NO. 793

### 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 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. "Truth bears the torch in the search

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

CHICAGO, ILL., FEB. 4. 1905.

### 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

Plain Talk With the Spiritualists of Los Angeles. As I pen the thoughts herein con-

lined, I am forcibly reminded of the ick of unity within the ranks of Spiritalists of this city, and the various soleties as well. "In union there is strength" is a ruth which seemingly is not grasped y our people to the extent that would

and one to believe that they have the lightest conception of the force of the oregoing maxim.
SPIRITUALISTS, IT IS AN IMPOS-MBLE FEAT FOR INDIVIDUALS ANDED TOGETHER IN A RELIGIOUS THOUGHT OR FOR SOCIETIES RGANIZED FOR THE SAME PUR-

OSE, TO RIDE TWO HORSES GO-NG IN DIAMETRICALLY OPPOSITE DIRECTIONS WITHOUT DOING VIO-ENCE TO THE CAUSE YOU REP-RESENT AND TO THE RIDER AS Societies are organized for the dis-Inct purpose of uniting believers for eralding the truths of the new dispen-

lation and for strengthening the means of propagation; but pray, consider what effective work can be accomlished when members and societies re not united in thought and action? Can you attach blame to the public or holding your cause in derision and contempt, and the officers of law for tlassifying you with palmists, fakers ind fortune-tellers, when you do nothng to place your religion upon a ligher basis?

Nor can you blame those of the pubic who are liberal minded for not comvig within the pale of an organization there strife, contention and jealous, cem the means of diffusing the princi-

es of harmonial philosophy. Is such a course consistent with the use which demands harmonious conations, not only for the production of benomena but for a true conception of le philosophy, and for the practical apication of its principles in the daily ives of its adherents?

There is a tendency among you, Spirtualists, to follow the lead of profesdonal fraud-hunters, who would have fou believe that the great detriment to counterfeiting of tenuine phenomena, by bogus mediims. Such a course elicits but anther proof of the too prevalent idea of iffecting reform by striking at the efct insuad of the cause.

No, my friends, fakeursdiumship is not the principal o dection waged igainst Spiritualism. (1) man objection brought forward to these outside of church influence is, that the adherents of Spiritualism do not live up to within even a measure of the principles hey profess, and that Spiritualism loes not bear upon its wings the bread f.truth for which the souls of the mullitude are starving. This, my friends, e result of a careful among those not connected with

hurches. The idea that the cause can be thorughly purified by simply fighting botualism dearly, and those arraying hemselves as leaders under the banner f one idea are false, leaders, honest

though they may be. No, Spiritualists, live up to the light of your high calling as Spiritualists, teep yourselves spotless before your cllow-beings, and let the willful dupes of fakeism follow the owls and bats, the lakes; for so long as you shadow forth your fear that the bogus permanently affect the genuine, so long you will un consciously convey to the world that the best your cause can offer is so unstable that the counterfeit can work irreparable injury to it. Live as though you were upon a plane where fraud can not enter, not for effect upon the world; but for the cause of right and the effect

will follow as a sequence. Another matter akin to the foregoing is that too many. Spiritualists either are not convinced of the truths of the eausp, or lack the courage of their convictions to defend it when it when it is assailed. They shrink from defending It because it is unpopular. of enduring persecution, self-sacrificing martyrdom for their religion is fast receding from the people, and Spiritual-

re no exception to the rule. A little history along this line may be proper in this connection is thrown in with the hope that it may hold out some reason for encouragement. When Methodism first contended for a share of recognition, the Baptists, Lutherans and Presbyterians raised the nlarming cry of "the work of the devil." But when those holding the tenets of new movement gained a foothold. the cry was revised into "Our sister in So, too, when Campbell annched the new sect, the disciples, he older churches reinforced by Methodism set up the Roman howl, "Work of the devil," but when at length the Disciples became popular, another "Sis-

ter in Christ" was added to the list. Here are the words of a very distinguished author now in the front ranks of literature: "Every discovery is first a heresy; then an evangel; then truism; then a superstition." some extent the people changed the above order upon the advent of Spiritualism and proclaimed it not only heresy, but also a superstition. was and is the interpretation placed upon Spiritualism by the people of the churches and by some outside of church influences who themselves are strongly permeated with what they term super stition, but what the writer prefers to call the error of fear. Really this element of fear is not a part of Spiritualism, and nothing akin to it exists except lingering glimpses of this error which so many, coming out of the churches, carry with them into the Greater Hope, the ranks of Spiritual-

If Spiritualists would live down this error of fear educated into them by theological misconceptions, they must send it adrift by severing every link of the old chain of dogma. That is, if Spiritualistic philosophy contains a truth of immense scope, then it has within it moral and religious elements

### ROM THE PACIFIC COAST. Hudson Tuttle's Arcana of Spiritualism.

In searching for the best class of At the risk of making this notice too facts and the most reliable testimony long I am constrained to carry out the for historic data I have found many in- quotation, that readers who have not teresting utterances concerning the seen the book, may get a clear idea of Two World relations, and mediumistic the author's reasoning. Page 184 con-experiments. The two most prolific tinues: "It is a fundamental principle writers, who have access to the spirit of evolution that whenever an world as well as this, for information, ceases to be required, all its manifesta-These authors are widely different in ever remote, sooner or later cease. method, and expression, but agree in (If function is before faculty, and its most of their reasoning. But I find demands create the organ, as is held by some flat contradictions in their state- many, then if environment so change as ments of spiritual evolution in the after to have nothinfg to call for functioning, death pilgrimage. Hudson Tuttle's Ar- manifestation of that special order and cana of Spiritualism is a remarkably kind would necessarily cease, and clear and consistent summary of the the organ either slowly disappear or asscience of life and immortality and the sume a new functional activity. Such processes of Nature in Cosmic evolution, as presented by the highest teach-

A few quotations will best show its character. Thus page 80, "Space is the abyss in which the universe is suspended, it is immeasurable and without dimensions. Any idea, or conception of dimensional space must come from the mental state. L. C. H.) dimensions of matter suspended there-

"It can have neither center nor circumference, and if the stellar system should move as a whole with planetary velocity for any length of time it would not change its position therein; for finite space has no ratio to the infinite." (That is wisdom condensed.) vance by the discovery of the inde-atructibility of matter. The intellect befogged by educational prejudice could never have arrived at this fact, except by mechanical means. The balance of Lavoisier was more penetrating than the minds of the most astute philosophers" (But it requires the mind of a philosopher to interpret the balance.

"His balance proved that matter owever changeable in form, in weight is unchangeable." (That is, so far as he had extended his-investigations. L. C. H.) \* \* \* "Matter might be converted. from a solid to a fluid or a gas, or from a gas to a solid, but nothing is lost by the protean metamorphosis

At the time this was written it appeared to be the end of the law, but the latest discoveries with radium, and other radioactive substances seem to have unsettled this idea of the indestructibility of matter. Certain facts pendent on itself. It will become that indicate that, at least some forms of matter are continually in process of cre-ation and destruction! If this should others." Of course all of this is theory be proven true who can set limits to the process? If one form of matter may be destroyed, why not all? But cesses of nature in this world; and even if this should be accepted as a gives a hint of the author's methods, demonstration, it might not determine and reasoning, and the whole book is the question of the substantial exist- brimming with solid, strong, high, ence, in another state, of the destroyed structive common sense and vigorous matter. It may yet turn out that all matter is a creation from spirit, and experiences and quotations from high returned to the source from which it was derived.

On pages 183-4 I find some significant statements, and a course of reasoning did picture of the author and his acthat may shock and astonish many readers. But the only question that should animate our minds in this, as all other researches, is the truth of what we accept. Mr. Tuttle reasons from nature, illumined by the spiritual philosophy; and he accepts cosmic ev-

olution as his text book. Here is his reasoning and conclusion in his own words:: "There is end-less repetition of the phrases 'nega-tive' and 'positive' and 'masculine' and 'feminine,' and it is stated with the assurance of an axiom that all things are thus divided. A careful examination will show how baseless are all such fancies. A slight acquaintance with even the rudiments of embryology vis says: "Sex exists forever in the would have prevented the egregious principles of the spirit. Male and fe-The lowest folly of such statements. living beings multiply by division, and love. Outwardly during all the suborthere is no distinction of sex. In the dinate stages of evolution, these inherstruggle for existence great advantage is bestowed by the differentiation of propriate external organs with legitiand reach the widest separation in sors,) and thus at last the mo tion is the same in the highest as the tion." lowest. The germ of the highest as the lowest, is sexless, and the distinction of the highest as the lowest, is sexless, and the distinction of the highest as the lowest, is sexless, and the distinction of the highest as the lowest, is sexless, and the distinction of the highest as the lowest, is sexless, and the distinction of the highest as the lowest. male or female, afterwards wrought Second Sphere, or Summerland, not by out, is not inherent, but a result of the consulting with individuals there, but accident of environment." (!) embryo of the highest being in the be- interior correspondence with the center ginning is sexless, or more correctly is of wisdom and truth, accessible only to capable of becoming either as is shown those who shall rise into the 'superior by hermaphrodites." "If sex were in herent in the germ what of the blend spiritual world. In this condition his ing of the traits of character of father and mother? Should not the child be one or the other physically and men-tally?" (I think not. L. C. H.) There are women with all the mental qualities of men, and men with all the mental qualities of women." (Doubtful. L.C. H.) "How, then, explain the facts without supposing that distinction is not inherent, but an accident of environment?" (Accidents are not methodical, and regular, if indeed there be any accidents. Soil and climate modify the development of all germs: but there must be germs to modify, or how could the soil act upon them? With all the nfluence of both parents. I do not see how a sexless germ can evolve sex, if it ie not, in principle, and spirit, sexual. If it develop a hermaphrodite it would seem to me to indicate that physical interference had arrested the full, free expression of the qualities of the germ.

Same and the same sufficient to build up an enduring system to meet the wants of the human soul without retaining even revamped endless torment.

Live your religion not for selfish fect but because it is right. In short, live your profession by acting up to your light. Spirituality is unfoldment of the divine qualities within you. Spirituality is the real essence of love and love is God.

Los Angeles, Cal.

tions, and dependent functions, how may be easily imagined to be the case when the spirit, freed from the physical limitations, extends its experiences into a broader field. where modifications of the functions of this primary sphere, might continue, with greatly improved expression, the functions that

"This distinction of sex is an accident in the life of the spirit, essential to the requirement of organic being; but physical body, through and by which these distinctions are of value, it is necessary to suppose that the accompanying mental and spiritual distinctions also change. The freed spirit will for Again, same page: "At the close of the a time bear the impress of its physical last century chemistry made a great ad- being, thinking and feeling, as while on earth; but these influences will be out-grown." "The faculties of man and woman are the same; the mental distinctions arising from greater activity in certain directions dependent on organic requirements. It follows that when such demands are no longer made the mind will seek a state of equilibrium." (All nature seems to be eeking equilibrium, but the contrasts and activities due to differences and exchange of expression, seem to be the essential to all the significance of nature; and equilibrium would be stagna-

otherwise of the spirit? L. C. H.)
"The mental qualities dependent on the necessities of earth life will be lost and man and woman approach a com-"Conjugal love, exquisitely beautiful in its expression on earth, will become conscious of its own completeness, that it is self-contained and derefined love which forgets itself in the speculation, etc. But it is reasoned out from certain known facts and proreasoning, as well as many incidents, authority, which give it a special interest and attractiveness for all progressive thinkers. It leads of with a splencomplished wife, and also of his boyhood's home, that are strikingly fine and impressive. It is one of the representatives of Modern Spiritualism tant. It is a veritable spiritual bible, copied from nature and the spiritual universe. Few books have more trutn and less error. It is a splendid antidote to the many diseases that have attacked Modern Spiritualism from the metaphysical jungles and semi-poison-ous miasmas that have befogged and bewildered so many speculative conjurers in the shadows of mysticism, oc-

cultism and dogmatic assumptions. On the question of sex Mr. Tuttle and Andrew Jackson Davis differ. Mr. Damale positive and negative, wisdom and ent principles clothe themselves in apfunctions, and when the separation is mate external functions; but when the once begun it is rapidly perfected. In individual rises into higher kingdoms of each successive upward grade these distilife the spiritual progress dominates tinctions become more marked, the of the material temporary parts (derived fices of each more absolutely individual, hereditarily from our animal predecesman. Yet the purpose of this distinct form is reached as a spiritual ultima-

Mr. Davis claims to get his informa-"The by clairvoyant observation of facts, and those who shall rise into the 'superior body is dead to all sensation and consciousness, and he sees, hears and learns as a spirit. In nearly all essentials Mr. Tuttle and Mr. Davis agree. The location of spiritual spheres as described by each, show a greater con-tradiction than anything else I have found: One of these must be in error. As described they cannot be true. But the Arcana of Spiritualism should be in every spiritual library and every house Its teachings are wholesome, instructive to people of all ages, and in-spiring and comforting to the wearyhearted and desolate, and helpful to all who struggle with misfortune every

> What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after .-A man really looking onward to an immortal life, on whatever grounds, exhibits to us the human soul in an ennobled attitude.-Whewell.

LYMAN C. HOWE.

I have from the beginning, and I hope shall to the end, pursue to the utmost of my judgment and abilities one steady, theological ideas of divine wrath and line of conduct for the good of the great whole.-Washington.

My name and memory I leave to men's charitable speeches, to foreign nations and to the next age. -Bacon. Half our knowledge we must snatch not take.--Pone. That which history can best give is

PROSPECTIVE ASSASSINATIONS. is it Wrong for Mediums to Predict Evil?

We note the great, loyal, generous soul and its corresponding vibrations throughout the words of our Brother H. D. Barrett's communication in The Proressive Thinker, issue 788.

But tell us, worthy brother, what are to do? The mediums who foretell (? the assassination of the presidents? "Give hopeful, healthful thoughts, you answer. "Think life, not death." It is well to do so. We know the force of thoughts—therapeutics, or of the soul-words sent out into space,

Thoughts, we know are golden nug-gets in the heart's rich mine, but sience is a string of soul-pearls woven in he meshes of neutrality; there are imes and tides we know not, how to master-lest we err in the fulfillment of

The spirits plead: "Give our messages to the world—no matter what Man revokes in an aftermath of rea

Year after year come the supplications from the spirit realms: "Speak,

and fear not." If mediums receive messages (which may mean much in the event of time) refusing to make them known and they are subsequently chronicled on the map of to-day, yesterday or to-morrow (if time has resignation) the mediums tell their fellow-mortals: "We knew it; we were told so by the spirits," then credulity and sneer. In sarcastic voice it says: "Why did you not speak of it pefore it happened? There is no wisdom in your silence," etc.

When the voices are heard, a phantom arises and the mirage is held over the heads of the speakers, inasmuch: Unwholesome deeds are the offspring of unwholesome thoughts."

What shall we do? Qonsider which spirits to obey? Does a blind man care the is warning him "not to take another step, as he is standing on the edge of a cliff"?

Several persons have said to me directly:"You or any other person ought to be hanged for predicting (7); the assassination of the president... I re-ceived a letter from British Columbia, saying: "You ought to be not in fail for the article you wrote in The Progressive Thinker, No. 781." Others have written very kindly and tenderly about

Again I ask: What shall we do? Is there no good in anything but good

Is there no compensation for the man or woman who would obey the admonitions of the spirit intelligences?
Is there no good in dark and dreadful

Must the serpent forever lurk in the gardens of the best intentions? And must the worm forever eat the bloom and the damask from the roses of obedience?

We honor our presidents, as presidents; we, too, are patriotic and loyal in honoring him as a man, who has the nation's welfare at heart and stake; we are not unmindful of our obligations as citizens of the United States. The spirits would in all kindness and love, hold him back from any dire disaster which might befall him, could they do so; even if other less loving could be instrumental in his life's des-

If not, then we can shape our lives as If there is such a thing as the "Hand of Fate"-call it fate or divine power, as you will—if there is either, what

matters our thoughts? What matters our predictions? The words dark or bright from the spirit

world, or our own? What matter they, if Fates or God says: "It must be so?" Is there chance? accident? haphaz-

ard in the universe?

Not a single move nor motion; not hought, nor legions of thoughts can alternate the regime, or order of the force expedient man calls "life."

Is this not true?

Do we love our president the less because we write or speak of his (or his supposed) annihilation? re we less the citizens or dutiful

subjects, because we would in all gener-osity guard his every footstep? Or, can his footsteps be guarded, if God has decreed otherwise? What means the immutable Law of life if it is not encompassed on the world's shrine:
"What is to be, will be?"

Nay, nay, Brother Barrett, it is not the motive of the mediums to cry, nor do they mean to be instrumental in sending out "dark suggestions for morbid sensitives to receive"; they do what they feel is their duty to do; and, ch. do let the mediums be brave; do not oppose their endeavors—possibly their best; for, know the Spiritualists not, if, or when such fatalities occur, the skeptical roice is heard in thunder-loud echoes: 'Where are all' these great (?) mediums of spirit fame? If they know so much, why did they not—or why could they not prophesy this or that one's transition by assassination?".

Oh, let us be mediums, brave, strong and true; or, let us take our "plank" from the Spiritualistic platform.

If we fear to give forth a prediction pleasant or unpleasant, merely for a dread that a "sensitive" will act upon it, or through it, then we are untrue to ourselves: untrue to our fellow mortals; untrue to the spirit world; and I for one, though I might receive censure from a million people; and a million hate and despise me; though the heavens fall and clash; and though a million presidents be slain, I will be true to the spirit world, and will give forth their messages; perform the duiles as-signed me, or, I am not a true Spiritual-

Forsooth, may they not be "blessings in disguise"—these "dismal warnings". Knowledge is the expression of power: thoughts, the force which leads to ac-tion; hence it is unreasonable to sup-J. L. MERRITT. the enthusiasm which it raises in our pose if "undeveloped sensitives" re-hearts.—Goethe. pose if "undeveloped sensitives" re-ceive them, that there are not also

The "Origin" of Life-Sar'gis Corrects Critics.

To the Editor:-In the Progressive Thinker of December 10, is an article from P. Pearson, Ponca City, O. T., in criticism of one by "Sar'gis" in the issue of July 30, last, which is written in a very kindly and candid spirit, and evidently from a thinker. The first impulse of this writer was to reply, but as you are overrun with applicants space, it was simply received in a hospitable spirit. And even at this late date things had so remained but for the fact that the great censor-general, Dr. Peebles, in The Progressive Thinker of December 31, has the announcement that he has written Mr. Pearson a letter of thanks for his really able paper, in which the venerable Doctor uses this ticle is "right in the face of that mateialism which illogically accounts for the intelligent from non-intelligence, the unconditioned from the conditioned, and life from non-life." And then with the unction of the supreme pontificate

invokes the blessing. All this blessing is well enough and no doubt worthly bestowed on its personal object. But as it is all based a mistake, the negative of the blessing goes wild of its mark. And so it is best to correct the mistake:

Mr. Pearson asks: "What does Sar gis mean by the term 'origin of life?' Now the article he criticises is based entirely upon what is known or on what is within the powers of the mind to know. And necessarily the "origin" of life was not touched upon. The expression used in opening was "the origin or advent of form-life on our plan-et." That is a very different proposi-

tion. Again this quotation from the ar-ticle as follows: "And here it may be as well stated, that when the term life used, it means form-life-for only life in form is open to our observation and study-or life only manifests objectively through form?

icism of his argument is not called for. Had he read critically and given weight o words, he could not have misapprehended. It needs then only to be stated that he momentous philippic of our venerated censor was issued against a vacu-

As Mr. Pearson's text is gone, a crit-

um. There is a great temptation and a wide inclination to talk on things that can't be known. The origin of life! is one of those topics. But life in form expression is us, and is all about us. Both Mr. Pearson's and Dr. Peebles' favorite authority or hypothesis recognizes as fact that at one time there was no form life on our planet, and that the 'earth was without form" itself. And as science recognizes or postulates that at one period form-life was impossible

on our globe, the "origin" or the "advent" of life-forms is a legitimate topic for the human intellect to investigate and form an opinion or judgment upon.
Art with all due deference to the able critics, that was all that was talked SAR'GIS. about by 

strong developed minds who are able to counter-charge the transmission of thought? and could there not be numberless prayers offered for Theodore Roosevelt's safety, his wise and patriotic administration, to the expiration of his term (if prayers are available), and which otherwise may not have been said, but for the "prediction" forth?

Yet know we not that great calamities have befallen nations, empires and kingdoms?" No previous word, thought or suggestion had been given, but they came with a fearful shock like the vol canic eruption, without word or warning. But the prediction of the destruction of a city, sovereign or president, should make a nation tremble, but not

-fear. "Thy will be done," oh! God, and if mediums are messengers of the divine spirit, or other; if they have a work to perform, why should they crouch beaind a mantle of fear-fear that a thought might destroy the "will of

William McKinley's dying words were: "Thy will be done." Is there no significance in a dying

patriot's words?

Was not the human soul "in tune with the Infinite?" A thousand times Our words, prophecies, suggestions, however strong they may be, can-not say to the Omnipotent Spirit: "Our will be done-not. Thine, oh! God.' And so I say, with the most devoted respect, love, admiration and honor to the worthy and highly-esteemed Harrison D. Barrett, president of the National Spiritualists Association, and with all the loyal patriotism my soul can command, intermingled with strong thoughts of the health, prosperity and a full, splendid administration of Theofore Roosevelt, president of the United States, allow me to say to you, mediims, prophets, seers, Spiritualists all, if you, or we are messengers of God, or, of the spirit world, let us be faithful, honest, brave and true in and to the work which is ordained for us by a mightier mind than man's!

Let us perform our sacred duties well and without fear; scorn the imbecility of suggestive disaster in counteraction of the Almighty Power of an Almighty spirit we call "God."

Let us be honorable in our convic tions; courageous in our calling, with-out questioning, without interpretation; let us stand firmly on the fundamental principles of our work, never fearing the outcome of the few weak, brooding sensitives, but realizing that the spirit world, as well as the world of mortals, is crowded with infinitely strong mentalities, lofty and noble souls who will overthrow any catastrophe, originated no matter where, if it is within their jurisdiction to do so. .

When mediums will be true to their cause; true to themselves, and true to the spirit powers, then, and not till then, can the Spiritualists expectconfidence and earnest thought of an earnest and mighty thoughtful peoplethe public. Yours for true mediumship and loy

LAURA M. HYLAND.

alty to our nation,

OUR MISSION.

To Unfold and Develop the Finer Forces

The possibilities inherent in human nature are exhaustless. Our mission is to unfold and develop these finer This obligation is imperative; a refusal involves disastrous results. This duty is universal in its application. No man has a right to cripple his own powers, or to interfere with the rights of his tellows. We are to meet our selves and our fellows in the near future and give an account or our stew-What an incentive is this to do right, and thus honor our responsi-

We cannot escape the results of our own history; what we think, or do, is indelibly impressed on our inmost being: the record is made, it cannot be quences.

This opens a wide field for reflection The earnest soul sees the word duty in every relation of life and quickly reds to its demands. His best welfare is involved in duty-doing. This fact he clearly perceives and it inspires him with renewed activity to press on toward the true goal of his existence. In thus doing, his whole being is il-

luminated with a divine effulgence, and he feels that he is in harmony with the divine forces in nature. There is a voice in our inner consciousness ever whispering: Do right, be true, be noble, be pure in thought and deed. The ultimate of such a life is pregnant with the richest results.

To be symmetrically developed, is to live a normal life. All the divine forces in nature are at our command, and we become identified with them in aim, method and exertion. Thus we are raised into an atmosphere of illumination, our vision becomes clarified and our daily tasks a source of joy.

Life involves grave responsibilities, they touch us at every turn from the cradle to the grave, and affect our future for weal or woe through an endless eternity.

Every duty left undone, every natural law violated, leaves a scar on the soul and weakens our life forces. We may outgrow our imperfections in another state of existence, but wisdom dictates that it is best to live right, here and now. Then no stains in our history will cause regrets; a clean record is the demand of rectitude in every relation of

The progressive man is ever wakeful to every avenue of intelligence. welcomes the light from whatever source it may come; he is ever seeking for truth. His whole soul is wrapped up in the welfare of his fellows; hence he freely expends his strength and re ing is raised to a higher plane of spirit ual unfoldment. There is no task, however menial, it

well done, that does not enrich the Fidelity in what seems trivial is a

phecy of faithfulness where higher obligations are involved. He that is true to himself, cannot be false to hu-The greatest hero and most to be ad

mired is one who sees the needs of his fellows, and throws arm and soul into the work of helpfulness. Kings and po tentates pale into insignificance in comparison. Human fraternity is the open door and royal road to man's greates needs, and progress in the right direc-tion is only attainable by being true to self, thus working in harmony nature's divine forces. Success is the sure reward of such a life.

Such are the cthics that Spiritualism teaches. Spiritualism differs from all other isms from the fact it demonstrates what other cults profess to be lieve. There are no agnostics in the ranks of Spiritualists. It is positive knowledge of a future life, versus belief without facts or demonstration. Spir itualism with all it involves is a fact in nature, and has been established be yond a doubt by the keenest intellects Scientific minds accustomed to critical analysis atter thorough investigation and applying the severest tests, have accepted it as fact. Spiritualism in the psychic realm is the radium, self-lumin ous, that sheds a clear and certain light on human destiny, and answers affirma tively the question "if a man die, shall he live again?" DAVID WILLIAMS.

Utica, N. Y. VERY STRANGE INDEED.

An Illustration in Multiple Personality

"Multiple Personality," by Dr. Boris Sidis of Harvard and Dr. Simon P Goodhart of Yale [says the Tribune], is an inquiry into the phenomenon of two or more states of being in the same person. No more fascinating branch of pathology exists, and the authors of this work have confessed to their ab-

sorption in the subject by the length

and care of their investigations.

Into the cryptic places of the brain and soul there is always a temptation to pry. These specialists in pathology and in psychology have taken much their investigations and give accounts of a number of astonishing cases of double or multiple personality The reader is especially recommended to the case of the Rev. Thomas Hanna, a young Baptist clergyman, who, suf-fering an injury to the head, lost his personality so entirely that he was ignorant of all things—even of the fact of life itself. Though possessing intelligence, and that of an unusually inquist tive order, he was without knowledge of his own being, did not know that other creatures existed, and had to become acquainted with earth as if it were a new planet to him. In course of time this second personality dropped from him for a time and left him as had been before his accident. 'And in that state he was utterly ignorant of his childlike existence. He vacillated between one condition and the other, and learned of each state only from the months of others. At length a semistupor fell upon him in which the two personalities fought for supremacy, and the clergyman, attached to both, could not bring himself to relinquish either. DEATH ILLUMINED.

As Viewed by the Poet, Dr. Dean Clarke,

Tho' mortals speak with bated breath Whene'er their theme of talk is Death, We'll try to paint it so 'twill seem, Much less than now, a gruesome theme, The time has come when all should

That what has caused their tears to

flow, Has not been rightly understood When thought an evil, not a good.

If "death ends all," as oft is said, If "gone is gone, and dead is dead,"
If we believe the talk so cheap That death is an eternal sleep, That "dust we are, to dust return, And death mocks all for which we

yearn, Then well we might close eye and ear And aught of good refuse to hear. Because it breaks all social ties And blinds with grief our tear-filled

eyes: Because it takes loved friends away And leaves us lonely here to stay; Because we do not see what lies Within the realm of ambient skies,

Death has been thought the greatest That man encounters here below. Although an olden writer saith:

That one man's sins caused all men's death. Has naught to do with "Adam's fall" The trees, and plants, and flowers die, is their sin the reason why? Not so! 'tis life's immortal force Pursuing here its normal course.

That love of life is deep and strong ls not a proof that death is wrong;
'Tis nature's aim, who gives them birth, With forms of life to fill the earth; She therefore makes that love intense

Which makes them fight in self-defense,

And steady keeps the current's flow While generations come and go. Our human life beginning here, Is destined for a higher sphere And when we've learned our a, b, cs, The law of life a change decrees; That we in grace and truth advance, Our spirits need a better chance So death comes in with kindly hand

And takes us to the Spirit Land. The proof is now beyond dispute That death is but a change of suit; It doth not change the inmost I To change the worm to butterfly, And less the change that we can scan Twixt spirit form and mortal man; With lighter form he mounts the sky

And needs no wings with which to fly. When men believed in angry gods, And devils, too, with little odds, t was not strange that they should fear change supposed to bring them near; Now they have gone, and hell no more Doth fright us from the Stygian shore; There's nothing more we need to dread. In being what the world calls "dead." If mortals knew what lies in store

When life's dark stream is ferried o'er They'd hardly brook "the law's delay Compelling them on earth to stay. They'd pray to heaven to ope its gates And give them now, the good that waits, And deem the one, who waiting ends,

To be indeed the best of friends. When wasteful vice, or blighting sin, Destroys the powers of life within; When dire disease that works by stealth, Has poisoned all the founts of health;

When, caused by life's long wear and tear. The body's worn beyond repair, Then Death comes in with kindly ruth And gives to all immortal youth.

To all that live death is a boon, Unless perchance he comes too soon, It seems to us he takes away Full many a soul that ought to stay; t seems 'twere better they remain More growth of soul on earth to gain But we must let that matter rest We do not know-and God knows best. Though "King of terrors" often called By men as preachers church-installed, Tis very strange for them to ban The greatest friend of mortal man. seen by men in spirit wise.

He is an angel in disguise To whom the charge by God is given To change man's home from earth to heaven.

DEAN CLARKE.

Madness was averted by the assistance of his friends and his physicians, who treated him in such a manner as to procure a merging of the two states, so that Thomas Hanna became a sane and self-governing human being, although different from the original Rev. Thomas Hanna and yet more unlike the Tom Hanna of the childlike state. From the first of the injury this unfortunate young man was under close scientific observation, and it is probable that no case of the kind was ever more closely watched or the data recorded

with more fidelity. Many other cases are related with detail—curious cases of underground life, of recurrent hallucinations, and of confused identity. With them occurs, ordinarily, a brief explanation of the derangement. Right years have been spent in the researches which are emoodied in the volume, and the clarity of the expositional matter, as well as the interest of the cases quoted, show with what sincerity and disinterestedness the work was pursued. That the volume is an immonsely useful one all alienists and pathologists will be convinced. ELIA W. PEATTIE.

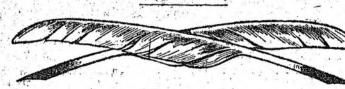
#### Epitaph.

Never more can fear enthrall me, Never pain or woe befall me, Or the world's false pleasures call me -James G. Clark.

Poor is the friendless master of a world.—Young. Simplicity is one of the first great

laws of greatness, and another unto it is humility.

# Open Court.



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

# Spirit Charlotte Cushman.

the Speaks Through the Mediumship of Justin Hulburd, of Descanso, Cal., Detailing Many Interesting Incidents in Connection With Her Long and Varied Career, Showing Conclusively that Evil Spirits as well as Those Who Are Angelic Can Communicate with the Mortals of Earth.

At one time while playing an engage-

The rain was pouring down on that

day. I kept my appointment. During the sitting her hand was controlled to

write. The influence claimed to be a

lays. He gave me a communication

written on paper through the hand of

he medium. It was a tissue of lies

from the beginning to the end. It made

me feel bad to think such a cultured

woman was obsessed by such a liar as

he was. When she returned to her

cry and said those evil influences would

I said, "My dear, don't cry, all medi-

I took her in my arms, laid her head

upon my breast, soothing and calming

her feelings by rubbing her forehead with my right hand. After awhile she

"Miss Cushman, let us hold each oth-

My mother's spirit controlled the me-

dium and talked beautifully. She told

me where she was born, where she died

She told me many things concerning

I was so delighted with my sitting

opened my purse and laid on the table

twenty-dollar gold piece was levitated

up into space; it came back and fell

into my lap. I laughed and said: "You

can't have that piece of money now

It is worth to me a great deal in life.

mediums I have ever met. I have vis-

dent Buchanan send me an invitation to

attend a lunch given in my honor at

the White House. There in the Blu-

the acquaintance of new ones. While

his agreeable conversation, little Justin

President Buchanan said, "Now, lit-

Puss said: "Well, you've got to sing

and we all joined in. I noticed while

When the guests had finished sing-

Good morning, kind friend. I call [in dark circles; dark circles have a ten-/ou so, as you are kind to little Justin. dency to draw evil spirits.

I loved him dearly when I loved him in physical body. I come here this many of the fakers and frauds in your norning to deliver a message for a spiritual philosophy have created a new pand of spirits that Mr. Denton and fad called "trumpet circles," claiming myself are attached to. My speech that the spirit friends of the sitters thall be plain, also to the point. I speak through the trumpet, when it is some here in defense of Bro. Peebles, a the medium's voice speaking in the aoble man who always stands up and trumpet as he or she—as the case may defends that which is truthful. He has be—is a ventriloquist. I am sorry to written a book called "Spirit Obsession know that our grand spiritual philos-We as ophy has so many side shows hanging or Demonism of the Ages." pirits understand his book has been at a tacked. Courage and bravery are two At one great points in his nature. He says in ment in Washington, D. C., there was a his books that mediums and other sen- medium living there by the name of litive individuals are obsessed, and so Miss Kennedy. She was recommended we as a band of spirits say, "It is a fact to me very highly by a member of the

Individuals living in physical bodies the lady and asked for a sitting, which are not only obsessed by spirits from she willingly gave me. She went unthe spirit side of life, they are obsessed der control of a pleasing spirit; his through a power held by individuals liver manner of speech was pleasant to lising in physical bodies. When I trod the ten to; he gave several fine tests. The ards of my profession I met many in- influence controlling claimed to be a dividuals who were obsessed through an gentleman I had met in Italy. He evil influence thrown upon them by de- spoke to me in his mother tongue, Italgraded individuals; to all outside aplian. After the lady came out from unpearance they resembled gentlemen der the influence we held a sociable and ladies; their manner of speech was | tete-a-tete. I was attracted to her and that of cultured people, and at the made the discovery sne was a refined same time their hearts were black with and intellectual woman. I wrote out a crime; within their condition lay an pass for her and the other inmates of evil power; they could throw that evil the house, after which I made an apinfluence upon other individuals and pointment for the third day following. tompel them to obey and serve their will. I have known many such when living in the physical body, that were groveling under the will power of wickad men and women. That is a class of friend of mine. He said he was acobsession whereby their victims go quainted with me during my school down to degradation, fill insane asy-

I knew one man who traveled as a musical medium. He claimed he was controlled by the great composers, such as Beethoven and others. In his dark circles where all light was excluded he played compositions that he had played normal condition I read her the comhundreds of times in the daylight. It munication, telling her the whole thing was not difficult for him to play in the was a falsehood. She commenced to played was called an Egyptian march. take possession of her sometimes. It was a conglomeration of everything in the musical line. He was a ventril- ums are subject to evil influences at oquist, sent out his voice amongst the certain times—that is a species of obsitters in the circle who thought they were wonderful independent voices. He screamed in a high falsetto and called it singing. He claimed that the great Melobran sang through his vocal organ of speech. It was disgusting to a cul- became more cheerful and said: tivated musical ear, and worse so to "Miss Cushman, let us hold each oth-hear those weak-minded Spiritualists er's hands and see what influence will claiming it was you ever hear such grand music in your life?" They paid their money to hear such a mountebank thumping on the piano and claiming it was great musical and where her body was laid to rest

When individuals living in physical our family and gave me the history of bodies are controlled by master musi-cinus they give exhibitions of their tal-She said, "Charlotte, dear, this wocians they give exhibitions of their talent in daylight. They do not have to man is a fine medium, and has been so resort to dark shut-up rooms where the ever since she gave sittings to the pubair becomes poisoned by the foul breath lic. She is a born medium. Mediums of the sitters. It was amusing to be are born, not made after they come present at one of those circles and lis- into life in the physical body. ten to the expressions that came from credulous minds. That man when he had made the discovery that some of a twenty-dollar gold piece. The medihis sitters were wealthy individuals, he um said, "Miss Cushman, I have not cast an evil power over them, using the the change for such a large piece of law of psychologization, play them for money.' all it was worth. When he made the "I said, "My good woman, I do not discovery there was no more wealth expect any change." Just then the coming, he dropped them, as some of friends had stepped in and stopped the scoundrels from playing his

Many of those individuals that attend those dark seances will pay a dollar and two dollars for fraudulent exhibitions. It my tallsman." I gave her forty dollars would not go to a hall and pay ten lars in gold, saying, "You have earned cents to hear an elevated lecture given that. You are one of the most truthful by an inspiration medium. Oh. no! that's not mysterious enough, and the ited them in all lands. This manifesta-cultured language is beyond their comprehension. We spirits are determined tion I have ever seen in the presence of the reading public shall become acquainted with the fact that obsession While in Washington, D. C., Presi takes place daily in all parts of the

Emma Hardinge Britten is one of the members of our band. She tells me in Room I met some old friends and made spirit life she felt it her duty while living in a physical body to expose that traveling mountebank. She did so, and the president was entertaining us with was attacked by a lot of demented Spir-came into the room, went up to the itualists who claimed she had injured president and said, "Old man, I'm hunwas attacked by a lot of demented Spirgry." The president said: "Come and an angel living in a physical body. If those people were not obsessed, I would sit on my knee. We'll get something like to know who is obsessed. They to eat after awhile. He sat on both are held under an evil influence emathe president's knees, straddling them nating from that man.

like a pony. I made the discovery he Fraudulent mediums giving Punch and Judy shows called materialization gentleman by the name of Mr. Warren seances—they are obsessed and held said, "Get down off the president's legs, under the control of low, degraded Puss, and behave yourself."
spirits from our side of life. Those The president said: "Let him sit low, degraded spirits hold them under where he is; I like to have him near such a powerful influence they image me. He brings sunshine every time he are great beings living in a comes to see his uncle. I laughed and said, "Possibly Puss will tell us some of his experiences physical body. When they are caught! and exposed, that same influence advises them to change their name and since I saw him last." seek new fields of pasture, and so they | Little Puss said: "Charlotte. I've got go on week after week fleecing the dethe dandlest gold watch you ever saw mented Spiritualists out of their dol. He took the chain from around his neck There should be a stop put to and with the watch threw it into my such wicked work, by sending those melap, saying, "It goes forty miles an diums to prison, as that will give them hour," which brought a laugh from the a chance to look over their past lives guests. and perhaps they will pray to the higher angels who hold divine natures to the one, let us see what the spirits have come to their assistance and drive got for us to-day." away those wicked demons from their if you expect the spirits to come."

Mr. Warren started a beautiful hymn condition.

A demon is an evil spirit of the lowest order. When once it gets possession of a sensitive creature he controls we were singing, the president drew littheir mental forces and compels them to fall into the same groove he is walk- little head on his breast. Puss placed a low, licentious, his little hand inside of the president's one where lives brutality of the worst vest. kind, licentiousness is the order of the Wh day, under that demon's power they ing, a deep rich voice came from his or-lie, steal, commit murder and debauch gan of speech. The voice said: young, innocent females. People liv- "Friends, black Rachel is weeping for

be fertilised through human gors. The shy was dust and placid we released blood of the fairest and bravest seen her hands. I saked the maid to brew us a cup of tes. I said while the tea was brewing: "Dear Helen, I feel we are going to drive this demon away are and through the hot heads of the age, and through the hot-heads of the North and South shall come the roar of cannons in your beautiful land. All here shall become witnesses to what I A southern woman present jumped

to her feet and said, as she hissed it through her teeth, "I hate that creature, I hate him. He is an enemy to the southern people. What he has just said means war, and I would kill him if I could."

She went towards the little medium and spit at him as he lay there on the President's breast. The President raised his arm to guard the little one. She turned around and said to the guests, "I hate you all; you are nothing but a lot of low-lived Yankees," gathered up her train, scraped her feet on the carpet and left the room.

That woman was obsessed by an evil influence. There was nothing in ' the actions that showed a cultured lady. The influence addressed us, saying: "Friends, I know it will be hard for the nation. It is only through war that the black race shall get their freedom , George Washington, say so."

He said it so emphatic that a thrill went through my whole being. Little Puss came out from under the influence and the first thing he said: 'I want some lemonade, and I want it

right now, too."

The President took his hand and led the way to the dining room. When we had taken our seats at the table the President said: "Ladies and gentlemen I ask you on your honor not to repeat what you heard in that room today. I can see a black cloud hovering over our nation."

On one occasion, while in New York I was playing Lady Macbeth,—Little Puss danced and sang in one of the prominent scenes. After one of my tragic scenes a queer feeling came over me, and I felt a great wrong had been done me. As the curtain descended to the stage I saw Little Puss running towards me. He said: "Oh! Charlotte, they have just arrested a woman who got inside of the theatre in some way. She had a big knife in her hand and said she was going to kill you, as you were a fiend in sheep's clothing. I senate. One afternoon I called upon kicked her on the elbow and she dropped the big knife. This is it,' showing me a large carving knife.

When I arrived at the Green Room two officers had the woman in custody, going to take her to the station bouse. I said, "Let me speak to the unfortunate creature before you take her away.' They placed her on a chair between

She looked at me with glaring eyes and said: "You have killed my whole family, now I am going to kill you to make up for it." She used many profane words that I do not wish to repeat. I said: "Who are you that uses such

abusive language to me."
"I am Lizzle Dalton."

The name seemed familiar. She said, "You know me well enough; I used to carry home your dresses from the dressmaker. You have killed my whole family, and I am going to kill

I said: "Who was the dressmaker and what was her name?" She said they called her Madam Mordaun. She lives in Haywood Place, Boston, now get ready to die."

That was the name of one of my dressmakers in Boston. This poor unfortunate creature became obsessed by a demon of the worst kind. She had it was her duty to kill me. I had her taken care of, sent back to her friends in Boston, where she died a raving ma-I have met her in spirit life and she

tells me that she felt that power of ob-

session coming on her for months be-

fore she became entirely crazy. It was an evil spirit once known by the name of Elizabeth Shelton, who played at the old Chambers street theater in the early days of the stock company. One morning at rehearstal we had a quarrel and she swore she would get even with me. It preyed upon her mind so that she became insane and died in a lunatic asylum. It seems her spirit after leaving her physical body had followed me around until she found this sensitive girl who carried home my dresses It was one of the worst cases of ob session I'ever met. That girl to-day is one of our spirit band, and her whole nature goes out in love to the children of God. She hopes the reading public and others who do not read much will get to understand obsession is a fact. On one occasion while playing in Baltimore a lady friend who bore the name of Mrs. Banks called at the hotel to see me. I was glad to meet her, as we had been old friends. She played in the stock company at the Howard Atheneum, Boston, Mass. When I had placed her in a chair after kissing and hugging her I made the discovery that she was quite nervous and looked pale and

I said: "My dear Mrs. Banks, what is the matter? You do not act like the cheerful Helen I used to know."

She commenced to cry and said: "My dear Charlotte, 1 am not the Helen you used to know. I am influenced by some evil power and cannot control my own wishes or desire. The evil influence compels me to curse and swear in a readful manner. My husband has abandoned me. He says he cannot live with a woman that will use such language. Oh! Charlotte. I am so unhappy and want to die. My husband was one of the kindest men I ever knew and I loved him so much."

I said: "My dear Helen, you are ob sessed and in the power of some evil spirit. We must break this up." "Dear Charlotte, how can we? The evil influence has absorbed so much of my life that I have become a wreck."
"Dear Helen, we must pray, pray to

forcing this evil influence to leave you and release your mental forces. She laughed and said: "Charlotte, do you believe in prayer?" "Certainly, I do. . I pray morning and evening; they are quiet prayers, going out from my soul to that divine power

we call the Healing Balm."

I called my maid from the adjoining room and requested her to lock the doors, come and sit with us, and foin in prayer. We held each other's hands and sang a hymn: I said: "Now, Helen dear, pray to your loved ones who have passed into the spirit world; do not pray in the orthodox fashion like a parrot repeating something it has been taught; let your prayer go from your soul to those you love; ask them to assist you to drive away that evil influ ence that has obsessed you; call upon

the great divine power to come to our aid and crush out this demon that would destroy your womanhood." We prayed in silence for over an our. During that time unfortunately he got possession, of her organ of speech. His language was so vile I can not repeat it here; He said he would kill me if I did not stop praying. The maid and myself held her hands in a tight grasp. He could not release her hands, and finally left, saying he'd get even with me, calling me a vile name ing in physical bodies should never sit her children. The southern fields shall As soon as we made the discovery that

from you; when Charlotte Cushman brings her will hower to bear something comes to pass This evil power that holds you under its control must be broken up. You are in a rational condition now, and understand what I am saying. The power of the Holy Spirit shall come inposition. Prayer is a great power in life, see to it, when you feel his influence pray to your loved ones to guard and protect you from such a monster in spirit life. When you leave here go direct to your husband's place

will come." "He will do so; my will power goes with you. It is stronger than his will power, therefore he must obey. After ou have consulted with him on the subject, return here to me. You must become my guest until Sunday even-

of business, Hell him it is my desire he shall meet you here at my rooms on Sunday afternoon at two o'clock."

"Dear Charlotte, I do not believe he

She did as I commanded, my will power compelling her to become positive. Sunday afternoon her husband presented himself at my rooms. When he was seated comfortably I said: " Mr. Banks, it is your duty as a husband to help us in driving away that evil spirit that holds possession of your wife at certain times. He has obsessesed her to such a degree she is a physical wreck, and it must be broken up. You can assist us and you shall do so: there is no escape from it. We are going to hold a prayer-meeting here this afternoon.'

He said: "I did not know that actors and actresses prayed.

I said: "Yes, they do. Many of them

re church members and bring their children up under religious tuition. Our orthodox line. We shall pray for a power to come in our midst to break up an evil influence that has separated you from your wife; you shall come together under the holy power of spirit love-let us pray." We held each other's hands and l

prayed to that great Divine Power to encircle us with the spirit of Truth. said: "Thou great and mighty power whose soul is the eternal light of love manifesting its holy spirit through the whole numan race, drive forth and ban-ish from this unhappy woman a liar of the worst kind. As thou hast guided erring steps in the past, we beseech thee to guide hers in the future through the great paths of Morality and Truth, for there is no religion greater than Truth. Make that power of Love that lies in her husband's soul blos som like the rose, and when she smells its fragrance she will lay her head on his bosom like a young maid under the holy protection of love." After that we prayed in silence.

In about half an hour I saw tears those tears were of affection coursing down the man's cheek. He rose to his feet, took his wife in his arms, saying, "My duty lies here darling. I will pro-tect you from all harm. I was a weak man and did not understand the power of prayer that comes from the soul. said: "Charlotte Cushman, you shall remarry us here to-day under the power of the spirit."

I pronounced a spiritual benediction of marriage, reuniting them in the holy bonds of love. They became Spiritual ists, she a wonderful medium, and through, her mediumship I received many heautiful communications after-wards. They accompanied me to Washington. We had happy times in sight seeing.

Two years afterwards while in Pitts burg they made me a visit. We visited a family where one of the young daughters was quite a medium. On that oc-casion they invited in several of the neighbors and held a circle. About—I should think-three-quarters of an hour after the circle was in running process, a man whose name was Joseph Shephard was controlled by a vile words: "You drove me away from that woman ever there," pointing to Mrs. Banks With another oath he continued: "You can't drive me away from this man. That woman's father [with another oath! injured me when I lived in an earth body, and I was bound to get even with him. I tried to influence her father. His will was too strong for I discovered in her a sensitive and compelled her mental faculties to become my slave and obey my will. You she devil [pointing at me] have a stronger will power than I have. I am going to hold on to this old chap, and I want you to let me alone."

"friends, let us pray in silence to the Divine Spirit, and that great power will release this unfortunate man from that evil influence." We prayed while he cursed and swore. The daughter, who was the

medium, went over and laid her hand on the man's head while we were praying. All of a sudden the man rose to his feet and said: "Amen! Thank God I am free from that influence." joined in singing a hymn. Afterwards heard that man was never again troubled by an evil influence. In your paper, friend, it says Brother

Peebles' book is on trial, and it shall be tried by a jury that has no power in an evil line. The flames that shall surround the book shall be flames of truth wherein those flames shall destroy and banish superstition from your beautiful spiritual philosophy. A man or woman who cannot stand the test of truth, should be educated to do so. He or she that will make vile remarks against such a book is obsessed. That book has become a beacon ight and must pass down through the ages as a talisman of glory wherein sensitive minds can find a foundation to build on. It is to the world a declaration of freedom to minds wislaved by the power of

I might refer to many other instances but it would make the communication too long and Athink what I have given will be sufficient. Oblige me, friend, to send this communication to the mos progressive paper in the world. It is called The Progressive Thinker, and holds in its power the Flashlight of by a spirit band that demands justice and truth. Truth. All connected with it are blessed

I thankiyou for taking down my com munication, and leave a sister's love for little Justin. When I lived in a physical body I was known as an actress with a will power. That will power made me the queen of tragedy on the stage in America and Europe. CHARLOTTE CUSHMAN.

Justin Hulburd, Medium.

TO WOMEN WHO DREAD MOTHERHOOD Information flow They May Clive Birth to Happy, Healthy Children Absolutely Withput Paln-Sent Pree.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely bankined; and he will gladly tell women. He has proved that all pain at children may be entirely banished; and he will gladly tell you how it may be done absolutely free of charge. Sendyout hame and address to Dr. J.H. Dyo, is a Lowis Block, Bonfalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, assolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

### Some Interesting Personal Experiences.

Will C. Hodge, now on the Pacific Coast, is well and Psychic Light. favorably known in the East. A man of sterling integrity and wide experience in the domain of the occult, and a medium, too, his views will have a tendency to thoroughly dissipate the opinion that all obsession is the result of self-hypnotism or auto-sug-

I have not read the late book by Dr. fined by Dr. Peebles, what in the name Peebles, which by some is most highly of heaven is it? commended, waile upon the part of othof life.

in his answer to Bro. Loveland, there are numberless instances of its entire this spirit. truth. It is a well known fact in the experience of many mediums, as well having time to be seated, a clairvoyant as most Spiritualists who have to any extent witnessed the influence of spirits extent witnessed the influence of spirits with you, and he says, 'Will, that was upon mortals still in the flesh, that they return not only with all their mental away the stub before entering the and moral traits, but with their physical imperfections impressed upon the organism of the sensitive, and this be. outfit. ing true, why not their earthly appetites as well?

It is well for the searcher after truth and the beautiful in Spiritualism to thoroughly understand that all is not entirely lovely on the invisible side of life, and "that as the tree falls, so it lies." A scrawny, scraggly oak does not at once become a graceful pine because of change in environment.

We have been so interested in singing of the sweet summerland and in contemplating the glorious homes over there, that we have lost sight of the fact that there is a SIDE TO THE QUESTION WHICH IS ANYTHING BUT LOVELY, AND WHICH SHOULD BE BETTER UNDERSTOOD.

These two worlds or two expressions of life are so interblended that each is onstantly acting upon the other, and 'birds of a feather flock together" as pefore. People of every condition in life, the good, the bad, the saint and the those of every bestial appetite and passion are continually passing through the gates of death, and must be accounted for.

Where are they.

Certainly not in the higher spheres of spirit life, but if the testimony of spirit intelligences is of any value, they are still upon the earth plane, though divested of their earthly bodies, and are still interested in the things which gave them satisfaction here.

That they many times seek to satisfy their earthly appetites when coming in contact with mortals, especially such mortals as are on a plane of life with themselves and addicted to the same vices and passions, needs no proof, as thousands of sensitives can testify.

FACTS AND EXPERIENCES COUNT FOR VASTLY MORE THAN MERE OPINIONS AND FINE SPUN THEO-RIES, AND FACTS ARE WHAT THE WORLD NEEDS CONCERNING THIS ALL-IMPORTANT SUBJECT.

If Brother Peebles' book leads to a better understanding along these lines, its publication will not be in vain, but on the contrary will prove of inesti-

At the risk of giving myself away, I will state a few things in my own experience which settles the question so far as I am concerned. Many years ago, while engaged in my avocation as dry goods salesman. I was one afternoon seized with an intense desire for whisky, and yielded to the desire by going to a grocery which had a bar in the rear. I poured out an ordinary glass two-thirds full of the stuff, drinking the same with great satisfaction. The same evening while on my way to make a social call, I again yielded to this insatiable demand, and went my way without further trouble. Among the friends where I called was a lady, a fine clairvoyant, and noting that she looked at me intently, I asked, "Who do you see with me?" She replied, "A man whom you would do well to get rid of," and then she gave a very accurate description of one of our citizens she did not know but who died with delirium tremens. Let me state. lowever, that on a later occasion this same spirit influenced another medium and begged my pardon for what he had

On another occasion three suicides followed me at intervals during an entire day, with the avowed intention of taking me out of the body, and it required my utmost powers of resistance o prevent them from accomplishing their purpose.

On another occasion, and near the

dinner hour, there came over me an in tense feeling of hunger, and after eating three times as much as any person hould eat at one time, still my hunger was not satisfied. Excusing myself from the table I went into another room and laid myself upon a lounge, when a spirit presented himself, and such was the impression made upon me, and the clearness of the presentation that it is as vivid even now as then. This man was a soldier, slightly built and of medium height, with sandy hair and clear blue eyes, and was slightly freckled. He was standing in the sand, having on an old pair of army trousers, frayed about the bottom and holes in the knees, with absolutely no other article of apparel, and he said to me: "I starved to death in Salisbury prison, North Carolina." And this was more than ten years after the closing of the war. At another time, while stopping in

Lincoln, Neb., an influence, most terribly crushing in its effect, came to me, and had twenty tons in weight been forced upon my shoulders the sensation would have been the same. It would be impossible for me to describe Earth-life, dream within the dream. it, but the memory of that experience will remain with me during my earthly life. After agonizing, beseeching and Of our souls the lesser part. praying, the burden was lifted, though the effects were felt for soveral hours. Some days afterward and while think ing of the occurrence, a voice from out the invisible realm said to me, "Would you like to know what that influence was?" Replying in the affirmative, the voice then said: "It was the man who was hung last week." This man had killed another, and in order to cover up his crime had killed several more, and he was known as the wholesale murderer.

deserving it though it may not be of the brimstone order, and these hellish conditions are often forced upon sensi tives, as many beside myself can tes-

Just one more (I could give a dozen): ers it has called for much that might Sitting one Sunday afternoon reading better have been left unsaid, especially the Banner of Light, and smoking what by such as want the good Doctor roast I thought to be an excellent cigar, a ed before his time. I certainly was man was distinctly felt behind me with amazed with the proposition of Brother his hands upon my shoulders. Won-Loveland, that our earthly appetites do dering who he might be and why he not follow us to the spiritual expression was there, it occurred to me that he might be getting as much satisfaction Much has been said, pro and con, and out of that cigar as myself. On the there seems to be wide difference of opinion regarding obsession by discarnate intelligences, but taking Dr. had provided myself with another good Peebles' definition of the term as given clgar to smoke on the way, when

On arriving at the house, and before exclaimed: "There was a man came in house, and the medium had no means of knowing that a cigar was part of my

I HAVE MANY TIMES DURING MY EARLIER EXPERIENCES SUF-FERED THE TORMENTS OF THE DAMNED BY REASON OF THESE INFLUENCES, AND WHEN CLAIM-ING THAT OBSESSION IS MENTABLE FACT, KNOW WHAT AM TALKING ABOUT. Twenty-five years ago it was my privilege to visit the home and attend

he seances of Harvey Mott, the materializing medium, at Memphis, Mo. Boarding in the family during this period, there was ample opportunity hear of the experiences of others, only one of which will be related. My in formant was Mrs. Mott and no one who knew her would say she was other wise than a strictly truthful woman. A party of traveling men from St. Louis, concluded to spend a portion of their vacation in visiting Memphis and at tending the seances. They were hall fellows well met, and spent most of the day down town, visiting saloons, playsinner, the licentious, the drunkard and ing billiards and imbibing more or less drinks of an intoxicating nature. The usual seance was held in the evening, though with much misgiving upon the part of Mrs. Mott, as she was somewhat fearful of consequences The seance, however, proved success-

ful so far as the manifestations were concerned, the different forms coming readily and strongly, manifesting were of the same character as the members composing the circle. They were hilarious, unsteady, manifested every appearance of men under the influence of intoxicants. But why multiply these proofs?

place of gambling, or a brothel, or any other disreputable place and have his spiritual eyes opened, he would find spirits in the body and spirits out of the body "cheek by jowl," as much so as the same class of people here. What the world needs to know is, that death does not change the status

of the individual, as they are no better nor are they any worse by reason of beng divested of the flesh. We do not liscard our bigotry, our ignorance, our prejudice, our habits of thought, our oves or our revengeful feelings, nor our bestial appetites and passions simply by passing through the gates of and it should be further understood that these habits are often satsfied by psychic contact with people still in the flesh. Sensitives who are still in the flesh. Sensitives who are still for development (?) should By Emma Rood Tuttle. Price, 25 cents. know that like begets and attracts like and that they are playing with fire when developing mediumship, UN LESS THEIR AIMS ARE HIGH THEIR MOTIVES PURE, THEIR HAB ITS CORRECT AND THEIR LIVES

ABOVE REPROACH. What is needed is the truth, the whole truth and nothing but the truth. and no one need despair or think the A Manual of Spiritual Science and cause of truth will be injured by such books as the one under discussion, for there are vastly more good spirits than evil, both in the body and out.

If the question be asked, why the good spirits do not protect us from evil influences, I answer, they do, so far as they can, but it is left mainly for each one to protect himself by living such a life that no evil influence will be attracted, for even a God cannot help a man who will do nothing to help himself. Fear no evil but steadfastly pur-

sue the right, ever remembering that IF WE STRIVE TO LIVE ANGELIC LIVES WE SHALL ATTRACT AN LIKELY TO ATTRACT DEVILS FOR COMPANY. WILL C. HODGE. The New York, San Diego, Cal.

#### THE EARTH-DREAM.

Earth-life, dream within the dream! Shadows shall the real seem, And the sense's glamor gray Hide us each from each away. From the color's frail disguise Wrap the heart and blind the eyes. Breath and body, life-enwrought, Show the husk and veil the thought. Earth-life, dream within the dream.

Book, read by the lightning's gleam! Mocking still with shapes unreal, Dancing marsh light which debars Vision of the steadfast stars. Bubble we are fain to hold Treading down the priceless gold!

Earth-life, dream within the dream, Through thy witch-light strikes a beam Glow-worms of old faiths lie pale Where thy splendor rends the Shattered wraiths of flesh and blood Frees the prisoned angelhood; Frees the spirit's wings to rise Strong above its clay disguise.

Circled by death's narrow stream, Lot we know thee as thou art: Not the All the ages told, But a covering manifold Where the soul-sword lies in sheath Flashing out to welcome Death. BEATRICE ST. GEORGE

How a Woman Paid Her Debts.

was thung last week." This man had dilled another, and in order to cover up his crime had killed several more, in his crime had killed several more, and he was known as the wholesale murderer.

Talk about hell!

There is plenty of hell for everyone isserving it, though it may not be of the brimstone order, and these hellish conditions are often forced upon sensitives, as many beside myself can testives, as many beside myself can testive.

Now if this is not obsession as detailed. How washer to the Dish washer should help the dishes are washed without wetting the hands. That is why ladies want the Dish washer to make money easy. I buy my Dish washer for the benefit of any one who may wish to make money easy. I buy my Dish washer Co., St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

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Spiritualism. The Catholics have ap- comparison—so great a work has the propriated a segment thereof when they secular press done for Spiritualism. saints have appeared to mortals.

In fact, there is scarcely a church ence. that has not appropriated something. At least one-half of the population of that belongs to Spiritualism.

The Liberal churches are attended by of Mrs. May Pepper and her marvelous many cultured Spiritualists and medi- work in New York. "This is not a news ums. Such was particularly the case spasm" on the part of the secular press, in connection with the People's Church, but the legitimate outgrowth of a genso long presided over by the eloquent eral demand on the part of the public-Dr. Thomas, who believes that spirits this interest manifested in all occult do return and communicate with their subjects. friends on earth.

coming interested, and are quietly visit- will give special significance to all

The secular press is widely patron. RESS. able medium, Mrs. May Pepper, in the terest:

We are always exceedingly delighted disseminate the truths of Spiritualism to have any club, sect, cult, religious among the masses than all the Spirit-

anything or everything that pertains to . In fact, the case does not admit of assert that the Virgin Mary and other Millions upon millions have been reached through its wide-spread influ-

the United States has read something

Twenty-five years will not have Eminent divines everywhere are be, passed before all the leading dailles Spiritualistic or occult lines of thought But the greatest advance that has and the Spiritualist press will have perbeen made, the most efficient agent or formed its mission, and cease to exist instrument in the promulgation of our as special organs of the cause. AT grand truths, must be attributed solely THE PRESENT TIME, HOWEVER, IN

to the secular press. The Spiritualist THIS TRANSITION STAGE OF EXpapers are taken almost exclusively by ISTENCE FROM THE OLD TO THE those who are confirmed in their belief NEW, FROM ERROR TO THE fact, and who desire to keep posted IS AN ABSOLUTELY NECESSARY along Spiritualistic and occult lines. FACTOR IN THE FIELD OF PROG-

ized by all classes, irrespective of re- The following from the New York about Spiritualism." ligious bias or belief, hence the articles World shows the trend of the secular published in reference to that remark- press. It will be read with great in-

In the First Spiritual Church, Brooklyn, crowds gather every Sunday evening to hear spirit messages given by the pastor, Mrs. May S. Pepper, and come away to tell of marvelous happenings. The Rev. Dr. I. K. Funk, M. A. Veeder, M. D., and other investigators have attended these meetings week after week, patiently and carefully recording, investigating and wherever possible verifying all unusual happenings. A Sunday World staff writer herewith presents a faithful picture of Mrs. Pepper's meetings for that paper, which has an immense circulation. Following it is the explanation advanced by Dr. M. A. Veeder for the marvelors phenomena he has witnessed:

tain regions, but covered with the avoirdupois of the well-nourished wo- says to tell mother to give"—and she named a girl while the young man man, and all carried with the ease of the woman who has a fair comprehension of the laws of physical being. She also has solved the question have had out of the estate. Was there \$500 ?" And the young man of platform garb. Recall Blavatsky, with her obese figure and slouchi- nodded affirmatively. ness of draperies; Mrs. Besant, with gowns not likely to be imitated; the Christian Science readers, with their gorgeous attire; Mrs. Eddy, to come here, and she said she wasn't going to see that Pepper woman, with her sating that stand alone and diamond cross worth a small farm; but he's glad she came, because it's the only chance he would have to the Quakers, with their all-concealing gowns and bonnets, and hosts of | tell her he's sorry he did as he did." women who believe their subjects procure pardon for any negligence in

Mrs. Pepper is none these. Her black gown sets off the attractive characteristics of her person, but does not itself absorb one's attention. Her blond hair is more likely to, and women usually divide their arguments when leaving the first service they attend between the verity of its blondness and the honesty of what she has said and done,

From the moment she appears she herself conveys to any sensitive person the impression of a dignified woman who knows she is under criticism and expects it, not a sanctified, about-to-be sacrificed expression-neither one of antagonism to all her critics. She rather exudes the impression of a woman who submits and chafes under it all.

#### Chafes Under Criticism.

This is intensified by her own way of alluding to herself and critics. She hardly ever omits in some way to refer to some conversation resulting in some person in the audience attending the church for the first

"You said," she will say, "that you guessed you would go see 'that Pepper Weman,'" or sometimes it is "that Mrs. Pepper," and then she invariably wreathes her mouth in an odd smile, as if she might as well laugh at it herself.

Mrs. Pepper usually talks well on practical topics. She employs certain expressions repeatedly, which evidently form part of her private

It is said that Mrs. Pepper has devoted herself solely to the development of this power of communication which she is now using at the evening services-that she makes no claim to materializing powersthat her first work was as an inspirational platform speaker followed b the later work, and that her great desire is to do good to those who need help from the spirits.

In support of this it is a fact that a large majority of the messages she gives are designed to give advice to those in need of it.

Two columns at either side of the platform bear globes decorated with the signs of the zodiac and planets. Except for these and the continually increasing pile of letters on her desk there is nothing to distinguish the service from a Baptist, Methodist or Presbyterian service until she begins to say:

"There is a spirit here"--

Instantly the big audience is alert and holds its breath. Over in one corner on a line with her chair sits Dr. Funk, who has been investigating Mrs. Pepper as far as she will submit to it.

Dr. Funk sits where he can watch Mrs. Pepper from the time she comes into the pulpit until she is through. He can watch the pile of letters and watch Mrs. Pepper's hands.

It is said among her congregation that Mrs. Pepper bitterly resents the charges of fraud which she says are now made for the first time in her experience in connection with her work. Since it has been pointed out to her that certain of her movements before the service were likely to lay her open to criticism she has been seated in the rear of the room; as the audience come in, and has not been out of sight of those inter-

ested until done with the evening work. There is none of the shivering and rubbing of eyes-no convulsive bobbings and jerkings of the head, as in the average medium, to warn the audience, but from the moment Mrs. Pepper picks up an envelope from the desk and begins, "There is a spirit here," "a spirit comes to me;" except for the faint rustle of garments that accompanies the craning of heads to see to whom the message is to be delivered, the place is

#### Spirits Come Without Fuss.

There is no reference to any "Little Indian" control-none of the infantile prattle and jargon many so-called mediums employ. Her hands play all the time with the letter she holds. When it happens to belong to some especially skeptical person who has taken all kinds of precau tions against her opening it, she doesn't hesitate to remark on it:
"My! How nice you did fix this up." This to a young man in the

"I always know it is a man who puts all those seals on, and I just love

to pick them off." And she usually pulls off one or two. 'But I'll leave enough, though, so you can see I didn't open it."

It was in a case like this that she began:
"Oh, I feel cold—snow—lots of it. No, it isn't snowing now, but it has been," and feeling around on the desk, she found the highly deco rated envelope to which I alluded.

Then she gave the spirit a man's name. The young man in the front row of the gallery sat up and then leaned over.

'That's right. "Yes, there is snow all around me. I am up in North Alaska on the southern boundary. There was another man with" (mentioning th spirit). "You have asked me in this letter if this man was murdered. No, he was not murdered." After a pause: "You think so, but you're present. She is not insincere, and evidently feels very much hurt and mistaken. I'll tell you about that, how it was. He had been sick, did you depressed that such insinuations against her are publicly made. know that?"

"Yes," murmured the young man.
"He had been sick and" (mentioning the other man's name) "had to leave him to get something to eat, and when the other man was coming back, when he was in sight of" (naming the first man) "that man killed him and took all his money, and the first one was so sick he died from the shock."

The audience was breathless. She went on:

still as death.

and anyway they got all the money."

"Then he was not murdered? We supposed so."

"No, indeed, he was not murdered, and they have the wrong man for the other murder. They punished the wrong one," emphatically. Then the young man leaned over the gallery rail,

"Can you tell me the murderer's name?" And Mrs. Pepper hesitated for only a second. "Yes, but I won't here. It was not the big, fair man they punished

It was a smaller, darker man who did it." "I always thought so," muttered the young man as he dropped back in his seat, and Mrs. Pepper picked up another letter.

This man, when he went to Dr. Funk after the service, as Mrs. Pepper requested all to do before she began this part of the evening, insisted he had never been at the church before and knew no one who knew Mrs. Pepper, that the names she had given of the three men were absolutely correct, and much more.

This case is being followed up.

In some cases these letters, placed on Mrs. Pepper's desk by people in the audience, contain some article belonging to the so-called spirit to whom questions are addressed, while the initials of the writer are placed on the outside. In other cases the first name of the spirit is contained in the envelope with questions. Mrs Pepper supplies the last name, and no report has yet come of her making a mistake, while some of the names she gives are most fanciful.

In one case she said:

"There is a spirit here; his name is Neal H."

The full name of the young man is not used here, because the young that Spirit Return is an established TRUTH, THE SPIRITUALIST PAPER | man accused himself of a certain act.

"The person he comes to has something the matter with her ears. No, it's hearing, not sickness. She's deaf. She don't hear me, andyes, she has never been in such a place before—she don't know anything

A young man in the second row, directly in front of the pulpit, pointed to his companion, whom he resembled so much that any one would have taken them at once for mother and son. "That's so. She never has been here before."

The spirit was hurrying now. "He says: 'Tell mother-oh, I can't make her hear'-and Mrs. Pepper leaned over and began forming words with her sharp lips in such a way that even a deaf mute could have understood.

#### Message to His Mother.

"He says: 'Tell mother I'm sorry I couldn't live longer to put back what I took—(he took some money of his mother's)—and tell her to put into the estate all she can to make up-oh,' with a sudden start, 'you're courting her daughter."

Of course, the audience laughed-and the young man blushed cardinal back to the tips of his ears.

"You don't mind my saving it. He said so, and he says to marry her, Mrs. May S. Pepper is tall, with the massive frame of women of moun- for you'll be a better son to his mother than he ever was-and say, he nodded to the correctness of it-"the, ah-ah-the \$500 she ought to

"And he says tell her he was there when they were trying to get her

Afterward the blushing young man and the old lady said it was all straight, but nobody knew they were coming there that night. "Oh, I smell gas, I do. I don't know whether it's that lamp down there," referring to the lamp which had been removed from the reading

desk and placed on the floor when the communications began. "No, it's a spirit here. It is with her." Hesitatingly, for a second, "Why, she died from it. Her name is Par-

shall, Nellie Parshall." A woman raised her hand, "Oh, she says she took it because i wasn't no use trying any longer, but that if she had known how badly some folks would have felt afterward she wouldn't have done it! But she didn't know. They didn't show it much. And she wants to talk about C.—that's her husband. You musn't believe all you hear about C., she says."

And Mrs. Pepper proceeded to send messages and give directions about various members of this family, all by names, which the woman acknowledged as correct.

This is the accurate description of the famous spirit gas episode which rumor said had affected Mrs. Pepper and made her sick.

An interesting case occurred the same evening that may yet furnish its own verification.

After giving the name of the spirit addressed in the letter she said "Lady, you have got somebody who has something to do with

"No, I haven't," contradicted the woman. "But you have. There's a horse and lots of cattle-and, yes, there is

a mark on the cattle. Lady, you have somebody connected with a But the woman persisted in denying it.

"I know it, lady; and, yes, there was an accident and that man was hurt yesterday, and you will hear in a few days of the accident. It is on a ranch. Haven't you anybody on a ranch?" Then, and not till then, did the woman admit it.

All is not tragedy. One evening in January Mrs. Pepper picked up

letter, saying as she turned it over: "I don't see what the woman wanted to write that letter for. She ought to have known better." And then, half muttering to herself, she

said, "She was silly. No one would claim-the letter, of course, after that, and Mrs. Pepper went on:

#### Dead Husband's Resentment.

"You did, lady," pointing to a woman in deep mourning.
"No, I didn't," said the woman.
"Yes, you did, lady; the spirit goes right up to you and he says ou've been saying things about him since he died,'

"I haven't," snapped the woman, fairly crimson now.

"Didn't you tell the neighbors that he treated you shamefully, leaving you penniless, and he says you ought not to talk so about him." 'Well, he did. It's a shame, too," snapped-the woman, and Mrs Pepper's audience simply reveled in laughter as she only said, "I knew

on wrote it." By members of her congregation Mrs. Pepper is described as full of compassion for all those who suffer from true grief, while shams meet

with no mercy. A story describes her as seated in the audience at a lecture given by

one of the lecturers who visit the church each week. At length she leaned over to a young girl, a stranger, who sat in front of her, saying tenderly:

"My dear, I am sorry to tell you, but I think you had better go home at once. Your mother needs you very much."

After the girl had gone Mrs. Pepper explained to her companion that death had occurred in the girl's household since she had started away.

The amazed girl went, and one of the ladies from the church who had accompanied her said when she returned that the girl's brother had died since she left the house.

#### MRS. PEPPER POSSESSES POWERS NOT YET UNDERSTOOD. By M. A. Veeder, M. D., Member of the Society of Arts and Sciences of

England. As the result of observation and experiments I have made during the

last few years, I was asked to attend the Spiritualistic services presided over by Mrs. Pepper in Brooklyn, on Sunday evening, January 8, and subsequently, as the result of some slight illness on her part saw her in a professional capacity, immediately after the services in question.

As the result of this visit to Mrs. Pepper it is my judgment that she possesses powers that neither she nor any one else fully understands at

It is possible that the telepathic powers Mrs. Pepper undoubtedly has may reach existences in another state of being. But so far as appeared in the services in question, there was no clear evidence of this. She was simply reading the minds of living persons before her in a way that of Jesus.-Herbert Spencer. has become very familiar to the writer through numerous and long-con-

tinued experiments. of communication between mind and mind—as are already known to questions as one can understand.—Voltaire.

persons.

Accordingly some account of experiments in thought transference is

There are persons who cannot hear high notes of music and to whom the canary bird is voiceless. Others are color blind. Thus, in the case of the ordinary senses, there are all sorts of imperfections. That there should be other senses very much more imperfect because of disuse is not strange. The point is to know how to bring them out by uniting brain process with sense action the results of such experimentation varying also according to the special aptitudes of particular individuals.

There are special sets of nerves running from the brain to sense organs in different parts of the body that have scarcely been noticed heretofore. Their office doubtless is to stimulate the senses by conveying impulses from the brain. As has been intimated, this is brought about by the formation of mental pictures, and not by any bare effort of will, or process of hypnotization, or action of secondary personality, or going into a trance, as in the case of Mrs. Pepper. The mind is in an absolutely normal condition, only more alert and able to control all its powers. Such a state is exceedingly beneficial, bringing out the full force of the mind in every way.

For example the temperature sense, which is different from the sense of touch, although it extends throughout the body and has not received very high development, may be so aroused as to become practically a new sense. It is very curious to see a person in this condition respond to changes in the heat of an ordinary kerosene lamp as much as thirty feet away. The experiment may be surrounded with such conditions that it may be made to appear like magic, totally incomprehensible to those who do not know that it is simply hypersensitiveness of a sense usually very little cultivated.

In like manner a person blindfolded and led about in different directions, until he says he does not know where he is, or better still, who does not know the points of the compass in the locality, may suddenly become aware that he has a sense of direction that he has never used, corresponding to the instinct of homing pigeons.

There are senses also which concern the functions of the mind, their use not involving reasoning, but some form of direct perception. The sense of time is a good example of this class. A familiar use of it, in which there can be no reasoning, is to enable a person to awake out of sound sleep at a certain hour, the sense of time awakening him as effectually as the sense of sound could do. In a very notable instance there was ability to set a watch correctly, not simply to the minute, but to the

second. It was a veritable case of second-sight. The entire muscular system may become exceedingly sensitive to the direction and extent of impulses brought to bear on it. The slightest contact with another, as delicate as a breath of air, may direct its movements.

Thus the famous Bishop, who was called a mind reader, developed a form of seeing with his muscles. It was a genuine power and not a trick. In a certain sense it was ... ind-reading, he getting ideas from the mind of another through a channel of communication incapable of use by those who have not this particular form of sense sufficiently devel-

Instead of finding fault because this power is not something else, it should be taken for what it is worth, just as are the feats of the athlete and gymnast, whose purpose is to develop the strength of muscle rather than its delicacy of sensitiveness to impulse.

There are eyes which not only see more colors than others; they may see light itself where it is imperceptible to the ordinary eye, as for example, beyond the limits of the violet end of the spectrum. It is well known that there are rays of some sort in this location, as shown by instrumental appliances, but there are only a few eyes gifted with the necessary sensitiveness actually to see them.

In like manner there is a sense of the presence of human beings that is difficult to define. It is not smell, but is akin to it, although much more refined. It is best seen in varieties of dogs who are said to run by scent. The thing that they detect, like the perception of the ultra-violet end of the spectrum, is something very different from what our senses ordinarily yield under similar conditions. The emanations perceived are very much more refined and give a very different impression from any that we have experienced.

It will be observed that in this description the subject has been traced step by step to the highest forms of sensitiveness associated with the most delicate rays, and to the most delicate emanations apparent only to the keenest seent. Beyond these there appear to be other forms of sense still more refined and so little used as to be exceedingly difficult of description. In general this may be termed the sense which one mind has of the operations of another person by some direct process of per-

There are several different forms of this, all confused under the general term telepathy or thought transference. In some cases it is associated with automatic activities, the person going into a trance. But this feature is not essential. Indeed, the power is best exhibited when the subject is in a perfectly normal condition and is employing his faculties in the manner which has been described as a means of developing keenness of the ordinary senses and of others as yet of rudimentary character.

In the course of such experimentation in the stimulation of sense action rightly directed, there flickers up into view commonly some evidence that the subject of experiment is getting ideas from the mind of another in some unusual way. This serves at least to identify this power as very delicate form of sense of some sont, whose object is mind and not matter?

The whole process is very beautifully illustrated in a case that recently came under observation. The subject, who had somehow developed the faculty of reversed or mirror writing, simply wished to know what this might signify. Subject and operator were entire strangers to each other, and there was no other motive than to get at the truth of the matter, just as a physician studies a case in order to make a diagnosis. And so many forms of mental and physical activity were tested in different ways to see just what powers the subject possessed.

It very soon became apparent that there was excellent control of the powers of sense by brain action. Drawings were made and various simple acts were performed in such a way as to show complete knowledge of the operation of the subject's own mind, the ability to read one's own mind being fully exemplified.

After numerous experiments, not necessary to detail, in regard to this point, the ability to read the mind of another was made the subject of experiment and the thing became exceedingly interesting.

The procedure was as follows: The subject stood facing a darkened room, the eyes being somewhat screened also by the hand of the operator. On closing the eyes the subject was simply asked to name the colors that appeared, as they always do, before the eyes immediately after being closed under such conditions. In this case the subject named all the colors of the spectrum, beginning with blue and running up to the ultra violet, which was mentioned as apparently steel gray.

So the subject was asked to look intently and describe anything that occurred. Almost instantly the colors were described as breaking up into forms of houses and a public square, with a bank standing on the corner, and stone walks and trees and a street, all described with great minuteness of detail. It was a place entirely unknown to the subject, but well known to the operator.

In the midst of the description the appearance of an astral body, seemingly that of the operator, was described as though it were a dissolving view substituted for what had been seen previously,

At this stage the subject was given a crystal reading glass in order to see what the effect of gazing into it might be. There was no change except in reference to clearness and intensity, a strikingly vivid description with great minuteness of detail being given of a room well known to the operator, but not known at all to the subject.

In all this the subject was apparently in a perfectly normal condition, aughing and talking and being exceedingly interested in so novel an experience. In it all there was not the silghtest evidence of control by lisembodied spirits, or in any other way. It was rather the use by the subject of powers we all have in some degree, but do not know how to employ. In other words, it was the free act of the subject and not something imposed by the operator.

Some of you have read Tacitus, and no doubt recall his account of the hastity of the northern tribes of Europe before they were conquered by the Romans or converted to Christianity. Such accounts come from all ages and from many lands-truth, honesty, chastity, gentleness, tenderness-such as are by no means universal in lands under the influence

Tolerance is a most impious system and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal If, however, the problem of communication with beings in another leads them to betray the interests of the church, by allowing everyone world is ever solved, it will be through perfecting such telepathic modes to think in his own way on certain questions; and especially on such



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SATURDAY, FEBRUARY 4, 1905.

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#### 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 plippings when at attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

#### Exploring the Occult.

A sensitive hypnotist, in his operations on patients, feels an aura, a silght emanation, passing from his body to his subject; and the latter is conscious he is the recipient of that aura. The operator may be near, or a little distant, and that breeze so to term it. seems to come from him, and is very fistinctly felt by many in mesmeric treatments.

Experiments conducted through a series of three years by a learned London physician, an account of which is published in a prominent medical journal of that city, calls this aura "rays," and says, they have different and distinct colors, according to the character and temperament of the person from whom they emanate. We quote:

"The rays emanating from a very passionate man have a deep red hue. A person whose keynote in life is to be good and do good throws off pink rays. The ambitious man emits orange rays; the deep thinker deep blue; the love of art and refined surroundings, yellow an anxious, depressed person, gray. One who leads a low, debased life throws off muddy brown rays; a devo-tional good-meaning person, light blue; a progressive-minded one, light green and a physically or mentally ill one, dark green."

doctor whose critical examinations made these discoveries, expects his revelations will be received with incredulity; but he asserts it is strengthened by the fact that the color-sense of humanity was thousands of years in reaching its present development.

It was a great advance to give character and color to those emanations. Investigations pursued along those lines may reveal much we have heretofore classed with the supernatural. Clairvoyants will do well to turn their attention in this direction, and note what their refined vision shall reveal.

#### They Balance Each Other.

Rev. Martin D. Kneeland, D. D., in a discourse on Sabbath Observance before the "Union Service Protestant Churches," at Woonsocket, R. I., on November 27, said:

"In the Concord Reformatory, 95 per cent of the criminals began their career of crime as Sabbath breakers."

Some years ago an effort was made to ascertain what proportion of convicts in the penitentiaries were favored with Sunday-school education. The report said, "95 per cent of the convicts admitted they were attendants on Sunday-schools in their youth."

Is it not probable those doing service in the Reformatory, mentioned by Dr. Kneeland, were also attendants, what one writer designates "Sundayschool nurseries of vice?"

If playing marbles on Sunday, or bathing on that "sacred" day, are crimes, then there are but few boys who did not commence their career of wrong-doing by the desecration of the Sabbath: and the chances are ten to one, the same little rascals were attendents on Sunday-schools. Which, then, was the real cause of their after offending? The Sunday-school scholars learned that Jesus desecrated the Sabbath, by plucking corn from another's field and eating it, and took a mare with colt belonging to another, and making a grand ovation therewith as King of the Jews; why not they supply themselves with a beast to ride on the same easy condition-simply taking it?

#### In a Stew.

The Daughters of the American Revplution are in a terrible stew, and they think they have good cause for it. It seems Prof. W. E. Burghardt du Bois, of the Atlantic University, a gentleman of color, lectured to the Daughters on the evening of December 15, during which he made the statement that "one out of every eight Americans is part

It is probably unnecessary to add, the whole sisterhood boiled over. Says the report, "Many left the meeting." Mrs. Clark declared: "It was an out rage for the members to sit still and permit him to say such a thing." But Mrs. Frederick Lee has the palm. She is reported to have said:

"I can trace my ancestry back to the monkeys. I hope the one I sprang from had as big a twist in his tail and as many wrinkles in his face as any monkey, but I know there is not a drop of negro blood in my family."

Good for Mrs. Lee, for in so asserting with emphasis, she virtually denies the Bible myth, that all races of men sprang from a single pair. Had they done so, it is probable that missing "drop" in her case would have lated through the ages and reached her

### ORGANIZEI ORGANIZEI

Decision of the United States Supreme Court on Magnetic Healing.

The courtesy of Prof. S. A. Weltmer, of Nevada, Missouri, has diected my attention to the decision of the highest court of our country in the case of the Weltmer School of Healing against the Postmaster General. Spiritualists should give careful study to the verdict rendered therein because it has some bearing upon the rights of their healers, for in the absence of congressional enactments on the question it becomes the law where no state statutes exist.

netic healing are in opposition to the spirit of this decision, which gives our people good grounds for urging upon the proper legislatures a repeal of their proper legislatures a repeal of their proper legislatures. peal of their unconstitutional enactments, or else forcing the State Supreme Courts to bring their interpretations of them into harmony with that of their superior tribunal at Washington.

The former end cannot be effectively urged until Spiritualists of every state in the Union are blended into harmonious state associations, laboring to spread their truths and standing immovably insistent upon their rights. Politicians of every grade from ward manipulators up to the White House, stand in wholesome awe of numbers acting together and composed either of actual voters, or of mothers, wives, sisters or

sweethearts, who indisputably mold public decisions on every question. That I am not exaggerating the importance of the Weltmer victory is shown by its reception by representative newspapers in various large

The Indianapolis Sentinel-"It holds that the practice of magnetic healing is legitimate."

Cleveland Plandealer-"Magnetic healing is not a fraud. U. S. Supreme Court so decides." St. Paul News-"Magnetic healing is upheld by the Supreme Court,"

Louisville Courier-Journal-"The theory of magnetic healing scored victory yesterday in the United States Supreme Court." Chicago Tribune-"What seems to be a perfectly logical decision of

the Supreme Court of the United States has been handed down in the case of Prof. Weltmer." Chief Justice Fuller and five associates concurred in the opinion, which was prepared by Justice Peckham. Justices White and Mc-

Kenna dissented from the majority. One vacancy existed in the body because Oliver Wendell Holmes, successor to Justice Gray, deceased, had not taken his seat on the bench. In brief the court held that the Weltmer School violated no law of congress by either its method of healing, or its manner of conducting its business and that the postoffice department exceeded its authority in

withholding the mail of the institution and its officers through the post-

master at Nevada, because of fraudulent methods. Laying on of hands is not mentioned in the record of the Supreme Court utterances in the case. Prof Weltmer contended that the mind of the human race is largely responsible for its ills; that humanity has innate power of brain and mind to largely cure its diseases; that he merely taught the proper way of using that faculty, or force; that his system discarded Christian Science and divine healing, and pursued a

practical scientific treatment emanating from the source aforesaid. The court held that the "influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid very largely in the cure of an illness from which the body may suffer,-just exactly to what extent the mental condition affects the body no one can accurately and definitely say; nor can it properly be said that those who assume to heal bodily ills, or infirmities by a resort to this method of cure are guilty of obtaining money under false pretenses, such as are intended in the statutes, which evidently do not assume to deal with mere matters of opinion upon subjects which are not capable of proof as to their falsity.

The high court simply ruled that the admitted facts showed no violation of the statutes under which the Postmaster General ordered the Nevada postmaster to act. Although the learned justices distinctly stated they did not decide or express any opinion upon the various constitutional objections raised by the School of Healing, yet they committed themselves to the legitimacy of the Weltmer methods.

What are those methods? We find the advertising matter of the school sets up a Home Method of Healing, or Absent Treatment, through the mind controlling the body by the exercise of the Will, the latter being brought into action by relying upon it. Next, Prof. Weltmer explains his personal treatment in this language: "Manipulation is used to assist nature in the most effective manner possible in restoring the normal condition. The laying on of hands is a means by which suggestion may be conveyed to the unconscious mind of the patient and thereby secure the co-operation of the will of the patient and the attitude which will secure the restoration. Prof. Weltmer disclaims any special magnetic or mystic virtue and only accords to himself the power which his knowledge enables him to exert."

The medical laws of Illinois except healing by mental and spirit methods. I would suggest that every healer who applies his hands to the body of a patient for curative purposes do so for the reason, and that alone, given by Prof. Weltmer for their use. It seems to have had approval of our court of final resort. GEORGE B. WARNE.

P. S.—Since writing the above Prof. in the mail course of Instructions and Weltmer has replied as follows: "I will Mystery Revealed, was the basis of the say that the use of the hands in treat-decision of the court largely. In that Weltmer has replied as follows: "I will ing a patient was not referred to in I teach the principle of laying on of court, only as it was embodied in my bands in treatment."

#### A New Field for Thought.

A curious statement is made by Prof. Le Fevre, of the Russian school of Sumry, to the effect that plants experience emotions of sadness and grief at the loss of their fellows, as is the case really, will not such intellectual occuwith animal life. The professor is a pation be botanist and a gardener for the love of flowers. He has reported to a Parisian scientific journal some of his experiences which would indicate the vegetable world is not so stupid as is generally supposed.

All have observed the strange action of a climbing vine in reaching out for an object on which it seems ambitious higher. We have watched such action tion of friends to this positive evidence he illustrates in the article before us.

we know, experiences joy and pain, Let him tell his own story: and even agony when lacerated by

wounds or is rudely destroyed. article by an able philosopher, in which he urged with great force, that vegeta-ble life was as well entitled to immortality as man. He insisted that all life, from the highest to the humblest,, vegetable or animal, survives the change we call death. And he wrote before modern Spiritualism had come into be-

The tree, the shrub, the plant, have not the power of locomotion. They are tied to the spot where the seed falls and germinates. They are destitute of eyes such as we possess, but their ac-tion, like the eyeless fish or worm, shows their movements are directed by something akin to eyes. The forest tree bends aside to catch the sun's rays, ind, possibly, to gain freer access to the atmospheric gases necessary to its

Are these verdant fields of delight omes in which the spirit, freed from its mortal incumbrances, will revel while in pursuit of knowledge in the good by and by? There are millions of things of which we gain only feeble knowledge in earth life, of which the inquiring mind will insist to be informed over

Clairvoyants see verdure and flowers ceptionally prominent in business cir

ones gone before. If vegetation is endowed with emotional life, its loves and ours may be reciprocal; and in another state of being the two may have greater ability to make their griefs and pleasures known to each other. And

"A derned sight better business Than loafing around the throne," s Secretary of State, John Hay, felicitously expressed it many years ago, in "Little Breeches," before he had vis-

#### Very Important Information

ions of political preferment?

If the conceit of the archaeologists to attach itself. If it had eyes to see it | could in all cases be received as truthcould not be more accurate in pressing ful we would soon know all about the forward its tendrils to make an attach- remote past. One M. V. Millard, a disment on which to gain support to go up tinguished excavator along the Nile, now comes to the front with long defrom day to day, and invited the atten- sired information about the mythical Noah. He claims to have disvovered of plant intelligence; but it remained the site where the ark was built, its for Prof. Le Fevre to discover it pos- probable cost, and claims he was an sesses emotions, and has the ability to Egyptian king, and the builder of the transfer its own sadness to humans, as great pyramid. We suppose he relies on the bible for an account of his drunk-All life is interlinked, and for aught enness and debauch with his daughters.

"I have discovered during the last three years, just where Noah lived, Many years ago we read an elaborate where the ark was built, and that Noah built the great pyramid of Khufu, known as the pyramid of Gizeh. Noah was the greatest king this world has ever seen. He was the greatest of the Egyptian Pharaohs, not excepting Rameses the Great.

"Noah was a millionaire. The biblical account of the flood gives no clew as to where Noah lived or where his ship carpenters were at work for 120 years constructing the ark. Noah was 600 years old when the flood came. He must have been a millionaire and a man of great authority. He built the ark at his own evpense. Such a boat in these times would cost more than half a million dollars.

"Noah built the great pyramid during the earlier part of the fourth Egyptian dynasty and not more than 1,200 years after God had expelled Adam and Eve from the garden of Eden."

#### A Prominent Spiritualist Passed to Spirit Life.

George S. Bowen, a prominent Spiritualist of Elgin, Ill., passed to spirit life, Jan. 12, at the age of 76. He was 'exin gorgeous profusion and beauty, in cles, and was deeply interested in all-their delightful visions of our loved reformatory work.

SPIRIT OF MALICE. As Massississipp a Semi-Spiritualis it b Paper.

To the Editor: - Some kind friend has been good enough to send me s

page from a recent publication called "The Light of Truth." AND HAS EXPLAINED IT IN SO CLEAR AND REASONABLE A MAN-Not having the honor of an acquaint. ance with either the paper or its editor, NER AS TO LEAVE NO DOUBT AS TO THE WHOLE TRUTH IN REFER-I am at a loss to understand the spirit of malice against me and my work, so ENCE TO THIS IMPORTANT MAT-

plainly manifest in the page sent me. A column afficle which refers to my self and my work, is so clearly intendmany friends , who have honored me with their confidence, and the public for whom I have labored honestly and earnestly for many years without fear

or favor. The animus of the article referred to is indicated first, by the fact that it at-tributes the authorship of The Great Psychological Crime (of which I am the editor), to a man who has himself publicly stated definitely and positively that he is not the author and had noth ing whatever to do with the work; and second, by the attempt to associate my name and my work with a scandal that has recently occupied much space in the press throughout the country.

The C. F. Taylor referred to in the article, happens to be related to friends thor of The Great Psychological Crime, nor did he have anything whatever to do with its writing or its publication. He is not now nor has he ever been associated in any way whatever with any of my literary work. He is not now nor has he ever been a teacher nor representative of my work nor the school represent.

Mr. Taylor has himself so declared publicly, and the editor of the paper referred to knew that fact when he published the article attributing to him the authorship of my book.

Mr. and Mrs. Francis. of The Progressive Thinker know both myself and the author of the book referred to. They know the author's name and have met him many times. They have also met Mr. Taylor, and know that he is not the author of The Great Psychological Crime.

In order that nothing may be left undone to correct the talse impression the paper referred to has endeavored to create to injure me and my work, I shall be glad if the editor of The Progressive Thinker will himself verify the truth of this statement to his readers and the public generally.

malice toward none and charity for all, and an abiding conviction that honesty is the best policy, even for a newspaper, I am, Very truly, a newspaper, I am. Very truly, FLORENCE HUNTLEY.

We know all the parties referred to in the foregoing statement, and we that it contains only the simple We know that C. F. Taylor is not the author of the book referred to,

Chicago, Ill.

and that he is in no way whatever connected with Mrs. Huntley's literary work. We know the author of the book well, and that any attempt to associate Mrs. Huntley or her work with the scandal, mentioned above, is malicious-

#### THE TRAMP.

Who is that man with furrowed cheek Dishaveled flocks, so white, With blood-shot eyes that seem

Of one eternal night? With withkied hands and arms so poor, And legs that stand in cramp, With palsied totter at the door? Is he that awful tramp?

Was he not one time some one's child, Upon his mother's breast, On whom so many mothers smiled, And lovingly caressed?

Is he the boy with gleaming eye Who stood beneath the lamp While loving mother told him why A man becomes a tramp?

is this he whom we saw when small, Who led the children, one and all, In his bright, cheerful way? is this the boy all once foretold Would be a lighted lamp,

hero, martyr brave and Who now is but a tramp? is this the blooming youth who spoke On graduation day, Whose flowery words such pride awoke

And time washed not away-Within the breasts of all his mates Encored with cheer and stamp? is this the boy, and did the fates Mark him to be a tramp?

s this the man once bright and shrewd Who wrote on history's page With aspirations high imbued, We see so bowed with age?

Whose eyes were lit with hope's bright In battle-field and camp Now standing there so halt and lame, A poor, despised old tramp?

Is this the man we saw go by In auto, all nis own, Who stepped so mighty proud and high, All dressed in highest tone? is this the man who owned the bank Who gained by greed and cramp.

A poor, forlorn old tramp? Oh, God, when this great man went

Now here so poor, neglected, lank,

own . Among the poor to dwell, And left behind his bought renown-When all his glitter fell Did some poor man in plenty rise, The vacancy to vamp? If so the plan of fate seems wise In making an old tramp.

#### de j DR. T. WILKINS. Mission of Psychic Phenomena.

In a broad survey of the world and our own country to-day we find an undercurrent of material motives in all human life and action, with little or no thought in practical affairs, as to the hercafter or its consequences.
So strong has this materialism be-

come, that the real and vital point or mission, of certain psychic phenomena, is almost loss sight of, and buried in the depths of mysticism and superstition. The then mena-in question, is the edvent of Jesus Christ on earth. ten books-standard works-elegantly postage prepaid, leaving only \$2 for us.

Regardless, of what may be said to the contrary, what exception is taken, or what conclusions drawn, the only and real mission of Christ on earth, was to spread Light and Hope to the struggling and benighted humanity of The blaze of light is symbolized by

the sun whose rays portray another world to which we are indebted; while the ray of Hope is symbolized by darkness before dawn, that beyond the mournful picture of death and the grave, there is assurance of another life, after earth conditions are completed and it is time to be on our way. RICHARD E. TITUS.

Minneapolis, Minn.

Resident Dishes." Very unofal Price 10 cents.

# The Pension Fund

TO THE EDITOR:—THE GREAT DISCUSSION NOW RUNNING IN THE PROGRESSIVE THINKER CANNOT FAIL TO DO A WORLD OF GOOD. THE CROWNING ARTICLE, IN MY OPINION, IB THAT OF FATHER JOHN PIERPONT. HE SEEMS TO HAVE A THOROUGH KNOWLEDGE OF THE SUBJECT, AND HAS EXPLAINED IT IN SO From the Secretary of the National relief work; twelve dollars a month is Spiritualists Association.

OF THE BUBJECT WILL VIR-

FREEMAN W. SMITH.

TUALLY SETTLE THE QUESTION AND LEAVE THE PUBLIC MIND

LED LITTLE HEREAFTER BY OB

The understaned had the pleasure of

istening to a very interesting sermon

delivered by the Rev. E. W. Allen at the

West Jefferson Street Church of Christ,

Fort Wayne, Ind., last Sunday evening,

having been attracted thither by the

subject previously announced, "Did God

It was very refreshing to me to

gather from this sermon the fact that

the pulpit is abandoning at least one of

rect and immediate demonstrations of

Rev. Allen's sermon is an evidence that

he, at least, does not believe in or sym

the contrary, he teaches that the Ma-

jestic Theater burned in accord with a

the furnace below the auditorium was

If I correctly and fully interpreted

ren of the Fort Wayne Ministerial Asso

theological thought along this line at

be obliged to stand a trial for heresy

In order that the reader may note the

contrast between the Rev. Allen's teach-

sidered orthodox upon this subject, I

will relate a little scrap of history. In

one of the late Rev. Dr. T. DeWitt Tal-

mage's sermons, delivered in 1886, he

describes an instance of God's swift

wrath, as follows: "Last August a

man flourished a knife toward heaven

and dared God to come down, threaten-

ing to cut him if he did. That man

was cut down, smoke poured from his

mouth and nostrils, and he was dying

Mr. Talmage was asked for a circum-

stantial account of the blasphemer who

was miraculously burned to death, and

details in the matter, and I purposely

avoided locating the event, and the rea-

sons that actuated me then impel me

now to keep the affair from the public.

Such an event is a terrible thing for

was punished, and it is cut of consider-

ation for them that I omitted to state

where the scene was laid. That it is

stricly true, I have conclusive evidence.

i forget just how it was brought to my attention. I heard it reported by some-

ody, or got my information from a pri

yate letter, I caunot say which, but I am inclined to think it was the latter.

No matter. I asked a trusted friend of

mine to investigate for me, and he did

ally and exactly take place as I de-

scribed it. I have the correspondence

myself."
The above mentioned miracle was

said to have occurred in Mercor county,

Ohio, near Lima, Allen county, and the

victim of the Almighty's wrath was said

to be Sylvester Redyan. But the post-

master of Lima wrote in reply to an in-

quiry, as follows: "The story is false

from beginning to end. No such man

It is probable that if the Rev. Dr. Talmage were living to-day and preach-

ing in Fort Wayne he would ascribe the

burning of the Majestic theatre to the

the fact that his own tabernacle in

Brooklyn burned to the ground three

the churches that have burned, been

and ruin, as in the late St. Louis cy-clone, these disasters he would attrib-

ute, I presume, to the wrath of the

devil, in order to be analogically con-

sistent. But even this idea would not

be universally accepted, even by ortho-

dox people, judging by the remark made by a good Methodist brother some

years ago when the Episcopal church in

his city was struck by lightning: "That

shows what the good Lord thinks of

If I thought that the doctrine of the

immediate visitation of God's wrath

upon wicked people, would materially

decrease crime and wickedness of ev-

ery kind, I would be inclined to preach

it, even though I disbelieve it. But the

people are more intelligent: they read

and think more than ever before, and

as Lincoln once said: "You can fool some people most of the time; some of

the people a part of the time, but you can't fool all the people all the time."

If I mistake not, the Rev. Allen intends

striking some more blows at old-time

A MOST REMARKABLE OFFER.

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by The Progressive Thinker, with its

ten premium books. Just think of it,

bound in cloth-printed in plain type,

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such a work been done. Search your

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or modern, and you can find nothing

that approximates this remarkable of-

fer. It beats the world! We have

been instrumental in starting a library

pure altruism-humanitarianism in its

broadest sense. Call your neighbors

attention to our great work. This Di-

vine Plan may cease with us. No one

in the ranks of Spiritualism tried it be-

fore we did. Will any one continue it

along the same lines after our depart-ure to the spirit realms? Now is the

time to take advantage of our offer!

Read over carefully our premium list,

and then obtain a new subscriber for

The world has never before seen

H. V. S.

that church."

superstitions.

struck by lightning and blown to wreck

The latter, together with all

direct wrath of God, notwithstanding

over lived in this part of the country."

Some correspondence ensued so, Some correspondence ensued which he turned over to me, and from

the family and friends of the man

'I appreciate the desire for further

his response was as follows:

for days, while nobody could go near

ing and that which was and still is con-

pathize with any such doctrine.

that natural law.

because of it.

Burn the Majestic Theater?"

ROCKLAND, MAINE.

'DID GOD BURN THE

ternal regard to you one and all, and place no more on our list, and it seems trusts that a "Happy New Year" will imperative to ask any society or per-

Eurely attend you. going on as usual; our missionaries amount needed for the pensioning of GREATLY RELIEVED AND ELE-VATED. NOW LET ALL SPIRITshow by their monthly reports that the applicant, in the state or locality to they are kept busy, and although their which the needy one belongs. A socie-UALISTS PROFIT BY THIS WISE LESSON, AND SO LIVE THAT THE receipts are apt to fall below their ex- ty or individual could do no better work a good work for our cause. Our N. S. or give a sum sufficient to pay the pen-A. income from any source has been sion of one beneficiary for a year. We small since the last convention, and the have no free beds in hospitals, no medi-President Barrett made a ringing ums' Pension Fund, for it is steadily needy medium for a year. We trust growing less. In response to that apsomething can be done in this line dur-MAJESTIC THEATER?" growing less. In response to that ap-The Rev. E. W. Allen's Sermon on This varied sums, to the amount of about and disburse all contributions to its one hundred and seventy-nine dollars- pension fund, with willing hands. Subject-He Repudiates an Old-Time we give the list and figures below. Theological Idea of Direct Divine

By some mistake it has been reported in the Thinker that the N. S. A. is peal is as follows: pensioning fifteen, and in another arpensioning litteen, and in another ar-ticle, nineteen mediums. This is not rett, \$50; Lewis Peterson, \$25; A the fact: we have had applications Friend in Iowa, \$10; Mrs. L. L. Otto, the fact; we have had applications enough to make up the latter number, but as will be seen by this article, it would be impossible to care for so many, with the uncertain income to the pension fund which is ours.

Our pension fund is paying monthly, \$12 dollars each to ten needy and vet-eran mediums. Nearly every one of them has passed the seventy-fifth care of Dr. Slade, \$2; F. Whorley, \$2; its heretofore teachings, i. e., the dibirthday; several are over eighty-four. Truth Seeker, T. S. A., \$2; J. L. Rea, All are dependent upon our aid. Dr. \$2; Mr. and Mrs. White, \$2; Chas. God's wrath upon the wicked. The Slade is also cared for at a steady ex-Hangarten, \$1; J. C. Lowell, \$1; Chas. pense of \$25 per month for board, med-Wiggin, \$1; C. B., \$1; Chas. Holland, pense of \$25 per month for poard, meuical care and all expense—his clothing must also be furnished by our fund.
Our temporary aid to mediums is also
a large item. At the lowest figure we
are paying out one hundred and fifty
Mathews, artist, \$1; Chas. Holiand,
the cause in Portage, Mich., \$1; Old
Soldier, Cal., \$1; C. P. Winston, \$1;
Thos Middlemist, \$1; Wm. Thomas
Mathews, artist, \$1; Emma J. Colton,
dollars per month in this relief, making

1. Mas A W Bonar \$1: "Unknown." natural physical law, as the wood in then burning, God having nothing to do dollars per month in this relief, making \$1; Mrs. A. W. Bonar, \$1; "Unknown," eighteen hundred per year. We have via President Barrett, 50 cents; A with it other than being the creator of the Rev. Allen's utterances, his brethfund; it will readily be seen that unwe extend our grateful thanks. We
less relays come in, it cannot be long will be glad to receive further contribubefore our pensioners will have to be
tions to this worthy fund. Address

MARY T LONGLEY. ciation are not fully in accord with him taken in regard to it is independent, if money to aid them. not heratical. Be that as it may, the

Rev. Al'en's sermon shows the trend of ualist will do something to aid in this least, and it is improbable that he will

a small sum to live on, and yet some of our pensioners have absolutely nothing more to depend on, and the kind-To the Editor and Readers of The ness of friends in caring for them at Progressive Thinker:—The N. S. A. ex. that rate only enables them to live. It tends greetings of good will and fra-will be seen that at present we can son henceforth who applies for a medi-The work at our home office has been um to be listed, to raise one-half of the penses, we realize that they are doing for the cause of humanity, than to raise expense of conducting its various good ums' homes to which our destitute can works goes steadily on. Some weeks go, and it would certainly be a deed of benevolence for those who can to thus call in the papers for aid to the Medi. insure the pension of one crippled and peal, we have received contributions in ing the year. The N S. A. will accept

> The list of contributors to the pension fund since President Barrett's ap-

Mrs. C. L. Stevens, via President Bar-\$5; Mrs. Susan Jack, \$5; Mr. and Mrs. J. R. Francis, \$5; J. T. Hamilton, \$5; New Bedford Lyceum, \$5; F. W. Martin, \$5; Friend T. B. W., \$5; H. S. Bliss, S. C. Bliss and H. W. Bliss, \$5; S. Dill, \$5; Lydia J. Sanger, \$5; Peter Widerstrom, \$5; C. E. L. Bryant, \$5; T. P. care of Dr. Slade, \$2; F. Whorley, \$2; eighteen hundred per year. We have via President Barrett, 50 cents; A no endowment fund, and less than Friend, 25 cents; S. S. H., 10 cents, three thousand dollars in the pension Total, 173.48. To each generous donor

N. S. A. Secretary. We ask that each and every Spirit- 600 Pennsylvania avenue S. E., Wash ington, D. C.

MARY T. LONGLEY,

#### JAPANESE SPIRITUALISM.

Japanese Gods Are All Kind, Generous and Helpful.

A fine sidelight on Japanese Spiritualism is shown by Wm. E. Curtis in the Chicago Record-Herald. He says: The touching address which Admiral Togo delivered at Tokio the other day to the spirits of the officers and men who were killed while fighting under him in the Port Arthur fleet, illustrates Shintoism, the Japanese national religion. Many theologians insist that it is not a religion because there is no theology in it; that it is only a manifestation of certain superstitions in which he entire Japanese nation believes; but as Hearn has said, it is the "soul of

he race.' All Japanese are Spiritualists, so to speak, and they are taught that the spirits of the dead, in a large measure control the actions of the living. They do not believe in ghosts; they do not ave mediums of communication with their dead, and they do not receive messages from the other world. But this world is full of friendly invisible beings encouraging, protecting and comforting them, and the landscape is dotted with shrines that have been erected for the purpose of worshiping good and influential men. If a Japanese is going to war he prays before the shrine of some suit he prays for the aid and guidance tomb. it I am assured that the affair did actusome famous jurist; before he lays out his garden he prays to the spirit of still, but I think I had better keep it to on in every duty, pleasure and labor of life he consults the spirit of his ancestors and those of other wise and good men, and, without expecting any direct answer, has faith that they will give him their encouragement, protect him from errors and lead him in the right there than here way. This, the theologians say, is hot religion: but it is a practical actual ev-

oryday thing and illustrates the Japanese character more strongly than any other act or word.

There is a striking contrast between the Japanese and Hindus in this re spect. The latter are surrounded by spirits in a similar manner and their fate is controlled in a similar way, but the gods of the Hindu are wicked, cruel, vindictive and malicious, and in his prayers and sacrifices he does not ask for light and aid for he has been taught that they will not give it to him. He begs for mercy; he makes sacrifices and brings offerings from his scanty store in the hope of making the gods good-natured, and in that way perhaps is misery may be lessened, his load lightened and impending misfortunes averted. On the other hand, the Japaiese gods are all kind and generous and helpful, and the faith of the people

In 1894 I was invited to witness beautiful ceremony in Kyoto, of which Admiral Togo's address to the spirits reminds me. Iesuko, one of the most famous of ceramic artists, had accidentally produced a remarkable example of texture known as "Chinese crackle." on the surface of a jar. This particular effect was common among potters in the interior of China a thousand years ago, but had been a lost art for several centuries, and jars and vases with that finish are very rare and valuable. It is the ambition of every potter in the East to reproduce that particular effect, but all experiments have been unsucessful, and Iesuko was amazed to find it upon a jar which he took from his kiln one morning in 1893. The result was so unexpected that for a time he was unable to realize what had happened. Then he tried to recall every thing that had been done to the vase from the hour when the clay had come to the shop until his astounding discovery. He repeated the process over and over again; he did nothing else for the rest of his life; he neglected his ordinary business; he refused profitable commissions; he shut himself up like a hermit and denied himself food, rest. sleep and exercise, and actually became insane in his anxiety to repeat

the accident that he could not explain. In the meantime the jar was sent to the objects most admired by the con-noisseurs. Fabulous prices were of-fered for it but Mr. Medica. fered for it, but Mr. Tejima, the Japaiese commissioner, was not authorized to sell it, and could not get a reply from esuko, who was buried in his experiments and would not even read his gold medal and a big diploma, upon which his triumph was inscribed, but tendencies. Price, cloth, \$1.

before these testimonials reached Japan poor Iesuko had committed slow suicide and his ashes had been placed in an urn on the hillside overlooking Kyoto, back of the Yaami Hotel. One day a friend invited me to at-

tend what he promised would be a novel ceremony. We went together to the little hillside cemetery, where thirty or forty of the most famous artists in Japan were gathered. A learned Buddhisk in gorgeous robes, delivered what you might call an explanatory address. He recited briefly the story I have told you. Then one of the oldest friends of Iesuko stepped forward and addressed the spirit of the dead artist, just as we would address a person to whom a testimonial was to be tendered. He described the Columbian Exposition in Chicago, explained John Boyd Thatcher's system of awards, gave a detailed review of the work of the jury, and finally concluded with a minute description of the medal and the diploma which he held in his hand. When he had finished the medal was seafed up in a cavity when had been carved out of the stone, and the diploma was burned over the grave with incense and fitting ceremonies conducted by the priests which, of course, I could not stand. But the significance of the ceremony was very clear. The medal, being indestructible, and of material substance, could not be transported to the other world. But the diploma was cargreat soldier; if he is preparing for a ried there by the flames. Several of journey he goes to the shrine of a the gentlemen present made brief adgreat traveler; if he is a party to a law- dresses and placed flowers upon the

It will be seen that the Spiritualism some great landscape architect, and so of the Japanese differs from that of on in every duty, pleasure and labor of America and Europe. Mediumship as known and cultivated with us, is not

known or practiced in Japan. At the same time a much greater in fluence is attributed to spirit powers by the Japanese, and more is expected

Japanese Spiritualism seems to be permeated with a thoroughly religious spirit of reverence and worship, and

ideal faith, not known with American and European Spiritualists. X-RAY.

A Phenomenal Success. To the Editor:-You I presume are aware that Mrs. May S. Pepper, pastor of the First Spiritual Church of Brooklyn, has had phenomenal success in work here. She has been challenged to various undertakings, which she has declined to accept, telling all that her church work is open to all, all can test

her powers there and in her seances. Last of all, one of the leading jour-nals of Brooklyn collected and enlarged upon a scandal growing out of her miserable relations with one Pepper whom she married in early life, supposing he was free to become her husband. He was a bigamist; she left him and was divorced from him under the laws of Rhode Island. He was sent to prison. Ever since his release he has hounded her, and though he is now living with his fourth wife, this Brooklyn paper gives forth this man's denial of his marriage to her, and has added to the outrage by publishing various statements, and scandalous insinuations calculated to injure her and destroy the great work of this church. The trustees have endorsed Mrs. Pepper, and will prove the character and motives of her assailants. The attack is reacting against her enemies. A powerful public sentiment has set in in her favor. I send you herewith an illustrated article in to-days New York World, which shows she occupies in Spiritual movements of A. H. DAILEY. to-day.

"Continuity of Lite a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer.

Cloth, \$1.10.
"Godial Upbuilding, Including Co-operative Systems and the Happiness and Innoblement of Humanity." By E. D. Rabbitt, LL. D., M. D. This comprises the Chicago exposition and was one of the last part of Human Culture and

> "Longley's Beautiful Songs." . Fourteen beattiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail. 15 cents.

By Leroy Berrier. "The New Life. The jury of awards gave him a Eminently suggestive along the lines of nedal and a big diploma, upon "new thought." Excellent in tone and

## Man and Woman.

### A Discourse through Mrs. Cora L. V. Richmond, Chicago, December 25, 1904.

"Who is this that cometh out of Edom with the nal barter, and sale, but the Child that is to lead the not yet here. thain that is of blood upon his garments? who hath trodden the wine press alone?"—Isaiah 63:1 to 3.

World unto the perfect redemption.

If Jesus at the age of twelve were be the decided and the same of the sam

Peace.'

Many little children are glad to-day because of the even in seeming, is well.

But after nineteen hundred years the Christ-man of woman. Christendom hath not appeared. Crucified on Calthieves Mammon and Bigotry.

enemy from the Christian land of Russia because of The Children of Israel, you remember, marched the Christ birth One less exile because of freedom through various places in their symbolical journey; for freedom!

against the Christ child and the Christ man.

To-day many hearts go out in thanksgiving. It is

dren, not heeding their own deformity of spirit? If Calvary in the next attainment. and the places of high carnival and festival would been the hope and salvation of many lives.

iments of the slums.

of the human race. Men and women do not bear the Truth-teller. Christ-spirit until it is born in them as a child. "Of Is there room or place for the Christ man and wo- The Christ man are to herald a day air ships.

Such is the kingdom of heaven," Jesus said. Mean-man in the world to-day? Whoso tells the truth all when there shall be "peace on earth" and love to all Prometheus cannot steal the fires from heaven ing that grown up men and women are not so near, who are in popular favor decry. If he is not put to of God's children. They will herald a day when when Jove has given his Nemesis the edict. Prome-

"We look on forlorn when the man-child is born." convenience, the child that is not the result of exter- earth to-day. Albeit the Christ man and woman are a disgrace of some kind, it must come.

theological universities disputing with the doctors veiled ways; a welvety mist of dewy cobwebs and ing, striving to call aloud to eall attention. Christendom to-day celebrates the birth of the they would expel him, they would send him out from sweet dreams in gardens of the love-lighted Edens Child, the Christ-child in Judea nineteen hundred their presence. If he was in the streets visiting his of the world, that make no loud voice, from which tiptoe; no one can change the scrpent until the time years ago, whom the Magians saw through the symbol blessings upon the poor he would be arrested as a there are no bells chiming, save soft flower bells of comes. afar off and worshiped as the promised "Prince of vagrant or fanatic. The Christ spirit precedes the sweet innocence that come up in gratitude for Earth's The duty is to speak the word, to have the truth in

man and woman. Christ birth. Many do not know the meaning of through as did Italy under Mazzini and Garibaldi, as out with eyes of love, blinded sometimes by tears of will find the one that is seeking to "overcome." their gladness but rejoice in the festival time. Many Hungary did under Kossuth, as did France in her sympathy for the great struggling world that is wait-nature finds strivings and force the methods perhaps grown up people are glad because of 'the festival latest revolution, as Great Britain will in the fullness ing for this Christ man and woman to appear. Many it is part of the plan that those little brown men in the time. Anything that brings respite from toil; any- of time, as your nation did in the pangs that cast off there are who wander up and down doing what they East shall help to bury imperialism in Russia. Who thing that brings a gleam of gladness, though it be chattel slavery, as your nation will in the pangs that think is their work to hasten the glad day. Some will do it here, against the armaments of war? A afar off; anything that makes the burdens lighter, will cast off the deeper slavery of Mammon. These there be that are heralds who give the warnings upon standing army has no more place in a republic than

wary, he is still crucified to-day between the two care for the Christ spirit, for loving-kindness. There the weapons of the dust and all of this striving is in peace that is to come after striving will be because of is no external varnishing or vencering that can be cluded in the preparation. When Italy, through the voice of Garibaldi and placed upon the foundations of society to make that Mazzini was seeking freedom, Mrs. Browning wrote society Christ-like. All the Christmases in the world set apart for the child that is to appear. This sound You want the ways of peace and pleasantness; the

the Christ-life.

kindly spirit would help the orphans and the poor, the festal hours with innocent pleasure for children. bing pain is in the yeins of the toiler who has no rest gentleness, humility, patience, fortitude, hope, faith, The Christ man and women will have no poor. Char- When the story is told of the mother of Jesus and the pression. The poor of Christian lands are a libel it is told in the spirit and understanding of the child.

To-morrow or the next day all Christendom for- ness at the Child's birth? well that there should be gratitude and praise and gets what is told to day in the church and home, and joy, and that the little children who are pinched with people pass into the great outward struggle of everpoverty may sometimes be made to feel that their lasting throes and groanings. But that we know that it is that which precedes the expression of the Christ But who are these who wheel on gilded wings of man and woman, it would be dismal enough. The mockery to give alms to the poor? Who are these hope of the world is because it moves—not always who go out pleasure-seeking and dance all night because it seems to move-upward. Because, movon butterfly wings of fashion for the sake of the poor? ing downward, it reaches another altitude and the Who are these that have bazaars for the crippled chil- impetus propels to another height, that may not be

the poor, and the crippled, and the maimed, and the To-day the announcement in all the Christian halt, and the blind, those who are in all the hospitals churches of the birth of Christ, the Savior of Christof Christian lands should say: We will give some endom, nineteen hundred years ago, fills many hearts thing to those crippled rich from our store-house of with emotions that they think is worship; and praise God's gifts of Patience, of fortitude, of Loving-kind- songs are sung and bells ring out with glad acelaim ness; then the avenues of splendor, the halls of pride for the meaning of this which in a great sense has

change; then the garments of humility would be All religion is equally sacred, but that which has worn, and people from their pride would not say, the semblance of religion often deceives people, they "Oh. yes! we will have a night of revelry for God's mistake sentiment for religion, external forms for re-The Christ man and woman will not need to ligion, the love of the beautiful for religion, the love for the blood they have wrung from the people. Do the heavens, and they do know, that this is the night do this, for there will be no streets of paupers and of music, pictures and works of art for religion. Re. not be deceived by these Christmas trees in the time that precedes the day, that the warring is that other streets of millionaires. There will be no habil- ligion lays hold upon the affections of the life, it is the churches; do not be deceived by all this display by which precedeth peace, and that the nations will be The Christ man and woman cannot be born until itself manifest toward humanity, it is the love beam- bribe money by which, their patrons expect to get to must be peace or annihilation. Inventors are crowdthe Christ child appears. We told you that a week ing out from within and looking toward the Christ- the kingdom of heaven after filching this from God's ing to the front with great strides struggling to find ago, and the Christ child is the prophecy, the herald life. Jesus Hominum Christus, the man of God, the poor. Christ, Jesus of Nazareth, said this nearly two that which will annihilate from above and from be-

Rowsy. The starting men who have come out of the erowded streets with buildings like this shutting out church speaking the truth; they are looking Christ, the sunlight will not be known; when people will not ward. Sometimes fagure yields its truth tellers also, live in houses with screens and blinds to exclude the listen.

If Jesus at the age of twelve were here in any of the preparation for the Pabe, and that is through soft, Christ-spirit walk the earth asking, proclaiming, seekblessings. Some Eden-lands must there be, even in the world; in your hearts, in your lives, and some-These "birth-pangs" that nations are passing the midst of crowded cities, from which people look where it will reach a struggling spirit, somewhere it pangs herald the approach of the Christ man and the mountain tops, who cry out, of the light that is to it has in the Paradise of God, and you will know it appear and the glory that is in the sky. But whose sometime. The true patriot knows it. Tolstoi knows Grown up nations cannot be born in a day that will goes down to battle and takes the weapons of earth, it; Garibaldi knew it; Abraham Lincoln knew it. The

We spoke of the peaceful ways of the lives that are Christ man and woman.

appeared to lift the great burden, and for these men and the leaves "for the healing of the nations." and women to know the Christ is near. We have seen Go down to the root and reach the plant. The diresent the Christ name!'

an excuse for excesses; it is tribute money that is paid as astronomers know when the planets will appear in soul making itself manifest Godward through making Christian societies. Endowed institutions are the hurled together with such deadly weapons that there

and Woman when the Child is not here that is to re- there and the truth-teller appears; in your society if that aspires for Freedom's voice. The horrors of so- release, it cometh through love, it cometh through the lease the world from its fetters: The child of love, the people live the truth; in your churches if the truth is called civilization will be dispelled by the quick and soul. The Christ man and woman are working to child of humanity, the child that is not the result of spoken, that Calvary is expulsion and trial for ready intuitions of the man and the woman. When release Prometheus.

and these are led to their Calvary; but so they have light, in cellars and dungeons, in garrets, in lowly the opportunity of speaking their word of truth there hovels. Yet from the standpoint of the Christ a man are those who will read as their lives are attuned to that lives in a palace compared to some who live in hovels may not be so free and contented. Some pal-There are some that are waiting for the first voice aces we know are prison-cells. Some hold the richest or signal upon the heights, the watch-towers of hu- gifts of the world and still may be clouded. This life manity in which are the appointed angels that some of royalty, this life of the pumpered favorites of times go down into the slums, and sometimes go into Mammon, this is not the life that is forever, it is for the palaces to give warning, and these are upon the an hour, it is for a day, it is for a year and then comes

So now out of this great yearning and groaning the We said somewhat of preparation must be made, man with the Christ-spirit and the woman with the

Oh! but the child cannot grow up by standing on

the presence of the Christ-spirit in the presence of the

of the shedding of drops of the blood of the nation in celebration will not make that deep under-current of battle, this roaring of cannons, this great struggle earth wants the Christ man to appear. The church keeping this great human child of freedom away. less turbid, it is bitter. It is time for the people to and cloudiness, this storm and strife, this murder, wants him to appear as a fashionable minister; the To-day is there one less gun trained against the cry out with its turbidness: "Marah! marah!" this violence, this rapine, this suicide, this earthquake state wants him to appear as a (not too radical) prepare the way amid great stress and strain of na- statesman; society wants him to appear as a comprotions that are asking for the Christ man to appear. It mise between Beau Brummel and Walt Whitman, the Christ's saving grace! Are jails and penisome with wormwood and some with sorrow, and the beats hard against the windows, this storm; it roars they want him to be a poet, they want him to be a tentiaries thrown open to set those free who have nations journey through these various places of bit- along the outer halls, this terrible sound and siege of statesman, they want him to be an artist, they want sinned against the laws of the oppressor by asking terness in the great effort to find the life that is truly battle, it groans along the streets where midnight rev- him to be a scientist, to be an inventor; they want elry carries its riot and mocking laughter in the halls him to be full of all the things the world loves, instead The Christ-child leans toward those who with Oh! it is beautiful when making effort to crown of pleasure. Its great, deep undercurrent of throb- of full of all the things that the world does not love: or respite save by permission of holidays. What unselfishness. The great crown of humanity flowerity is to cover the faults, but it is not a cloak for op. Babe that came through love unto the earth; when other days in all the year than those permitted by ing out upon such a tree! what a sight it would be for governments in Christian lands can the toiler rest? the human race! There is a man in the far west who What other nights can the bells chime out for glad-, changes the nature of plants, who makes thornless roses, makes white blackberries, and different kinds Who knows the weariness of the hours that drag of fruit grow from the same stem, has changed the along for nine-tenths, nay! if you will have correct cactus until it grows no more piercing thorns. What figures, nine hundred and ninety-nine one-thou- that man is to the vegetable kingdom the Christ man sandths of the race! They are waiting, for all the must be to the human race. The thorns and briars babes that come into the houses of the toilers, though and aggressive things must be eliminated from human they are nearly always welcome, bring added labor, lives, and the great stalk of the tree of paradise will added responsibility, added care, and none has yet then yield its fruitage: "the twelve manner of fruit"

> Christian churches filled with parcels and packages, vine humanity is making ready to come forth. But fruitage of the earth, given in heaven's name and it will not come in this way or that which you are Christ's name to the poor who come to receive these seeking. The great spirit of its life begins at the benefactions. Why did not the Christian churches foundation and makes known all the syllables of its find power to prevent them from being poor, these wonderful mystery that at last reaches the flowering who march up through the aisles of worship and say, out of humanity, such time and at such place as per-I have come to receive of your bounty, ye who rep- haps no one will know, save the "wise ones." There will be Magians now as of old, they watch the spirit-"Christian Charity! (so-called) is a gilded mantle, ual star, they understand when the planet will rise, thousand years ago; and Christian lands still do this. low, torpedoes and torpedo-destroyers, balloons and

and geltainly not any nearer the Christ spirit than death it is simply because the laws do not allow it, crowded cities shall be removed from the face of the theus-bound is the intellect of man that all inventhese "little ones," who know nothing perhaps and but sometimes he is put to death. Calvary is not in earth. When there can be no slums because of the tions, all discoveries of science have forged the chain cannot sin. How shall the world look for the Man Palestine alone; it is in your household if bigotry is sunshine, the fresh air and human fraternity, and all by which it is now fettered. There is only one way of

My services have been continued in the main cause of the disinterest in the employ of the Iowa State Spiritual in Spiritualism in some localities. ists Association during the month of How long would a Catholic of February. I have worked for this asso-clation since the first of October. The state convention which convened in the Moines, Jan. 19, 20, 21 and 22, was a complete success in every way. Bro. John D. Vall and myself were elected John D. Vall, went on record as opby the delegates to the state conven-tion as delegates to represent the state Our audiences were compo of lowa at the next annual convention ple representing every phase of religof the N. S. A. at Minneapolis next Octious and political ideas. They came tober. President Vail was not only not to hear their own ideas presented unanimously re-elected president of the (excepting those who were in hearty Iowa State Spiritualists Association, accord with the phenomena and philosbut he was also made the choice of the ophy of Spiritualism) but to listen to convention as its candidate for presi- the speakers present Spiritualism and dent of the N. S. A.

tions offered by him, I wish to call at though we should question the propri-tention to the one which says: "We ety of any speaker sticking to the text, believe that all speakers should stick but some may, hence this explanation.

liver a lecture on Spiritualism, enter

and in the fail. 283 the first stone." If anyone who is Your self-sacrificing, generosity for about to speak will reflect and carefulthe good of the opititual cause here was ly note the general effect upon our cause here was ly note the general effect upon our cause he would not be so anyious to any cause he would not be so anxious to anwithout fear of successful contradiction, more than some will probably pastor, and many times the subject of

unless they can conscientiously deliver Needed Admonition Given by a Worker. a lecture upon the subject proposed, but if he or she does, he or she should stick to the text. I claim that this is

How long would a Catholic or any

Our audiences were composed of peo-Several of the recommendations presented to the convention by President Vail proved that he possesses the foresight of a successful business man and to any one who attended the meetings the mediums demonstrate spirit re-

Iowa S. B. A. Missionary.

SPIRIT PIERPONT.

His Opinion on the Subject of Obses-

sion. To the Editor:-I have just read with great pleasure, Spirit Pierpont's opinion on the subject of Obsession.

For thirty years it has been my privllege to be a member of the society of Obsession has been the theme of her This will apply to writers equally as guides' discourses. I have never seen anything in print corresponding with their explanation until I read Spirit Pierpont's article. As he says, his exto receive money from Spiritualists for planation is scientific, and it rings true. The vibratory system in man and nature is a science that will unravel many seeming mysteries when man once en gages in a serious study of it, and he will find that all progress, spiritual as well as intellectual and physical, is de-

The system as explained to us by the higher Intelligences awakens inexpressible feelings of love and adoration for the Beneficent Power that provides for

Van Wert, Ohio.

TINA" WAS DISCOVERED. Ninety-five per cent of all cases of deafness brought to our attention is the result of obropic cutarrh of the throat and middle ear. The air pas-

BY NO METHOD UNTIL "AU-

nages promis clogged by plug the assion of the vibratory bones. Until these deposits are removed : cure is iropossible. The inner ear cannot be reached by probing or spraying, ce the inability of aurists or physicians to cure usoless. That there is a scientific cure for deafness and catarrhitedemonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the

middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-est vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks use of Actina. Actina also mires asthma, bronchitis, sore throat, weak sectly or indirectly due to catarra. Account a sent on trial postpaid. Write us about your case. We give advice free, and positive proof afores. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. 14,000 Walnut Street, Kansas City, Mo.

SB a Day Sure below to



WITH SOOTHING, BALMY OILS. DR. BYE, Gor. Oth & Kansas Cl'1, Mo.

### 793

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has applied and you are reasoned. expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number

OTHER PSYCHIC PHENOMENA,

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, ncluding scientists of world-wide reoute, making a volume of great value. 538 octavo pages. Price, cloth. \$2.

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Dr. Savage, in this book of 243 pages, discusses problems that have voxed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, 81.00.

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Longley's Choice Collection of Beau-tiful Songs. For public meetings and the home. Words and music. Price, board covers, 40 cents; cloth, 60 cents; These songs of Professor Longley's are gotten up in most attractive style, and more than worth the small price asked for them.

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Spiritualistic Gatherings. By Mrs. Georgia Gladys Cooley. Words only. Price, 15 cents. The Spiritual Songster. By Mattie

E. Hull. For the use of circles, campmeetings and other Spiritualistic gatherings. Words only. Price, 10 cents. The Lyceum Gulde. A collection of music, golden chain recitations, memory gems, choral responses, funeral services, programs for sessions, parliamentary 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.

AFTER HER DEATH. The Story of a Summer. By Lillan Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all was

Notes of Proceedings and Matters of Interest.

Our convention opened on Wednesday evening, Jan. 18, by a reception extended to the delegates and friends by and accepted, as per convention held at the Psychic Research Society. Reception committee consisted of Mrs. lowing amendments: We are confident Louise M. Garber, Max Hoffmann, Dors that the local societies do not want C. Crosby, Mrs. Louise M. Paul, Mrs. W. H. Spaulding and Mr. and Mrs. T. S. Whiting. Old friends met after many years; a joyful time we had. Refreshments were served amid a babble shall go only where there is a unantof voices and glad hearts, after which mous call; and the local Spiritualist soa body we are opposed to the monopoly Mrs. Jennie Hagan Brown gave us an impromptu poem suitable for the occasion. We adjourned at 11.30 p. m., un-till the following morning. We were called to order at 10:30 by

cur state president, in convention proper, and after four days of splendid attendance, and fine lectures by Rev. Harry Moore and Jennie Hagan Brown, closing with tests by Mrs. Eva McCoy and Max Hoffmann.

At the close of our last meeting, Sunday night, Mrs. Jennie Hagan Brown stepped to the edge of the platform and with a few very eloquent remarks, she called Max Hoffmann from the rear of the hall, and in a neat speech followed by a poem, she presented him in the name of our local society, an elegant gold medal, embossed with the American flag in colors, a dove and a sunflower, the emblem of our beloved Inscription upon the back: 'Compliments of the Psychic Research Society of Des Moines, Iowa, to Max

Hoffmann, New rear, 1905. Mrs. Brown gave a poem on the emblems it contained, of such sentiment and beauty the audience was moved to tears. A peculiar coincident, with this medal, paid for by donation, was the fact that a young man, 26 years of age, Henry Connick, a coal miner by occupation, and a member of our local society, was fatally injured in one of our mines on Wednesday, Jan. 18, and sed to spirit life on Friday morning, was the first one to contribute to Max's medal, and as he was a personal friend of Max this statement was made to the

very pathetic manner.
Max received the medal in tears. All "I thank you, could reply was, friends." Harry J. Moore delivered the and never should we speak against our efficient secretary.

funeral oration over the remains of beloved cause and our workers. We are thankful for the many court-Harry Connick, Sunday afternoon at As many of the Spiritualwere in attendance.

MRS. LOUISE M. GARBER. Des Moines, Iowa.

The State Spiritualist Association of

trustees, Mrs. Eva McCoy, Marshall coophy and phenomena of Spiritualism. N. S. A., at its next convention at Mintown; Mrs. Jennie O. Shaffer, Ottum We recommend a summer mass-meet neapolis, Min. as our choice for the wa; B. A. Beau, Des Moines; Mrs. ing, and suggest Clear Lake, Iowa, but presidency of the N. S. A. Signed:

Laster, Waterloo; Mr. Kempster, Counadvise the secretary to correspond with Laster, Waterloo; Mr. Kempster, Council Bluffs.

In review of the president's report, resolutions were passed and adopted on resolutions express itself as being anyone to say who shall be their speaker or test medium, and we must there-fore recommend that hereafter the now required. That capital punishstate officers and their missionaries cieties shall at least agree to pay all of doctoring, and we claim the right expenses for hall and entertainment of for healers to exercise their God-given Rev. Harry J. Moore and Mrs. Eva

year was the Psychic Research clety of Des Moines, Iowa, through the efforts of Mrs. Louise M. Garber and Mrs. N. E. Bean. The cause of decreased interest in our state work, we know quite a number of Spiritualists and speakers who make it their business to speak lightly of all Spiritualist phenomena. The public mediums carry a little blue book and practice We indorse the sentiment of Art. would urge upon the private and public umship. workers the wisdom of abstaining cal society, and by mistake hire a speaker or medium who will never speak a good word of anyone but themselves, and after a few weeks' work ind you have a weaker society than when you started. We have a class of palmists and fortune-tellers who pass themselves off as Spiritualists and when with those opposed to it they are anything to please. Such are not classed as Spiritualists. Unless we keep silent, or speak a good word, and never should we speak against our passed delegating Bro. W. A. Willing to passed that the by-laws to that effect. The persecutiogs of our mediums and trustees shall be authorized to conduct all business of the association, and a quorum shall consist of four members the board (approved. The porsecutiogs of our mediums and trustees shall be authorized to conduct all business of the association, and a quorum shall consist of four members the by-laws to that effect. The persecutiogs of our mediums of trustees shall be authorized to conduct all business of the association, and a quorum shall consist of four members the by-laws to that effect. The persecutiogs of our mediums and particle. You must certainly merit no such yindictive treatment. Generous couled Spiritualists and of the board (approved).

This will apply to writers equally as well as I desire it to apply to speakers and mediums. I wish to say that I do not believe it just or fair for a speaker due to proposed to it they are anything to please. Such are not classed as Spiritualists. Unless we anything to please. Such are not classed as Spiritualists. Unless we are the board (approved).

The persecutiogs of our mediums and then such yindictive treatment. Generous couled Spiritualists and everywhere will fally the your assistance at once by gending to your assistance and mediums. I wish to say that I do not believe it to apply to writers equally as everywhere will fally the your assistance and mediums. I wish to sa

#### Recommendations.

(Heartily endorsed.) Let people say

stories that leave out morality and

That the finance committee formu-

advise the secretary to correspond with other places. We recommend that the committee

opposed to the non-taxation of church property. To religious services being sustained by our government in congress and the army and navy. That affirmations be adopted in the courts and ment shall be abolished. That the speakers and mediums, and also healing powers, and we would urge all pay what they can towards their sala- such to obtain a knowledge of physiolries. We the committee on resolutions ogy, anatomy and hygiene. That we recommend and endorse the work of favor arbitration in all dissensions. We recognize the purifying and uplifting power of woman both in public and The last society organized during the private life, therefore we indorse equal

> We recommend for the benefit of all Spiritualists of Iowa, that these resolutions should be studied and discussed. so that the delegates to the N. S. A. in October will know the sentiment of

Iowa. We as a body indorse the Morris Pratt Institute of Whitewater, Wis. (We received a collection for the same giving fraudulent communications, and of \$10.58 on Sunday evening). And three-fourths of their work is dishonest, recognize that a student (especially a sensitive) is not exposed to slights and 2, page 7, of the president's report, and sneers, or led to hide his or her medi-

A special committee was appointed from the criticism of other workers at the last annual meeting to formulate who precede or follow them, and with an amendment to the by-laws and con-regret acknowledge the truth of criti- stitution, requiring a given number as cism of pages 8 and 9 of report. Is it a quorum. They met at Clinton, Iowa. not discouraging to spend your time The chairman brought it before the and money to build up a nice strong lo-cal society, and by mistake hire a passed delegating Bro. W. A. Willing to

audience and woven into the poem in a anything to please. Such are not tion to pay the secretary for expenses very pathetic manner. classed as Spiritualists. Unless we and time actually employed. We rec-

esies extended, and for the many warm 2. o'clock. As many of the Spiritual what they may, Spiritualism has made friends, and wish to thank the speakists as could leave the convention hall, it utterly impossible for sensible people ers and mediums to whom we are inand educated minds to believe in bible debted for their working many times without hope of fee or reward. also wish to thank Sam A. Garber, B. A. Bean, Mrs. Louise M. Garber and Mrs. N. E. Bean and those who entertained Iowa convened at Des Moines, at Y. M. That the finance committee formuthe mediums, and all our friends in C.A. auditorium, Jan. 19, 20 and 21, late some plan to raise more money for Des Moines who have so faithfully arwith a Sunday meeting the 22d. Am the missionary work. To devise a sys-ranged for this meeting, which has pleased and proud to say the conventem by which said workers be advised proved financially and otherwise a tion was a grand success financially to make the most economical use of success, due to their untiring work. We and otherwise. The following officers such fund. That we employ only such inderes and approve the work of our were elected for the ensuing year: speakers and mediums as are members good president of the association and John D. Vail, president, Marshalltown, of the state association and are friends further emphasize this by a unanimous ows: Max Hoffmann, vice-president, of the N. S. A., of good moral character, wish that the name of President John les Moines; Mrs. Dora C. Crosby, sec. etc. That we require speakers to stick D. Vall, of the Iowa State Association,

JENNIE HAGAN BROWN. DR. RSPANTO REV. HARRY J. MOORE, Committee.

WORKING MISCHIEF.

The Blue Laws in Pennsylvania.

Mrs. E. J. Demorest, Allegheny, Pa.: -Madame: Your friend, Mr. John Pape. called to see me a few days ago and I was surprised and pained to learn from him that you are being put to a great deal of trouble and expense by some sort of a "blue law" in Pennsylvania, which is being used to harass mediums. Mr. Pape had read an account in a Pittsburg paper that a number of mediums, yourself among them, had been arrested. I am sure you are

deserving of better things.

Your annual visits to Marietta for four or five years past have always been highly acceptable to the Spiritualists here, and to many others as well. Your ministrations of the gospel of Spiritualism amongst our people were to the text, which is the phenomena That we may all come together on this marked and very successful in opening and philosophy of Spiritualism, and harmonious basis and work hand in the eyes of many to beautiful truths as also it a speaker or medium cannot say hand is the ambition of the writer of taught by the angel world. the ting were your words and work that they gradually took root, came forth in bud and bloom, ripening into lasting of our speakers, when advertised to debud and bloom, ripening into lasting spiritual fruitage. Now we have a young society here and its organization some other realm of thought, if not all is largely due to your mediumistic of the time, part of it at least.

Work in this city in times past, and especially with your two short seasons of ing about another, we should most effective work here last summer think: "He or she without fault, cast

and in the fall. appreciated, and wery much attached

With much fraternal sympathy, C. H. TOLER. Marletta, Ohio, January 19, 1905.

'A Ghance to Make Money.' I made \$127.00 in twenty-three cars selling the
"Economy Gan Tip." while heaves \$1 per cent gas to the consumer and improves the fight by 50 per
Again, if he or she is advertised to cent. Every family will buy. It's like coloing speak on Socialism or New Thought or morey. I get my the front the Economy Light can, be the my the front the Economy Light can, be the my the front the Economy Light can, be the my the front the study of mankind should can, be made to the man, for he is indeed, God and native the self-town.

I made \$127.00 in twenty-three cars selling the will speak from the text.

The will speak from the text.

In this connection, it is especially true, that the study of mankind should the man, for he is indeed, God and native the self-town.

I my the text to speak on Socialism or New Thought or true, that the study of mankind should the man, for he is indeed, God and native the man to the

that he has the courage necessary in to say if the people went away disapall leaders. Among the many resolupointed. It certainly does not seem as to the text, which is the phenomena That we may all come together on this anything good of another, to say noth these lines.

the first stone." If anyone who

has advertised to deliver a lecture on the phenomena or philosophy of Spirit-ualism. I do not wish to be understood as wanting to put a padlock on any speaker's mouth, but I do want it The system as tised to speak on Spiritualism, he or

prove the main point. In my opinion a Spiritism and Mrs. Leonora E. Piper, speaker can refer to everything as old and Dr. Thomson J. Hudeon's Theories as time and as new (so-called) as the in Regard to It. By Ex-Judge Abram last thought and call it all Spiritualism fon. A Tale of Southern California. H. Dalley. Demonstrate: futility and without any conscientious compune By Carlyle Petersilea. A pure paychic inadequacy of Hudson's explanations of tions. In other words it is not right for story, elevating and reformatory. Passiritual phenomena. Price 25 cents. any speaker to accept a proposition to per covers, 40 cents.

#### 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 ileving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be ONE written plainly with ink on white paper, or with a typewriter, and only on one elde 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 morless; otherwise many items would be crowded out. Sometimes a thirty-line tem is cut down to ten lines, and ten lines to two lines, as occasion may re-

quire. 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 SPIRITUALISTS DESIRE TO ENUM-ERATE ALL SPIRITUALISTS CHICAGO, AND IN ORDER TO FACIL ITATE MATTERS, THE NAMES AND ADDRESSES OF ALL WHO WILL DENTIFY THEMSELVES WITH THE CAUSE, ARE REQUESTED TO BE BENT TO THE LEAGUE'S STATISTI CIAN, JOHN A. TOREN, 4308 LANG-LEY AVENUE, CHICAGO.

A. B. Miller writes from Canton, O.:
"The Spiritualists and many others
who are interested in the cause of truth, had the pleasure of hearing Mrs. D. A. Morrill, of Grand Rapids, Mich., Dec. 30, with only two days' notice. Blanchard Hall was packed to the door, not even standing room could be had. Her lecture and messages were so satisfactory that we engaged her for Jan. 18, but had to secure a larger hall which was also filled. The only difficulty we will now have is to secure a hall large enough for our next lecture, which well be Jan. 25. Mr. and Mrs. Morrill have been engaged by the independent church of Alliance for December and January. Mrs. Morrill has a wonderful flow of language and is an up-to-date trance speaker and message given. Any society who can secure her services will certainly be fortunate."

The secretary of the State Association writes from Billings, Mont .: "I have been a subscriber for your paper so long I now feel that I cannot get along without it. We have had the pleasure of listening to Mr. and Mrs. Sprague lecture and give tests in our city for almost two weeks. The meet-They are were well attended. faithful, good workers for the cause. The lectures given by Mr. Sprague were grand and eloquently given; he also gave beautiful and fine inspirational poems which held the audience spell bound from beginning to the end. Mrs. Sprague gave tests and beautiful descriptions of spirit loved ones, were recognized and much appreciated by the audience. We hope they may return to Billings again in the near

Miss E. A. Hodge writes: "I think the Open Court is fine. To me, only good can come from the discussion of the subject of obsession. Mrs. Longley's article is fine and sensible; Father Pierpont grand. They express my thoughts much better than I could, yet in language all can comprehend. much advice has been given to sensilives to develop mediumship, but in such a vague manner that they little know what they may have to pass through by not being properly instructed in laws giverning spirit return. know whereof I speak, as I had a hard struggle myself. Advance the truth in every way is our advice to you."

Laura B. Payne would like to make engagements at camps for herself and two daughters. They are said to be a fine trio of trained singers, while Mrs. Payne is one of the best lecturers on our platform. Terms reasonable. Ads Laura B. Payne, 905 Avenue B, San Antonio, Tex.

John Stewart writes: "The Open Court is a splendid eve-opener for the scientifically interested readers of the

Mrs. M. E. Thatcher writes: "Mrs. Chas. Theo. Schneider, inspirational speaker, has been serving the society at Jamestown, N. Y., instead of Mr. Chas. Theo. Schneider.

Mrs. Squire writes: "All who want the highest that a human being can get from soul-life, come and unite with our church, in Hope Hall, 220 Western avenue, near Van Buren street. Meeting every Sunday evening at 7:30. You of the highest thought, the Masters have need of you. The voice of God is calling you. We have a goodly attendance, but we want our hall crowded. Fellow Spiritualists, never be without the dear Progressive Thinker, and you will always know what is going on."

Clara L. Stewart writes from White water, Wis.: "The case between the Morris Pratt Estate and the Association has had a hearing, and we are now waiting the decision of the judge. have been held all the fall and winter as witness, so could not plan outside work. It is now necessary for the sake of the school as well as on my own account, that I have employment, if engagements can be made with societies or persons interested in the work. My daughter is improving and we hope she will regain her health in time. Will make reasonable terms for services.".

F. Anlauf, secretary, writes: "The Oklahoma City Spiritualists are still in touch with the outside world. Following an invitation, Bro. Harrison D. Barrett, the efficient and noble president of the N. S. A., arrived in our midst on Jan. 7, delivering a series of five lectures. In spite of the unusually cold spell, we managed nevertheless to fill our meeting places with apprecia tive audiences and scatter the seeds that are sure to result in a bountiful harvest in the future. Brother Barrett,

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 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.

it must be said, pleased every one who listened to his masterly discourses on the different aspects of Spiritualism, and, we hope, won many friends for us He was entertained at the beautiful home of our president, D. M. Thorp, and everyone felt sad when the time for his departure had arrived. May the angels bless him.' JAN 30 Some one sends a communication

from Denver, Colo., signed "Justice." Will the writer please give full name and address, and greatly oblige?

The Chicago Spiritual Alliance Socie ty, at Vincennes hall, 3514 Vincennes avenue, enjoyed the talk given by Dr. Warne last Sunday evening. Mrs. Elmo gave some very fine mes sages. This Society will give its sixth annual masquerade ball at Vincennes hall, 3514 Vincinnes avonue, on Saturday evening, Feb. 4. Come early; have a good time. Lunch served free. D. C. Ashmun writes from Spring-

field, Mo.: "We feel that our cause is taking on such successful developments that we can no longer, restrain from The Progressive telling the story to Thinker readers. Last July Mrs. Mary G. Sharan-Shaw came here and at once began active work. Her meetings were successful; her tests wonderful and the interest at once began to grow. The society needed a temple and she took he matter in hand and soon organized a temple fund. In a short time sufficient funds had been secured to comnence work and the consequences are that the building of substantial concrete is nearly completed and comnares well with the numerous churches of the city. It will have a seating capacity of from four to six hundred. On February 5 it will be opened with appropriate exercises. There are two so cieties here, the Springfield Spiritual Association with Mr. Ed. Black, president; Mrs. Dixon secretary. It is this organization that is building the tem-The other is the Society of Spirit ual Science, Revs. Mr. and Mrs. Allen in charge, holding meetings every Sunday evening in the I. O. O. Hall, 220 Boonvill street. Both societies are well attended. Mrs. Shaw has done a wonderful work here and her success with the temple is considered to be almost without a parallel. As a trumpet and test medium she is without a peer. The ladies of the society are active workers and are about holding a rummage sale. This will be followed in the near future by a fair and a series of entertainments. The Ladies' Aid meets every Wednesday at Mrs. Ellison's and they are adding much to the temple fund."

On Saturday evening, Feb. 4, 1905, the sixth annual grand prize masquerade ball, given by the Spiritual Alliance Society, at Vincennes Hall, located at 3514 Vincennes avenue, near corner 35th street and Cottage Grove avenue. A number of useful prizes will be given to the ones that are deserving, by judges selected from the floor. So choose your own costume and come early. Invite your friends. Lunch served free. Tickets at the door, 25 cents. 35th street and Cottage Grove avenue cars to the door.

H. L. Stanley says: "I have studied along these lines (spirit communion) for ten years, and I-know the so-called dead can and do return under certain conditions. It is something every one

A. R. Arrowsmith writes from Louisville, Ky.: "Your premium book received, and my hearty thanks are here with tendered. During the long winter evenings now before us I hope to give it a careful perusal."

Mrs. L. A. Griffin, the English medium (speaker and tests) is open for engagements in this country with spirit ual societies, camp-meetings, etc., during February, March, April and May of this year. Address 549 West 17th

street, Erie, Pa. Chas. H. Greene Writes: "Sunday, January 22, 1905, Dr. J. H. Randall delivered a lecture before the Rising Sun Spiritualist Mission at its hall, People' Institute, Van Buren and Leavitt streets. Dr. Randall is a capable speaker and interested his hearers with a lecture concerning lyceums and their work and relation to Spiritualism. We hold regular services every Sunday in the above hall, at 3 and 8 p. m. Pro gressive lyceum at 2 p. m. At our meetings there is always an abundance of mediums who give spirit messages and our speakers are among the most capable in the Spiritualistic field. Our next entertainment, reception and ball will be held Wednesday evening Feb. 15, 1905, and we guarantee those of our friends who attend, a good time. We extend to all a most cordial invitation

MRS. CARRIE FIRTH CURRAN, PRESIDENT OF THE O. S. A., WRITES FROM TOLEDO, OHIO: THERE WILL BE A MINOR BOARD MEETING OF THE OHIO STATE SPIRITUALIST ASSOCIATION IN CLEVELAND, OHIO, FEBRUARY 4, TO ACT ON ORDINATION AND SUCH OTHER BUSINESS AS MAY COME BEFORE THE BOARD. ALL COM-MITTEES MUST HAVE REPORT FILED WITH THE SECRETARY NO LATER THAN FEBRUARY 3. THERE WILL BE A PUBLIC ORDINATION SUNDAY, FEBRUARY 5, AT CLEVE-LAND, OHIO. A CORDIAL INVITA-TION IS EXTENDED TO ALL, ESPE-

CIALLY TO OHIO MINISTERS." .. Henry Hotchner says: "Reincarnation is accepted by the majority of the world's inhabitants, and among those people we find less crime, more happiness, devotion to higher ideals, and readier acceptance of the Universal Brotherhood of Man and the Universal Fatherhood of God. Reincarnation is supported by the most advanced thinkers from the earliest times down to the present day, as the following names hear witness: Pythagoras, Plato, Virgil. Kant, Schelling, Leibnitz, Schopenhauer, Giordano Bruno, Lessing, Goethe, Leadbeater and Annie Besant. The esoteric teaching of all religions confirms it; traces of it are found in the Talmud and Kabalah, it is referred to in the bible and in the writings of the early

church fathers, such as Origen." Dr. D. Winegarden writes from Mobile, Ola.: "I am delivering lectures at Oakdale hall every Thursday evening with good results. The daily papers publish notices of my meetings free of charge."

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

NO S POR OR (1) PORTING.

versal satisfaction. His deliveralis excollent and he certainly voic some very heautiful and helpful ughts. Please accept my most helpfu hought and very best wishes for the continued uccess of The Progressive Thinker."

Henry G. Amidon, a noted Spiritualist, discussing his belief in the store of Cerry Bros., Torrington, Ct., said on leparting that if he should die before Mr. Terry, the proprietor, he would make his spiritual presence known by thrice knocking off Mr Terry's hat. Half an hour later Mr. Terry's hat was apparently blown off by the wind hree times. Ten minutes after this incident the loungers about the store received word that Amidon had died suddenly of heart disease 20 minutes pefore. Amidon was 75 years old and and practiced as a medium only as a religion, his wife having brought him a large fortune. Immediately upon entering his house at 6:15 o'clock last evening he went to his chamber to con sult the spirits regarding the sale of a valuable piece of property. He shouted o his wife that the spirits were not sociable, and that if they would not come to him he would go to them. A minute later his wife heard a scream, and found her husband dead in his chair. G. P. Sullivan writes from La Cres

centa, Cal.: "Please allow me to correct

some misstatements in Brother Hull's cindly letter respecting the Children's Fraternal Home. The dear brother was mistaken in his understanding about the support of the home. There are two brothers of our society who have been the main support of the home since we began the work, supplying the most of the money. A few others who were members in the beginning, helped in a financial way for a time but came into circumstances where they felt unable to do further. One brother gives his services in the home with his wife and myself. I wish to make this correction in justice to those who have sacrificed with us for the work since we began. The home is not adequately supported as yet, but we feel it soon will be. We would gladly take a dred children tomorrow if we had the facilities and the help, but for the present we have about all our few hands can do. Our idea is to raise these children in as near an ideal manner as possible and in order to do this it is not wise to take more than can be properly cared for and trained. We would welcome any sister in the home who would be in sympathy with our work and in harmony with our beautiful harmonial philosophy, and would be willing to share and share alike with us. have no rigid rules outside of foundation principles. Our motto is Liberty, first and then Fraternity."

Dr. J. A. Bailey writes: "I lectured and followed with messages for the Spiritual Science Society, of Rockford, III., January 15, and was re-engaged for January 22. I should like to hear from societies that are in need of a lecturer and message medium. Present address, 214 N. 5th street, Rockford, Ill.

Addie L. Stone writes: "I have been a subscriber to The Progressive Thinker ever since its first issue, except one year when sickness made it impossible to read anything. It grows better every year, and nothing would tempt me to be without it."

Philip Uhl says: "Those who think psychic phenomena and Spiritualism are synonyms for fraud and delusion are deceiving themselves. Premier Balfour, Mr. Gladstone, Prof. Crookes, Sir Oliver Lodge are a few of the prominent Englishmen who have and do think these matters worthy of serious attention."

Miss A. L. Reed, secretary, writes: Wm. Fitch Ruffle, Chicago,s well known psychometrist, is open gagements and calls during February and March and after. At a private circle in the home of Mrs. Brinley of Louisville, Mr. Ruffle gave very convincing proofs of spirit return, and also gave some excellent work in mental telepathy, assisted by his secretary, Miss A. L. Reed, and likewise at the nome of the well known medium, Mrs. Marks. All correspondence should be addressed to 642 Fifth street Louisville,

Conrad Bock writes from St. Louis, Mo.: "The Advanced Spiritual Mediums' Association held its initial meeting at Schuelte's Hall, N. E. corner of 19th and Wright streets last Sunday evening. Its well-filled hall spoke well for the advancement of Spiritualism in St. Louis. The services were conducted by Laura M. Jones, assisted by Dr. J. M. Price, Dr. S. J. Brownsee and Prof. R. B. Hall. Mrs. Dr. Price made the opening address, after which Dr. Brownee gave a lecture proving the truths of Spiritualism, using the bible as his text book. Following the lecture Prof. Hall gave some very convincing proofs of als clairvoyant powers, after which Mrs. Laura M. Jones followed with spir it messages. Her work as an open door between the spiritual and the world of mortals, has not only proved the continuity of life, but has brought comfort to many sorrowing hearts. The work will be continued at the hall for the enlightenment of all every Sunday evening.

Correspondent writes: "Dr. J. H. Randall will speak for the Church of the Soul Communion, 207 Lincoln avenue, bewten Garfield and Webster avenues, Sunday evening, Feb. 12, followed with tests and messages by the pastor, R. S. Ray. Come and bring your friends."

Mrs. Hattie A. Greene writes: "Sun day afternoon, Jan. 22, we had with us Mr. Jas. E. Coe, one of the best known workers in the Spiritualistic ranks His words fell on appreciative ears, and his hearers will often think of the marks of the veteran speaker. Mrs. Nellie Kusserow conducted our circle and gave some very interesting demon strations of spirit communion. That evening the Rev. Thos. S. Warner, addressed our audience, choosing for his subject, 'The Life Beyond.' He is an able orator, and held his audience's attention and interest to the closing word. Miss Sarah Thomas, the well known medium, also delivered a short address, followed by spirit messages. The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m. at Star Lodge Hall, 378 S. Western av enue, under the direction of Mrs. Nellie Kusserow. Everybody welcome.

Speechless for nearly four years since his birth, little George Earl Boldt, 9230 Ontario avenue, in a sudden fit of fright startled his parents Saturday evening by speaking intelligible words asleep. After being awakened from his nightmare and the shock of baby fright was over, the child continued to speak as though delighted with the gift of a sense he had not hitherto possessed. Now little George chatters incessantly, and it is quite another matter to keep him quiet. He not only speaks distinctly, but his articulation is far better than is usually to be heard in a child of less than four years old.-Chicago American.

The River of Street

To the Spiritualists of New Jersey

All Spiritualists in the state of New Jersey who believe in local and state organization, and are desirous of having missionary work in their respective communities, are requested to correpond with Rev. H. C. Dorn, 72 Columla, street, Newark, N. J., with regard to the matter. "OMr. Dorn is duly authorized by the N! S. A! to represent its in erests in New Jersey in this particular HARRISON D. BARRETT, work Canaan, Me. · DI

Eva L. Stewart writes: "Last Sunday evening being Mediums Night the Hyde Park Occult Society, enjoyed a rich treat. Dr. Burgess, was present and gave messages and, all acknowledged them to be correct. The best part of the evening was when Mrs. Kline came to the front and 'Rosebud,' her control, who had not been with her for some seven months, came and took control of her. Great rejoicing by clapping of hands! Some cried with toy and others laughed, showing that they appreciated the little Indian girl control. She gave us a fine talk and them gave many satisfactory messages. She glad 'to get back home' that she was oath to leave the medium. We had a large attendance and five new members have been added to our numbers. Our first developing circle was a success. Seventeen of our members were present. At our dance last week we had a big turn-out, showing that sociability wms every time. Take it all in all we are on the boom this year, and the truths of Spiritualism shall be spread near and far from our ranks."

Ludlow, Mass.-The gold watch chain and three rings which were stolen from the home of Mr. and Mrs. James Brown in the Stony Hill district, about four weeks ago, have been mysteriously returned to the owners. The thief evidently was urged to make restitution by the peculiar superstition that he was haunted by the daughter of Mr. and Mrs. Brown, to whom the jewelry belonged, and who died several months ago. The trinkets were found in an old boot at the rear of the house. On the margin of the newspaper in which they were wrapped was scrawled a note which read as follows: "Mrs. Brown: Here is the watch and three rings. could not keep them, as your daughter haunted me all the time I had them in my possession."-Inter Ocean. Evelyn Pomeroy writes from Seattle,

Wash.: "We feel sure that the many friends of Mrs. Loie F. Prior will be glad to learn of her convalescence after very serious operation for bone abscess just back of her ear. She is now out of the hospital, and at Hotel Vendome once more, but still very weak and only able to receive short calls from her most intimate friends. Her trip to Australia has in consequence been delayed, but she hopes to be strong enough to take passage on the steamer leaving San Francisco Feb 12. No words out express the feelings of her friends af the prospect of her long absence, and the place she will leave in the work here will be very difficult to

Mrs. Montgomery and her daughter Stella, trumpet mediums, entertained a select party of friends at their home, 24 Jackson Place, Chicago, on Jan. 20. An elegant luncheon was served at one o'clock, which was followed by a mate rializing searce. Under the direction of their spirit guides, these mediums have been sitting for materialization for some weeks, and this was made an occasion for exhibiting to their friends the results of their efforts in acquiring that phase of mediumship. The mediboth sat outside the cabinet with their guests, and during the hour about a dozen forms came out of the cabinet and were recognized by their friends. They talked quite freely, and some of them sang familiar songs in artistic style and good voice. Among those who sang were a daughter of Dr. M. R. Cary, a spirit guide of Mrs. Montgomery, and the heroine of Dr. Bland's book, 'In the World Celestial.' This spirit, 'Pearl, on closing her song, took the Doctor's arm and asked him to introduce her to the friends. He complied with the request, and those present, all of whom had read that charming book, were delighted to meet the beautiful heroine."

MRS. DOBSON-BARKER, THE CEL-EBRATED HEALER OF SAN JOSE, CAL, WRITES; "WE ARE THOR-OUGHLY ENJOYING THE OPEN COURT ARTICLES."

E. S. Wells writes: "After a long and faithful service as president of the Ladies' Spiritualistic Industrial Society of Boston, Mass., Mrs. Ida P. A. Whitlock has been obliged by liness to resign her office. It is with deep regret that we as members of the L. S. I. S. do accept the resignation of our beloved sister who has labored long and faithfully for the upbuilding of this society, and also the uplifting of humanity everywhere, and in accepting her resignation we extend to our sister our heartfelt sympathy in her affliction, and we do pray that she will recover from her illness, and that it is the wish of this society that she may have many years spared to her to preach the truths of Spiritualism for which this society

stands." Alex Lebeau writes: "Sunday night there was a large audience gathered at Grand Boulevard Hall, Corner 47th street and Grand Boulevard, to listen tothe convincing tests given through the mediumship of Mrs. Brockway. Over 75 tests were given, and not one but what was recognized. A great many questions written on slips of paper and held in the hands of parties in the audience were answered, which were read aloud, to the great approbation of those present. In many cases Mrs. Brockway after answering a question would go to a table on which they were placed, and select the one just answered, and hand it to some one in the audience, who would open it,"and read aloud, which would be found to be correct. She held question, with the writer of same, a moment; when opened it was found to contain independent writings answering the question. After the conclusion of the tests there were many expressions of surprise and wonder. Mrs. Brockway's tests are short but clean-cut, but mean a good deal Tright to the point and convincing. It was quite noticeable there being soemany present who had never been to a Spiritualist meeting before, and upon asking them what they thought their answer was: 'Truly this has put one to thinking; there is some truth after allifn this cult."

Elizabeth Delphing secretary, writes; "The Englewood Spiritual Union has emoved from Hopkins' Hall, and will hold meetings oregilarly, commencing the first Sunday in February at Mc-Dermott's Hall, 6603 Halsted street at The Ladies' Auxiliary will hold meetings on Thursday at 2:30 p. m., beginning February 2, at the above

Mrs. L. A. Griffin of Lancashire, Eng., inspirational speaker and test medium. has been holding a series of Spiritual istic meetings in the Grand Army Hall, Erie, Pa. Alderman Voles presided. This was Mrs. Griffin's first public engagement in this country, she having just arrived here from England. Her meetings have been well attended. "the house of tragedy," is to be torn should have a wide circulation, as it plets edition, from new plates and new Mrs. Griffing is anxious to continue and down. For forty years the ill-fated well fullils the promise of its title. Is pages, post avo. Paper Per; cloth 500

MATTER A RESERVE 

LYGRUM. Bunday, Pobruary 5, 1905, 6, 2,, 57: "Lyceum, Tome and Country."

Gem of Thought:-We'd have the Lyceum's light to touch Each dark and shadowed place: And give those things that are needed

To fill each life with grace. To Home we would give of Love full share,

To cheer the girls and boys; And make them strong to avoid each That'd mar their peace and joys.

With love for country we'd fill them, To live for right and peace: Their hearts all aglow with strength

that's true, For days of war shall cease. For information concerning The Pro-

gressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

extend her field of labor for the cause of truth. She has excellent testimonials from prominent English Spiritualists, editors, etc., and is open for engagement in the States months of February, March, April and May of this year. For terms address care of Mrs. Hopkins, 549 West 17th street, Erie, Pa. Eleanor Ellsworth writes: "The Ken-

wood Spiritual Church holds services every Sunday afternoon at 3 and evenat 8 o'clock. 'The attendance at these meetings is increasing each Sunday. Our conference at 3 in the afternoon is very interesting, and we have some lively discussion of various subjects at our medium, Mrs. Grace Aitken, and other mediums present. In the evening we had Doctor Princess Viroqua, the daughter of a chief of the Mohawks. Our hall was well filled, and all enjoyed her talk which was very interesting and instructive, after which our co-worker, Mrs. Seybold, gave a beautiful poem, followed by tests from our medium, which were excellent. Next Sunday we have with us in the evening, Dr. Louis H. Freedman, Australian healer, who will give a lecture, followed by a demonstration of his healing powers. We hope to have our hall filled on this occasion also. On next Saturday evening, Jan. 28, we will hold our regular social at the home of Mr. and Mrs. Aitken, 253 East 31st street, near Michigan avenue. We expect to have some trumpet manifestations (special) along with our usual programme. We invite all our friends and new ones also. All welcome." The secretary writes from Tacoma,

Wash.: "The Occult Band of Harmony sends greetings from Tacoma, Wash. interest prevails among all members. At a recent election the following were duly elected: President, Mrs. Thea Peterson: vice-president, Mr. George Trust; treasurer, Mr. Frank McComber; scribe, Miss L. I. Whitfield. Our society is governed entirely under the direction of a spirit, which accounts for its remarkable growth and success since the first organizing, June 8, 1904. New Year's was commemorated in a The Lyceum most pleasant manner. Band of Harmony which is doing wonderful work in promoting the cause of ruth, held some fine exercises in the way of a New Year's greeting which took the place of our regular work for that day. In the evening special serv ices were held in connection with the usual lecture, which was entitled 'Mysteries of Occultism,' given through a spirit by our regular pastor, Rev. Dr. J. H. Dickey. A class of twenty-two members were taken into the society under spirit direction, followed by the tation of a beautiful emblem in the way of a button, to be worn by each member of the band, the design of which was given by a spirit through Rev. Dickey, and is indeed a beautiful emblem to all who understand its grand meaning. The entire ceremonies were simple but very impressive, giving all a general uplift and a strong desire to work in the cause of Truth and Right. We are glad to give to the world tidings of our progress in spreading the grand teachings of true spirituality, under the banner of occult-J. W. writes from Ashtabula, Ohio:

Our cause in Ashtabula seems to floursh, and our society here has much to he thankful for. We have good attend ance at all our meetings, and a general feeling of good will prevails. On Sunday last Mrs. Carrie Firth Curran deivered two addresses which were well received, and the society feels that her ninistrations have been a source of great good. She certainly has done much to develop the interest here. The Ladies' Aid is also in a good, healthy conditions; their suppers are always well patronized, and the literary part of their entertainment is always very nteresting. For some time past there has been slumbering in the minds of a few of the fafthful, a desire to build a Temple where we could meet and carry on the work of the society, and not be handicapped by being compelled to occupy rooms that are not congenial to the work, and I am glad to announce the fact that their fondest hopes are in a fair way to be realized. A goodly sum has been subscribed and enough aid promised to give great encouragement to the outlook. Much credit is due our old faithful adherents, who have had the matter under consideration for several years, and now with bright prospects before us, we can go cheerfully on with the work of placing our beautiful truth before the people in a proper manner. Mrs. Curran is soon to take her departure for Florida where she will spend the balance of the winter in search of rest and health. Our best thoughts go with her. Our earnest hope is that her trip will be one of both pleasure and profit. During Mrs. Curran's absence Mrs. Elizabeth Schauss, of Toledo, Ohio, will be our speaker. She is an able and efficient worker and is always welcome to our rostrum. The outlook in Ashtabula is certainly upward."

Mrs. G. H. Sidwell writes: "We desire to call attention of all Spiritualists to the fact that the Ladies' Auxiliary and Relief and Aid Sociey of the Ris ing Sun Spiritualist Mission are having numerous calls for aid from the poor and needy, and are meeting the de mands as they are presented as quickly as possible. To raise funds for the purpose of assisting those in distress, we hold meetings every Thursday even ing at our parlors, No. 54 North Ash. land avenue, where test seances are given. We will also have a drawing for a handsome bed quilt, on the night of our reception and dance, Feb. 15, 1905, at the corner of Van Buren and Leavitt streets. Tickets for the drawing, 10 cents; for the dance, 25 cents. All money received by the Ladies' Auxiliary is donated to charity. We there fore request that all who can will give us their assistance by attending our meetings, and help us to help those

who are unable to help themselves." The old Cripe homestead, known as "the house of tragedy," is to be torn

south of Rochester, Ind., has been re-garded as a place of ill omen. Chil-dren, who have heard of the grewsome happenings in the homestead, have been afraid to go near the place even in the day time, and older people have shunned the house by night, declaring that it was haunted. Only December last four persons met death in homestead. Wilson Burns, crazed by jealosy, on that date murdered his wife, Joseph Cripe, and Mrs. Margaret Braham and then committed suicide. Here is a list of the tragedles at the homestead: Mrs. Abraham Cripe, committed suicide; Abraham Cripe's sister, fell dead: Loran Cripe, became insane; Loran Cripe, choked to death; Elias Cripe, mysteriously murdered; George Ford, suicide; George Cripe, accidentally killed: Jay Cripe, became insane and died; Clark Cripe, now in an insane asylum; Joseph Cripe, murdered last December; Mrs. William Burns, murdered; Mrs. Margaret Braham, mur-dered; Wilson Burns, committed suicide. That house, was certainly obsessed. Magige Henry writes: "On Wednes-

with the Universal Occult Society held another of their delightful socials at heir hall at 77 Thirty-first street. We were favored by some of the very best psychics in the city. We had readings and messages from the following: Mrs. May Elmo, Mrs. Burland, -Mrs. Vaughn Prof. Leon, Prof. Stoller and Prof. J. K. Hillis and others, and we are indebted to the ladies who prepared the dainty lunch which all partook of and enjoyed. We are especially indebted to Mrs. Hammond, Mrs. Wills and Mrs. Miner, who served it so tastefully in the din ng-room, and all enjoyed the music by the small violinist who played for the young folks to dance. We hope to have these socials often. Dr. Juliet H. Severance is still de tained at home by the disabled condi-

day, January 25, the ladies connected

tion of her son who is slowly improv ing, but is still totally deaf. Anyone "Fun and Phil osophy in Verse," will enjoy it them-selves and give happiness to the author. Price 50 cents. Address Byron D. Stillman, 578 East 60th street, Chicago, Ill. G. H. Brooks will speak for the First

Spiritual Society of Buffalo, N. Y., for the month of February. His address will be while there, 204 York street. He will respond to calls for funerals, and to lecture at mid-week meetings near Buffalo. Send all mail and telegrams to 204 York street, Buffalo, N. Y. E. R. Kidd writes from Canton, Ohio: "Since sending you a communication that was published in No. 791 of The Progressive Thinker, in reference the good work done by Mrs. Nina D.

Challen of 2540 Foraker avenue, ledo, Ohio, she has returned to Canton and has been a busy woman since her arrival. Between her private sittings and public work little time has been lefe her for social intercourse. she makes a charge for a private sitting, also has a fee for her trumpet seances she does not bar any one who cannot afford to pay the fee, which is indeed commendable. that Mrs. Challen, with her good husband and estimable daughter, will, withn the near future, locate in Canton."

Dr. Beverly writes: "Florence Danels, who has just returned from a tour hrough the South will be at Arlington Hall, Saturday evening, Feb. 4, to the party, and will give some new specialies, and will also sing for the society Sunday afternoon and evening. Hail will also give some new sketches at the party, and lecture Sunday even-ing next. All are invited to enjoy with us this party and dance, next Saturday evening, as it is for the benefit of one our oldest and honest mediums, Mr. Hills, who is in great need of help. Come out and have some fun while you help a deserving worker. For more than one year our parties have been held upon the first Saturday evening of the month. It is so written in the lease We hope all will reserve this date and enjoy a social dance and clean enter-tainment, free from a bar or rowdylsm. Victor Vogel will furnish some of his finest music. The ladies have arranged to serve refreshments that will satisfy the inner man. The drawing for the lot will take place at 11 o'clock, and will be in the hands of a disinterested committee. All mediums are always foy a new vibration that will be an agreeable change. Tickets are only 25 ents, and every ticket with a number is entitled to a chance on the lot, with clear deed, etc."

Mrs. Maggie Henry writes: "On Sunday, Jan. 22, at the Universal Occult Soclety we had a very interesting meeting in the afternoon, quite a number being present. In the evening Evangelist F. M. Stoller used for the lesson a portion of the fourteenth chapter of I. Corinthans, commencing with the first verse touching on the different spiritual gifts. His explanations are very interesting and instructive. He then introduced Dr. Axel Gustafson, who made a few remarks on the spirit we ought to cultivate to enter the other life. Then followed messages by the different mediums. Prof. Stoller gave some very fine psychometric readings, all were recognized. Do not forget to attend the re vival meetings in our hall at 77 East 31st street, for we will have good speakers every evening as well as test ediums, and we want a spiritual blessing through those meetings, not only for everyone in our city and state, out to reach throughout every state in

the Union." Mrs. S. W. King, president of the First Spiritualist Society of Battle Creek, Mich., writes: "Dr. Edson Titus of Hamilton, Ont., is filling a month's ngagement with our society. Dr. Titus is a man of marked ability, eloquent, ogical and a pleasing personality. His audiences have been large and enthusiastic. He has done much for the bene fit of our-society. He has brought out a people who are thinkers and investigators for the truth,"

Maurgerite Mac writes: "It being the last Thursday of the Month, Mrs. M. A. Burland, pastor of the Light of Truth Church, held her regular monthly social in her parlors, and all had a delightful time. Readings and messages were given by the following psychics: Prof. Leon, Prof. Stoller and Mrs. Maggie Henry. After all had enjoyed the dainty lunch prepared by the hostess, we were favored by mental telepathy readings by Mr. and Mrs. Alken. Mr. Aiken blindfolded Mrs. A., when some one in the audience raised his hand and thought of a question. She not only answered it but gave a spirit reading as well. After that Violet came and all spent a very enjoyable evening."

R. Herron writes from Hornellsville, N. Y.: "Mrs. R. W. Barton from Elmira served our society January 23 and 24 and gave two very able addresses. say that we enjoyed the eloquent flow of spiritual thought she gave us would e expressing it mildly. She gave many tests and gave names that were acknowledged by all."

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pondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often blearness is perhaps sacrificed to this tod, and the style becomes thereby as fanfluence over us. recated. Correspondents often wearvest ting their absolutely essential correspondents of the appearance of spondence, are subdued by their belief their questions and write letters of in the power of evil spirits over their quiry. The supply of matter is always lives, and instead of attempting to rise several weeks ahead of the space given, out of the sphere in which such influend hence there is unavoidable delay, ences can be exerted, cast about them Every one has to wait his time and hin childish endeavor to avert the mablace, and all are treated with equal light nurposes of their invisible ene-

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conferring a great Research Society

herein, is beneficial to the cause. Spirtualists have no complaint against this' pr any other society whose avowed oblect is investigation and honest avowal of the conclusions reached. The Psychic Society was organized in England with a branch in this country. For a time the parent society overshadowed the American branch, but recently the atter has shown considerable vigor unher the activity of Dr. Hodgson and Prof. James and Hyslop. The attitude assumed toward investigation that has preceded them is objectionable.

ttention of those who are adepts weak. Every desirable cave, fruit tree pility have examined the subject and or spot of ground was fought for.

Written clearly of its claims. All the The only right of possession was the conderous proceedings of the Research Society published, do not conclaiment. When for greater safety and lain as able and exhaustive investigation protection, or by the increase of familiary that the research safety and the control of the tion as that of Prof. Robert Hare, they lies, tribes were formed, then the strugpeer of any scientist of his time.

phenomena entirely new to them, and oblivious to all that has been already strayed into the territory of another, done, exploiter their conclusions as he was killed at sight, or captured to be done, exploiter their conclusions as he was killed at sight, or captured to be something entirely new! Their line of taken to the tribal site for torture or to investigation is not original. have no facts not paralleled by those of preceding investigators, they have ar period the same, and the duration of rived at no new theory, or explanation, time from that in which the savage and seem to think they are conferring a armed with a club, met the beasts of the great favor by recognizing the reof spirit intelligences being back of the the nationalities first revealed in auphenomena. To many of these scientists, the cause was euphoniously called million years. "Psychic Force," and is still so regarded, while others honestly have ac- history as written, is little more than cepted the conclusions to which their the narrative of a succession of bat

Although nothing new, or different from what is familiar to Spiritualists that progress must continue by means for a half century has been produced, of the strife of war. cet a higher value is given to the so-Nety's reports and it is assumed that tivates brutal strength, cunning and to members have made the wonderful cruelty. Indirectly the inventive facdiscovery that spirits communicate! A new phraseology is adopted. The medium is a "psychic," and Spiritualism, people into narrow limits, the demands "psychism." Now we hear that dab-bling with spirits, for common people is exceedingly dangerous, and laws are to improve. The spiritual man awakproposed to make it a crime for any

day of Robert Hare. Filled with en- an individual to consider every other thusiasm over the evidence which had human being his enemy. The highest shaken down the strong citadel of his intellect and spiritual attainment can doubts, and compelled his atheism to only be reached by the harmonious doubts, and compelled his atheism to only be reached by the harmonious give way and not only to believe but to blending of all civilized nations. know that there is an existence after death, he went before the American As sociation of Science, and requested the privilege of reading a paper on the sub-ject. With a sneer he was told that

there was no time.

In speaking of this incident, he remarks that this august body of several hundred scientists, afterwards sat for hours discussing the momentous question, Why roosters crow at midnight? This overshadowed the most vital of all considerations which can come to a human being-his immortal existence!

A Friend: Q. What is your opinion as to obsession?

A. I have not taken part in the dis-cussion of this vexed subject that has occupied so much space in the columns of The Progressive Thinker, although Dr. Peebles, by quoting from the Ar cana of Spiritualism, has indirectly made me, or rather that work, testify in his contention. Had he quoted the mat-ter which led up to his quotation, I would allow the question to rest. As it is I will give in reply a part of the section on this subject from the book. I give it not as my own, although it is my conviction, but as dictated by the spirit writers:
"As the spirit enters the spirit world

just as it leaves this, there must be an innumerable host of low, uneducated,

or in other words, evil spirits.

If we believe this and the dependent proposition that they are wholly irresponsible, our situation is horrible to contemplate. Surrounded by a host of intelligences bent on doing evil and we without power to resist, the belief in this form is only a short step removed above the superstition of the savage: Life becomes a wretched attempt to ap pease these selfish beings. Fear takes the place of integrity; supine waiting of action; and existence becomes a burden to propitiate these evil influences or not to offend them.

"We believe that at times the selfish-ness which has not been subjugated, and 2. An occult library in itself, a

as any principle of Spiritualism. But that we are surrounded by an ocean of irresponsible evil spirits, who are anx-ious to commit through us some immoral or brutal action, in whose hands ayow. There can be no belief carrying with it more immoral tendencies, as it casts aside individual responsibility and makes a scape-goat of spirits, as the ignorance of the past made Satan the sower of evil. The admission is a denial of the fundamental principle of Spiritualism that we are responsible only to

ourselves for ourselves.
"Admitting that evil spirits do come near and influence us, they must enter NOTE—The Questions and Answers into our atmosphere through the gate-have called forth such a host of re- tway we ourselves open for them. There must be similarity and correspondence between our spiritual sphere which measures our spiritual condition and theirs, or we could not recognize forced brevity. Proofs have to be omit cheir presence, or they could have no

"There are Spiritualists who, forget-

mies.
"As like attracts like, their own spiranonymous letters. Full name and additual state is shown by the communical dress must be given, or the letters will tions made through them. It is added tions made through them. It is advisable to cast the uncleanliness out of the name will not be published. The themselves, and thus cease to attract correspondence of this department has the influences they fear. Such belief is become excessively large, especially let into only harmful, it is positively debasters of inquiry requesting private and the swers, and while I freely give what thanks of irresponsible beings. Evil ever information I am able, the ordinary courtesy of correspondents is expected.

HIDSON TUTTLE. exist in the recipient's mind. If the me-dium is not in the receptive state; if he M. Hartwell: Q. Is not the Psychic is above the sphere of evil, he may safely bid defiance to the whole uniyerse of elementaries, hobgoblins, and

benefit on Spiritualism?

A. Everything which calls attention to the subjects and awakes interest to the subjects are subjects as the subject as the subje the same after death, meeting with no nore change of thought than they would in passing from one room to another, carries with it the corollary that if they returned they would manifest the same character that they did while n this life.

But we can guard against them by knowing the laws of control. We can make ourselves positive to any and all influences.

Levi Wood: Q. Has there ever been tribe or nation that advanced and re informed that ordinary men and A The million that advanced a

A. The primal condition of savage omen have not the training essentiar man was that of war war on wild or correct observation, and ought to beasts and his fellows. His first invenave spiritual manifestations to the tion was a club, followed by the Spear tention of those who are adepts and arrow. The strong overcame the identific research. Investigators of weak. Every desirable cave, fruit tree

Now after a half century, when the but between tribes. The strongest and judestion has been settled to the satistic fiercest tribe held the best cave, the faction of millions of able thinkers, a cholest places by stream or coast for nuestion has been settled to the sacration of millions of able thinkers, a choicest places by stream or coast for few scientists awake and begin to look fishing, the best path of the forest for hunting. Every other tribe was an enemy, and if a member of another tribe They furnish a coveted repast.

The history of all races are for this wild, and slew them, and fought his fellived and thousand times proven fact lows, to the aggregation in towns, and thentic history reaches back at least a

Thus man was born to combat, and

But it must not be from this inferred

The conflict of races and nations culens. Now, for the culture of this spirone not a scientist to consult a me-dium! itual nature, the very opposite from war is demanded. It is as senseless for There has been a change since the a nation to war against another, as for

ANGEL MINISTRATIONS.

Tune: Jesus Loves Me. am so glad that our Father in Heaven. Unto His angels love's labor has given, Bidding them bear the glad tidings of Holy and grand as they sing it above.

Chorus:-I am so glad angels love me.

Angels love me, angels love me; I am so glad angels love me, Guide and watch over me! We do not think that our dear ones who

die, Go to be prisoners up in the sky, Walled in with gold, and with jewels aflame. Coming no more to the land whence

they came. Chorus:-I am so glad, etc. But we believe that the beautiful gate Swings for all angels, both lowly and

All who left loves in the lowlands be-Whiten the skies as they come and

they go.

Chorus:-I am so glad, etc. When we bow down under burden and loss, Reeling, like Christ when he carried his

Hope would die utterly bearing the Save for the angel songs sung on the road.

Chorus:-I am so glad, etc. EMMA ROOD TUTTLE.

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and undeveloped character, will, when the door is open, manifest themselves.

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# Missionary Problem

FROM TESTIELD.

A Plain Presentation of the Missionary

sionaries are similar to those set forth by Lorenzo Dow, that famous pioneer a decline of interest fif it on the part of preacher and missionary, also to those those who call themselves spiritualists, set forth in history of Methodism in Interest as never been such a general diana so graphically described by Edward Eggleston in his works in which he refers to the Methodist preachers of the acceptation of the truth of respectively. It is to day, I hope that the the early years of the injectenth century. Some of those preachers may have had vives and children depend this result.

What shall the missionaries do now? wives and children were frequently left. How can the people he aroused from off themselves. Their own sufferings the support of the cause as a whole, were acute, but they never faltered in That man is not a Spiritualist who pays rise no more. Fever and ague, cold, hunger, pneumonia, exhaustion, consumption and other enemies slew them one by one, yet these stout-hearted pional supplies the stout of the supplies of the such persons be converted to the supplies of the such persons be converted to the supplies of the supplies of

there be any advantage in the way of none of the missionaries of the N. S. A. recognition of the value of their work, have ever been gamblers, libertines, it lies with the Methodists, for every layman of that faith was glad to have minister of his church visit him, pass a night, or a week with him, instruct him in church doctrine and then go on his way to do good at the next Methodistic home. Whenever able the good husband and his wife placed a small sum of money in the missionary's hand, himself or his wife, if he had one- or four letters from Pennsylvania and nomespun and coarse of fibre, yet emno material gifts to offer, their simple from Arkansas, and several from Okla-"God bless you! Come again, Elder!" homa. I did my very best wherever I made glad the heart and soul of the have gone, and have sought to give missionary as he went on his way. He value received. Terms were made as knew not whether he was to be de reasonable as possible. I was to do all stroyed by wild beasts, or to perish I could to swell the membership of the from hunger or cold; perhaps he did local society, to interest the general and perished with a smile upon his

Spiritualists. cool welcome. The coming of a mis- the second evening?
sionary means that someone must ex- Again I ask, do the people want misert himself to help the missionary in sionaries? If they do, why do they rehis work. Exertion in the direction of fuse to co-operate with them? The N. rendering a proper support to Spiritual-S. A. is trying to help the people ism is something which many Spiritual- through the missionaries it sends out. ists do not care to make. They are Do the people want to be helped, or do mentally and physically "tired," and do they resent the action of the N. S. A. in not want to be disturbed. They know sending them into their midst? It is that life continues beyond the grave, "up to the people" to answer, and they do not care whether anyone else has that blessed comfort or not.

"up to the people" to answer, "up to the people" to answer, "up to the people" to answer.

Yours for Spiritualism, HARRISON D. BAF

They live to themselyes alone. Such is the spirit that is abroad among Spiritualists to-day, and their criminal indifference to the welfayout their religion is the chief cause of the discussion now going on in reach to the decline of The experiences of Spiritualist missionaries are semi at the control of the decline of Spiritualism. There is in reality no decline in Spiritualism. There is the control of the decline of Spiritualism. There is the control of the decline of Spiritualism.

wives and children were frequently left. How can the people he aroused from to shift for themselves, and often to their lethargy and induced to do some-suffer the cruellest of torture from cold thing for their religion? I do not feel and hunger, for the missionaries could that a man can be called a Spiritualist not help them, as they were no better who refuses to contribute one dime to their devotion to what they felt to be one or five dollars for a sitting with a medium. He has simply purchased one worn-out forms fell by the wayside to or five dollars' worth of spiritual wares rise no more. Fever and ague cold.

to true Spiritualism? By the missionneers of Methodism tolled on, until to true Spiritualism? By the mission-they won for their cause an honored aries? Never, unless those missionplace among the religions of the world, aries demonstrate by their lives that There is certainly a similarity in they are not seeking dollars alone, but some respects between the disciples of that they are trying to do good. Of Methodism of a century ago and the course, the moral side of the question disciples of Spiritualism of to-day. If enters into this discussion; but, as have ever been gamblers, libertines, roues, blasphemors, or self-seekers, there is nothing to be urged against them or their work in regard to morality. No one can doubt their honesty or sincerity when he once knows just what these missionaries are obliged to expe-

Do the people want missionaries? In reply to my published cards in all of or some simple article of clothing for the Spiritualist papers, I received three West Virginia, none from Ohio, two bodying the love and gratitude of the from Kentucky, two from Indiana, one honest-hearted givers. When they had from Illinois, two from Tennessee, none He had a song upon his lips, public in that city or town in Spiritual-hed with a smile upon his ism, and to explain to the best of my ability the necessity of co-operation, Perhaps the Spiritualist missionaries harmony and good will among our peo-ask too much of the people to whom ple. I asked the local Spiritualists to they go. I have often thought that they provide the hall, the music, and the addo, hence their work is not truly sucvertising, then give the proceeds of the cessful. On the other hand, I know collections as my compensation. I said from experience that many Spiritualists nothing about entertainment or travelask too much from their missionaries. ing expenses. Some societies—Spirit-They expect them to lecture, to give unlists rather—actually declared that I "tests" (?) to give private sittings, to ought to expect nothing in return for hold developing classes, and to entermy work, as I was employed by the N. tain all curious visitors. In return for S. A., and the N. S. A. should send out this labor, the missionaries are not exist missionaries gratis to aid the local posterior of the missionaries are not exists missionaries gratis to aid the local secretary of the missionaries are not exists missionaries gratis to aid the local secretary of the missionaries are not exists missionaries gratis to aid the local secretary of the missionaries are not exists missionaries gratis to aid the local secretary of the missionaries are not exists and the notion of the missionaries are not exists and the notion of the missionaries are not exists and the notion of the missionaries are not exists and the notion of the noti pected to make any charge, and griev societies, or to organize new ones. ous complaints arise whenever a col. With such an ideal as this before the lection is asked for or an admission minds of the Spiritualists, what can in charged to a seance or private sitting. reason be expected of the missionaries? Frequently the missionaries are ex. No wonder he grows, "rich" (?) and pected to entertain themselves, either "fat" (?) upon his earnings, Some soat some hotel or boarding house, or pay cle's take up collections and then out
the lady of the house who does "cotton of the sum received pair be lived." at some hotel or boarding house, or pay the lady of the house who does "enter of the sum received pay hall rent, musiting them a percentage upon all recians, advertising and fuel, then give turns from private sittings. Perhaps the speaker the balance. In one in the missionaries would fare full better stance in my experience, the balance if they were moved by the sense of paid over to me for two fectures in a city of ten thousand people, where my two audiences contained over two hundred people each, was forty-four cents the speaker the balance. In one in the missionaries would in the speaker the balance. In one in the missionaries would in the speaker the balance. In one in the missionaries would in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance, in the speaker the balance. In one in the speaker the balance in my experience, the balance in my experience, the balance in the speaker the balance. In one in the speaker the balance. In one in the speaker the balance. In one in the speaker the balance in my experience, the balance in my experience, the balance in my experience, the balance in the speaker the balance. In one in the speaker the speaker the balance in the speaker the speaker the balance in the speaker the speaker the speaker the speaker ingly take all blame that belongs to There are always two sides to every me but why will the people come out uestion, and I wonder sometimes that to listen, if they are not interested? If our missionaries do as well as they do, my addresses were at fault, why did or that the people give them even a any one honor me with his presence on

SATISFACTORY EVIDENCE."

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Tennyson:

"For I doubt not thro' the ages one incause by printing the scurrilous at tacks of its enemies." creasing purpose runs,
And the thoughts of men are widened

ple as usual, and then asked not a snew versalist, took a neutral ground, but he a most extreme skeptic, responded, and was the only one who knew anything this was for the skeptical gentleman at the close of the meeting. She then that could not be controvered or attemption of fine tests by reading and the said local raper has published upon the cards. Never during the entire time touching the card that had the flowers upon it. She then removed the hades from hor over reached should not be controvered to assail or ridicula outpreligion, and the said local raper has published upon the cards. Never during the end the same subject for my pen on the same subject for my pen on the same subject for my pen on the same subject for a factor of the meeting.

calculated to convince the most skep. mediumistic powers. He is preaching, titcal, yet strange to say, the same old but is weaving the spiritual ideas into objections are raised, and the same old threadbare arguments are: used that confronted Jesus nineteen centuries ago. But the good work goes on, and the world will be weaving the spiritual ideas into all his sermons, and is very popular. Rockland, Me. F. W. SMITH. the world will some time grow to where it can appreciate the truth of immortality as a natural, and not a supernatural thing.

A FRIEND OF THE CAUSE.

HARRISON D. BARRETT.

AN INCIDENT IN THE PAST.

A most beautiful manifestation of Several years ago I was president of spirit power occurred at Howard Hall a local Spiritual society in this city. A in this city, on last Sunday afternoon, local paper, whose editor was a Baptist which ought to be sufficient to convert deacon, published a slurring article in the whole world, could it be everywhere reference to a fine medium who had observed as it was by the audience been giving seances in this locality. I there assembled.

Mr. C. W. Stewart had just delivered and told him that as a public man he powerful lecture on the passage from could not afford to remain in utter ignorance of the truths of the spiritual philosophy, and do injustice to a good

The result was that he invited all the with the process of the suns,"

clergymen of the city to write a sympoThen that noble, devoted little work. Sium on Spiritualism. They consented, Then that noble, devoted little work, and nine ministers wrote articles on the took charge of the meeting. She dissubject, eight of whom knew perfectly tributed the blank cards among the people as usual, and then asked for a skep-

As president of the local society I rehe pronounced it perfectly blank. Mrs.
Folsom then laid the card in plain sight
upon the stand, placed upon it four viopersonal experiences; of distinguished lets and a green leaf, remarking that mediums, some of whom j were well this was for the skeptical gentleman at known in this vicinity. I gelated facts

the bandage from her eyes, reached Baptist, who was severely bitter in his over and took up the card and held it denunciations of the spiritual docup, and there upon it was the exact image of the leaf and the four violets, controversy his wile passed to spirit printed upon the card, in the green and life. She was said to be adovely, intelpurple of the flowers, stems and leaf. ligent woman, with shom he had lived At this the audience went wild with admany years, In my sympathy for him miration and delight at this marvelous in this great loss, I gent him a poem I In the evening Professor Robert own loved companion of my lower of Suggestion, and after giving me out and thanked me over and over a goodly number of card readings, Mrs. again, and expressed a desire to visit Folsom was again controlled by Spirit my home and learn something more of Carson, and without anyone near her our philosophy. I gladly accepted his she gave about fifteen independent proposal. He came and received won-writings with beautiful flowers upon derful tests and communications from them, and two photographs which were his wife through my daughter. From ecognized. that time to this he is a devoted friend Such splendid mediumship as this is and brother to me. He has developed

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PSYCHICAL RESEARCH.

As Set Forth by the Boston Herald.

The recent annual address of the esident of the Society for Psychical Research, Prof. W. F. Barrett, of the Royal College of Science in Dublin, was largely devoted to a consideration of the present status of the investigations. He noted that in general the attitude of both official science and reor unsympathetic. He felt that one of the reasons for the position of the former was the prevalence and paralyzing influence of materialistic philosophy Inquiry among scientific friends showed that much of the skepticism toward the work was not because the phenomena were startling or inexplica-ble, but because they could not be repeated at pleasure; hence so very few cientific men had had the opportunity to verify the observations made. But the very nature of the inquiry precluded such repetitions. Prof. Barrett said that we do not refuse to believe in the fall of meteoric stones unless we can see one falling; and he held that there were at present more capable witnesses who can speak from personal and are ful inquiry as to the fact of telep y ful inquiry as to the fact of telen y, or of what are called spiritualistic lenomena, than there are persons lying who can testify to having seen the actual fall of meteoric stones from space.

As to the fundamental paracter of telepathy, Prof. Barrett made the notable suggestion that the evidence of thought transference might better be sought for in the region of the subconcious life than as the result of some conscious and voluntary act. thought that in telepathy, as in suggestion and the therapeutic effect of sug-gestion, the whole matter should be nanded over to the subliminal activi-

Very naturally the recent discoveries in the field of radioactivity in physical science suggest psychical analogies. Prof. Barrett thinks that these discoveries lend countenance to a belief in similar unconscious radiation and reaction between mind and mind, and that the nature of gravitation may afford a basis of argument for the belief that every center of consciousness is likely to react telepathically upon every other center.

Extraordinarily suggestive are the conclusions concerning what are known as Spiritualistic phenomena. Prof. Barrett declares that the investigations published undeniably establish that human personality embraces a far larger scope than science has hitherto recognized—"that it partakes of a twofold life, on one side a self-conscious-ness which is awakened by, and related to, time and space, to sense and outward things; on the other side a deeper, slumbering, but potential consciousness, the record of every unheeded past impression, possessing higher receptive and perceptive powers than our normal self-consciousness—a self that, I believe, links our individual life to ocean of life and to the source of all

The foregoing views seem to be shared by not a few men of science who have been considering the subject. They suggest that not only in methods s psychical research approaching physical science, but that it may come to stand upon the same ground of a basis presented by some manner of

WELCOME TO THE NEW YEAR.

All hail! another glad new year,-With songs of joy, and welcome cheer While bright prophetic vision, clear Portrays in charming measure; The coming of the golden time, When peace, in purest robes, sublime, Will yet appear in every clime; A royal, priceless treasure!

If kindly wishes, that abound,-Were echoes from the heart, profound This world would even now resound With universal gladness! The tyrant War, we would dethrone,

And hush his victim's cry and moan. And never more would there be known The drink that doth upset the brain,

And make the sober man insane,— And curse this world with crime and pain, We'd banish from our border! If all fraternal love, expressed, — Were in our deeds made manifest,

Then all earth's children would be bless In perfect, heavenly order! The golden rule would then prevail,

And charity that cannot fail, Would so uplift the weak and frail, That all would feel the blessing!

The angel choir in sweetest strain Would sing the old-time song again, Of "peace on earth, good will to men The peace that's worth possessing! Let's now resolve this coming year

To prove our wishes, most sincere; And Be, what we would fain appear A great and humane nation! And earn the plaudit sent from heaven To every faithful servant given: Well done! thou hast sincerely striven And gained the true salvation!

A. HARTER REYNOLDS. Auburn, N. Y. Good News for Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers all speaking of the marvelous curative power of this new discovery.

Mrs, L. D. York, of Henderson, Me., writes, thanks be to my God and the Kola Compound I am now completely cured of Asthma after many years of suffering. Hon. L. C. Clute, of Manchester. lowa, writes. was permanently cured of Asthma after eighteen years' severe suffering and want other sufferers to know that the Kola Compound did th. Mr. E. B. Hume, 1345 Arch St., Philadelphia. Pa., a widely known traveler writes was cured after physicians and overything else failed and I tried all so called remedies known. Iras. Sadie Montgomery, Lanel, Ind. dies known. Hrs. Sadie Montgomery, Lapel, ind., writes. I could not lie down or walk fast for several years, but the Kola Compound cured me, although every other remedy falled.

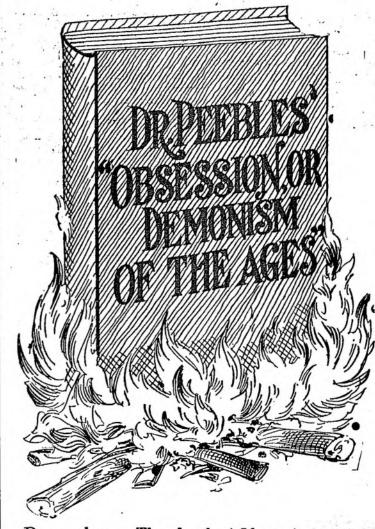
To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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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 IV.

Murder and the Cause.

When we reached the street a few people were hurrying along, newsboys were crying their morning papers; the street cars were rumbling, the stores and business places were all closed, and day. We passed through several streets seemed a poorer quarter of a great city. they arrested every member of the We stopped before a small wooden household, and leaving one of the offipicket fence; the posts were still standing, to which were attached a few scattering rails, and an occasional picket; the old steps were well worn and dilap-ldated like the fence; there was hardly in the ears of all engaged in their deone whole pane of glass in any one of door was wide open, and we could see lot of monkeys they huddled together in and papers. As we stopped, our teacher said:

"Here in this house certain people their plane of expansion is very narrow, and they know nothing of spirit contact; consequently they are good subjects for spirits of debased conditional conditions of spirits of debased conditions of spirits of s tions to influence; such debased spirits have started with a rather ants of the house. We will enter, and the cause of these these ignorant people of Aer."

Have no fear, my brother; these

stand me; let me make it plain. As again and again be repeated by to do with will not inure you." As she said this, there came from the

house a series of screams, that caused my father to start, and with a fright- ing influence upon such people as make ened look, he said: "They're hevin' a this house their habitation, and the fight in there es sure as you're born; let's run an' find a p'liceman." Instead of that, we will enter, and

learn our lesson," she said. Suiting her actions to her words, she grasped my father's arm, and before he was aware of what he was doing, we three stood in the presence of that cousehold, which consisted of two men from a half clad and dirty baby of a few people, are as ignorant as their months old which one of the dirty women carelessly held, to a girl of perhaps fifteen years, Squalor, very promof a frugal meal; most prominent was a black bottle, and a large glass pitch. "To prove my statements, I will enter pouring in a tin cup, as we entered.

expansion. They had seized the oppor-ralian and sensual debaucheries." ralian and sensual debaucheries." tunity when these poor inhabitants of "I don't keer to come any nearer earth were in the height of their revelry, after an all night's debauch, and to satisfy their flendish delight for rev"Have no fear, my brother; they can elry, which had been their chief amuseselves, were now influencing these people of earth unconsciously, to go deeper

attempting to defend her. The woman was prostrate on the floor, her ragged clothes were nearly torn from her body, and her nearly nude body was in full remain here where such commotion exview of all present. The other man, ists? Please do not fear me; I apwho proved to be the husband of the large knife, whose keen-edged blade qualified to reach a position that will quickly descended upon the back of the show you the higher and better quali-

the blow from the knife raised himself self, you are free from the material and turned on his assailant; the woman bodies you have been so cruelly dealso leaped from the floor, and immediately the three were mixed in a general broil; it lasted but a minute, for it was an unequal contest; all were bolsterously intoxicated, and it was with much difficulty that any of them could one accord fall to their sides, and their stand: the one that had been stabbed, reeled and fell heavily upon the floor. earth's people, the sight of human Ler, and in a tone as if addressing some blood frightened them, for it is usually accepted as a presage of so-called death to them.

Instantly the scuffle ceased, and all sex." the people in the room gathered about the prostrate body; the spirit of which us?" jumped up and began raining, blows upon the head of his assailant; the wo you could, but—"
man with the baby knelt by the side of "Why, woman," said the one she had man with the baby knelt by the side of the prostrate form and began calling designated as having been executed, as his name; she continued this for sevhe interrupted her, "I delight in using eral minutes, then she arose and up sech as you; an' the more bright an' turned towards the assailant of her husband; and began to upbraid him for murdering her husband. Then ensued an angry discussion, in which the spirit of his hands, and a voice like a bellowof the murdered, or newly-released soul ing buil, he started towards her, and engaged. Their voices arose to a high said, "Come on, boys, let's show her pitch, she charging murder, while the what we can do."

assailant and his wife contended that As he said this, the three darted to It was all in the defence of the woman, on whom he had intended to commit an father grasped me by the arm, and

unlawful act. They were all of the Italian race, and of course their language was in their mother tongue; but I could understand it as well as if it had been in the only language I had ever known; this was a mystery to me, and I could not understand it; but my teacher divined my thoughts, and answered me pleasantly

"My brother, you must know, that thought requires no language. Thought ret of How to Keep Young." By J. M. 18 the same everywhere, and among all peoples. Language is only needed in the material, where it has to be averaged. the material, where it has to be expressed by sound. These people have B. Newcomb. Excellent in spiritual expressed the same thoughts, as you or suggestiveness. Cloth, \$1.50.

any other would under like circum

"Please do not divert your mind a this moment; I wish to follow these people as far as necessary, that you may receive the full benefit of the les-

While the angry discussion was at its height, the man with the knife fled from everything indicated that it was Sun- the house, and in a few minutes several police officers rushed in, and arter has and soon found ourselves in what illy examining the now lifeless body, house that was separated from all oth- cers to guard the house they hurried all ers by what had sometime been a the inmates away, and soon after the inanimate body was also removed.

All this time the repulsive-looking, or debased spirits were hovering as near bauch; as the final blow was struck, the small and dingy windows; the front they screamed with delight, and like a the front hall well littered with straw one corner of the room, and chattered and danced in a boisterous manner for several minutes.

Our teacher now turned to make their home, who are considered father, who stood trembling with fear by such people as we have just left, as and showing much emotion; she took being of a very low grade of humanity; him gently by the hand, and said in her most assuring manner:
"Such lessons are rather eneryating

ere now here, and are applying their course of instruction, but it will be of machinations to the ignorant inhabit much benefit to you yet. We have seen ants of the house. We will enter, and the cause of these people's revelries; witness their manner of influencing we have witnessed the effect on material things by prurient, yet freed souls; "I can't see any good of mixin' up 'ith the consequences growing out of all we sech people es these. I guess I wouldn't go in, ef 1 was you," said my father. benefit to the people who will know of spirits can have no effect on us; they it; but instead it will be accepted by all cannot see us, they will not even know on this material plane as another mur-we are present, and anything they can der to be expected by these people; do will affect no one but themselves the true cause will not be known by permanently. I see you do not under- them; it will soon be forgotten, to you could not see your son when you ing generations, until finally, but as first met him, because he is on a surely, the true relations existing betroader plane of expansion, so these tween spirit or mind and matter is esbroader plane of expansion, so these tween spirit or mind and matter is espeople will be unable to see you now, tablished and fully understood. Then, pecause they are on a lower plane than and until then, such personalities as you; and as you are a spirit, the mate- we now see huddled like so many anirial people, or anything they may have mals, in yonder corner," as she said this, she pointed her finger at the pitiless acting spirits, "such gross personalities will continue to use their debasprogress towards the broader expansion, will be just so much further delayed.

"The lesson for us is plain: that is, we must not judge or condemn these people for their revelries or crimes; for we now know the cause that has compelled them to act. Who is to blamed? I must answer, no one. I see and two women of perhaps from twen- you both would ask why. I will show ty to forty years of age, and several you. These spirits we have seen using children of both sexes, and ranging their bad influence upon these ignorant you. These spirits we have seen using tims; they have been freed from the lowest planes of material life; their chief delight is in causing others to be inent, was on every side; none of the freed from matter as they are; they are people were fully dressed; and what like a mischleyous person in earth life little rickety furniture there was to be who would burn your biuldings simply seen was promiscuously strewn about to enjoy the grandeur of the conflagra the small low room. On a small rough tion; there could be no good results ac-board table, at one side of the room, cruing to them, and the loss and inconwas what appeared to be the remains venience to you would not be consid-

er; in the latter was an amber-colored into a conversation with these freed liquid which one of the children was souls. You will discover that one of them has suffered the penalty of man Besides the people already mentioned made law by being hanged, or extended appeared near each of the men cuted, as they term it, for murder; and and the older woman, a hideous looking other has been released from the mateman, who I soon discovered was like rial while he was incarcerated in jail those I had seen clambering among for the term of his material life; and the rocks near the lake already described. I quickly discerned that these rial while he was undergoing the expehideous looking men were spirits, but rience of an attack of aberration of in a very low state of development, or mind, caused by his continued baccha-

not approach you; neither can they afment when inhabitants of earth them fect you. But please listen attentively to what our conversation may be." As our teacher approached them

they stopped their chatter of incoher into their debauchery.

As we entered, one of the material ent words, and like one who dodges a men was in the act of assaulting one flying missile, they cringed and raised of the women, while the other man was their crooked arms as if to shield their eyes from a glaring light.
"My brothers," said our teacher, ad-

dressing them collectively, "why do you proach you as a friend, and would lead prostrate woman, held in his hand a you to a place of rest. You are all assailant just as we appeared on the ties of your natures. Let your arms Scene.

[fall, and let me see your faces. You do
not realize your true positions; like my fall, and let me see your faces. You do prived of; and while I am aware of the fact, and am now enjoying perfect free

dom, you are slaves, and earth-bound. As she commanded them to drop their arms, their arms did, as if with cringing attitudes changed, and with amazement and admiration they gazed and his blood flowed freely from the at her; after a minute of perfect still wound he had received. As he fell, the ness, they seemed to gain courage, and others saw the blood, and like most of one of them said in a drawling man regal personage:

"Be you a woman?" "Yes, my brother, I am of the female

"Don't ye know ye ain't safe with "I know you would not injure me if

wards her; and at the same time, my

"By gosh! We mus'nt stan' here an see the gal hurt; let's go an' help her."
"No, father," I said, "it will be needless to meddle; she is capable of car Why, John! Air you a coward?

Come on, 1 say!" (To be continued.)

"Discovery of a Lost Trail." By Chas.



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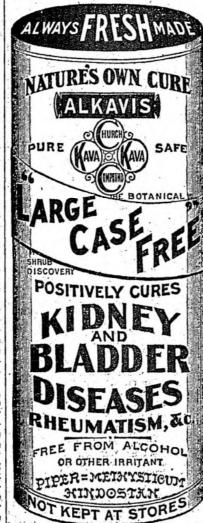
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PASSED TO SPIRIT LIFE.

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

higher life, at his home, Dupuyer, Montana, January 6, 1905, of Bright's disease, aged 34 years. His former home was McKeesport, Pa., and he spent two years in St. Paul, Minn., and four years ago he came to Montana. He leaves a wife to mourn his loss.

MRS. C. A. ANDERSON. At her home near Hastings, Mich., where she had lived for over fifty years, Mrs. Amanda M. Durfee, the wife of Aaron Durfee, passed to the spiritual realm on January 19, 1905. The services took place January 22, at the home. It was one of the largest gatherings ever held, as she was an early ploneer, beloved by every one who know She and her husband were stanch Spiritualists. Aaron Durfee and a prother of hers are left to mourn with immediate friends and neighbors. The writer officiated.

DR. W. O. KNOWLES. Grand Rapids, Mich.

Passed to the higher life, January 10, 1905, from his home, 72 Labrosse street, Detroit, Mich., Daniel P. Stanton, aged 67. By special reuest, Mrs. M. E. Jenkins, of Windsor, Canada, officiated at the funeral services, which were largely attended, he being a pioneer Spiritualist, and earnest worker in the cause of truth, and liberal thought which he freely supported.

Mr. Henry Connick passed to the higher life at his parents' home in Des Moines, Iowa. This young man was warned by Mr. Max Hoffmann about ten days before he met with the accident that eventually terminated his passing away and told never to again enter the mines. At the request of his parents who are members of the local oclety in Des Moines, I delivered the funeral oration.

HARRY J. MOORE.

member of the First Spiritualist Society for nine years, and a constant reader of Liberals.":-Price 25 cents.

loved ones, and it is certain that she has found the peace that passeth all un-derstanding. Without doubt she has derstanding. met her daughter whose going brought her great sorrow, and as she many times said, "Spiritualism is my only comfort in hours of trial and sadness. Chas A. Anderson passed to the her physical presence as she was a labor life at his home. Dupuyer, Mon-faithful and devoted wife and mother. Her husband and son will greatly miss May the angel and spirit friend care for all our dear beloved who have preceded us, is my prayer. HARRY J. MOORE.

Passed to spirit life from his home in Muncie, Ind., Mr. Vincent Buckley. A noble man has gone to his reward. Singing by Mrs. Will Tedrow and Springstead. Services by the writer. EMMA M. NUTT-MOORE.

On Wednesday, Jan 4, Francis Talmadge of Seattle, passed to that higher life for which he had long made all preparations. He had been on this plane of existence for eighty-one years, and for fifty years had been in the foremost ranks of Spiritualism. He and his dear wife Esther who survives him are well known to our workers in Wisconsin and Mianesota as well as Washington. At the beginning of his filness he segmedato realize that the time of his passing was near at hand and made all mecessary arrangements for the last ceremonies. At his special request Mrs. Loiel F. Prior conducted the services, and his favorite hymn, "Home of the Soul," was sung. earthly remains were sent to Hastings, Minn, for interment.

EVELYN L. POMEROY.

Julia M., wife of T. J. McEttrick, of Boston, Mass., and daughter of Dr. and Mrs. W. B. Milis of this village, passed o higher life on Saturday, at her home, No. 32 Woodville istreet, Boston, after a long illness. She is survived by her husband and one daughter. MRS. MARY A. MILLS. Saratoga Springs, N. Y.

"Buddhism and Its Christian Critica" By Dr. Paul Carns. An excellent study of Buddhism; compact yet comprehen-Mrs. Silas Miller passed to the higher a. By Elizabeth Towns. Valuable life at the family residence, Rochester, Ind., Sunday, Jan. 22. She has been a . The Truth Seeker Collection of

Forms and Ceremonies for the Use of The Progressive Thinker for several "Spirit Echoea" Mf Mattie E. Hull. years. It was the personal request of the deceased that the writer conduct the funeral service. She has gone with whither we are all tending to be with portrait of the author. Trice 75 cents.

at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. Occult Scientists meet every Sunday at 7:30 p. m., in Grand Boulevard Hall corner 47th street and Grand Boulevard Lectures, music and proof positive tests. Mrs. W. Brockway, pastor. Residence

avenue. Mrs. May Elmo, pastor, as come. Services at 3 and 8 p. m.

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The Progressive Society holds serv-ces every Sunday at 183 East North

streets. Conducted by Mr. and Mrs. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every

Sunday. Conference at 3 p. m. 363 East 43d street. Conducted by Mrs. Church of the Spiritual Truth holds

meetings every Wednesday evening at p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

tendance. Others will assist.

opened by Mrs. Schwann, at 523 Belday and Thursday evening at 8 o'clock. Tests and music at every ser-·vice.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue corner Western avenue. Mrs. M. Schu

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray pastor. Evangelist F. M. Stoller preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school-10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at

conducted by Prof J. K. Hillis and wife The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The Lengue wishes every Spiritualist society of the city to send in the names of all their mediums, stating their partic

flar phase of mediumship. Address all communications to the secretary. at hall 210. Masonic Temple, under the auspices of Walter Devoe, the known lecturer. Miss Cora M. Nafe soloiset The Rising Sun Spiritualist Mission

holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lycoum meets at 2 p. m.
The German-English Society Bund der Wahrheit No. 18, holds services ev-

ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medlum. The Hyde Park Occult Society holds regular Sunday ovening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart. corresponding secretary, 543 E. 55th

street. Entrance to hall, 319 E. 55th 

### SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

First German Spiritualist Society on the West Side. Meetings every Sunday

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee

3000 Indiana avenue, Chicago Spiritual Alliance Church, in lincennes Hall, 35th and Cottage Grove sisted by Hugh S. Fraser. All wel-

Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R.

its Sunday meetings in the Atheneum, 26 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Bur-

and music. Mrs. Grace E. Aitken, pas-tor and test medium. Come and bring

avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. Central Spiritual Church holds serv ces every Sunday evening at 8 o'clock at Homberg's hall, 31st and

ture at 8 p. m. The hall number is 361-

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Soul Communion holds

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after noon meetings, free; evening service 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in at meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has been

macher, pastor.

Sunday afternoon meetings at 3 p. m. at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Paychic Research meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temperance Hall 330 W. 63rd street. Services

Meetings every Sunday at 10:45 a. m

the Church of the Soul, meets at Room 512 Masonio Temple, every first and

quested to furnish refreshments for 6:15 supper. Coffee tickets 10 cents. The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at

third Thursday of the month. After-noon session, 3 o'clock; evening ses-sion, 7:80. Everyone attending is re-

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western ave nue, under the direction of Mrs. Nellie

Temple Light and Truth, 370 Waban ela avenuo, near Robey street and North avenue. Sunday-school 10:30 a Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor every Sunday, in German and English

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