphantly defeated it. The conclusion of that most memorable essay is too well known to need quoting in this place; suffice it then to say that its author frankly tells us that compensations for calamities are sometimes made evident to us only after long intervals of time, but however long may be the process of demonstration the truth is at length revealed. One fact is selfevident; namely, that no one bears more than he can bear, for directly a burden becomes unbearable it is borne no longer. Did we know the innermost secrets of all lives as God must know them we should certainly behold a marvelously perfect adaptation of backs to burdens. Our judgments are usually superficial in the extreme and we are all working in dim light and with very narrow outlook.

Whatever view may be taken of the Theosophical doctrines of Karma and reincarnation, it must in common fairness be admitted that Annie Besant and other fearless thinkers are endeavoring to solve the riddle of the universe on far more convincing lines than those outlined by the famous materialist of Europe, Professor Ernest Haeckel, who simply denies the ego which Emerson primarily postulates. The great question which must ever confront a sober reasoner when weighing a philosophy how far that philosophy answers questions justly, and, therefore, satisfactorily. We know there is justice in the universe because there is a sense of justice in us, and we are included in the universe. That there is love in the universe is also self-evident to the reasoner because we are conscious of love within ourselves. If it be asserted, as it often is, that there is hate in the universe as well as love because men can prove themselves haters as well as lovers, our answer is that hate is not a primal instinct, and is only a perversion of love, or, as it has been truly defined by many earnest thinkers, hate is love that has gone astray.

Emerson on "Heroism" seems to have risen to his highest and his best. The following quotation with which our present meditation must conclude, pictures to us the "American Plato" as the calm, serene, majestic man, who can duly appreciate the exceptional and pay a just tribute to occasional outbursts of supreme courage, but who has a plain gospel for daily living which he knows how to preach and to apply. "Times of heroism are generally times of terror, but the day never shines in which this element may not work." When we lay to heart the tag of your wrapper. such an axiom we shall be no longer impatient of what we call monotony, and our mops and brooms as well as our pianos and easels will be to us welcome instruments for the expression of the highest that is in us. Emerson is perennially helpful because he was no ascetic or recluse; his was not the temperament of an anchorite of the desert, but of a genial, happy comrade of his fellows who lives their life with them in so far as that life is wholesome. It often takes fifty or more years for great sayings to be duly appreciated, and not infrequently centuries and even millenniums must elapse before the grandest sayings of the greatest sages become part of the accepted maxims of humanity. Emerson takes high rank among the sanest, purest and helpfulest of the world's philosophers; his chief title to nobility and claim to immortality is that he has taught every one of us to count life a blessed privilege and all

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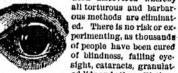
By Dr. Faul Carus. An excellent study and La. (1000) and Law (1000) and the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that in many cases it is the study of the nonition that is study of the nonition that it is study of the nonitin that it is study of the nonition that it is stud **Can Telepathy Explain?** than the children, and advises parents "Spirit Echoes." My Mattie E. Hull, to look to themselves. Twenty-five This pretty volume contains fifty-seven cents could not be better spent than of the author's latest and choicest buying this little book. Anyone that poems. Neatly bound in cloth, and with has the care of children should read it. poems. Neatly bound in cloth, and with Price 25 cents. "Why I Am a Vegotarian." By J. "Just How to Wake the Solar Pler. Howard Moore. An address before the us." By Elizabeth Towne. Valuable Chicago vegetarian Society. Price, 25 for health. Price 25 cents.

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same, and this brings us back to Paul's famous utterance recorded in Acts, xvii, "God has made of one blood all nations of men." Unity, not uniformity, is the teaching of nature; such also is the teaching of Emerson... When we read "Circles" and "Spiritual Laws" we are introduced to a doctrine of differentiation which harmonizes perfectly with the declaration in John, xiv, "In my father's house are many abidingplaces," a gospel utterance which confirms much very ancient teaching concerning the spiritual universe, but undertakes to advance no new doctrine. Emerson helps us to a great extent over many difficult stiles, and especially does he render valuable assistance when we are discuss ing right relations between self-interest and regard for neighbors.

Social relations are of necessity interdependent; we do not simply depend on others, nor are we, strictly speaking, independent; we all interdepend. I help you and you help me. Reciprocity and co-operation are words of no ambiguous meaning. Emerson does not foolishly tell us to love our neighbors better than ourselves or ourselves more than others, but he is content with emphasizing the dignity and royalty of every individual. One standard is never very difficult to comprehend, but double or multiple standards of morality are ultimately incomprehensible. If I love my neighbor as myself and acknowledge our common humanity, as expressed in any and every member of the human race, I am not confronted with vexing problems concerning one kind of duty to self and other kinds of duties to neighbors.

There is but one true standard and that is Equity. We meet many people who are willing to give, but unwilling to receive; ready to do for others, but unready to allow others to do for them. Here is manilabor was settled long ago by Emerson in his famous reference to mops exactly alike on this point, and the views of both are being rapidly accepted among thinkers everywhere.

In the earlier days of Emerson's literary career Americans had not imbibed so freely as they have been recently imbibing of the sour wine of European class distinction. In the New England of old a man with a hoe was just as highly thought of as a man with a pen in hand-thus Emerson's stirring words on the dignity of all rational and useful work were accepted fifty years or more ago across the Atlantic as typical American philosophy. A plutocratic four hundred or six hundred privileged entertainers of monkeys at dinner did not then exist in New York or Newport; aristocracy, if it existed in those days, depended in this Republic upon unmistakably super-simian attainments. Men and women of letters and of exceptional refinement were always honored in and around Boston, and Emerson was one of the most highly esteemed among the literary elect. It was, therefore, particularly graceful and useful that he should champion the cause of those occupations which fell to the lot of others than himself, and by so doing he has placed himself on record as a true sociologist.

To Emerson's understanding the ancient doctrine of spiritual relationships seemed self-evident, for he never hesitated to declare that there were certain people between whom and himself no other kinship existed than that of the common bond of humanity. "God has appointed the bounds of their habitations" is a text from which an excellent sermon could well be preached containing no geographical references. Psychic nearness or remoteness is a far more vital topic than distinctness of race or locality of home, and surely this fact is amply il-Instrated directly we consider how closely intimate some people find that envy is ignorance; that imitation is suicide; that he must take himthemselves immediately they are introduced, while it often happens that self for better, for worse, as his portion; that though the wide universe. roof and are still strangers to all the deeper interests of each other.

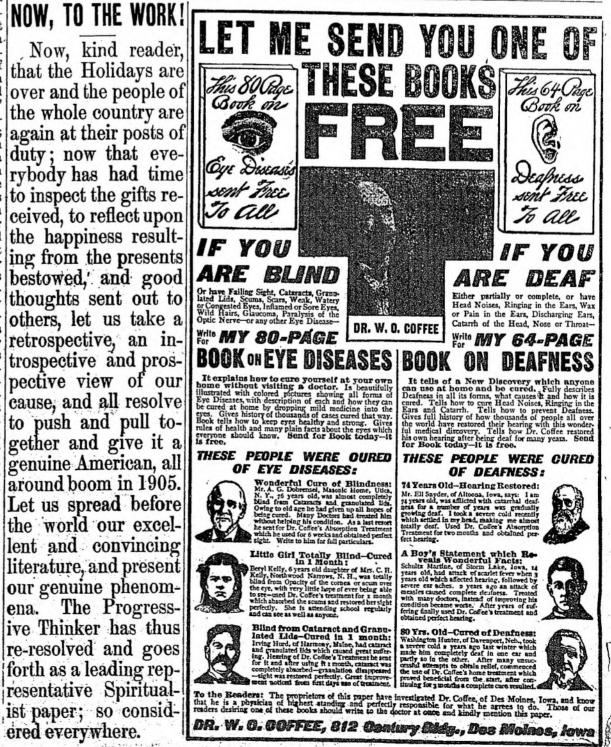
cribed so graphically. There is no need for speculation concerning an- stamps the weakling and places him outside the pale of true prosperity. ered everywhere.

In one short essay it is clearly impossible to do most than present in briefest outline the general trend of a comprehensive system the world our excel-

of philosophy, and fortunately, when dealing with Emerson, a few terse epigrams, culled almost at random, first from one and then from another of his many essays, or a single stanza of his noble poetry, taken literature, and present from any one of his typical poems, serves to suggest volumes for conour genuine phenomtemplation.

As keys to Emerson's deepest thought we may select such highly ena. The Progresscharacteristic sentences as the following from "Self Reliance :" "There is a time in every man's education when he arrives at the conclusion live Thinker has thus re-resolved and goes members of the same family spend almost a lifetime under the same is full of good, no kernel of nourishing corn can come to him but forth as a leading repof and are still strangers to all the deeper interests of each other. We must not become fanatical in our views of brotherhood, but fa- to till." Nothing in the most earnest utterances of the present novelty. resentative Spiritualmatics we are sure to become if we persistently overlook the existence loving day can more strongly emphasize the open secret of individual ist paper; SO CONSId-be those minor circles within the infinite circle which Emerson de-greatness. It is always envy, jealousy, or such bast children, that include overwurd one

vocations honorable.



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This department is under the man-

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recated. Correspondents often weary

with waiting for the appearance of

their questions and write lettern of in-

several weeks ahead of the space given,

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Every one has to wait his time and

place, and all are treated with equal

The supply of matter i .lways

THE PROGRESSIVE THINKER 年10月日,如1937年1月,+ K5 1914日。 1 . 131

come behind the screen and impersonate, thereby making the substantiation certain!

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This is eracily what the control did. It is the same personality all the time; giving different names. For a man to go out into the world to find a man he never saw or heard of before, nor knew n what county he lived, would be set down as a hopeless task. How much nore hopeless to find a certain spirit in the infinite reaches of the spirit world! Stainton Moses, at one time a profes-

sor in the University of London, was a man who to wonderful erudition and Address him at Berlin Heights, Ohio, scholarship, added mediumship of the highest order. He was controlled by NOTE-The Questions and Abswers spirits like himself and the communications he received were worthy of the have called forth such a host of re-

pondents, that to give all equal hearsource they claimed. The investigators of the Psychical Soing compels the answers to be made in the most condensed form, and often ciety appear strangely ignorant of the rigarness is perhaps sacrificed to this conditions provailing in spirit life, and forced brevity. Proofs have to be emit-ted, and the style becomes thereby asto be somewhat hypnotized by their confidence in their favorite medium. sertive, which of all things is to be dep-

The confusion and doubts of investigators are the results of the old idea of the essential superiority and infallibility of spiritual beings. They were thought to know everything and be able to answer all questions. When spirits come with the limitations of human beings, only slightly extended, of course there is confusion, and the investigator cannot reconcile the real with his preconceived ideas.

NOTICE.--No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will The witnesses are all behind a screen not be read. If the request be made, and only by the character of their com-munications can they be identified. It correspondence of this department has is casy for a spirit who readily perbecome excessively large, especially let ters of inquiry requesting private an wers, and while I freely give what ever information I am able, the ordi-great man. Some Spiritualists will lisnary courtesy of correspondents is ex-HUDSON TUTTLE. ington, Lincoln, etc., and would be shocked into unbelief if they knew plain Smith was masquerading under the

"Hyglene": Q. Is a fish dist espegenerals as they asked for. cially valuable for brain work?

Like many other fads, fish have А. been thus prescribed, under the erronethe witness stand at Mrs. Piper's and been thus prescribed, under the erroller the willness stand at Mrs. Pipers and ous belief that they were especially rich in phosphorus. When fresh they are easily digestible and preferable to be entertained. Not because he would word do so if he found he had been in erwe shall be a for general about than flesh, eggs, ror, but because he was not in error. The personality is retained by the spirmilk or cereals. it. This is taught by all the most com-

For brain work, something more than a diet of phosphorus is required. The petent, Swedenborg, Davis and others. food must be such as to meet the re- It is demonstrated in the so-called "obquirements of the whole body, to maintain it in a healthful condition.

The fish-eating tribes are among the activity of the passions, is confined to lowest of mankind, while the cereal eat- the body is of immemorial age and is ers are the highest. The value of ce-reals is somewhat lessened by their re-it the conclusion was drawn that when quirement of a larger unit of energy for the body was cast off the spirit was as digestion.

For the best brain work, a mixed and generous diet is best, and especially of the body, to cancel its sinfulness, should the cravings of the appetite be There cannot be sin without the activfollowed, for if healthy, the craving is ity of consciousness or thought, and as an indication that the food craved is this is absolutely of spirit, and has no demanded, because containing some ele-demanded, because containing some ele-ment the condition of the body re-logical to refer wrong doing to the coat puires; as acids, sweets or salt are relinhed.

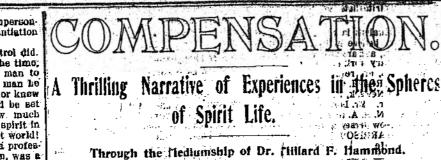
A great deal has been written and the same, as the spirit is the same paid about the unhealthfulness of phys- whether clothed with the mental or ical or mental work after a hearty meal. spiritual body. It may, however, be taken as a rule that

it is better to work after a meal, than to eat while weary. If the vital energy is so exhausted that digestion is de-Some Plain Talk That Will Be Easily layed or impaired, the food becomes an irritant and poison. If of flesh the deadi, ptomaines may be developed, producing malignant forms of fever, with accompanying intestinal irritation. Great physical or mental stress immesuing year: President, John W. Smith; vice-president, Milo R. Smith; secrediately after a full meal might bring on the most severe indigestion and resulting complications, but as a rule the leibargy induced by such a meal, pre-M. Bitters; imatees, Mrs. Leah Crayen, vents, over exertion either of body or-Occar F. Smith; A. W. Bitters. letbargy induced by such a meal, pre-

want of consistency in the communications.

rmind.

as explained in a note accompanying cry time we have opened our hall for any state opened our hall for the character, we have done the question,



CHAPTER III.

An AwakenIng. My father stood slient after the people had left the room, for a full minute, with his gaze fixed at the doorway they nassed through, then striking the palm of one hand with the other doubled, he sald, as if talking to himself: "I'll be durned, if I wouldn't hey or

funeral or footrace if that 'oman were my wife. John seems ter be er the and as he seated himself, she pleasant-feller; but thet o'man is a vixen. I done i ly said:

my best ter prevent him frum marryin' her, but I could not make him understn' me, any morn't I could here ter-night. He has lived with her pigh onter thirty io? year, an' they have had a quarrel on an average of onct er week all the time. If I'm out'n ther body, I b'lieve it 'ud be er good thing ef she's ter git out too; then I guess John an' there rest 'ud have er little peace; they can't 'ith Then addressing my teacher, he continued: "I can't see as it makes any

diff-rence of we are out'n ther body. What 'ud the cendition of this pesky 'oman be, ef she wuz ter come out ther came as we be?" "She then would be in a condition,

my brother, like myriads of others, blind, deat, homeless, alone." "Couldn't she ever git out of sech er name of as many statesmen, poets or

condition?" "Yes, in the same manner as you That Stainton Moses was brought to

have." "Wal," said my father, very slowly then after a lengthy pause, as if he was considering some proposition, he con-tinued: "I don't know but I have got as well sence I got out as I did afore; only as you say, in a sense I have been blind an' deaf; an' I have been almighty lone. ly. But I b'lleve sence I met you here, self, an' p'raps through through yer help I may be able ter do fer myself, an'

finally git out of ther conditions that seem ter hold me here; an' if I ken git ont, it seems as if it is a pity she couldn't do so too; for she makes it hot fer her family, an' she does not enjoy herself to any great extent. Is there any way which I could help her out?"

"Yes, my brother; there are many. But could you conscientiously cause her to leave her body at this time?"

"I don't see any harm in it, if it is ter he a benefit to her; she is a plague ter her fam'ly as she is; an' if she ken be made ter see her condition any beť ter by some one, I b'lieve it ought ter be brought about in some way; an' jest as leave be ther one ter do It: would have done it afore now, if I had known you, Willy yer tell me how I ken

git her out?" "No my brother, I will not; my reasons for refusing your request are nu-

merous. I see you will require a rea-son for my refusal, so, one must sufthe way of the expansion of all, it enza an' died. Abdilt two year after should ever be left to its immediate en. John left hum; we allers supposed he

vironments; and thus receive all the went tes hew workfort brithen way of experiences or lastons that it can on ther canal, an' that theigot inter some ther canal, an' that height inter some one plane of existence, before it accepts ; scrape there gn' was put in prison; an' We have no speaker at present, and a position on another. Simply because as John was allers a proud sperited it does not accept and profit by its les kin' he'd never let us know anything sons, is no cause for its removal from of his troubles; an' so, he prob'ly died that plane; it is evident by its continue there. At ther time he 'peared to us, it ing to remain, that the law has not were a terrible stormy an' col' night, worked for its removal yet; consequent- an' the win' were a blowin' a perfec' ly, for a life of broader expansion, to ex- harrycane. My wife an' ther other chilercise its privilege and release such a dern were settin' 'ith me by ther side life, would act in a refiex mainer and of ther fireplace in ther kitchen of ther not only retard its expansion, but it log house, when ther door opened an' would place itself in a position where it John walked in, an looked jist as natas would be compelled to make reparation ral as he did ther day he went off. He o the one so released. "I see that you do not fully compre-ind what I have said. Let me make to the one so released. hend what I have said. Let me make told his story. He said he had become it more plain to you. Your daughter-in- a sailor, an' that his ship had been law has not yet learned her lessons on wrecked, an' that he were ther only one earth plane, and probably never will; that had been saved, an' finally ther she is purblind because of the errone, ship had drifted ter wher it were so ous education which has been hers; cold that he'd trizzen, an' now he was not being willing to accept any other, in er most happy country, and was he must remain in her present sphere ther ter visit us. an' tell us not ter wor until natural cauces force her to an ry fer him, fer he were all right; other plane; or as you would term the that he were agoin' back. That was all change, death. She will, in fime real he said; his mother hugged him, an' ize her condition, the same as you now tried ter make him stay longer; hut begin to; then, the lessons will be forci- somehow, while she held him in her of employment, out of money and in bly made plain; for, by her own exer- arms, 'ith em aroun' his neck, en' was tions all must be; then she will see the cryin' like a baby, he seemed ter van-Rochester church is almost wholly need of self-reliance, and no longer ish right afore her very eyes, an' he supported and conducted by women, or leaning on some unknown and mythical were gone. has been for the past three years. power, she will he brought to the point "Arter he were gone, we all sot there With the incoming of the new official ways; then with a desire to make founded that none of us could speak a hoard some new resolutions will be adopted; among the most rigid will be: amends, she will expand quickly to the word. He didn't speak ter none 'cept "No speaker or medium who is adplane her own unalloyed individuality his mother; an' she claimed to us that dicted to habits unbecoming a leader or yould otherewise force her. he was as real as he ever was in the teacher will find a place on our ros "If you should cause her release, or wide, wide world. trum, under any consideration." "We told ther neighbors of it, an' as you say, 'help her out, she would As long as Spiritualists recognize immediately be in no better condition; most all of 'em were scared, an' said these unworthy beer-drinking, saloon she would not come to you; she would that most likely some of ther fam'ly bums, who are content to wander not leave her family; you could not see would die soon; an so it proved, fer my around and allow anyone and everyone her as you do now, and the act on your wife died afore ther year was out; an to feed them in return for a test (?). part would retard your progress; and in two year arter that; my gal died; an sometime, somewhere, somehow, you ther boys follered within two year. But would have to make reparation for ther circumstance created er great deal or talk; many people earne er long way "I see you know what yer talkin' ter hear me tell ther story. Some your act." given gift, than any other man, who is satisfied to wallow in the filth of the about," said my father. "An' no doubt didn't blieve it." Ther parson said it it's all fer ther best; but when I see must have been ther devil, fer he's algutter. Having the gift to stand as an open door between the two worlds lers deceivin' some one. But 'I allers how she makes so much fuss for ther should inspire a medium for a desire for a clean life. Too, much that berest of ther fam'ly, it does seem a pity said it didn't matter what folks said; I ter allow her ter continue doin' knowed it were John. 'An' it allers made longs to the man is blamed on his **S**O, when it 'ud be an easy matter ter take me blieve heaver was not as ther parguides, and I sometimes think the poor son preached it were! an' I kind er had spirits are made the scapegoat of many things which should be shouldered by ber out an' make er little peace fer my doubts about ther byerlastin' life as John an' Helen." "Let me tell you of a better course to "Let me tell you of a better course to he said it was; an' I fliers said I had no pursue, my brother. Instead of re fear of hell; an' while I see you here the medium they fry to lead aright MRS. MARGUERITE MILLER. maining here, and constantly throwing ter-night, I thought you must be an anoff your energies that could be used to rel, an' my old belief cum²back ter me. Now if yer be goin this show me my boy better advantage to yourself in ex-TO WOMEN WHO DREAD MOTHERHOOD nending to a higher plane, and knowing John, it'll 'stablish 'ony former belief of the laws that you must sometime stronger'n ever. WHere's John?" ation How They May Cive Birth to Happy, know, put your energies at work in an-other direction. Seek other scenes and As he finished mynstorynte looked in all directions, and my, teacher said in out Pain-Sent Free. people; find that path which your highher most kindly tones: "Here he is, by your side!" As she said this, beensetha feeling as est individual behest has ever pointed to. By so doing, the worry and dissatisfaction about what you cannot prea veil had been removed between my vent bere, will pass from you." father and myself: he looked at me an My father steadily gazed at my teacher while she was talking to him, instant, then quickly areas, and was about to throw his arms about my neck and for a minute after; then, as if the and embrace me, but for some cause; which I could not then anderstand, I full meaning of her elequence reached bis understanding, he reached forward was forced back beyond his reach; he both his hands like a little child reachfollowed me a few steps, and then ing for'something to steady itself as it stopped, and looking "much embartried to walk for the first time, and with assed, turned to my teacher, and said: ears rolling down his cheeks, he said: "If that were John, why did he leave me, an' say nothin' ter me?"

my father at a little distance from me with a perceptible look of derision on his countenance; he looked me well over but made no movement of any kind, I would have gladly approached him, or spoken if I could: but I was compelled to remain silent. (To be continued.)

HERESY HONORED-PAINE OUT PAINED.

The Editor-at-Large on the Abbott and Carter Heresles.

Rev. Samuel T. Carter, was one of the three Precivicrian: ministers who started the movement for the revision of the Presbyterian creed. Having thus started the hall, the Rev. Carter was not content to let it rest. He proceeded to virtually declare that the creed was so bud revision could not save it. The Presbytery of Nassau to which he belonged, appointed a commit tee to ask the wide-awake brother, "if he did not know some way to avoid a trial for heresy." He declared he would plead his own case before the ministers, He made his pica, and among other strong passages gave the following: "The great objection to the confession is not this statement in it or that, but it is the whole tone and style of the confession. To put the matter in a

word, it is the God of the Westminster confession that is wrong. One Presbytory fortunately suggested that the love of God should be put in a footnote to the confession. It is petter to have the love of God in a foot note than not to have it at all.

"Every minister and elder upon entering his office must still accept the Westminster confession as being the system of doctrine taught in the Scriptures, and every scoffer can still cast up this system against the Presbyterian church. I am convinced there can be no rest or peace till this system is as fully abandoned by the church as it is by the brief statement. If Calvin were living to-day, he would be chairman of the revision committee.

"I think the Presbytery of Nassau is quite as much on trial as I am before the people, and the same thing can be said of the church in general.

"There is no such God as the God of the Westminster confession. There is no such world as the world of the confession. There is no such eternity as the eternity of the confession. It is all rashly exaggerated, and bitterly untrue. If no one else is ready to say it. I say it. The hard, cold, severe God of the confession, with the love left out, is not

our God. It is a hit straight from the shoulder, for a heretic on trial, to turn on his persecutors and declare that it is they, not him, that is on trial before the world! Not the preacher but the church that is in error!

Well, what did the Presbytery do with him? A century ago they would have burned him at the stake. Calvin, of whom Rev. Carter says, if he were living he would be on a revision com mittee, had in his day a way of dealing with those who did not believe with him. It was with green fagots, that the flame might he less flerce and the tor ture thereby prolonged. We sincerely hope he has reformed since he entered last un ter go. I got solloid, an' had none ter care fer me, an' cas ther old spirit life.

The creed is the same, the bible is house burned. It left men "thout any the same, but the intelligence of the age has advanced-of late years, a her house, an' it was there'l field ther influetical preacher has been "disciplined." or suspended. It would seem that even this mild punishment has been outgrown. By a stroke of diplomacy, the Presbytery voted to "table" the matter, and "request our brother to continue his honored connection with the Presbyterian communion."

Could there be anything sweeter among brethren? Brother Carter may go right ahead proclaiming his revolu-tionary views. Why? Because every minister of that Presbytery knows that be speaks the truth, and just what each and every one would say if he dared.

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as if endowed with few 29 force. His body straightened, and he seemed to change from an old the seemed to eighty years, to a man in the prime of life with all the vigor of full manhood. He would have embraced her, as I would at the memorable minute when she gave me the renéwed power of life

control before she left, when I afterwards suffered the terrible ordeal. looked to see the same result with him now, but instead, she led him to a seat,

> "My brother, I told you I was conversing with a dear relative of yours; you could not see him. Would you like

the party of the second se

"Why my gal, ther's not a relative I ever had, but what I'd like ter see; but sence I had ther influenza. I haint been able ter see any one but these folks who live in this house, an' they won't take any notice on me; afore you come, I couldn't understan' why; now I p'lieve I ken, an' I b'lieve you ken help me more. Yes, I'd like mighty wal' ter see who it is yer speak of." Which one of your immediate family

would you prefer to meet first?" "My wife, Amauda?" Where is sho? Is

she here?" "Have you any other, a son or a daughter, either of whom left-you in their early life, and you never heard from after, and you never knew their

fate?" "My gracious!" he said as he struck the paim of his right hand with the cienched fist of his left, "Yes. I had a boy by the name of John; he left us when he was about one an' twenty; we never heard frum him but once arter he so mysteriously left hum, an' we heard as mysteriously many months arter, an'

that I begin ter better understan' my- sence then he's been lost. Do you know where he is?" 10 "Yes, and I am about to help you to see him; but first I will ask you to tell

me how it was that you so mysteriously heard from him?" J9 0." Turning to me she said: "I want to see if he will corroborate the dream you had, when you imagined that you

visited your old home." "How did you know I dreamed?" I "I never told" you I had a asked.

ream." "But, my brother; I met you long before that." "When?" I askedp without consider-

ing my question. "While you were of the wreck of the

old ship. We will talk more about that at some other time, then I will tell you more about it. We hmust? hear your father's story now."". Turning to him, she said, "We would like"to hear how you heard from your son! John so mys-

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teriously." "Wal' it's a long time ago, sence then all my fam'ly have ded, an' I were ther

fice; listen attentively while I give it. . "Life once set in motion, is of unending duration, and except for a general eneficent purpose to the masses of like home? I was then thich ter ther poorlife, to remove certain impediments in

tary, Marguerite Millen; treasurer, Mrs.

wank none, unless one can be secured wath none, unless one can be secured who has the credentials of a state or-explain and girtis? I want conflicting beachings of girtis? I want conflicting but my failt receives constant believe, but my failt receives constant in the commut-A. Like all other societies, Rochester elers, who wander here seemingly with ications. A. Especially is this correspondent, them and then wander on again. Evso to our detriment as a society, they never fail to work us mischief in some manner. The fellow who is eternally looking for a place is not worth The speaker who has no more respect for the cause than to shame his people by smoking an old, foul-smelling pipe, running in and out of saloons, lecturing to mixed audiences on questionable sub lects, unclean in mind or person, doesn't need to apply at this church, as have been bored to death off and on for twelve years or more with that class of humavity, whom we have taken in, simply out of pity, because they were out

nession." This doctrine of the innate purity of the spirits and that sin the pure as free. Hence the terrible asceticism which sought by punishment

There cannot be sin without the activ-

worn at the time as to the body. What-

ever clothes are worn the man remains

AFFAIRS AT ROCHESTER, IND.

Understood.

At a regular meeting of the First Spir-

itualist Church at Rochester, Ind., the

following officers were elected for the en

Dr. Hodgson, published in the Journal of the English Psychical Research Soclety, wherein he makes Stainton Moses as a spirit, directly contradict what he taught as received from spirits, having, or his time would be occupied. as a man. Briefly stated, at a sitting given by Mrs. Piper, the celebrated medium for the society, Prof. Newbold aska:

"Does the soul carry with it into its new life all its passions and animal appetites?"

To this George Pelham, a controlling spirit of Mrs. Piper, replies: "Oh, no, indeed; not at all. Why, my good friend and scholar, you would have this world of ours a decidedly material one if it were so." On which Professor seeming distress.

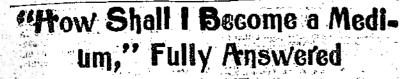
Newbold remarks that the writings of Stainton Moses claimed that the soul carries with it all its passions and appetites, and was very slowly purified of them. George Pelham rejoins: "It is all untrue." Professor Newbold adds, "and that the souls of the bad hover over the earth goading sinners to destruction." George Pelham persists in his denial, says he claims to under-stand about this: "Sinners are sinners only in one life." An argument takes ice about this and George is asked to look up Stainton Moses and beg him to come and communicate. This he is Professor thereupon interrogates the just that long Spiritualism will be held newcomer thus: "You taught that evil a maximum to no botton fullic ridicule. spirits tempt sinners to their destruction?" To which the spirit replies: "I have found out differently since I came This particular statement over here. given my by my friends as their medium when in the body is not true." Pror N.: "Your second statement was that the soul carries its passions and appetites with it."

The reply of Stainton Moses is: "Material passions. Untrue. It is not so. believed that we had every desire after reaching this lite we had in the body, but I find that we leave all such behind. In other words evil thoughts die with the body."

The absurdity of thinking that the dogmatic "George Pelham" would bring a conflicting witness will be more ap-parent if the inquiry be transferred to a parent in the inquiry be tausiented to a law court. A witness makes a positive affirmation. "But," says the judge, "a Mr. Blank several years ago taught the exact opposite. If you will go out and find him, bring him here, and he confirms your statement, then it will be recelved,

'I cannot bring him into your sight. He must be allowed to stand behind a

sareen." "Very well," responds the judge, "bring him behind a screen." The witbefore. He knows bothing where to this work by the celebrated seer.



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"The Present Age and Thner Life; Ancient and Modern Mysteries Classi-fied and explained." By Andrew Jack-

"Now I know yer an angel; yer have come ter lead me out of purgatory an' up ter heaven. Yer have taught me a esson; I will profit by it, too. I will seek other scenes an' peoples, an' see if I can't fin' er place where ther's a little peace. I don't know's I'm b'leeged ter stay here an' hear their quarrels al-

eassuring manner:

ways. You will lead me out, won't you? My teacher placed her delicate hands

on his broad palms, and as she did so that it is impossible for him to enter his whole aspect changed; his features, the same plane with write without some. which before seemed drawn and wrinkled, now became smooth; a pleas patient, and you shall, soon realize all ant smile showed itself about his your desires." mouth, while his eyes which before As she finished, the veil that had re-were lusterises, now seemed to glisten turned, again disappeared, and I saw

blue, but long dangling on the edge, separating the reasoning man from the theologian. It remains to be seen what will be done with him by his fellow clergymen, who are less courageous in their expressions, although undoubtedly believing just as he does, and withal rejoiced that the truth has found a cham pion. Dr. Abbott said: "If you Harvard students will believe

me when I say that I no longer believe in a great first cause? To-morrow the papers will publish this, and brand me as a heretic

"I believe in a great and ever-present force which manifests itself in all the activities of man and the working of na ture. God is energy, intelligent energy, working for good. The bible no longer can be accepted as the ultimate truth Science tells us man was not created but is a creature of evolution.

"Literature and history tell us that many of the beliefs of the bible are copied from anterior religions. Even the ten commandments were the result of a gradual growth, not the inspired word of Moses.

"God is great yet personal, everywhere, yet near-nearer than hands and feet.

How the church, founded on infalli-ollity, has changed! There was a revlutionary patriot, whose pen it is said did as much for the freedom of this na tion as the sword of Washington. That man of great genius, wrote a book, "The Age of Reason," and for that, cause, all he sacrificed for his country was forgotten and for a century the churches have heaped obloquy on his name. He has been by slanderous big ots set up as an example of all that was vile and infamous in human character and his dying agony held up as a warning example of the horrible end to which unbelief leads its deluded vota ríes.

Turning to this infidel book we find be condensed expression of Paine's be lief:

"The commandments' carry no inter nal evidence of divinity with them; they contain some good moral precepts such as any man qualified to be a law-giver or a legislator, could produce himelf without having recourse to super natural intervention.

"In fine, do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation

"The only idea man can affix to the name of God is that of a first cause, the cause of all things.

"Do we want to contemplate His power? We see it in the immensity of Creation. Do we want to contemplate His wisdom? Wo see it in the un-My teacher said pleasantly, and in a changeable order by which the incomprehensible whole is governed."

"My brother, Jour son could not pre-When this statement is compared rent the seeming desire to escape you; he is as anxious to meet his parent as with Dr. Abbott's, or Carter's, it will be seen that they have out-Pained Paine you are to greet him; but the law of fit-ness always prevails. He has been freed from gross material so long, and and had he lived now he would not have been a hereilc. He might preach his doctrines, and his clerical breibren has recently expanded to such a degree set up prayers for him to retain his pulpit! All Thomas Paine contended for the same plane with your without some preparation. Please do not be too im-patient, and you shall soon realize all is now granted by leaders in the churches, and after a while it may come to pass that he will be canonized as a As she finished, the well that had rechurch saint.

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EXPERIENCES IN CASES OF OBSESSION.

(Continued from page 8.)

its name, I learned to my great surprise that it was the spirit of the lady who, ten years before had ended her physical life by hanging herself. The spirit then related the indescribable mental hell she had gone through these years, and among other things, said ; "As soon as I found myself outside my body I saw at once the cause of my rash act. Evil spirits, attracted to me by evil thoughts, were hovering near, grinning, in devilish glee of satisfaction at their work, I would have given the world to have been able to regain possession of my body. Oh! what horrors of despair I have gone through; my home broken and dismal; my husband broken-hearted; my little ones needing my care, unconscious of my presence and effort to comfort them-nothing but blank despair, till now, through your God-given mission, I can see the glimmer of light.'

This spirit has on several occasions since made its presence known, and has expressed its happiness in its spiritual home.

Some people reading this and similar articles may come to the conclusion that Spiritualism must be dangerous to have anything to do with but such conceptions or ideas are not correct, for these unseen forces around us exist and can cause mischief in some instances, whether we know of their existence or not. It is, therefore, far better that we, instead of ignoring them, learn all we can about them, for our own protection if for nothing else. As to danger, there is danger in our every-day life, wherever we turn. We are continually obliged to exercise caution to avoid them. We do not ignore dangerous diseases among mankind because many die from them. No, we strive to combat them, by learning to know their cause, prevention and cure. Nor do we ignore chemistry because a goodly number have lost their lives in making researches into its domains. No, the chemist cautiously and carefully learns to know the laws that govern its various branches, and classifies and labels the results, thereby reducing the danger to other investigators. And where would the world be to-day, but for the efforts of fearless, untiring minds to penetrate and reveal nature's hidden secrets?

So also in the science of mind-the greatest of all sciences-what the world needs to-day is fearless investigators into its many-sided domain; minds which free from prejudice and dogmas, dare to delve into both depths and heights of human existence, to learn the inter-relation, cause and effect, between the visible and invisible worlds, and who shall carefully learn, classify and record the laws to be observed for safe communication with the invisible world, and the dangers to be avoided; in other words, to bring the too often haphazard Spiritualism of to-day down to such an indisputable scientific basis, that it shall compel recognition by the scientific world, and also make the human family conscious of its crime and fearful responsibility in the continual creation -through selfishness of the classes, and ignorance of the masses, of man-made demons, to prowl around unseen, adding misery to the already full measure of human woe, "sowing to the wind and reaping the whirlwind," and then standing aghast, wondering if it is an Almighty God's almighty plan that such things should be; conveniently ignoring that, in giving us intelligence, reason, consciousness of right and wrong and all other mental and soul endowments, it was an Almighty God's

almighty purpose that we should use them. CARL A. WICKLAND, M. D. Chicago, Ill.

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ELDORADOS, ANCIENT AND MODERN.

A Retrospect of Civilization's Progress-The Work Called for in the Future.

One of the speakers at the last annual congress of the National Prison Association declared, contrary to the general impression, that crime is not increasing, but decreasing. Another speaker remarked to the writer of this article that there was a continual growth of sentiment in favor of peace, and that the prospect for the settling of all questions in the near future is of a very encouraging nature. The general spirit of the recent congress was exceedingly optimistic. It is to be hoped that the utterances as to the diminution of crime and increasing aversion to war is correct. If we could blot from mind knowledge of the recent British-Boer war in South Africa, our own war in the Philippines and the present conflict between the Japanese and Russians in the far East, we could more easily believe in the nearness of the day when nations will beat their swords into plowsbares and their spears into pruning hooks and learn war no more.

Man has come up through many ages of savagery, and there are so many generations of the fighting spirit inwrought in his very nature that the thin vencer of civilization extending through a few thousand years is not sufficient to prevent frequent recrudescences of the war spirit which once was universal. It only requires a little arousing of clais I ever had the privilege of attend-prejudice and bigotry to revive the fighting disposition and to direct it ing. Harmony reigned supreme. We against alien peoples of different races, religions, languages and cus-



A Paper that Never Falters, Never Plauses 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. FREE SPECIAL NOTICE. As neual, Biton E Redrick, the well-known As-irologer, will make a Special Holiday Heduc-tion. The year 105 is sooning Jonus KNOW what therew year holds for you. A knowledge of PLANETARY INFLUENCE will accentuate vorable periods: and unfortunate changes. As a 'special offer, and unfortunate changes. As a 'by holds of the state of the source of the big holds of the source of the source of the big holds of the source of the source of the big holds of the source of the source of the big holds of the source of the source of the big holds of the source of the source of the big holds of the source of the source of the infavorable periods for Insteases, poculation, changes otc., for the year 1905.

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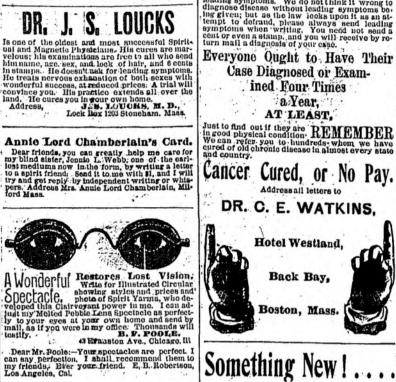
chronic diseases and by their Home Treat-ment have cured bundreds who came to them in uiter de-spair because their constructions of the construction of the construction

GENERAL SURVEY (Continued from page 6.)

dially invited to be present, and join the association, and take part in the convention work."

Mr. Max Gentzke, editor of the Ger man Spiritual haper, "Lichtstrahlen," has been engaged by four German Spir itualist societies of Chicago, to hold a course of six German lectures, one each week. He will lecture before the following societies: German West Side Society, Gartelmann's hall, corner 13th street and Ashland avenue, on Sunday, January 15 at 3 p. m.; on the same at 8 o'clock at the temple of Licht and Wahrheit, 370 Wabansia avenue; on Wednesday, Jan. 18, at 8 o'clock p. m., befor Bund der Wahrheit, in Garfield Turner hall, Larrabee street and Gar-eld avenue, and on Thursday, Jan. 19, at 8 o'clock p. m., before Bund Harmony, 523 Belmont avenue. Every week, for six weeks, he will deliver a lecture in the same place, day and time as above mentioned. Written up ques-tions, pertaining to the philosophy of Spiritualism, will be answered by him after each lecture, in the English or

German language. Maurgerite Mac writes: "On Thurs day evening, Dec. 29, at the residence of Mrs. Burland, 3019 Vernon avenue, we had one of the most delightful sowere favored by the presence of Prof.



Dear Mr. Poole:-Your spectacles are perfect. can say perfection. I shall recommend them iny friends. Ever your friend. E. B. Robertso Los Angeles, Cal.

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F. A. WATKINS.

"New Arcadia" and in the lesser attempts to realize in thought the brotherhood of man.

What is needed to bring about higher conditions is not intellectual culture merely, which alone, without heart and moral principle, may widen and deepen the chasm between the educated and the masses, but greater development and cultivation of the moral sensibilities of the humane spirit. These, the commercial spirit has helped in some ways to diffuse, while, in other ways, it has made them more obtuse.

Men's conceptions have been broadened and their sympathies enlarged by trade and travel, by steam, electricity and international relations, but keen competition for markets and for the accumulation of great fortunes has dulled the moral sense, has fostered selfishness and greed, has fomented bloody and destructive wars and has led the more grasping and energetic and materially resourceful members of society, o form conspiracies and combinations to manipulate prices and to fleece the public along lines of least resistance.

To curb this tendency and to encourage a public sentiment in favor of according all equal opportunities to grow to their full possible mental and moral stature and of making character and usefulness a test of work-this is the ethical and religious teacher's worthiest works to-day. This is a work which will help to realize in practical life the ideas of human brotherhood that the Nazarene taught nineteen centuries ago to the people who lived along the banks of the Jordan and on the sea of Tiberias-ideas now assented to perfunctorily in theory, but in practice ignored and treated in the commercial, social, political and fashionable world as mere glittering generalities. B. F. UNDERWOOD.

A DISTINGUISHED WELSHMAN.

He Is a Minister of the Gospel, and Realizes the Grand Truths of Spiritualism-He Tells of the Present Revival in Wales, and Is a Subscriber to The Progressive Thinker.

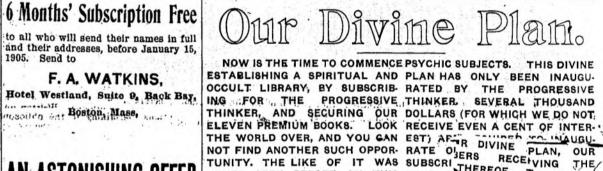
I am meading a great deal these days about this wonderful revival. It looks as though the departed spirits of the old powerful revivalists are returning to give their country another shake. As a minister, not a revivalist, was lecturing recently on "John Elias," one of the noted Welsh preachers who departed this life more than sixty years ago, an influence fell on the lecturer and his audience as though the venerable Elias himself was there. This came wholly unexpectedly. It may be that the leading man of the present movement, the young Evan Roberts, and his co-laborers are guided by the former saints of the country.

Well, if they can produce such betterment in the condition of the nation morally, socially and spiritualiy as they did many years ago, we say, welcome saints! If the influence is too strong for some weak constitutions to stand without being shattered, that was the case under the ministry of Whitfield and other reformers of former times; yet the country at large was greatly uplifted through their instrumentality.

True Spiritualism should not oppose such inspirations. It is the inspiration of the bible and Christianity, and may be the means of bringing Spiritualism into general acknowledgment. If departed spirits are producing these revivals, they will in proper

time make the fact known.

Many able ministers of the present day have a strong suspicion that departed spirits are mingling in the congregations of the church on earth, and some of them declare it. About twenty years ago I was listening to the then leading preacher of the principality. Under a high degree of inspiration he said : "Your departed friends who used to worship with you here are with us in this church this evening." Anotherst leading minister used to kiss his departed daughter a "Good night, Liz- 💕 zie," every evening before retiring. The best side of what is called orthodoxy and the best side of Spiritualism may, after all, be not far from each other. WELSHMAN.



TUNITY. THE LIKE OF IT WAS SUBSCRI THEREOF. THEREFORE NEVER SEEN BEFORE ON THIS BENEFIT THEREOF. THEREFORE GREEN EARTH. NO ONE HAS IT CAN WELL BE SAID THAT THE EVEN TRIED TO IMITATE OUR PROGRESSIVE THINKER READERS METHODS. JUST THINK OF IT, ARE THE MOST ADVANCED IN ALL ELEVEN EXTREMELY VALUABLE THINGS THAT PERTAIN TO SPIRIT-PREMIUM BOOKS, NEATLY AND UALISM AND OCCULT SUBJECTS SUBSTANTIALLY BOUND IN CLOTH, GENERALLY OF ANY PEOPLE ON SENT TO YOU FOR \$3.35. AFTER THIS GLOBE. THIS DIVINE PLAN WE PAY THE POSTAGE WE REAL- SHOULD BE FULLY APPRECIATED IZE A TRIFLE OVER \$2 FOR THE BY SPIRITUALISTS, AND THEY ELEVEN BOOKS. THIS IS OUR DI- SHOULD RECIPROCATE BY AL-VINE PLAN. TO ADVANCE OUR WAYS RENEWING THEIR SUB-PATRONS ALONG SPIRITUAL AND SCRIPTIONS PROMPTLY, AND AT OCCULT LINES AT THE LEAST THE SAME TIME ENDEAVOR TO IN-POSSIBLE COST, MAKING THEM DUCE OTHERS TO SUBSCRIBE FOR THE BEST POSTED PEOPLE ON THE PAPER, THUS EXTENDING EARTH IN REFERENCE TO ALL OUR USEFULNESS.

toms. Ultimately, however, this disposition must be overcome or restrained by the increasing civilizing tendencies of the times, which acquire greater strength and more commanding "influence the longer they prevail. Hope has always kept on the moral horizon the mirage of some modern commonwealth, and the time will come, although it may be less near than some of our peace advocates imagine, when the business of the soldier will cease and mankind will live together in amity.

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The ancient world was long content with its narrow habitat about the Midland Sca, as it was called, on whose shores, as Plato said, men swarmed like emmets, while the vast outside world lay mostly unexplored. Citizenship in some renowned city, state, such as Athens, Rome or Jerusalem, was regarded as the height of mortal felicity. The distance in space and the remote in time had no allurements for the ancient citizen. Travel was regarded as exile from the city which contained all that was dear.

The new religion, with its supra-mundanc city of God drew men's hearts and minds away from Rome and Athens and Jerusalem and the other great central city states, to the thought of a purer and higher citizenship somewhere in the heavens.

In the middle ages, when the arena of ancient civilization and the land of the nativity had become nebulous to the ignorant people of western Europe, a singular epidemic of fanaticism pervaded the western nations, the object of which was to rescue the holy sepulchre from the hands of the Mohammedans.

For a long time all the valor, enterprise and piety of the west were moving toward Palestine. The humbler pilgrims with staff and scalloped shell, plodded their weary way, or sauntered in immense num bers toward the scene of the nativity and crucifixion. All Europe was moved by a common sentiment and impulse.

After the era of the crusades came the era of the terrestrial discovcries in the fifteenth and sixteenth centuries, when the bounds of things were loosened, when the human mind was enlarged and liberalized by novel experiences and by the expansion of the geographical area of human activity. The mystery of the Atlantic ocean began then to be dispelled. Wild hopes and dreams of discovering a celestial paradise began to be kindled in ardent and fearless souls. A City of God somewhere on the bosom of mother earth, somewhere in the gorgeous west. with its magnolian forests and fountains of youth, the fabled Eldorado, began to be the objective point of enthusiasts and adventurers and to take the place of the apocalyptic New Jerusalem, for it was supposed to be accessible to the hardened and dauntless adventurer in the flesh. and to have in its vicinity a stream or well head of immortal youth.

As alchemy, with its philosopher's stone and elixir of life, finally led to the genuine science-to chemistry-so the fabled Eldorados led to useful exploration of our continent, thus enlarging geographical knowledge. The period of terrestrial discovery was a period of boundless, glorious hopes and of the noblest daring. It was the period of Shakspeare. There was a new spiritual day-dawn, as it were.

Finally, terrestrial discovery became so thorough that the dream of an Eldorado was dispelled, and the romance of the earth, so to speak, gave place to accurate knowledge. The age of science began to dawn in the seventeenth century, and men had their venerable illusions and delusions subjected to the terrible ordeal of rational knowledge.

Now came with the Copernican, Galileoan and Newtonian astronomy knowledge of the comparative insignificance of the earth to chasten the arrogance of those who had regarded this world as the central fact in the universe. If terrestrial discovery had robbed the earth of its mysticalness and shown that it was quite limited, the new astronomy brought disillusioned man face to face with the infinitude of cosmical space and the magnitude of the starry heavens.

Now, social and political amelioration is the goal of human endeavor. The Eldorado of living generations is a social state in which all men and women shall be lifted to 2 plane of intelligence and consequence, in which the glaring social inequalities and injustices of the present shall

be measurably abolished by a truly humane commonwealth, in which will be realized the consummation of the dreams and aspirations of the St. Arigustine's "City of God," Moore is "Utopic," Sir Philip Sydney's shall be wider dremsted noblest souls of the past, such as are represented in Plato's "Republic,"

Leon, Prof. Stoller and Prof. Taylor, and last but not lenst, by Violet, Mrs. Burland's little Indian control, so that all received spiritual food as well as a good cup of coffee and cake and other refreshments. Music and singing by Prof. Caldwell and Mrs. Maggie Henry the palmist, who read the lines in our hands for us."

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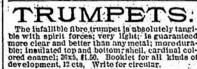
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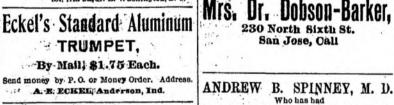
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PASSED TO SPIRIT LIFE.

near and dear to her with the single exception of a son, who remained loyal to [Obituaries to the extent of ten lines the last. In common with most of the only will be inserted free. All in excess old-time mediums she suffered ostraof ten lines will be charged at the rate cism and persecution, but her absolute of fifteen cents per line. About seven knowledge of the grand truths that it words constitute one line.]

was her privilege to demonstrate so beautifully, kept her firmly in the path Mrs. Cordelia E. Mason passed to the of duty, and although she suffered much she never wavered. Mrs. Crilly higher life from her home in Grinnell, Iowa, Dec. 9, 1904, aged 74 years. She passed out at the Presbyterian Hosembraced Spiritualism, and was ready pital, Allegheny, Pa., Dec. 28., after having been in bed three months sufferfor the change. The earth friends lost a noble soul, while spirit life has gained ing intensely from an aggravated case treasure. At her request the writer of cancer. In the operating room and fficiated at the funeral. through all her sufferings, she never Marshalltown, Iowa: EVA M'COY. once lost sight of her Spiritualism, and

her courage was inspiring. Dr. B. F. One of the true and faithful message- Austin conducted the services, Dec. 31,

givers for the spirit world, Mrs. Mary which were held under the auspices of Halliday of Indianapolis, passed away the First Church of Spiritualists of Christmas eve, after an illness of five Pittsburg. The services were beautiful weeks. On Wednesday preceding her and impressive. transition, she informed her dear ones here that she would soon leave her physical body. The writer officiated at 1904, from her home in Paw Paw, Mich., the funeral services, which were held Miss Lucy Bangs, a pioneer Spiritualist,

at her home, Dec. 27, at 10 a.m. ALLIE BUHLAND. a brother and one sister besides many

for Spiritualism and mediumship when

THE AGE OF REASON.

A Later See The Company

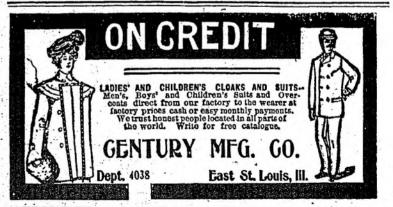
relatives to mourn her sudden depart-In the transition of Mrs. M. J. Crilly ure, from heart failure. Miss Bangs of Pittsburg and Allegheny, Pa., the was a member of the Paw Paw Valley ause of Spiritualism loses one of its Spiritualist Association, and was loved oldest and most powerful and fearless and respected by all who had the honor exponents. This gifted medium stood of her acquaintance.

L. S. BURDICK.

to do so meant lo sacrifice all who were

Passed to spirit life, December 26,

after 75 years of earth life. She leaves



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