SPIRITUALISM IS A TRUTH

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.

"I long to know the truth hereof at idge. large." Shakespeare.

of falsehood and disease." Ingersoll. "Truth bears the torch in the search

"Truth depends on, or is only arrived for truth." Lucretius.

facts which are truly material." Coler-

"Plows, to go true, depend much up-"Let us make truth catching instead on the truth of the iron." Mortimer.

Let us love our cause and dare to advocate its truth and decry frand... If we have the pure it cannot be destroyed in the crucible of reason and fair discussion, It will only thrive, and sexpand more rapidly.

TRUTH IS IMPERISHABLE.

Prov. viii., 7.

again." William Cullen Bryant.

"However unwillingly a person who living truth." John Stuart Mill.

"My mouth shall speak the truth." [has a strong opinion may admit the possibility that his opinion may be false, he "Truth crushed to earth shall rise ought to be moved by the consideration that however true it may be, if it is not "To have truth and not live it is like fully frequently, and fearlessly discussed having lungs and refusing to breathe." it will be held as a dead dogma, not a

Ancient Doctrine of Theurgia

The Basis of All Ecclesiastical Religions, and the Premise of Leadbeater's Theosophical and Theurgical Sophisms.

THE VIEWS OF A SCIENTIST.

"Special Revelations;" hence their believes in, the laying on of cal, social and political welfare.

Associated with this object, is a defire to demonstrate by an object lesson known and unknowable premise, the factors of which are not consistent with seems more inclined to court the mysterlous and wonderful, than to demonstrate the truthfulness of his assertions by an appeal to known or analogous

Perhaps only a few who read The customs of ancestral superstitions.

of reasoning, had an important influence on the evolution of early religious concepts, there can be no doubt. This fact coupled with a universal tendency to claim a supernatural revelation and source of wisdom as the basis of religion, and a deeper knowledge of spiritual that they possessed this light, and that this superior inspiration and revelation was the end of all wisdom, gave birth not only to fallacious speculation, but has transmitted this mental weakness on the receptive intellect of the un-Manking and undiscerning mind of man for untold centuries of time.

The Originators of Religious Ideas.

It may be a new thought to some "New Thinkers," that the Sophist in all ages has been the originator of religious ideas; and it is this class of people who mentally foster and pe tetuate the various forms of religious belief to-day.

"One who employs a fallacious argument. "One whose inference does not agree with his premise, or whose premise is laid in the domain of the unknown and

the unknowable." A false reasoner, who claims a special inspiration from the gods or superior angelic spirits as his guide."

Grote in his history of Greece combated these criticisms, upon the ground that the Sophist-a term derived from 'Sophosi" meaning wise or learnedstood for intellect and talent; hence he affirmed that the sophists of Greece were wise men. But it will be seen that much depends upon a man's religious bias as to what constitutes wisdom. Thus Pope Urban, Pope Innocent the III; Calvin, Spurgeon, and a host of other clerics have been called wise in the things of God," however inhuman and false their sophical teachings.

All sophists are Theo-sophists, whatever may be the form of their religious whether found in some of the sophisms of Ecclesiasticism, or the religious propaganda of other beliefs. It claimed by some, that possibly the Oriental Buddhist was an exception to this rule, since he had no idea of a god as an over-ruling power, hence his sophisms were confined to an effort to account for cosmic process upon the idea of "the blind concatenations of cause and effect." Therefore it will be seen, that all of the religions of the "Theos" or world that entertain a rat "God" as a creater and originator of infinitude, as found in the various systems of theogony, are in every sense of

the word, Theo sophists. Evolution of Theo-sophical Ideality. Many modern writers ascribe the ev-

olution of theo-sophical ideality to a time following the writings of Plato; but we feel safe in saying that the more careful reader and investigator will discover in the symbols of worship in Zoroaster's time, and in the mystic ceremonies of Oriental Egypt theo-sophisms, that are more than five thousand years gaterior to Plato's writings. Indeed, the late excavators at Nippur discovered symbols of fire worship and mysticism two thousand years older than the creation of the carth, according to the Hebrew system of theogony,

and cosmic process. The term "Theosophy," in its modern is a compound word from "The os"—Gid, and "Sophe "—wisdom; hence "the wisdom of the gods," or, by some writers called, "Divine Wisdom All theo-sophists whether Egyptian,

Brahmic, Shemetic, Hebraic, Platonic, Judaistic, Ecclesiastic, embracing the Greek church, Roman Catholic, and and Protestant churches, as well as the modern Theosophist, affirm "a higher source of wisdom," than that gained by a study of nature and her principles; ence, a supernatural source, cmanating in, and revealed by the gods themselves to the priests and holy representatives of their respective systems of worship; and a glance at the various beliefs of our time, will show to what extent these sophistries hold sway in the minds of the people now.

Evolution of Theurgia.

The object of this essay and review is opint out briefly the source from lation from God." The method by which which has sprung the principal relig-each cult and denominational belief apons of the day, and to trace the histor- plies this "Revelation," varies with ons of the day, and to trace the mista-cal and traditional origin of the con-cal and traditional origin of the con-cept that "a favored few" have access of prayers and high-sounding panegy-rics to the especial God the cult or sect claim to act as public mentors for all hands,"-the hands of the priest or offimankind in the development of his eth- clating clergyman—the rites of baptism, used by Moses and the pagan world to indicate that the offender had been washed free from the sins of the inconsistent and ridiculous infer- murder and other helnous crimes; the sinces obtaining, when an argument or sorcery of the Eucharist, the necroiffirmation is established upon an unmaney and mysticism of "holy intona-known and unknowable premise, the tion," and with the modern Theosophist the refining spiritual development in each other, and when the affirmant duced by Yoga practice-recommended to develop clairvoyance and adept

ship. As ancient Theo-sophy is older than Christian ecclesiasticism, and braced a larger number of gods, it will be seen that the doctrine of "Divine Progressive Thinker are aware that Revelation" or Theurgia, was taken every form of religious belief as ex- from this ancient sophism and incorpressed in the 360 religious screeds and porated into Christianity by the early traditions of our civilization, not to fathers of the church, each sect of mention the numberless ceremonial which affirms the superiority of their rites and practices of semi-civilized and source of "Divine Revelation and Wis barbarous races, have their origin dom." The appalling conflicts record traced in history, or in the transmitted ed in the Pentateuch in which Jehovah ustoms of ancestral superstitions.

That the picturing power of the image their inception in the jealousies of vaination, unbalanced by concise methods rious sects of people over the supremof reasoning, had an important influnations believed in.

Wars Based on Religions.

The terrible wars between ancient nations over the supremacy, omnipotence and Divine Revelations of their respective gods, was far-reaching and almost universal, originating in na lional or tribal selfishness, greed, love of conquest and the desire to control others. By no means are these human attributes a characteristic of the past. Note the vicious and bloodthirsty Chrisians in the conflict between China and the Protestant nations occurring a few years ago. Also the present religious barbarisms between Turkey and the Armenian Christian, between Russian Greek and Russian Jew, between the Czar of the Greek church assisted by

his subjects, and Buddhistic Japan. These appalling horrors enacted for religious supremacy, have been and are argely over the interpretation and ap plication of Divine Wisdom-between the conflicting authority of different gods as voiced by the modern oracle, the preacher, and the people at large

But it is to this ancient school Egyptian Plato-schism that the author of The Great Psychological Crime refers, in his recent treatise, and it is to this ancient platitude of "Divine Wisdom" that Leadbeater and a few others vaguely hint, when they speak of their superior source of knowledge and spir tual unfoldment. But when the intelligent Spiritualist

and other seekers after truth affirm that all phenomena in nature can be explained and demonstrated by an an alysis of the invisible principles and psychic modes of motion obtaining in cosmic process, without introduc these Theurgical superstitions, claim is met with a spirit of contract by the advocates of Theo-sophical urgia. Said a lady advocate of T ophy on the rostrum at Lily Dale a y ago, speaking of reincarnation, "I would no more discuss the fact that man evolves by successive reincarnations with those-who oppose this idea, than I would stop to discuss with a child that there are other letters in the alphabet to the audience at large can safely be taken as evidence of the bigotry obtaining in Theo sophical Theurgia.

Now let it be known to all of the eaders of The Progressive Thinker, that none of the distinguished writers and advocates of modern theo-sophical ethics has ever had the moral courage to inform the solicitous public, from what source they receive their superior inspiration and wisdom, nor where its school of so-called science was originally located. At the risk of breaking the charm which holds the public mind in the mystery of Theosophy's ancient greatness and glory—a time, it is affirmed, when the gods of Egypt conversed with men, let us introduce the reader to that school of sophistry known in theo-sophical Egypt, as

"The Doctrine of Egyptian Platonism. As many Theosophists will deny their Alma Mater" and her curriculum of co-called science, we will call their attention to the historical fact that the doctrine of Theurgia became as necessary to Theosophy, as the doctrine of "the atonement" to the fall of man; and nearly all of our lexicographers and encyclopediaists include Theurgia as a further historical evidence of the exact. relation of father to child is desired in his matter, we will refer the reader to "The Mysteries of Egypt" by Jambli-"Essays on Egyptian Platonism," by Murdock; also to "Colridge,on Egyp

That the reader may have a concise lew of the dictinctions between Spiritualism based upon Natural Philosophy and Modern Ecclesiasticism, and The osophy, we invite his attention to the following by Chambers.

inn Superstitions."

Spiritualism Based on Natural Philosophy.

"In investigating nature and her at tributes, philosophy proceeds entirely by that branch of knowledge which eaches the rules and method of reason Out of this sophism of "Divine Wis- ing, employing as the basis of its inves n," the early Egyptian Platonists (ligation, the facts derived from natu-

Modern Theology. "Theology, employing only in part the same method of reasoning, superadds the claims derived from authority

Theosophy.

"Theosophy on the other hand, professes to exclude all dialectical process and to derive its knowledge of God from direct and immediate intuition and contemplation with God himself; therefore its so-called science is but an other name for mysticism."

Let us recapitulate. The spiritual philosopher traces all phenomena in nature to natural causes, for the reason, that all phenomena are the result of the psychic co-relations of natural elements and energies. He also finds in tracing these co-relations of psychic character that they connect the immortal to the mortal plane of existence. are eternal, self-existent and potential; furthermore, every step of these claims can be demonstrated by natural science.

The ethical system of Spiritualism is based upon intellectual and healthy parentage, the equal rights of mankind to health and happiness, and a correct concept so far as possible, of future existence and its relation to the earth

Modern Theology employs similar methods of scientific research as that found in natural philosophy for its colege text books and popular sciences but resorts to the dreams of ancient Hebrew prophets, and to the authority of Egyptian theogony and cosmogony which it calls "Divine Revelation," for its religious system, and relies upon the caprice of one of the many pagan gods quoted in the bible for the final restitution or condemnation of the human race. Its moral system is Theurgical, rather than natural and scientific

Theosophy being entirely distinct from either of the foregoing systems, repudiates inductive and syllogistic reasoning and all dialectical methods. It admits natural data only when it conserves some sophism of the cult. It employs no system of analytical science based upon known facts in the discussion of cosmic process. Its principal claim to science, oft repeated and held to be superior to cosmic or natural science, is entirely Theurgical. Its system of soul development is through successive reincarnations, of which the claimant has no memory and no proof. Its system of morals is based upon the aphorism that "all experiences are necessary to the soul," therefore "whatever is, is right.

With these differences in method of easoning before us, and the historical data referred to in the foregoing, to which we especially invite the readers' attention, let us examine as an object lesson in the practice of Theosophical Theurgia, the miraculous claims, transformations, experiences and platitudes of a gentleman who in his present claimed reincarnation is known as C. W. Leadbeater. Now, let it be known that this review is not written necessa rily to throw ridicule upon Mr. Leadceater or his cult, but to show to what extremes of sensual and careless caprice a man's visionary sentiment about the astral and sexless nature of the soul will lead him when his state ments and their factors are arranged in synthetical order.

According to The Progressive Thinker of October 8, in an extract taken from the Sunday Inter-Ocean, Mr Leadbeater is made to say that he was recently a vicar of the English church but a thousand years ago was an astra spirit, floating around with his nephew Cyrll, in the great Waiting-to-be-incar nated-room, of Theosophical ethers looking for a job. Just how Mr. Lead beater knows that Cyril was his neph-ew at that particular time, as both were in the astral, is a problem for the author of "The Great Psychological Crime," or some Theurgical adept to solve, since in Theo; sophical premise parenthood and family ties are only an incident in the soul's motherhood with all its obstetric pains and surgical gashing is simply a tempo rary convenience to help some; astra soul to evolve what evidently was never involved-experience and commo sense. Then again. Leadbeater has told in some of his former contributions to The Progressive Thinker, that the soul is sexless, being an emanation from the great fountain of life, Now if this statement can be taken as a fact then Leadbeater and the personality he calls Cyril as souls at that tim were sexless, hence there could be no such relation as nephew to an uncle as these ties imply masculinity, and as both were sexless, they were homo geneous and could no more hold the re ation of uncle and nephew than could two drops of water in a mill-pond claim such family tie.

Right here we desire to call the at tention of the lady readers of The Progressive Thinker to the historical fact that at the time Leadbeater and his Cyril cluimed to be around in the astral plenum, that, in Egypt, Central Asia, and a large por tion of India, women were thought have no souls, and if Theosophy's teach ings are true, there are no women's souls, and no men's souls in Theoso phy's Heaven—since they are sexless What a glorious Nirvana that will be for the Mormon prophets, as well as the time sex appears in mundane relations the superior science of Theurgia does trivial affairs. In the article referred to The Inter-Ocean makes Leadbeater

ay as follows: A Case of Materialization

"One day Cyril and I (the third pe son) were traveling through the astral world when suddenly we heard the cry of a child in pain. We moved in the direction of the sound, and coming to a lonely cliff found that a boy of 10 or 11 years had fallen over it, and cut and bruised, was hanging to a protecting root." • "I saw that in order to stop the bleeding it would be necessary to have physical help. One of incarnate. And then he held to grow to the made visible in the ordinary world, be made visible in the ordinary world. It would be necessary all at the spirit world can be sensed by us, has to wait for justice on theosophy's astral plane, and then does not get it. Was it Fate, or Divise westom;" that in order to stop the bleeding it would be necessary all at the spirit world can be sensed by us, has to wait for justice on theosophy's when we understand the electro magnetism of the invisible to the visible. Was it Fate, or Divise westom;" that is well at liousand years all at the port and promote the growth and delication to matter. He incarnate. And then he held to grow to all types of plasmatic life. The ethers the fall over a cliff and sections of solar light in association between the investions of the invisible to the visible.

Some Strange Concepts.

Mr. Leadbeater brings with him from the "Royal Asiatic Society" some very strange concepts regarding the ether of port and promote the growth and delication to matter. He incarnate. And then he held to grow to all types of plasmatic life. The ethers the fire the spirit world can be sensed by us, the spirit world can be sensed by us, when we understand the electro magnetism supports of electro magnetism support and promote the growth and delication of the invisible to the visible. The close of post and promote the growth and delication of the invisible to the visible. The close of the "Royal Asiatic Society" some very strange concepts and in the "Royal Asiatic Society" some very strange concepts and in the "Royal Asiatic Society" some very strange concepts and promote the spirit world can be sensed by us, the spirit world can be sensed

wounded boy might be reassured by some one aiding him. I materialized Cyril and stayed at his side to tell him

"Under my directions he took the neckerchief from the boy, bound it around his thigh, and with a stick twisted it tight to stop the flow of

"The boy's immediate needs cared for, I hastened to go for the mother, more than a mile distant, I found her at home about her daily work at the time, not giving a thought to her son, She could not see me, but mentally I urged on her the boy's needs

Goodness, gracious! Isn't that a good story of work done on the astral plane by Leadbeater, a thousand years be-fore he got to be Leadbeater, and it beats God, that is the Hebrew God, in materialization by several points; for when the Hebrew God desired to materialize Adam in his own image, he had to make the visible image of clay, and then he breathed into its nostrils a little of his own breath, and he becamesecording to scripture-"a living soul."

Not so with Leadbeater, a thousand years before he became Leadbeater and while yet in the astral on the plane of "universal ether," he simply voli-tioned with his astral mind, and mentally commanded Cyril to incarnate into flesh, fiber and bones, of a physical body long enough to twist a neckerchief tourniquet around the boy's leg to stor was done, in broad daylight, too.

Or, it may be that according to the dictum of the author of The Great Psychological Crime, Leadheater, overnow ered the will of Cyril, that in the "downward sweep" of his astral soul he overcame the sensory powers of Cyril and transformed him by magic, white or black, into a human form. For this author tells us on page 66 of his treatise that according to a "law of spiritual grayity," "The lower the type" (of spirits) "the more closely they proach the plane of the purely physial." Of course the word "lower," this sentence, must have reference to that class of gravitles of which water is the unit of measurement—it could not apply consistently to the astral soul for instance, of which Leadbeatet claims to be a reincarnation.

Be all of this as it may, we can read lly see what a grand opportunity for romance and sentiment and question-able sequences of thought, a schooling in Theurgia offers to an astral soul on the plane of "ethers finer than matter." Never mind if it does seem a little in-consistent, incongruous, for fetched and uzzy.

The more mysterious a theological or theosophical statement seems, the greater the certainty of its intribisic value according to Theurgical author

What was done with the boy immediately after this seance of materialistic surgery, we are not informed. Whether he was boosted to the top of the cliff, and left there until the mother had been impressed where to find her truant son, by an astral soul of which Leadbeater is now "IT," but which took place a thousand years before he became "it," may always re main a secret in the annals of Leadbeater's astral experiences.

Where did Cyril stand when he per formed this humane act under the mod est but superior skill of Leadbeater be fore he became Leadbeater and while yet in the sexless astral? the indulgent reader can guess at, but he may not suess right. Perhaps he stood on nothing, as all things are possible with the initiates in this wonderful shrine of Theurgia, the same as with the God of the ecclesiastic.

Borrowed Idea of Omnipotence. Indeed we can safely affirm that the ancient ecclesiastic — preacher — borrowed the idea of omnipotence taught n the Egyptian Theurgical councils, to clothe in respectable nower his God Yahve; for without this concept of omnipotence the Jehovah of the Penta teuch would appear to be the most vi cious, sensual and capricious despo enumerated in all of the calendar of negan deitles, and the intellectual ner iberate the mental devotees to Theur gical systems, and turn their attention o nature's pure fountain of ethics and philosophy. . .

What became of Cyril's materialized body on this occasion when he had no longer use for it? Did he simply withdraw his sexless astral and soar away to the plane of "finer forces." after dropping his masculine cadaver over the cliff? Or did he only leave his body as Leadbeater and others claim they frequently do and depend upon some unknown vitalizing energy to hold the visible organism until one of those spirits described by Dr. Peebles, obsessed by "The Christ Question tled," or some form of ecclesiastical dogma, came along and saw a good tering the uncertainties of gestative accidents, or sex?

Little contingent circumstances and associated factors however important in physiological analysis are never discussed because they are not thought of by the students in the curriculum of Theo sophical Theurgia—indeed we can safely affirm that no great allscovery in natural philosophy has ever been made by any devotee to its teachings. But continuing in the article under consideration, Leadheater goes on to

"In connection with this unusual res-cue I found a strange situation. It seems that in their pre-existence 1,000 years before, Cyril and this boy had been playmates. At that time the boy was Cyril's slave. He saved Cyril's life and was given his freedom. It was 1,000 years before Gyra had an ap-portunity to save the life of his friend."

master and owner, had to come along in the astral, bringing with him his sex-less astral Uncle Leadbeater (but a ong time before Leadbeater had decided whether he would be Leadbeater or some one's aunt) as mentor, materializer and instructor in surgical ther-

Withdraw any one of these factors of fate or Divine Wisdom, and that poor oy's osseous anatomy might still be dangling on the root of that tree over the cliff, waiting for justice. Ye gods of Theurgia's ancient school, how po tent your hypnotic speli!

Strange and Conflicting Ideas. Leadbeater entertains some very

trange and conflicting ideas about hu man association with the spirit world and about sleep. He says:

"Everybody consciously or uncon sciously is in daily communication with the inhabitants of the astral world. When we sleep, we really leave our bodies in slumber, whereas, we, the true men within, go out into the universal ether that interpenetrates physical matter, and there we can meet, and do meet, our dear dead friends." " * The clairvoyant when sufficiently trained is able to leave his body at will and pro ject himself into an ether, finer, than physical matter, where the dead are and returning, relate: what . he

Now let us summarize these diverg ing and conflicting statements: Statement No. 1.-"The dead are right here, they are not a thousand miles away, and it is not necessary to move in space to get into touch with people who are dead and gone."

Now reader, please note: Statement, No. 2,—"The dead are in iniversal ether and we leave our bodies in slumber to meet them."

Statement No. 3 .- "The dead are in an ether finer than physical matter, and the clairvoyant when sufficiently trained is able to leave his body at will and project himself into it," to meet

Now if statement No. I has a truth in it, why these other divergent and con-flicting statements? Then again, if we really leave our bodies in slumber, why does it require especially trained clairvoyance to do this? How does Mr. Leadbeater know that he can leave his body at will, and project his conscious soul into an ether finer than physical matter? Let us, inquire into this. The soul by all modern physiologists, anatomists and psychologists, is regarded as "the actuating, vitalizing life principle—the conscious ego of man. This truth developed by the researches of Vogel, the celebrated chemist, anatomist and physiologist of Ger many, has received unbounded approv al and sanction by the world's demonstrative experimentalists during the last fifty years. Recognizing the widespread conviction and importance of this natural truth, a certain class of people in trying to account for the phenomena of our sensing things such as place at a distance from us, invented a very peculiar schism of a

Soul With a String To It. Hence we find many writers to-day

body held only by a small magnetic thread, which must not be severed, as the individual to whom it is connected would die."

The discoveries in principles of physiological functioning expressed in hu-man organisms during the last 50 years, demonstrate the utter untenability of these fallacious concepts, and the further discovery of principles of mental process, indicate that the soul and its attribute of consciousness do not have to leave the citadel in the sensorlum of the human brain, to brought into close electro-magnetic contact with objective nature, and with events occurring in places remote on the earth-plane, or in realms of im-

We have not time in this review to point out fully the great value and importance of these discoveries to all classes of thinkers in general, or to the modern Spiritualist in particular; but will submit for consideration some facts and discoveries in cosmic science which were never known to the gods of Egypt or Greece, or thought of in the ancient school of Theo-sophical Theur-

Principles of Electro Magnetism. Principles of electro magnetism lie at the very base of cosmic process and cosmic phenomena, promoting its visibility, and inducing its psychic reactions; connecting and co-relating the suns and stars of boundless infinitude. developing the everchanging visible forms of plasmatic and bio-plasmatic life found in earth life, connecting not only vast distances of stellar space to the here and now, but co-relating the activities of an invisible spectrum of existence to man's receptive intellect. Principles of electro magnetism com-

rise the diverging characteristics of the planetary world, and by the varying magnetic changes of planetary combination, the weather bureau is enabled to forecast coming climatic changes and telegraph to the public the prob able direction these currents will take Principles of electro magnetism make us acquainted with the chemical character of the nebula and photospheres of remote planets. With a modern

spectroscope we note that Sirius, a star of the first magnitude, 23 billions of miles away, contains in its photosphere, hydrogen, sodium and magnesium. We do not have to project our astral sou of consciousness to that planet when we are asleep to find this truth. We do not have to leave the body and go there. The light of this star and of thousands of others like the spirit world-is around us constantly, and like

with the earth's magnetism, transfers by electro methods to the trees and all vegetable growth the elements selective to the development of each type and pecies. The withdrawal of solar light at night induces the electro-magnetic reactions of the earth's currents, in which oxygen and other elements are thrown off, and the carbon and some of its compounds are retained and through these psychic reactions we note the foundation of real epirit materialization, by the growth of the tree or shrub. These reactions are known to the scientific world as a change of chemical pectrum.

Take note, kind reader, that the trees, shrubs and plants do not have to project their astral souls into universal ether to some in contact with these elements. All of the elements that each can use, is transferred to it by principles of selective magnetic induction. Principles of electro magnetism are involved in the evolution of solar light. The electro reactions between the sun's photosphere and the earth's atmosphere, develop light. Light is an evo-

lution Principles of electro magnetism evoke form, shape and color. The electro reactions taking place in the combining molecules of elemental energies induce form, shape, color and magnetic properties; as is seen in the various transformations of metals and solids in experimental chemistry.

Principles of electro magnetism connect the world's telegraphic systems. The rap of the telegraphic key in London or Japan induces the rap of the sounder here. A telegram was sent recently clear around the world, requiring only one minute and thirty seconds of time. If the cables and wires involved had been of the same electro resistance the message would have been instantaneous.

Principles of electro magnetism in wireless telegraphy induce a still greater phenomenon. The closing of an electro circuit of the transmitter, intantly rings a bell of the receiver thousand miles away, so highly electro and magnetic are the ethers of our atnosphere and the earth's currents.

Principles of electro magnetism conect us to the mental personality of friends far distant. In a telephonic communication to Brother Francis of The Progressive Thinger of Chicago, from Boston, we hear his voice inand in the analysis of this electrical phenomenon, we find that the ground urrent composed of what Leadbeater and his cult call "physical matter," responds at once as half of the circuit; without the stimulus of artificial batteries. Now if this circuit had, been made of the auditory nerves of Lead-heater's God, or that of any Theus known to the page of time, could the message have been more instantaneous and complete? In this mental communication my conscious ego does not

Principles of electro magnetism connect us to the visible appearance of persons and localities as well as in nental association as is witnessed in the phenomenon of "The Spectra Tel-A friend standing on the platform of such an apparatus to which is attached an electrical mirror at San-Francisco, is seen in Boston when connected to a receiving electrical mirror. · With a long distance telephone attached; we hear our friend's voice, we see in the mirror before us every movement of his lips, the color of his hair and eyes, and every expression of his What is more significant, the electro-magnetism in their relation to thickness of the glass of the mirror pre-

vents our apparent handshake. Principles of electro magnetism connect mental process in thought transferrecorded instances of this mental association are in evidence by the various psychic research societies of the world. These principles of polar mental recepivity are eternal, therefore we affirm distinctly that the mortal will be in close association with the spirit world when he understands these inductive truths, since we find in all of nature's processes in the relation of the invisible to the visible, the manifestation of the principles of electro magnetic induction. All nature is infinitely related by principles of electro magnetism, and localities in remote countries, individuals on the earth plane, and friends in the spirit realm, can and do impress human consciousness through the medium of this agency.

Time and space seem an illusion in the presence of these natural phenomena. With these sublime principles of nature operative around us, the sophistical and inconsistent talk about leaving the physical body" and proecting our astral into ethers finer than physical matter in search of the dead, is the maudlin dream and Egyptian lullaby sophism of a cult, more inclined to mystical enchantment than to a consistent analysis of nature's co-related And yet in defiance of all of these

principles of existence relating the oul to its organism, and notwithstanding the discoveries in natural philosophy and electro-physics by which remote localities and friends, can be, and are, magnetically in direct touch with our conscious ego, it will be interesting to children to know that there is one man at least who can leave his body and project his ego beyond the stars in quest of his dead friends, and returning in the morning on the train of Aurora, find his mortal cadaver turned over in bed, breathing, snoring and perhaps dreaming; and yet not knowing that life had been extinct several hours. While this does seem a little mystical. perhaps wonderful to some of our readers, it is a logical synthesis to Leadbeater's Theurgical proposition about

school have made of organic and inorganic forms of matter, found in nature's cosmic laboratory. Let us inquire which is the finer, the carbonate of lime found in an oyster shell, or the carbonate of lime in Leadbeater's osseous anatomy? Which is the coarser. the calcium oxide of quick-lime, or the calcium hydrate found in coral struct-ure? Which is the finer, Leadbeater's astral soul, or the bread and butter and food he eats and assimilates, which promote the development and continu-ance of this life principle in his body? How does he know that ether is finer

than matter, and interpenetrates it? How can ether relate itself to matter unless it possesses reciprocal polarity to it, and if reciprocal, then ether and matter are polar to each other. And if polar to each other, then ether and matter may enter into combination, and if entering into combination it does not nterpenetrate, since the reactions of other elements upon it changes its individual polarity before it can comdine, the same as all other elements in nature are brought to a mean equation in combining processes. These experimental facts in natural physics, introduce us to the principles of the Chemcal Balance, comprising the mathematics of chemical equations, the basis of

chemical combination. But the Chemical Balance and chemcal equations were not known in Theurgia's ancient school, and we have occasion to note frequently, that the devotees of the dogma of "Divine Reveation," are quite inclined to ignore these inductions of cosmic science, when they are on dress parade, presenting the sophisms of Theo-sophical The-urgia, as "The Wisdom of the Gods." W. M. LOCKWOOD.

CONSIGN BODY TO ANGEL OF FIRE

The Hermetic Brotherhood of Atlantis, Luxor and Elephanta Conduct Obsequies of Founder of the Cult.

At the headquarters of the "Hermete Brotherhood of Atlantis, Luxor and Elephanta," located at 509 Van Ness avenue, San Francisco, Cal., the funeral services over the body of the founder of the cult, the late Dr. William P. Phelon, took place yesterday morning. The organization conducted private obsequies, and no one without the pale of the association had entry premises during the work of the soci-

Dr. Phelon passed away on Friday, and, according to the teachings of the brotherhood, merely threw off his mortal form to live forever in his astral body. In the front parlor of the Mg house at 509 Van Ness avenue the body was laid out in state. It rested in a beautiful casket beneath an exquisite canopy of purple mull. An abundance of flowers surrounded the remains, and have to go to Chicago nor does that of the balance of the room was crowded Brother Francis have to project itself with followers of the departed leader. with followers of the departed leader. ly a half hour, and then the cortege proceeded to Od:1 Fellow's Cemetery. One of the most emphatic beliefs of the brotherhood is that of cremation, and the services attendant on this operation were elaborate.

With the departure of the elder . brother of the organization the mantle of authority falls upon Mrs. Frances Rodgers. She pecomes the head of the order, and to her was intrusted the care of the services over the remains of Dr. Phelon: On the arrival of the corpse at the cemetery the remains moved into the chapel and placed upon the customary receiving place. The flowers were placed about the casket, and the pallbearers, with six of the priests and priestesses of the cult, arranged themselves about the remains. Elder Brother Mrs. Frances Rodgers, acting as master of ceremonies re-ceived the remains, while the gathered members of the order repeated the brotherhood "mantrain." Dr. William C. Bailey followed with a short history of the doctor's life, in which he told of his reincarnated spirit and what work he had performed since he founded the organization. James Hugh Spence followed with an elaborate address on the teachings of the brotherhood, in which he referred frequently to the life work of the departed. The last address was made by Mrs. Frances Rodgers, in which she consigned the body of the late leader to the Angel of Fire. Interspersed throughout the service were everal hymns, the singing of which was impressive.

At the conclusion of the service the casket was covered with a heavy black pall and lowered to the floor below, where it was prepared for cremation. Here some of the very secret work of the organization, in which only the leaders participated, was gone through and the remains were consigned to the

The cult as it stands today is represented in several countries. The leading organization is supposed to be in Mexico, in Mountain City, a place which has never been visited by any living person in mortal form outside the leaders of the Hermetic Brotherhood. The leaders have visited the place, declare, in their mortal form, but the members have only been carried there in the astral form. At Mountain City. the advanced condition of the Hermetic Brotherhood exists, where the members have become possessed of the knowledge necessary to make them almost perfect. The protherhood claims that Christ was the reincarnation of some great and good man living thousands of years ago, and that each and every member of the association who comes so imbued of knowledge that he can believe in all the teachings of the society is of necessity the reincarnation of some good personage gone before, The society teaches that body lives forever, and that death is merely the passing of the spirit from the mortal remains to the astral form.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity.

Slander is the revenge of a coward and dissimilation his defense.-John-

Open Court.



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

Eva A. Cassell has been a careful student in the school of Spiritualism for twenty years, yet in this enlightened 20th Century, she should bear in mind that it is not in order to burn books and authors, in effigy. That should be left exclusively to the Catholics. Her views, however, will attract great attention

The book, "Demonism of the Ages" does incalculable harm to the cause of Spiritualism; if its teachings were absolutely true its critics might subside overwhelmed with its enormities; but, being overdrawn and somewhat lurid in its portrayals, it should not be allowed to pass unchallenged. To believe that mortals are beset by hordes of evil spirits who seek their corruption and ruin is to believe a thing in utter opposition to the laws and states governing human expression.

Spiritualists Credulous.

There are some stereotyped phrases and bugbears which Spiritualism has always had to shoulder, such as "the power of mind over matter" in explanation of most of the stupendous and fraudulent phenomena said to be performed genuinely by spirits; the bugbear of "evil spirits possessed of infinite power to harm mortals," we have always had to shoulder since Spiritualism began. The truth is, spirits can't do half that is imputed to them by scared and credulous people, and evil spirits in particular, have less power for wickedness, for no intelligent person will believe that the evil in our world controls and dominates to the exclusion of the good. But certain persons trade upon the credulous Spiritualists and give them a scare about evil spirits, and line their own pockets. A few years ago a man by the name of Frazier came to Onset Bay and sent out his cards thus: "I will develop mediums and locate and classify their spirit guides and bands, thus keeping out evil ones who would ruin them. Also I will drive out the evil spirits possessed by mediums and bring them higher guides. My terms are a hundred dollars for development."

This man had a large patronage from the credulous. He came to my house and wanted me to enter his circles, so he could locate my guides, etc. I answered, "If my guides cannot gravitate to my sphere and locate themselves-without me paying you a hundred dollars to do it for them, then they have no right to select me as their medium, and they can leave, and go elsewhere. As for evil spirits, if there is any in my outfit of guides and controls, I am not afraid of them and I can get rid of them myself without paying you a hundred dollars to do it for me.' And by the way, there never was a greater scheme for making money than by this same scheme of pretending to develop mediums-for me-

Born, and Not Made.

And it is a question of spiritual qualities and not money, for if a person is lacking in the magnetic qualities which go to form a medium then no amount of money can develop what he does not have inherent in him. Thousands of dollars are filched from the credulous on the ground of developing them for mediums. This man Frazier taught that all sickness was caused by obsession, evil spirits, and he had people crawling around on all fours-sick people whom he had taken to cure and who believed fully that they were possessed of evil spirits simply because he said that they were and they were paying him hundreds of dollars to get rid of the bad spirits. I studied Frazier and his patients and his system of so-called evilospirits and L made up my mind that he was a "Traud and had hypnotized people into believing that they had evil spirits. Later on, public sentiment turned against him and he left town, and then his patients got well and strong.

There's too much hue and cry in Spiritualism concerning the power of evil spirits to harm. The states and conditions governing human life

Prove That They Have Little Power to Harm.

The spirit world is said to be an epitome of this mortal world. that is so, one can see at a glance how little power evil mortals here have to harm the people in our communities. They have no vested power. The evil men and criminals in our midst who represent the evil spirits of the hereafter, are extremely limited in their sphere of action, for they can only affect those mortals who want and are willing to be ruined, by their machinations and bad example. The same rule holds good "over there." Instead of being able to do more harm to mortals because they have become spirits, they have less power, because they cannot stand face to face with a mortal and argue and influence him to do wrong-as a bad associate could, were he still living on earth. Ten to one, such an evil spirit could not affect a mortal. The conditions governing the power for evil "over there" are exactly the same governing it here; namely, some mortals are more prone to listen to the persuasions of evil associates, while there are thousands who are proof against them. And it is so with the evil spirits who may seek to injure the denizens of earth-they might not find one mortal in twenty whom they could operate on. That the world of mortals are surrounded by hordes of wicked spirits and that they are at their mercy is a Spiritualistic delusion which

Savors of Paganism,

and has no place in our twentieth century enlightenment, since it belongs to the superstitious ages of the past. As to what occurs in the spiritual world and its methods of operation we can have no knowledge excepting that deducted from an observation as to what occurs in this world, since the other is but a counterpart of this, and its denizens the same as this excepting for lack of a physical body. Therefore from my own logical deductions I must declare that such books as The Great Psychological Crime, and Obsession the Demonism of the Ages, are persinicious in the extreme and a menace to humanity in-as-much as they operate on the sensitive minds of the people and psychologize them with the idea that they are the butt of evil spirits. SPIRITUALISM HAS ENOUGH TO SHOULDER WITH THE STUPENDOUS FRAUDS PERPETRATED IN ITS NAME AND PRETENDED MIRACLES AC-CREDITED TO "THE POWER OF SPIRIT OVER MATTER," WITHOUT STAGGERING UNDER AN IMPUTED SYSTEM OF WICKED SPIRITUAL MACHINATIONS WHICH STAMPS THE CREATOR OF THE UNIVERSE A DEVIL, and arrests the investigator of our religion on its very threshold imbued with horror at the risk he chances from the evil spirits portrayed!

For years and years Spiritualism has staggered under this delusion of evil spirits with unbounded power to corrupt humanity; "evil spirits" has been the excuse ever presented when a medium (?) has gone wrong. When a male medium goes to the bad and drinks, it is said he was driven to it by "evil spirits," notwithstanding the fact that it was proven that the man was born with a love of liquor, medium or no medium; and when a medium is caught at fraud in the cabinet, it is said that the evil spirits got control on that night, hence the fraud! We are overfoolish in believing implicitly in evil spirits-there is more laid to them than they are guilty of, and in my opinion there is more corruption and deviltry cut up on the mortal side of life by half-hearted Spirualists than there is on the spiritual side of life by evil spirits, and the votaries of our faith suffer a great deal more from the living evil spirits than they do from the disembodied ones. At any rate I'd take my chances with the latter, instead of the former.

Evil Spirits Powerless.

While I do not say that there are no evil spirits, I do say that they have not the power for evil ascribed to them. On the same plan that evil men and associates here try to corrupt their fellow men, it is probable that in the spiritual life evil spirits may try to corrupt their spiritual fellows there, and, in fact, that world, and not this one, would be their sphere of operation, and they could not corrupt mortals for they are held in their own orbits by spiritual laws which prevent them; just as the laws of gravity hold earth in place, so do the spiritual laws of sphere of operation must necessarily be confined to the spiritual world ply the effect of self-psychology. and if evil spirits operate at all, it must, perforce, be upon their fellows there-to help keep them down in degrading conditions instead of letting them rise to higher realms,

Swedenborg No Criterion to Follow.

Dr. Peebles quotes Swedenborg in support of his theory of evil spirits and his wonderful visions of the other life. I class Swedenborg with those dreamers and seers of the bible who kaw in visions the most stupendous things-the most ridiculous objects ever beheld-red horsesgreen horses-with three sets of eyes, some of them in the back of the head (so the bible states). If we are to believe in the vagaries of men who lived hundreds of years ago and adopt their dreams and visions as standards to follow in this advanced age we shall be going backward instead of forward. I must first know what manner of man Swedenborg was, before I believe in his visions; whether he was a dreamer or no; whether his brain was well-balanced or no, or his utterances worthy of credence. He belongs to a past era and has no place in this age.

Dr. Peebles brings forth as evidence, Andrew Jackson Davis; but he also is slipping into a past age; he has done a vast work for Spiritualism, but he has advanced onward and mily have changed some of his tenets since he wrote of evil spirits; men grow greater in knowledge as they grow older, I have a great respect for Dr. Davis and I appreciate all he has done for the faith, yet I would not believe in the power of evil spirits to harm simply because Dr. Davis affirmed it. I would study into the matter myself and draw my own deductions.

A Belief in Evil Spirits Unhealthy.

We are all striving for the good (god) and the tendency of this age is hygienie. We want to be well and strong in order to enjoy existence but a belief in evil spirits is exceedingly unhealthy as well as irrational Dr. Peebles gives a vivid account of what he terms Hudson Tuttle's obsession, but in the instance cited I see no proof of the work of evil spirits. On the contrary it is a clear case of mental suggestion, for Tuttle senior remarked, "the sketch looks like Satan" (there was the suggestion), when immediately Hudson changed from a kind, rational human being, into a person filled with satanic hatred, but this change was not due to an evil spirit-unless Tuttle senior was an evil spirit, since his inadvertent remark was the cause of the change in Hudson-therefore the instance is of no value as proof of evil spirits.

Dr. Peebles quotes the medium, Stainton Moses, to prove the evil work of wicked spirits, but the quotation simply proves my own theory, that evil spirits operate in the spiritual world; instead of the physical one; says the guide of Stainton Moses: "There are terrible conflicts in the spirit world between the higher intelligences and the low, selfish, obsessing spirits there." And again "Vengeful, debased, cruel, earthbound spirits throng around your earth-sphere and incite mortals to deeds of sin." But again I say no, that God is more just and humane and the Higher Powers are full of unbounded love and mercy and send missionaries to the boundaries of earth to save and redeem these evil souls, if any there are, and the Infinity which planned this universe has made laws which bind and restrain these evil ones -they can only operate where the law of correspondence invites them, if they operate at all, upon the denizens of earth. I will concede that mediums, being more negative, may be more prone to obsession by evil spirits than the common humanity, but I will tell you also that there are hundreds of grand; noble mediums who do not know spirits of evil, who have never seen them, never come in contact with them, and whom it would be hard to convince that evil spirits existed for the corruption of mortals. These grand and noble mediums—these teachers of our philosophy.

... Know Nothing of Evil Spirits;

neither do their guides say aught of them or seem to know anything about them; I belong to this order myself. I know naught of evil spirits, neither have my spiritual preceptors told me of them, but they have taught me that all the evil in this world is done by oppressors living now in our midst-by false teachers-by melfish and degraded mortals, instead of evil spirits in another life. ... year m

Still, I have seen people said to be obsessed, whom I studied in order to become enlightened; one, a woman said to be possessed by an evil spirit (because she imagined she was Queen Victoria). This woman learn was a victim of menopause, and I do not wonder at her mental aberration, since it is common to women of ther age; but she certa'rly was not obsessed by an evil spirit. I have seen several persons who were said to be controlled by evil spirits, but upon investigation I learned that they had honest, epileptic fits, instead of evil spirits. It is a fad among us Spiritualists to believe that dall insane persons are obsessed by evil spirits, and we declare that we could visit the asylums and cure all the crazy people. To such high conceit and vanity has our belief in evil spirits led us that we BY R.

Think Ourselves God Aimighty

in the matter of casting out evil spirits, and we imagine we can clean out the asylums and cure all the imbeciles on earth. That the insane are controlled by wicked spirits, is an old Spiritualistic saw which has been worked to death.

Because an insane person declares that he is somebody else is no proof that he is controlled by a wicked spirit; numbers of imbeciles imagine they are other personages. The newspapers last winter were full of an instance where a boy who, in early years had been kind and good, had changed in his latter years into a very demoninstitution where the medical men pronounced it a case of perverted faculties, due to an abnormal pressure on the brain, caused by a fall and striking on his head. This boy was said to possess an evil spirit, for he would lie, steal, swear, beat his mother and attempt murder; yet, after the doctors operated on the brain, removing the pressure, the youth returned to his normal condition, thus proving that it was a defective brain instead of evil spirits that had caused the trouble. Brain troubles are the cause of insanity, and not wicked spirits, for all head defects result in inhibitive tendencies—the changing of the nobler faculties into the baser. But if, as Doctor Peebles states, all humanity is left by the good God at the mercy of countless hordes of evil spirits who wreak their ruin-if Deity is deaf, and dumb, and blind to the injustice of such a course, then

God Is a Misnomer, Heaven a Farce .

peopled with Satan and his demons instead of with the Creator and

Dr. Peebles says that he has seen mediums who were controlled by evil spirits. There are probably hundreds of Spiritualists who have had experiences with numberless mediums, and have never seen one of these media controlled by an evil spirit, and I repeat, there are hundreds of mediums who have never been dominated by evil spirits; from this I conclude THAT IT IS POSSIBLE THAT A FEW MEDIUMS ARE SUBJECT TO OBSESSION—BUT MEDIUMS ONLY (BECAUSE OF THEIR NEGATIVE STATE) AND NOT MORTALS IN THE COM-MON WALK OF LIFE.

And these mediums must have something inherent-some bond of union which draws them in rapport with evil spirits—the proper combination must be struck in order to produce obsession. The fault may be in the states and conditions surrounding the medium, instead of with the evil spirits. This is a wide field for discussion. Dr. Peebles is zealous in proclaiming the fact that many guides and spirit controls of mediums attest to the fact of obsession; but, on the other hand many guides of prominent mediums . The state of the state of

Utterly Deny That Evil Spirits Work

to the ruin of humanity. From this I conclude that there are "many men of many minds" in the spirit world and that each one gives observations from his own standpoint. I will say, however, that I have never heard the exalted guides of W. J. Colvillet Cora L. V. Richmond, Mrs. R. S. Lillie, and others of our grand and noble mediums who teach us so fully of life in the spiritual spheres-I have never heard them expatiate on the wreck and ruin and corruption that mortals suffer from evil spirits, neither have they ever given Spiritualists grave warnings of the dire calamity hanging over them through the machine tions of wicked spirits; therefore I conclude that the few itinerant mediums who are, as Dr. Peebles says, centrolled by evil spirits, are inherently vulnerable to the attack of the foe and perhaps invite it. The inference also is, that the exalted controls of the noble mediums mentioned above do not consider evil spirits a menace to mortals, and if it is evidently and into a two

Disbelieve in Their Ability to Harm.

I have come in contact with several persons said to be possessed of devils—among them were some mediums, but I did not accept the theory of wicked spirits; on the contrary these persons seemed rather to have psychologized themselves with the idea that they were somebody else, and I concluded, after careful investigation that they were suffering with brain defect and were insane. There are hundreds of people who want to pose as mediums before the public, somebody has told them that they will make great psychics and they begin to "sit" and woo some spirit control. Then they begin to talk baby talk and mongrel Indian lingo and finally psychologize themselves with the idea that they correspondence hold spirits in check and limit their power. Their are somebody else, though there may be no evil spirit about it. but sim-

Our ranks are full of strong, healthy Spiritualists whom Dr. Peebles and unhealthy; besides, IT IS NOT TRUE

In summing up the points on the subject before the Open Court, I say: There may be evil spirits.

That their legitimate prey may be illy-balanced mediums (when it is learned that the medium has no brain defect and is not insane). 3. That the proper sphere of operation for evil spirits is the spirit world, and not our earth.

4. That natural laws hold them in check and they are thus prevented from harming the denizens of earth generally.

5. That Dr. Peebles has imputed more power to them than they pos-

The Falseness of Such a Statement.

I quote from Dr. Peebles' article in The Progressive Thinker: "There are recurring seasons when undeveloped or evil spirits have had predominance, especially are such seasons consequent on great wars. There are Diakka, clouds of undeveloped spirits encircling the earth, especially about gin-shops, gambling dens and war fields. These go to another life filled with passions and hatred and return to obsess mor-After reading this lurid portrayal of the accredited powers for evil in the universe, I am filled with protest at the unqualified falseness of such a statement and I "Hurl the morally loathsome paragraph" back to Michigan, in the honest indignation which its ignorance demands and in pity for those who, having lived to octogenarianism, had time to probe this matter to its core, yet have still held to the musty old beliefs in devils and evil spirits of the mythological ages and attempt to fasten them on Modern Spiritualism.

Dr. Peebles practically declares that God made this world and put mortals therein, and then He set loose hordes of undeveloped and evil spirits to prey on these mortals-human beings who have never done anything to deserve that these wicked spirits shall ruin them. In other words God makes mortals pay the penalty for there being spirits who lack development! He makes them suffer for this lack when they are innocent of being the cause of it! I know of only one instance which can parallel it, and that is the statement in the Bible that Jesus was crucified to save sinners; in other words, the sinners were let scot free while Jesus was crucified for their sins.

How much justice is there in making the innocent suffer for the guilt of the wicked? Who believes that the divine Law of Compensation, made by deity to adjust the spiritual states affecting humanity can be set aside by evil spirits or perverted for their spite and hatred? This Law of Compensation they cannot tamper with; it binds and holds them in check and protects earth's people from obsession and from their dep-

For the same reason Dr. Peebles' statement that evil spirits hang around rum shops and gambling dens and incite mortals to drink, is untrue, for there are thousands of men who are born with a love for liquor, made so by fathers who drank, or chewed tobacco, or used drugs-thousands who are begotten in the vibrations of these bad habits. These poor sots have enough to stagger under through heredity without being placed at the mercy of evil spirits who would make them drink more, and I say that God and the Higher Powers who have our earth and humanity in charge—the Supreme Being who planned our universe and has regulated it by laws which cannot be set aside, I say that these supernal guardians have protected man, have raised bulwarks around him to shield him from vampires in the other world, and he is safe from their machinations.

As to Dr. Peebles' statement that the spirits of men who die on the field of battle, hang around and incite mortals to war, let us look at it from a logical standpoint. In the first place, what becomes of a spirit when his body is diseased and he has to quit it? He goes of course to the spiritual world where he belongs, for he can not possibly stay upon earth without a medium or body, to work through. His spirit is drawn, like steel to a magnet, to the spirit world, and there he has to go, willy nilly. His medium gone (body) his connection with earth is severed and he can never manifest again on earth without a body. Therefore all the spirits of those in battle on earth, must go perforce to the spirit world, their natural place and element, there to incite, maybe, their spirit fellows in spiritual warfare against the Higher Powers who would raise and redeem them. I do not believe that these spirits stay on earth to incite mortals to more warfare—they are bound by laws which Deity has ordained, and they must leave earth and go where they belong. Mortals and spirits must gravitate to the spheres where they belong-the laws of gravity and correspondence regulate the future destiny of spirit. Just as we mortals have the two conditions here on earth, good and evil, so is it on the spirit side of life, and the evil influences of evil spirits go to increase the current of evil there, and when the Higher Powers there, strive to send forth their influence for a good work upon earth, I believe that the evil influence generated there by evil spirits is set in operation to frustrate the good work, if possible.

It is a war in the spiritual spheres by these two forces, and earth is the loser if the good work is frustrated. That evil spirits stay on earth and ruin mortals is impossible; they can only work on the spirit side, as I have indicated in setting their influence against the good work of the higher and nobler spirits. Just as the nobler powers in spirit life send back to earth their influence for good, from afar, so also do the evil powers send back their evil influence coming to earth and corrupting each mortal separately, I cannot believe it for I can bring no logical deductions to prove it, but I can set forth those

Which Utterly Disprove It.

The truth is Dr. Peebles still belongs to the old school of investigators The truth is Dr. Peebles still belongs to the old school of investigators to Protestantism what "The Secrets of who believed implicitly in evil spirits; he seems to hold to all the old the Convent" is to Catholicism. Price, 'gags and saws' of the earlier days of Spiritualism. He is not healthy and hardly sane when he says, "Multitudes of church people are obsessed (by evil spirits). They do not know what ails them. I believe four-fifths of the insane are obsessed by evil spirits." Four-fifths! What an awful travesty on the goodness-the clemency-the reason and wisdom of God-who, according to Peebles, allows the evil spirits to rob so many mortals of their intelligence-mortals who never harmed the spirits and who never did any wrong to deserve such a fate! Again I say that the Doctor teaches a pernicious doctrine-that he is still I say that the Doctor teaches a perficious doctrine—that he is still sunken in the superstition of past res—he must have been, indeed, a veritable pagan in his last incarnation and now shows a taint of it in this, his latest incarnation. None by a pagan could voice such rubbish, and I cry to him and to others of a lik who write such monstrous travesties upon divine beneficience, still me—shame, and woe to you who seek to add more burdens—more weight to the fears of a struggling humanity! As for the book, I will not be quite so hard on its author as to say, with Mrs. Olive Pennington: "Some grinning devil ought to impale the writer on a red-hot pitch fork," but I say, "burn it by all meansand set Peebles in effigy on top of his book and let them both go up in smoke together and end the horrible record."

A logical belief in spirits and their influence on earth is proof of the advanced Spiritualist. Let us be reasonable in our belief and not unbalanced, and I tell you

A Well-Balanced Spiritualist

is what our faith needs at the helm. In these days it is refreshing to meet with such and very depressing to meet those well along in life who can offer us only the husks out of what should be, their rich, ripe, rational knowledge. As the Spiritualist advances along the lines of spiritual progress his belief in the power of spirits to return and take part in the daily life of mortals lessens; as he understands the laws governing spiritual expression he becomes more spiritualized himself and loosens his hold on the material portion which once so strongly appealed to his senses. As he grows in spirit and becomes illuminated he sees his mistakes and wonders how he could entertain the beliefs of the past.

It is a mark of progress for the Spiritualist to relinquish a belief that spirits remain on earth and interest themselves in the trivial matters which form a part of earth existence. The grand and noble Spiritualist is one who, instead of seeking to drag the spirits of his love into earth environments again, sends forth the deepest emotions of his soul to meet theirs-sends forth the loving message to them-wafts forth the sympathy, the aspirations to them in the spiritual sphere, with the hope and desire of meeting them there, sometime. This is the true Spiritualist. EVA A. CASSELL. Chelsea, Mass,

The best men are not those who have waited for chances, but those who have taken them; besieged the chance; conquered the chance; and made chance the servitor.-Chapin.

Punishment is a fruit that unsuspected ripens within the flower of pleasure which concealed it.- Emerson.

Submission to injustice is a vice instead of a virtue, and he who thinks it a merit to signalize his unworldliness by failing to assert his own rights encourages oppression and fraud and endangers the rights of his honest fellow-men.-Prof. Felix Oswald.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others? Or will never convince of his theory of evil spirits, because it is untenable have we found angels in the form of kings to govern him? Let history answer the question.-Thomas Jefferson.

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

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Some Thoughts Incident to Reading Doctor Peebles' Book on Obsession.

This discussion now going on in the Open Court in reference to Obsession, must be an intresting object study to every reflective mind in our ranks, affording as it does such a great variety of opinions from leading minds in our ranks. In fact, this discussion will go down in history as the most suggestive, the most impressive, and most important discussion that has ever occurred on any conceivable subject. Investigators in the future will carefully read it; those seeking development of mediumship will critically consider the statements made: the philosopher will ponder over the diverse views, and the psychic student will wade through the divergent expressions with great interest. The views of Daniel W. Hull-actual experience on his part-are certainly exceptionally interesting and suggestive, as they furnish an impressive study in the phenomena of Spiritualism-spirit manifestations of the most remarkable kind. Mr. Hull is one of our most logical lecturers, a keen observer, and his article will be read with deep interest, seemingly proving with absolute certainty that evil spirits do at times obsess mortals.

Dr. Peebles' book, "Spirit Obsession: The Demonism of the Ages," has made quite a sensation among our Spiritual brethren, some of whom appear to have lost their heads. The Doctor has an energetic manner in pressing his points, and in this book he has lost none of his old style vigor. The difficulty in combating him in this is, that he has so fully sustained his claims with incontestible evidence that there is is no possible defense for the other side of the question. The Doctor is always a strong writer, and sometimes his manner is offensive to his opponents. I often wish that he would withhold his stinging words when in controversy, though I am more often on his side of the questions than otherwise, and I have that wish more because I wish to molify the intensity of the hatred of those who may be opposed to him.

In this book I find no exaggeration, though I will say, en passant, that my little experience has been that there is much less obsession among Spiritualists than among those who disbelieve and condemn Spiritualism. Probably our physical and materializing mediums are the worst sufferers in this respect, but mental mediums are sometimes victimized. I also wish that Brother Peebles had not used that word, "Demonism," as he well knows that the word was a general word for departed spirits without reference to character. The word came into disrepute on account of the controversy between Jesus and the Jews, The Jews were a "holy" or "consecrated" people, and of course their spirits after leaving the body were holy or consecrated spirits. As the Greek term for spirit was "demon," a designation was thus made between the two classes of spirits. The demons were cast out. The Jews claimed that Jesus was under the control of a demon or devil, as we have it in our translation (see John, chapters 7 and 8), whereas Jesus always claimed that he was under the influence of a consecrated spirit, (the Holy Ghost in King James' translation) - that is the spirit of a Jew.

By the word "obsession," the idea is conveyed that a spirit, necessarily an undeveloped spirit, has invaded the person of a citizen yet of earth. There are several classes of obsession, or perhaps obsessors.

1. There are evil and malignant spirits who in earth life contracted, for some reason a hatred against persons, societies, or the whole world. These often were either criminals or Ishmaelites in society, sometimes 'more sinned against than sinning." They have seen in life only the obverse side of the world, and naturally, they suspect the motives of all who approach them. It is very difficult to obtain the confidence of this class, and when they obsess a medium, it is for the purpose of wreaking vengeance upon the objects of their hatred.

There is another class of religio-maniacs, who believe it their duty to force all religious thought into their narrow channels. Catholic spirits are probably the worst of this class, though there are some Protestants who share the same feeling. If they cannot have their way, there is danger that they will prevail on their victims to commit some desperate act. Often these cases are supposed to be insane, and sent to the asylum, controlled almost entirely by a set of politicians who have no conception of psychic phenomena and utterly unfit to be in charge of real spiritual sensitives.

There is another class of spirits who pass from the hells of our earth into the darkness correspondent with their earth conditions, who obsess persons less for the purpose of injuring them than to borrow the light of their victims, much as loafers will lounge around somebody's warm stove on a cold wintry day. As the purposes of life have never vet been filled out in their organization and as the conditions about them are not pleasant, they are anxious to be in earth society again, and inspire some of the conversation, which they often suppose to be their own talk, instead of that of the medium, they are using. It is very difficult for them to remain in the condition natural to their earth lives; hence they are unwilling to be out of the presence of their victims. They are not always malicious-they are just low, and really do not intend any harm. This class are in the majority of cases of obsession. Sometimes this class will fight for the medium. I knew one of the victims of this class, who had been pounded till her whole body was sore. in an asylum, because the spirit would not submit to having her abused. It only took me a few minutes to show this spirit, his mistake, and he left her willingly, but it took several treatments to cure the lady of the bruises inflicted on her person by the idiotic attendants of a Kansas in-

4. There is another class who are drawn to a person by a spiritual affinity, much as two lovers are drawn together. Sometimes the spirit has been a lover and finds it as difficult to keep out of the presence of his enamorata as it was in earth life. This class of obsession generally engenders ill health but they are seldom aware of the injurious effects from their close rapport.

5. Then there is a class of seemingly obsessed persons who are not obsessed at all, but are the creatures of some 'peculiar idiosyncrasy. These idiosyncratics are creatures of their emotional natures, and we are unable to fault them since nine-tenths of the human family are more controlled by emotion than reason. In any audience, if a thought is presented having two aspects, one emotional, the other thoughtful, the emotional one always takes the precedence, We live in our emotions, if we analyze ourselves, and were it not for the emotions we should care little for a continuation of our lives after we have finished our careers

on earth. I am acquainted with one lady who dares not trust herself on a steep precipice on account of the impulse to throw herself off from it. Kleptomania is but an impulse. Pike, who was hung in Boston about thirty years ago, when confessing he murdered the little girl found dead in a church belfry, said he could not tell why he did it; that the feeling came on him to kill her. He then told about killing another young woman in South Boston who was found dead on the street about a year before. He said she was walking in front of him, and he passed over a club-like stake, and the thought came to him how easy it would be for him to take that stick and kill her, and almost with the thought he turned back and picked up the stick and killed her. Jesse Pomeroy serving out a life sentence in the Massachusetts state prison at Concord, Mass., was a wanton murderer. He was in the habit of cutting little children to pieces near the Back Bay in Boston. He was finally found out.

Why did he do it? Why do boys eatch flies and pull their wings off?

Why do vivisectionists cut up poor dumb animals, and torture them while so-doing, in every conceivable way?

We don't know.

They tell us that it is in the interest of science. But the excuse is a poor one. It was born in Jesse Pomeroy. I knew his mother-a fine. lady-like woman, who would have been shocked at such deed. It is said that during the period of gestation before the birth of Jesse, the Pomcroys kept a grocery store from which they also sold meat, and that in the absence of Mr. Pomeroy, she was obliged to wait on the customers. which also included cutting meat off for those who wanted it. This was no doubt a mental mark transmitted to Jesse-reason enough why every high-minded Spiritualist should forever hereafter eschew meat.

We do not realize the responsibility on each and all of us for at least some of the murders which occur. Many other murderers have been

equally unable to assign any reason for homicide.

Then there are altered personalities in which certain faculties in persons are subordinated to other faculties, and in which persons pass into states in which they assume an entirely different personality, and in passing from one of these states to another the person is unable to recall anything which occurred to them, or which they did in a former state.

Such is the case of Mollie Fancher of Brooklyn, N. Y. Alfred Binet has written a book entitled "Altered Personalities."

bringing to light an array of testimony which all our students of psychology (by this word I do not mean mentology, which in our school books—so superficial are our schoolbook writers and teachers—Is called psychology). The book is cheap and easily obtained. in trans

But while endorsing the book, I wish to say that the cure of obsession lies in Spiritualism and with Spiritualists. I do not mean to say in merely a belief or knowledge of the fact that our departed friends may and do return within speaking distance to us, but to a knowledge of all those higher truths, now forgotten, or ignored by so many would-be teachers, men and women who have never read a Spiritualist book; and very few words in a Spiritualist paper, who now claim connection with t. THE MERE FACT OF A KNOWLEDGE OF THE RETURN OF THE SO-CALLED DEAD NO MORE MAKES A SPIRITUALIST THAN A SWALLOW MAKES A SUMMER.

If we understand Spiritualism thoroughly, we shall learn that there is something more to it than taking a handkerchief or watch in one's and giving some personal business advice to the owner, of interest to no other person in the audience, and which should have been given at a private sitting. In itself there is no wrong in a medium or a gypsy, for that matter, giving business advice, but the idea that a whole audience should be held to listen to it, is absurd and trifling. Men in the business world know very little of the world outside of their personal interests, and they are in no way fitted to become public teachers after their demise; yet these are the teachers in our spiritual meetings in too many cases. They with mortals should take seats in the audience, and learn something outside of their peculiar fields while in earth-life.

When we as Spiritualist lecturers shall be fully prepared as teachers, we will have some knowledge of life outside of the narrow circle usual with business men on the earth plane, and we shall be prepared to learn something of spirit life outside of the average with which we come in contact in our every day communications.

In earth life the world is divided in three classes, good, bad and indifferent. Of course these several classes may be subdivided many times, as they shade off into each other. The good are the philanthropic or altruistic people who love and sympathize with their fellow men. Now the indifferent do that to some extent, but this love is subordinate to their selfish instincts, so that I prefer to class them among those who are indifferent to the wants and woes of the world. The good are those who had a purpose in life other than their own comfort or aggrandizement. They are ever trying to increase the sum of happiness among their acquaintances in their neighborhood or even outside of it to the extent of the world. They are not the recluses who punish themselves for the sake of greater happiness in the next world-indeed, the thought of doing anything to their own credit never occurs to them.

Victor Hugo has well pictured out this class in Les Miserables. There are very few of them: "Straight is the gate and narrow is the way that leadeth to life and few there be that find it."

The bad-I mean the bad in the abstract-are also very few. There are all shades of bad; but most of the bad are undeveloped good people who have never yet learned of a needy world outside of themselves. They are just overgrown babes.

> "First, there are babes in mind whose brains are small As the weaned infants, who have never thought Beyond a boy's capacity; they sin From ignorance. There always is a class of narrow minds, Devoid of a capacity to think Beyond the limited external sphere; They are the dupes of clergymen and serve To draw the ponderous chariot of sect."

Some of them are educated; but our system of instruction is one which ignores everything but a man or woman useful alone to himself or herself. When educated, they make good vivisectionists, and poor, and dangerous physicians, good money-getters, but bad money distributors. They become very social and sweet to any one who has anything they want. Their moral and altruistic faculties are utterly undeveloped. The bad, the wicked, who take a flendish interest in torturing humanity outside of any selfish motive, are very few indeed. Probably the vivisectionists are of that class; but there is a class of mischievous persons, as hazers in our colleges, who perpetrate very severe jokesceal flendish jokes for the amusement they get out of it, just as bad boys will pull the wings off from flies to witness their helplessnass.

The indifferent class are a negative class. They are both good and bad, and at the same time neither. They are negatively good and negatively bad. That is, they wish everybody well, if it doesn't cost them any comfort, but when there is "anything in it," they would rather inflict evil than to miss obtaining what there is "in it." That is, they are good when it costs them nothing, and they are not quite so good if it discomforts them to be so. They are not altruistically good, nor wantonly spirit world of course there are ten of this class, to one of the others.

Now all these people pass into the spirit-world carrying with them at east for the time being, the characters they have formed here. The humanitarian here will be a humanitarian there, and though his

work may be next our earth, his character will give him as his dwelling place a lofty place in the spirit world.

The dark, low, degraded spirits, whose lives were filled with harm and injury, who left the world worse for having lived in it, will not be than the one he made to me to help him. He has since developed a reformed at death. They take up life where they left off here, and as far as the changed conditions will permit they continue much on the had many experiences, and who of the veteran workers have not? but United States excels them in the me same lines. And where conditions are not the same, they attach themselves to some one in earth life, and pursue their wonted course.

If a person was a vivisectionist here, he will probably inspire some of the world with hatred in their hearts against any person or society, will seek some mode of revenge.

Most of those whom I have styled "indifferent," never gave a thought as to what is really right or wrong. Their ideas of ethics are somewhat conventional and artificial. There are no distinct lines between right and wrong, and the ideas of one may shade off on somewhat different territory than the ideas of another. To illustrate: Thomas W. Lawson, who has been creating so much sensation with his "Frenzied Finance" articles lately, probably does not see anything wrong in stock-gambling per se, but in the manner in which it is often conducted, just as a gambler sees no wrong in gaming for stakes, but is outraged if one cheats at the game in any way. These men all have some sense of honor, and our laws are mostly constructed on the average lines between right and

James Fisk was an honorable man, and withal somewhat benevolent, but he believed in trading for all, even if afterwards his sympathy would prevail on him to return a part or all of it. Living in this ficti tions world Fisk found himself lost in the spirit-world. There was nothing he could turn his hand to, and his temperament demanded activity. A few days after his tragic death, he was attracted to the place where I was stopping in Seabrook, N. H. He was almost as material to me as he could be when alive. He would talk very tangibly to me. He said that he was 'lost''-he could not find anything he could do, One day he said: "Hull" (by the way he always addressed me in that way), "Hull let us go to your room." When we got there he sat down in a chair across the corner of my table from me. He then said: "Hull, you are not having a very easy time in this lecture business. I can put you in the way to make money." I asked how? He then told me to go onto the street and trade in stocks. I replied that I knew nothing about it, besides I had no money to commence business with. He replied I did not need money (I afterwards heard that such was the case, though I do not yet know it was so) and he said: "I will help you." I then informed him that I could not do such a thing, besides I felt an intense desire to do my little part in spreading light for the world! After a few more words he left, and I have never seen or even heard of him since, but I shall always have a warm feeling for him.

I relate this to show the condition of some people in the spirit world. They are not really in torment; but they suffer from ennul; having nothing with which they can interest themselves. Not all the easy going are that way. Some are willing to whittle on storeboxes and talk nothings almost through eternity, and when I think of the numbers of those I realize how crowded the earth sphere of the spirit world must bell

Then, there are many, too, who have no real desire to do any good in the world of either mortals or spirits, but are restless if they cannot busy themselves. They, too, live close to earth plane, and can never rise higher till they are actuated by some higher and more philanthropic motive. Nor do they care to. They are well enough off, only they would be glad for something to occupy their minds. Many of them are now in the east watching the contending armies, and as they see the suffering there, their hearts are moved with pity, and they realize the horrors of war, and a spark of philanthropy is kindling within them, which will lead them to usefulness hereafter.

The lower hells in spirit-life have seemed to me as if they were down in the earth. I do not suppose they are, but it is very foggy and dark there: at least it has been so to me, but I pity them, and if I can help them I am happy to wade through the slime to where they are. An experience I had in 1872, sustains this theory of actual darkness and

By request of a brother of mine I visited Higginsville, Ill., ten miles north of Danville, where I had been informed the spirits talked audibly the roast beef in Christendom.—Buell Hampton.

in broad daylight. The mediums were two daughters of Morgan Rees, Ardilla and Jennie, and a young man named Trump. Intellectually the mediums, and I might say the entire neighborhood, were far from being up to the average, at that time. They were certainly incapable of any deception. I had been there but a few minutes when a spirit voice sounding much like a whistle, spoke to us from the distance and up from the earth a way, say twenty-five or thirty degrees. When it came nearer, it said, "I will draw blood." This I was told was a repeated expression coming from the spirits. I soon got into conversation with it, and he informed me that his name was Richeson; that he had been hung in Covington, Ind., for murdering his wife, etc.

In a little while another spirit announced himself. His name was Tom Collison. He had been killed by a mob because he was so "ornery," he said. During the day objects were flying not only about the house but all about the yard. An ear of corn came from out of doors through the kitchen and into the room where I was sitting and fell at my side. A broken chair flew across the yard, and the cat as it passed through the room was picked up and thrown against the open door to the kitchen and glanced into the kitchen. A general laughter followed, heartily joined in by the spirits. And the laughter was repeated by the spirits at the school house that night when in my lecture I referred to the incident, and was heard by the entire audience. A jewsharp was played, when it seemed a full set were on the floor dancing. The floor sagged up and down and the "thump," "thump," "thump," could easily have been heard a hundred yards from the house.

At night when I returned from my lecture a considerable number had got to the house in advance of me, from the meeting, to be at the demonstrations that night. The house was made dark and we were all provided with matches, a necessity on account of the rudeness of the spirits. No tongue or pen could describe the events of that night. A cane was used to beat on the clapboard doors; a handleless jug was rolled about the floor, as if it were a dozen barrels, and it seemed from the clatter of feet that the room was full of horses, some of which were sure to get on your feet, and one felt the whole house was coming down. Then there would be a call for lights by the mediums, and all set off their matches, and one time the light revealed to me a spirit dragging at the foot of one of the mediums to pull her out on the floor.

Previous to the seance a spirit said in the hearing of all, "If anyone makes any lights, I will break every bone in his body." This was said, because a boy at a seance had been making counterfeit spirit lights, by lightly rubbing the end of a match. At the time he did this the spirits took him up and bumped him against the ceiling, threatening meantime to drop him to the floor. They then forced a promise from him that he would never do the like again.

The next night after meeting we had another gathering, and there being no chair for me, when I arrived, I sat down on the side of the bed, by the side of Jennie, and under an influence I reached down and took her hand, and commenced to talk to her. That talk was a revelation to me. In the cradle in front of her was her babe, born out of wedlock, end I had no idea that she ever had an aspiration to be anything more than she was. Indeed I might say, I was a bit aristrocratic, and did not realize it till then. She became controlled instantly and ran out of doors. To the people there, this was a new phase, and they followed her. Directly one of them ran in and said, "Jennie has got the axe, and is trying to kill us." I went out and she had driven them all out of the her in the celestial spheres, and then word. Instantly she came running towards me with the axe upraised to yard. Instantly she came running towards me with the axe upraised to strike. I said: "Richeson, you will not hurt me. I have come here to do you good. I shall lead you out of hell." By this time the axe was his wonderful story to his friend who being held over my head, but she struck it down in the ground by the side of me. I then took the medium by the arm, and said: "Richeson, let us go into the house; I want to talk to you. We went in and were followed by the others. He then said: "I see a little girl. Oh! I have

never seen one since I came here." "Yes," I said, "that is my little Alice. She has come here to lead you to your wife. Do you see that light out yonder?" (pointing in an upward direction). "Yes," he said.

"Your wife is there," I said, and this little girl is going to lead you to

He then commenced to weep, and said: "I murdered my wife thirtyfour years ago with a meat-axe, because I was jealous of her, and have never seen her since." I then told him he would be taken to her; that he must try and help those poor spirits about him, and that such work would help him, and then told him, he must not hold the medium longer, because his gross magnetism would be injurious to her; that he might go along with me and I would help him. He then withdrew, but immediately resumed his control, and said, "It is so dark there I don't want to stay."

Here we see the reason of obsessions. I talked with him a little more, and showed him that if he was too selfish to relax his hold of the mebad. These by far are in the majority. And of all who go into the dium or try to reach the fallen spirits about him, he would never be fit to enter the presence of his wife. He then went away.

From there, I went to Bluffton, near Covington, Ind., and he went with me; at least I saw him standing by my bedside next morning and looking anxiously in my face. Here dwelt the first trumpet medium, so far as I know of Modern Spiritualism, but as she gave the seances without price, no one has ever heard of her. At the trumpet seance that night he took the trumpet, and a more earnest prayer was never uttered bright and useful spirit, and has done a great amount of good. I have none which have made a deeper and more lasting impression on me than | chanical work-binding, printing and

Here, if I had not come would have been a case of obsession, all beone to torture some one in earthly life; and those persons who go out cause the spirits had no one to point them to the light. As I stated die of Death, and Life in the Spirit awhile ago, the worst cases of obsession are found outside of Spiritualism, and for that reason we should have a higher, a more educated Spiritualism than we are now having: Our meetings should be run for a higher purpose than advertising business mediums. Indeed, I am not sure that we have so much a mission to demonstrate the truths of spirit intercourse, since the scientific and religious world is coming to acknowledge it, as to learn what to do with it. Qui bono? Is it a plaything?-just something to amuse ourselves with, and wonder over, or is there connected with it a purpose—a useful purpose? Are we to become more spiritual, more ethical, more intellectual, or shall we drop down in the old ruts, and listen a few minutes to the poorest kind of platitudes as an introduction to a list of personal messages, which can only be of interest to the recipients? If we are going to go on to the next thing after having satisfied ourselves of the facts of a spirit world and the ability of some of its residents to come in rapport with people here, then we should learn the next thing. I have heard a number of so-called lectures in our camp-meetings, which had about as much intellectual nutriment in them as one would get from broth made from a second boiling of an old meat-saw. Our lectures should be something ern times. Read over our premium list more than filling in the time of lecture hour. We can have that much at any church, and it is because we get no more we have become so weary of ordinary sermonizing.

Before closing I want to say again, that I have little faith in exorcisms. It becomes necessary at times when you have an unreasonable spirit to contend with, but usually we can do more by uplifting the spirit from his fallen condition. Nearly all the spirits I come in contact with are disposed to be friendly to me; I suppose it is because I have so much sympathy for them. I have no doubt that there are those who would take advantage of my sympathy and lie to me. I am sure, some of them do. Clarke, who was condemned to death for murder, in a court in this city, a few days after his execution came to me telling me he was innocent. Even in that case a friend of his mother was present, and the mother being prostrate on account of his taking off, he may have said that, thinking it would relieve her mind.

I am satisfied that a large percentage of insane people, especially those who have become insane on religious subjects are obsessed. I have seen some that I knew were. A pamphlet came to me only a few weeks ago from West Hanover, Mass, sent by a man who thinks he is God-not in the sense of the New Thoughtists, but he is the whole thing incarnate. He says: "I am God." "I am here, and ask to be heard, that I may tell who I am and of my mission here." This man may be a monomaniae, but more likely he is obsessed by some mischievous, funmaking spirit, some defunct wag, who does not care for consequences if he can get a little fun out of it. These obsessions are not common in our ranks now, but if we do not take a higher position, they are likely to become a common as they are among church people. The greatest danger is with physical and materializing mediums and in dark circles of all kinds. We must be careful how we play with edge-tools. I do not condemn materializations and physical manifestations, but we should only attend such places in select audiences and with our hearts and minds uplifted, reaching out for the best. D. W. HULL.

Olympia, Wash.

Of all injustice that is the greatest which goes under the name of law and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.-L'Estrange.

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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, JANUARY 28, 1905.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spirit

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

FROM THE PACIFIC COAST.

TO THE EDITOR:-I WANT TO CONGRATULATE YOU ON YOUR MAGNIFICENT LEADER, "IS SPIRIT-UALISM DECLINING?" PERHAPS IT IS BECAUSE I ENDORSE EVERY WORD OF IT, AND IT REPRESENTS MY OWN POSITION FOR MANY HITS THE BULLSEYE RIGHT IN THE CENTER, AND I AM WRITING THIS LONG AFTER I OUGHT TO BE IN BED, TO TELL YOU HOW GREAT-LY I APPRECIATE IT.

CHARLES DAWBARN. SAN LEANDRO, CAL.

la China's Ruler a Christian?

Some startling news comes, to the effect that the dowager empress of China, who is its virtual ruler, has been converted to Christianity and Christian Science through the influence of Minister E. H. Conger and his wife, who have been almost eight years at Peking. If this shall prove to be true, the results cannot but prove to be most important to the internal and external de velopments of China's future.

It is declared that the empress has given substantial promises that her conversion shall be announced in the most public way before Minister Conger leaves Peking.

This public announcement, which is to be made soon, is to be followed by rate a great era of reform throughout the Chinese empire.

The Christian Science friends of the Congers in Iowa claim it all as a great

victory for Christian Science. It will be recalled that when the foreign legations were besieged in Peking during the boxer uprising four years ago Christian Scientists all over the world organized a conspiracy prayer for the colony, the Congers beng ardent Scientists.

When the legationers at last were rescued the claim was boldly advanced that it was in answer to the prayers of the Scientists, or rather the result of an overpowering rush of thought waves in their direction, which had pushed off

the unthinking barbarians. Since then the Congers have become friendly with the dowager, Mr. Conger often having been given private audiences with the old woman. As a result it is said the dowager empress has been converted to Christianity, and she has promised great things.

Minister Conger believes that as the result of her casting her tremendous power and ability into the scale on the side of progressiveness China will open its gates to western people, ideas, and institutions, and the empire will rapidly be Christiaibed.

In short, there is just dawning the day of rehabilitation of the empire, which will compare only with the regeneration of Japan when the ancient empire was transformed into a thoroughly modern power.

God Was Good to Her.

The following is from the Chicago Tribune of recent date. After reading it, it will puzzle ordinary people to discover where the goodness comes in. Like ordinary orthodox doctrines, it would seem that it has to be taken by

"Have you any place where I may get warm. lieutenant?" said Margaret Mc-Kinney to Lieut. O'Connor at the Desplaines street police station last night. I'm almost frozen. Just a place where I can stay to get warm enough to face the cold again."

Then the woman added: "Up to this fast cold spell I could manage to pay for a room I had on Washington, near Green street, by selling shoestrings and pencils, but on account of the severe cold I was unable to go out. The rent was due to day, and, having no money,

gave it up rather than go in debt." "How old are you?" she was asked.
"March next I'll be 86 years."
"Have you no children or friends?"

'No, no one but God," she said. always has been good to me. I had six sons, but one after another they died." She will be taken to Dunning to-day.

Continuity of Life a Cosmic TrutaBy Prof. W. M. Lockwood. The work of
a strong logical thinker, on a deeply
important subject. Extra cloth, St.

The Present age and inner Life;
ancient and hodern Mysteries Clausiind and explained." By Andrew Jackper Davis. We have a few copies of
this work by the celebrated seer.
The think St. 10.

Dishes." Your united

The Secular Press and the SPIRITUALIST Papers.

EVOLUTION AND THE SPIRITUALIST PAPERS.

Facts to Demonstrate That, in the Course of Twenty-five Years, Spiritualist Papers Will, in the Potent Course of Evolution, Cease to Exist, Secular Papers Taking Their Place, and Doing Their Exclusive Work-Public Meetings in Boston and the Daily Press-Mrs. May Pepper and the New York Herald.

Some ten years ago we published an editorial claiming that in the course of the process of the evolution of Spiritualism, all the Spiritualist papers would be evolved out of existence, just as in the process of natural unfoldment, certain organs of animals and man have disappeared completely, or only fragments thereof remaining to attest to their past existence.

Many yeurs ago, in connection with Spiritualism the two leading Spiritualist papers-The Religio-Philosophical Journal and the Banner of Light, were exceptionally prosperous.

Though furnishing less reading matter by far than The Progressive Thinker, and in many respects not as instructive, yet at \$3 per year the circulation of each paper was large, and the income swelled the bank account of the respective owners, but, alas! a change came over these two most excellent organs.

Under their original owners they commenced to decline in circulation, and nothing was able-to stop the same.

The wails of despair and agony on the part of Mr. Colby, editor of the Banner, and the supreme efforts of Col. Bundy, editor of the Religio-Philosophical Journel, in whose hands the paper fell on the death of S. S. Jones, nothing could stop their downward tendency under their respective owners.

The editor of The Progressive Thinker ascribed, in a measure, this constant decadence to the high price of the papers, hence started The Progressive Thinker. The contrast between the price of a dollar paper and one furnished at \$3 was so great that the former was placed on' a paying basis at once, and for fifteen years it has furnished an income that any reasonable man ought to be satisfied with, and at the same time sending out many books at less than cost, each subscriber reaping an actual profit on his yearly investment in the paper.

Notwithstanding this fact, with an eye of a seer, we discern this important change, that it will not be twenty-five years before every Spiritualist paper will be evelved out of existence, just as useless parts of men and animals have disappeared in the course of evolution, as set

forth by Darwin. Of course this will not come at once, but come it will, as to-day it is more difficult to sustain a Spiritualist paper than ever before, as evidenced by the repeated "duns" which can be seen in the different papers-an unlucky omen indeed.

Why have we come to this conclusion? Simply from the fact that more and more the secular press is opening its columns to the discussion of psychical subjects, embracing Spiritual ism in its phenomena and philosophy, and twenty-five years will not have passed before each paper and magazine will have a special department for the purpose detailed above, and then there will be no demand for an exclusively Spiritualist paper.

At the present time the leading dailies are commencing to discuss questions pertaining to Spiritualism; the notices of meetings are freely printed. Take for example the Boston (Mass.) Post. It-has the following list of seances and meetings in a single Sunday issue:

Commercial Hall, 694 Washington street-First Spiritualist Church, M. Adeline Wilkinson, pastor. Conference at 11, subject, "Anti-Capital. Punishment"; afternoon, Prof Carpenter will give illustrations of psychic power; evening, Mrs. Mabel Withern, with other fine mediums; Thursday afternoons, articles, messages; Friday evenings, developing class at 863 Washington street.

The Boston Psychic Conference, 605 Massachusetts avenue-Meets every evening; Sunday, 3 p. m., lecture by Mr. C. B. Smith; subject, 'Thought'; 8 p. m., free seance, mediums and teachers expected; Monday, 3 and 8 p. m., Mr. Littlefield; Tuesday evening, social seance for development of psychic power; Wednesday, Mr. Smith, astrological readings; Thursday, Prof. A. E. Carpenter; Friday, Miss Sears; Saturday, Prof. Carpenter. L. L. Whitlock.

The Malden Spiritual Association, Deliberative Hall, 56 Pleasant street—Services, Sunday, 7:30 p. m. Mrs. Munroe will occupy the platform Sunday, after her protracted illness, and grand work is insured. Visiting mediums invited; car fares paid. Circles at Mrs. Munroe's office, 27 Pleasant street, Malden Square, every Tuesday, 7:30 p. m. Sittings daily.

Harmony Hall, 724 Washington street-Spiritual Phenomena Society. 11, circle, Mrs. Izetta B. Sears, Mrs. Nutter and others; 2.30 and 7: 30, Mrs. Carbee, Miss Josephine Webster and others; Tuesday, Thursday, 3 p. m.; Saturday, 8 p. m., tests and psychometry. Mr. Newhall, Mr.

Smith, chairmen. First Spiritualists Church, Myrtle Hall, 206 Broadway, Chelses square, Chelsea—Sunday service, test mediums, Messrs. Newhall, Clark. Gould, Fish. 7:30, circle Tuesday evening, 140 Pearl street. Miss Fo ley, Jan. 15, 2:30, 7:30. Indian peace council, Jan. 17. James A. New-

hall, pastor. Malden Progressive Spiritual Society, 138 Pleasant street, Malden-Leave car at Washington street, Malden; 2 p. m., Sunday school; circle, 3:30 p. m.: evening meeting, 7:30. Mrs. Abbie Burnham and others

Harvey Redding, president. John Winthrop Hall, 446 Tremont street—Ladies' Auxiliary, 'Church of the Soul Society,' Newmarch P. Smith, speaker; Mary G. Carbee, Jennie Rhind, symbolist. Thursday evening, Jan. 12, Mrs. Mabel Witham. Mrs. Hattie M. Miller, special music.

Dr. Ella A. Higginson's honest circles every Sunday and Thursday at 2:30 and 7:30 p.m. Take Neponset car (Field's Corner), get out at Sawyer avenue, fourth house on level street; no car track. 121 Pleasant street, Dorchester.

Mme. Whittemore, unconscious medium, gives spiritual evidence daily; public test circle, Monday evenings; questions answered; private circles may be arranged. 303 Lamartine street, Jamaica Plain, Mass. 638 Tremont Street-Mrs. F. Curtis holds a circle Sunday and Tues day evenings, 7:30. Mrs. Annie Bacon and others. Wednesday, 3 p. m.

healing and tests; Friday, 7:30, developing class. Mrs. E. Mack, 304A Warren street, Roxbury-Meetings Sunday and Friday evenings at 8 o'clock. Consultation hours Mondays and Fridays, 10 a. m., to 3 p. m. Other days and hours by special engagement

First Spiritual Temple, Exeter street—Lecture at 2:30 and 7:30 p. m. through the mediumship of Mrs. Sarah A. Byrnes, inspirational speaker.

School at 12 m. All seats free. Mr. Littlefield, one of the most accurate mediums for personal spirit communications, will hold a seance every Monday evening at the Boston Psychic Conference, 605 Massachusetts avenue, near Washington treet. L. L. Whitlock, president.

Room 106, Hotel Pelham-Professor Matook holds meetings every Sunday and Thursday, 8 p. m. Psychology, astrology and Spiritualism llustrated. Everybody read. Come early. Seats free. Consultation

Mrs. Pcabody McKenna-Circle Sunday evening at 8 o'clock; spirit messages and questions answered for each; sittings daily. 111/2 War-

renton street, near Washington street. Dr. Abbie Heath, vitaopathic healer, test and business medium

Daily, 1 to 9 p. m.; circles for delineations and psychometry, every Sunday at 8 o'clock. 71 Dover street, one flight. Mrs. M. J. Butler will hold in Red Men's Hall, 514 Tremont street, her

meetings, commencing Sunday, Jan. 8, every Sunday following at 8 o'clock. Good mediums and fine music. At 605 Massachusetts Avenue, near Washington street-Prof. A. E. Carpenter, the noted psychologist, will lecture and give hypnotic exper-

iments before the Boston Psychic Conference, Thursday and Saturday evenings. J. K. Conant-Henderson, formerly of 81/2 Bosworth street, will hold seance Sunday, 7:30; also Friday, 2:30; sittings daily. 204 Banner

of Light building. Mme. Bruce, 145 A Tremont street, Room 11-Spiritual test circle l'uesdays at 2:30 p. m. Free consultation Saturdays... Sittings daily

Take elevator. 4 Dale Street, Roxbury, corner Warren-Circles Sundays and Thurslays 3 and 8. Sittings daily. Mrs. Marriner.

Lynn Spiritualists' Association, Cadet Hall-2:30 and 7:30, Mrs. C. Fannic Allyn of Stoneham. Circles at 4; song and entertainment, 6:30.

New Era Meetings, Arcade Hall, 7 Park Square-Good mediumistic death. and musical talent. Come and be convinced. Afternoon at 3, evening at 7:30.

t 7:30...; ild Mrs. Baker, medium circle Sunday and Tuesday evening at 7:30. 556 Tremont street; sittings daily. Mrs. Thorn. Mrs. E. A. Roy will hold circle Wednesday afternoon at 2:30. 145

Appleton street; readings daily.

The above notices published in the Boston Post will reach thousands of readers, whereas if published in the organ of Spiritualism there, the Banner, they would only reach a very limited number. What is true of Boston, is also true of every other city where a Spiritualist paper is published, showing that in this one respect the secular press is doing a work that no Spiritualist paper can do.

Again to illustrate what the secular press is doing we republish the following remarkable article from the New York Herald:

THE STRANGE MYSTERY OF MRS. PEPPER.

Her Remarkable Spiritualistic Power—The Spirits of the Departed Answer Through Her Questions Written in Sealed Envelopes, but Which Are Kept Unbroken.

Excluding from the argument certain financial operations which reied for success solely upon credulity, it is safe to say that if a census could be taken and set down in round figures of the fortune tellers, clairvoyants and others claiming possession of occult powers who flourish in New York alone it would surprise those matter of fact persons who scoff at such things. It would surprise them more, however, could they know how many persons of seemingly sound sense and judgment, men of substantial business and station in life, patronize and pay money to these self-styled seers, crystal-gazers and what not.

According to scientific students of the situation this is to be ascribed not so much to a thorough belief in the ability of the persons consulted as to the fact that in many cases they actually are endowed with some supernormal quality of mind, whether it be called telepathy or anything else, and that extraordinary feats have been performed in cases where the suspicion of confederacy or collusion could not be entertained for a moment.

The latest manifestation of this kind has been made by Mrs. Mary S. Pepper in Brooklyn, and it is perplexing the most hidebound detractors of spiritualism and other faiths founded on communion with supernatural spheres.

From time to time Mrs. Pepper has been branded as a fraud, and on every such occasion she has replied with a challenge to the critic to come to the platform upon which she make; her "demonstrations" and in the envelope. to pursue as exhaustive an investigation of I er methods as he may deem fit. Where the challenge has been accepted it has resulted only in added mystification.

Mrs. Pepper does not pretend to read the future, but she does declare that she can summon the spirits of the dead and exchange messages with them. Certainly she has done some astonishing things. She does not rely for effect upon lowered lights, slow music or any of the other theatric tricks commonly used by other "mediums," but gives her exhibition in a well illuminated room and generally in the presence of several hundred persons. This fact has impressed many unbelievers Barbados," and increased the strangeness of the whole affair.

Great Strain of "Tests."

Another incident that has had an effect even upon those not ordinarily superstitious is the suden illness that overcame her immediately after one of her performances a few nights ago. She had been more than usually unsuccessful with her "tests," but to those in the audience seemed to be laboring under a great strain throughout the evening. Hardly had she finished when she swooned and remained unconscious for several hours. Since then she has been confined to her home and Tuesday afternoon, Indian healing circle; Wednesday evenings and even now she is not entirely recovered. Physicians said that the attack was due to heart failure, but the disciples of the woman are firm in the belief that it was due to too close communion with the spirit-land, and belief that it was due to too close communion with the spirit-land, and said to the woman: "Do not cry. Tears are not for this time. This is that she came very near "passing over," as their phraseology describes a moment for joy," and instantly the woman became composed.

Until about five years, ago the Rev. Ira Moore Courless had been holding services in Spiritualism in what was called the Aurora Grata Cathedral, at Bedford avenue and Madison street, Brooklyn, under the of Mrs. Pepper's patrons at one of the meetings and he afterward day auspices of the Church of the Fraternity of Soul Communion, but when clared that he had become converted. He said that when he had bought he died dissension arose among his former followers and the suggestion was made that a new church be formed under another name. This with the combinations in cipher. Not long afterward the man from dissatisfaction continued until Mrs. Pepper opportunely arrived from whom he had bought them died, and Robertson then discovered that he Providence, R. I., in January, 1904. She gave some tests, brought to- could not open the safes. He consulted Mrs. Pepper, who called the gether a large congregation, and awakened deep interest in those who spirit of his former partner, and the latter told him there was a cog professed to believe in Spiritualism.

As a result an organization was formed, with an advisory committee, of which Abram H. Dailey, a former judge, was made chairman, he century. It was he who drew up a creed, of which the following are the principal tenets:

First-We claim for mankind universal brotherhood. "Second-That man is and ever has been conscious of the existence

of an all-pervading power which brought him into being and involved in which is the destiny of the race.

"Third-That immortality and future happiness are the hope of the soul, and that the religions of mankind have ever been predicated upon varying conceptions of the nature and character of Deity and the uncertain evidence of immortality.

"Fourth—We believe that that which is good and true in all religions should be sustained by all possible available knowledge, and that neither doctrine nor creeds should stay legitimate investigation into spiritual truths, the manifestation of spiritual power nor the promulgation of a religion incorporating all that is essentially true in those

"Fifth-We believe that the time is ripe for the incorporation into the doctrine and tenets of all truth desiring religious organizations of fusely, the girl departed. an acceptance of the fact of spiritual communion between the physical and spiritual worlds, and in the absence of such acceptance, wherever recognize such communion.

declare it our purpose to ascertain and make known what is true, especially of that which pertains to the spiritual nature of man, his psychic powers and possibilities, his relation to the spiritual world and to the tity could be learned. encouragement of the judicious culture of spiritual gifts.

"Seventh-We claim that truth is divine and sacred and absolutely authoritative to those that apprehend it, yet that while one may aid another in the perception of truth and duty, no one can determine for another what is truth or duty, and hence that each individual must believe and act on his or her own responsibility in all things.

"Eighth-That freedom is the birthright of every soul and is an indispensable condition of the highest progress, purity and perfection, and that true freedom is neither anarchy nor license, but implies a wholesome restraint from infringing upon the rightful freedom and welfare of others." ni v

Philosophy of Spiritualism.

Elaborating upon this philosophy, former Judge Dailey made some interestilig statements. "Scientists and scholars who have given years to the study of Spiritualism," he said, "have demonstrated as a truth the survival of the human spirit after the ordeal of bodily death. All nature has its spiritual side. Death is only the dropping off of the mortal formand the passing into a spiritual state of existence of all things which have lived. This law of the survival of the spirit extends to plants and other forms of life. The scientists have demonstrated this as a fact.

"So far as conditions go it has been shown that we are subjects of environment, and neither in this nor in the spiritual world can we get beyond the bounds of the spheres in which we are living unless we adapt ourselves to the changed condition into which we must enter. Therefore it necessarily follows that we are subjects of a law which we may call the law, of adaptation and correspondence, which means that a bad man will be a bad spirit, a good man a good spirit, that death makes no change in him, and by the very law of correspondence he goes into the

very sphere of existence to which he has adapted himself by his life.
"Every man is making his own hell of heaven. Spiritualism is completely against the law of vicarious atonement. We believe that man, in order to enter into the highest spiritual sphere after death must purify his life here:

Tuesday and Friday evenings at same hour. 176 W. Brookline street, object of Spiritualism and of the new church is to demonstrate the great and important fact that there is a spiritual part in man that survives

After this organization it was decided that meetings should be held every Sunday evening, and Mrs. Pepper soon so deeply impressed the Spiritualists of Brooklyn that it was decided to form a congregation to be known as the First Spiritualist Church of Brooklyn and to make her its pastor. Several prominent residents of the borough who have been interested in the general subject of psychical research joined the movement and Mrs. Pepper agreed to their plan. Since then, it should be incidentally stated, she has been commissioned as a preacher by the National Society of Spiritualists.

No church edifice has yet been erected for her, but her meetings are held in a room in the Masonic Temple, and are always well attended.

A Striking Figure.

Notwithstanding a tendency to obesity, Mrs. Pepper is a striking figure when she appears on the platform. She wears a robe of dull black, with flowing sleeves like a surplice, and set off with a stole of white. Her features are thick, her hair a mass of yellow and she wears

One of the interesting phases of her "demonstrations" is that she makes no pretense of going into the "trance" state. Her plan is to have sealed letters placed on tables by persons other than the writers, and she, without breaking the seals, announces the answers of the spirits to questions put by the writers in the envelopes. As a rule, of course, these answers are unmeaning except to the writers, but so frequently have these persons declared them to be correct that if there is any collusion in the affair the medium must have an army of confederates. Apparently it is merely a business affair with her, as an admission fee of twenty-five cents is charged, and she always has a large audience.

Here are some of the things she has done. Taking up an envelope one night, she said: "The first spirit is a young man. He says Sir is here. He comes to that gentleman over there (indicating him) and says, 'Sir, Connell is here and he knows what trouble you had getting his things after he left this world, and he knows it was you who found the diamond.' Is that correct?"

"It is most accurate," replied the man in the audience.

"Grace" was the next arrival, and, according to Mrs. Pepper, she was accompanied by an old lady spirit who pathetically said that she had not been asked for and nobody wanted her, but she wanted to be around "to see what was doing here." This intruding spirit, she believed, was "Grandmother Hart."

One "spook" objected to a photograph somebody had put in one of the envelopes, declaring—through Mrs. Pepper, of course—that it was a bad copy and "he should have known better." On another occasion one of the spirits protested because his name had been spelled wrong

"Is there any one here named Gastor, or Gaston?" Mrs. Pepper demanded, and a man in the audience raised his hand. She went on: 'The spirit of a woman is here and she wants to reach her son. 'Tell him,' she says, 'I have watched over the tribulations of father and my other boy.' She says something about a guinea, or-"

"Yes, Guiana, the country," interposed the man who had lifted his hand.

"Yes; she says it would have been better for your brother if he had stayed there, but"-there was a pause-"but he was bound to go to "Yes, yes, he would go!" exclaimed the man in the audience.

"And he has done nothing since but write," continued Mrs. Pepper. Mother says if you have any influence over him keep him out of the States. Let him go back to Guiana and stick to his business there and he will do well." Then she turned to the man and said: "Is that right, Joe?" He started as she uttered the name, and, in an almost sobbing tone, replied: "Yes, yes."

One night one of the envelopes bore across its face a piece of Chinese tissue paper and Mrs. Pepper said the spirit was the mother of a girl whose name seemed to be Bessie Russell. At this a young woman in the audience gave a sharp cry and became hysterical. Mrs. Pepper roused herself from the mental effort under which she was laboring and

One of Her Converts.

S. B. Robertson, manager of a publishing house in Park Row, was one loose inside one of the safes and told him how to open it. He followed instructions and was successful.

"I see a spirit walking down the aisle in the rear of the church," said having been interested in psychical research for about a quarter of a Mrs. Pepper one night. "It is pointing to a woman seated near the side wall. It is you," and she indicated a young woman well dressed and of apparent refinement. "His first name," continued the medium, 'is a pet name you called him-Willie. Do you recognize him?"

"Yes," replied the woman, evidently with great emotion. "His last name is Harrington," continued Mrs. Pepper, "and he is accompanied by an old man, Grandpa Flynn, I think.

"Yes, yes" exclaimed the woman in the audience, weeping. "It is marvelous and I thank you." That same night she poised an envelope in her hand and said, "I seem to see the spirit of a young man. He tells me his name is Tom-Tom O

-Osborne, I think it is. Does any one in the congregation wish to commune with the spirit of Tom Osborne?" A girl of about twenty, dressed in deep mourning, arose in the middle of the hall, and, with great distress, answered "Yes." Then Mrs. Pepper went on: "Tom Osborne met with death by an accident." The girl nodded. "He fell from a wagon. None could save him and he desires you not to mourn. He sends you words of comfort." Weeping pro-

At one of her recent demonstrations Mrs. Pepper said that some one had called for the spirit of Cornelius Van Cott, former postmaster of practicable, religious organizations should be formed which should New York, who had died only a few days before, and she gave this message from him: "Everything is all right. The children are managing "Sixth—We include in the basis upon which we shall build all essential truths, whether incorporated or not in the religions of mankind, and declare it our purpose to ascertain and make known what is true."

The children are managing the estate all right and as long as they are now everything will be well. Tell 'Dick' everything is all right." By "Dick" it was supposed that the dead man's son, Richard, was meant. This envelope was presented by a young woman, but she left the place before her iden-

It is interesting to recall that a few days ago so eminent a clergyman as the Rev. R. Heber Newton made an address before a psychical research society in which he declared his firm belief that the spirits of the dead commune with the living. Dr. Newton would not, however, discuss the Pepper case.

Straws show which way the wind blows. The inevitable is before us. The secular press and magazines will, in the course of the change going on, drive every Spiritualist paper from the field. Some of them are now only published by making great sacrifices; one is known to be losing money all the time, and the struggle for existence will be greater

for each Spiritualist paper as time passes on. This is no idle dream-it is an absolute fact. At the present time, however, the first-class Spiritualist paper fills an exceptionally important niche, and can not easily be dispensed with, but the necessity for its existence will gradually grow less as the secular press invades its domain, and in consequence Spiritualism will be far more widely diffused. Twenty-five years at least will be required to make this change. In the mean time, hang on to The Progressive Thinker, and it will carefully lead the way, one of the foremost of educational agents in presenting

Spiritualism as IT IS, and as IT SHOULD BE. The Gain Made by Being a Subscriber to The Progressive Thinker.

You pay one dollar per year for The Progressive Thinker. You obtain eleven premium books for \$3.35, we realizing for the same, after paying postage, only about \$2. By paying \$3.35 you obtain for that amount the eleven books which a few years ago would have cost you from \$12 to \$15. Art Magic cost us \$5, and has sold-a single copy—as high as \$25. A single copy of Ghost Land has been sold for \$15. Other valuable books are to appear to enrich your library. The whole history of the world can not parallel the venture we have made in the book line. The Divine Plan has started the nucleus of a library in thousands of homes, and the good work is still going on. What we have done, it a segment in the course of evolution, and we ask our readers to reciprocate by sending in occasionally an additional yearly subscriber. Only "By his constant work in the field of labor the repentant spirit may those who are actual subscribers to The Progressive Thinker can have build himself up in pure thoughts and good wishes until he finds him-laccess to our premium list. Those books are not for sale in any book Mrs. H. E. Millan will hold test seance Sunday evening at 7.45, also self entering into the higher plane of the spiritual world. The main store; they can only be obtained at this office.

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

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

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

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Ser etary 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 not space to use them.

TO THE SPIRITUALISTS OF CHI-CAGO:—THE CHICAGO LEAGUE OF Mrs. Laura B. Payne, do hereby author-BPIRITUALISTS DESIRE TO ENUM: ize the state secretary to sign as well ERATE ALL SPIRITUALISTS OF CHICAGO, AND IN ORDER TO FACIL-TATE MATTERS, THE NAMES AND ADDRESSES OF ALL WHO WILL IDENTIFY THEMSELVES WITH THE CAUSE, ARE REQUESTED TO BE SENT TO THE LEAGUE'S STATISTI-CIAN, JOHN A. TOREN, 4308 LANG-

LEY AVENUE, CHICAGO. Mrs. Loie F. Prior, one of the ablest workers in the ranks of Spiritualism, will leave Seattle, Wash., soon for Wellington, New Zealand. She stands high in this country and we predict for her a cordial greeting from the Spiritualists on the other side of the waters.

Mrs. Eva McCoy is employed to serve the society at Battle Creek, Mich., during March; the society at St. Joseph, Mo., during Ap.il. She anticipates a tour of the state of Montana during May and June. Address her at No. 104 N. l'irst avenue, Marshalltown, Iowa.

Mrs. Henry writes: "On Sunday evening at the Universal Occult Society, we had a very enthusiastic meeting. speaker, Evangelist F. M. Stoller, is a very entertaining speaker. He was followed by messages by Mrs. Vaughn, Madame Josephine and Mr. Hillis. A song by Dr. Freedman All were pleased to hear from Mrs. Freedman's indian control. Prof. Ray was with us with his violin, and favored us with a song. In the afternoon as Prof. Stoller entered the hall he was met by the spirit of Mabel Wright, who committed Euicide in the dance hall in the building out 3 a. m. She gave him her name and he immediately sought the janitor to confirm it. Mr. J. K. Hillis, who is a fine test medium, is open for other engagements with societies, and can be found at his new residence, 2979 Michagan avenue. Endorsed by the secretary of the Universal Occult Society. On Saturday evening, Jan 7, at the residence of Mrs. Davenport, president of the Ladies' Auxiliary, connected with the Universal Occult Society, we had a delightful old-time social, with sixty We were especially favored with talent, some of the finest psychics in the city being present and all favored us by readings and messages Mrs. Elmo was at her best; Mrs. Burland and Mrs. Vaughn did excellent work; Prof. Leon and our speaker, Prof. Stoller, gave fine readings, and Hugh Fraser, the boy medium, gave fine clairvoyant visions, and last but not least, Wyandotte, Mr. Hillis' Indian control gave very convincing me sages. All enjoyed the dainty lunch prepared by the ladies. After lunch our hostess your correspondent, Mr. Kinkead and Prof. McCaw went up stairs to read palms for those who wished readings, so they could dance on the first floor. On last Tuesday evening I had the pleasure of attending one of Mr. Kinkead's dark seances. It was a trumpe seance and it certainly was fine. is assisted by a Mr. Harris from Niagara Falls, and with the combined forces it was a rare treat as three trumpets were used at the same time and times two independent voices could be heard at the same time; then he played on the musical instrument and his little Indian control danced so all could see her. Then Mr. Strong, who is an inspi rational speaker, and was in the circle gave a number of selections."

Secretary writes: "The First Spirit nalist Church of Livingston, Montana was organized in this city Sunday, Jan nary 8, 1905, under our old charter, which bears date of August 19, 1903. We have sixteen members; the officers are: Pehr Wendel, president; Miss Edna Laurens, vice-president; John Allen Seabury, secretary; Thomas B. Kapp, treasurer; Alfred Laurens, F. A. L'tevens and Mrs. J. M. Rowe, trustees.

Mrs. Jennie Hagan Brown passed Lrough Chicago last week on her way to the Des Moines convention, where she will participate in the proceedings. She will go from there to her home; in Campo, Texas. She was enthusias tically received on her Eastern trip.

Mrs. Replogle writes: "The meetings of the New Era Spiritualist church which have been held in Room 412 Masonic Temple, have been postponed for few weeks. Soon as the president, Dr. Randall, can confer with the committee the members will be notified, and the meetings will continue."

Investigator says: "Taking a common cense view of the matter, it seems strange that such an insignificant world as this small globe should alone be inhabited, while the millions of bodies in space are lifeless. It is the same with c phenomena, and I have no ubt that readers of the Herald could relate some very strange experiences

of this kind." Prof. A. E. Carpenter, the noted psychologist, will answer calls to lecture and demonstrate psychic science by illustration, if desired. Address him at No. 2 Staumon Place, Boston, Mass.

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 nto the waste basket.

WHO HAS FOR SALE A COPY OF THE BOOK, "WAS ABRAHAM LIN.
COLN A SPIRITUALIST?" WE ALSO
WANT A COPY OF "THE WATSEKA WONDER." ADDRESS THIS OFFICE, STATING PRICE.

The address of N. F. Ravlin is now 1100 Columbia avenue, Philadelphia, Pa. His correspondents will please take note accordingly.

George A. Wilson, president pro tem, and Minnie M. Malone, secretary, write: "I read in The Progressive Thinker of December 24, a letter from Bro. Lewis of Denison, Texas, in reference to the northern part of Texas. I would say this in justice to our working missionaries, that the state organization has no money to put lecturers or mediums free in different places; our missionarles have to be paid by the places they go True, we ask \$19 per week or \$50 per month, entertainment and railroad

fares (half-rates, as our missionaries have clergy permits). When engaged at a salary all proceeds of hall or house circles go to the people or society; the mediums reserve their private work, if no salary; then the hall receipts and ouse circles are for the state, less salary of missionaries. If the friends of Spiritualism in Texas would all conribute \$1 only a year, we could then as a state organization send out our workers north or south as desired. We have at present two working missionaries Mrs. Nellie S. Noyes and Mrs. Isa Wilson Kayner, who are both doing excellent work, and are unselfish in their desire to further the cause of Spiritualism in Texas, and in justice to them I, as vice-president, acting as president of l'exas Spiritualist Association, during the extreme illness of the president,

as myself, this letter." Mrs. Eva McCoy, one of the best plat form test mediums in the field, writes: "We could not keep in touch with the world and great minds without The

Progressive Thinker." Will C. Hodge, the well known lecturer, writes from "The New York," San Diego, Cal: "The Open Court will do a warld of good by furnishing information which is sadly needed and never more so than at the present time."

The Livingston Post, of Montana, says: "One result of the three Spiritualistic meetings held in Miles' hall Friday, Saturday and Sunday evenings was the re-organization in Livingston of the First Spiritualist Church, instituted here August 19, 1903. The most noticeable features of the meetings perhaps, were the large audiences, the astoundingly plain speaking and eloquent delivery of Dr. Sprague, and the mediumistic communications which Mrs. Sprague attributed to the spirit world beyond the grave. While not asking everybody to believe what was told them, the Spragues laid great emphasis upon the fact that only a kindly spirit be shown them and that their cult be not unduly criticised without due investigation. They also warned their audiences against the fakes who so often appear for money only. The meetings were well received as a whole and formed at least one of the atractive events of general interest during the past week.

have persisted century after One was the transmutation of one element into another; the other is production of living matter from dead matter. Recent discoveries indicate that the first is on the virge of realization if not actually accomplished Some scientific men think that, in a way, dead matter has been made to live by chemistry. If living matter can be made in laboratories it points to the possibility of a scientific study of mind such as the world now scarcely dreams

Walter P. Williams writes from Vashington, D. C. "Mr. and Mrs. Moritz Keim, of Washington, D. C., cele brated the fiftieth anniversary of their yedding, at their home on Maryland Avenue, the 24th of last month. Many riends called to congratulate the youthful pair and wish them a happy future. Of six children born to them, three remain in this life and were present during the day, with five grandchildren. No one is now living who attended their wedding which took place in Buffalo, N. Y. Congratulatory telegrams were received from Buffalo, New York city, and other places. The G. A. R. post, of which Mr. Keim is a member, sent an appropriate letter, with some elegant flowers. Many beautiful presents, including a profusion of flowers, added to the pleasure of the day. The nome was tastefully decorated, and choice refreshments served to the guests. Mr. Keim is a veteran Spirit-

ualist. Joplin, Mo.-The dream of A. Gillen, of this place, last night, revealed the location of the body of his father, whom he had mourned as dead for several A stranger died at the Salvation Army hotel Monday night. The body has been held at the morgue for dentification. After reading the accounts of the stranger's death, young lillen had a dream that the man was his father. He called at the morgue o-day and positively identified the body as that of his father, the Rev. J. W. Gillen. According to the son's story his father started from Kansas City seven years ago to preach a funeral sermon in St. Louis. His found at the Union depot in St. Louis, but the owner was never-heard from. was believed at the time that he was obbed and slain. The son came to this

place four years ago. Oscar A. Edgerly writes: "After one ear's absence, I am again back in Newport, Ky., serving the Spiritual Temple Society, and I am glad to be able to state at this time of general complaint of society decadence, that the society here is in a much better condition financially and every other way than it was when I come here for a two month's engagement last year; that the society is in so much better condition, is entirely due to the indefatigable la bors of a few faithful souls, conspicuous among the number being Mrs. Sarah Charles, Mr. H. F. Shrader, Mr. M R. Galbreath, Mr. and Mrs. R. G. Barnes, with others who are as worthy of mention. The Spiritual Temple So-clety does not confine its work alone to Newport, Ky., but every Sunday afternoon conducts a very successful meeting at Douglas Hall in Cincinnati, Ohio I find that the people of both Cincinnati and Newport supply the very best

conditions whereby my spirit guides

When writing for this paper use a pen or typewriter.

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

can accomplish their work through this harmonious participation of the people. I hope to accomplish much good for our cause during the two months that I am here. I must mention one important feature of the meetings, that is, the spirit messages that follow my lectures. Mrs. R. J. Barnes is the medium. She is comparatively young in the work, but her messages are most excellent, and very pleasing to the people. At present I have open dates for May and June. I shall be pleased to hear from societies desiring to employ trance speaker and test medium for those months. Address during January and Tebruary, 404 East Fourth street, Newport, Ky.

Our French friends are about to issue a new monthly psychical journal, one great feature of which is that editions will be published not only in French, but also in English and Italian. The object of this new journal is "to bring to the reading classes of every nationality, all serious and well-attested obserations relative to the various psychical henomena known and studied under the terms telepathy, clairvoyance or lucidity, premonition, and objective apparitions." There will also be original aricles bearing upon these questions, and discussion of the best conditions for observation and experiment.—Light.

Nicholas Becker writes from Oklaioma City: "I wish to say that I arrived in this beautiful city of Oklahoma last Friday, where I intend to make my future home and work here spreading the light to those in darkness. There is a good field here for spiritual work as the people seem to be much interested in Spiritualism. There is a good so-ciety here and in it some good workers who think not of self when it comes to spreading the light. I had the good fortune to be able to attend one of their meetings to-day where Brother Harrison D. Barrett, president of the N. S. A., presided, and gave a grand and inspirng lecture."

Charles J. Barnes has been holding successful trumpet seances in Battle Creek, Mich. He goes from there to Camden, Mich. Mr. Barnes seems to give excellent satisfaction wherever he

Allen S. Landon writes from Durant, Indian Territory: "While I am opposed to the practice of controlling the wil, voluntary powers and sensory organism by what is termed mesmerism, hypnotism, or any of the ordinary mediumistic controls, yet, I firmly believe that there is a spiritual and psychological side to all things in nature, and also, that there is, or may be such an ultimation as a genuine mediumship. I have derived an immense amount of satisfaction and profit by reading The Great Psychological Crime, and consider it to be the greatest book of the century; The Harmonics of Evolution, by Flor ence Huntley, ranks second; I admire her style and logic very much indeed.'

There are "mediums" who get into cabinets and profess to secure audiences for us with those who have gone before and whom we loved-just as if these would be likely to wait for a stranger's beck and call. These "mediums" are not the persons who are advancing Spiritualism, but it is rather those sincere, disinterested, sane, cultivated men like Dr. Newton and Dr. Funk who have the sensible courage to believe that mind is mind, and that it may, can and does exist independently of body, and under certain contingencies and conditions can survive, rise superior to, all those material limitations to which we are accustomed We think Shakspeare was discreetly confessing to a half belief in Spiritual ism when he had Hamlet say "There Two dreams of the scientific world are more things in heaven and earth, have persisted century after century. Horatio, than are dreamt of in your philosophy."-Pittsburg Press.

Correspondent writes: "Walter De Voe conducts services in the Church of Practical Christianity every Sunday-at 10:45 a. m., Hall 210 Masonic Temple. Subject on Jan. 22, 'Do Spirits Communicate with Humanity?' These lectures are really very valuable lessons in the development of an immortal spiritual-Seats free. Come! See regular announcement in Saturday evening

Chas Fields writes: "I have been reading your paper, and have formed a broader and brighter view of life here, and a less horror of death (as we call it); for, if Spiritualism is true, we just simply step across the line and wait the coming of our friends. thought sometimes seems too good to

A. C. Doane writes from Summerland "I have read Dr. J. M. Peebles' book on Obsession. I have seen many cases of spirit obsession. I have read The Great Psychological Crime understandingly and know it is a sure preventative against obsession. I have read carefully the Historical Jesus and the Mythical Christ, or Natural Genesis and Typology of Equinoctial Christolatry, by Gerald Massey, which goes to the root of our present false theological ldolatry, palmed off on humanity by priestcraft as Christianity, which Gerald Massey has probed to the bottom."

Clark, Mo .- Mrs. J. A. Carpenter, a esident of this city, has regained her voice, after a silence of one year. About a year ago Mrs. Carpenter was stricken with paralysis, which affected er vocal chords, and since that time has been unable to speak a single word. Ever since her affliction she believed that at the end of one year her speech would be restored, and after being peechless for one year and two weeks, she surprised her relatives by speaking aloud. She can now talk freely and eems to be free from her affliction.

John D. Vail writes from Marshallown, Iowa: "On Sunday, Jan. 15, Harry Moore and Mrs. Eva McCoy and my self organized a progressive lyceum, with twenty members. This is a good feature in connection with spiritualism here in Marshalltown, as most of the officers elected were young people. We also elected officers of the local society, and were the means of reviving the Willing Workers, a Ladies' Aid Society, which last year did such fine work. It is almost useless to try and run a local Spiritualist society without the aid of

the ladies." The Rev. Heber Newton says: "Religous faith is finding its true foundation in the recognition of man as a spiritual being, a being who has had dominio over nature given to him, as the child of a vaster Spiritual Being, the Lord of all life. The one belief absolutely essential to ethics-immortality-is coming within the ken of a scientific demopstration. This is the potency and promise of psychic research. A coniderable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud, and every possible hypothesis of interpretation, they have been driven up to he ultimate solution of the problemthe belief in the actual communication of the spirits of those whom we call dead with the living."

TAKE NOTICE.

To the Spiritualists of New Jersey

All Spiritualists in the state of New Jersey who believe in local and state organization, and are desirous of havng missionary work in their respective communities, are requested to correspond with Rev. H. C. Dorn, 72 Columola, street, Newark, N. J., with regard to the matter. Mr. Dorn is duly author ized by the N. S. A. to represent its interests in New Jersey in this particular work HARRISON D. BARRETT, Canaan, Me. Pres. N. S. A.

Dr. Savage, the noted divine, says: " stand ready to give any man, Kellar or any magician, I don't care who he is, a check for \$1,000 when he will reproduce any one of the half dozen experiences which I have been through, under the same condition. A magician has his hall and assistants and electrical applionces, and all sorts of aids, and can produce illusions which one who is not initiated would be astonished at, and could not understand or explain. That is simple enough, but if any one of these men will produce similar results under similar conditions that is quite another matter:"

M. F. Hammond writes from Ft. Wayne, Ind.: "I am having good success, good audiences and much enthusiasm. I want to hear from other socleties so I can be kept at work all the time. I will work at very reasonable terms, will attend funerals, and will go to any small town within easy distance of this town for my railroad fare, and what the people will be willing to pay me. I would like to make arrangements with camp-meetings for the coming season. Terms as easy as the managers can ask."

W. B. Aitken writes: "Dr. Geo. S. Hail, of Columbus, Ohio, is in Chicago and would be pleased to entertain engagements to speak for societies and churches, both in the city and outside towns and cities:"

DR. T. A. BLAND WRITES: "AS A WHOLE THE SYMPOSIUM IN THE RECORD-HERALD OF SUNDAY, JAN. 15, ON SPIRITUALISM WAS VERY INTERESTING, AND TO THE GENERAL PUBLIC QUITE INSTRUCTIVE, BUT I BEG TO SAY THAT I AM NOT GUILTY OF FLATTERY IN PRONOUNCING YOUR VIEWS TO THE EDITOR THE BEST THING IN IT. INDEED, IT IS ONE OF THE MOST CLEAR AND COMPREHENSIVE CLEAR AND COMPREHENSIVE STATEMENTS OF THE FACTS AND PHILOSOPHY OF SPIRITUALISM I HAVE EVER READ." G. J. W., Delray, Mich., writes: "A.

W. Kiser, 201 Indiana avenue, Toledo, has held several seances here lately, in all of which good results were tained. On the night of Dec. 30, flowers were distributed among the sitters, and a lady's watch which was pinned to her dress by a double clasp was removed. Two messages written on a slate were received, one from my daughter on the other side of life, and one from Dr. Jenkins, Mr. Kiser's guide. The sitters engaged the services of Mr. Johnson, a photographer, 70 High street; Detroit, for the next siting, when a flash light picture was taken of the circle sitting in a dark seance. The picture showed the trumpet plainly, and a group of five spirit faces, one being my father who passed out a number of years ago. The sitters will all youch for the truth of this statement, and any who may have doubts can see the picture by calling at my residence, 75 Reid avenue. A guitar was played about the room several times and deposited on the lap of one of the sitters A askeptic, who was present wanted Mr. Kiserito submit to the test of sitting with his feet in flour. This he did; and all present were convinced that he had not moved from his seat."

One who went to Mrs. Pepper's meeting in New York says: "I went to the church an absolute stranger. She mentioned by name relatives of mine whom had met but half a dozen times, and also mentioned my father's full name (living) as the person two wished to communicate with. She also described their appearance correctly It is fifteen years since I saw my father and twenty years since I saw most of them that have died. One of hem I never saw: This communication was given unasked and was entire-

ly unexpected." Rena D. Chapman writes from Marcellus, Mich.: "Your valuable paper received this morning and in reading the General Survey, I notice an article from Mr. J. C. Andre of Grand Rapids, pertaining to the piece Mrs. Lou E Johnson had in the paper last week n regard to there being but one so ciety in that city, would say that for about a year there was but one Spiritual society in good standing; but the people of which Dr. W. O. Knowles was resident, kept working for the interests of Spiritualism, and on Dec. 12, 1904, they again came into good standing with the Michigan State Spiritual Association under their charter No. 14 thereby making two distinct chartered societies in the city of Grand Rapids. would further like to announce that the mid-winter meeting of his state will be eld at Sturgis, February 10, 11 and 12 We hope to have a very interesting meeting, and shall expect to meet many riends from northern Indiana. Pro

grams will be sent on request." J. O. Stephens writes from St. Jo seph, Mo.: "The st. Joseph Spiritualists have been served the last two Sundays with a rare treated good things. Mrs. Bessie Bellman, of Howard, Kans., a speaker of rare attainment has been with us. To say that we enjoyed the eloquent flow of spiritual thought she gave us would be expressing it mildly. she is a lady of fine deportment, is highly inspirational and a true worker in our cause. We will continue our meetings with local talent until March when we expect to have Mr. Harry J. Moore, of Marshalltown, Iowa, with us for March and April,"

C. H. Mathews writes from New Philadelphia, Ohio: "I wish to say a few words of commendation for Mrs. D. A. Morrill, an eminento inspirational and trance speaker, who has been serving a Spiritualist society at Alliance, for some time past. On a short call she came with her husband over to Canton, Ohio, to officiate at the funeral of my dear brother, Prof. William T. Mathews, artist, who was injured in Washington, D. C. on December 24, 1904, and passed over tolspirit life at the Emergency Hospital, Jan. 11, 1905, in his 84th year. She gave a very elo-

quent, inspiring and consoling adiress of about forty minutes in length. have heard the ablest and most eloquent of trance; speakers who have been before the public in the last fifty. six years, or since Spiritualism has een given to the world. Mrs. Morrill, am certain, suffers nothing in comparison therewith. Her guides are evdently of the highest order of intellect, capable of presenting the great truths of immortal life in a manner to carry conviction to the most skeptical. Whatever society or funeral may em-ploy Mrs. Morrill will not regret it. Her good husband is a man I am ed to add to my numerous list of Spiritualist friends."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Bunday, January 29, 1905, 8, E. 57 "The Highest Rule of Conduct."

Gem of Thought:-

To never tire of doing good, Regardless what be thy return; Nor doing think what others should But just to do be thy concern.

To freely give thy heart and store, To help the needy on and through; And giving you receive the more, Of Strength and Love, to Do and Do.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

To the Spiritualists of Indiana:-The first annual convention of the Indiana State Association of Spiritualists will be held at the First Spiritualist church of Indianapolis, Ind., corner New York and Alabama streets, March 3, 4 and 5, 1905. All sessions will be open to the public, and we would like to have representatives from all parts of the state. Local societies that are not already connected with the state association should send in their applications at once. Socleties that are chartered with the state association should elect their delegates and send in reports as soon as possible. Every Spiritualist should be interested in the state work, and come out and help to make this our first convention a success in every way. expect to have the best of talent, both in speakers and message mediums. For further information address the ecretary, Mrs. Carrie H. Mong, 415 S. Franklin street, Muncie, Ind. E. A. Schram, president, Peru, Ind.

Milwaukee, Wis .- Taught by hypnotism, his owner asserts, "Colonel Dix-on," a delivery wagon horse, can count and do other remarkable feats, rivaling those of the famous German horse Hans. He is owned by James Good man. Dixon is five years old, and first began to show signs of unusual intelli-gence a year ago. "At that time I used to teach him to go to the customers houses without driving," said Mr. Goodman. "Dixon seemed to understand me perfectly." The horse aneas, perfectly." Colonel Dixon, take 3 from 5; can you do it?" asked Goodman of the horse. Colonel Dixon nodded his head. Then he gave the answer by stamping his foot twice. "Add 4 and 3," said Mr. Goodman. Colonel Dixon promptly stamped his toot seven times. Good-man attributes the intelligence of the animal to mental telepathy. "I believe the horse is hypnotized," said he. believe it is mental telepathy that makes it possible for the animal to give correct answers.' There was something of a Spiritual-

stic revival last night at Pierson's Hall, where a society known as the Progressive Spiritualists, has been holding Sunday night meetings. Recently some of the members have shown an inclina-tion to ignore the Bible in connection with their belief, and this did not meet with the approval of a majority of the members of the society. Dr. D. L. Kincaid who has been addressing the meet ings, was formerly a Methodist minister. He asserted that true Spiritualism was founded on the Bible, and success could not be attained without it. He announced that a reorganization of the society would take place along these lines, and for that purpose a meeting would be held next Sunday morning. "Our text-book," said the doctor, "will be the Bible, our foundation will be Christ, our guide will be the New Testeaches we will preach, what the New Testament commands we will obey, and all the Spiritualism that the New Tes tament authorizes will be ours. ther than that we will not go, and short The Doctor of that we dare not stop." delivered an interesting lecture on "The Bible and Spiritualism," and an nounced that regular services under the new organization would be held each Sunday night.—Indianapolis (Ind.) News.

William Barr writes: "The Kenwood Spiritual Church, 4308 and 4310 Cottage Prove Avenue, held a very interesting conference meeting Sunday, the 15th, at p. m. The evening services were ex ellent and well attended. Dr. Geo. S. Hail spoke from questions given by the udience, and all received wholesome food for thought. We also had a number of good and convincing tests from our sister and co-worker, Mrs. Clara A. Hooper of Columbus, Ohio, followed by our Pastor, Mrs. Grace E. Aitken. held a very enjoyable social at the nome of Mr. and Mrs. Aitken, 253 East Thirty-first street, Saturday evening, the 14th. Our next social will be held Saturday evening, the 28th. Come and have a good time. Next Sunday, the 22, we will have Dr. Princess Viroqua, the daughter of a chief of the Mohawk Indians, with us, and will have the hall full. So come early and secure a good seat. Services will commence at 8. p.

Geo. W. Crawford writes from Larned, Kansas: "We are having some excellent spiritual meetings in our town this week. We have with us W. E. Harvey, of Indiana, a most excellent trum pet medium. His mediumship is genuine, such as to convince any honest skeptic. We are having wonderful manifestations through his mediumship. We have no society here, but we tope to have one some time in the near future. Several in our town are sitting for development. We expect soon to have both materialization and trumpet. Our seances will close Sunday night, Jan 22. From here Mr. Harvey will go to Hutchinson where he will remain for one week; when he will re-turn to Larned to remain for some time. Any society desiring an honest trumpet medium may consider themselves very fortunate if they can secure the serv ices of Mr. Harvey. Any mail for him addressed in my care will be promptly forwarded if he should not be here. Allie Buhland writes from Indianapo-

lis, Ind.: "Although January 15 was cutting in its extreme cold, it, to me will always be associated pleasantly with the West Grove Spiritual Society for it was my pleasure to meet with and lecture for that society on that day I found a warm, harmonious associa ion. We had two services—one at 11 a. m. and at 2 p. m. We not only had a spiritual love feast, but the members of the society came with baskets full of good things for the physical man, and between the services they spread the long family table in the temple around which those in attendance gathered and thankfully partook of the nourishing catables. This social feature I know drew us closer together, for there were no strangers there, society is in the country about two miles from Balbec, Ind. They own their own temple; have a fine piano, and a good chair. It seems to me that there are societies in larger places that might glean a lesson from this little band of earnest epiritual workers. I will be pleased to hear from any locality that needs me, whether it is to lecture for a society, organize one, officiate at a funeral or wedding."

Lou E. Johnson, secretary, writes from Grand Rapids, Mich.; like to have an unjust article corrected, written by J. C. Andre, misrepresenting our society as well as myself. The article in question I did not write; neither have I ever presumed to represent all Spiritualists, only the Grand Rapids Spiritual Association of which I have been secretary nearly five years, and he misrepresented us, stating we are not a chartered society. We are chartered under the state board, charter 14, and n good standing; also on Dec. 12, 1904, the Grand Rapids Spiritual Society was incorporated, and we have bought de-sirable property upon which in the near future we hope to build a temple where the truths of Spiritualism may be taught. We have reasons to be encouraged by the generous donations we are receiving. Rev. D. A. Herrick is serving his home society this month, and giving us inspiring lectures Sunday evenings."

D. E. Young writes from St. Joseph Mich .: "The book, The Hull-Jamieson Debate, received, less than two days from the time my subscription was mailed, which fact tells of the promptness with which The Progressive Thinker deals with its subscribers. I have now the eleven books issued as premiums for your paper, and hope to have as many more; that is, if my life here continues to 85 years of age."

Elizabeth Delphin writes: "Sunday, January 29, will be Mediums' Night for the Englewood Spiritual Union at Hopkins' Hall, 528 W. 63rd street. will have with us on that evening, Mrs. Ella Johnson Bloom, state secretary; Mrs. Mary E. Weaver and others, sides our own mediums. The entire evening will be given over to the mediums and we expect to have a very enjoyable time. We extend a cordial in-vitation to all. Admission ten cents." Will C. Hodge writes: "The cause of

Spiritualism is in a healthy and flour-ishing condition in San Diego. Mrs. Charlotte Johnston has occupied platform for nearly two months and has given satisfaction as speaker and message bearer to hungry and thirsty souls. Just now we are having a revival of interest with audiences that tax the seating capacity of the temple, Dr. Louis Schlesinger being the center of attraction. He is doing most excel-lent work, and as a clairaudient has few, if any superiors. J. L. Dryden is occupying the rostrum at the present time, followed by Dr. Schlesinger. We hope to keep this combination for some time as they make a mighty good team and their work will be productive of great good. We are also having glorious showers of rain which causes great rejoicing among the people of the Silver Gate City." Maurgerite Mac writes: "On Thurs

day evening, Jan. 26, at the residence of Mrs. Burland (3019 Vernon), pastor of the Light Truth church, will hold a test social. We are sure that all who attended the last one, will be sure to attend this one, and bring all their friends as they will have a lovely time and all get messages from their spirit friends. Profs. Leon and Stoller and other good psychics will take part." January 15, at the Universal Occult Society, we had a full house and a very in-

Mrs. M. Henry writes: "On Sunday, teresting meeting. Evangelist F. Stoller preached a very impressive sermon and gave some beautiful ideas on the subject of baptism. At the close of the sermon, the candidate for baptism, Mrs. Booker, went forward and was baptized in the usual spiritual way with flowers, and to make it more impressive, Mr. Booker, her husband went forward and stood by her side, to show to the world that he approved and apappreciated our beautiful philosophy. Then followed the messages and tests by the different mediums. On Tuesday evening, Jan 31, at 77 East Thirtyfirst street, Evangelist Stoller will open an old fashioned revival meeting. Services every evening during the first week of February. Come and bring your Indians and let them whoop and shout, and have a spiritual blessing."

Mrs. Hattle A. Greene writes: "Sunday, Jan. 15, at the afternoon service of the Society of Spiritual Unity, Mrs. Nellie Kusserow, delivered a short dress. The audience then requested that a circle be formed; the request was granted, and each received a message. Mrs. Kusserow gave some very startling demonstrations of spirit turn. The evening service was well attended by both Spiritualists and skeptics. Long will the words of the speaker, Mrs. L. J. Jacquet, be remembered, for they brought relief to the aching nearts, comforting words to the sorrowing, sweet messages from those gone to the brighter home on hign. Mrs. Kusserow also gave many beautiful messages. Miss Irene La Varre and Mrs. Vuillaume each sang a solo. Both ladics are very fine vocalists. Mary B. Hill will lecture for ciety, Sunday afternoon, Jan. 29. We extend an invitation to all to attend our meetings, held every Sunday at 3 and 8 o. m., at Star Lodge Hall, 378 S Western avenue.

Dr. Beverly writes: "The Spiritual Science Society will give a benefit ball Saturday evening, Feb. 4. We are sorry that many of our friends were pointed that there was no party Saturlay evening in January on account of the holidays. Every ticket at our next party will be entitled to a chance on a \$100 lot which was not claimed at our last party. No liquor is allowed at our parties. Everything will be first-class Refreshments will be served by the ladies, and many new attractions will be added. Our Sunday meetings are large ly attended, for we employ none but honest talent. All who attend Sunday afternoon will receive a test from some of the many mediums who are in at tendance. From 5 to 6 o'clock, be-tween the meetings, Dr. Beverly, our president gives free demonstrations in nealing. All who attend the last meeting in January, both sessions, will receive a free ticket to the next party. All will be made welcome." Chas. H. Greene writes: "Sunday evening, Jan. 15, Dr. J. McFarland gave

Rising Sun Spiritualist Mission. kept his hearers in a state of delight throughout the address. After Dr. Mc-Farland, Mrs. Weaver, Mrs. Kirchner and others delighted the audience with remarkable demonstrations of spirit communication. Sunday, Jan. 29, a general conference will be held, which the members and their friends are invited to express their views on Spiritualism. Mr. H. F. Arnold will lecture that evening, and it is needless to state the pleasure it will give all to again hear him. Mr. Arnold has spoken for us before and has always impressed his hearers with his intellectuality and natural eloquence Our next reception and ball will be held Wednesday evening, Feb. 15, at the People's Institute, Van-Buren and Leav itt streets. A good time we guarantee and assure every one an enjoyable evening. Our regular services are held at 3 and 8 p. m., with progressive lyceum at 2 p. m. Dr. Randall in charge of the lyceum. Spirit messages by various mediums are features of our meetings." (Continued on page 8.)

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THE EXPERIMENT CONTINUED.

Once again I find it is "form" that is old age thought is almost powerless to

whether thought has been freed from any of its mortal limitations.

At first there is little change, that I appears to be, so far as I can see, all animal life with which he almost familiar. That is to say, it perception. seems surrounded by thought expressions that seem fixed as those of earth. of forms, have, like the man, the same Yet presently I sense that the new raw material of their selfhood. They form responds to emotions by vibra can fight, and even inflict torture upon tions that represent color to my eye. Love and hate are not hidden as in cannot kill. So this borderland is earth life, for the form responds and vibrates in unison.

The forms I now meet impress my sense by vibrations I call color. may be red, grey, almost black, or therefore every form in that Border-faintly scintillate with evanescent land will go forward or backward brightness. I presently discern that this is form commencing to respond to integrate and lose its form. thought, and marks the great change produced by death, as thought can no divide, there can be little of the old onger be crystallized into immovable companionship between any special anform. It has commenced to dominate imal and his old master. Love and form through which it manifests so that, almost at a glance, I can sense the status of the life within each form. form at which I am looking tells its tale to me by its color, though, for the most part, those in close companionship note but little change, To the normal eye of the new-comer there is little appearance of change. His sur- ger here, it is too painful. Earth clasroundings may seem to him dark or sification is unknown. Suicide, crimbright, repugnant or beautiful. He inal, learned scientist, each, if thus infails to notice that his neighbor's eye harmonious, finds his every- effort at catches very different vibrations and outward expression a failure. Pleasure colors from the same form.
Thought is both writer and reader in

ual that the next comer would tell a where, so far as such location is posvery different tale. But the difference sible, this threshold life seems to find ual that the next comer would tell a is of sensation rather than of form. The form is expressing the thought it earth life. There are still the molecular gatherings and dispersions. Contact still results in love, hate or indifsuffering. And there is the added fact that form no longer hides the inner thought life of your companion. You of inharmonies."
ray not tell of what he is thinking or As I have said proposing to do, but you can discern longer sufficiently rigid to hide it. This hind expression, as on earth, and does seem vory different to another eye, most other diseases

almost unchanged, save that individual crobe form it will reaggregate into ancolors are not the mark of race differ-ences, but always tell the tale of be represented. thought activity within that form. all molecular gatherings. The unit such inharmonious forms could not ex may remain unchanged, but at each ist in his surroundings. And, in spite stage it is evidently gaining greater ex. of science, until then no human skill

ternal expression through the colors place. It will be the same old dishar-and shapes of garments and orna-ments, and also through flavors called I have now sensed all I care to of sensations. But as soon as the divide is crossed, though habit would seek a to look for harmonies, and I am commencing to look for harmonies, and their effect similar expression, the form itself comupon form. I see at a glance that just mences to respond to the thought with- as disharmony implies destruction of in, and to vibrate into colors and form, so harmony implies the very op-shapes that to spirit eye are copies of posite, and is itself the essence—the earth experiences. Hence each seems fact in nature—which we call "immorclothed according to his thought, al- tality." though it may appear but rags, or The stream of life that daily passes further advanced.

finds its expression in earth life. yond its ken. I cannot study that unit, groups and societies. for my own Ego is but a gathering of derful individuality of the unit draws to It seems much like the itself fellows like minded. Units never blend but they gather, and the result is molecular form, which has existed rock to man, responds to the vibratory whole eons before the protoplasm of action of thought. The chief effect, at

Every molecular aggregation seeks more molecules like itself, and herein in the slightest, a different color effect lies the mystery we call "heredity," is produced. Unlike the threshold with which is a form expression of the ag-gregated thought. This, and also growth and decay, are molecular effects sense here tints and colors, sometimes which I must leave for future study. I of peculiar charm, and unknown to my am dealing now only with forms based experience. upon protoplasm, itself an effect of pre-vious thought activity, and responding to long established habits which manifest as "form," and are made the basis my own. They speak of their homes as of scientific study and analysis.

fected by the change we call "death" lily is thus being evolved. I is that the form now gives greater ex- their presence and activities, but I canpression to its dominating thought than not, save very partially, translate my was possible in earth life. The entire feelings into mortal language. There vibration has become more active, so is much to perplex me in their surthat the new sense expression and the roundings. Every form seems affected old cannot meet. This, of course, applies to all molecular aggregations by which the changed human form now finds itself surrounded.

call passions and appetites in earth life must remain unsatisfied by the new life. It is thus very unfortunate for the poor mortal who has brought with him his old longings. Nature has become plastic in her every molecular aggregate as a result of the death process, so that the spirit is compelled to gather and attract such shapes and forms as will express his present molecular individuality. So, as I sense, his homes and their surroundings become expressions of his own thought attractions, both in shape and color. Nature is as prolific as over across the divide. ried than in earth life, yet they are but changed vibrations of unitary aggregations into molecular groups. There is, and can be no change to the eternal unit itself. Its marvelous experiences are, after all, only degrees of vibration groupings. But I discern that man congion, although his form, and every other form, is affected by its surroundings. I also sense that each man's perception is strictly individual, and that he can

vibratory expression, if he so choose. Having thus sensed something of the tions." forces which seem Cosmic and Infinite se they play upon man .and his sur-

[roundings, I now return, once again, to my attempted survey of man himself, and his personal surroundings.

Immediately across the divide we have seen that man cannot repeat his all important in the eternal struggle own past. The new vibrations forbid upward. Here, on the planet, its angles it. But He can THINK the old; can, as and lines mark the form from incep- it were, hunger to repeat the exprestion to dissolution. From infancy to sions and surroundings of his old life before death had changed his vibrachange form.

We mark it as human, and with concelt call it divine. We are religion taught that it is eternal for weal or we call death is not really a change So with deep interest I propose from one location to another. On the to watch the movement of life across contrary the same man finds himself the divide, to discover, if I may, amid new conditions. He is precisely the same man, and carries with him many of his old memories, which seem to include many of his old associations can discern, in that form divine. It But all these associations, including the most a duplicate of the old form, and 1 quainted, are now expressed through sense it as amid surroundings that are these vibrations that are beyond mortal

These animals, in all their varieties one another as in earth life, but they really a condition of inharmony, and if that be maintained it must result, sooner or later, in a dissolution of form

life. This applies to man also, will become truly spiritual, or will dis-So here, where it is so close to the

even friendship demand harmonious conditions, and here all is disharmony. Here is the literal hell, as conceived by mortals, for every effort of the resi dents to socialize into communities fails. It is a state of perpetual change that affects the man, and all his surroundings. I don't want to linis impossible, for that implies and demands some degree of harmony. Inthat life across the divide. Hence all dustry is useless, and sensation seems attempted descriptions are so 'individed all that is left of the old earth life,

its expression. This Border-land is the birth place of embodies a little more clearly than in ghost stories and hauntings, for human and animal life, of every inharmonious variety, are thus in close relation to earth, separated by only a few degrees ference, with plenty of disharmony and of vibration—just enough to be neither suffering. And there is the added fact seen nor touched by the normal mor-It might well be called "The land

As I have said, I don't want to re main in it longer, yet, ere I leave, the motive within, since the form is no sense another great and important truth. It is the special home of everythought life seeks its vibratory mate. thing inimical to form. Every-Each pelieves ac can hide himself behome here. I discern here the birthnot realize that the form he senses may place of the plagues, pestilences, and though the difference will be chiefly in mortal. The scientist chases the uncolor. So I mark the change evolved friendly microbe, regardless of the from death as just the beginning of truth that that little being is an expresthought freedom, and power over form. sion of disharmony in the invisible. So
The gatherings we call "social" seem if he succeed in destroying some mi-

When the mortal, if ever, becomes drm continues to be the basic fact of mentally and spiritually harmonious, Pression amid its form surroundings.
On earth the thought within seeks ex-

finery to the spirit eye of one outward from earth carries with it much that will not linger at the threshold. It seems to me, as I look, that mo- It must pass through that condition. ficular form, as a thought process, first but its individual desire is for harmony finds its expression in earth life. The The law of association and attraction scientist would fain draw the line at like to like-now tends to bring those what he calls "protoplasm or first together who can live without quarrelbut the eternal unit is far be- ing, and blend them into families,

own Ego is but a gathering of Still I can see that the won-life in which I feel deeply interested. life, save for the uncertainty of form. Every molecular aggregation, from least the most conspicuous to me, is in colors. When the form changes, even

The inhabitants are evidently men and women, for the prevailing form of these individual intelligences is like I now see that the real difference ef- from the threshold, out of whose mud a externally not by time but by internal conditions. The child spirit attains manhood, not because so many months or years have passed, but because it The new sensations cannot repeat the thinks as a man or a woman. It does old, hence the thought expressions we not reach old age because it does not have any such thought expression, so, literally, time seems very little of a factor in this life. I sense animal forms everywhere, but like every other ex pression of nature around me, their forms seem more or less to fluctuate And I myself, in this which I might call my interior life which is seeking knowledge beyond mortal experience, find

that I too change form with thought. While at the threshold I noticed a strange animal expression in certain human forms, and I sensed that the animal was uppermost, and the human al most submerged. Here it seems to be the very opposite. The man is getting further away from the animal. He is using the animal with mutual satisfaction and benefit, but is himself evidently leaving the animal nature be-

hind.

The reader of these experiences may wonder I do not make some personal acquaintance, and in conversation gather much knowledge of this sphere of life activity. But I cannot do it. I cannot so far even exchange thought. My ego that is traveling and exploring, is strictly individual, and that he can may perhaps somewhat blend and learn remain indefinitely at any point of this of this inner life, but it certainly cannot tell its tale to poor mortal limita-

(The Psychometer could go no fur-

Life in the MISCELLANEOUS MELANGE. Desk Notes by a Busy Worker for Spir Spirit Realms. All correspondents are hereby notifled that William Strong and Madame Susan Harris are no longer on the Chicago field, the former having returned

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

A gentleman living far from Chicago, while in the city made personal inquiry for a test medium. He writes as fol lows of his experience: "I attended Mrs. Isa Cleveland's circle, 4308 Lang-Letter Number Five-Continued. So I took the dear soul all over my home, and then out into the garden and grounds. Perhaps the readers of this ley avenue. This lady's work impressed me as honest and reliable. Her control was painstaking and evidently would like to have amen picture of my voiced the wishes of my guides. Her home. Now all must know that I am answers to my written questions given

while blindfolded made my choice of action very clear."

A private letter from Wheeling, W. Va., speaking of President Barrett's work there during December, says: "The Wheeling people all fell in love with him and he will find a warm welcome if he returns to the city, because of his good work." Break the news gently to the Boy Wonder Chicago reporter for the Light of Truth. He was dazed by the ability and uplifting sentiments of President Barrett's address at 55th street, Chicago, two months ago.

to Hamilton, Canada, and the latter probably to Columbus, Ohio.

March 21, 22 and 23, Tuesday, Wednesday and Thursday of that week, have been chosen for the annual convention and winter mass-meeting of the Illinois State Association. Handel Hall, Chicago, could not be obtained for an earlier meeting, besides Mrs. Fixen, vice-president of that body, will then be home from her southern wanderings. Dell A. Herrick, widely known in

Michigan Spiritualism, recently wrote for the public eve: "So despite the arguments against phenomena and advocating that the world has progressed until all we need do is to teach the philosophy, is a wrong idea," What sort of a glass was our brother looking through? Has he not set up a man of straw on which to give a public exhibition of his mental muscle? Suppose he name for The Progressive Thinker all the Spiritualissts of whom he knows. who are opposed to genuine phenomena of any reputable kind? Who, in his hearing, has urged the dropping of all phenomena? Name one representative Spiritualist who does not hold that philosophy and phenomena should go hand in hand. This does not, however, mean that we must endorse rotten phenomena in order to build a philosophy, or that our mediums must join the "inner circle" before they can have patronage. A chain is as strong as its weakest link and a rope as safe as its perfect strands.. The building will only cure when we remove imperfect brick and defective mortar from its walls and rotten beams from its skeleton.

Alas! alas! this time it was a Chicago medium whose "blue book" was unexpectedly discovered and its real character not at first recognized by the finder. We have the solemn assurance of the Sunflower that "there is no such book," but if Brother Bach crossed his heart when making that statement we feel quite certain he was winking one eye on the siy. This late find in the great godly city on the shores of Lake Michigan was in pen and ink and not cold type. Undoubtedly associates of the same ilk will privately declare the medium a fool whose carelessness left her "spirit pony" behind when moving to a new domicile, but that sort of pur ishment is similar to that of the ancient Spartans, who are said never to have uked their young people for lying and only punished them when they lied and got caught at it.

Last summer we heard one of our very able speakers say in a moment of impassioned oratory that he was not after the "buccaneers Morgan, Rocke-feller and associates," but "after the feller and associates," system which makes it possible for them to become buccaneers." Let Spiritualists get after any and every system that in the name of those associations most sacred to each human heart dares resort to wilful deception. True that a certain old-fashioned volume, hoary with age pronounces a woe for the individual through whom the offense com-

All who attended the last annual convention of the N. S. A. were proud and thankful for the beautiful temple of the First Spiritual Society of St. Louis, at 3015 Pine street. Congratulations are now in order for that wide-awake body because all danger of losing its prop-erty is passed. The matured portion of its incumbrance has been fully paid and the remainder replaced on much easier terms. During the last three years \$6,500 has been paid on the temple, and in the same period the following amounts raised for the current expenses: 1901, \$1,760; 1902, \$2,400; 1903, \$3,200; while in 1904 the sum reached \$4.100. Great Scott! it takes one's breath away to think of a single society of Spiritualists raising \$17,960, or \$4, 490 a year for its work. Let us join in a prayer that American Spiritualism may have a universal baptism of Grimehaw grit and St. Louis devotion.

Brother Grimshaw and family start on a well-earned vacation trip to England shortly. Every moment of it will be freighted with blessings for them if universal good wishes of their Yankee brethren can avail them anything. Because of this trip Brother Grimshaw has cancelled his engagement for the coming Chicago mass-meeting.

GEORGE B. WARNE.

MANHOOD.

He stands the test where true souls are And truest honor finds. Who conquers, manfully, the pride That rules in teebler minds; Who seeks not rest in life's career. Nor yet beyond the grave; Whose heaven is duty's

sphere-Not that which idlers crave.

And triumph over sin.

He covets not the lordling's place, Nor vainly tries to scan The Master's mind, but asks for grace To do the best he can. His peace not torpor of the soul. But harmony within— Renouncing self to reach the goal

Once on the plow his hand he lays His eye ne'er backwards turns: ortune he seeks in virtue's ways, Ill-hought success he spurns. ooking his fellow in the face He sees God's image there; Whate'er may help to lift the race,

His hand is quick to share. Meekly he takes life's daily tasks As part of heaven's great plan; This boon—aught else denied—he asks, To be a manly man. Angels attend on such an one.

And stars their courses move a light his pathway to the 'rone And garnish it with love. -John Troland.

It was some days before his circulation became normal again. I have deemed his effort worthy of record, but each reader must judge for himself of its value.—C. D. (The Eng.) San Leandro, Cal.

ther. The mortal organs were refusing

But you say: Spirits do not work." English to the very core of my being, and my home is situated in the heart of an English community and among entirely English scenes and surroundings. Of course I should have said our home -Mr. Britten's and mine—and it is that of an English gentleman—a stately edifice of pearl and gold. In front of the faces and say: "We are tired. house there is an extended view of peaceful English scenery of alternating field and woodland, but through the grand old trees, at the back, gleams re, and see a good play":
"Theatre! theatre! Oh, yes! How surge; there are also shrubs, flowers, and spraying fountains. The interior

man's except that all is spiritual and not material, and the beauty of the You ought to see their looks of de-light. How their eyes brighten. How spiritual is many, many times greater than that of the material,
Abby was delighted with my home, but she said "There seems to be

dearth of animal life here." "Yes," I replied; "I have always een kind to animals, but have no especial love for or affinity with them. Birds are my delight, and I have a very large following of feathered pets. Listen while I call them," and I gave two or three peculiar bird-calls, known only to myself and my bird lovers. My pets came flying toward me from all directions, and Abby threw up her hands in amazement.

the ocean with its weird and

of the home is pleasant and furnished

much like an ordinary English gentle-

"Why!" said she, "I never saw many birds in all my life! And, oh, what beauties they are!"

My darlings were now perched upor my head, my shoulders, my outstretched ands, in fact wherever one could find a foothold there rested a beautiful, bright-eyed pet; but, resting against my cheek was one bird that I ad loved on earth above all others. This darling always brought the tears o my eyes.

Now, my readers, you talk of paralise, and you scarcely know what you mean; but Abby and I, standing out there among these great, old, spiritual trees, with the ocean gleaming in the distance, surrounded by a large number of beautiful birds of gorgeous hues, represent a small portion of a spiritual par-

"It is nearly time for the theatre." I "Perhaps we had better be go-We went inside the house and Mr. Britten joined us. We started for our theatre. Mr. Petersilea has described to you a cathedral and a conservatory of music; now I want to describe to you a theatre within the heav enly spheres. As we approached our theatre, Abby

clapped her hands delightedly.
"Oh! how beautiful—how beautiful!" "How good it is to be an imshe cried. mortal spirit and dwell amid such glori-

"Ah! how good-how good!" ex-claimed Mr. Britten and myself in cho-

Now let this beautiful picture be forevermore impressed upon your spirits: A large, circular, domed, equice, the dome of shining gold, and in the certer of the dome a large, open curola, of the dome a large, open curola, wherein stood four beautiful statues; one facing, as though looking forth from the cupola, east; one west, one north, one south. These figures repre-The female-representing the star actress, pointing toward the north star; the other, pointing toward the earth. The high, male tragedian, with his pointing outward toward a great expanse of woodland and meadow, filled with monkeys and other animals of many kinds. From the top of the cupola rose a slender spire, from which floated a flag, upon which was the one word Art.

The body of the building appeared to be of solid, polished granite. The great oriel windows, stained like those of a grand cathedral. An immense en

trance—and we entered.
Our theatre is somewhat like a mu seum of earth. We have a great many apartments given up to art in its highest form. One wherein are the most choice paintings that spirits and angels can produce. Others are given to statnary: others to beautiful and exquisite works of all kinds; others yet to crystal and china; others to elegant theatrical robes, and so forth. It is impossible for me to enter into all the details They must be seen to be appreciated; and you will all see them some day. It was nearly time for the performtake our seats. I remained with Abby, better. but Mr. Britten was obliged to go hehind the scenes, as he was the stage director.

actors who have ever lived on earth; with all that was mean and vile strickimmortal soul up through the gross material, toward the glorious, beautiful and enduring ethereal or spiritual; and enrapturing. When it was over, and we went forth, we felt new courage- and hope spring up within us, to go forward

ualism as well in the ethereal as in the material?" and it is just that I should

answer that question. The reason was this: I found, on entering this life, that the role was to do fruit. the greatest amounts of good to the greatest number, after the manner of economics, and I am naturally an eco-nomical person; moreover, I found, like our great and good Brother Francis, that object lessons were jof greater value than abstruse scientific lectures, or metaphysical, abstruse, spiritual lec-tures. One-half the people go home from such lectures, especially youths of both sexes and most of the ordinary people, not remembering a word of what has been said and, really, not comprehending the lecture at all. Consequently no good results to them, Only a few are capable; of receiving such lectures and comprehending them, and these few already know without being told. But whoever goes home from a theatre, if the play is really good and instructive; without remembering all of it, and the leggens it conveys? And, in addition thereto, what pleasure

up a little of their hard-earned wages, that they may have the delight of being transported, for an hour or more, into beautiful and heavenly scenes, and enrapturing music.

Well, not just as they did in earth life, but how weary they are. What little time they had to give to the cultiva-tion of the mind. How dull and despairing most of these hard-worked people are on coming here. And if I say to them, "Come and hear me lecture," they turn away their dull and careworn not want to hear a lecture. We should not understand it if we did." But when I say: "Come to my thea

would like to go to a theatre. And do you really have theatres here?" "Well, why not?" I should ask. "Certainly. The best and most charming that can be imagined.'

eager and interested they immediately become. And our theatres thronged,

Our plays are excellent, charming, and beautiful; all leading upward to greater and grander truths; to purer morals—and then the beautiful scenery and music; the works of art; the quisite paintings; and they go forth to their erstwhile squalid homes and commence to beautify them; and all that is latent within them of beauty, goodness, and high art, is fanned into flame and commences to burn brightly.

But I would warn all play writers, to be very careful what, and how they write; for all that is impure, immoral, degrading, and so forth, will surely meet them here to their shame and sor

How many poor, ruined, miserable youth will meet them, saying: "Look at your work. We followed after the pattern your play set for us. We knew no And such a writer will be obliged to labor among such ruined youths and maidens, bearing their sorowful reproaches, until all is restored to its pristine beauty, goodness, and holiness. I would not allow a vile thing, or idea, to be given in any of my plays, any more than I would let loose nest of poisonous vipers in the mids of children and youths.

And now I have to tell you why I-Emma Hardinge Britten—have chosen the stage for my spiritual work, and why Mr. Britten, together with the help of other men of note, write my plays for me, and why they try to give them, in purity, to the earthly world.

My work is of great importance, far greater than lecturing or writing books on Spiritualism; and our work is most intricate and hard.

"I never realized before," said Abby, as we neared our home, "that such a vast amount of good could come from that which, in my younger life, I was taught to believe was one of the schools used by Satan, wherein to graduate pupils and fit them for his domain. But you were taught quite differently in your younger life, I believe?"

"My parents had no particular prejudice against the stage," I replied; and, really, I think sometimes that I ought to have continued my career as an actress. Yet I suppose that all things are for the best; and perhaps I am now better fitted to take up my life as a

teacher of the histrionic art." We re-entered my home, and being hungry and weary, I hastened to pre-pare a repast. Now I beg of you, kind readers, not to suppose that we do not partake of something that would be similar to a dinner on earth. cloak clasped tightly about him, looked sure it is not quite the same, but there sternly forth beneath his visor, toward is a similarity. Of course, like you of Jupiter; and the clown, broadly smiling, earth, we could live without homes, and earth, we could live without homes, and could subsist almost entirely without eating; in fact, if we did not eat at all, we could not die: but we should look like gaunt, famished wolves. You would not like us to be like savages, wild-eyed, famished, with straggling hair, and so forth. But our eating is the refinement of the art of sustaining our spiritual bodies that they may be ex-

remely beautiful. In homes of squalor and poverty on earth, some families sit down to tables of coarse food, served in a coarse and gross manner, with cheap, cracked plates, cups and saucers, if indeed there

is anything more than tin. Now the higher up one goes in the social scale, the more refined the dinner and the more beautiful the service; and that is the way it is with us here. are one grand step ahead, and our dinners are the extreme of refinement, and our service is more beautifully artistic. and, yet, a similarity runs through all. It is nice, social and hospitable to take and give a good dinner to one's friends, ance to begin, and so we hastened to and the more spiritual and refined the

I consider my dining-room exquisitely beautiful. I covered my table with snowy cloth, and set it with delicate Now, I cannot tell you all about the crystal and china of the highest art play. It would take too much time and known to the manufacturers of glass, space; but it was more beautiful than a and the daintiest of china, for they dream; acted by some of the greatest carry on their works here as well as on actors who have ever lived on earth; earth, and give us the most exalted specimens of their art. My knives and en out; telling of the struggles of the forks were of ethereal, refined silver; my spoons were of gold, with the most beautiful designs engraved upon them. My bowls were from the Japanese, and rendered in such a manner that it was most exquisite in design. We had wine, but it is not like the wine of earth. There are no intoxicating properties within it; and, let me here add, that Now, at this point, some may ask: and non-intoxicating by removing an "Mrs. Britten, why did you leave the such properties from it, giving a sweet, exhibitanting elixir; and that is what Now in the center of the you could lecture and write on Spirit- table I placed a crystal dish of luscious grapes; then there were strawberries. apples, pears and plums, and a few nuts: a little clive oil and a pitcher of milk, togother with a few slices of bread-

Abby said the dinner was the finest she ever tasted; and you ought to have seen her eyes glisten and sparkle, and the joy and happiness that illuminated her whole being.

"And, now," said she, "I am quite eager to get back again, for I have promised Mr. Petersilea, to return as quickly as may be, together with you; for he wants you to write through his wife to the earthly world." "We need not hurry," I answered;

"but after dinner, and after you have rested a little, we will go." "I fear," said Mr. Britten, "that if it were not for women, we men would all become savages, or Buddhistic philosophers, priests, monks, and so forth.

We greatly need woman to hold us in

our rightful places." "Three cheers for Mr. Britten!" ex-And, in addition thereto, what pleasure claimed Abby. And we clicked glasses and delight is experienced by both and gave three softly thrilling cheers, young, and the hardworked ordinary and then we retired for rest, and after seople; and how they struggle to save ward Abby and I were to return to her

home and visit Mr. Petersilea's conserv

atory.

After our rest we started. Now you answer is, any way that we please. We travel just as we like. We can float through the ethereal atmosphere at will, or we can travel in elegant balloons, or if we are so disposed we can travel with horses and in an elegant carriage; and this brings me to a question that has been asked by some of earth: "Why would it be necessary to have carriages?" Well, it is not necessary at all, neither is it at all necessary to have a home, or house; that is, some may not think it necessary. The wild Indian does not think it necessary to have an elegant carriage, and a vaga-bond thinks his legs good enough to tramp with; but refined ladies and gentlemen think it very nice to have an elegant carriage and prancing horses, also vehicles propelled by electricity.

Now we can, and do, if we so desire, have all these things, or we can sim-ply float; and we could even walk. We travel with balloons a great deal, why? Because we wish to benefit man on the earthly plane, and unless we carry out practically the inventions and improvements of balloons, we can never do so. We keep continually striving to perfect balloons that we may make them as perfect as possible; and we ride in them for pleasure and to help in such projects for the purpose of helping mankind. It is the same with ev erything we have and do here. It is to benefit either spirits or mortals.

So laugh no more at our halloons, our vehicles, our carriages; for they are for our pleasure and your instruction and benefit. But Abby and I at this particular time chose to float on our jour

We arrived in due time at her beau tiful home; and here we were met by her beloved husband—her other self or other half-call it which you will-and s kind and noble-hearted gentleman he proved to be, busy as he could be with his home, his school and his children How glad he was to see us. "Welcome, most welcome!" he said

to me. "And thank you for taking an interest in our work enough to leave your own for a short time to help in

And now I became the guest of Abby A. Judson and her revered husband. would describe her beautiful home, but she tells me this has already been done, so I will omit it; but after proper rest and refreshments, a visit to the school, a pleasant sail out upon the river, we started for Mr. Petersilea's conservatory of music. Mr. Petersilea greeted us heartily

and with many thanks. "How can I thank you enough." he

said, "for taking an interest in my especial work, as well as your own, and taking the trouble to visit me here? Abby Judson has, no doubt, told you why I wanted you?' "She has," I replied. "You want me

to write out some of the details of our lives here in the spirit world, through your beloved wife who still remains on earth. I consider the work an excellent one, and will aid you with my whole soul." He then made me acquainted with his partner, Mr. Eben Tourgee, another fine philanthropic spirit.

I found the conservatory as grand and beautiful as my own theatre; they doing their work, as we were doing ours: and, after I had listened to some of the grandest music that I ever heard in my life, Mr. Petersilea said: "Mrs. Britten, I would like you now to go and allow me to put you en rapport with my wife, for the purpose of writing a mes-sage to the people of the earthly plane And this we did.

I found a lady, stricken by grief, but ender and sensitive to the last degree. She was struggling with all her might against the tide of her sorrow, but like the waves of the ocean, as she emerged from one, another would shortly strike

Ah. friends, how much it is needed that you all should know more about

our lives here.

Now, Mr. Petersilea brought his wife into that state where I could take the control; and this letter is the result. Friends, you may not believe that it is the spirit of myself-Mrs. Emma Hardinge Britten—but all that I can do is to assure you that such is the fact; and hone that it hears truth on its foce I also hope that I shall be able to write many more letters to you through this

same channel, for I find it a grand and Then, good-bye, for this time, for shall retire to my own home and work as soon as I have finished this. Good-

bye. Yours most truly. EMMA HARDINGE BRITTEN. (To be continued.)

A Prominent Spiritualist Passed to Spirit Life.

Mr. Samuel Merchant, president of

the Lynn Spiritualists Association, passed to spirit life from his earth home, 24 Johnson street, Lynn, Mass. aged 65 years. On Monday, Dec. 19, he was suddenly stricken with a shock which developed into a hemorrhage at the base of the brain. On Sunday evena more perfect day. Our brother was not only an earnest but enthusiastic Spiritualist, a devoted husband and lov-ing father. With him Spiritualism had become an up-to-date religion, and when death with noiseless feet entered his home he feared him not, he knew he was going to put on the incorruptible robes of immortality. Our brother was

a faithful worker in the interests of Lynn Spiritualists' Association, for three years he served it as vice-president, and last September he was elected president. On Wednesday morning. in the presence of the sorrowing family, the last sad rites were held over the remains. Officers and members of the Association and other friends completely filled the house. Beautiful floral tributes from loving friends completely covered and surrounded the casket at the close of the service. Mrs. Maud Litch, a member of the Association, paid a loving tribute to the life and character of our departed friend. She spoke of the high esteem in which he was held by the members of the sovice the remains were taken to Paw-tucket, R. I., accompanied by the famlly. Here a second service was held, after which the remains were interred in the family lot. Our friend leaves a

wife, four daughters and two sons May they be comforted and sustained by spirit loved ones. To our departed friend we would say: Rest, beloved, rest.

In thy spirit home of beauty thou art hidden from cur sight— Ours the clouds and night of sadness thine the pure celestial light. Rest, beloved, rest.

The two services were conducted by he writer. JAB. S. SCARLETT. Cambridgeport, Mass.

A Change to Make Moneu."

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ma."
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THE EXPERIMENT CONTINUED.

Part Second.

Once again I find it is "form" that is tion to dissolution. From infancy to

the divide, to discover, if I may, whether thought has been freed from any of its mortal limitations.

At first there is little change, that I can discern, in that form divine. It appears to be, so far as I can see, almost a duplicate of the old form, and 1 quainted, are now expressed through sense it as amid surroundings that are these vibrations that are beyond mortal sense it as amid surroundings that are almost familiar. That is to say, it seems surrounded by thought expressions that seem fixed as those of earth. Yet presently I sense that the new form responds to emotions by .vibrations that represent color to my eye. Love and hate are not hidden as in earth life, for the form responds and vibrates in unison.

The forms I now meet impress my sense by vibrations I call color. It may be red, grey, almost black, or faintly scintillate with evanescent brightness. I presently discern that will become truly spiritual, or will disthis is form commencing to respond to integrate and lose its form. thought, and marks the great change produced by death, as thought can no divide, there can be little of the old longer be crystallized into immovable companionship between any special and form. It has commenced to dominate imal and his old master. Love and the form through which it manifests even friendship demand harmonious so that, almost at a glance, I can sense conditions, and here all is disharmony. the status of the life within each form. Here is the literal hell, as conceived by The form at which I am looking tells mortals, for every effort of the resiits tale to me by its color, though, for dents to socialize into communities the most part, those in close companifalls. It is a state of perpetual little appearance of change. His sur- ger here, it is too painful. Earth clasroundings may seem to him dark or sification is unknown. Suicide, crimbright, repugnant or beautiful. He inal, learned scientist, each, if thus infails to notice that his neighbor's eye catches very different vibrations and colors from the same form.

Thought is both writer and reader in ual that the next comer would tell a very different tale. But the difference is of sensation rather than of form. The form is expressing the thought it embodies a little more clearly than in earth life. There are still the molecgatherings and dispersions. Contact still results in love, hate or indifsuffering. And there is the added fact that form no longer hides the inner thought life of your companion. You of inharmonies.' may not tell of what he is thinking or As I have said proposing to do, but you can discern main in it longer, yet, ere I leave, I the motive within, since the form is no sense another great and important longer sufficiently rigid to hide it. This truth. It is the special home of every thought life seeks its vibratory mate. thing inimical Each pelieves he can hide himself be- thing that will pull form to pieces is at hind expression, as on earth, and does home here. I discern here the birth-not realize that the form he senses may place of the plagues, pestilences, and seem very different to another eye, most other diseases that afflict the though the difference will be chiefly in mortal. The scientist chases the uncolor. So I mark the change evolved friendly microbe, regardless of the from death as just the beginning of truth that that little being is an expresthought freedom, and power over form. sion of disharmony in the invisible. So

and shapes of garments and orna-mony, but appearing in a new form.
ments, and also through flavors called I have now sensed all I care to of clothed according to his thought, al- tality."

further advanced. for my own Ego is but a gathering of units. Still I can see that the wonlife in which I feel deeply interested. bland but they gather, and the result is molecular form, which has existed

Every molecular aggregation seeks more molecules like itself, and herein in the slightest, a different color effect lies the mystery we call "heredity," is produced. Unlike the threshold with which is a form expression of the aggregated thought. This, and also almost black aura around each form, l growth and decay, are molecular effects sense here tints and colors, sometimes am dealing now only with forms based experience.

upon protoplasm, itself an effect of preThe inhabitants are evidently men am dealing now only with forms passed upon protoplasm, itself an effect of previous thought activity, and responding and women, for the prevailing form of vious thought activity, and responding these individual intelligences is like fest as "form," and are made the basis my own. They speak of their homes as of scientific study and analysis.

fected by the change we call "death" lily is thus being evolved. I is that the form now gives greater ex-their presence and activities, but I can-pression to its dominating thought than not, save very partially, translate my was possible in earth life. The entire vibration has become more active, so is much to perplex me in their sur-that the new sense expression and the roundings. Every form seems affected old cannot meet. This, of course, ap- externally not by time but by internal plies to all molecular aggregations by conditions. The child spirit attains which the changed human form now finds itself surrounded.

The new sensations cannot repeat the call passions and appetites in earth life have any such thought expression, come plastic in her every molecular ag-gregate as a result of the death process, so that the spirit is compelled to gather and attract such shapes and forms as will express his present molecular individuality. So, as I sense, his homes and their surroundings become expressions of his own thought attracs, both in shape and color. Nature is as prolific as ever across the divide, and her expressions are much more va-ried than in earth life, yet they are but changed vibrations of unitary aggregations into molecular groups. There is, and can be no change to the eternal unit itself. Its marvelous experiences are, after all, only degrees of vibration expressed in endless varieties of groupings. But I discern that man con-Chues to be Nature's highest expression, although his form, and every other form, is affected by its surroundings. l'also sense that cach man's perception

Having thus sensed something of the tions." as they play upon man and his sur-

vibratory expression, if he so choose.

[roundings, I now return, once again, to my attempted survey of man himself, and his personal surroundings.

Immediately across the divide we

probably to Columbus, Ohio.

action very clear."

A gentleman living far from Chicago, while in the city made personal inquiry

for a test medium. He writes as fol

lows of his experience: "I attended

Mrs. Isa Cleveland's circle, 4308 Lang-

ley avenue. This lady's work im

pressed me as honest and reliable. Her

control was painstaking and evidently

voiced the wishes of my guides. Her

nswers to my written questions given

while blindfolded made my choice of

A private letter from Wheeling, W.

Va., speaking of President Barrett's

work there during December, says: "The Wheeling people all fell in love

with him and he will find a warm wel-

come if he returns to the city, because of his good work." Break the news

gently to the Boy Wonder Chicago re-

porter for the Light of Truth. He was

dazed by the ability and uplifting senti-

ments of President Barrett's address at

March 21, 22 and 23, Tuesday, Wednesday and Thursday of that week,

have been chosen for the annual con-

vention and winter mass-meeting of the

Illinois-State Association. Handel Hall,

Chicago, could not be obtained for an

earlier meeting, besides Mrs. Fixen, vice-president of that body, will then

be home from her southern wanderings.

Dell A. Herrick, widely known in

Michigan Spiritualism, recently wrote for the public eye: "So despite the ar-

guments against phenomena and advo-

eating that the world has progressed

until all we need do is to teach the phil-

osophy, is a wrong idea." What sort of a glass was our brother looking through? Has he not set up a man of

straw on which to give a public exhibi-

tion of his mental muscle? Suppose he

name for The Progressive Thinker all the Spiritualissts of whom he knows,

who are opposed to genuine phenomena

of any reputable kind? Who, in his

nearing, has urged the dropping of all

henomena? Name one representative

osophy and phenomena should go hand

Spiritualist who does not hold that phi-

in hand. This does not, however, mean

that we must endorse rotten phenom-

ena in order to build a philosophy, or that our mediums must join the "inner

circle" before they can have patronage

A chain is as strong as its weakest link, and a rope as safe as its perfect

strands. The building will only be se-

cure when we remove imperfect brick

and defective mortar from its walls and

Alas! alas! this time it was a Chi-

cago medium whose "blue book" was unexpectedly discovered and its real

character not at first recognized by the

finder. We have the solemn assurance

of the Sunflower that "there is no such

heart when making that statement we

feel quite certain he was winking one

eye on the sly. This late find in the

great godly city on the shores of Lake

Michigan was in pen and ink and not cold type. Undoubtedly associates of

the same ilk will privately declare the

medium a fool whose carelessness left

her "spirit pony" behind when moving

to a new domicile, but that sort of pun-

ishment is similar to that of the ancient

Spartans, who are said never to have

rebuked their young people for lying and only punished them when they lied

Last summer we heard one of our

very able speakers say in a moment of

impassioned oratory that he was not

after the "buccaneers Morgan, Rocke-

system which makes it possible for them to become buccaneers." Let Spir-

itualists get after any and every system

that in the name of those associations

most sacred to each human heart dares

resort to wilful deception. True that

a certain old-fashioned volume, hoary

with age pronounces a woe for the indi-

vidual through whom the offense com-

All who attended the last annual con-

vention of the N. S. A. were proud and

thankful for the beautiful temple of the

First Spiritual Society of St. Louis, at

3015 Pine street. Congratulations are

now in order for that wide-awake body

because all danger of losing its prop-

erty is passed. The matured portion

of its incumbrance has been fully paid

and the remainder replaced on much

easier terms. During the last three years \$6,500 has been paid on the tem-

ple, and in the same period the follow-

ing amounts raised for the current ex-

penses: 1901, \$1,760; 1902, \$2,400; 1903,

\$3,200; while in 1904 the sum reached

\$4.100. Great Scott! it takes one's

breath away to think of a single society

of Spiritualists raising \$17,960, or \$4,490 a year for its work. Let us join in

a prayer that American Spiritualism may have a universal baptism of Grim-

Brother Grimshaw and family start

on a well-earned vacation trip to Eng-

land shortly. Every moment of it will

be freighted with blessings for them if

universal good wishes of their Yankee

brethren can avail them anything. Be-

cause of this trip Brother Grimshaw

has cancelled his engagement for the

MANHOOD.

He stands the test where true souls are

Who conquers, manfully, the pride

Who seeks not rest in life's career,

That rules in teebler minds:

Nor yet beyond the grave;

Whose heaven is duty's

sphere— Not that which idlers crave.

To do the best he can.

But harmony within-

And triumph over sin.

He covets not the lordling's place,

His peace not torpor of the soul,

Renouncing self to reach the goal

Once on the plow his hand he lays

His eye ne'er backwards turns:

Ill-bought success he spurns.

Looking his fellow in the face

He sees God's Image there:

His hand is quick to share.

Angels attend on such an one,

And garnish it with love.

And stars their courses move

To light his pathway to the 'rone

To be a manly man.

Meekly he takes life's daily tasks

As part of heaven's great plan; This boon—aught else denied—he asks,

ther. The mortal organs were refusing

ave deemed his effort worthy of rec

San Leandro, Cal.

(The Enc.)

-John Troland.

'ortune he seeks in virtue's ways,

Whate'er may help to lift the race,

The Master's mind, but asks for grace

GEORGE B. WARNE.

coming Chicago mass-meeting.

tried, And truest honor finds,

shaw grit and St. Louis devotion.

and got caught at it.

book," but if Brother Bach crossed his

rotten beams from its skeleton.

55th street, Chicago, two months ago.

have seen that man cannot repeat his all important in the eternal struggle own past. The new vibrations forbid upward. Here, on the planet, its angles it. But He can THINK the old; can, as and lines mark the form from incep- it were, hunger to repeat the expressions and surroundings of his old life old age thought is almost powerless to before death had changed his vibrations. I am looking with deep interest We mark it as human, and with for other forms of life, and I am conceit call it divine. We are religion obliged to note that the "divide" which taught that it is eternal for weal or we call death is not really a change woe. So with deep interest I propose from one location to another. On the to watch the movement of life across contrary the same man finds himself amid new conditions. He is precisely the same man, and carries with him many of his old memories, which seem to include many of his old associations. But all these associations, including the animal life with which he was ac-

> perception. These animals, in all their varieties of forms, have, like the man, the same raw material of their selfhood. They can fight, and even inflict torture upon one another as in earth life, but they cannot kill. So this borderland is really a condition of inharmony, and if that be maintained it must result. sooner or later, in a dissolution of form It life. This applies to man also, therefore every form in that Borderland will go forward or backward-

So here, where it is so close to the ionship note but little change, To the change that affects the man, and all normal eye of the new-comer there is his surroundings. I don't want to linharmonious, finds his every- effort at outward expression a failure. Pleasure is impossible, for that implies and de mands some degree of harmony. Inthat life across the divide. Hence all dustry is useless, and sensation seems attempted descriptions are so 'individ- all that is left of the old earth life, where, so far as such location is possible, this threshold life seems to find

This Border-land is the birth place of ghost stories and hauntings, for human and animal life, of every inharmonious variety, are thus in close relation to earth, separated by only a few degrees ference, with plenty of disharmony and of vibration-just enough to be neither seen nor touched by the normal mortal. It might well be called "The land

As I have said, I don't want to to form. Every-The gatherings we call "social" seem if he succeed in destroying some mialmost unchanged, save that individual crobe form it will reaggregate into ancolors are not the mark of race differ- other shape where inharmony can still

ences, but always tell the tale of be represented. thought activity within that form. When the mortal, if ever, becomes form continues to be the basic fact of mentally and spiritually harmonious, all molecular gatherings. The unit such inharmonious forms could not exmay remain unchanged, but at each ist in his surroundings. And, in spite stage it is evidently gaining greater ex- of science, until then no human skill pression amid its form surroundings.
On earth the thought within seeks exsion, and leave another to take its ternal expression through the colors place. It will be the same old dishar-

sensations. But as soon as the divide this Border-land, and I am commencing is crossed, though habit would seek a to look for harmonies, and their effect on, the form itself com- upon form. I see at a glance that just thences to respond to the thought with- as disharmony implies destruction of th, and to vibrate into colors and form, so harmony implies the very opshapes that to spirit eye are copies of posite, and is itself the essence—the earth experiences. Hence each seems fact in nature—which we call "immor-

though it may appear but rags, or The stream of life that daily passes tawdry finery to the spirit eye of one outward from earth carries with it much that will not linger at the threshold. It seems to me, as I look, that mo- It must pass through that condition, lecular form, as a thought process, first but its individual desire is for harmony. finds its expression in earth life. The scientist would fain draw the line at like to like—now tends to bring those what he calls "protoplasm or first together who can live without quarrelform," but the eternal unit is far being, and blend them into families,

derful individuality of the unit draws to It seems much like the best of earth itself fellows like minded. Units never life, save for the uncertainty of form. Every molecular aggregation, from rock to man, responds to the vibratory whole eons before the protoplasm of action of thought. The chief effect, at least the most conspicuous to me, is in colors. When the form changes, even which I must leave for future study. I of peculiar charm, and unknown to my

scientific study and analysis.

I now see that the real difference efform the threshold, out of whose mud a not, save very partially, translate my feelings into mortal language. There manhood, not because so many months

or years have passed, but because it thinks as a man or a woman. It does old, hence the thought expressions we not reach old age because it does not must remain unsatisfied by the new literally, time seems very little of a factifie. It is thus very unfortunate for in this life. I sense animal forms the poor mortal who has brought with everywhere, but like every other exhim his old longings. Nature has be pression of nature around me, their forms seem more or less to fluctuate. And I myself, in this which I might call my interior life which is seeking knowledge beyond mortal experience, find that I too change form with thought.

While at the threshold I noticed a strange animal expression in certain human forms, and I sensed that the animal was uppermost, and the human almost submerged. Here it seems to be the very opposite. The man is getting further away from the animal. He is using the animal with mutual satisfaction and benefit, but is himself evidently leaving the animal nature be-

The reader of these experiences may wonder I do not make some personal acquaintance, and in conversation gather much knowledge of this sphere of life activity. But I cannot do it. I cannot so far even exchange thought. My ego that is traveling and exploring, is strictly individual, and that he can may perhaps somewhat blend and learn remain indefinitely at any point of this inner life, but it certainly cannot tell its tale to poor mortal limita-

hind.

(The Psychometer could go no fur-

Life in the Spirit Realms. MISCELLANEOUS MELANGE. Desk Notes by a Busy Worker for Spir All correspondents are hereby notified that William Strong and Madame Susan Harris are no longer on the Chicago field, the former having returned to Hamilton, Canada, and the latter

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

Letter Number Five-Continued.

So I took the dear soul all over my home, and then out into the garden and grounds. Perhaps the readers of this would like to have a pen picture of my Now all must know that I am English to the very core of my being, and my home is situated in the heart of an English community and among entirely English scenes and surroundings -Mr. Britten's and mine-and it is that of an English gentleman-a stately edifice of pearl and gold. In front of the house there is an extended view of peaceful English scenery of alternating field and woodland, but through the grand old trees, at the back, gleams the ocean with its weird and solemn surge: there are also shrubs, flowers, and spraying fountains. The interior of the home is pleasant and furnished much like an ordinary English gentleman's except that all is spiritual and not material, and the beauty of the spiritual is many, many times greater than that of the material. Abby was delighted with my home,

said "There seems to be a dearth of animal life here." "Yes," I replied; "I have always been kind to animals, but have no especial love for or affinity with them. Birds are my delight, and I have a very large following of feathered pets. Lis-

ten while I call them," and I gave two or three peculiar bird-calls, known only to myself and my bird lovers. My pets came flying toward me from all directions, and Abby threw up her hands in amazement.

"Why!" said she, "I never saw so many birds in all my life! And, olf, what beauties they are!"

My darlings were now perched upon my head, my shoulders, my outstretched hands, in fact wherever one could find a foothold there rested a beautiful, bright-eyed pet; but, resting close against my cheek was one bird that I had loved on earth above all others. This darling always brought the tears o my eyes.

Now, my readers, you talk of paralise, and you scarcely know what you mean; but Abby and I, standing out there among these great, old, spiritual trees, with the ocean gleaming in the distance, surrounded by a large number of beautiful birds of gorgeous hues, represent a small portion of a spiritual par-

"It is nearly time for the theatre," I "Perhaps we had better be go-We went inside the house and Mr. Britten joined us. We started for our theatre. Mr. Petersilea has described to you a cathedral and a conservatory of music; now I want to describe to you a theatre within the heavenly spheres. As we approached our theatre, Abby

clapped her hands delightedly. "Oh! how beautiful—how beautiful!" she cried. "How good it is to be an immortal spirit and dwell amid such glori-

"Ah! how good—how good!" claimed Mr. Britten and myself in cho-

Now let this beautiful picture be forvermore impressed upon your spirits: A large, circular, domed, eaifice, the dome of shining gold, and in the certer of the dome a large, open cupola, wherein stood four beautiful statues; one facing, as though looking forth from the cupola, east; one west, one north, one south. These figures represented two males and two females. The female representing the star ac pointing toward the north star; the other, pointing toward the earth. The high, male tragedian, with his pointing outward toward a great ex-

word Art. The body of the building appeared to be of solid, polished granite. The spiritual bodies that they may be ex-great ordel windows, stained like those tremely beautiful. of a grand cathedral. An immense en-

trance—and we entered.

Our theatre is somewhat like a mu seum of earth. We have a great many spartments given up to art in its high est form. One wherein are the most choice paintings that spirits and angels can produce. Others are given to statuary; others to beautiful and exquisite and the more beautiful the service; and works of all kinds; others yet to crystal and china; others to elegant theatrical robes, and so forth. It is impossible for me to enter into all the details. They must be seen to be appreciated: you will all see them some day. It was nearly time for the performance to begin, and so we hastened to and the more spiritual and refined the take our seats. I remained with Abby, better. but Mr. Britten was obliged to go behind the scenes, as he was the stage di-

rector. Now, I cannot tell you all about the dream; acted by some of the greatest actors who have ever lived on earth: with all that was mean and vile strickimmortal soul up through the gross mahope spring up within us, to go forward into that which was greater still.

great work of lecturing and writing on Spiritualism, for, as we understand it, our wine is. Now, in the center of the you could lecture, and write on Spirit- table I placed a crystal dish of luscious

the greatest amounts of good to the greatest number; after the manner of economics, and I am naturally an eco-nomical person; moreover, I found, like our great and good) Brother Francis, that object lessons were .jof greater value than abstruse scientific lectures, or metaphysical, abstruse spiritual lectures. One half the people go home from such lectures, especially youths of both sexes and most of the ordinary people, not remembering a word of what has been said; and, really not comprehending the lecture at all. Consequently no good results to them. Only a few are capable; of receiving such lectures and comprehending them and these few already, know without being told. But whoever goes home from a theatre, if the play is really good to act. It was some days before his circulation became normal again. I and instructive, without remembering all of it, and the lessqua it conveys? And, in addition thereto, what pleasure And, in addition thereto, what pleasure claimed Abby. And we clicked glasses and delight is experienced by both and gave three softly thrilling cheers, ord, but each reader must judge for himself of its value.—C. D.

| up a little of their hard-earned wages, that they may have the delight of being transported, for an hour or more, into beautiful and heavenly scenes, and enrapturing music.

But you say: Spirits do not work." Well, not just as they did in earth ife, but how weary they are. What little time they had to give to the cultiva ion of the mind. How dull and despairing most of these hard-worked people are on coming here. And if I say them, "Come and hear me lecture," they turn away their dull and careworn faces and say: "We are tired. We do not want to hear a lecture. We should not understand it if we did." But when I say: "Come to my thea

re, and see a good play": "Theatre! theatre! Oh, yes! How w would like to go to a theatre. And do you really have theatres here?" "Well, why not?" I should ask. "Cerainly. The best and most charming that can be imagined."

You ought to see their looks of de light. How their eyes brighten. How eager and interested they immediately become. And our theatres

Our plays are excellent, charming, and beautiful; all leading upward to greater and grander truths; to purer morals—and then the beautiful scenery and music; the works of art; the ex quisite paintings; and they go forth to their erstwhile squalid homes and commence to beautify them; and all that is latent within them of beauty, goodness, and high art, is fanned into flame and commences to burn brightly.

But I would warn all play writers, to be very careful what, and how they write; for all that is impure, immoral, degrading, and so forth, will surely meet them here to their shame and sor

How many poor, ruined, miserable youth will meet them, saying: "Look at your work. We followed after the pattern your play set for us. We knew no And such a writer will better." obliged to labor among such ruined youths and maidens, bearing their sorrowful reproaches, until all is restored to its pristine beauty, goodness, and holiness. I would not allow a thing, or idea, to be given in any of my plays, any more than I would let loose a nest of poisonous vipers in the midst of children and youths.

And now I have to tell you why I-Emma Hardinge Britten-have chosen the stage for my spiritual work, and why Mr. Britten, together with the help of other men of note, write my plays for purity, to the earthly world.

My work is of great importance, far greater than lecturing or writing books on Spiritualism; and our work is most intricate and hard.

"I never realized before," said Abby, as we neared our home, "that such a vast amount of good could come from that which, in my younger life, I was taught to believe was one of the schools used by Satan, wherein to graduate pupils and fit them for his domain. But you were taught quite differently in your younger life, I believe?"

"My parents had no particular prejudice against the stage," I replied; and, really, I think sometimes that I ought to have continued my career as an actress. Yet I suppose that all things are for the best; and perhaps I am now better fitted to take up my life as a teacher of the histrionic art."

We re-entered my home, and being hungry and weary, I hastened to prereaders, not to suppose that we do not partake of something that would be similar to a dinner on earth. cloak clasped tightly about him, looked sure it is not quite the same, but there sternly forth beneath his visor, toward is a similarity. Of course, like you of Jupiter; and the clown, broadly smiling, earth, we could live without homes, and could subsist almost entirely without panse of woodland and meadow, filled eating; in fact, if we did not eat at all with monkeys and other animals of we could not die; but we should look many kinds. From the top of the cupola rose a slender spire, from which not like us to be like savages, wild-floated a flag, upon which was the one eyed, famished, with straggling hair, and so forth. But our eating is the refinement of the art of sustaining our

> In homes of squalor and poverty on earth, some families sit down to tables of coarse food, served in a coarse and plates cups and saucers if indeed there

is anything more than tin. Now the higher up one goes in the sociai scale, the more refined the dinner, that is the way it is with us here. are one grand step ahead, and our dinners are the extreme of refinement, and our service is more beautifully artistic: and, yet, a similarity runs through all. It is nice, social and hospitable to take and give a good dinner to one's friends,

I consider my dining room exquisitely beautiful. I covered my table with a snowy cloth, and set it with delicate crystal and china of the highest art known to the manufacturers of glass, play. It would take too much time and known to the manufacturers of glass, space; but it was more beautiful than a and the daintiest of china, for they carry on their works here as well as on earth, and give us the most exalted with all that was mean and vile strick-en out; telling of the struggles of the forks were of ethereal, refined silver; my spoons were of gold, with the most beautiful designs engraved upon them. terial, toward the glorious, beautiful beautiful designs engraved upon them. and enduring ethereal or spiritual; and My bowls were from the Japanese, and rendered in such a manner that it was most exquisite in design. We had wine, enrapturing. When it was over, and we but it is not like the wine of earth. went forth, we felt new courage- and There are no intoxicating properties within it; and, let me here add, that earthly wine can be rendered harmless Now, at this point, some may ask: and non-intoxicating by removing all "Mrs. Britten, why did you leave the such properties from it, giving a sweet, ualism as well in the ethereal as in the material?" and it is just that I should apples, pears and plums, and a few nuts; answer that question.

The reason was this: I found, on entering this life, that the rule was to do fruit.

Abby said the dinner was the finest she ever tasted; and you ought to have seen her eyes glisten and sparkle, and the joy and happiness that illuminated her whole being.

"And, now;" said she, "I am quite eager to get back again, for I have promised Mr. Petersilea, to return as quickly as may be, together with you; for he wants you to write through his wife to the earthly world."

"We need not hurry," I answered; "but after dinner, and after you have rested a little, we will go."
"I fear," said Mr. Britten, "that if it

were not for women, we men would all become savages, or Buddhistic philosophers, priests, monks, and so forth. We greatly need woman to hold us in our rightful places."

"Three cheers for Mr. Britten!" exyoung, and the hardworked ordinary and then we retired for rest, and after people; and how they struggle to save ward Abby and I were to return to her

home and visit Mr. Petersilea's conserv After our rest we started. Now you

may ask how we travel here? And my answer is, any way that we please. We travel just as we like. We can float through the ethereal atmosphere at will, or we can travel in elegant balloons, or if we are so disposed we can carriage; and this brings me to a ques-tion that has been asked by some of earth: "Why would it be necessary to have carriages?" Well, it is not necessary at all, neither is it at all necessary to have a home, or house; that is, some may not think it necessary. The wild Indian does not think it necessary to have an elegant carriage, and a vagabond thinks his legs good enough to tramp with; but refined ladies and gentlemen think it very nice to have an elegant carriage and prancing horses, also vehicles propelled by electricity, Now we can, and do, if we so desire

have all these things, or we can simply float; and we could even walk. We travel with balloons a great deal, and why? Because we wish to benefit man on the earthly plane, and unless we carry out practically the inventions and improvements of balloons, we can never We keep continually striving to perfect balloons that we may make them as perfect as possible; and we ride in them for pleasure and to help in such projects for the purpose of helping mankind. It is the same with evbenefit either spirits or mortals.

So laugh no more at our balloons, our vehicles, our carriages; for they are for our pleasure and your instruction and benefit. But Abby and I at this particular time chose to float on our jour-

We arrived in due time at her beau tiful home; and here we were met by her beloved husband—her other self or other half-call it which you will-and s kind and noble-hearted gentleman he proved to be, busy as he could be with his home, his school and his children. How glad he was to see us. "Welcome, most welcome!" he said

"And thank you for taking an to me. interest in our work enough to leave your own for a short time to help in

And now I became the guest of Abby A. Judson and her revered husband. I would describe her beautiful home, but she tells me this has already been done, so I will omit it; but after proper rest and refreshments, a visit to the school, a pleasant sail out upon the river, we started for Mr. Petersilea's conservatory of music.

Mr. Petersilea greeted us heartily and with many thanks.
"How can I thank you enough," he

said, "for taking an interest in my especial work, as well as your own, and taking the trouble to visit me here? Abby Judson has, no doubt, told you why I wanted you?" "She has," I replied. "You want me

to write out some of the details of our lives here in the spirit world, through your beloved wife who still remains on earth. I consider the work an excellent one, and will aid you with my whole soul." He then made me acquainted with his partner, Mr. Eben Tourgee, another fine philanthropic spirit.

I found the conservatory as grand and beautiful as my own theatre; they doing their work, as we were doing ours; and, after I had listened to some of the grandest music that I ever heard in my life, Mr. Petersilea said: "Mrs. Britten, I would like you now to go and allow me to put you en rapport with my wife, for the purpose of writing a message to the people of the earthly plane And this we did.

I found a lady, stricken by grief, but tender and sensitive to the last degree. She was struggling with all her might against the tide of her sorrow, but like the waves of the ocean, as she emerged from one, another would shortly strike

Ah, friends, how much it is needed that you all should know more about

our lives here. Now, Mr. Petersilea brought his wife into that state where I could take the control; and this letter is the result. Friends, you may not believe that it is the spirit of myself-Mrs. Emma Hardinge Britten-but all that I can do is to assure you that such is the fact; and I hope that it bears truth on its face.

I also hope that I shall be able to write many more letters to you through this same channel, for I find it a grand and ruthful one. Then, good-bye, for this time, for I

shall retire to my own home and work as soon as I have finished this. Goodye. Yours most truly, EMMA HARDINGE BRITTEN.

(To be continued.)

A Prominent Spiritualist Passed to Spirit Life.

Mr. Samuel Merchant, president the Lynn Spiritualists Association passed to spirit life from his earth home, 24 Johnson street, Lynn, Mass. aged 65 years. On Monday, Dec. 19, he was suddenly stricken with a shock which developed into a hemorrhage at the base of the brain. On Sunday evening, Dec. 25, he passed into the light of a more perfect day. Our brother was not only an earnest but enthusiastic Spiritualist, a devoted husband and lov-ing father. With him Spiritualism had become an up-to-date religion, and when death with noiseless feet entered his home he feared him not, he knew he was going to put on the incorruptible robes of immortality. Our brother was a faithful worker in the interests of Lynn Spiritualists' Association, for three years he served it as vice-president, and last September he was elect-ed president. On Wednesday morning, in the presence of the sorrowing family, the last sad rites were held over the remains. Officers and members of the meetings and other Spiritualistic gath-Association and other friends completely filled the house. Beautiful floral tributes from loving friends completely covered and surrounded the casket at the close of the service. Mrs. Maud Litch, a member of the Association, paid a loving tribute to the life and character of our departed friend. She spoke of the high esteem in which he was held by the members of the society. At the close of the morning service the remains were taken to Pawtucket, R. I., accompanied by the family. Here a second service was held, after which the remains were interred in the family lot. Our friend leaves a wife, four daughters and two sons. May they be comforted and sustained by spirit loved ones. To our departed friend we would say:

Rest, beloved, rest. In thy spirit home of beauty thou art hidden from cur sight— Ours the clouds and night of sadness thine the pure celestial light.

The two services were conducted by JAB. S. SCARLETT. he writer. Cambridgeport, Mass.

Rest, beloved, rest.

A Change to Make Money. I made \$137.00 in twenty-three days setting the "Economy Gas Tip." which haves \$5 per cent gas to the consumer and improves the light by 50 per cent. Every family will buy. It's like coining momer. I get my tipe from the "Economy Light Co." Drawer 65, St. Louis, Mo. Send them 19 gent atamps and they will send you outfit and start you in business with territory. They want a Manager in each town.

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such as are received by us daily.

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Susan Cardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

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erings. Words only. Price, 10 cents. The Lyceum Guide. A collection of music, golden chain recitations, memory gems, choral responses, funeral services, programs for sessions, parlia-mentary rules. Containing instruc-tions for organizing and conducting lyceums, for physical culture, calisthenics, marching, banners, badges, standards, the Band of Mercy, etc. Compiled for the use of progressive lyceums and societies, by Emma Rood Tuttle. Price, (cloth binding), 50 cents per copy, or when ordered by the dozen, 40 cts each.

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Ferraded with pure and beautiful spirituality
of thought. Instructive and heipful to all who
love and seek the higher and finer ways of
spiritual experience. Price. \$1.00.

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LIFE OF THOMAS PAINE

views of the old Phine Homestead and Paint Monnment, at New Rochelle; also portraite of Thomas Clio Rickman, Joel Harlow, Mary Wolstoneoraft, Hadame Roland, Condorce, Brissof, and the most prominent of Paints intendal Europe and America. Cloth, 75 cents.

.. 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 be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate 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 paner, all other resure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white 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 re-

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

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

TO THE SPIRITUALISTS OF CHI-CAGO:-THE CHICAGO LEAGUE OF ERATE ALL SPIRITUALISTS CHICAGO, AND IN ORDER TO FACIL-TATE MATTERS, THE NAMES AND ADDRESSES OF ALL WHO WILL IDENTIFY THEMSELVES WITH THE CAUSE, ARE REQUESTED TO BE SENT TO THE LEAGUE'S STATISTI-CIAN, JOHN A. TOREN, 4308 LANG LEY AVENUE, CHICAGO.

Mrs. Lole F. Prior, one of the ablest workers in the ranks of Spiritualism, will leave Seattle, Wash., soon for Wellington, New Zealand. She stands high in this country and we predict for her a cordial greeting from the Spiritualists en the other side of the waters.

Mrs. Eva McCoy is employed to serve the society at Battle Creek, Mich., during March; the society at St. Joseph, Mo., during Ap.il. She anticipates a tour of the state of Montana during May and June. Address her at No. 104 N. l'irst avenue, Marshalltown, Iowa. Mrs. Henry writes: "On Sunday even-

ing at the Universal Occult Society, we had a very enthusiastic meeting. speaker, Evangelist F. M. Stoller, is a very entertaining speaker. He was followed by messages by Mrs. Vaughn, Madame Josephine and Mr. Hillis. A song by Dr. Freedman. All were pleased to hear from Mrs. Freedman's Indian control. Prof. Ray was with us with his violin, and favored us with a song. In the afternoon as Prof. Stoller entered the hall he was met by the spirit of Mabel Wright, who committed suicide in the dance hall in the building and he immediately sought the janitor to confirm it. Mr. J. K. Hillis, who is a fine test medium, is open for other engagements with societies, and can be found at his new residence, 2979 Michagan avenue. Endorsed by the secretary of the Universal Occult Society. On Saturday evening, Jan 7, at the residence of Mrs. Davenport, president of Ladies' Auxiliary, connected with the Universal Occult Society, we had a delightful old-time social, with sixty guests. We were especially favored with talent, some of the finest psychics in the city being present and all favored us by readings and messages. Mrs. Elmo was at her best; Mrs. Bur land and Mrs. Vaughn did excellent work; Prof. Leon and our speaker, Prof. Stoller, gave fine readings, and Hugh Fraser, the boy medium, gave fine clairvoyant visions, and last but not least, Wyandotte, Mr. Hillis' Indian control gave very convincing messages. All enjoyed the dainty lunch prepared by the ladies. After lunch our hostess, your correspondent, Mr. Kinkead and Prof. McCaw went up stairs to read palms for those who wished readings, so they could dance on the first floor On last Tuesday evening I had the pleasure of attending one of Mr. Kinkead's dark seances. It was a trumpet seance and it certainly was fine. He is assisted by a Mr. Harris from Niagara Falls, and with the combined forces it was a rare treat as three trumpets were used at the same time and at times two independent voices could be heard at the same time; then he played on the musical instrument and his little Indian control danced so all could see her. Then Mr. Strong, who is an inspirational speaker, and was in the circle, gave a number of selections."

Secretary writes: "The First Spiritnalist Church of Livingston, Montana, was organized in this city Sunday, Janlary 8, 1905, under our old charter, which bears date of August 19, 1903. We have sixteen members; the officers are: Pehr Wendel, president; Miss Edna Laurens, vice-president; John Alden Seabury, secretary; Thomas B. Kapp, treasurer; Alfred Laurens, F. A. Ltevens and Mrs. J. M. Rowe, trustees. Mrs. Jennie Hagan Brown passed

Lirough Chicago last week on her way to the Des Moines convention, where she will participate in the proceedings. She will go from there to her home; in El Campo, Texas. She was enthusias tically received on her Eastern trip.

Mrs. Replogle writes: "The meetings of the New Era Spiritualist church, which have been held in Room 412 Masonic Temple, have been postponed for a few weeks. Soon as the president, Randall, can confer with the com mittee the members will be notified, and the meetings will continue."

Investigator says: "Taking a common rense view of the matter, it seems strange that such an insignificant world this small globe should alone be in habited, while the millions of bodies in space are lifeless. It is the same with psychic phenomena, and I have no doubt that readers of the Herald could relate some very strange experiences of this kind."

Prof. A. E. Carpenter, the noted psychologist, will answer calls to lecture and demonstrate psychic science by illustration, if desired. Address him at No. 2 Staumon Place, Boston, Mass.

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.

WHO HAS FOR BALE A COPY OF THE BOOK, "WAS ABRAHAM LIN-COLN A SPIRITUALIST?" WE ALSO WANT A CORY OF "THE WATSEKA WONDER." ADDRESS THIS OFFICE, STATING PRICE.

The address of N. F. Ravlin is now 1100 Columbia avenue, Philadelphia, Pa. His correspondents will please take note accordingly. George A. Wilson, president pro tem

and Minnie M. Malone, secretary, write:

I read in The Progressive Thinker of

December 24, a letter from Bro. Lewis of Denison, Texas, in reference to the northern part of Texas. I would say this in justice to our working missionaries, that the state organization has no money to put lecturers or mediums free in different places; our missionaries have to be paid by the places they go to. True, we ask \$19 per week or \$50 per month, entertainment and railroad fares (half-rates, as our missionaries have clergy permits). When engaged at a salary all proceeds of hall or house circles go to the people or society; the mediums reserve their private work, if no salary; then the hall receipts and house circles are for the state, less salary of missionaries. If the friends of Spiritualism in Texas would all conribute \$1 only a year, we could then as a state organization send out our workers north or south as desired. We have at present two working missionaries, Mrs. Nellie S. Noyes and Mrs. Isa Wilon Kayner, who are both doing excellent work, and are unselfish in their de-

ize the state secretary to sign as well as myself, this letter." Mrs. Eva McCoy, one of the best platform test mediums in the field, writes:
"We could not keep in touch with the world and great minds without The

vice president, acting as president of Texas Spiritualist Association, during

the extreme illness of the president,

Mrs. Laura B. Payne, do hereby author-

Progressive Thinker." Will C. Hodge, the well known lecturer, writes from "The New York," San Diego, Cal: "The Open Court will do a warld of good by furnishing infor mation which is sadly needed and never more so than at the present time."

The Livingston Post, of Montana, says: "One result of the three Spiritualistic meetings held in Miles' Friday, Saturday and Sunday evenings was the re-organization in Livingston of the First Spiritualist Church, instituted here August 19, 1903. The most noticeable features of the meetings perhaps; were the large audiences, the astoundingly plain speaking and eloquent delivery of Dr. Sprague, and the mediumistic communications which Mrs. Sprague attributed to the spirit world beyond the grave. While not asking everybody to believe what was told them, the Spragues laid great emphasis upon the fact that only a kindly spirit be shown them and that their cult be not unduly criticised without due investigation. They also warned their audiences against the fakes who so often appear for money only. The meetings were well received as a whole and formed at least one of the atractive events of general interest during the past week.

have persisted century after century. One was the transmutation of one element into another; the other is production of living matter from dead matter. Recent discoveries indicate that the first is on the virge of realizanot actually accomplished tion if Some scientific men think that, in a way, dead matter has been made to live by chemistry. If living matter can be made in laboratories it points to the possibility of a scientific study of mind such as the world now scarcely dreams

Walter P. Williams writes from Washington, D. C. "Mr. and Mrs. Moritz Keim, of Washington, D. C., celebrated the fittieth anniversary of their wedding, at their home on Maryland Avenue, the 24th of last month. Many friends called to congratulate the youthful pair and wish them a happy future. Of six children born to them, three remain in this life and were present during the day, with five grandchildren.
No one is now living who attended their wedding which took place in Buffalo, N. Y. Congratulatory telegrams were received from Buffalo, New York city, and other places. The G. A. R. post, of which Mr. Keim is a member, sent an appropriate letter, with some elegant flowers. Many beautiful presents, including a profusion of flowers idded to the pleasure of the day. The home was tastefully decorated, and choice refreshments served to the guests. Mr. Keim is a veteran Spirit-

Joplin, Mo.-The dream of A. Gillen, of this place, last night, revealed the location of the body of his father, whom he had mourned as dead for several years. A stranger died at the Salva-tion Army hotel Monday night. The body has been held at the morgue for identification. After reading the accounts of the stranger's death, young Gillen had a dream that the man was his father. He called at the morgue to-day and positively identified the oody as that of his father, the Rev. J. W. Gillen. According to the son's sto ry his father started from Kansas City seven years ago to preach a funeral sermon in St. Louis. His grip was ound at the Union depot in St. Louis, out the owner was never-heard from. It was believed at the time that he was obbed and slain. The son came to this place four years ago.

Oscar A. Edgerly writes: "After one year's absence, I am again back in Newport, Ky., serving the Spiritual Temple Society, and I am glad to be able to state at this time of general complaint of society decadence, that the society here is in a much better condition financially and every other way than it was when I come here for a two month's engagement last year; that the society is in so much better condition, is entirely due to the indefatigable laors of a few faithful souls, conspicu ous among the number being Mrs. Sarali Charles, Mr. H. F. Shrader, Mr. M. R. Galbreath, Mr. and Mrs. R. G. Barnes, with others who are as worthy of mention. The Spiritual Temple So clety does not confine its work alone to Newport, Ky., but every Sunday after noon conducts a very successful meetng at Douglas Hall in Cincinnati, Ohio. I find that the people of both Cincin-nati and Newport supply the very best conditions whereby my spirit guides

When writing for this paper use a pen or typewriter.

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

can accomplish their work through this harmonious participation of the people. I hope to accomplish much good for our cause during the two months that I am iere. I must mention one important feature of the meetings, that is, the spirit messages that follow my lectures. Mrs. R. J. Barnes is the medium. She is comparatively young in the work but her messages are most excellent and very pleasing to the people. At present I have open dates for May and June. I shall be pleased to hear from societies desiring to employ trance speaker and test medium for those months. Address during January and February, 404 East Fourth street, Newport, Ky.

Our French friends are about to issue a new monthly psychical journal, one great feature of which is that editions will be published not only in French, but also in English and Italian. The object of this new journal is "to bring to the reading classes of every nationality, all serious and well-attested observations relative to the various psychical phenomena known and studied under the terms telepathy, clairvoyance or lucidity, premonition, and objective appa-There will also be original arritions." ticles bearing upon these questions, and discussion of the best conditions for observation and experiment.-Light,

Nicholas Becker writes from Okla ma City: "I wish to say that I arrived in this beautiful city of Oklahoma last Friday, where I intend to make my future home and work here spreading the light to those in darkness. There is a good field here for spiritual work as the people seem to be much interested in Spiritualism. There is a good soclety here and in it some good workers who think not of self when it comes to spreading the light. I had the good fortune to be able to attend one of their meetings to-day where Brother Harrion D. Barrett, president of the N. S. A., presided, and gave a grand and inspir sire to further the cause of Spiritualism ng lecture." Texas, and in justice to them I, as

Charles J. Barnes has been holding successful trumpet seances in Battle Creek, Mich. He goes from there to Camden, Mich. Mr. Barnes seems to give excellent satisfaction wherever he

Allen S. Landon writes from Durant, Indian Territory: "While I am opposed to the practice of controlling the will, voluntary powers and sensory organism by what is termed mesmerism, hypnoism, or any of the ordinary mediumstic controls, yet, I firmly believe that there is a spiritual and psychological side to all things in nature, and also, that there is, or may be such an ultimation as a genuine mediumship. I have lerived an immense amount of satisfaction and profit by reading The Great Psychological Crime, and consider it to be the greatest book of the century; The Harmonics of Evolution, by Flor ence Huntley, ranks second; I admire er style and logic very much indeed."

There are "mediums" who get into cabinets and profess to secure audiences for us with those who have gone before and whom we loved-just as if these would be likely to wait for a stranger's beck and call. These "mediums" are not the persons who are advancing Spiritualism, but it is rather those sincere, disinterested, sane, cultivated men like Dr. Newton and Dr. Funk who have the sensible courage to believe that mind is mind, and that it may, can and does exist independently of body, and under certain contingencles and conditions can survive, and rise superlor to, all those material limitations to which we are accustomed We think Shakspeare was discreetly confessing to a half belief in Spiritualism when he had Hamlet say Two dreams of the scientific world are more things in heaven and earth, Horatio, than are

losophy."-Pittsburg Press. Correspondent writes: "Walter De Voe conducts services in the Church of Practical Christianity every Sunday at 10:45 a. m., Hall 210 Masonic Temple. Subject on Jan. 22, 'Do Spirits Communicate with Humanity?' These lectures are really very valuable lessons in the development of an immortal spirituality. Seats free. Come! announcement in Saturday evening

News.' Chas Fields writes: "I have been reading your paper, and have formed a broader and brighter view of life here and a less horror of death (as we call it); for, if Spiritualism is true, we just simply step across the line and wait coming of our friends. The thought sometimes seems too good to

A. C. Doane writes from Summerland be true Sal.: "I have read Dr. J. M. Peebles" book on Obsession. I have seen many cases of spirit obsession. I have read The Great Psychological Crime undertandingly and know it is a sure preventative against obsession. I have read carefully the Historical Jesus and the Mythical Christ, or Natural Genesis and Typology of Equinoctial Christoiatry, by Gerald Massey, which goes to the root of our present false theological idolatry, palmed off on humanity by priestcraft as Christianity, which Ger ald Massey has probed to the bottom."

Clark, Mo .- Mrs. J. A. Carpenter, a resident of this city, has regained her voice, after a silence of one year. About a year ago Mrs. Carpenter was stricken with paralysis, which affected her vocal chords, and since that time has been unable to speak a single word. Ever since her affliction she believed that at the end of one year her speech would be restored, and after being speechless for one year and two weeks, she surprised her relatives by speaking She can now talk freely and aloud. seems to be free from her affliction.

John D. Vail writes from Marshallown, Iowa: "On Sunday, Jan. 15, Harry Moore and Mrs. Eva McCoy and my self organized a progressive lyceum with twenty members. This, is a good feature in connection with Spiritualism here in Marshalltown, as most of the officers elected were young people. We also elected officers of the local society, and were the means of reviving the Willing Workers, a Ladies' Aid Society. which last year did such fine work. It is almost useless to try and run a local Spiritualist society without the aid of he ladles."

The Rev. Heber Newton says: "Religious faith is finding its true foundation n the recognition of man as a spiritual being, a being who has had dominio over nature given to him, as the child of a vaster Spiritual Being, the Lord of all life. The one belief absolutely essential to ethics-immortality-is coming within the ken of a scientific dem opstration. This is the potency and romise of psychic research. A coniderable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud, and every possible hypothesis of interretation, they have been driven up to he ultimate solution of the problemthe belief in the actual communication of the spirits of those whom we call

dead with the living."

1. Jez Bergis, 1. 4-1, 4 TOPIC FOR THE PROGRESSIVE TAKE NOTICE. LYCEUM.

To the Spiritualists of New Jersey

terests in New Jersey in this particular

Canaan, Me. 1 Pres. N. S. A.

Dr. Savage, the noted divine, says: "

stand ready to give any man, Kellar or

any magician, I don't care who he is, a

check for \$1,000 when he will reproduce any one of the half dozen experiences

which I have been through, under the

hall and assistants and electrical appli-

not initiated would be astonished

and would be pleased to entertain en-

gagements to speak for societies and

churches, both in the city and outside

DR. T. A. BLAND WRITES: "AS A

15, ON SPIRITUALISM . WAS VERY

all of which good results were

her dress by a double clasp

produce illusions.

quite another matter:"

agers can ask."

towns and cities."

HAVE EVER READ."

from his seat."

ly unexpected."

mid-winter meeting of his state will be

neld at Sturgis, February 10, 11 and 12.

We hope to have a very interesting

meeting, and shall expect to meet many

friends from northern Indiana. Pro

J. O. Stephens writes from St. Jo

eph, Mo.; "The st. Joseph Spiritualists

have been served, the last two Sundays

with a rare treat of good things. Mrs.

Bessie Bellman, of Howard, Kans., a

peaker of rare attainment has been

with us. To say that we enjoyed the

loquent flow of spiritual thought she

highly inspirational and a true worker

meetings with local talent until March

Morrill, an eminento inspirational and

trance speaker, whothas been serving a

Spiritualist society at Alliance, for

some time past. On a short call she came with her husband over to Can-

ton, Ohio, to officiate at the funeral of

my dear brother, Prof. William T. Math-

ews, artist, who was injured in Wash-

ington, D. C., on December 24, 1904,

and passed over to spirit life at the

his 84th year. She gave a very elo

iress of about forty minutes in length.

peen before the public in the last fifty-

Spiritualist friends."

for March and April,"

grams will be sent on request."

work

HARRISON D. BARRETT,

Sunday, January 29, 1905, 8. E. 57 "The Highest Rule of Conduct."

All Spiritualists, in the state of New Jersey who believe in local and state organization, and are desirous of hav-Gem of Thought:ing missionary work in their respective To never tire of doing good, communities, are requested to corre-Regardless what be thy return; spond with Rev. H. C. Dorn, 72 Colum-Nor doing think what others should la, street, Newark, N. J., with regard But just to do be thy concern. to the matter. Mr. Dorn is duly author To freely give thy heart and store, ized by the N. S. A. to represent its in-

And giving you receive the more, Of Strength and Love, to Do and Do. For information concerning The Progressive Lyceum, authorized lesson heet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

To help the needy on and through;

To the Spiritualists of Indiana:-The same condition. A magician has his first annual convention of the Indiana State Association of Spiritualists will ances, and all sorts of aids, and can be held at the First Spiritualist church which one who is of Indianapolis, Ind., corner New York and could not understand or explain. and Alabama streets, Murch 3, 4 and 5, 1905. All sessions will be open to the That is simple enough, but if any one public, and we would like to have repof these men will produce similar reresentatives from all parts of the state. sults under similar conditions that is Local societies that are not already connected with the state association should M. F. Hammond writes from Ft. send in their applications at once. So-Wayne, Ind.: "I am having good succleties that are chartered with cess, good audiences and much enthustate association should elect their delsiasm. I want to hear from other so egates and send in reports as soon as cleties so I can be kept at work all the possible. Every Spiritualist should be time. I will work at very reasonable interested in the state work, and come terms, will attend funerals, and will go out and help to make this our first conto any small town within easy distance vention a success in every way. town for my railroad fare, and expect to have the best of talent, both what the people will be willing to pay in speakers and message mediums. me. I would like to make arrange For further information address the ments with camp-meetings for the comsecretary, Mrs. Carrie H. Mong, 415 S. ing season. Terms as easy as the man-Franklin street, Muncle, Ind. Schram, president, Peru, Ind. W. B. Aitken writes: "Dr. Geo. S. Hail, of Celumbus, Ohio, is in Chicago

Milwaukee, Wis .- Taught by hypnotism, his owner asserts, "Colonel Dix-on," a delivery wagon horse, can count and do other remarkable feats, rivaling those of the famous German horse Hans. He is owned by James Good-WHOLE THE SYMPOSIUM IN THE RECORD HERALD OF SUNDAY, JAN. man. Dixon is five years old, and first began to show signs of unusual intelligence a year ago. "At that time I used INTERESTING, AND TO THE GEN-ERAL PUBLIC QUITE INSTRUCTIVE, to teach him to go to the customers houses without driving," said Mr. Good-BUT I BEG TO SAY THAT I AM NOT GUILTY OF FLATTERY IN PRONOUNCING YOUR VIEWS TO THE EDITOR THE BEST THING IN IT. man. "Dixon seemed to understand me perfectly." The horse already can count. "Colonel Dixon, take 3 from 5; can you do it?" asked Goodman of the horse. Colonel Dixon nodded his head. INDEED, IT IS ONE OF THE MOST CLEAR AND COMPREHENSIVE Then he gave the answer by stamping the CLEAR AND COMPREHENSIVE Then he gave the answer by stamping the CLEAR AND his foot twice. "Add 4 and 3," said Mr. STATEMENTS OF THE FACTS AND his foot twice. "Add 4 and 3," said Mr. STATEMENTS OF SPIRITUALISM I Goodman. Colonel Dixon promptly Goodman. Colonel Dixon promptly Goodman. PHILOSOPHY OF SPIRITUALISM I stamped his foot seven times. man attributes the intelligence of the G. J. W., Delray, Mich., writes: "A animal to mental telepathy. W. Kiser, 201 Indiana avenue, Toledo, the horse is hypnotized," said he. has held several seances here lately, in believe it is mental telepathy that makes it possible for the animal to give tained. On the night of Dec. 30, flowcorrect answers."

ers were distributed among the sitters, There was something of a Spiritualand a lady's watch which was pinned to istic revival last night at Pierson's was re-Hall, where a society known as the Promoved. Two messages written on a gressive Spiritualists, has been holding late were received, one from my daughter on the other side of life, and Sunday night meetings. Recently some of the members have shown an inclinaone from Dr. Jenkins, Mr. Kiser's guide. The stitters engaged the servtion to ignore the Bible in connection with their belief, and this did not meet ices of Mr. Johnson, a photographer, 70 with the approval of a majority of the High street; Detroit, for the next sitmembers of the society. Dr. D. L. Kinting, when a flashe light picture was caid who has been addressing the meettaken of the circle sitting in a dark seings, was formerly a Methodist minisance. The picture showed the trumpet ter. He asserted that true Spiritualism plainly, and a group of five spirit faces, was founded on the Bible, and success one being my father who passed out a could not be attained without it. He number of years ago. The sitters will announced that a reorganization of the all youch for the truth of this state society would take place along these nent, and any who may have doubts lines, and for that purpose a meeting can see the picture by calling at my would be held next Sunday morning. residence, 75 Reid avenue. A guitar "Our text-book," said the doctor, "will was played about the room several be the Bible, our foundation will be times and deposited on the lap of one Christ, our gulde will be the New Tes-tament, and what the New Testament of the sittersia A askeptic, who was present wanted Mr. Kiserito submit to teaches we will preach, what the New the test of sitting with his feet in Testament commands we will obey, and flour. This he did; and all present all the Spiritualism that the New Teswere convinced that he had not moved' ament authorizes will be ours. Further than that we will not go, and short One who went to Mrs. Pepper's meetof that we dare not stop." The Doctor ing in New York says: "I went to the delivered an interesting lecture on "The church an absolute stranger. She men-Bible und Spiritualism," and tioned by name relatives of mine whom nounced that regular services under the I had met but half a dozen times, and new organization would be held each entioned my father's full name (living) as the person two of them

wished to communicate with. She also News. described their appearance correctly. William Barr writes: "The Kenwood Spiritual Church, 4308 and 4310 Cottage It is fifteen years since I saw my father and twenty years since I saw Frove Avenue, held a very interesting most of them that have died. One of conference meeting Sunday, the 15th, at them I never saw. This communicap. m. The evening services were extion was given unasked and was entireellent and well attended. Dr. Geo. S. Hail spoke from questions given by the audience, and all received wholesome Rena D. Chapman writes from Marfood for thought. We also had a numcellus, Mich.: "Your valuable paper re ber of good and convincing tests from eived this morning and in reading the our sister and co-worker, Mrs. Clara A. General Survey, I notice an article Hooper of Columbus, Ohio, followed by from Mr. J. C. Andre of Grand Rapids, our Pastor, Mrs. Grace E. Aitken. We ertaining to the piece Mrs. Lou E. held a very enjoyable social at ohnson had in the paper last week ome of Mr. and Mrs. Aitken, 253 East In regard to there being but one so-Thirty-first street, Saturday evening, ciety in that city, would say that for the 14th. Our next social will be held about a year there was but one Spirit-Saturday evening, the 28th. Come and ual society in good standing; but the have a good time. Next Sunday, the people of which Dr. W. O. Knowles was 22, we will have Dr. Princess Viroqua, resident, kept working for the interthe daughter of a chief of the Mohawk ests of Spiritualism, and on Dec. 12 Indians, with us, and will have the hall 1904, they again came into good standfull. So come early and secure a good ng with the Michigan State Spiritual seat. Services will commence at 8. p. Association under their charter No. 14, thereby making two distinct chartered m. sharp. societies in the city of Grand Rapids. would further like to announce that the

Geo. W. Crawford writes from Larned, Kansas: "We are having some excellent spiritual meetings in our this week. We have with us W. E. Harvey, of Indiana, a most excellent trum-pet medium. His mediumship is genuine, such as to convince any hones skeptic. We are having wonderful manifestations through his mediumship. We have no society here, but we hope to have one some time in the near future. Several in our town are sitting for development. We expect soon to have both materialization and trumpet. Our seances will close Sunday night, Jan 22. From here Mr. Harvey will go to Hutchinson where he will regave us would be expressing it mildly. She is a lady of fine deportment, is main for one week; when he will return to Larned to remain for some time. in our cause. We will continue our Any society desiring an honest trumpet medium may consider themselves very fortunate if they can secure the serv-, when we expect to have Mr. Harry J. ices of Mr. Harvey. Any mail for him addressed in my care will be promptly Moore, of Marshalltown, Iowa, with us forwarded if he should not be here. C. H. Mathews writes from New Philadelphia, Ohio: "I wish to say a few words of commendation for Mrs. D. A.

Allie Buhland writes from Indianapolis, Ind.: "Although January 15 was cutting in its extreme cold, it, to me, will always be associated pleasantly with the West Grove Spiritual Society, for it was my pleasure to meet with and lecture for that society on that day I found a warm, harmonious associa tion. We had two services—one at 11 a, m. and at 2 p. m. We not only had a spiritual love feast, but the members of the society came with baskets full Emergency Hospital, Jan. 11, 1905, in of good things for the physical man nd between the services they spread quent, inspiring and consoling adthe long family table in the- temple around which those in attendance gathered and thankfully partook of the courishing catables. This social feathave heard the ablest and most eloquent of trance speakers who have are I know drew us closer together, for six years, or since Spiritualism has been given to the world. Mrs. Morrill, there were no strangers there. about two oclety is in the country am certain, suffers nothing in commiles from Balbec, Ind. They own parison therewith. Her guides are evheir own temple; have a fine plano, and dently of the highest order of intellect good chair. It seems to me that capable of presenting the great truths of immortal life in a manner to carry there are societies in larger places that might glean a lesson from this little band of earnest spiritual workers. I conviction to the most skeptical. Whatever society or funeral may emwill be pleased to hear from any localploy Mrs. Morrill will not regret it. ity that needs me, whether it is to lec-Her good husband is a man I am ture for a society, organize one, officiate pleased to add to my numerous list of at a funeral or wedding."

Lou E. Johnson, secretary, writes from Grand Rapids, Mich.; like to have an unjust article corrected, written by J. C. Andre, misrepresenting our society as well as myself. The article in question I did not write; neither have I ever presumed to represent all Spiritualists, only the Grand Rapids Spiritual Association of which I have een secretary nearly five years, and he misrepresented us, stating we are not a chartered society. We are chartered under the state board, charter 14, and in good standing; also on Dec. 12, 1904, the Grand Rapids Spiritual Society was incorporated, and we have bought desirable property upon which in the near future we hope to build a temple where the truths of Spiritualism may be taught. We have reasons to be encouraged by the generous donations we are receiving. Rev. D. A. Herrick is serving his home society this month, and giving us inspiring lectures Sunday evenings.

D. E. Young writes from St. Joseph, Mich.: "The book, The Hull-Jamieson Debate, received, less than two days from the time my subscription was mailed, which fact tells of the prompt The Progressive ness with which Thinker deals with its subscribers. have now the eleven books issued as premiums for your paper, and hope to have as many more; that is, if my life here continues to 85 years of age."

Elizabeth Delphin writes: "Sunday, January 29, will be Mediums' Night for the Englewood Spiritual Union at Hopkins' Hall, 528 W. 63rd street. will have with us on that evening, Mrs. Ella Johnson Bloom, state secretary; Mrs. Mary E. Weaver and others, be sides our own mediums. The entire evening will be given over to the meliums and we expect to have a very enjoyable time. We extend a cordial vitation to all. Admission ten cents.

Will C. Hodge writes: "The cause of Spiritualism is in a healthy and flourishing condition in San Diego. Mrs. Charlotte Johnston has occupied the platform for nearly two months and has given satisfaction as speaker and message bearer to hungry and thirsty souls. Just now we are having a revival of interest with audiences that tax the seating capacity of the temple, Dr. Louis Schlesinger being the center of attraction. He is doing most excellent work, and as a clairaudient has few, if any superiors. J. L. Dryden is occupying the rostrum at the present time, followed by Dr. Schlesinger. We hope to keep this combination for some time as they make a mighty good team and their work will be productive of great good. We are also having glorious showers of rain which causes rejoicing among the people of the Silver Gate City.

Maurgerite Mac writes: "On Thursday evening, Jan. 26, at the residence of Mrs. Burland (3019 Vernon), pas tor of the Light Truth church, will hold We are sure that all who a test social. attended the last one, will be sure to attend this one, and bring all friends as they will have a lovely time and all get messages from their spirit friends. Profs. Leon and Stoller and other good psychics will take part." Mrs. M. Henry writes: "On Sunday January 15, at the Universal Occult So

ciety, we had a full house and a very in teresting meeting. Evangelist F. M. Stoller preached a very impressive sermon and gave some beautiful ideas on the subject of baptism. At the close of the sermon, the candidate for baptism, Mrs. Booker, went forward and was baptized in the usual spiritual way with flowers, and to make it more impressive, Mr. Booker, her husband went forward and stood by her side, to show to the world that he approved and apappreciated our beautiful philosophy. Then followed the messages and tests by the different mediums. On Tuesday evening, Jan 31, at 77 East Thirty-Evangelist Stoller will first street, open an old fashioned revival meeting. Services every evening during the first week of February. Come and bring your Indians and let them whoop and shout, and have a spiritual blessing." Mrs. Hattie A. Greene writes: "Sun-

day, Jan. 15, at the afternoon service of the Society of S Nellie Kusserow, delivered a short address. The audience then requested that a circle be formed; the request was granted, and each received a mes-Mrs. Kusserow gave some very startling demonstrations of spirit turn. The evening service was well attended by both Spiritualists and skeptics. Long will the words of the speaker, Mrs. L. J. Jacquet, be remembered for they brought relief to the aching hearts, comforting words to the sorrow ing, sweet messages from those gone to the brighter home on hign. Mrs. Kusserow also gave many beautiful messages. Miss Irene La Varre and Mrs. Vuillaume each sang a solo. Both ladies are very fine vocalists. Mrs. Mary B. Hill will lecture for this society, Sunday afternoon, Jan. 29. extend an invitation to all to attend our meetings, held every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S Western avenue." Dr. Beverly writes: "The Spiritual

Science Society will give a benefit ball Saturday evening, Feb. 4. We are sorry that many of our friends were pointed that there was no party Satur day evening in January on account of the holidays. Every ticket at our next party will be entitled to a chance on a \$100 lot which was not claimed at our last party. No liquor is allowed at our parties. Everything will be first-class. Refreshments will be served by the ladies, and many new attractions will be added. Our Sunday meetings are largely attended, for we employ none but honest talent. All who attend Sunday afternoon will receive a test from some of the many mediums who are in tendance. From 5 to 6 o'clock, beween the meetings, Dr. Beverly, our president gives free demonstrations in healing. All who attend the last meeting in January, both sessions, will receive a free ticket to the next party. All will be made welcome."

Chas. H. Greene writes: "Sunday evening, Jan. 15, Dr. J. McFarland gave an exceptionally able lecture before the Sun Spiritualist Mission. kept his hearers in a state of delight throughout the address. After Dr. Mc-Farland, Mrs. Weaver, Mrs. Kirchner and others delighted the audience with remarkable demonstrations of spirit communication. Sunday, Jan. be held, at general conference will which the members and their friends are invited to express their views on Spiritualism. Mr. H. F. Arnold will lecture that evening, and it is needless to state the pleasure it will give all to again hear him. Mr. Arnold has spoken for us before and has always impressed his hearers with his intellectuality and natural eloquence Our next reception and ball will be held Wednesday evening, Feb. 15, at the People's Institute, Van Buren and Leavitt streets. A good time we guarantee and assure every one an enjoyable evening. Our regular services are held at 3 and 8 p. m., with progressive lyceum at 2 p. m. Dr. Randall in charge of the lyceum. Spirit messages by various mediums are features of meetings."

(Continued on page &)



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NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hear-ing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitcorced brevity. Proofs have to be omit-ted; and the style becomes thereby as-sertive, which of all things is to be dep-recated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is upsyclidable delay. and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE .-- No attention will be given anonymous letters. Full name and address must be given, or the letters will satan to tempt and hence there is no not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let-HUDSON TUTTLE.

Q. What is the amount of money in the United States and in the world? Director of the Mint in 1897 there was in the world, of gold, \$4,292,300,000; of silver, \$4,266, 100,000; of paper money,

"In the United States, of gold, \$696, 800,000; of silver, \$634,500,000; of paper, \$397,000,000.

P. V. Rowdriz, M. D.: Q. Do Spir-itualists recognize the ordination of the churches? If an ordained minister

thing about "Reverend?" orthodox church, does not count with seconds. This is almost (3.8) 4 miles unlists is simply an acknowledgment for nearly 139 hours, or 6 days. This of the gift and the honesty of the or-

dained, by the society.

There is nothing of it in the bible, nor of "reverened." It is plain Peter and Paul and not Reverend Paul or Right Reverend St. Luke! The term reverend has as little meaning as "pro-feasor," as assumed by quacks and lakirs. Reverence is given where there ds a character to reverence,

There is no law forbidding any one putting "Rev." before his name, more than for "Mr." and in many cases it inst., the Illinois State Association was means less. There is a law forbidding the use of M. D., unless earned, but President, Mrs. Fixen, and neighboring Rev. is thought of too little consequence trustee. Wilbur Hammond. of Rockford. either way to be legally recognized.

Will suggestion relieve her, or can she be cured by any means?

A. She has an abnormally sensitive ous organization which by its actonsides itself. This has to fostered by being too isolated from others and not mingling with playfellows. She has thought too much on herself. "Suggesby which I understand to mean hypnotism, might do temporary good. A strong operator who could continue with his power, a noble spirit of un-melfish desire to cure might give partial aid; but the cure comes from obeyance lecture original in thought and uplifting of hygienic laws. Such a child should in sentiment by Mrs. Fixen at night be given the freedom of outdoor life, and by the time Mrs. Lincoln was in and physical exercise, to make the body grow strong, even if the mind remains for the time uncultured. With a healthy body the little girl will not cry, or only for joy that the world is so joyous.

the conditions of living, as air, exercise, group ever photographed. The readfood, and association are all wrong, and ings at this session partook of the naif made the exact reverse would be ture of individual warnings, besides ideal for her.

The best form of suggestion for her case, is a plain, nutritious diet; exercise in the air at something that will interest her: abundant ventilation of her sleeping apartment, and exhilarating companions. Further suggestion is that unless these means are soon adopted, the malady will increase until her vitality is exhausted.

N. Moser: Q. Why does not God kill the devil?

A. This question has been asked many times before, and theologians have never given more than a pettifogging reply. The premises assumed for-bid an answer. For if God is all-good and all-powerful, how is it possible for another being the impersonation of infinite evil to exist contending with him? The question has never been answered. because it does not admit of an answer. But on this attempt to account for evil in the world, the devil is a necessity, and first factor. According to this scheme man was

created perfect, and placed in a perfect world. He is not perfect now, nor is the world. Evil has fallen among men. They are wicked. This result must come from the intervention of an evil god or gods. The next step is the re-demption of this wicked people—of fall-man—by the sacrifice of the good Aty. This scheme rests on the story of the fall of man, and if it be shown that man never fell, then the

whole structure falls. How can we prove this vital proposi-tion? By evolution. What is evolution? The growth of an infant to maturity, is evolution. The progress of the savage to civilization is a perfect expression of evolution of humanity. It scarcely requires mention that this theory is the exact reverse of that of the Christian scheme of salvation. In

him to the right. In the other, ho was a brutal savage and by growth advanced by slow and painful steps to the comprehension of moral duties and responsibilities.

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stream of living beings through the ages since the First appeared in the smoking seas of the Silurian. There bigoted copyist to make changes to suit his creed, or insert falsehoods for the sake of his religion. The alphabet of this rock-volume is engraved in characters none can mistake or gainsay. When the lion, tiger, elephant and mammoth inhabited Europe, then havng a tropical clime, man was their associate. What kind of a man was this who fought the huge bear from his cave or in single combat smote him lown? His skull is presered, thick, leavy, with retreating forehead and

Low as he was, this is not the lowest ype in ages reaching yet more remote. If there was an Adam, a first man, this is the race of Adam. Three millions of years at least before the Garden of Eden these Adams and Eves, clad only in the hairy garments nature gave them, armed with a broken limb or a stone, wandered through the forests of Europe and Asia. This conclusion of science there is not a single scientific man in the world who will dispute.

The devil was created by the fancy of man to account for phenomena which in childish ignorance he could not ex-

Man has never fallen, never been lost

or astray from God. There was no

ior. Immortality is a continued evolu-tion, and the spirit is governed by ters of inquiry requesting private an laws as fixed as those of the physical swers, and while I freely give what world. There is no authority but na ever information I am able, the orditure, and reason is the only interpreter.

The resolution of faith into knowledge. fear, but because such is the constitution of things, ceaseless efforts for purity and integrity of being, are outgrowths of this knowledge that man is not a "worm of the dust," but heir to eternal life. Man is immortal because such is the end and purpose of Nature's

> Hence-God does not kill the devil because there is no devil to kill.

J. W. Irwin: Q. Will you give the fastest record in walking made by

man?

A. The fastest time made by a prochurches? If an ordained minister fessional is one mile in 6 minutes and should become a Spiritualist would he 23 seconds. The world's amateur rechave to be ordained to continue his ord is held by F. H. Creamer, an Ausministry with that belief? Does the tralian: 6 minutes, 27 and 2-5th secbible command ordination, or say any- onds. The record for greatest endurg about "Reverend?"

Ordination of a minister by an 531 miles in 138 hours, 48 minutes, 30 Spiritualists. Ordination with Spirit- an hour continued without intermission borne by any other animal, and by man only because of the force of will, or what is in common speech, "pluck."

The Cause at Genoa, Ill.

Dr. Warne writes: Genoa, Ill., is known far and wide for the open hospitality of its resident Spiritualists, who provide lavishly for the inner and outer comforts of their transient workers. At a meeting there on Sunday, the 15th trustee, Wilbur Hammond, of Rockford, while they had the good fortune to be aided by Mrs. Geo. S. Lincoln and Martin Plerson: Q. My daughter, nine years old, is highly nervous, and will cry uncontrollably at the least thing, which makes her very unhappy. afternoon a good audience listened to an impressive lecture by Mrs. Fixen, after which Mrs. Lincoln admitted Miss stamped with accuracy and honesty. A half-dozen little misses from ten to twelve years old were so captivated by the unseen Indian girl that after the meeting they surrounded the medium, eager to know if the friend who had not overlooked them would be there in the evening, when the little guide found these devoted admirers again but in force. A fine audience listened to a troduced young men and young women homeward bound from nearby churche overflowed the ante-room into the main hall and their interested faces framed in the entrance doorway far Looking into the case I perceive that the conditions of living, as air, exercise, group ever photographed. The readbeing descriptive and prophetic and were a creditable finale to the day's work. Nothing can take the place of platform messages fresh from the spirit hosts—but deliver our cause from

the cold hash of blue books! The ripping cold, and crust-covered roads kept some at home who lived at a distance, while sidewalks smooth as glass threatened Sunday dignity and soundness of limbs of the nearby

dwellers. A public meeting of Spiritualists at Genoa with Orrin Merritt absent is rarely known, but this time, to the universal regret, he was wrestling with la grippe at home. His unswerving fidelity and recognized integrity have been powerful in stamping a respect for Spiritualism in his community.

TO MY MUSE.

They told me that my muse was dead No more its songs were heard— The cadence of its voice had fled, Like the passage of a bird.

They told me I could ne'er awake Its silent chords again. That invocations could not make It throb, and live again.

Ah! well I knew the silent tear Would rend its prison bars, And make each gem more bright and clear.

As night brings out the stars: And as the mariner in the storm With barque far out at sea, sends loving thoughts to some form,

So I, sweet muse, to thee. Then wake, my muse, awake and sing While summer skles are blue, And thy sweet melodies will bring The loved friends fond and true, And should my spirit take its flight

the latter, man is growing worse and worse more degraded and sinful, and has nothing within himself to prompt him to the right. night, Sing, "Happy be thy dreams." IRENE CLIFTON.

Cincinnati, Ohio.

painful steps to the comprehension of and 2. An occult library in itself, a text-book of esoteric knowledge as

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RANDOM COMMENTS.

Critical, Appreciative and Commendatory.

In The Progressive Thinker, No. 790, wo letters particularly attracted my attention, and I found them all that the titles and signatures suggested. The comprehensive and very suggestive letter on "Crime and Criminals," by Thos. H. B. Cotton, and second, the very in-structive and scholarly letter of B. F. Underwood, "Eldorado Ancient and Modern." . There are facts and estimates in each that might profitably employ the best intellects for days and analyzing, comparing, and studying the problems that each pre-sents, and bringing them to the minds of readers and thinkers, in a way to educate and elevate both intellectually and morally—and that is the funda-mental object of Modern Spiritualism. Some of the statements in Bro. Cotton's article will be likely to strike most readers as a trifle heretical. For instance, this: "Furthermore be it remembered that until the goal of perfection in development has been reached by at least a few, all are criminals in a degree.'

In our courts a radical distinction is made between crime, and a large class of offenses, small or great, which are committed daily by a vast number of usually well-meaning people. And the Spiritualists' idea of eternal progression, would not seem to leave any chance for anyone to reach "the goal of perfection in development."

Again, "Love (attraction) is the ce menting factor of the universe. It is that which renders all the life of the universe one life." This seems to me a comprehensive statement, and likely in the sense intended true. But while all life may be one in principle, it is the differentiation, and contrast of individuality, having clear lines of distinction and contrast, and opposite polarities, which gives variety in its countless expressions; and if all life were one, in the sense that allows no censure of any that does not include all in the same condemnation, it seems to me that the very essence of individual character, and personal effort and achievement, is eliminated. But of course this is not Brother Cotton's idea.

To me; love is something more than sttraction. Gravitation may account for the behavior of starry constellations; but if they were once reduced to the solid unity of the boundless mass, what would the cosmos be but a lifeless, motionless shadow?

And what would restore the activity and order which we see, but a diversity, division, and opposite polarities—attractions and repulsions? How could there be contrasts without both attrac-tion and repulsion? And how can there be repulsion if all is one?

But I did not start in to criticise, but to commend Bro. Cotton's splendid let-ter, so full of valuable hints, and strong sentences and high ideals of life, which for the most part have been my views, and public advocacy for forty-five years.

Brother Cotton gives the "Golden Rule" of Spiritualism in lass words; "Condemn every crime, however small

or obscure it may seem to be. Con

demn no criminal, however base may be the crime committed." But it is not clear to the majority of readers how crime can be condemned without including the criminal. Man and his deeds are so closely blended, that it is difficult to separate them in our judgments. Without the man the acts of the man could not be. As deeds issue from man, they seem to partake of his character, and condemning the deeds as independent of their sources, would seem to destroy the responsibil-ity of the man who commits them.

Nevertheless I accept Brother Cotton's expression as a first class "Golden Rule" better, suited to the needs of man than the one so long worshiped as

If these comments should act as a stimulus to the patrons of The Progressice Thinker, and induce a careful reading of the two articles referred to, I am

LYMAN C. HOWE. Fredonia N. Y.

MY CASTLE.

built a castle grand and fair, Whose turrents gleamed high in the

Then fancy on her shining wings, Bore me away in search of things With which to decorate its walls And folks to promenade its halls. I brought all that I held most dear, My sad and lonely heart to cheer, Placed him I loved upon its throne, And called it all my very own.

One night there came an awful gale, While we, all trembling, scared and pale. Knelt down and tried to pray, and trust In God, and perish if we must,

And when 'twas over, my house, found, Was torn and tumbled to the ground,

My idols all had found a tomb Beneath its ruin, wreck and gloom.

"Mourn not thy castle in the air," A voice spoke from I know not where "Its walls were frail and could not stand

The storms that blow o'er this strange Take up the burden at thy door, Toil on and count thyself not poor, And when thou comest to you bright

Rapture and joy thy soul shall fill." I said then I shall cease to build, Be passive where before I've willed, And let supernal love suggest That which for me will be the best. O God, I cannot stand alone! There's nothing that is all my own, I'm part of one great Over Soul Who doth my destiny control.

Then lo! upon a hill-crest bright. Loomed a castle grand and white, And the voice spoke gently as before, Saying: "This shall stand forevermore. Its marble walls and chambers vast Were fashioned in the eternal past. And all that round thy soul doth cling, To this fair temple thou shalt bring. The house of air, see why it fell? That thou shouldst come to this to dwell."

LAURA B. PAYNE. San Antonio, Tex.

IMMORTELLES.

When sitting in Death's silent room I'd have you say no sad farewells; Nor would I have you deck my tomb With cypress, but with immortelles Death means the set of sorrow's sun. While cypress tokens sighs and

And 'tis not well to weep for one' Whose soul is summoned 'to' the spheres. At death we simply pass from sight,

You should, therefore, subdue your sorrow,
And merely say: Dear one, good night,
We'll meet on some divine to morrow.

So, sitting in Death's silent room,
I'd have you say no sad farowells;
Nor would I have you deck my tomb
With cypress, but with immortelles. H. A. BMITH. Seattle, Wash.

THE GATES OPENED.

ualiem, After all, when we wish to know where lies the invingible power of Spiritualism, the answen must be: In its manifestations. They are free for all. Wherever a harmonious circle con-

venes, there spirit friends may come, and under favorable conditions communicate. There is no high priesthood of mediumship, no ratent, and the development of this gift is best under the guidance of the spirits who desire to control. control. We hear it constantly repeated that we ought to grow out of the phenome-nal stage, which is the AdB C of Spirit-

ualism. I pray I may never grow out of it! Not that I care for repeated tests, but if the coming home of an ab-sent friend from some distant country is a joy, how much more the visit of our angel friends from the vales of Para-Have you outgrown the manifestations? Do you grow weary of them? Why, I can but smile when I am asked question. Outgrown what? Outgrown the desire to converse with my

departed friends? When their pres-

ence is withdrawn for a time, as it

sometimes is, there falls on me the shadow of a great loneliness.

We may be satisfied but others are not, when one class of children pass from their A B Cs are their books destroyed and the study of the alphabet thrown out the school? Rather is it not retained for the new class just entering? In like manner there is a new class constantly coming to the study of the alphabet of the manifestations, learning which, they have the key for the interpretation of the profoundest questions relating to the spirit world in

all ages of the past and present. The manifestations outgrown! When our friends are in distant lands we write them and their replies fill our hearts with gladness. We never weary of receiving their messages. When they return, the hours are too short that they are with us, and how long the intervals between their visits! How much more enjoyable the return of those who have passed through the gates invisible, lost to our senses, anni-hilated as an extinguished flame—and assurance of their loge which knows not decay, or the nower of death! The loving mother, who clasped her child in her arms in the hour of its mor-

tal illness, and felt the heavens grow black and the day chill as its life slowly faded; who strove to hold her darling from the clutch of the destroyer, only to see its spirit pass like a bird from its cage, leaving the broken bars in her shuddering arms; what would she not give for one whispered word, or the slightest rustle of an angel's robe, as-suring her that her child still lives?

. I know a mother whose child of four years departed unblessed by the bap-tism of the priest, and lance according to her belief lost. Oh, what agony of soul was hers! Not only the loss of her child to bear, but the agonizing thought that it was suffering and must forever suffer the torments of hell. That mothor went to a circle with the foreboding that she was doing a wicked act, one condemned by the bible, and forbidden by the church. Shed went when the shades of evening conceased her, thickly weiled. In her child was in purgatory she could not receive a message; if she did receive ones how could she know that it was not from an evil source?

She went and the desire of her heart was answered Her child came and mailer old on the didntity better tantonly falling tears were tearstion joy. The fear of hell vanished from her mind, and heaven received new attractions, and death and the grave lost their vic-

Shall it he said to this mother who represents the desires and heart longings of the great body of Spiritualists, "You must not give attention to the manifestations but to the philosophy." The philosophy is the most beautiful and satisfying the world has ever seen, yet one whisper from the beyond weighs down all it can give; in fact without the manifestations the philoso-phy would be an unsupported dream.

She might reply, "I did not weary with my child when in its earthly body I weary not now. Its coming is a bene diction, and brings heaven to my home. And as for the philosophy, how could I have learned more? The manifesta-tions have dispelled all the gathered superstitions and ignorance of my life, and displaced the gloom of despair with

inexpressible joy."
Is it not certain that the manifestations are the rock on which the temple of spiritualism rests? Is it not certain that mediumship as the means of communication, is the one thing of vital

Yet, strange to say, there are Spiritualists who speak disparagingly of the manifestations and sneer at medium-ship! They would have it that the demand for manifestations has passed and we should be now content with the philosophy. All the theories, science and philosophy in the world may be brought together, and a single rap which identifies and brings a message from a departed friend to a heart that

nourns, outweighs all. Here is the mighty tree of Spiritualism with branches lost in the clouds of heaven, and all nations may gather under its shade and partake of its fruit. And now while it is full of life and the vigor of growth, there comes a suggestion that it is withering at the roots and nastening to decay and death. For the opponents to herald this story is a method of attack to be expected, but for Spiritualists, it is high treason to the cause.

The manifestations are produced by laws fixed and indeviating, and when-ever there is a spirit wishing to com-municate and a mortal off this side sen-sitive to receive, there will be manifes-tation of spirit presence. Now that he gates are opened, they will never be closed.

ery side! In the continuous battle of fifty years what has been gained? The churches have met us with the cry of "fraud," and the "Mevilen but all the time have been absorbing the doctrines of Spiritualism which have slowy eliminated the terribial portions of their creeds, as the existence of devil, eternal punishment, a hell of fire; broken the force of all stress doctrines to such an extent that they have scarcely left us a distinctive plank to stand on. Why, they say, the Bible teaches Spiritualism. We always believed in guardian spirits. The New Jerusalem is exactly like the Summer

Land.

It is confusing, for we were not örthodox when we set out years ago. We were wide asunder from what was then regarded as the true faith. We have made some growth in thought, we hope, and ought to be yet wider asunder. The churches must have met us a great deal more than half way: They must, have grown faster than we! Yes, they too have been selled by othis mighty gulf stream which flows through the ocean of spiritual being, and drifted onward unknown to themselves. .. HUDSON TUTTLE,

Editor-at-Large N. S. A.

SADLY AFFLICTED.

Medlumship the Foundation of Spirit-A Letter From E. W. Sprague, N. S. A. Missionary.

To the Editor:-It is due to our many friends throughout the country that we inform them of our unfortunate condi-

On January 5, at Billings, Montana, Mrs. Sprague took a rather severe cold. She suffered all that night from its effects. Thursday morning she appeared better and we went to Livings-ton, Montana, Mrs. F. D. McCormick, the president of the Montana State Association of Spirituaists, accompanying Mrs. Sprague assisted in the meet-ings until the Saturday evening meet-

ing when she suddenly became very ill. We hurried her home in a carriage. (Our temporary home was with Mr. and Mrs. A. Laurens, at Livingston). We gave Mrs. Sprague the best care possible under the circumstances. She was very sick throughout the night but was a little easier the next day and on Sunday night she became worse again, suffering very much until morning, when she became more free from pain At nine o'clock she arose from her bed and was dressed. She was taken in a carriage to the train and we came to Butte, Montana. The thermometer was several degrees below zero, but withal, she stood the ride better than

unable to attend the meeting that evening and I did the work alone.

Tuesday she seemed better but was still unable to go to the meeting. When I returned from the meeting she was suffering great pain. (We were stoping here in Butte with Mr. and Mrs Ben James, and Mrs. Bradley, their mother.) 'The pain increased and I be-came alarmed and called Mrs. James. We did everything we could for her relief. She became easier and passed the latter part of the night a little better

we had expected she could. She was

than the fore part. Wednesday morning a doctor was called and he pronounced the case "varioloid." He left no medicine, but said we were doing the best things possible for her. The next day, Thursday, Jan. 12, the health officers came with the "contagion ambulance." I dressed Mrs. Sprague, got her ready, placed her in the ambulance and went with her to the pest house. The mercury was below zero, but I managed to keep her warm while we were driven two miles to the hospital. I remained outside, but the good nurse kindly came and raised the window so I could see dear Mrs. Sprague comfortably settled in her hos-

I turned away with a sad heart. No means until they meet it personally; and my earnest prayer is that none of my dear readers may be obliged to experience it.

I was taken back to the James home, where everything being in readiness ev-ery room in the house was fumigated. Every article that we had with us was taken from the trunks and grips and subjected to a most thorough fumigating. Last but not least, but perhaps most necessary of all, I, the writer, was fumigated until I am satisfied that there is not a possibility of a small-pox germ or any other "measley" thing of that sort living within reach of us.
Five days and nights have passed

ince that sad day and Mrs. Sprague is on the road to recovery. The danger with her is passed and it will be only a little time, perhaps two or three weeks, until she will be well and free once more. We communicate by phone daily, which is a blessing. My case is being cartilly watched and if the symptoms appear, my case will follow hers. I am in perfect health to-day and feel honeful. Our meetings here are Our meetings here are dropped. The Anaconda engagement we cancelled. We are waiting to meet our destiny. We are cheerful and are

We shall not leave this city until off cially discharged by the officers of the board of health. May heaven's blessings come to all our dear friends, all of whom we hope

to meet in due time. Present address, 801 Dakota street,

E. W. SPRAGUE, N. S. A. Missionary.

Have You Asthma In Any Form? Medical science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant, a new botan-ical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic suf-

ferers.

Mr. Thes. Phillips, No. 267 Middle St., Pawtucket, R. I., writes May 9th, I thank God and the Kola his orting Co., for my cure of Asthma after I had given up hopes of getting cured. Mrs. Tiaggle Galdner, of Ackworth. Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. Mr. C. J. Case, Johnsonville, N. Y., writes May 6th, the Kola Compound proved a God send to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. Mr. E. Aldrich. 391 Mill St., Poughkeepsle, N. Y., a prominent clitzen, writes, my son suffered with Asthma for seven years, Doctors could do nothing for him, and to save his life, advised me to try Himalya and it completely cured him. Hundreds of similar letters have been received by the Importors, copies of which they will be glad to send you.

To prove beyond a doubt its wonder-

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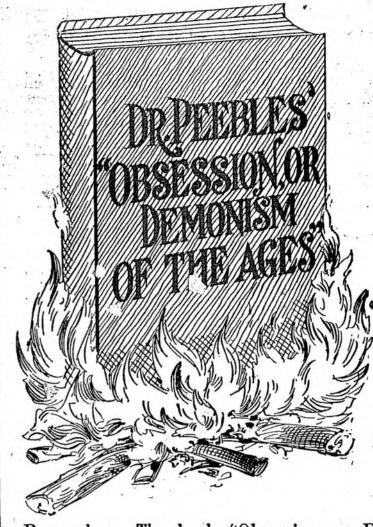
English Courts Protect Magic Foot Drafts.

Protection of an American product by the English courts against infringement by Englishmen is accorded only upon absolute proof that the product is gennine and deserves such protection.

The recent perpetual injunction is-ued in Justice Buckley's Court, London, England, against a company which offered for sale an imitation of the cele-brated Magic Foot Drafts, the great Michigan external cure for Rheumatism which is now sold all over the world, is the only case of its kind on record, and demonstrates the absolute fairness and impartiality, of the English law. The demand for Magic Foot Drafts in

England became so great that an attempt was made to imitate this great discovery, but the result was only a spurious counterfeit, for the peculiar virtue of the genuine rests in a secret formula which has not yet been suc-cessfully duplicated either in this country or abroad, in spite of the numerous attempts. This imitation was suppressed in Great Britain by Justice Buckley, thus protecting the people against fraudulent imitations likely be injurious Magic Foot Drafts (the genuine) are made only in Jackson, Michigan, and London, England, by the Magic Foot Draft Co., and are sent free on approval—that is, you don't pay a cent until satisfied—then you send a dollar. If not satisfied you pay noth ing. It is needless to say that the makers could not follow this plan if the Drafts didn't cure.

The Burning Book



Remember:—The book "Obsession, or Demonism of the Ages," will be sent out during the discussion, for \$1.00, postage prepaid. It is having an immense sale.

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COMPENSATION.

A Thrilling' Narrative of Experiences in the Spheres of Spirit Life.

Through the Mediumship of Dr. Millard F. Hammond.

Chapter III .- Continued. We were all silent now, for a few

minutes. My father and myself, with our own thoughts, trying to understand her meaning; while I knew that she knew what our thoughts were from my previous experiences with her. He had entered an experience new to him. He had but just awakened to the fact that he had passed beyond the realm of matter. Like most people of earth, he had no conception of what lay beyond, and now he was like a child; he could only follow where those who were acquaintheaved a long sigh and seated himself and gazed fixedly at her; as if after

"I can't understan' yer my gal, but s'pose yew must be right. I hev ter b'lieve what yew say; fer I vum, yew hev proved ter me thet I haint eny longer got eny power ter talk 'ith the people in this house or enywhere else, So. I must be dead: but it seems so dif-'rent from what I 'spected ter fin,' that I don't know how ter act, or where to

due consideration he would be re-

"All will be made plain in time to you, my brother. You will prove as apt a scholar as your son has, I am fully assured. As you have become awakened to your real condition, all that will be necessary for you in your further awakening, will be to understand that you have nothing further to do with material things, or those who remain where you have once been. They, like you, must pass through the same change; and it will be better for them as well as yourself, to allow them to work out their own salvation in their own way Your grandson, and great-grandchild here, will awaken to a realization of their condition quickly, when they are released, because they have already a faint conception of so-called spirit life; but the wife, like millions like her, and you, who were in the flesh; will be released only to find herself in darkness. so to speak; and until something, or some one comes in her atmosphere to relieve her disappointment, for, disappointment it will surely be; she must continue, as you have, through years, perhaps centuries, before she can come to an understanding of her true condi-

Another long silence followed her elo quent explanation to him, which she broke, by saying:

"Aer, or earth, as you call it, has rolled on, so that what the people here call day is approaching; this day is set apart by some, as a holy day, and called the sabbath, from causes with which you both are familiar. That you may both receive a lesson, I wish to invite you to accompany me. I propose to visit many places which will be new to you, and also some familiar places. where I will demonstrate how many people frequently surprise their friends by words or acts. As it is early in the day, we will visit a few places with which you are unacquainted; and when the people begin to congregate in the churches, we will be there also."

"How do yew propose ter git inter the places yew speak uv? I never knew l could git in. I ain't erquainted 'ith

An easy matter, as I will demonstrate to my brother. Life, or thought, is limited by nothing, as all matter is subject to its control; and as spirit; which is only another name for unrefined matter, has perfectly free access through gross matter; so we, now clothed in spirit, will find no impediment to our ramblings."
"I hope yew won't lead us inter eny

places it won't be proper fer a 'spectable person ter go; 'specially as this is Sunday, an' we ought ter keep still." As my tather said this, he sat twirling his fingers, and leaning forward in a meditative manner.

"Please do not allow your prejudice to overbalance your better reasoning, my brother," said our teacher, as a pleasant smile lighted her already beaming countenance. "There is nothing to fear. I am aware of your abhorrence of anything called immoral, and I must here show you what immorality as you know it, really is.
"When anything you may become ac-

quainted with, either from personal benefit to them. Then such would ever contact, or the testimony of others, work for the broadest expansion in evseems to you objectionable, or is wrong by your understanding: that is. when it has a debasing influence to you ings, would be free from influences personally in any manner, as you repersonally in any manner, as you re-they could not see, much less under-gard it; without the prejudice created stand, with the result that only such by tradition, or because some popular spirits as could benefit mortals would mind has declared against it, and you be attracted to them; a co-operation of cannot sanction it in any manner; then to you, it becomes what you term immoral. But when I tell you, that absolutely there is nothing, either mentally or physically immoral in the whole that all life would receive an impetus universe; then I state a fact, which can never yet known by mortals.

not be controverted; for, whatever is, "But we are warned by the tolling of not be controverted; for, whatever is, "But we are warned by the tolling of must have a cause; and to judge of an the clock, that we must be moving, or effect, without first ascertaining, the we shall lose some great lesson." cause, will invariably mislead: and to pass anything without gaining all that the mantle-shelf above the couch it contains of whatever name or nature, will hinder the progress, and subject out of the house by the same way w one to return and secure all that may had entered several hours before with be furnished by any circumstance of my nephew. As we descended the long effect that has been so passed."

"Lead us not into temptation" my father said, with a suppressed groan, sary to take this trouble, and as quick and a slight shake of his nead.

jost emphasis that I had yet heard her express in any conversation. "We must not shun temptation in the least; for, if we do, we lose our lessons; and only tion; as I sensed your question, by our lessons taught by our experiences can we ever expand. But as so, you thought; that the answer was temptations are placed before us, we of your own evolved thought, it was not must control self to that extent, that so; for it was the vibration of my they will leave no influence upon us. thought." Here is, as I have stated to your son, I was almost overcome with the fact the one great lesson for all, and must as it was demonstrated to me. Now, I be learned to its full extent. That is: thought, I can converse without talk-Control self at all times, and under all ing; but my teacher said:
conditions and circumstances. Always "Not yet, my brother; you have remain harmonious with self; if you do, made a beginning, but it will require then inharmonious vibrations from any time for you to become proficient. Not source of any kind, can have no effect until you can have full control of self, upon you at any time."

accompany me is simply to show you will, in time." another side of life, or existence, with which you are unacquainted. You presuppose that what you call evil is the natural tendency of those who are addicted to it. I also wish to verify the fact, that not all who do what is called wrong are wholly responsible for their I propose to visit a few families and witness some of their acts, and see the causes that produce what in the marriage relation seems so often ob-

ctionable. "Of course it must remain optional

I'd hev no 'jections ter go."

As my father said this he arose and walked across the room with his hands clasped at his back, and looking into space; then turning about quickly, he continued: "But I never s'posed thet I could ever git inter any one's house 'thout their consent; an' more'n all thet I hardly thought it jest ther thing ter go snupin' roun' pryin' inter other peonle's affairs."

"My brother, I recognize your intended rebuke," said our teacher, "But as you expand, you will learn that nothing in life is hidden, and if the cause is un derstood all that which otherwise would he condemned would receive its just deserts and be placed and judged right ly. Furthermore there must be noth

ing of any nature that contains a lesson in any manner to any one that shall be denied to any. Therefore it becomes my duty, even though it might become an onerous task, to enter each and any home I choose for the purpose of giving you the needed lessons. The sanctity of the home would lose its veneration if all the conditions were laid bare for inspection by earth's people. We find in many cases that a so-called home is simply in the light of material existence a hot-bed of so-called crime and immoral corruption; the cause of such a state is the secrecy that has been granted it; and the protection by misunderstanding of preceding generations in ignorance

"There is a much misused term by the people of Aer, that if rightly under stood would throw much light on the subject now under discussion by us; it is known as obsession. Before we start, I wish to inform both of you, that you will witness this term fully demonstrated; and by it, not only the statement I have just made; but many things which have been causes of vexation to you, will be made plain." "What do you mean by yer word ob

"That most people on Aer are influenced by spirits to do things which they would not do, if they were not so

"Can't they prevent sperets from influencin' them?"

"Yes, if they did but know that such was the case. But the fact remains, they do not know of the spirit influ ence; therefore they tamely submit to the charge that they are to be blame for the act themselves; which also, is a fact in the light of what I have just caid. But if this fact could be demonstrated to them, understanding the cause, they would be able to prevent it and-

"How could er person drive er sperit off?"

"By being able to control self at all times, my brother." "Couldn't er sperit stick tew a person even against his will?"

"Not if such person persisted in re-pulsing it, or if one did not desire to perform the act the spirit desired. Here is the lesson I have repeated to you; which is: Always hold good control of self at all times. Be always careful to understand the cause of everything." "But ef we can't see the sperits, how we're goin' ter know when they're near

"It is a pitiable fact on Aer, my broth er, that the close contact of spirits with mortals is little known or understood; but such is the fact, as you have dem-onstrated while you have been with your grandson's family here. If this fact was made plain to such as are ev ery minute brought in contact with some spirit, or, mayhap several at the same time, then they would soon devise a plan whereby they might free themselves. But the education received in regard to the so-called dead has been no vague, that no opportunity has been ellowed to learn where they were or thanks. It is not not some themselves the solution of some spirit, or, mayhap several at the allowed to learn where they were, or what occupation they pursue; consequently there is no way known, except by an occasional one, how to escape ob-

"It does not matter however, whether spirits are present or not; if every one will be honest with themselves, then they will become so positive in their vibrations that no outside influences can affect them, either from spirits, or mor-This then, would effectually prevent what is known as obsession; and such a one would have little care for influences, except that they could be of benefit to them. Then such would ever ery direction; and these homes I have proposed to show you with their workself-possessed spirits and mortals would be formed, and the curse, that which bas so long retarded the life on earth would be eliminated; with the result

As our teacher said this, the clock on chimed the hour of six, and we passed flight of stairs, the thought passed through my mind, that it was unnecesas a flash, I thought; she considered "Lead us not into temptation, that is that it would be beyond my father's un, possible." My teacher said this with the

"That is good ... I see that you are beginning to understand thought vibraswered it; and although you imagined;

on you at any time."

will you be able to fully converse with "My brothers, my desire to have you out a spoken language; but you surely

(To be continued.)

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"I shall be glad to see the conditions you speak of," I said.
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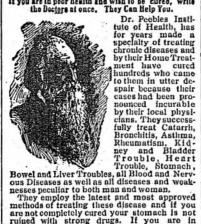


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A Plea for a Home for Mediums and Orphans.

Mrs. Eliza Ann Hammett, a widow, residing at Encinitas, San Diego county, California, has conveyed to a board of trustees of well-known Spiritualists, valuable lands and improvements, for the purpose of founding a permanent home for mediums and the orphans of

The property consists of one hundred and sixty acres of good tillable land, two miles east of Encinitas, on which is the homestead occupied by Mrs. Hammett, and other frame buildings.

The title to the above and to all property that may at any time be acquired, vests absolutely in a board of five trus-tees, the first board being named by the grantor in the deed of conveyance, viz., J. L. Dryden and Henry M. Bailey of San Diego; J. N. Richards and ward Hammond, of Encinitas, and Eugene Farrar of Del Mar. Vacancies in said board to be filled by the other members thereof, and in case of failure therein, the grantor requests any cour of San Diego county to fill such vacancy upon application of any person interested. The institution is to be known as The Hammett Home.

The object of said institution is to furnish a home for old, decrepit, infirm, superannuated or sick mediums, and for treatment and cure of obsessions, and for such mediums as may need temporary rest and recuperation, and are not possessed of sufficient means of their own to procure the same, and also to be a home for orphaned and half-or-phaned minors of Spiritualists from all parts of the country.

The deed of conveyance contains several wise provisions. Among others, the grantor, having hereby veyed all the property she possesses, reserves the right of a home in said property while she lives, and also directs that a portion of said land be set apart for a cemetery and crematory. No building shall be more than one

story high. Said home shall not furnish any meat, fish, fowl, or other flesh as a food, or any other thing that has to be killed before eaten. No inmate while in said institution, shall use tobacco, or spiritous liquor as a beverage.
The board of trustees above named

organized on December 30, 1904, by electing J. L. Dryden, president; Henry M. Bailey, secretary; both of San Diego, and Eugene Farrar, of Del Mar, reasurer. Mrs. E. A. Hammett, the donor, and Mrs. Mary E. Decker, were appointed as general agents, and fully authorized to solicit, receive, and receipt for all donations in money or other supplies needed for the endowment and equipment of said home. As yet the accommodations are rather limited, and money is badly needed for the development of water and providing additional house room.

We earnestly hope all may realize the wisdom and importance of this movement, and respond liberally to the call, in order that the good work so generously begun by Mrs. Hammett may be pushed forward to success. The trustees are ready to receive any

legacies or endowment funds from those whom the soliciting agents may not be able to reach, and we carnestly request assistance from all. Additional information can be obtained from the undersigned, or from

J. L. DRYDEN, President. H. M. BAILEY, 1902 F street, corner of

10th street,

GENERAL SURVEY. (Continued from page 6.)

San Diego, California.

Laura B. Payne, president of the S. S. A., writes from San Antonio, Texas:
"We think it about time for Texas to wake up and give some account of herself in your valuable paper. The good work continues to go on here although not much noise has been made about it of late. Mr. John W. Ring still holds the fort at Galveston where he has one of the best societies and progressive lyceums to be found anywhere. Mrs. Alice Baker is at Dallas and Mrs. Nellie S. Noyes of Boston, is at Austin. Mrs. F. V. Jackson is at San Angelo. We, after a long illness, will resume the work at this place the 15th of month. Mrs. Isa Wilson Kayner is doing missionary work in this state, and is giving good satisfaction wherever

she goes. Mary Speight writes: "The Ladies'
Auxiliary of the Englewood Spiritual Union will give a cinch party Saturday evening, January 28, at Hopkins' Hall, 528 W. 63rd street. Prizes will be given and refreshments served. Come and have a good social time. Admis-

Evelyn L. Pomerov writes from Seattle, detailing the troubles of the Ladies' Auxiliary in arranging for the bazaar. It was held, however, in due time and \$50 was realized, a goodly sum. "The credit for the success of this affair must in all justice be given to Mrs. G. W. Stetson, whose unflagging interest and untiring efforts kept up the spirits of the auxiliary and spurred them on to new efforts. On the 5th inst., Mrs. Stetson tendered a farewell reception to our pastor, Mrs. Loie F. Prior, who leaves us soon to fill an engagement in Australia. The function was arranged and carried out as only Mrs. Stetson can plan and carry out those affairs. The rooms were beautifully decorated with flowers and the golden yellow of Spiritualism was to be seen in every room. A short musical program by rare talent was most thoroughly enjoyed by all and was followed by dancing. Much sport was had in the erformance of the Virginia Reel ladies only. At 4:30 the doors of the dining-room were thrown open and a perfect vision of beauty greeted the guests as they passed out to the table. The refreshments were in keeping with all the rest and a very merry time was spent by the thirty ladies present. At the close of the lunch Mrs. Stetson, on hehalf of the Auxiliary, presented Mrs. Prior with a few tokens of love and esteem, as well as appreciation of the hard, unselfish work done in our socie ty, during the past year and a half. Mrs. Prior replied to the presentation in a few delicate well-chosen words as on account of a severe cold she was "Yes, mother."
"How often I come to you when alone."
"But I do not see you, mother."
"That, my boy, is because you have not yet opened your splittual eyes."
"O, mother, can I see you if I unfold my clairwaysner?" how we shall long for the cheery word bright smile and hearty hand-clasp while she is across the waste of water.

> 1905." Miss A. F. Reed writes from Louis ville, Ky.: "Wm. Fitch Rpfile of Chi-cago, is open to calls for engagements in the South, Southeast and East. At a henefit given in the home of Mrs. Bryant of Louisville, a very large number attended and all proceeds were handed to Mr. Ruffle and his secretary. Mr. Ruffle gave some excellent tests and one prominent citizen arose and pub-licly thanked him for bringing to him one who was dear. Mrs. Annie Throndsen also did some very fine work. We wish to thank Mr. and Mrs. Bryant for the good done from the benefit, All correspondence should be directed to Miss A. F. Roed, secretary to Wm. Fitch Ruffle, 642 Fifth avenue, Louisville, _ Ky."

May all good cheer and prosperity be with all on this piane during this year,

Georgia Gladys Cooley has re-en gaged with the First Spiritual Society of Watertown, N. Y., for the month of February. She has a few open dates for camp work as lecturer and message bearer. Address care of General Dev livery, Watertown, N. Y., for February. Permanent address 3148 Prairie avenue_ Chicago, Ill.

Mrs. Emma A. Ellis, corresponding 3 secretary writes: "The regular meeting of the Band of Harmony was held in Room 512 Masonic Temple, on Thursday, January 18. At both session many questions were answered and character readings in poetry were give. by Ouina, Mrs. Richmond's guide OS-Mrs. Stocking gave a number of messages which interested and delighted he everyone. The recreation hour pre-ceding supper, is not to be overlooked, On for at that time the true spirit of harmony reigns, and the Spiritualist who misses these meetings loses a glimpse of fellowship and good feeling rarely found. All are cordially invited to the next meeting on Thursday, Feb. 2."

New York State Mass-Meeting, at Buffalo.

The officers of the New York State Association of Spiritualists have arranged for the holding of a three-day mass-meeting in Spiritual Temple, Jersey and Prospect streets, Buffalo, N. Y. January 27, 28 and 29. The list of speakers and message bearers includes Mr. W. H. Bach of Lily Dale; Mrs. T. U. Reynolds of Troy, N. Y.; Mrs. Amanda Coffman of Grand Rapids, Mich.; Rev. J. A. Sayles of East Aurora, N. Y.; Mrs. A. G. Atchison of Buffalo, N. Y.; Charles F. Hulburt of Buffalo, N. Y.; Mr. Frank Walker of Hamburgh, N. Y. Miss Victoria More of Dryden, N. Y., the gifted elocutionist, will enliven the

sessions with readings. A fine musical programme is being arranged and the ladies of the First Spiritual Church will serve lunches in the church parlors.

Spiritualists and Liberalists of Bufand surrounding towns are cordially invited to come and join us in making the occasion one of especial interest. H. W. RICHARDSON, President State Association

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, on the morningn's of January 12, 1905, John Ewen Rudd, at his home 2002 avenue B, Council Bluffs, Iowa, aged 87 years. He was a firm believer in the beautiful truths orlie, Spiritualism. By his request the writer officiated at the funeral C. O. KEMPSTER, SR.

Passed to higher life, Mrs. George MacIndoe, of Fairlee, Vermont. The m home circle was her sphere where she wrought as wife and mother. Thus on we press o'er vale and steep, se

Through tempest, storm and blast; se, The cradle marks our earliest sleep, The coffin-shroud our last. ARZELIA C. CLAY.

Grand Rapids, Mich. Passed to spirit life, Dec. 23, from Skagway, Alaska, Wm. A. Gault, aged 58 years. His transition was sudden and unexpected, being caused by heartfailure resulting from intense suffering from sciatica and complication of former ailments. His home was at Waukesha, Wis., and he will be lovingly remembered by many who attended the. Spiritualist came da id there. He wa. a consistent of the Wisconsin State spiritualist Association.

L. C. B. GAULT.

William Thomas Mathews met with an accident on Christmas day which later resulted in his transition. The funeral took place from the old Mat-ews residence at Canton, Ohio, his for mer home, Mrs. D. A. Morrill officiating. He was born in Bristol England, May 7 1821; came with the family to the United States in the summer of 1833. He chose art as his life work, and through a long life had but one object in view, to become eminent in his profession. That he accomplished this has been conceded by the best connoiseurs in America. His latest commission was a portrait of Dr. Peare of Massillon, O. Only a few weeks before his death he contracted with the Loyal Legion of the United States, at Cincinnati, Ohio, to paint a portrait of Wm. McKinley. had probably painted more public men from actual sittings than any other art-

ist in the United States. A writer in the Denver Press in 1891. said of him, as a portrait painter he has attained to the front ranks in his pro-fession. His portrait of Lincoln is adjudged the best painting of the immortal president ever made. One who knew him intimately as a brother says he was the most unselfish man he ever knew. A consistent Spiritualist for many years, he walked and talked with angel friends and secured great inspira-

tion from the higher realms. Death called him, and his loving soul has gone to revel in the grandeur and splendor of the spiritual life, where beauty never fades, but, is permeated by the deathless law of eternal progression. He is survived by two aged brothers, one of whom is C. H. Mathews of New Philadelphia, Ohio who has been for many years an able contributor to The Progressive Thinker.

D. A. MORRILL

our sweet, comely and very precious daughter. She tarried with us but 12 days and is now an orphan in more beautiful and propitious realms. We trust and pray that she be cared for by wise and loving ministering spirits. MR AND MRS. A. E. HUTCHINS. Detroit, Mich.

Passed to higher climes, January 9,

My wife, Sarah Cowen, was born in Susquehanna county, Pa., April 12, 1820, and passed into the higher life Jan. 1, 1905, without a sigh or tear. She has been a firm believer in the truths of spirit return for fifty years. She leaves many friends to mourn her loss. She has left my home desolate.

JOHN W. COWEN.

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