NO. 795

VOL. 31

OHICAGO, ILL., FEB. 18, 1905.

### EXTRAORDINARY! UNPARALLELED!! UNPRECEDENTED Nothing Like It in the History of Spiritualistic Literature.

The Profoundly Interesting, In- 66 LETTERS FROM THE SPIRIT WORLD, 99 Given Through the Mediumship structive and Truly Descriptive of the Late Carlyle Petersilea.

This Book—THE TWELFTH OF OUR PREMIUM LIBRARY—Is Now in Press and Will Be Ready for Distribution in a Short Time. See Special Offer Elsewhere.

### Review and Criticism.

The Mental State of the Dead; a Limi- person who witnessed the performance tation to Psychical Research.

The most remarkable contribution to spiritual literature, if it may be thus classified, is an article contributed to The World To-Day," a magazine pubby Prof. James H. Hyslop. Prof, Hyslop has become known to Spiritualists by his connection with Dr. Hodgson in investigation of the "psychic" Mrs. Piper. Apparenthis entire knowledge of the subject is derived from his investigation of her He became convinced that the intelligence communicating. through her came from discarnate spirits, and his main object is to explain the objection of the "triviality" of the means by which they seek to identify themselves. This he concludes is because the psychic is in an abnormal or he halrance state, and because the communi-lended ator is not in "his mental state in his ato normal life hereafter, but that mental mental to normal life hereafter, but that mental mental to ondition which is apparently necessary m, to ondition which is apparently necessary sonal order to communicate with the living

Now this is exactly what every investies ator has observed for half a century. opine spirits find difficulty in communiiting their thoughts, and thus is explained the contradictions, inaccuracles, and hesitations which have proved stumbling-blocks in the path! Yet this discovery is appropriated by Prof. Hyslop as a brilliant achievement of he Psychical Research Society.

There were, according to this remark able article, no true and genuine mediums before Mrs. Piper, and no investigation worthy of the name, before the Psychical Society was organized. Of her and "a number of similar cases in the records of the Society for Psychical Research," he says: "They do not represent professional mediums, but a respectable class of people who avoid that class as much as scoffers at the subject." "Professional mediums" are not a respectable class," and he goes out of his way to mention indirectly "D. D. Home, Eglinton and Slade, whose mimes are either bywords of contempt or subjects of doubt." To say nothing of the others, D. D. Home married into one of the most exclusive families of Russia, his wife being cousin of Chancellor Aksakof, and the czar was godfather to his son. The reports spread of him were as baseless as those Prof. Hyslop repudiates as applying to Mrs. Piper. A more truthful medium never and the manifestations given through him as far exceeded through Mrs. Piper, as the light of the sun exceeds a twinkling star.

Why should "professional mediums" be thus with a breath, consigned to the There may frauds among them, yet wherein do they differ from Mrs. Piper? Is she not a professional? Perhaps a profes-"psychic!" Is she not salaried by the P. R. S. and has she not been for years? Is it not for her interest to receive communications and keep awake the interest of the little coterie calling themselves the P. R. Society? There have been and are many mediums to whose messages and tests, those given by her, are not to be compared. The difference is that while ordinary 'laymen" have received them, Mrs. Piner has had the advantage of "scien-

tific experts." Perhaps this criticism may be thought too severe, but a quotation from the beginning of the article will show the spirit which actuates the writer, and define the position of the P. R. Society.

"Everyone knows what the frauds were after the Fox sisters confessed their trickery, and perhaps all intelli-gent people will have observed what a jecline in frauds followed the publication of the report of the Seybert Commission. But the investigations of the Society for Psychical Research, and the exploitation of the phenomena of Mrs. Piper have revived the interest in the problem of immortality, while throwing wide open the gates to those dupes who are frantically desirous of communicating with their departed friends, and the consequence has been that fraud is so rampant that a sane man hardly dare say a word on any side of the subject without inviting social and scientific ostracism

Prof. Hyslop is pardonable for the confusion of thought, and reckless misstatements in this paragraph. He has recently come into the light of Spiritualism. He-knows nothing of its history, and the work done by its pioneers. He has found Mrs. Piper, and her manifestations in his eyes eclipse all others. He is oblivious to the fact that Prof. Robert Hare, the peer of any scientist of his day, investigated through a mefar surpassed Mrs. Piper, and published his researches in "Spirit valism Scientifically Demonstrated, which contains more evidence of the truth of Spiritualism than all the ponderous reports of the P. R. S. He is oblivious of the work of Professor Buchanan, Denton, Mapes, of Dr. Richmond and Judge Edmunds! He is oblivious of the high claims of A. J. Davis whose "communications" are sufficient of themselves to prove the high estate of spiritual beings in the next life. It been a belief among Spiritualists that the rappings of the Fox sisters initiated the movement, and that the Report of the Seybert Commission was a farce by which to comply with the con ditions of the will of Mr. Seybert that the money he bequenthed might be grabbed; and not only a farce but a fraud, for it in no wise did, or intended to do, what the donor expected. Now after six y ars they are informed that the Fox sisters were frauds, the Sey-bert Cormission so squelched the matter the until the Psychical Society

found, Mrs. Piper, there was a decline. Transwer in brief, the confession of the Fox sisters, of which so much capital has been made by opposers, was not a confession only in name. Margaunder the pressure of destitution, and tempted by a large sum of money, went before an audience to confess. A wer.

told me that instead of showing how she made the raps, they came so loud and independent that her explanation failed. She never attempted to go be-

fore another audience, although she had agreed to visit the principal cities and towns of this country. Soon after, she went to Mr. Henry J. Newton, president of the Spiritual Society of New York, and told him how she had been drawn into the scheme, and with deepest grief, declared that the manifestations were genuine. She was then suffering with an illness which proved mortal, and those who watched at her bedside, were constantly answered with rappings,

which continued after she was dead. If there was a decline of fraud after the report of the Seybert Commission, it was inappreciable to those who were in touch with the movement.

There have been recently many fraudulent mediums exposed, and great deal of talk about frauds. This is scarcely referable to the reports of the Psychical Society on Mrs. Piper. It be somewhat consoling to thus refer this unpleasant feature of Spiritualism. Truthfully, however, we cannot thus dispose of the matter. Really there is no more fraud, but Spiritualists have become aware that their cause was being injured by their silence and have determined to free it from this reproach.

In conclusion we have to note the scheme of Prof. Hyslop as presented in

the following quotation:
"With a view to the organization of intelligent and scientific men in such a cause [to investigate] I have incorporated the American Institute for Scien tific Research, which only awaits the endowment to centralize all the efforts and material bearing upon fraud and illusion as well as the phenomena of genuine sort of interest to psychological science.

Here is a beautiful opportunity for Spiritualists who think themselves incompetent to observe, and receive communications from their departed friends, to give the matter over to "scientists," with their good money, and await to be told by the A. I. S. R. what they are to believe and what not to be

They will not be gratified by com-munications with their spirit friends, or knowledge of the future life, Prof. Hyslop does not think it best to have such knowledge. All he wants is proof that there is such a life. He says: " admit the value of proving a future life, but I do not think it at all necessary to know all about it in order to determine my duties in the life which is now.' "The belief that there is another life does not make it necessary that we In fact it is disreputable to desire to know for he says, speaking of this desire: "Much of this curiosity is the re flection of a had morality and a desire o escape present duties or to ascertain the limits nature assigns to the habits of libertines." So, my good Spiritual st, under the guidance of the Psychical Society, when you "long for the touch of a vanished hand, and the sound of voice that is still," you are told that it comes from a bad morality," and "libertine" propensity! What Prof. Hyslop means by this disgusting appellation, I utterly fail to gather from his confused and contorted sentences.

If there be one holy and sacred emotion, more sacred and holy than all others, it is the loving memory of the de parted. The husband whose heart yearns with inexpressible desire for assurance of the presence of the wife on the spirit side; the wife, of husband; the mother, of the child which has vanished into the unseen, are no more to indulge their "curiosity," and are informed that their desires come from bad morality," or the "habits of liber-

tines! The American Institute will undoubtedly subserve a good purpose and its re-ports will be valuable additions to psychical knowledge, yet it will not, ably, at once become the head and front

of the movement. There are investigations being pur sued, and communications being received from departed friends, in sands of home circles, which no "Institute" however neavily endowed, or scientifically equiped, can duplicate.
HUDSON TUTTLE,

Brilliant Writer and Progressive Thinker.

Editor-at-Large N. S. A.

The writings of Henry Morrison lefft of Norwich, N. Y., are attracting considerable attention. He is a conributor to the columns of The Progressive Thinker, a Chicago publica-

Mr. Tefft is a brilliant writer. For nany years he was a leading lawyer of Chenango county and conducted some of the hardest-fought legal battles in this section. He afterwards entered the ministry and followed that line of work for a number of years. Of late years he has devoted himself to literary work. Writing as he does from life's experiences, his contributions show that he is possessed of more than ordinary insight into human nature, and his epigrammatic sentences are read with increasing interest.

Henry Morrison Tefft was born in the town of Edmeston, Otsego county. His early education was gained in academies of Hamilton, Homer Norwich. He taught in various trict schools and select schools, last of his teaching being in the days of the district school on Mitchell street, in this village. He commenced reading law with his brother, Calvin L. Tefft, a former district attorney of Chenango county. He finished his course of study in the law office of the late Justice David L. Follett, and was admitted to practice at Binghamton in 1865 .-

It is the excess and not the nature of our passions which is perishable.-BulFIRST EXPERIENCE.

The First Revelation of Spirit Power Which Came Into My Life,

The thought occurred to me that had never given my first experience of coming in touch with spiritual power, to those who have taken the time to read my humble contributions in The Progressive Thinker, and that they might

be interested to know what it was. I could not account for it then, for it was certainly beyond my comprehension, and beyond my power to control. It is not so dark to me now, for 1 have been happily led not only to the belief but actual knowledge of spiritual return.

My maternal grandfather used to tell his grandchildren stories (as most grandparents are wont to do) of his poyhood days, and it was with greatest pleasure that we listened to them, as we were cozily seated around

the old kitchen fire.

The even of which I am to write, I l gone to visit him, as my mother and I were soon to go to our home, which was quite a distance from the one which had been his for nearly three-quarters of a century.

He had been telling stories for more than an hour, when there seemed to float between grandpa and me a thin veil or smoke-like vapor, it was so thin at first I could see those that were across the room, but it gradually became thicker and thimker, until I could hardly discern those in the room. 1 asked if the room was not smoky; they replied to me as well as to my grandpa,

I could see less and less until I was totally blind for the time being, and I remarked then, "the trouble is with me, for although I can hear grandpa's clearly, and understand his conversation perfectly I could not see him," and I told him so, "although I realize that you are very near to me." In a short time all things became clear and I could distinctly see each one in the room and everything just as though nothing unusual had happened.

He asked me if I could give any satsfactory explanation-for what had just Although I knew comparatively nothing of Spiritualism then, I was thoroughly impressed and could not help telling him so, that to my mind it meant that he was soon to pass from earth-life, and although I could not see him, it would be only a thin veil which would separate us, and that should be enabled to converse with him although he had passed out or through the change we call death.

Although he was comparatively in ex-cellent health (considering his age was four score and six years), the third day afterward, without any warning he had a shock of paralysis. He did not regain consciousness, and after ten days left the material form for one that ould never-know pain or dissolution

This was my first experience of coming in close touch with the spiritual world, for I firmly believe that it was a glimpse or foretaste of what was to be evealed to me afterwards

I was comparatively blind, I could not see, but he could, and in the future, all things would be made clear and plain to me.

Many months have passed since he passed to the better land, but I have bad many hours of communion with him, and I know that he still lives and feels just the same interest in all the dear ones, that he did while with us in the flesh, and he told me many things pertaining to the spiritual world which govern my actions here.

"As we sow, so shall we also reap."
I earnestly desire to scatter the seeds of truth and wisdom which he has given to me, and know of no better way to scatter them, to reach the masses than through the columns of your most valued paper, The Progressive Thinker, in which a few of the messages which he has given to me have been pub-L. M. COBB. Grafton, Mass.

More Spirit Photographs Without Camera.

I have to relate a second success in obtaining spirit photographs without a camera, upon a plate placed in a paper box and deposited in the cabinet of Plerre Keeler.

As before, a prepared plate, well wrapped up in a paper box, was placed in Mr. Keeler's cabinet at every seance for about three weeks, when it was announced that several spirit pictures were upon it, some of whom were named in penciled messages; for example. John B. Wolfe, Jefferson Davis, R. Ingersoll: Mr. Dickenson took the box containing the plate to a photographer for development. It was discovered at once that there were a dozen or more faces on the plate, varying in size from half an inch long to an inch and a half. The most striking of the three above nemed likenesses is that of Jefferson Davis, whom I well knew as a senator in the '50s. The face of Ingersoll stands out like the sun, but is not so striking a likeness, and has an

undefined marginal outline. That of John B. Wolfe is still more obscure, looking like a sun-lit fog-bank but on careful scrutiny you see his skull-cap, partially covering his bald head, and a very correct profile:

Other likenesses are recognized, namely: Luther Colby, half obscured by the back of Jeff Davis' head; George Christy, clear and perfect; "Aspasia," apparently a copy of a spirit oil portrait, but with the variation of her hand against her face; and several more distinct faces not yet recognized with certainty. In all I count thirteen. Some of the faces partially eclipse others, and it seems as if they came on the plate at different times.

Another plate has now been placed

in the cabinet, sealed, as before, and the promise is that in time the pictures will be produced in a single evening. send you a copy of the group of spirit photographs. WM. HENRY BURR:

Let them obey that know not how to

Washington, D. C.

SELFISH MOTIVES RULE.

The Benefits of Silent Meditation.

See yonder old, plodding man; regularly at early morn he takes and holds way where lighted tapers burn, costaltars stand, and nuindrum priests ntercede the Mighty for remission of sins and the strengthening of the weak places in religious armor. The world looks on, or indifferently passes by, having grown accustomed to the formality. Those pealing bells from many a tower call the proud throng where extravagance walts their pretended worship. Show, pomp and display is the order of things, and thousands atend who forget that He whom they claim to worship was born in a man-

Rising generations fall into line, and seem to think it the regular or original way of procedure. Accustomed to show, they take it for worship; ambitious in pride, they assemble to excel in display. Convicted of vanity, they seek the sorrowful in gorgeous equipments for the purpose of notoriety. The shallow-minded and earthly fool applauds, and newspapers comment. To one criticises, it's the way of the thing. It is popular, the way they do t, the approved method.

In that little church a few, are assembled. They come regularly, as week follows week, and months lengthen into years, to propound the same theories and warn the rest of mankind that they have lost the trail, have drifted away, and are unconditionally demned unless they return and think as they think. People have become ac-customed to this, consider them harmless, and pass the matter by. The crowd gathered in the public square in lamentable tones admonish you what your destiny will be, unless and unless and thus the world goes on.,

They are all prompted by some secret motive. Somewhere within each there is a lurking sense or desire to know what will be next on the stage of exist-Actuated by a gelfish impulse, ence. by fear, by cowardice, if you please, they determine to do this, or to join that, in order that it may be better with them-not their neighbors. It they dispense charity, of relieve the atflicted, it is because they feel it a duty to do so and are absolutely afraid that it will be worse with them not their neighbors—if they do not. The poor, measily soul has self for a starting point and self as the beneficiary. If it was not for self, if they had no uneasinever stir from their lazy lair. could they? There would be no im-

I do not mean to say that there is no sincerity, for whenever one stops for serious reflection, it generally ends in a determination to deny, or to restrain imself or herself from something. This, though, is a denial of self for the benefit of self. They deny or restrain themselves, that they may be better or fare better thereby, and in this there is at least a selfish sincerity. When a thing is popular you can do it with im-punity. All the uniform customs, habits and modes of worship of this day have had their conflict, have met and contended with opposition; been ridiculed, scoffed, condemned and dinned in blood. They are now the adopted result of a world's experience, and the hordes that practice, harbor and maintain them would rend you if you dared to expose their fallacy, or point out the shortcomings of their adherents.

All things have a kernel, or more correctly speaking, all things are kernels, covered with husks and chaff which shall be blown away." Uncertainty leads to doubt. Doubt yoll nourished and attended begets fear. Fear detroys peace, ease and transuillity. You all have faith, but she flutters, and from her loftiest flights, brightest edifices, or the nauper's grave returns with no substantial assurance of what is to be. 'Add to your faith knowledge.' In your garden of dethsemane the noise and show of vanity never ask for admission. They are antigonists. There call yourself in question. There turn the force of silent meditation on thy soul. "Knock and it shall be opened. Ask and you shall receive." There are laws that control matter or the physical. There are others that pertain and have only to do with the spiritual, and they are all a part of the Onenessthe great governing influence of the universe. In all planetary systems there is neight but harmony. You are now in the physical, or weighed down with matter. By ignoring or throwing off the ills of it, you come in sympathetic unison with the great harmony that you see prevailing, undo the door of spirit near the sublime influence of 'Cause," open the sepulcher of ages and lips long mute will, speak again. Your friends can and will come,

Touching your face, smoothing your Whispering softly, "We are here,

Watching, loving; have no dread; The shadows pass, there are no dead. Denver, Colo. OREAD.

HAUNTED.

Every one's life is haunted, Whether in palace or cot A spectre follows beside us.

Tis a part of our mortal lot. And turn where we will we see it Looking our hearts within With eyes of remorse and sorrow, The shadowy Might Have been.

We may drink from the chalice of pleasure, Seeking forgetfulness;
Or, glad of the strength that is in us,

Climb to the heights of success. But we cannot escape the spectre Or the sorrow that gloom in its eyes, So long will this wraitly be with us, As we wear mortality againe. It may be somewhere in the sometime,

The beautiful Real may win.... The place of that haunting spectre, The shadowy Might Have Been. -Carolina Renfrew. Hastings, Neb.

VALUE OF PHRENOLOGY

In Ethics and Self-Culture.

Phrenology should be made a part of the education of all educated people because of its practical utility in teaching how to keep the faculties of the mind in equal balance for the best enjoyments and purposes of life. Life is for discipline and progress, and the aculties which connect us to external life are all necessary so far as they af fect that object.

The brain is the organ of the mind; ifferent parts of it being allotted to different functions. According to its size, quality, health, culture, development, will there be mental manifestations.

The best rules for ethics and culture are along the lines of Phrenology, which teaches how to develop and train the mind. In nearly all individuals are some faculties that need re straint and some that need cultivation. No faculty should be too weak nor too excessive in its functions, but evenly balanced with other organs.

The animal propensities as well as moral and intellectual organs we have and hold by nature, all designed for our employment, satisfaction and practica utility. The animal propensities are as right and important in their proper functions and relations to the welfare of humanity as the intellectual or moral. There is nothing intrinsically wrong in desires, appetites, passions, when subject to reason, conscience, knowledge. Right and wrong by insensible gradations approach each other. Things that are wrong should be made right. The preponderance of the lower fac

ulties is, to a considerable extent, entailed upon the rising generation hereditary transmission; yet they can be controlled and counteracted in thous ands of instances. A man may will to break evil habits, to reform, and make the effort. He finds the will is weak and his efforts unavailing for a time and the faculties hold supremacy. The will cannot transcend mental qualities which it rests and from which it springs. But by persistent effort and determination the will grows stronger and becomes master of the situation by aid of other faculties.

What is wrong for some persons may he right for others. One person may have the organs of combativeness and destructiveness abnormally large and needs to restrain them; while another person deficient here, should cultivate and increase them. One person may causes him to eat too much, causing much suffering; while another person suffers from the opposite cause. A per on with too large acquisitiveness is avaricious, selfish, mean. He should restrain his faculty and cultivate the opposite principles. A person of opponess and restrain benevolence. An excess of benevolence leads to morbid indiscrete philanthropy; while a deficiency is indicated by indif ference to the wants of others, lack of kindness and sympathy. This faculty properly balanced is a desire to good, tenderness, sympathy, charity,

iberalliy. Phrenology should be the guiding star in parental influence, school management, educational pursuits, and al important relations in life. It shows the first principles of happiness, how to live aright, how to cultivate morals and refining manners to make us use-

ful and happy. The mind can possess a far greater control over the body than it does generally. When such control is gained and directed by knowledge the body will no longer be a fetter to the spirit The dancer shows what command the will can gain over the feet, and the skilled penman and artist what it can gain over the hand. That it has not similar mastery over other organs and functions is because it has not been educated in their direction. The best education begins with the body, which must be preserved in health, the equiv alent of purity.

Man must obey the laws of his being and of the physical world or suffer; and to obey is not so much a duty as it is a necessity. The animal man may impelled by animal forces, but the spiritual man is governed by higher laws. As physical health is the perfect action and balance of bodily powers, so spir itual health and happiness depend or the action and balance of the menta faculties. The spiritual thinkers of mod ern times show to what sublime heights it is possible for mankind to reach . A well conducted life yields greater satisfaction than one ill-regulated. If we do wrong we bear its consequences if right we enjoy its results. To know the right from the wrong is the founda

tion of moral conduct, and the highest morality must rest on knowledge. "The most potent fact of wrong-doing is that it is utterly opposed to the best interests of the wrong-doer. The advantages of the future are often sacri ficed for the moment, and the enjoy ment of an hour is followed by conse quent suffering in after time.

Actions of themselves are neither moral or immoral. These qualities be long to the actor, and as actions spring from motives, the decision of con-science must be a choice of motives. If all the motives that actuate the mind were on the same plane, one would be as good as another. But motives are of different grades, some being higher than others. Some desires are than spiritual aspirations, and conscience is ever allied to the spiritual,

the noble, the pure. On this gradation of the mental facul ies whereby the will is influenced resta the science of morals. Morality is the growth of a lifetime.

A. H. NICHOLAS. Summerland, Cal.

Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being.—Rosseau.

Every man has freedom to do al that he wills, provided that he intringes not the equal freedom of any other man. Herbert Spender.

### Man the Multiple.

BY CHARLES DAWBARN.

the man of science ever at work try-ing to solve them. But the greatest mystery of all is man himself, so the study of manhood has been deeply interesting to the most profound students

of every age. We each of us claim our own sepa rate and distinct individuality, and every hope of immortality is founded on the desire that the man, as an individual, shall survive death. But by individuality we all mean a man with past. His memory is Nature's certifi-cate that he is an individual. Destroy that and selfhood vanishes. Personality extends to the limit of memory, and no further, though memory may be but one of its phases. If I have entirely forgotten you, friendship and love have vanished. But if I have forgotten my own past, I am no longer the same individual, at least in any true sense. if I carry that forgetfulness to the next life I am peopling the spirit world with a manhood more limited than that of

earth. This would be a mere statement of human individual history if each child were born and lived out his life on earth as precisely the same individual from first to last. But Nature won't rave it so. She is the champion riddle naker. Her conundrums often seem beyond mortal power to solve. For instance, to quote a case known the wide born and labeled in the most orthodox fashion. To-day there are six of her, and have been for more than thirty years. Each is a complete personality with a memory and experience of its own. Yet only one of these personaliconundrum is, "which of these personalities is Mollie Fancher?" Most readers used to "pooh, pooh!" the whole history, and then forget all about it. gradually one similar case after another has appeared, and been recorded and studied, till the careful student is now

try to learn its lesson. The readers of scientific papers have within the last few years, seen records of many such cases, among them that It is mind expressing itself through of Miss Beauchamp, Ansel Bourne; Rev. Hanna, and many others, some of them now Court records, but the first one of great note was that of Miss Fan-English Society of Psychic Research with an attested case, under scientific medical care from inception, in which ten distinct personalities are evolved from one little girl called Mary Barnes.

interesting but fascinating to every original Mary Barnes has vanished alnone of the others appear save one who was known and labeled as B 6. B 6 is now a grown woman, and living a thorcughly domesticated life with her mother, or at least with the mother of the form which was once Mary Barnes.

A brief condensation of this case as reported to the society by Dr. Albert Wilson, will interest the reader, and possibly help us all to realize something of what such facts mean to humanity as a whole.

At the age of twelve Mary Barnes had a very severe attack of influenza or grippe. Up to that time she had been a very healthy child. Her father, mothcr, brothers and sisters are all healthy once believed to be dead. In the third week she began to manifest different personalities, carefully recorded by the doctor as B 1, B 2 and up to B 10.

These personalities were very distinct from one another, each manifesting its own limited memory and individual characteristics. Some were childish. Others more mature. very faculties were different. One could draw quite well, another learned French. Mary herself could do neither In one she would be blind, in another paralyzed. One personality had to be taught to read and write. Another could write a good letter. One wrote backwards, beginning each word with its last letter. B 4 was a deaf mute. On one occasion she nad a tooth drawn after crying with toothache. When Mary herself reapeared she knew nothing about it, and was always unconscious of these other experiences. On another occasion a condition of paraly sis which had lasted several weeks suddenly changed to another personality, and she instantly ran up stairs.

The details are very interesting as recorded. The reader will find them in the October number of the Proceedings of the Society. Apparently the best of these various characters was B6 who came at first about once a week, but has now remained 6 years, and all other personalities have vanished. Everything Mary had known had to be learned all over again. B6 has now become healthy and domesticated, helping her mother with the family cares.

In this interesting case there is no hint of spirits or of reincarnation. : The Mary Barnes form is now, as we have said, for the most part, a healthy, nor mal young woman, quite intelligent and | Tried oft but never failing, still refined, but remembering only the B6 It reaches out to every ill, ing her life of to-day.

The learned doctor, by way of explanation, gives us an interesting theory, Hie to the mountains of thy strength, founded on the cortex (bark) of the O Man! whose days of endless length brain. The cortex of the human brain is composed of five distinct layers. each layer filled with cells of peculiar shape. In the lower (polymorphic) man is about on a level of other animals. But in the higher, which is related to the intellect, man is vastly superior. That upper layer is called "pyramidal" from the shape of its cells. In cases of dementia this layer is diseased, and in idlocy it is not developed. Alchohol will destroy these cells, when, in us. Goethe.

Nature furnishes problems that keep as a consequence, man steps down to a lower level. The doctor believes that the cells in this uppermost layer of the cortex were injured by the poison evolved by the microbes which influenza or grippe. He maps out the entire layer into districts governing certain mental manifestations, and each district affected by spasms of certain arteries, thus, in effect, compelling

a different personality. In reality we have, though the doctor. does not say so, an object lesson showing us that the human Ego is compelled to manifest according to physical conditions. This personality is not arbitrarily created for an occasion, but will be always the same whenever the conditions recur.

This theory of the doctor's is both iceply interesting and of grave import. t has long been recognized that the brain has various functions which have, apparently, each its own locality. Some of these localities have already charted and defined. Dr. Wilson merely assumes that it is the very outermost of the brain-called the cortex-which determines every man's personality. It really is of minor importance whether it is the interior or the surface of the orain which expresses the selfhood by which we recognize each other. The fact remains that if certain portions of the brain are affected by disease or shock the individuality changes, and world over, there is Mollie Fancher, of memory becomes latent. It is not de-Brooklyn, New York. She was born stroyed for it reappears from time to stroyed for it reappears from time to time, and is at once recognized as the personality of the past. As the doctor seems to suggest, an artery, probably poisoned by microbes, here and there refuses or increases its supply of nour-ishment, and the manhood we knew ties was born into earth life. So the vanishes or returns. This, of course, remains but a theory, but it is most suggestive, and seems to offer a reasonable explanation of the remarkable changes

recorded by the doctor. Each personality seems to be clearly and distinctly different from any other. We have, therefore, in this case, ten obliged to face Nature's problem, and actual living human beings, although try to learn its lesson. count but one. Of course the true selfhood is mind but it is something more. matter and that expression is the manhood we call Jones, or Brown or Robinson. We call him Jones, and know him only as Jones. But these cases prove that if you affect certain portions of the brain by the poison of disease or shock, lones may become Smith, and not even stop there, but as in this case, have ten such changes, each a clear manifestation of a new manhood.

This nower of mind o startling, but no more" so than the student of biology. In this case the power of matter over mind. Play upon extraordinary fact is attested that the your arteries as keys of this wondrous brain instrument and you have the together. And for the last six years thief or the murderer. Change the time or the tune and you call out a philosopher or a scientist. You may have in one hour a genius that learns rapidly, and enfolds its own past; in the next a poor feeble manhood that cannot even use or control its own senses.

We see some of these striking contrasts in this remarkable case. One selfhood masters French, and poses as an artist. In another she has to be retaught to read and write. In one she is deaf and dumb; in another can hear and talk, but lies a helpless paralytic. Suddenly-possibly an artery resumes its flow—the paralyzed form leaps from the bed and runs upstairs, with a different personality in control. Each self and strong. She now complained of comes and goes, knowing its own little headache, and screamed with the pain. life experiences, and having its own She was thought to be dying, and was memories, till the doctor scientist stops and wonders what has become of the Mary Barnes who was his first nationt. Just one of these manufactured selfhoods remains to-day, the others, one by one, have vanished, including the original Mary Barnes. Fortunately the one now in evidence seems the best of the ten, and remains to-day a new creation out of old material, and called by the doctor B 6.

Such is one more of the cases which ell the thinker that Nature cares very little for the personality of any of us. ntelligence has crept up a step at a time till she can pose as human, but, as we now see, substance and energy are co-partners in every form. My whole ife history, with its joys and sorrows, its loves and hates, its attainments and disappointments, and above all its memories, depend, this doctor teaches, upon the ebb and flow of blood through certain arteries. Let them alone and you may have a career of threescore years and ten, with perhaps, an intellect that shapes the destiny of a nation. So says the medical scientist.

(To be continued.)

SOUL-LIFE-GOD.

There's a power within that no man A force which to each is surest ease, The blind, the halt, the maimed are blest To hear the word, "Come here and

rest.' Silent and calm, above the roar, Above the dash on yonder shore. The current true of life runs on,

The mystery deep that all may con.

experiences, in which stage she is liv- It soothes and stays the worn and weak, And all the ways of Good bespeak. Hie to the mountains of thy strength.

> oom in the distance grand and fair, The Abidingness shall know thee there Forevermore! Eternal Life! Thy potencies with love are rife, And bliss awaits thine every form

Out from the mists and out of storm. M. A. CONGDON. Washington, D. C.

The best thing which we derive from history is the enthusiasm that it raises

# The Open Court.



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

### Doctor Peebles Replies to Mrs. Richmond.

The agitation of thought is the beginning of wisdom. A pond of water undisturbed, and receiving no fresh supply, becomes putrid. The mind that is not continually agitated by thoughts, though very conflicting, soon loses its force, and becomes weak, like the arm that is suspended in a sling. This discussion now being carried on in The Progressive Thinker, is of unparalleled interest-something fresh, startling, instructive, and which broadens out the mind! Before reading the following from Dr. Peebles, turn to Mrs. Cora L. V. Richmond's admirable address on Evil Spirits. It is a wonderfully able and suggestive discourse, in opposition to the Obsession theory, and is given in a calm, eloquent and dispassionate manner. Then carefully peruse the masterly, comprehensive views given by the learned Doctor in answer to Mrs. Richmond. By reading both at the same sitting you will catch more fully the spirit of each, and have your mind healthfully agitated and expanded. Both are admirable productions, representing different views of the question.

What Is the Word to Be Used?

A fair question! 'The word that

When the persecuted Judean Naza-

cusly stoned to death, he exclaimed

angels of God are called "ministering spirits." God is called the "God of the

spirits of all flesh." And Jesus always

addressed obsessing demons as "spir-

its;" and not souls. Emphatically, it

is the spirit that is immortal, and not

The Literal Make-up of Man

Man, philosophically speaking, is

unity in duality of expression. Pri-

marily I am one; a unit; a conscious

individuality; a germ of divinity; a po-

ientialized portion of the Infinite Spirit

spirit, uncompounded, indissoluble and

immortal, and I manifest as duality-

manifest through a soul-body and a

physical body.

The soul, or the soul-body, is the intermediate between the spirit and the material body. It is ethereal, fluidic

and human shaped, having neither fins

"This duality of expression," as Mrs.

Richmond wisely suggests, runs or streams in inspired words through the

great Babylonian, Persian, Chaldaic and

Jewish religious; and this duality dom-

inates and is reflected through all na-

ture, such as night and day, light and

the centripetal and centrifugal forces.

This differentiation in observation and

expression is almost universal. Phil-

osophically considered, there are two

conditions in the moral world as in the

physical world, active and passive, ac-

tion and reaction, the subjective and

the objective, the ideal and the real

the conscious and the superconscious,

the true and the false, good spirits and

The Naturalness of Spiritualism with Its

Good and Evil Spirits.

lation of these words in John's gospel:

'Pneuma Ho Theos." And when I say

God, I do not mean localized, human

shaped and fickle personality, but

mean the Infinite and the Immanent

Consciousness, Life, Purpose, Power,

Wisdom, and the Love of the Universe

(called by Andrew Jackson Davis "the

Great Positive Mind," and by the dis-

where manifest, from seashore sands to

galaxies of stars and suns. And men

are made, evolved, in the image of God,

therefore they are naturally, necessari

ly spiritual beings, and it is just as nat-

ural for spiritual beings, clad in the flesh, to converse with those unclothed

of flesh through thought-waves, through

sympathy, through psychic impressions, through trance or vision, as it is for love

to respond to love, or music to the music

al strains of wandering minstrels. But

who are and what is the moral and spir-

itual status of these spirits? This must

vast world of spirits. Every tick of the

clock tells of spirits released from their

fleshly bodies. Are these all saints?

Are they perfect? Who dare lay the

hand upon the heart and exclaim. "I am

perfect!" The wisest have made mis

takes. All are imperfect, and multi-

millions are low-brained, depraved, ma-

licious, and maddened murderers. What, then, must be the nature of their

communication and their influences

upon those whom they sympathetically

or hypnotically affect or obsess? Can

bitter fountains send forth sweet wa-

ters? Considering the abuses, who can-

not count up scores of hypnotic and

mediumistic wrecks? To disguise these

facts, to lift up no danger signals, to re-

fuse to instruct in the better way, is shamefully selfish, if not criminal, and

in 100 years 140,000,000 of human be-

soned battlefields. The most of these

were selfish, wrangling, fighting, mad-

they naturally, if not necessarily, exert

ings have been slain on blood-crim

Spirit is God. This is a literal trans-

darkness, the positive and the negative,

-God. Indeed, I am conscious, finite

"Lord Jesus, receive my spirit!"

the soul.

nor wings.

evil spirits.

Much of Mrs. Richmond's lecture is the Lord Jesus." It is quite time the in consonance with the belief of Spir- Spiritualists dropped these old sectariitualists generally; yet she or her an phrases guides made some astonishing asser-tions in this discourse! Take this statement as a sample: "So the Jews were not haunted by evil spirits." should be used in speaking of conscious endless existence, is spirit. Paul wiseshe had said, "The Jews, seemingly ly wrote: "The word of God as dividing paid little attention to evil spirits, till asunder soul and spirit." And again after their commercial and social relahe says: "I pray God to preserve you tions with the Babylonians," she would blameless, spirit, soul, and body."
These are clear-cut distinctions behave come much nearer the truth.

But to the testimony concerning tween soul and spirit. Jewish demonism. It is recorded I. Samuel that "An evil spirit troubled arene was suffering the death-agony, he Saul," and that from the music of the harp "the evil spirit departed from cried out, "Father, into thy hands I commend my spirit!" And when the martyred Stephen was being murder

Josephus says in his book of the Jewish Wars that there is a certain "root," the value of which consists in driving away "demons, which are none other than the spirits of the wicked that enter into men that are alive and kill them unless they can obtain some help against them.'

The great scholarly Renan, treating of Rabbi Hillel, who came from Babylon, and Philo (who was about twenty years older than Jesus, yet survived him) says in speaking of Halaka: They taught that both angels and the demons of the wicked dead, vexed the Jews and caused conspiracies." was said by some of the commentators

in the past that the 'Old Testament does not teach a future existence; but that idea died long ago with scholars. Justin Martyr declared that "evil spirits [denions] influenced women, corrupted boys, and spread terror in the

The erudite Aukberry, writing of the Jews, remarked: "They believed in both angels and depraved demons, the latter being intermediate between the souls of the most wicked and haunting dead, and the gods.'

Both the Nazarene and John the Baptist were charged with being in "league with the devil." Again, they shouted to Thou art a Samaritan, and hast a devil." And still again, "He casteth not out devils, but by Beelzebub, the Prince of Devils." But enough ! I need not repeat what is amplified in my book, that demons and devils and the devil are sometimes erroneously used interchangeably in the scriptures. This, however, is largely corrected in the revised version. 'The Jews, all of them. with the exception of the Sadducees, believed in, or were "haunted," more or less, by demon spirits.

The belief in evil spirits runs like intertwining threads through the webs of all the historic ages. This is as true of the most civilized as of the savage. The "value of an opinion," says Herbert Spencer, "is to be found in the de gree of its persistence;" and I add. without fear of contradiction, that the belief in evil spirits is as persistent as is the belief in immortality.

As Mrs. Richmond headed her lecture with Bible quotations, she will not object to the continuance of scriptural tinguished Alfred R. Wallace, "the Su-preme Spirit of the Universe,") everyquotations relating to the non-immor tality or changing, dying nature of the Listen: "The soul that sinneth

shall die."-Ezekiel. "He who converteth a sinner shall

save a soul from death"-James. Fear him who is able to destroy both soul and body in Gehenna."—Matthew.
"We remember the flesh which we did eat in Egypt, but now our soul is dried away, there is nothing beside the manna."—Numbers.

"And it became as the blood of a dead man, and every living soul died in

depend upon the class and kind of hu-Immortality, immortal souls, do not, man beings that are thrust every mo-ment by Death's chilly fingers into the cannot die, because immortality has in it the quantitative quality of endless-

The original word in the Old Testament from which the word "soul" is translated, is Nephesh. It occurs about 473 times, and is rendered variously soul, life, person, body, mind, appetite, thing, breath, creatures, dead body, desire, etc. What, yes, what has conscious immortality to do with such words as these?

In the New Testament the word from which "soul" is translated is Psuche, and is rendered soul, life, heart, us, you, etc. There is nothing in these words indicating immortality or endlessness

Further, it is stated in the Old Testament that "Abram took Sarah and his brother's son and the souls that they had begotten in Haran:"

the more so when proper warning to These be the sons of Leah which she mediums, kindly advice and moral culbare, \* \* \* \*All the souls of the sons ture might have saved them as invaluand daughters were thirty and three.' able instruments for uplifting mes-These are the sons of Rachel which sages and ministries from the overwere born unto Jacob, all the souls arching heavens.

An English statistician reports that were fourteen."

"All the souls which came with Jacob into Egypt, which came out of his

These passages speak of souls being begotten, of souls being born, and of dened soldiers and savages, fighting to souls coming out of Jacob's loins, kill their enemies, What were they Surely Mrs. Richmond does not believe after death? What influence would that the soul is begotten, or that the immortal soul is born, for she talks and over those dwelling in fleshly bodies; teaches that the souls existed in a fixed or, would some waiting god, some field number from all past eternity. Then marshal, or some spirit policeman be why does she persist in using the out- on hand to shackle them, manacle "the immortal soul?" them, chain them, hybernate them Calvinistic sectarists, like the raving thrust them into spirit cells, locking the Talmage of Los Angeles, talk of "un spirit doors so that they can neither dying, imortal soul," of the precious vex nor obsess? Then there is an end against, we shall have less immortal soul bought by the blood of to freedom, an end to moral law or jalls and lunatic asylums."

moral responsibility, spirits being motionless automatons, lifeless machines, rigid fate-imprisoned irresponsibles vastly more detestable than the modernized orthodox hell.

But if people, and especially sensi-tives, are liable to obsessions, is not mediumship dangerous? Just as well ask if water is dangerous because peo ple get drowned! Just as well ask if fire is dangerous because people and whole cities are burned; Mediumship, more of an evolution than a gift, is a blessing, rightly used; a blessing beyond all blessings when calmly, religiously used, opening the gateway to the homes of the immortals.

None are perfect. "Why callest thou me good," exclaimed the medium and martyr of Nazareth. "None is good but one," said he, "and that is God." None have perfectly overcome; none have at tained their highest ideals; none are absolutely good in thought, word and deed, and as such they die, and as such they return, influencing for the better or obsessing for the worse, and all in onsonance with the plane they occupy Personally no one esteems Mrs Richmond more highly than myself, and while conscientiously differing from her matters of theory, FEEL TO THANK HER A THOUSAND, THOUSAND TIMES FOR THE GREAT WORK SHE HAS WROUGHT N THE NAME OF THAT SPIRITUAL SM TO WHICH WE HAVE BOTH DE-OTED A HALF-CENTURY AND ORE OF ELUCIDATION AND DIS-SEMINATION. MY HEART MOTTO IS "MINIMIZE OUR DIFFERENCES ND MAGNIFY OUR AGREEMENTS, singing as we journey on towards the better land of immortality,

"Ten thousand are our tongues and

But all our hearts are one." What are the mothers and fathers

and grandfathers and grandmothers do ng to prevent obsessions? Talking of evil and obsessions, says Mrs. Richmond: "You have to bear in mind that relatives, friends, all the good people whom you know are in them are. And she continues: "What s your mother, your tather, your daugher, your grandmother doing, while the evil spirit is obsessing?" Evidently dong what they naturally can to break, the obsession, no doubt, but quite likely they have less positive magnetic power than some of these spirit demons who delight to vex and obsess. In this train of thought, let me ask what are the "good people," what are the mothers, the fathers, the grandmothers, the and other Spiritualist societies doing to close those Chicago underground gamoling dens, stop those midnight baucheries, prevent those howling mobs, bar-room fightings with bloodshed and murder? Why did they not stop Gustave Marks, one of those carbarn bandits, from shooting down those nnocent men, and who on his way to execution, cursed his enemies, cursed God, cursed the court, declaring that he would die "game." I hear the response:

n our limited way." Exactly! And so the good spirits unloubtedly do what they can in their limited way" to prevent obsession and elieve the obsessed. And why, should spirits unfleshed, have any more power proportionally than spirits in the flesh?

We are doing-we did what we could,

hey do not. Evil not only may, but actually does triumph" at times in bloody rebellion rebellions for conquest and power, in frenzied strikes, in angry city mobs and reat "national field-orimsoning wars, but this does not destroy the tendency and potency of any good-purposed nagovernment. It must be impressed upon the mind that this is just as much God's world to-day as is the spirit world to-morrow or thereafter, therefore the hells, heils of selfishness, of disputation, of revenge, and of, remorse, too, alternately abound just over rily "triumph" in the lower spheres of spirit life, which spirit life and spirit vorld is in part here and now. In reality we are all spirits now, conscious spirits to-day, and earth-life is the first iepartment of the spirit world; and is there no discord, no vice, no horrid debaucheries, no evils to overcome here

and now? "Unhappy spirits," said Mrs. Richmond (why should they be unhappy if not erring and evil-disposed) "are often permitted [who permits them?] to visit circles where there are mediums for the purpose of expressing their condi-Indeed, and which "conditions." t may be added; are often expressed in deceiving, lying, false prophesying, pointing to gold fields, and using Andrew Jackson Davis' words, "victimizing mediums!" Better that "guides repress such "unhappy spirits," that than let them loose into circles; or, to otherwise "express their base conditions." Yes, better, far better, that guides re-

press, rather than permit. "New Modern Spiritualism," said Mrs. Richmond, "is not a religion or philoso phy of devils." No, neither is it a relig on or philosophy that calls evil, good nor a philosophy of moral obliquity, nor a philosophy of fraud and hypocrisy, nor a philosophy declaring that every person is "fated to pass through ev ery possible experience of earth life Again, no! Spiritualism is not a "re ligion" of any kind, but is religion it self. It is not "a philosophy," but philosophy itself, the philosophy of life both here and hereatter-in fine, harmonial philosophy.

No Evil Spirits, Only "Shadowy Condi tions."

What a honeyed and melodious phrase, "shadowy conditions." A purple-tinged boil on a person's nose, a rainful ulcerating tooth, a burning stinging, gangrening cancer, a poor, dellcate, sensitive medium obsessed near Kalamazoo, cursing, swearing, raging, only a "shadowy condition!"

Though not permitted, I venture tak ing the liberty of here quoting the following from B. B. Hill, of Philadelphia so well known as a writer, and a longtime Spiritualist of wealth and influ

"In this matter of spirit obsessions Doctor, I know you are right, and I am glad that you are marching on in your work, preparing the way for future generations. Your work on obsessions is of more value to manking than a whole library of books treating of Christianity, the offspring of paganism and other religious dogmas. . The question of obses sion is of vital importance to Spiritualism now. It is a condition of life that all should understand as a protection against the influences of selfish, wicked and devilish spirits bent on evil. For many years I have had a very extensive experience with this class of spirits, some of which were Roman Catholics, and who would not hesitate to take life to carry their point. I regard investi gation and experience as the best schools of life, and my experience, —years of experience is what induces me to so hearfily approve of your worl on obsession. When this subject of low deceptive spirit controls, or obsession, is better understood and guarded against, we shall have less needs for

Which, the Christian Satan or Obses-sing Spirits?
"If it could be made to appear," says

Mrs. Rickmond that any great per-centage as many Spiritualists think, of criminals, and those having affected minds ordinorals, were obsessed, it would be terrible; then let us have the Christian Satan, then we will have only one foe, but millions to overcome."

This paragraph belongs to the category of the cute, and not to the candid, the logical or the profound, Let us see 'This theological or "Christian Satan raised a rebellion in heaven, fought with the angels, was conquered and thrust out, was chained in hell for a season, got loose and appeared in Eden in the form of a serpent, and has now been some six thousand years roaming through the world, outwitting God, out working the angels, inventing spiritism clutching (he and his myriad imps) and dragging countless millions of human intelligences down into the hell-fire of hottest flames to be eternally torment-ed and damned! This is the "Christian Satan," which Mrs. Richmond says "let us have," in preference to our erring, undeveloped, obsessing spirit brothers who temporarily influence, yex, or obsess mortals.

"The efficacy of eyil spirits, or any hypnotic, as the cause of crime, will take you back," remarks Mrs. Richmond, "to the days of the Salem witch-craft if you are not careful." Asser-tions like the above, without demon-strations, are of very little account with thinkers, Time is conditioned and it matters not whether we are taken back or taken forward, if truth, substantial truth, leads the way. It is now admitted by all whose opinions are really worth anything, that the Salem witch-craft was not only a fact, a clearly proven fact, but it was a combination of suggestion. hypnotism, and spirit controls—in a word, obsession!

The Solidarity and ultimate Progress of all Intelligences Whether In Worlds Visible or Invisible.

As God is one, omnipotent, and im mutable, the Deific presence permeat-Yes, very many of ing the immensities and the eternities, there is no room in this vast moral universe for any "Christian Satan" or roaming personal devil, and there is no essential and endless evil. Obsessing spirits have the spark of divinity within, and, prodigals as they are from the right and true, the voice of love from the heavens of the wisdom angels will ultimately touch the spirit centers of their being, and they will arise, follow tne light and come into the inheritance of their higher selves. There is hope policeman, Mrs. Richmond, her society, for all, there is progress for all, and the innate goodness of all is frequently manifest, revealing the divine royalty of humanity,

In my several journeys around the world, mingling with highest and lowest, I have seen more people clothed than naked, more smiles than tears, and have heard, a thousand merry peals of laughter for a single groan of agony. Flowers by millions there are, and yet under thousands of them are the thorns that pierce. Briars abound where choicest, herries grow. It is well study, to grasp these facts, which, by the way, pertain to the moral and spirtual-realms as well as to the material Every spadow implies a substance. The philosopher investigates, compares, cans, and accepts realities as he finds them, conscious that the Power which governs the universe makes for right cousness and ultimate harmony. Not withstanding the numerous obsessions, evidently, the world upon the whole is growing, better, There is greater effi-ciency in the execution of laws. There is greater completeness in international commerce. There, is a greater tenlency against war and in favor of arbitration. There is a deeper, diviner sense of fraternity welling up in the souls of the masses. When India's famine was starving millions, how quickly the spirit of brotherhood came to the surface, sending grain-laden ships o that far-off land. was swept by a flood \$1,500,000 was sent to her relief. When Mt. Pelee, angrily thundered, vomiting up smoke

and fire, ashes and lava, making St. Pierre a vast charnel-house, dead as Pompeli, the world was startled and gold and silver and grain and garments were rushed to the relief of the remnant that wept in the valley of desola-tion. When brotherhood, when the inmost divinity speaks, its ringing God-inspired language is, "Help, give, do good!" and its heavenly voice rings and choes on both sides of the River of Death; and demons, morally-blinded obsessing demons, hearing, turn toward the sunlight of eternal truth. These being rescued are constantly coming up from the Tartarian spheres of darknes with robes washed in repentance and prayers, in noble efforts to rise, in sincere, uplifting purposes, in holy aspirations, in the Christ spirit of love, and in sweetest: gratitude to God and their

angel helpers. And now, From pain and death and sorrow free They join with us to sing: Oh, grave, where is thy victory, Oh, death, where is thy sting?"

#### A Spirit Message.

Gea. B. Moore, of Fort Scott, Kansas writes: "On January 16, 1905, we re-ceived the following through the mediimship of Mrs. Mary Kaiser":

I am one, of the many wanderers of the lost tribe of Israel. I once was a high official in the church of Israel, but through indiscretions I fell from my high estate, and now I am a wanderer on the face of the spiritual world. nust wander until my crimes are plated and I make proper restitution for the money and jewels I confiscated to my own use. It is much worse for one of my station to commit such an offense, e'ffor of him that hath much, much shall be expected." I was a eader of men, now I must follow in the footsteps of the lowest criminal until my punishment is over; Woe, woe is who of the mightlest have fallen to the lowest denths of degradation. My robes of rightebusness have turned to rags of filth and my golden scepter has turned to a brazen serpent with which o tormeht medomy power is gone and and in its stead I walk alone forsaken of men and beast. God be merciful to me a sinner. Let this be a warning to those on earth to be faithful to their trust and thing not you can hide your evil, it can never be buried so deep but that some day it will rise up and accuse you. Oh, woe is the day that ever yielded to temptation. I must write this and make a public confession that my punishment may be lightened, so guilty, may my punishment not be in-creased. I am done. Woe, woe is me. high priest. A servant of the Most High God. A servant of the people. A sinner suffering from his crimes. Amen, so be it. Yours in sorrow and listress. CO 18 .... CEPHAS.

"Bocial Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office. "Jost How to Wake the Solar Piersus." By Elizabeth Towns, Valuable for health. Price 25 cents.

### A Comprehensive Analysis of the Question.

The Young Philosopher of Grand Rapids, Michigan, should be under the care of those who takes the Question of Obsession under consideration, and analyzes it with the same scrupulous care that the chemist would a questionable compound.

rangements and Evil Spirits.

My mind has been troubled of late by a query that keeps presenting itself, demanding solution, and which is of a nature so abstruse that I do not feel qualified to cope with it unaided; therefore I take it to Court, and after offerng a few theories and a little advice in regard to it, I leave it to the jury for further consideration.

Briefly stated, it is this: Where shall we draw the dividing line between ordipary spirit control, showing both knowledge and ignorance, with good and evil intentions, each struggling for expression and mastery as is the case with mortals, a control that is sometimes harmless, and even beneficent, and then at other times manifests harmfully and maliciously-and those phases of spirit nfluence which are classified as obsesion by many Spiritualists, but which in reality are only instances of spirit controls manifesting these same qualiies: never entirely evil: never wholly nalicious, and very seldom intentionally bad: but often beneficently inclined, and working harm just because they are ignorant, not understanding the fundamental laws of spirit communication and control, not knowing how to use rightly the power they possess, not realizing what is best for their me-

dium's welfare? It is very easy to say that when control by spirits proves injurious to the medium we should consider it obsession, regardless of whether the controlling spirit is intentionally evil or merely ignorant; but it is quite another matter to designate a specific instance, and say that this case is obsession, because the medium's character is not what it should be and the influence of the spirits has not proved beneficial. while that case yonder is not obsession, because the character of the medium is slightly better and the surrounding spirit intelligences are of a correspondingly higher grade, though not as ele-

vated as we could desire. I cannot emphasize too strongly the desirability of being extremely cautious about accusing anyone of being the victim of obsession. It is better to err on the side of conservatism and allow a tew cases of obsession to pass unnoted than it is to be too radical and thoughtless and cry obsession where it does not exist and other causes are responsible for the facts observed.

There are always those who question he motives of their neighbors and their associates, and assail their character entirely without reason, and so there are those to question the good intentions of spirits and shout "Obsession!" without one vestige of proof nor any adequate reason for so doing. And those who are always making unsubstantiated remarks derogatory to the little out of the ordinary.

It is hard to determine the intentions lerstand the motives that actuate a inclines toward evil, and is going the stated that the spirits could not be held downward path in spite of the efforts of a host of surrounding spirit friends whose characters are excellent and who are trying their best to redeem their

charge from evil ways.
OBSESSION IS AN UNALTERABLE FACT AND NOT ALL THE LOGIC OF THOSE WHO DENY ITS EXISTENCE CAN DISTURB ITS FOUNDATION OF TRUTH; but we encounter a lot of inane talk and illogical reasoning that can only retard the day when Spiritualists shall come to an agreement con-cerning the matter. The truths of obsession are at present buried beneath a nile of rubbish which some would have us accept unquestioned as fact, but which must eventually be cleared away if we are to arrive at the exact truth of the matter. I would urge a little more sanity and conservatism on the part of those who accept obsession as a fact; it sounds better and looks more reasonable. Then make no claims that you cannot substantiate, and remem-

All is not evil that evil seems An ignorant spirit is not always an evil one. Every drunkard that goes zigzaging

down the street is not necessarily ob-Unless you are just perfect, it is well to consider that people who live in glass houses should not throw stones. Obsession is a word that covers a multitude of mistakes on the part of

To slander the character of a spirit is just as reprehensible as to slander the character of a mortal. Never accuse a spirit of being evil or having evil designs unless you have

mortals as well as on the part of spir-

ample evidence to make it perfectly clear that this is the case. When you come to a conclusion about obsession without a thorough investigation, remember that the person who jumps to a conclusion is more than likely to jump to an erroneous one. It is very easy to jump to a conclusion and cry "obsessing spirit" every time a person advocates views contrary to your own, or acts a little unusual,

but it is not always good taste or good

sense.

For many years a lot of quacks have. been attached to Spiritualism, like an ever-present shadow, and one of their chief sources of income has been the swindling of their deluded followers under the pretense of developing latent mediumship upon the payment of a stated number of dollars. Now that this question of obsession has been agitated there will be a number of timid folk scared half to death for fear they are coming down with a case of obsession, as with a contagious disease, when nothing alls them but a vivid and morbid imagination; then there are those who are truly afflicted with obsession, anxiously searching for relief, and

Spirit—Obsession an Unalterable am attempting to disparage all work session and lead him on to ruin? Does Fact-Jumping to a Conclusion- along this line. There are many who not mental derangement often furnish Timid Folks Scared-Obsession Often have the power to relieve obsession and the very conditions necessary for an a Scapegoat for Sins-Excellent Ad. are sincere in their work of alleviating evil spirit to gain control? Is not a pervice-Read Dr. Peebles' "Obsession" suffering in this way; against them I son of sound mind, temperate in all

> But don't yield to everyone who tinually making claims they cannot demonstrate to be true. Go only to those of recognized collity, who have studied the problem until they understand it thoroughly, and against whom no shadow of suspicion has been cast Remember that the person who undertakes to cure obsession must lead a chaste life, be temperate in habits, and ree from every taint of wrong doing; otherwise instead of relieving obsession the malignant influence exerted may enable the evil spirit to secure stronger hold upon you than it had be

And don't, hastily, conclude that you are obsessed every time you feel cross rritable or bad in any way; mayhap it is only a case of dyspensia. Obsession loesn't explain everything.

It isn't a scapegoat for your sins, en abling you to shirk responsibility, like a Christian blaming the devil for his moral lanses. We have not destroyed he devil in order to surrender to his imps. In the great majority of cases, when a person thinks he is obsessed by en evil spirit he is obsessed by nothing but his own evil desires. But if you happen to become

essed by a real evil spirit, be in no hurry to give good money to the first person you meet who claims to be able to cure you upon the payment of a certain sum. First investigate and try to discover the cause of the evil spirit taking possession of you. There is always reason for everything of this kind, and if you search diligently you can generally find it. Sometime, somewhere, you have furnished the necessary conditions, and if you would be cured you must first discover the link that binds you to the evil spirit, and break it Your first duty is to become informed. Read some good book that contains helpful advice on the subject, like Peebles' "Obsession," Tuttle's "Medi-umship and Its Laws," or some other equally valuable work, give attention to he discussion now proceeding in these columns, and you will know how to proeed in dislodging an obsessing spirit Remove the conditions that enabled the undesirable influence to gain possession, develop and use your will, and in nine cases out of ten it will be unecessary to call in outside help.

Picking up the daily paper a few days go, my eyes rested upon the following aragraph, and therein I found emboded some profound psychic problems that relate directly to the question of bsession: "St. Joseph, Mich., Jan. 7 .- Directed

by signs from his son, with whom he asserted he held daily conferences in character of those about them, and who matters concerning the management of are quick to cast sinister hints of evil valuable property, William Abernethy where it does not exist, will be the first of Watervliet, a firm believer in Spiritto suggest "obsession" whenever a me-dium acts a little strange, and "evil squandering his money in giving notes THE PHILOSOPHY OF SPIRIT AND spirit" every time a spirit manifests a to irresponsible parties and making fields out of the ordinary. foolish investments. alarmed at his state of mind and his in of a mortal, whether they be good or creasing losses, petitioned the Probate evil; and it is still more difficult to uncourt for the appointment of a guardian and this afternoon Judge Ellsworth despirit. Because a medium does not lead clared Abernethy incompetent and named Dr. W. A. Baker of Coloma suming that it is a case of obsession. It care for his business interests. The may be that when normal the sensitive court in passing upon the petition,

> as trustworthy advisers." There will be those to declare that Abernethy was the victim of hallucination, while others will affirm with equal carnestness that it was nothing more nor less than obsession. With due candor I admit I don't know which is right Much that is taken for insanity is nothing but spirit control. Grant this and you must also admit that a great deal that is considered to be spirit influence is only the result of a disordered intel lect. It's a poor rule that won't work both ways. Hudson Tuttle has a few pertinent words to say that will serve to emphasize this fact:

> "In the dark ages of the past, when the functions of the brain were not understood, insanity was believed to be obsession by evil spirits, and the poor unfortunate victims were, as possessed by devils, cast from society, thrown into loathsome dungeons, mercilessly tor-tured to drive out the demons. Their incoherent words were regarded as the voice of Satan or his friends. Now with the advent of science, the dement ed are regarded as the most unfortunate objects of pity, and receive the tenderest treatment. Now that science has solved this question by tracing mental aberrations to organic changes in the brain; its congestion, or atrophy, or reflex action of conditions of the body, we may smile at the childish beliefs of the past and give full measure of charity. "The marvelous changes in character

roduced by trance and spirit control, and the similarity of the manifestations with those often observed in the insane, has led to wild conclusions, and some Spiritualists have returned to the an cient ways of explaining dementia, substituting spirits for demons \* \* \* There has been so much confusion of thought on this subject that a clear explanation is essential. The spiritual theory accounts for all cases of hallucination, illusions, and mental aberrations, but not entirely by the control of spirits. It draws a clear line of distinction be tween great classes of psychic phenom ena, the mistaken Interpretation which has brought upon it obloquy and impeded its advancement. The fear which distresses the insane of an enemy, which becomes by some suggestion personified; or their belief they are God or Christ, or one of the of psychic laws and manifestations. It Apostles, is not to be accepted as fact has been more than thirty years in prethat they are obsessed by these or any other personages. The mind is dis psychic question, but one of pathology." There is great need for a more thor-

ough study of insanity and its relation to spirit influence; and it is to be hoped that someone with the necessary qualicurate and extensive investigation, so that we may know what percentage of supposedly insane people are obses and to what extent so-called obsession is mental derangement. At present willing to grasp at straws: and between I thousands of sensitives are inmates of two classes the quacks will be insane asylums through the ignorance quick to scent a lucrative field of opera- of friends, relatives, and would-be "ex-

are psychically unfolded; while others who are mentally unsound are supposed to be under spirit control and are influ encing uninformed Spiritualists by their vapid, irrational utterances, when they ought to be undergoing treatment for insanity.

There is another problem that con-The Dividing Line—Injurious Control—
The Victim of Obsession—Well Not to Be Too Radical—Motives of the construe my meaning and think that I and Mr. Tuttle's "Mediumship and Its Laws"—A Notable Case—Mental Demend them.

A Notable Case—Mental Demend them. I question, but I do not answer. This

comes along claiming to be able to cure Gordian knot I cannot untie; I leave it, obsession. Avoid those who are con-GEORGE B. FERRIS. Grand Rapids, Mich.

> Wonderful Shrub-Cures Kidney and Bladder Diseases, Rheumatism, Etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs.

A remarkable case is that of James Thomas, Esq., of the Board of Review, Bureau of Pensions, Washington, O.C., as told in the New York World of recent date. He was cured by Alkavis after many physicians had fatled, and he had given up all hope of recovery.

ope of recovery. Similar testimony of extraordinary cures of RLeumatism and Kidney and Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures are recorded in 30 days. So far the Church Kidney Cure Company, New York, are the only importers of Alkavis, and they are so anxous to prove its value that for the sake of introduction they will send a free of introduction they will sample of Alkavis, prepaid by mail, to every reader of The Progressive Thinker who is a Sufferer from any form of Kidney or Bladder disorder, Bright's disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult, or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary organs. We advisall Sufferers to send their name and ad dress to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth Avenue, New York.

### **PUBLIGATIONS**

### Hudson Tuttle.

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from hem arise to the laws and conditions of Man's spiritual. being. Third edition. Price 75 cents.

LIFE IN TWO SPHERES. In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

English edition. Price, \$1. THE ORIGIN AND ANTIQUITY OF

MAN. Containing the latest investigations

and discoveries, and a thorough presentation of this interesting subject. English edition. Price \$1. THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT. A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price,

WHAT IS SPIRITUALISM? How to investigate. How to form circles, and develop and cultivate meliumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Singles copies, 5 cents; 100 for \$1.25.

FROM SOUL TO SOUL. By Emma Rood Tuttle. This volume contains the best peoms of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price \$1.

THE LYCEUM GUIDE.

For the home, the lyceum and socie-ties. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and con-ducted without other assistance. Price, 50 cents; by the dozen, 40 cents. Express charges unpaid. ANGELL PRIZE CONTEST RECITA-

For humane education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle. Price, 25 cents. All books sent postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

#### The Arcana of Spiritualism

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student paring and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid.

Address all orders to HUDSON TUTTLE. Berlin Heighte, Ohio.

"Why I Am a Vegetarian." By Howard Moore. An address before the Chicago Vegetarian Society. Price 38

## THE OPEN COURT.

## Analysis of Spirit Influence.

Home to Each Reader Certain Important Facts.

There is much need of investigating along these lines of obsession, for the world at large and not merely Spiritualists are confronted with conditions that cannot be understood until the psychic powers are made use of and mediums fluence amounted to and what he could and physicians work side by side. I am not a physician, but have studied along irol. those lines and coming in touch with cially in the morning; as soon as many doctors, have gleaned from their experiences as well as from my own observation. Having been a medium cince childhood, and not satisfied to accept the gifts it endowed me with, withcut trying to understand the law back of it, led me to investigate all laws of but also causing him to exhibit violent life in their complex manifestations. The revelations have given me a provocation. broader field to study than I expected to find, and the mandate to "know thycelf" comes with a stronger meaning when we have learned the complicated conditions of the soul life.

There are many conditions of influence one might explain from physical dition is. results, or caused by inherited or acquired habits, but when one has learned the power of soul relation, and how complicated that relation is, that the soul life is made up many personalities harmonizing as one, and expressing themselves as one life, coming into a relation with the soul of mortal body and influencing the unfoldment of that soul, seeking further experience through another mortal any undesirable influence from spirit life's journey, we can begin to understand the many sides to the character

of a human being.

The child first learns to demand that its physical needs be supplied by controlling and instructing influences from the spirit side of life. The little bud of the harmonious relation of soul-life blended with its own, so as to lead the aid to unfold leaf by leaf into a blosm, to grow into maturity, but each

the character, and giving force to inherited conditions. The mental

It is time mothers and fathers learn edge in other ways. the results of thoughtless parenthood, learn to work with the higher forces opportunity to the soul life, but the world, but for the ig law of reflex action brings a fuller de abuse of God's laws. velopment to the physical powers by appeals to their special characteristics. Other possibilities of inherited powers of soul-life forces itself into the congives power of action to the possibilities implanted therein. These forces which have been separate individuals inate the mind, and forcing physical action in the body they are expressing themselves through, may bring dis-ester or success to the one who is

really the owner of that body they are making use of without the owner's permission. The law of attraction, we are told draws these individuals to the mortal, but who can explain all there is one case for more than a day at a time embraced in the law, all the different and my guides have taught me that the phases of attraction, whether there be doctors knew very little of the cause similar characteristics. The serpent is attracted to the harmless rabbit, not secretly learned. Mental and magnetic for congenial companionship, but for the pleasure of absorbing it into its system and thereby gaining greater life energies. Thus many of these influences come to the child. Some spirits explain that there are

those in spirit life trying to aid others whose life was darkened with sin and shame, and they place them in the life needed to be given to the boys and of a pure young child, that they may grow into purity of thought with the plossoming life, but the child feels this influence; its thoughts are tainted by a consciousness of the individual's thoughts reflected upon it, and it read ily responds to the influence from mortal side of life that would lead it into the same path the other soul had previously followed. Other influences may be strong enough to overbalance, and guide the child upward, but when ple tell that death to the physical body ends all desires, all appetites, all emotions or impulses, they have omitted to learn that mind and not body of flesh holds the dominating power. mind is not dead, is not dead when the soul life steps out of the physical robe it dominated, but as it had acquired habits of thought and expectation, and habits are not easily laid aside, and so as all know who have studied to really learn the condition of influence over buman lives, spirits give through mental laws the thoughts, feelings, desires. passions, aspirations they are still conscious of, intensified sometimes by the surprise of joy they experience as they dy of another, and possess it for a time almost as if it belonged to them.

It is through the action of mental laws and not physical that passions are made to iminate the human life. It desi. as are actually given to the .consciousness of a mortal. Through these mental laws spirits can create an appette or take away a det e for any special thing. I know from my own experience and the experiences of others coming to me for help and instruction. My spirit friends have taught me

many things I would not have believed bad I not had the lesson demonstrated kindergarten fashion. They have been at once restored to health by the for a short time given me an intense Kola Plant Compound. Among others craving for some article of food, and to many ministers of the gospel testify to It was their influence, when the article was procured, taken the desire

Listen to mediums on the platform, and you will hear them tell, "I am made to feel thus and so." If they can be influenced for a moment to give a test, surely they may be held longer under a dominating power strong enough to continue the influence. A man called for a reading, a stranger to me. The guides at once told me his father was with him. I told of the father's presence, expecting to give pleasure in givence, expecting to give pleasure in giv-ing the message. He replied: "You are Importing Co., No. 1166 Broadway, the first medium that ever told me my New York, will send a large case of the father was with me." I questioned the Kola Compound free by mail to every guides and they said, "There is a man render of The Progressive Thinker who with him who says he is his father. He suffers from any form of Asthma. This is very close to him and exercises an in- is very fair, and we advise sufferers to the front as an objective reality. when I repeated the message he said: and you should surely try it.

addicted to the use of alcoholic liquors and as he came in touch with the son's physical body he influenced him to

drink whiskey. The man admitted this to be the cor dition, as he understood it, but had come to me to learn if he was correct and just what the relation of spirit in do to rid himself of its power of con "I can not control myself, espe wake I feel I must go get a glass of whiskey."

I questioned him as to the nature of this influence and soon satisfied myself that it was suggestion from spirit side of life, not only leading him to drink temper when there was very slight

I was once asked how I could tell a case of obsession, from any other condi tion. As a physician tells the diseas by its symptoms, so one who has studied these cases can tell by certain symptoms just what the psychological cor

The old question of, what shall I do to be saved was asked, and the lesson of instruction given, while the father was reasoned with, and the laws of his condition of relation with his son's life explained by my guides. Six months later I saw the gentleman again. He then told me he had not been troubled any to speak of since his reading with me, and now seems entirely free from side of life.

There are conditions that come into children's lives that need a scientist that understands psychic laws as well as physical and metaphysical. In fact neither of the latter can be under stood till the former is revealed to the eason and intelligence is unfolded by understanding of the scientific world all must go hand in hand. Prenatal influences have much to do with the spirit environment of a child's life, as well as molding and making physical onality blends an influence in form- and mental possibilities for its life to unfold.

I cannot give in such an article as ities have laws which control their this all the proof that I have found, but plopment; the physical has its laws I state what I know to be a truth. My rolling its growth and powers; also studies along these lines have been pur soul part of man has its laws; all sued in various ways, not only as a fixed and unchangeable, but all medical student and a public school teacher, later as a nurse, and all along as a medium. I have sought known

I had the sorrow of seeing a dear little nephew left motherless at four for the best results, learn to govern years of age; at nine taken to an idiot themselves, learn to watch the unfold- asylum, although at four he was as ing life and protect it from that which bright as any child. This led me to insurely prove detrimental to its vestigate the causes that fill our idiot best growth. The physical endow and insane asylums with those who ments through hereditary laws give might have been a biessing to the world, but for the ignorant or wilful

A short time ago I read an article in forcing into activity certain vibrations one of our Spiritualist papers advising of energy and developing that which mothers how to cure children of cer tain habits. We need to go back far ther in giving instructions, and teach remain dormant or develop slowly till parents, not mothers only, how needful some other force of vibrating activity it is that the child should be righteously born: that parental desire and not bru sciousness of the unfolding life and tal sensuality be the motive power that creates the immortal life. Then teach them to guard carefully the child life, that it may not learn the undesirable

> We need to instruct physicians to rec ognize psychological entrancement when it comes in connection with the habit the child has been taught or accidentally learned.

I know of more than one case where child has lain entranced for hours, in when they attributed the condition forces from spirit side of life held and dominated the child life, and partially

destroyed its reason. A prominent lady physician of Washington told me of many cases which had come into her practice, adding to the lessons I had already learned, gave me proof that wise instruction was girls of to-day, the coming parents of the future generations.

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

TRANSITION.

(Air: Beautiful Gates Ajar.) There is a gate that opens wide. A gate of living splendor, Through which when we have crossed

the tide. We find the love that's tender. Men call it death and dread the way; But from each poor ambition, We find it leads to heaven's day, This gate-way of Transition.

The poor have equal chances there To those of strength and beauty: The sad and way-worn have their care The idle learn their duty, The rich and poor, the low and high, Regardless of position. Find at this gate souls never die, But live by Death's Transition.

We'll find beyond its portals sweet That love is life's best story. And deeds alone make heaven

plete, And tells the fairest story. Let's live so when we turn our face Away from earth's condition. We'll gladly hail with ongel grace Life's glorious Transition. CHARLES NELSON, Medium.

An Asthma Cure at Last. It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have

its wonderful powers. Rev. S. H. Eisenberg. Ph. D., Centre Hall, Pa perhaps one of the worst cases, was permanen

### Claims She Is Obsessed. |Life in the

A Christian church member claims she is obsessed. The case is a curious one, to say the least. The fact probably is that nine-tenths of all the cases of so-called Obsession are outside the ranks of Spiritualism. One whose spirit vision has been opened, and who has visited one of A Cultured Medium Analyzes Spirit In"That is just what I was afraid of." 1
duences That Often Dominate the asked the guides what was wrong, and young and Old Alike, and Brings addicted to the use of slepholic Honors.

Our largest asylums for the insane, declares that one-half are obsessed.

The protracted meeting, the exciting language of the revivalist and the bypnotic influence exerted often brings out latent mediumship. freour largest asylums for the insane, declares that one-half are obsessed. hypnotic influence exerted often brings out latent mediumship, frequently resulting in the worst cases of obsession, as illustrated in the narrative below.

> To the Editor:—I am a young Amer- for mother the authorities would have ican woman, and a resident of the state placed me in the asylum for the inof Ohio. I am sorely afflicted with evil- sane. disposed spirits. I have applied to every imaginable source for relief—to saw a Spiritualist publication till I saw

Apostle Dowie, but without avail. I Peebles (angels bless him). In reading am now treating with Dr. Robert Greer, it I saw that I was not, as I had imaga Spiritual Physician of your city. I ined, alone in my afflictions; and in am a Christian church member, and not this I felt somewhat consoled, and ena Spiritualist. But for truth and verac- couraged to throw off all concealment, , my reputation is good. At the spe- session. At this announcement cial request of Dr. Greer, I am giving tors and divines threw up their hands you a brief outline of my bitter experi- in holy horror, urging that I be immedication in your Open Court.

owed mother, and till three years ago It is now, therefore, up to Dr. Greer, when spirits first began to make of me and his divine spirit helpers, to stand a target for their diabolical practice, between me and the madhouse. no shadow had ever crossed my path to make my life unhappy.

in the most piteous tones imaginable minishing in frequency, but not in sebeseeching that I pray for them. I re- verity. life has been made a living hell-hating degenerates—the falsest role of

prayer. This obsession is not subjective, but plicable mystery. objective. They are not inwardly, like

If this persecution was intended for
water in a sponge, but outwardly, for
with my physical senses I can hear itarian purpose, when I am, thereby, them when they talk, generally about 1:ow bankrupt physically and finan-six feet away, and about the same dis-clally?

rogrous diabolical laughter.

shricking, pounding, swearing and call- my experience with spirit obsession ing me vilest names, because writing she would then know for herself that for the Open Court, to expose them. the nethermost hell, and don't want to her sentiment and her philosophy, and be exposed.

Their ferocious treatment of me is in not be so misleading.

olerable, and except I am soon re- If Eva A. Cassell and other exalted tolerable, and except I am soon relieved of them I will die from fright or personages, to whom she refers, hapexhaustion.

When they first invaded my sacred home I was a healthy young woman, but now by their persistent persecumind, however, I think, is intact.

thought of leaving my poor dear mother alone, I am sure I would have resorted to desperate measures to get off the earth, in order to escape their terrible

ing how I would be ridiculed or mis- Cassell.

Medical experimentalists who pre-know that spirit obsession is an abso-scribed for me, and ecclesiastical di-lute fact, and the spiritual mind, in vines who prayed for me, were not face of "Holy Writ" that cannot conaware of the cause. The former deceive it, is dull, and the philosophy, in clared it was hysteria; the latter, halface of an array of testimony, that does lucination, and so it got abroad that I not accept it, is false, fraudulent and was demented, and if it nad not been fictitious.

clergymen, Mary Eddy and the "Demonism if the Ages," by Dr. Dowie, but without avail I Peebles (angels bless him). In reading ity, for right conduct and right charac- and confess to the world my spirit obence with spirit tormentors, for publi- ately sent to a lunatic asylum; but my dear mother, so far, has prevented, for I am now living alone with my wid- she has kept continual charge of me.

Dr. Greer has been well recommend It was just three years ago when they in him, for instead of many debased first put in their appearance, a horde of spirits as at first, there are new only a them, claiming they were lost souls, and few, and their visitations, too, are di-

plied I would, and as soon as I began But why, Mr. Editor, or what the ob-they commenced to mimic, to jeer, and ject of all this awful, horrid and cruel But why, Mr. Editor, or what the obto burlesque me, singing and shouting persecution of which I am so tired? together like a lot of drunken discord- Was it to frustrate my girlish aspiraant choristers, and because I ventured tions, or the success I had intended to to chide them, begging them to be po-lite, they turned upon me the vials of position of dignity and trust, in order to their wrath, cursing, swearing and bring me to a bitter humiliation? Or frightening me almost to death. And was it for the purpose of luring an unthis kind of disorderly conduct they suspecting woman, that I might fall have occasionally indulged in till my into the low Magdalene scale of moral life, and hating God for unanswered man? They don't tell me why, and the whole atrocious thing is to me an unex-

tance I can see them; and, oh! they are

As I before stated 1 am not a Spirithorrid to look upon.

As I before stated 1 am not a Spirithorrid to look upon. Their incoherent nonsense annoys nals, but in looking over a late issue of me terribly, and the more I seem an- The Progressive Thinker sent me by noyed the petter they seem to like it, as some kind friend, I find there a wellovidenced by their antics and their up- written article by Eva A. Cassell. Oh! how I did wish (not, however, for any At this writing they are furious, evil to her) for her enlightenment that They act like maddened maniacs, she did have but one day or night of spirit obsession is true. "She would They tell me they are demons from then have to change her mind, revise her next theory, on the subject, would

pens to know nothing of demons or Satanic agencies, then she and the others -the favored few-are more fortunate than was Christ himself, notwithstandtion of me I have aged twenty years in ing all his marvelous spiritual infoldadvance, and at this writing I am al- ment; or, if Mrs. Cassell and the others most a total wreck physically. The do happen to know of demonism, but do not care to tell, then their reasons Had it not been for the dreadful for concealment are test known to I know, Mr. Editor, some may think it.

ill becomes me, a stranger to your people-especially at this time, expecting benefaction from your people, to criti-Thinking I was alone in my afflic- cise their literature, but I do it only to tions, I have till now kept the secret to defend the doctrine of spirit obsession myself and mother, the cause thereof, which I know to be true, against the being ashamed to make it known, know- fierce assaults made upon it by Eva A.

In conclusion, despite all denials, I DELLA MILLER.

GREETED BY LARGE AUDIENCE. these: "The dead know not anything:

Rev. Moses Hull Lectures at Duluth, Minn., and Excites Great Interest.

The venerable Moses Hull, the Spirit- more. ualist, a man who has witnessed soubject was "The World's Only Hope." clergy were stronger Mr. Hull chose a biblical text for his in other professions. subject-"If a man die, shall he live

again?"-John 14-14. "You now have all the life you

other life, or living again. I doubt or modern Spiritualism to prove immorwhether this life ever began; I am sure tality. it never will end. What do you want "In Spiritualism it is claimed that of another life? The text, if rightly men see and talk with their friends again into the text. They were honest have had a conversation with my mothenough to acknowledge that they put er, who long since landed where death it there. They supposed that there was lands all who get aboard of his boat, an ellipsis in the original text and that that settles the question, I then know it was their duty to supply a word, so that my mother is alive, just as I know they placed the word again in the text that you are alive when I am holding in italic letters. The ellipsis was in the conversation with you. brains of the translators, not in the

"The translators supposed that man have seen, heard and conversed died and went down to the grave, and their so-called dead friends. That, and stayed there a few thousand years, that alone quiets every doubt. Thus then the trumpet sounded, and he an- does Spiritualism come with God's warewered 'here' and began to live again. rant in its hand."-Duluth News This is not true; the body is not the man, as the translators supposed, the LET THEM PASS: FORGET THEM. body is only a kit of tools which man uses. It does not rise. Man rises out Never mind the things you heard of the body because the body is dead; Don't repeat a single worth with

was that even though a man dies, he Worthy of a moment's thought, elives. To men he is dead, to God, as They have now much mischief Jesus said, he is alive. For all live

"Now the question is is there evi- Never mind what someone said," dence that man lives beyond this They were words by malice fed, the earthly existence? I answer that out Let them pass; forget them, side of Spiritualism not an iota of evi- They are unkind and untrue, and the side of Spiritualism in the side of Spiritua dence has ever been discovered that And deserve no thought from you man lives beyond this sphere of exist- Be among the very few give no answer. The physical sciences are either materialistic or agnostic. Let the other people say With telescopes the eclentists sweep the fields of space and discover worlds beyond worlds which the unaided eye has never seen. With their microscopes they discover that every drop of As you know you; ought; forgive,water in supposed stagnant pools is a Let them pass; forget them. world in itself, peopled with living, and if you have said a word. thinking, competing individualities, Harsh, unkind, and someone heard, But science has not yet invented nor Pass it not; but mind it. art made a glass through which the Sow another kind of seed,spiritual part of man can be brought to Do another kind of deed .-

bible we are met with such texts as

neither have they any more a reward. Job will tell the searcher of his grand poem, that 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no "If we leave the bible and turn to

called Spiritualistic aphenomena, who modern theology, we learn that the the-has studied psychology, and who im- ologean is in as much doubt on this subplicitly believes in what-he teaches— ject as the infidel, or the agnostic. a grand old man—delivered an address Bishop Phillips Brooks, of the Episco-at the Postoffice hall last night. His pal church said that the doubts of the clergy were stronger than those of men "Bishop Foster, of the Methodist

church in his work on Immortality, told The speaker criticised the reading of his readers that he knew absolutely the text. He said man never will live nothing on the subject of immortality. "I here assert that you can find no ever had, or ever will have," he added. leading minister in Wisconsin, either The lecturer went on to say: Catholic or Protestant, but that will "There is no such thing as living confess his doubts on immortality or The bible nowhere talks of an- will resort to the phenomena of ancient

translated, would not talk of living whom the world calls dead. That reagain. The translators put that word moves all doubt. When I know that I

> "Now there are millions of peopleintelligent people—who assert that they

and hence can be used no more.

Let them pass; forget them. 1.1

"What the writer of the text asserted Do not mind them—they are notifi

wrought-Let them pass; forget them. ac Who will never mind them:

Words unkind, from day to day-Let them pass: forget them. Balance matters with them; give Kind words for unkind ones:

Maybe someone's heart will bleed; "When we return from science to the If you do not mind it.

# Spirit Realms.

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

LETTER NUMBER SIX. Catherine Fox-Jencken.

After Miss Judson wrote of her home

been published in The Progressive Thinker, a great cry arose up to us from many people, uttering the same cry-or thoughts and words to this eflect; "How can, it be possible that there are houses, or buildings and homes, together with furniture and so forth, in the spirit world? How is it possible that there can be books, pictures, planos, and the like?" said: "We do not believe it. Such things exist only upon the earthly Yet, the very ones who cry the loudest, formerly did believe, if they do not at the present time, in a literal heaven and hell. In the heaven there are supposed to be harps of gold, crowns of the same precious metal, white robes, and a throne with a personal male God seated thereon; they believed that this God could talk just as reople do, for he is supposed to say: I have another little story to tell you-Come thou and sit at my right hand." Why his right hand should be so much | terested. My story concerns Catherine better than his left does not appear. Or, Depart, ye cursed, into everlasting torment, where the worm dieth not and the fire is not quenched."

Now this has been thought to be real fire, and at the same time utter dark- I ness. Strange how it could be utterly dark with a raging fire forever burning; strange, also, that a burning body could last forever and never be consumed; but these people have believed in a throne, in streets paved-with gold and gates of pearl. The entire Catholic church, together with all the ministers of the various denominations, still believe and preach this to the people belonging to these various sects; and the members also believe the same;

According to the old idea of walled cities, this heaven must be walled in, presuppose that one enters into an in-

spoken of as being of lasper.

Now, according to your own ideas, why greeted the grandmother of the little could not Abby Judson have a mansion one—Catherine Fox-Jencken. in the heavens? Why not a plano? A piano is simply an improved harp. I said. Many of you still believe in Gabriel's The l horns attached together, and instead of

be, according to your ideas, a throne, happs, crowns, gates, walls, and so on, eager; yet both were exceedingly beau well, such as tables, chairs, sofas, and was yet, simply a little dimpled cherub, so on? "Come thou and sit at my "And, now, Cathie," I said, "talk to right hand." upon? How much more beautiful a what you are doing."
park with trees, and a garden with "Well," said she, a little sadly, "

gold and so forth. that has come to us; but there are Judson, for your own life was given, thousands of people who have given up more or less, toward reformations and those old ideas, and in giving them up all manner of good works they have gone to the other extreme and seem to think that a spiritual be- very kind to say so. ing is so intangible that it amounts to and a many solutions in the solution i spirit is little more than a breath gone husband; and mother here, because she forth into a kind of nothingness aim- was a victim." lessly floating about; but, still, they are great sticklers for eternal progression; from heredity and the usages of society. Nearly everyone believes that a spir-

itual being has a form, and most think I that that form is like the form of the human body, or that the spirit of a living entity is in form like the form it bore when in the material; and this is just the work in which you ought to be true, be that form what it may. Now if a spirit has a form, may there

forth their life principle, or spirits, into school for inebriates here, and also the spiritual realms, just as man does, spend a great deal of time visiting the and arrange themselves according to poor victims on the earthly plane, trytheir attributes just as they do on ing to renew hope and courage together earth: but, all things that man creates, with determination that they may reor forms by his art, he must also form linquish their bad habits. here by his art; and instead of cloth- Ferdinand a great deal, for my daughing these forms with material sub- ter here will have it so, and I am not clothes them with spiritual substance en him; and we do somewhat; but corresponding to his spiritual body or form. It would seem that this ought spirit is weak. O, my boy, my boy!" to be clear to everyone. Houses, to-she exclaimed. "I had fond hopes of gether with their furnishings, do not you once, when your little head nestled grow naturally on earth; consequently, on my bosom, as this, your little child's they have no spirit forms except as does now," for the child was now nesman creates them with his thoughts; tled in its grandmother's arms. "You and so of musical instruments and pic- have escaped the habit, my darling," tures. But in what would his progress tum with his thought forms?

Suppose he could never create a "Papa; papa," murmured the child. grander home than the one he left on earth, a more perfect boat, a more beautiful and perfect musical instru"Yes," so nent, and thus of everything? Think of all the wonderful discoveries and inon earth: Are we lower than you are. or are we higher? All the improvenents and inventions you have there have been given down to you from the spiritual realms; and unless we had all these things here, where we could dear. The baby loves you. Be brave, work out our more beautiful designs of be strong for our sakes, my husband!" clothing them with spiritual substance we could make no progress whatever.

Now these few words are an answer o the great cry that we hear, and we shall go on to describe other scenes; but there is another point that we been a bitter one, and my daughter yould like to clear up first; and scienlific men ought to pay heed to what we are about to tell them. You talk of cells composing the hu-

combination of cells. What infills those cells? for nature abhors a vacuum and there is no such thing as a vacuum pure and simple. What infills these cells, we again ask? You cannot answer, so we will tell you. The heart of every atom, or cell, is a point of pure spirit, or if one prefers to call it such, pure magnetism; and magnetism is invisible. for spiritual substance cannot be seen with the material eye. Heed what we this work by tell you and study it well: What infills Cloth, £1.10.

these cells that scientific men talk so learnedly about? Read "The Discovered Country," all of you, for it is all explained therein. Every material atom, or cell, is infilled by magnetism, or spiritual substance; and matter in the spirit realm, and the letter had without this infilling spirit, or magnetism, is perfectly helpless and entirely mpotent; it can do nothing unless joined to its other half, spirit; and spirit is the clothing of the soul, or the soul germ, and matter the clothing of he spirit; but, soul wields and governs both spirit and matter. Now, our dear friends. Abby wants to

inish this letter, and we are only too happy to give her the opportunity. Carlyle Petersilea, and the Band of

Spiritual Beings.

the earthly plane, yes, I want to talk a short time with you all; just confidenially like. I find, as I return to you that nearly everyone who ever was acquainted with me there, wishes me well. don't find that I have any enemies and this gives me great delight. Now one in which I think you will all be in-Fox-Jencken.

I had not been in this life very long before I had an earnest desire to visit Cathie, and learn how it might be with her here. After making a few inquiries, discovered her whereabouts, and learned that she was making her home with Margaret and Dr. Kane. I judged, by this, that she was not yet united to er other half.

I will not, in this letter, say anything about Dr. Kane or Margaret; for I hope to do that in a separate letter; but only tell you of Cathie.

I never was more eager in my life to see anyone than I was to see Cather-ine Fox-Jencken. I did not enter the home of the Doctor at this time, for as they also sometimes tell of mansions in I approached the place, I was told that the lady I wished to see was, at that moment, reclining, or resting, beautiful little arbor near the house; else it would not need gates, for gates and here I found her, together with a dear little soul, that I only knew too vell; or, perhaps I should have said, I do not know that we have been told two souls—Ferdinand's wife and baby whether these walls were of stone or Not a baby now, however, but a dear not, but I think they are somewhere little child, prattling and playing about in the most engaging manner. I greeted Now I want to take these people on Cathie, and then caught the dear little their own ground and enumerate- thing up in my arms and kissed it over white throne, man God, angels, male and over again. Ah! I had cause to devil, fire, crowns, gold, harps, robes love this child, for I had visited it, and or garments, mansions, pearl, gates, jasper, walls, streets, speech, music.

The world at large believes that all these things exist in the other life. Ferdinand's wife; and then warmly

"O, this is a happy meeting indeed!"

The ladies smiled; and, yet, in their horn or trumpet; and an organ is sim- smiles I detected a shade of sadness. ply an improved horn, or a number of Perhaps you would like to know how these ladies looked. the wind or air being forced through Jencken appeared somewhat matronly them by the mouth or from the lungs of by the side of the more fragile, ethea person, it is forced through by a bel- real, Ferdinand's wife. Cathle's brow lows. Much better. Great improvement. Don't you think so? was large and majestic, and her eyes sparkled with a determined light. i Now if Abby had a mansion, she noticed courage and determination needed it furnished; and if there can written all over her. The other little woman signed, occasionally and looked why could she not have other things as tiful, each in her own way. The child What do the angels sit me of yourself and this life; tell me

flowers, than walls, streets paved with have cured myself, and am now old and so forth.

Now this is my reply to the great cry that you will approve of my work, Miss "You are "Thank you," I replied.

They seem to think that a the same work. I, because I love my "Yes." said Cathie: "I was a victim

yet, how a spirit can progress without Poor Ferdinand has inherited from me objects or homes is a mystery. It is and also from his father. But he will some of these points that ought to be soon be with us here and then I shall cleared up; and the people can, and put him to work in my home for inebriought to know more about these things. ates. You see, Miss Judson, I have worked out my own salvation, and now shall help others whose habits and weaknesses have been similar to my own."

"Just the right thing," I said. "It is

"Yes," she replied, "and I am exceednot be other forms to correspond? All ingly happy in my work; and so is my stance, as he does on earth, he here averse. Would that we could strengthtemptation is ever in his way, and his she said, "and when papa comes, we consist if he could not go on ad infini- will all love and help him, won't we

"Yes," said the child's mother, "we both kiss him, don't we dear? and the tears roll down his face, and he reaches ventions that you are constantly having up his arms to us, and he really clasps us to his heart, don't he my pet? but he thinks his arms are empty. They are cry out to him, Ferdinand! my husband! be brave, be strong. I love you, my The mother rose up in majesty with clasped hands, as she said: "Abby, we

are gathering together great bands of spirits and angels to work in these particular fields among the tempted, tried here—as well as the child—has been a victim to my weakness, together with Ferdinand's; but I am now recompensman body—and all things else by the combination of cells. What infills these weakness, joins our band and helps on with our good work. Miss Judson, would you like to visit our home or school for inebriates?"

(To be continued.)

"The Present Age and Inner Life: Ancient and Modern Mysteries Classi-fied and explained." By Andrew Jack We have a few copies of the celebrated seer.

#### DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "AC-TINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deatness brought to our attention is the result of chronic catarrh of the throat and middle car. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these ACTIO deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, INVENTO PATERICAL ice the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is- a scientific cure for deafness and catarrh is demonstrate ed every day by the use of

Actiua. The vapor current generated in the Acina 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 cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book-Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. TUE4: Walnut Street, Kansas City, Mo-



S3 a Day Sure and we will show you the locality where you live. Sand us found that work and teach you free, you work in the locality where you live. Sand us four address and we will explain the business fully, remember a research and we will

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Câtarrh, Piles, Fistula, Ulcers Eczema and all Skin and Femule Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Gor. Oth & Kansas City, Mo.

795

The above is the number of the presas printed at the frogressive 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 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 on the tag of your wrapper.

### THE WIDOW'S MITE

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. including scientists of world-wide repute, making a volume of great value. 538 octavo pages. Price, cloth. \$2.

#### Can Telepathy Explain? Results of Psychical Research.

By Minot J. Savage.

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. \$1.00.

#### Journeys to the Planet Mars

Or, Our Mission to Ento (Mars) Narrative by Sara Weiss, Illustrated

With Thirteen Original Drawings by the Authoress. This strangely attractive narrative does not assume to be either scientific philosophic, or as advancing any special

religious creed. It is a plain statement

of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others a stepping-stone which may aid them. in their progress towards the light From the standpoint of Spiritualists this is a most interesting book, as Mrs Weiss actually took these journeys in

spirit and has given them in all sincerity, to the world. The book is unlifting and full of beautiful thoughts. 548 pages. Price \$1.50. AFTER HER DEATH.

The Story of a Summer. By Lilian Whiting, Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00.

WOMAN: Four Centuries of Progress, thinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c. THE SPIRITUAL ALPS And How We Ascend Them.

How to rench that altitude where spirit is supreme and all things are subject to it. By Moses Hull. Prict in cloth. 40 cents; paper 25 cts. For sale at this office The Religion of Science. By Dr. Paul Carus. Ver thoughtful and in-eresting. Price, 25 cent...

#### CONCENTRATION.

A Valuable Work.

Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachmethods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fixen.

A course of practical experimental

lessons, of especial value and assistance to those who desire to be benefited by tration of thought, clear meditation and

superior inspiration. Sent complete for 50 cents. entitional Rivery Saturday at 40 Locusto Street

REMITTANCES:

Ramit by Postoffice Money order, Registered Latter or Draft on Chicago or New York. It costs from 15 to the cents to get checks cashed on local hanks, so do not send them unless you wish that amount deducted from the amount ant. Address all letters to J. B. FRANOIS, 43 Loomis Strees, Chicago, Ill.

TARE NOTICE:

TARK NOTICE:

TARK NOTICE:

At the expiration of subscription, if not renewed, the paper is discentinued. No bills will be sent for extra numbers.

Figor do not receive your paper promptly write us, and any scrous in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES. The price of The Progressive Thinker

per year to foreign countries is \$2.

SATURDAY, FEBRUARY 18, 1905.

WORDS OF CAUTION. You should not send money in a let-

tor. You may do so a dozen times safeand then the next remittance may be lost or stolen. Secure a postal order r five cents, and then you are per feetly safe, and will save yourself annoyance and trouble.

#### HUDSON TUTTLE.

Editor-at-Large for the National Spirit mailst Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religfous press on Spiritualism. Send him elippings when at attack is made, givfag date and name of paper. Address kim at Berlin Heights, Ohio.

Earth a Billion Years Hence. The discoveries of scientists, and the speculations of thinking minds based thereon, afford a very interesting subfect to the student this world and its

Some scientists claim to have learned by experiment that life is merely a union of certain chemical elements, and,can be easily produced at any time, and the old nebular theory of the ori gin of the earth is disproved and a better one substituted.

It has been held that the earth was once a hot globe, which gradually cooled until it was capable of supporting life, and that this cooling process is still going on, and it is only a matter of time when the end will come.

The Chicago Chronicle has some interesting thoughts anent this subject, which we quote:

Few of us looked forward with any gloomy forebodings to that wretched time of stagnation and darkness, knowing that at any rate it would not be our lot to be affected by it, but the new theory gives us every reason to believe that although the earth is fifty billions of years old it is still in its infancy, and unless some unexpected misfortune should be all it is is likely to go on to the end of time, if not of eternity.

Conditions, too, are becoming favorbble for making the earth more inviting to man. According to the new theory the atmosphere is being constantly replenished, a liberal supply of water is eing manufactured constantly, the heat of the earth is increasing instead of diminishing, and, best of all, these things are to come under the control of receding, going south. It seemed to man, who will then have a climate that | suits his health and purpose. By turning on a little more carbon dioxide from the earth's interior the air will be enriched so as to retain more of the sun's beat when desired, or by shutting it off the atmosphere can become deliciously

In connection with the new theory there is promise that we shall have closer connection with other spheres. It has been decided that all the life on this planet did not originate here. Germs from other planets have found their way here in spite of obstacles. If germs could come under less favorable conditions what may not come when more hospitality is offered in the way of a more suitable atmosphere? What new wonders from Mars or Jupiter shall suddenly alight on our earth, drawn hither by the higher evolution of cur globe and a better understanding of its management?

These good things may not happen in our day, but it is gratifying to know that our dear old world, or new one, according to the new theory, is not going to the bad or to death, as the earlier scientists predicted. It has but just commenced its glorious career and it race suicide does not put an end to mortal life it is probable that in the next billion or so of years humanity will find this earth a delightfully inviting place and will look back upon our time with somewhat the same pity we feel for the cave man existing under

most unfavorable conditions. It is a pity that some of us were born so soon when there's such a good time coming on this earth ages after we are

#### The Why,

"God has blessed this nation as no other of the earth has been blessed." So wrote one Wm. Rosser Cobbe, in the course of a long article entitled, "Why We Give Thanks," but the clip-

the paper in which it appeared. No other nation has so fully eliminet. ed God and the church from its official records as has the United States. He is not mentioned or even hinted at in

ping sent us failed to give the name of

our National Constitution. It is said, "The dog licks the hand that strikes him." It cannot be on that theory that we have been favored above all other nations; and yet is it not a fact that the separation of church and state, ours being the first government in the world that led in that direction, is the cause of our unparalleled prosper

The facts seem to suggest that the less we interfere in the management of the affairs of divine Providence the more we are favored. If the clergy would cease to appeal to his vanity, and would cease to appear to me vanty, and cease telling him how good, great, and glorious he is, additional favors, possibly, would be extended to us."

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker. on a deeply B. Newcomb. Excellent in suggestiveness. Cloth, \$1.50,

From Whence Christmas Day? A religious orank whose geal for bis faith is in excess of his learning, is very indignant because somebody made the statement that the Christmas holiday was borrowed from Roman mythology; that the institution is in fact the old

They who are interested in this mat-

ter can open to page 466, Keightley's

to Christianity.

Mythology, published by Appleton & Co., New York, 1878, and read: "The Saturnalia were celebrated in December. This festival, instituted A. U. 253 [B. C. 500], lasted at first only one day (the 19th); it was then extended to three, and in the time of the emperors to seven. The utmost liberty prevailed at that time: all was mirth and festivity; friends made presents to each other; schools were closed; the senate did not sit; no war was prociaimed; no criminal was executed; slaves were permitted to jest with their masters, and were even waited on at the table by them. This last circumstance probably was founded on the original equality of master and slave—the latter having been in the early times of Rome usually a captive taken in war, or an insolvent debtor, and consequently originally the equal of his

Numerous authorities are quoted in foot notes by the author, sustaining every proposition made by him in the

above extract. Originally, beginning on the 19th of December under the Caesars, the Saturnalia were extended to Dec. 25. Here then was a Roman festival, commencing 500 years before the alleged birth of Jesus, and continued to be observed until the Christian religion was substituted in place of Roman Paganism, without stopping to consider when that event occurred. Then the Saturnalia, under that name, ceased to be observed, and Christmas took its place.

Chamber's Cyclopedia, article "Saturnalia" in closing its article, says: The modern Italian carnival would seem to be only the old Pagan Saturnalia baptized into Christianity."

The Encyclopedia Britannica informs us that human sacrifies were once offered to Saturn during these festivities; that dolls were given to children, and the makers of them held a regular fair at that time for their sale.

He who is so positive Christmas day is celebrated because Jesus was born on that day, will be interested in the following quotation from page 859 of the Encyclopedia of Religious Knowl-

"The exact year of the birth of Jesus is not agreed on by chronologers, but it is about the four thousandth year of the world; nor can the precise season of the year, the month, and day in which he was born be ascertained. The Egyptians place it in January; Wagensell in February; Rochart in March; some, mentioned by Clement of Alexan dria, in April; others in May; Epiphanius speaks of some who place it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it in August; Lightfoot on the 15th of Septem-ber; Scaliger, Casaubon, and Calvisius, in October: others in November, and the Latin church in December. It does not, nowever, appear probable that the vulgar account is right; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season.

So much for honest Christian authority. Now the facts:
All the sun-gods in ancient mythology, as Mithras of the Babylonians, Osiris of the Egyptians, Dionysius of the Grecians, Bacchus of the Romans, were reputed to have been born at the winter solstice, about December 25, varying but slightly with differing calen-dars. The sun, since June, had been rest for a few days, then set out on its return journey north. It was welcomed If Jesus is a rehabilitation of Bac chus, as many maintain, and as his name seems to indicate, Jes, one of the forty names of Bacchus, with the Latin terminal, us, then there can be little doubt he was born at the winter sols-tice; if otherwise, then we should search for that date at some other sea-

#### A Saturnaffa of Crime.

son of the year.

An exchange, a political newspaper that does not dabble in religious affairs, dealing mostly in current news, of date Dec. 28, leads off in an editorial by saying:

"In the entire country Christman day seems to have been given over to a Sat-urnalia of crime. \* \* It is strange, indeed, that the hollest day in the year should be selected for debauchery."

All the great holidays, whether religious or political, seem to foster crime. All Saints' day, otherwise Hallowe'en, when the spirits of saints are supposed to walk abroad, is given over to disorder and outlawry. The Fourth of July and New Yer's day caught the contagion from the religious sacred days, and in these four days it does seem as if pandemonium is opened, and its inmates are let loose. Our great schools of learning, where young men are fitted for the ministry, instead of setting examples for their successors to imitate, seem to labor to rival Bedlam in their

The Encyclopedia of Religious Knowledge, originally published some eighty years ago, article. "Nativity of Jesus Christ," shows Christmas day has long been a day of license, as was Saturna-lia. It says: "Instead of being a season of real devotion, it is a season of great diversion. The luxury, extrava-gance, intemperance, obscene pleasures and drunkenness that abound, are striking proofs of the immoralities of the age. It is a matter of just complaint, says a divine, that such irregular and extravagant things are at this time

commonly done by many who call them-selves Christians." The author of that article, himself a Christian, placed the responsibility for of Berlin has this system of timepieces these excesses where they justly belong in use already, and there are 300 clocks -on Christians. They who reject the teaching that "Jesus paid it all," take no more interest in Christmas than in any other day, deeming all days good. nstead of encouraging these holidays and sacred days, legislation is absolutely needed to abridge them.

Crime begets crime. Disregard of legal restraints on sacred days, prompts to disobedience of law on all days. "The New Life." By Leroy Berrier.
Eminently suggestive along the lines of "new thought." Excellent in tone and

tendencies. Price, cloth, \$1. "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual

Prof. Lockwood's Great Work for Bal itualizm.

Prof. Lockwood had a successful engagement in Philadelphia. Instead of giving a course of special mid-week lectures as he has been accustomed to do while there, he gave the society a his-Saturnalia transferred from Paganism | torical talk on some of the present day religious and their origins, and they lo return gave him a complimentary benefit. Mrs. Pepper of Brooklyn, volunteered to come to Philadelphia and as sist him by giving some of her marvelous tests after his lecture. Nearly 250 tickets were sold in advance. The evening of the lecture there was the worst blizzard known in Philadelphia for thirty years. All trains from New York on the Pennsylvania railroad were delayed four hours, consequently Mrs. Pepper did not get there. She sent a very nice telegram from the Jersey station when she found out that she could not get to Philadelphia in time for the lecture. There was a goodly audience present, and at the opening of the meeting, Prof. Lockwood read Mrs. Pepper's telegram, and told the friends that if any desired their money back on account of Mrs. Pepper's absence, they could present their claim at the door and get their cash. To his surprise

only one man went out. The vacuum tubes as used by Prof. Lockwood in his lectures, when lit up with electricity are phenomenal; and he uses them for two different lectures -one to explain só far as possible what is to be understood by the term "Radi-ant Matter," and the other on "The Influence of Atmospheres on Health." He is the first man in this country to introduce in public lectures these wonderful tubes, and it is stated at Queen's Laboratory in Philadelphia that, so far, only a very few universities have them in the United States. The Professor af-firms that the spectra of these tubes confirm the principles of the molecular hypothesis and the spiritual philosophy

beyond the power of words to express Prof. Lockwood lectured at Royers. ford. Jan. 30 and 31 to fair audiences. He had two fine audiences in Pitteburg Sunday, Feb. 5, although the thermometer was waltzing around zero all day, and went to 4 below during Sunday night. Some of the young people came to him after the morning lecture Sun-day and urged a class course while he was there. He had not thought to hold any there this season, but concluded to announce it last Sunday evening, saying that he would meet all those who desired to organize, in the basement of the church. He was surprised to meet 23 earnest and anxious people who de sired the course of special lectures, and they said that they would make the

class 50 a little later on. The Professor declares that philo sophical demonstration of psychic principles as the basis of nature and the premise of Spiritualism, takes with cople who are able to comprehend a lemonstrated truth, and the individual who comes into spiritualism through this door never can return to the husks

of theological dogma. This well known Spir:tualist scientist, with his extensive and costly apparatus to demonstrate the truths of Spirit Return by natural laws, should be heard by every Spiritualist society in the

Future of Mankind on Earth. The destiny of the spirit of man after it shall have passed from its physical expression is an important problem. The future of mankind in his earthly career is also a question of deep interest. Recent discoveries in the field of science and inventions indicate great changes in the future of the race and

its surroundings. For instance, the length of the day is to be greatly increased, according to Professor Darwin, son of the great naturalist and president of the British association. In course of time the present day will be prolonged to fifty-five days. It has been discovered that the with mirth and song, and dance. And days are gradually lengthening at relative rates which are calculable, though ing born at that period in the year. The absolute rates in time are unknown. the absolute rates in time are unknown. The month will probably be as long as

thirty-seven present days. With the lengthening of the days there is to be a prolongation of the length of man's life. It has been shown that the proper application of acetic acid will considerably prolong life, and according to one authority, this can also be accomplished by drinking sour milk. It appears that sour milk contains a friendly bacillus, which, when introduced into the main intes-

tine, benefits health. There is said to be no doubt that the stature of man is increasing and it is possible that the future race may be At that future day artificial diamonds

and rubles will be common. The diamond, which is made of pure carbon,

is the cheapest substance in the world. And when the electric furnace is developed it is expected that diamonds and rubies will no longer be precious stones. There will be no fogs in those days, for they will be cleared away by electrifying the atmosphere on a large scale. An important experiment in this line was made at Liverpool. The air around University college was electrifled by means of a Wimshurst machine. The result was that a dense fog a space of from fitty to sixty yards' radius was kept clear. The discoverer of this use for electricity hopes to be able to provide a sufficient number of stations on each side of the river so that the positive current from the other side of the river will form a col-

lision which will clear the fog away The future man will have no use for glasses to help his vision. Eye mas-sage, which is gentle and gradual and causes no pain, will cure any defect of vision. The stomach and intestines will also be unnecessary, and it has seen suggested that these organs will

be removed by a surgical operation. Their place will be taken by a tube into which prepared food will be dropped. Tabloids of prepared, compressed and digested food will be used, and there will be no need to waste the amount of time necessary to obtain

food nowadays.

There will be no need for watches for there will be a clock at every street corner, illuminated at night. The city scattered about the city.

The best advice that ever came from men, angels or God is, "Cease to do evil. learn to do well." Carried into practice, then frauds would disappear, lying would be unknown, the tongue of the slanderer would be silenced, and the pen of the libeler would lose its lustre, and the ink would pale with which he writes. The fake, medium would cease to ply her arts, while truth and justice would everywhere abound. Hasten the day when this long desired consummation of human aspirations shall be a reality.

### and the second of the second o

main whole.

offer a particle on either point.

eash nor one word of sympathy or coun-

his carn payments must have been con

tion to exclaim: 'Save a man from his friends, and leave him to struggle with

his enemies;" or to agree with Emerson that "Friends, such as we desire, are

Brother Randall is but one of a class

of fault-finders who are long in criti-

cisms but short in contributions of cash

and co-operation to the N. S. A. The

German proverb runs: "Every boor can

Our brother lacked courage to name

hobby of the exposition of fraud to

he neglect of any duty entrusted to

posed to fraud but would seem to be frantically begging every one to keep from finding it out. Remember that of

the nine men and women on the N. S

A. board each one is the equal of Bro

Randall in intelligence and judgment

while every one of them is his superior

"Constructive Efforts" call for solid

oundations, tempered mortar, perfect

rick, flawless girder; and wisdom in

their combination. Spiritualism needs

enlightened laymen and consecrated

mediums. Truth can not spring from trickery. "Fine words without deeds

A NEW UNDERTAKING

From Which Excellent Results Are An-

ticipated by the Energetic Man-

To the Editor:--A little later we will

have this undertaking in shape to at

tract the attention of all who are think

ing along the same lines that you and

your good wife have thought and worked so long and faithfully. We have selected a beautiful valley

in these world-famed Santa Cruz mountains for a summer and winter re-

sort: It is proposed to give liberal

people, irrespective of creed or cult, an

opportunity to secure and establish

nomes here where they can enjoy the

advantages of a semi-tropical climate, pure air, filled with ozone from the Pa-

cific ocean, only a few miles away;

pure springs from sand-stone forma

tion that underlies the mountain

ranges that protect us from wind and storms; where the soil insures the

growth of all trees and plants indige-

nous to what may be called nature's

botanical garden; where no vital en-

ergy is wasted in contention with heat

and cold; where their children can

reach two of the greatest and best equiped universities in the world in a

few hours' ride; when a few minutes

ride will take them to one of the finest

and most fashionable sea beaches and

bathing resorts on the coast and where

grass is green and flowers bloom when

Here shall be schools of instruction,

a higher education planned, where the real man can be educated; where the

invisible fellow of whose existence and

presence we have been talking these

fifty years past, can have his say. Here

we will have a platform free from the blight of fraud, where truth alone shall prevail. A few are already here. Some

twenty or more lots have been sold, and the owners are building their

homes. The company is preparing its parks, its hotel, sanitarium and camp-

ing grounds in the shadow of the

mountains, along the shady creek that rolls and tumbles its pure waters through the mile of grounds where fully two hundred beautiful lots have been

platted, out of the one hundred and sev

enty acres selected for this undertak-

With this mail I will send you a prospectus which will give you some idea

of the opportunities and possibilities-

from which so much may come for the cause for which your life has been de-

My wife joins in good wishes to you,

yours; your life work and to all who believe that Life is real, life is earnest,

and our knowledge of immortality is a

"In the World Celestial," by Dr. T. A.

Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

"The Romance of Jude. A Story of the Life and Times of the Nazarene and

His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neally bound in cloth and gilt. Only 50 cents.

The Commandments Analyzed, price 25 cents. Big Bible Storles, cloth, 50

cents. For sale at this office.

J. S. DRAKE.

demonstrated fact.

bound; price \$1.

Boulder Creek, Cal.

your blizzards make life dismal.

What more?

Conclusion.
GEORGE B. WARNE.

n persevering toll for Spiritualism.

him or her. He professes to be op

a single N. S. A. official who has made

find fault, it would baffle him to do bet

dreams and fables."

MEDIUMS' RELIEF FUND. Another Splendid Offer to Increase the Mediums' Pension Fund.

To the Editor and Friends:-As we have recently shown in the columns of the spiritual papers, the Pension Fund of The N. S. A. is constantly decreasing by the yearly drain upon it in payment of the pensions of our worthy mediums, and knowing full well that unless this tax is met by further relays of money from the benevolent and sympathetic the time will surely come when the ben-eficiaries from the Mediums' Relief Fundbuilt likve to be dropped—for want of a fund-one of our generous and noyer failing friends has authorized me to approunce that he will donate one thousand dollars to the Mediums' Relief Fund of the National Association, provided that a corresponding sum raised from the Spiritualists at large within three months from this time. Our friend states that he will not

give the thousand dollars unless another thousand is secured by individual contributions, as he feels that the coun-try at large can surely give as much as one individual can do, and that the Rellef Fund should be as much of a matter of interest and solicitude to all Spiritualists as it is to one. Therefore, we ask in the name of our needy mediums, and of humanity, that the good Spirit-ualists of the country send in their donations-large or small-to the secretary of the N. S. A. to help swell the re quired sum. All contributions will be thankfully received and acknowledged. and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief—or pension—fund that have been received since our last report and these will be placed on the new list to help make up the thousand dollars we

There are certain friends of the cause who always donate what they can to this worthy object; we can rely on them to do their best; but in addition to this we implore other Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help, we need all the aid possible to receive the expense of the pension list never stops and money is required all the Paradise, he contributed not one cent of time to keep it open for the aged, worn and invalid ones who are its beneficiasel to the side that won; that, in short, ries. Please send us your donations and receive the blessings of the angels he has been a beneficiary of, instead of a benefactor to the supreme body, since for your worthy deed. Address all con-tributions to the office of the N. S. A., fined to the conval fee for the privilege 600 Pennsylvania avenue S. E., Wash of half-rates on the railroads; these and yet other points, will lead officers ington, D. C. and members of the National Associa-

MARY T. LONGLEY,

SPIRITUALISM IN MISSOURI.

Meeting of the Progressive Spiritualist Association.

It may interest the readers of The Progressive Thinker to know that an attempt is now being made to stir up a little life in the Progressive Spiritualist Association of Missouri. The regular meeting of this association was announced for January 26, at a hall in the South part of the city of St. Louis, and a number of delegates came together, but the secretary falled to put in an appearance and after waiting nearly all day a call for a special meeting was made by Dr. O. D. Whittler, vice-president of the association, and Mrs. Josie K. Folsom tendered the use of Howard hall for the meeting on the following Wednesday, Feb. 1. The offer was accepted and when the hour arrived for the meeting quite a large number of delegates were present.

The meeting was called to order by Dr. Whittier, and the report of the secretary accepted. The convention then proceeded to the nomination and election of officers, and the following per sons were elected: President. C. Stewart; first vice-president, Mrs. Har second vice-president, Mrs. Price: third vice-president, Mr. J. H. Young tourth vice-president, Dr. Faber; fifth vice-president, Jacob Kinzle and sixth Harry and Mrs. Price are both at the head of St. Louis societies.

Dr. Olin D. Whittier was elected secretary; Rev. Josie K. Folsom, pastor of the Spiritual Society of Truthseekers, was elected treasurer, and Mr. Oscar F. Evertz, press agent and correspondent. a new office that was created at this

convention. As trustees of the State Association the following were chosen: Mrs. Dormer, of St. Louis; Mr. Miller of Millersville, Mo.; Mrs. Stevens of Kansas City; J. B. McGuffin, of St. Louis, and Dr. E. H. Green, of St. Louis, former secretary of the association.

There were present some sixty delegates in person and about twenty-five by proxy, and it was a very harmonious but lively meeting.

I wish in this connection to urge upon the Spiritualists throughout the state to enter into correspondence with me at once with a view to awakening a new interest and enthusiasm in our cause in the state of Missouri, as we are desirous of bringing the state to the front and make a showing at the next convention of the N. S. A., that all can be proud of. Dr. Whittier is a hard worker in the cause, and every one who knows Mrs. Folsom knows of her tireless devotion and self-sacrifice, and each and all of the officers are active. enthusiastic workers for Spiritualism. Let every Spiritualist in Missouri who reads this sit down at once and write to Dr. Whittier or myself, and let us get the machinery at work without delay. Address Dr. Olin D. Whittier, No. 715 Locust street, and C. W. Stewart, No. 3007 Dickson street, St. Louis. Mo.

c. w. stewart. INDA A

oil 3. Over There.

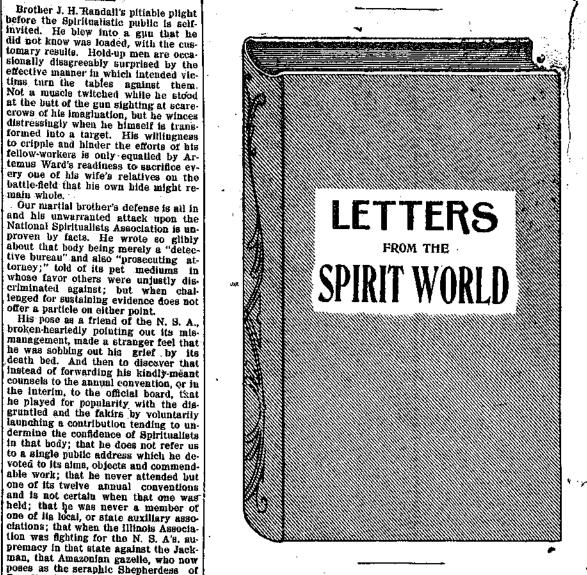
"Where isi over there?," a friend inquired the other day, after the expression had been used. The term was first theed many years ago, by Brick Pomengy, we believe, and was designed to express the location of the loved in the immortal state, without defining the exact location.

Clairvoyants who have watched the spirit during its parturition from its mortal incumbrance, represent matter does not in any way interrupt its movements. It passes through solid walls as readily as does the mind in its flighti.q 0 0 It seems very certain the spirit, for a

time at least, remains in the region where its activities in earth life were spent with power to go abroad at will; but it clings to old loves and associates; probably to lend assistance in moments of need.

Churchmen built their heaven immediately above the cerulenn vault that bounds vision, and they always point upward as the home of the blest. But we prefer to believe they are with us, and all about us, and that the supernat-ural aid many experience at times, instead of coming from the hand of God, olther in answer to prayer, or other wise, comes from the invisibles of our own humanity in spirit life.

PECULIAR CASE OF MARCHING. He Marched Up the Hill, and Then Our New Premium Book



Peb. 18, 1905.

### A LIBRARY IN ITSELE

Of 12 Spiritualistic and Occume Works at a Price Never Before Known.



### The World Has Never Seen the Like Before!

Truly, the world has never seen the Lastly, all of these TWELVE Pre-like before. Search the annals of his-mium Books here announced are sent tory, ancient and modern; critically ex- out, all postage prepaid, for \$3.75, some-amine the history of Spiritualism; look thing never before equalied in this here and there, in every nook and cor- country or Europe. ner of the world, and you cannot find Bear in mind that every order for a a parallel to the offer made in reference Premium must be accompanied with a to these twelve remarkable Premium yearly subscription for The Progress Books. They constitue a wonderfully Thinker. We repeat that the worker valuable Spiritualistic and Occult II- has never seen the like of it before. brary, and are furnished at a nominal OUR TWELVE REMARKABLE PRE sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE the Tyelve Premium Books: SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlyle Petersitea, should be in the Spirit World, Vol. 1. every library. Read the following care. Life in the Spirit World, Vol. 2.

we have now TWELVE magnificent Life in the Spirit World, Vol. 3. These Premium Books, and you can select three volumes have been prepared by from them as follows:

J. R. Francis. They contain invaluable Any one of the Twelve Premium data.

Any one of the Twelve Premium data.

Books you may order, price 25 cents.

Books you may order, price 25 cents.

This is the price, remember, when you dane and Super-Mundane Spiritism, by order only one book in connection with Mrs. Emma Hardinge Britten.

Syearly subscription. The paper, one yearly subscription. The paper, one yearly and one Premium Book, \$1.25. ear, and one Premium Book, \$1.25. Any two of the Twelve Premium
6—The Next World Interviewed, by
Books you may order, price 70 cents.

Mrs. S. G. Horn, a most remarkable me-Any three of the Twelve Premium dium. Books you may order, price \$1.10. Sooks you may order, price \$1.50.

Any four of the Twelve Premium ander Smythe, a medium of rare gifts.

Any four of the Twelve Premium ander Smythe, a medium of rare gifts.

A—A Wanderer in the Spirit Lands.

Books you may order, price \$2.05.

Any seven of the Twelve Premium

Books you may order, price \$2.35. Any eight of the Twelve Premium

Books you may order, price \$2.65. Any nine of the Twelve Premium Books you may order, price \$2.90. Any ten of the Twelve Premium Carlyle Petersilea.

Books you may order, price \$3.10. Each Spiritualist

Books you may order, price \$3.40.

Books you may order, price \$1.50.

Any five of the Twelve Premium

8—A Wanderer in the Spirit Lands.

Translated by A. Farnese, a wonderful Books you may order, price \$1.75. English medium.

Any six of the Twelve Premium

9—The Religion of Man and Ethics of Science, by Hudson Tuttle. 10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles 11-The Great Debate Between Moses Hull and W. F. Jamieson.

Each Spiritualist should at once com-

MIUM BOOKS FOR \$3.75.

The following is the list of titles of

3--The Encyclopedia of Death, and

7-The Occult Life of Jesus, by Alex-

The Encyclopedia of Death, and

12—Letters from the Spirit World, written through the mediumship of Any eleven of the Twelve Premium mencing forming a Spiritualist and Occult library.

THE SOUL CAN LEAVE THE BODY.

The Power Some Persons Seem to Have to Make Themselves Appear at a Distance.

In all the ages of the world the belief that prevailed more or less that The spirits of the dead make themselves objectively apparent. This age has about settled down to the conviction that this belief was a superstition, but now principally as the result of the careful scientific investigations of the Society for Psychical Research, a reaction has set in the ghost is invariably a delusion.

The society has startled all by convincing such eminent scientists as Sir William Crookes, Alfred Russell Wallace, and William James of Harvard, that it is probable that there are persons who even while in the body can make themselves objectively apparent to others at a distance, not only by thought transference, but by the sound of voice, and by some sort of projection of the visible self. It has become more and l more believable with many hard-headed scientists that our conscious led to believe.

#### Can the Soul Leave the Body?

A very curious illustration of this visible power of the soul to leave the body is the following experience told to me by an elder in the church in Brooklyn, of which I was pastor some thirty years ago. I premise by saying that this elder, Dr. D., was a most conscientious man, respected by all; was a doctor of medicine, an inventor, and something of a scientist. I tell the story in his exact words, as nearly as I can recall them:

"In the fifties there was an explosion in my factory in New York City. By the force of the explosion I was terribly burned and thrown into the street. During the sickness that followed, my son, Revere, attended me, while my wife and the rest of the family lived in Allentown, Pennsylvania.

"One day as I lay delirious on my bed I imagined that a large wheel was turning near me, to which I was being pushed by my son. I pushed myself away from the wheel, but as often as I did so I would be pushed back, because in reality I was pushing myself to the edge of the bed. 'At last I got the idea that there was a conspiracy against my life, and I determined to go away, and by a desperate effort got out of my body. I stood at the foot of the bed and with perfect vision I saw myself lying on the bed, bandaged and evidently very sick, and my son and the doctor working over me. I tried to talk to them but could not get their attention, so I concluded that I would go away.

"I went out of the window and on Broadway entered a stage and rode downtown. Coming to the wharf I saw an excursion boat about to go down the bay, which I boarded. I observed that nobody paid the slightest attention to me, not even the ticket man who collected tickets to the right of me and left; he passed me by. After a while a frightful storm arose, and it was thought the boat would sink. The passengers were in terror, many praying. Finally the boat turned and safely reached the land. I then determined to go to Allentown, Pennsylvania, and visit my family. It was evening when I reached the house. I saw a window open on the second floor, through which I entered. There I saw my wife putting the children to bed. I heard her telling them about my sickness and heard her asking them in their little prayers to. pray for me. The manifest distress of my wife troubled me, and I debut I could not possibly get her attention.

The thought finally occurred to me that if I did not hurry back to New York I might not be able to get into my body again, and would really be dead; so I went down to the depot, and when the train came being heard. They listened patiently for several hours, when there was in a man was knocked down and run over and his legs cut off. I saw him and recognized him. In the train I took my seat in one of two seats that faced each other. The other seats were occupied by three prominent business men whom I knew; they ignoring my presence, were talking with each other about a scheme that they were trying to carry through, that struck me as dishonorable. I was much serprised at them. One of the men got out at a junction of the railroad, the other two came to New York City. When I got back to my room which I through, that struck me as dishonorable. I was much surprised at the ground, I found the attendants busy working over my body thinking I was dying. With some considerable effort I entered again into

"The singular part of this experience is that after I recovered, I found that on that day and at that hour an excursion-steamer went down the bay and had the storm experience which I saw, and that evening my wife had said the things to my children that I heard her say, and the accident happened at the depot as I saw it, and the three men were seated in the car and had the conversation that I heard."

Of course a single testimony like the above is not conclusive. I asked the elder many questions which he answered clearly, but I was then new to these investigations, otherwise I would have gotten from possible; the dates so that the incident narrated by in his vision or trance could have been corroborated.

I sent the above narration to Dr. B.'s two sons, who are still living. They write me that they heard their father tell this experience substantially as I give it, that their father at the time spoken of was so nearly dead that it required a physician to determine whether there was life in the body or not. I have no doubt that the narration in all of its essential features is correct, whatever may be the explanation. A very interesting question arises-whether Dr. B's wife, had she been a clairvoyant or sensitive, would have seen Dr. B. at the time he thought he visited the home and saw her putting the children to bed. If she had so seen him, she would have seen the ghost of a living person.—The Widow's Mite and Other Psychic Phenomena, by I. K. Funk.

#### -:-:-:-:-:-CZAR HOLDS COINS AS DEATH GUARD.

He Believes Ancient Silver Pieces Will Protect Him From All Harm, And More Especially From Assassination-A Remarkable Vision.

St. Petersburg, Feb. 4.-At the moment a few old Eastern coins are infinitely more valuable to the Czar than all the gold in the Siberian mines which are his. Nicholas firmly believes that these coins are blessed amulets, which protect him from all harm, and most particularly from death at an assassin's hands.

Never is the Czar without the coins. He has more confidence in them than in his soldiers' bayonets to safeguard him when he goes among his people. The silver pieces jingled in his pockets during the ceremony of blessing the waters of the Neva a fortnight ago, when was fired the charge of grapeshot which might have wiped out the whole Romanoff dynasty-Czar, Czarina, Grand Dukes, and all.

In the shower of bullets his majesty displayed the greatest sangfroid. For was he not perfectly protected by the coins, the possession of which he regards as another manifestation of divine favor?

#### Sent by a Rabbi.

The head of the Greek church, in whose nature religion and superstition strive for mastery, obtained the coins from Bernhard Tutnauer, a Jew, who lives at Radautz, a town in the Austrian crown land Bukovina. Three years ago a wonder-working rabbi from the Orient was Tutnauer's guest. Departing, the rabbi rewarded the hospitality shown him with the coins, saying: "My son, although these pieces may seem a poor gift, they will protect those far greater than you in time

Lately, for three nights in succession, the vision of Alexander III, the Czar's father, appeared to Tutnauer, and told him the rabbi's coins would shield any one who wears a crown from a violent death. [This vision illustrates the important fact that spirit return is common to all humanity. | Tutnauer sent the coins to the Russian charge d'affaires at Vienna, with a message which vividly described his triple dream.

#### Household Humors Superstition,

Much impressed, the charge forwarded the coins to his majesty; who most gratefully acknowledged their receipt. The few faithful who surround him rejoice that the coins have lent him confidence. They do not seek to disabuse him of his belief in their protecting power.

Now the Czar is reconciled to the loss of Zenobia Golaczy, the beautiful little woman from Poltava, the charming mystic who conjured pictures for him on a screen. The dreamy prophetess interpreted the meaning of the dull, confused, waving masses of light she summoned to please herself and her imperial patron. Her seances gave him hope; she showed him the shadowy Japanese fleeing before dazzling Cossacks.

the Czar's fears and hopes. She promised to tell him what the Grand who are in the prime of life or for younger persons, while \$2.50 shall be

SPICITUALISM THE SUBJECT

#### Two Meetings Are Held at the Masonic Temple.

Two Spiritualistic meetings were held in one day, at othe Masonic Temple, Duluth, Minn., one in the afternoon and the other in the evening. At the first, W. J. Erwood was the speaker, and Moses Hull spoke in the evening.

Mr. Erwood explained Spiritualism as "that inhill sophy which teaches that a thing has been done, the logical effect of a natural law, in many minds. A strong doubt has been east upon the conviction that and can be done again. It teaches good deeds more than creeds; duty Jacob Kinsley and J. M. Pierce, vice-presidents; Dr. O. D. Whittier, secand truth more than idle worship; the God in man here and now, rather retary; Mrs. Josie K. Folsom, treasurer. than the God miles away; salvation made possible by in hobility and worthiness of character, rather than by a faith which so stupefies a man's reasoning power as to render him capable of expecting another to bear his burdens and buy him a passage in the realms of eternal

Mr. Hull took "Angels" as a subject. He said there are no pages in the bible where gross errors are not made. For example, he said no one selves are not nearly so dependent upon our bodies as we have been believes as formerly that heaven is surrounded by a high wall, with watchmen to make people feel safe. He asserted that many people today believe in the Darwinian theory where a few years ago Darwin was derided, misunderstood and insulted.

#### MEDIUM CHRISTENS CHILD IN CHURCH.

#### First Spirit Christening Ever Held in Brooklyn Spiritual Church.

A spirit christening attracted much interest at the First Spiritual Church, Bedford avenue and Madison street, Brooklyn, N. Y. Mrs. May S. Pepper, the pastor christened the child of William W. Markwell president of the board of trustees of the church. The exercises, the first of the kind ever held in the Spiritual Church of Brooklyn, were extremely simple. The child was presented in front of the pulpit by the father and mother of the child. The medium then walked to the pulpit, took a white carnation from a bowl and, walking over to the trio, tapped the child lightly on the head with the flower,

With this flower," said Mrs. Pepper, "I christen thee Edithe Louise Markwell. This emblem of spirit and purity and God's love give you your name."

Then the medium took the hands of the mother and father and said 'Dear brother, unto thee has been given the authorship of the physical part of this child. It is a great responsibility, and may you merit it, and to you, dear sister, has been given the crown of motherhood. It is the greatest honor that can be given. You twain have the care of this soul, and you will have to render account unto the angels. May angels gather about and preserve this little one forevermore."

#### A MOST REMARKABLE TREE.

#### An Audible Voice Emanates Therefrom.

Paducah, Ky., Feb. 6.—The people of Heath, this county, are wrought up over the "talking tree" that has been on the farm of Will Albert for some time. Enormous crowds congregate there almost every Sunday sired to let her know that I was present and sought to comfort her; to hear the strange noises that emanate from the tree. The voice can be distinctly heard, and says, "There are treasures buried at my roots."

A party consisting of the most reliable citizens of the county visited the tree to make a thorough investigation for themselves his to the noises a sudden crash, which has been given many times before, and the marvelous production of human voice came out.

The only theory that has been suggested is that a man was killed under the tree in 1862, and while many do not believe in spirits, the facts are so plain and the voice can be heard so distinctly that, they cannot dispute the fact.

#### -:-:-:-:-:-:-CAN WRITE A BETTER BOOK THAN BIBLE.

#### E. W. Sprague Says That He Can Beat It All Hollow-No Loss if All Twenty-seven Sacred Works Are Loste a

Mr. and Mrs. E. W. Sprague, Spiritualists, delivered a lecture at Odd Fellows' Hall, First Avenue and Post street, Spokane, Wash., before 250

Mr. Sprague divides Spiritualism into four departments-phenomena philosophy, science and religion—and says that Spiritualism may be developed along any one of these lines, but that the true Spiritualist must combine the four. Mr. Sprague said yesterday that the twenty-seven bibles known to religion could be destroyed to day and that to-morrow veloped along any one of these lines, but that the true Spiritualist must he could write a new one, founded on Spiritualism, that would beat the when all at once the answer came, "I will." other twenty-seven put together all hollow. He said that Spiritualists were the only ones who really understood the teachings of the bible.

#### SPIRIT RETURN UNIVERSAL.

#### Mgr. Deane's Death Shown to Him in a Vision, Illustrates the Fact That Spirit Return Is Common to the Whole World.

Dreams and visions do not often find much credence with practical folk, but many a hard-headed Newark, (N. J.) citizen was pondering to-day over the story of the strange manifestations which the late Mgr. George H. Deane in a conversation with a parishioner four hours before he died, said had come to him on the previous night.

A little over a week before his death Mgr. Deane attended a young man Willie Healey. The boy did not die for over a week. He was buried Jan. 19 and the next day Mgr. Deane died just after finishing his with the Martin folks, and if all of us didn't have a merry Christmas, it dinner. On the afternoon of that day he called on Healey and told him of the experience he had had the previous night.

was talking to your son.

"Above the strains of the music came the voice of your son Willie, saying to me: 'O, monsignor, are you with us so soon? We want you ere, for we are all so happy.'''
Both the monsignor and Mr. Healey were much overcome at the nar-

cation and the latter says the whole thing was startling to him. Four hours later Mr. Healey heard the monsignor was dead.

#### GHOST OPENS PRISON CELLS.

#### Panic Follows Nightly Visitation of Spirit Who Is Alleged to Carry Bright Burning Lights-Sheriff Is Much Alarmed.

Des Moines, Iowa, Feb. 5 .- So firmly convinced are the evildoers of Fremont county that the jail at Sidney is haunted that their pleadings for some other place of incarceration are pitiful. to 11

Prisoners who are not inebriates and whose minds are not affected by the use of intoxicants, make startling screams in the middle of the night, rousing the family of the sheriff, and continue until that official makes his appearance. They declare the cell doors fly open and that bright burning lights fill the space. Sheriff Kent who is not at all given to practical joking, declares himself much worked up over the strange phenomenon.

#### PROGRAM IS BEING PREPARED. " "

1 7 C b

#### Indiana Spiritualists Arranging for the Next Camp-Meeting.

The Indiana Association of Spiritualists is already preparing a program of speakers for the Chesterfield camp-meeting and Levi Mock, president, reports that the meetings will begin July 15, continuing through seven Sundays. The speakers engaged include Dr. J. M. Peebles, Battle Creek, Mich.; Mrs. Anna Gillespie, San Francisco, Cal.; Mrs. Marian Carpenter, Detroit, Mich.; Miss Lizzie Harlow, Haydensville, Mass., and B. F. Austin, Rochester, N. Y. President Mock has cutlined a plan for the revision of the life membership list, basing it on Mr. E. J. Hoyt held a materializing scance at Arkansas City, Kans., to the showed him the shadowy Japanese fleeing before dazzling Cossacks. the age of the applicant. He proposes that \$12.50 constitute the max-which we will introduce our readers, by a few personal remarks. Unluckily for herself, the Golaczy was not content to deal alone with imum amount for a life membership certificate issued to applicants. I have known Mr. Hoyt and family for thirty-three years—his f Dukes were plotting, what his Ministers were planning; she disappeared the cost of certificates to aged persons. He also proposes that the members and prospector in the Rockies, to a merchant behind his own bership shall be open to any person of Spiritualism.

[Continued on page 8.]

#### SPIRITUALISTS IN SESSION.

State Association Elects Officers for the Year

The State Convention of the Progressive Spiritualists Association of Missouri, at Howard's Hall, Garrison avenue and Olive street, St. Louis, Mo., discussed plans for the promotion of Spiritualism and for the uniting of all Spiritualists in the state.

The following were elected officers for the year; C. W. Stewart, president; Mrs. K. T. Hary, Mrs. E. B. Price, J. K. Young, Dr. H. W. Faber,

#### 1-1-1-1-1-1-1-1-1-1-YEAR OF STRIFE-RUSSIA TO FALL.

Lee Spangler, the prophet of York, Pa., who has attracted much at tention by accurately predicting great events, has issued his bulletin of prophecy for the year 1905.

"Woe unto Russia," he says. "She is fast approaching her doom. The people will overthrow the empire. The royal family and the leading members of the nobility will be murdered and subjected to worse ernelties than they have inflicted upon the Russian people.

"The big spot that has appeared upon the sun is ominous. It foretells rebellion, pestilence and natural catastrophes upon the earth. The outbreak of rebellion in Russia is but a spark. It will be fanned into a flame that will sweep over the world."

### Remarkable Manifestations.

#### An Interesting Narrative of Spirits' Doings In Oklahoma.

To the Editor:-Spiritualistic phenomena are popping out here in Oklahoma, "The land of the fair Gods," where the wind blows both ways at once. You may talk about Herrmann and Kellar with their sleight-of-hand and legerdemain performances, but we are certainly running right up against the real thing. Spiritualists and others, please stand from under if you don't want to be knocked clear off from your Christmas tree, for something is dropping.

We have said before that Spiritualistic phenomena will in the near future be of such extraordinary nature that fraudulent mediums and fake imitators will not be in it a little bit. Everything is pointing to the ultimate fact, that all Spiritualistic phenomena will be produced in full daylight. That the dark seance room will only exist in history of the ignorant past, and our grandchildren will no doubt wonder at our stupidity displayed under cover of darkness and ignorance. In order that the many new readers of The Progressive Thinker may fully understand this narrative, we must refer them back to our article in your paper of last May 21, in which we gave a truthful statement of how Spirit "Jim" transported through the air to a distance of 165 miles a 'Marine Band Tremolo," a gold watch and chain wrapped up in a silk waistband neatly packed in a pasteboard box.

During the summer months "Jim" has often let his presence be known by sundry little tricks in and around the Martins home, but none of much importance except causing water to run from a roasting pan hanging on the wall behind the cooking stove in the summer kitchen. Quite a lot of water ran down on the floor, and Miss Martin, standing by the stove, caught some of it in her hand. When the pan was examined it was found to be as dry as a powder-horn, no sign of any water having been near it.

At another time the same summer kitchen caught fire from an overcoat that had been hung over and on the stovepipe to dry when the folks were absent from the house, but the invincible "Jim" was on hand and put out the fire after it had burned holes through inch boards under the roof shingles and on the side walls, although doors on the opposite sides of the room were open, admitting a perfect circulation of air. Thus "Jim" proved himself interestingly useful as well as orna-

But now we are coming to the main part of our story, and we will proceed to relate the most wonderful phenomena ever taking place in his country, as far as our knowledge goes.

Six weeks ago, when nature was clad in the various autumnal hues that so conspicuously beautify the Indian Summer, during which time the aborigines always celebrated their so-called ghost dances, the Martin family were sitting around the table eating dinner one day, when fourth mile from the house across that lovely stream called Bois-d'Arc),

"How long will it take you?" "Three seconds," was the answer, and before anyone of the family had time to think, a magazine 8x11 inches, with some over 50 pages, addressed to A. L. Martin, and a large letter addressed to Miss Martin, dropped seemingly from the air right down on the dinner table, which you may well think created no little amount of astonishment and general surprise. Mr. Martin tore the covering of the magazine open with his finger, and the magazine, letter and cover lay on the parlor table for two days when they as suddenly disappeared, and could not be found high or low.

A few days after this occurrence, when Mr. Martin told me about it, said: "'Jim' has taken that magazine and letter to a medium in Texas." And as "Jim" told us afterwards it lay in that medium's desk on the fourth floor on the south side of Main street, Dallas, Texas, unnoticed for six weeks.

Last Christmas the writer accepted an invitation to spend Christmas was not anybody's fault, for in deed it carried us back to the early days of boyhood when Yule was looked upon as being the only time for real "I had a dream or a vision, in which I appeared to be in heaven and and genuine fun. I mean "peace and good will to man." Sunday evening being the regular time for the family home circle, the writer and a son of Mr. Martin visiting the regular time for the family home circle, the writer and a son of Mr. Martin visiting the regular time for the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and a son of Mr. Martin visiting the family home circle, the writer and down around the parlor table, when Mr. Martin's Indian control, Nimble-knee, announced his presence and said, "that 'Jim' was down in Texas, but would be back in a few minutes." Let us remark here that Mr. Martin can now see spirit beings and converse audibly with them.
After a few minutes "Jim" was seen to enter the seance-room and

announced his presence. Being asked where he came from he said, From Globe Hotel, Ponca City. Then I asked: "What have you been doing there?"

"I brought that magazine and letter from Dallas, Texas, and put it

n your desk." 'Who was in the office at the time you put it there?"

"A man was sitting by the stove eating popcorn, and another was sitting by the desk reading." "Did you dematerialize the magazine and letter in order to do this?"

'No, a young man entered the office at that time, and I slipped that package in and placed it in your desk." Time was now noticed to be 8:20 p.m. In about ten minutes from

that time "Jim" said: "I must go up to Arkansas City, Kansas, and attend Mr. E. J. Hoyt's seance." (This is 23 miles north of here.) What took place at Mr. Hoyt's seance that same evening I can best describe by copying a letter from Mr. Hoyt, just received this morning.

After closing the seance at 9 o'clock, all of us indulged in a number of games and plays and had what really might be called a good old time. Next day after a pleasant drive of seven and a half miles we reached

home about 10 a. m., when all three of us went in to find the magazine and letter on my desk as previously promised, but as we did not find it on top I opened the drawer and sure enough under some tablets and other papers lay the package containing magazine and big letter, wrapped up, in the original torn wrapper, with Mr. Martin's address on it. These things being restored to Mr. Martin he carried them home and placed them on the parlor table where they remained for three days and then again for the second time disappeared and they may now be in a Japanese tunnel around Port Arthur for all we know.

I have known Mr. Hoyt and family for thirty-three years-his front-



Send your name today and get by return mail my new 3-fold Treatment which is cusing thousands. To every person answering this advertisement at once I will send—Free to try—my complete new three-fold absorption cure for Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation and all rectal troubles. If you are fully satisfied with the heapoil processor. ly satisfied with the benefit send me one dollar. If not, send nothing; you decide after a thorough trial. I am curing even cases of 30 and 40 years' standing; as well as all the ear-lier stages. Act now and save yourself perhaps untold suffering. My threefold treatment cures to stay cured because it is constitutional as well as local, and I want you to try it at my expense.

One dollar is little to pay if cured. My valuable new Pile Book. (in colors) comes free with the approval treatment, all in plain package. Send no money
—only your name—to Dr. Van Vleck
Co., X018 Majestic Building, Jackson,
Mich. Write today.

#### WHENCE AND WHITHER?

An inquiry into the Nature of the Soul, Its Origin and Destiny.

BY DR. PAUL CARUS.

This little book treats of the central This little book treats of the central problems of all religion; the nature of the ego; the origin, development, and destiny of the human personality; spiritual heredity; the dissolution of the body and the preservation of the soul; the nature of human immortality; man-kind's ideals; the rational basis of ethics, etc., all from the standpoint of modern psychology and biology. 188 pages. Price, cloth, 75 cents.

#### OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work-binding, printing and

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages." Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. it will fill an important niche in your

library. Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid) -a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2,22-an achievement only accomplished by The Progressive Thinker -a miracle in modern business enter-

### BODY AND SOUL.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a goo, work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, \$i. For sale at this office.

#### THE TO-MORROW OF DEATH,

Or the Future Life According to Science. By Louis Figuier. Translated from the French by S.R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, 61.56.

THE AGE OF REASON By Thomas an investigation of True and Fabulous Theology. A complete edition of 186 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

FOICE and Matter By Ludwig Buechbook. A profound work upon a profound subject. Price, cloth, \$1.00.

THE LIFE RADIANT.

BY LILLIAN WHITING.—In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, \$1,00.

### INDU CE

Your Neighbor to Subscribe for The Progressive Thinker. Now is the time to extend the circula-

tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

# NEW BOOK.

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship tations given through her mediumship have been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end, it is chockful of stirring inclerits. Price of this large volume, only 11.50 postpaid. 11.50 postpaid.

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

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

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

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

cast into the waste basket.

KEEP COPIES of your poems sent to ce, 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 OF CHICAGO, AND IN ORDER TO FACIL DENTIFY THEMSELVES WITH THE CAUSE, ARE REQUESTED TO BE BENT TO THE LEAGUE'S STATISTI-CIAN, JOHN A. TOREN, 4308 LANG-LEY AVENUE, CHICAGO.

E. R. F. writes from Washington, D. C.: "In justice to the First Association of this city, your correspondent wishes to correct an error inadvertently made in a former article. Mrs. M. T. Longley has for several successive years led tured a month gratuitously and will do this again the present season: in addi tion to this she has been engaged to occupy the platform for the month of

Frank T. Ripley has the Sundays of April, May and June open for lectures and platform messages. Terms reasonable. Address all letters to him at Louisville, Ky., care of General Delivery, during February and March.

Alice Kible writes: "The old-time friends of Cephas B. Lynn may like to know that he is still in the harness, striking sledge-hammer blows against materialism, and using golden words of invitation to lead the life of the spirit. He was with us some six weeks last fall as pulpit supply. He is now in Pensacola, Fla. The Universalist churches through the land are pleading for a spiritual awakening."

E. W. Baldwin writes: "Mrs. Clara Watson misquotes me in the latter part of her late article in No. 794. She got only one word right. I excuse it. Perhaps she thinks she is not an obsessing

MRS. CARRIE F. CURRAN, PRESI-DENT OF THE OHIO STATE SPIRIT-UALIST ASSOCIATION, WRITES: "YOU ARE CERTAINLY ENLIGHT-ENING YOUR READERS, AND GIV-ING SOUND LOGIC AND COMMON SENSE. YOUR PAPER IS RIGHT-FULLY NAMED AND I BELIEVE IT CAME THROUGH A SPIRIT HAS EVER BEEN NEAR AND DEAR THE PROGRESSIVE THINKER HAS PROVEN ITSELF WORTHY THE NAME FROM THE FIRST ISSUE. I HAVE TAKEN IN-TEREST, AND EACH YEAR I FIND GREAT IMPROVEMENT. YOUR EN-DEAVORS HAVE BEEN TO SEPAR-ATE THE WHEAT FROM THE CHAFF; TO OPEN THE EYES OF THE SO-CALLED SPIRITUALISTS TO THEIR DUTY, THAT THEY NEED TO BECOME MORE SPIRITUALIZED AND LIVE A MORE SPIRIUAL LIFE, AND AS AN EDUCATOR THE PRO-GRESSIVE THINKER TAKES THE LEAD."

Margurite Mac writes: "Mrs. M. Burland, the pastor of the Light of Truth Church, has removed her meetings from 26 Van Buren street, to Hopkins' Hall, 528 W. 63d street. Confer ence meeting every Sunday at 2.30. Lecture at 7:45, followed by messages. Every Thursday at 2:30 at the same number she will have a meeting. On Feb. 22. Washington's birthday, or rather evening, she will give a social and dance in Hopkins Hall, and we expect to have a grand, good time as we lways do at her socials. Come and bring your friends. Tickets 25 cents.'

The seventy-second anniversary of James E. Coe will be held at the residence of Mrs. Nora E. Hill, at 705 West Madison street, on Feb. 18, 1905. Tickets 25 cents.

J. C. BINWORTH WRITES FROM ENGLEWOOD, ILL.: "I AM REJOIC-ING THAT DR. PEEBLES AND BOOK HAVE BEEN SO TRUTHFULLY DE-FENDED. WISE AND TRUTHFUL SPIRITS LIKE JOHN PIERPONT ARE THE TRUE AUTHORS OF THAT BOOK, AND DR. PEEBLES IS THE HUMAN TYPEWRITER OF THE TRUTHS AND ACTUAL EXPERI-ENCES FROM THOSE WHO ARE CLAIRVOYANT AND CLAIRAUDI-ENT. A RATIONAL PUBLIC HAS NO TROUBLE IN DECIDING BE-TWEEN THE TRUTH OF ACTUAL EXPERIENCES, YES, ACTUAL EX-PERIENCES, AND THEORETICAL WHO NEXT? LET US HEAR FROM BOSTON-THE DR. GEORGE LES-TER LANE, REFERRED TO IN THE BOOK. GRAND DISCUSSION. BRO. FRANCIS; A PROGRESSIVE THINK-ER IN TRUTH, A TRUE EDITOR."

Dr. R. Greer of Chicago, was, February 3, made the happy recipient of many surprises in gifts and greetings from family and friends, reminding him of another recurrence of his birthday. The Doctor is now, therefore, 81 years young. Dr. Greer is a well known vetoran Spiritualist. His experience and intercourse with the spirit world, and the strength and breadth of his convictions, make it impossible for him to be

Take due notice that Items for this age in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast Into the waste basket.

Miss Emma Resch, having resigned s medium from the Church of Sacred Communion, 1246 Bedford ayenue, Brooklyn, N. Y., will hold services in Arcanum hall, Bedford avenue, corner Fulton street, every Sunday evening at o'clock, until further notice. music. Seats free.

Correspondent writes: "The Chicago Spiritual Alliance Society of 3514 Vincennes avenue, corner Cottage Grove avenue and 35th street, of which Mrs. May Elmo is pastor and test medium, is enjoying large attendance, both at its Sunday afternoon and evening meetings, as well as its socials every two weeks. The next social is Saturday evening, Feb. 18. Mediums will give tests and messages from 8 to 9; then a seance will follow. Lunch is served free; wardrobe free; collection 25 cts. Mediums come early and give tests free. This society has the good fortune to control its hall'every night in the weekw. The hall is large and roomy, and Spiritualists can tent it very reasonable for socials, etc."

Rev. Alice Baker and son Milton have some open dates for camp engagements, and would be pleased to correspond with camp associations at once desiring the services of lecturers and message mediums. Milton Baker, the youthful orator is also an independent slate-writing medium. Address 124 Bryan street, Dallas, Texas.

E. R. Kidd writes: "Since Mrs. D. A Morrill's lectures, and Mrs. Nina D. Challen's return to her home in Toledo, no public meetings in the interest of Spiritualism have been held in Canton, Ohio, but the good seed sown by those adies while here have begun to sprout and we hope will bring forth a goodly crop of spiritual light, truth and unfoldment to many of our liberal-minded and progressive Canton people who still eling to the church, but who dare to at-ITATE MATTERS, THE NAMES AND tend the lectures for the philosophy and ADDRESSES OF ALL WHO WILL the seances for the phenomena and the seances for the phenomena and proof of continued life. However, we understand that Mrs. Challen, together with husband and daughter, will soon locate in Canton."

There will be a Washington's Birthday dance and party for the benefit of the Light of Truth church, at Hopkins' Hall, 528 W. 63rd street, on Wednesday evening, Feb. 22, 1905. Tickets 25 cts

Mrs. Emma Snow Hoyt writes from Hamilton, Ont.: "Dr. Edson A. Titus of Hamilton, Ont., is serving our society at present, and will for the remainder of this month. He also served us during January. He is doing a fine work for us, drawing large audiences and helping us financially. His lectures are eloquent and instructive."

Elizabeth Delphin writes: "Although

the Englewood Spiritual Union had a

very stormy night Sunday, Feb. 5, for its first meeting in the new hall, 6603 Halsted street, yet the results were gratifying. Mr. H. F. Arnold was speaker and expressed himself beautifully. The harmony was so perfect that mediums that heretofore have been unable to work in public asked permission to get up and give what was given them. Every body was pleased and felt well repeid for braving the storm. Sunday, Feb. 12, Mrs. Nora E. Hill will be our speaker. Feb. 19, we will be favored with the services of Mrs. V. B. Lyon. The last Sunday in the month will be Mcdium's Night. January Mediums Night was a great success, and we expect this month's to be

Miss A. F. Reed writes: "Wm. Fitch Ruffle last Sunday evening gave some excellent tests at the Church of Divine Truth, Louisville, Ky. His tests were well appreciated by all. Mr. Ruffle gave some fine work in mental telepathy, assisted by his secretary, Miss A. F. Reed. Mr Ruffle is open for engagements to camps and other calls. He is highly endorsed by Harrison D. Bar-rett president of the N. S. A."

Mrs. G. W. Greene writes: "Dr. White was unable to be with us Sunday, Feb. 5, as announced, owing to illness. We hope for his speedy recovery. Mrs. Kusserow delivered an address of more than ordinary interest relating many experiences of her spirit ual unfoldment. Her hearers were well repaid for braving the snow storm. Our thoughts were carried to a very high plane of spirituality. Our afternoon circle is always large for it is there that our mediums can the better demonstrate spirit return. Rev. Thos. Warner will lecture for this society Sunday evening, Feb. 19. Spiritualists and skeptics should listen to this ecture given by the guides of this brilliant and well known speaker. The society of Spiritual Unity meets every Sunday at 3 and 8 p. m., at Star Lodge Hall, No. 378 S. Western avenue. Don't forget to attend our grand prize masque ball, held in the upper hall at the above number ,Saturday evening, February 25, tickets 25 cents. Over fifty 'valuable prizes have been donated by West Side

Emma A. Ellis writes: "The regular meeting of the 'Band of Harmony' was held on February 2nd., at Room 512 Masonic Temple. Regardless of the extreme cold, a goodly number were present who enjoyed a treat in the answers to questions asked, and two birth-day oems given by 'Ouina,' Mrs. Cora L. V. Richmond's guide. A message in an unknown tongue from Mrs. Mary Hill's guide, was interpreted by Mrs. Richmond, and greatly enjoyed. It was decided to give a Euchre Party, on the evening of the next regular meeting, February 16th, to which all are cordially invited. There will be six beau-

The Cleveland (Ohio) Plaindealer says: "The meeting of the Spiritual-istic societies of Cleveland and vicinity, held in Memorial Hall under the auspices of the State Spiritualistic Association, demonstrated that the growth PERIENCES, AND THEORETICAL of this belief has been of a gratifying SKIM BURSTING WITH EXPANSION. nature to the believers of Spiritualism, and they claim that it will continue to increase at a rapid rate. A few years ago there were but one or two Spiritualistic organizations in the city, but at present there are five societies in Cleveland with a combined membership of over 500. The important feature of A. missionaries, commencing Dec. 25 the session was the ordination of three members to the ministry of the gospel of Spiritualism, Mrs. Carrie Curran of to the public the truths of Spiritualism, oledo, F. D. Dunikan of Cecil, O., and . W. Pope of No. 62 Archwood avenue, this city. The speakers of the after noon and evening were F. D. Dunikin, Mrs. Carrie Curran, I. W. Pope, Mrs. Carrie M. Bartholomew of Geneva, O.; Irving Jackson of Sandusky, Dr. Will-iam Harris of Bedford and Mrs. D. L. ciety."

When writing for this paper use a pen or typewriter.

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

Shumaker of No. 235 Burton street, this city. The speakers were given close attention by those present and their remarks were often interrupted by applause. The members of the local associations assert that the faith is spreading rapidly in Cleveland." Mary E. French writes from Clyde.

Ohio: "The First Spiritual Research society, of Clyde, Ohio, were fortunate in securing the services of Mrs. Elizaneth Schauss (one of the State Missionaries), to lecture for them, Sunday, February 5th. She won laurels for herself as an inspirational speaker and psychometrist. The subjects for her ecture were selected by the audience She dealt with each one in a masterly manner, that surprised those who were fortunate enough to hear ner, proving beyond doubt that she lectures under high order of inspiration. At the close of the lecture she initiated five new members into the society, using the impressive Ritual of the State Association. The society will endeavor to get her again in the near future. Oor worthy president, Mrs. Carrie Fifth Curran, who is so highly endowed herself for this Spiritual work, made no mistake in the selection of Mrs. Schauss as Missionary."

Prof. W. M. Lockwood, the widely known physicist, experimentalist and student, of Chicago, Ill., lectured for the First Spiritual Church of Pittsburg, Pa. on the Sundays and one week-day evening, each week, during the month February. The following is a partial list of subjects from which selections were made during his engagement:

"The Democracy and Far-Reaching Influence of the Spiritual Philosophy Upon the World's Great Thinkers." Scientific Truth Versus Theurgical Sophisms."

'The Poesy of Bible Literature.' "The Soul's Source of Perception." "The Value of the Study of Mythol-

What Are We to Understand by the Term Spiritual Forces."
"The Sympathetic Brain, and the Re igious Brain." If a man Believes and Is Baptized,

He Shall Be Saved; if He Believes Not, He Shall Be damned." "How Do We Impress Each Other, and How Does the Spirit World Impress Us?" "What Is Hypnotism, and When Are

We Hypnotized?" "The Pernicious Influence of our Financial System Upon the Nation's Mor-"The Influence of Humboldt's Discoveries Upon Modern Thought,"
"Despotic Russia and Tolstoi."

'What Is the Human Brain?" Prof. Lockwood has many purely scientific lectures, accompanied with demonstrations from which selections may made. The above list comprises only a few of the many topics he is lecturing

upon this season. Geo. B. Ferris, of Grand Rapids. Mich, writes as follows to the California philosopher, Charles Dawbarn; It is with more than usual interest that I have read your last article, 'An Experiment in Psychometry,' and I take this means to voice my appreciation. It marks a distinct advance in our knowledge of the conditions that prevail in 'fog-land.' I hope it may not be impossible to continue the experiments, and trust that you will at some future time favor us with some of your logical and comprehensive deductions upon what you have already observed. It is the best and most thought-provoking article I have read in a long while.'

Mrs. Maggie Henry writes: "The Universal Occult Society has just closed a very successful revival meeting. Tuesday evening, Jan. 31, we were favored by Dr. George B. Warne as speaker. At the close of the lecture. Pastor Evangelist, F. M. Stoller called for experiences, and many in the large audience testified to what the spirit power had done for them. Then followed messages from different psychics. On Wednesday evening, Dr. J. H. Randall, the speaker for the evening; did not get there owing to the severe illness of Mrs. Randall. Dr. Axel Gustafson spoke in his place. On Friday evening our speaker was Rev. Hugh Calvin Smith, a Presbyterian minister who has broadened out into a good Spiritualist. On Saturday evening we had Prof. H. F. Arnold, a young and talented inspirational speaker. On Sunday evening we had a healing meeting. Mr. Stoller read a portion of the 9th chapter of St. Matthew. His sermon on healing was short, followed by Dr. Axel Gustafson, a scientific speaker. He made a few remarks on the principles of healing. Then our pastor invited all who were ailing to stand up and he and Dr. Gustafson went through the audience and treated all those standing. Then followed messages and readings Prof. Leon and Prof. Steller. At all our meetings we had good psychics present to give comfort and messages from the

loved ones on the other side." E. R. Fielding writes from Washington, D. C.: "The Spiritualist Temple League of Washington, met at the home of W. Milton Farrow, 216 I street N. W., for the purpose of organizing an incorsociety under the laws of the District of Columbia. The organization shall be perpetual. The object of the Templo League is the creation of a fund, such fund to be raised through entertainments, seances, bazaars, buy ing and selling of land and property, and by voluntary contributions for the acquisition of land and the building thereon, of a temple, a house of worship, in which the philosophy of the Religion of Spiritualism can be expounded, and the various phenomena be explained. The election of officers and trustees is to be held on the second Wednesday of each year. The officers chosen for the first year are as follows: Abbie H. Farrow, president; W. Milton Farrow, vice-president: Fanny Duall, reasurer; Emil Nobbe, secretary; and trustees, Robert Potts, Otto Niemeyer, Robert Hinkle, Aaron H. Thatcher and

M. Bush writes from Detroit Mich. "The premium book and first number of paper received. I am happy to have a east, such as The Progressive Thinker affords, spread before me every week for a whole year. 'The 'Seers of the Ages' is very interesting."

Mrs. Carrie Smith writes: "The First Spiritualist Church of Billings, Montana, takes great pleasure in announce ing the success here of the meetings held by E. W. Sprague and wife, N. S. 1904, holding until Jan. 4, 1905. Mr. Sprague is an eloquent speaker, giving and making them so plain that a child can understand them. The society added 15 to its list of membership through the untiring efforts of Mr. and Mrs. Sprague. The local society derived a great benefit also. Sprague organized a Ladies' Aid SoTAKE NOTICE.

To the Spiritualists of New Jersey. All Spiritualists in the state of New Jersey who believe in local and state organization, and are desirous of hav-

ing missionary work in their respective communities, are requested to correspond with Rey H. C, Dorn, 72 Columbia, street, Newark, N. J., with regard to the matter. Mr. Dorn is duly authorized by the N. S. A. to represent its inerests in New Jersey in this particular work HARRISON D. BARRETT, work Canaan, Me.d ii Pres. N. S. A. 11.16

Mrs. Amanda Coffman writes: "I am at my nome, Grand Rapids, Mich., after six weeks' work in the east, en route from Buffalo, N. Y. I stopped at Con-neaut, Ohio, for two days. It was a pleasure to meet old friends. I attended a social and supper given by the ladies of the society at their hall, and it was a success in every way. Conneaut society is the banner society of the state, It is well officered and run by competent people, and harmony pre vails, each member bearing a share of the work willingly. I wish there were more like them. The Rev. D. A. Herrick will serve them this month. 1 vent to the M. S. S. A. mid-winter meeting at Sturgis, Mich., Feb. 10, 11 and 12. After that at home for the rest of the month. I will answer calls for funerals. Address 419 Crescent avenue, Grand Rapids, Mich." Julius Seaholm writes from Austin.

Texas: "Mrs. Nellie S. Noyes has been giving a series of lectures and test seances at K. of P. hall, with large attendance, and growing at each meeting. She has awakened quite an interest in the cause of Spiritualism, drawing many of the best citizens of this, the capital city of Texas, into our line of thought and interest that is awakening the world. In her lectures she is magnetic, holding her hearers spellbound Her test seances are certainly wonderful. The readings of characters are perfect, The descriptions of departed friends were so accurately given that nearly all were recognized. Mrs. Noyes is a noted speaker and platform test medium, as well as highly developed in other phases, including excellent private readings. She regards it a sacred privilege to be a message bearer of the advanced departed friends to the thousands of mortals who know nothing of the hereafter, and that are thirsting for the light. Her manner of receiving the knowledge is unique, in that the ideas are simply tossed to the brain, as it were, and she catches them. In conclusion I wish to say that Mrs. Noyes is an honest worker, and the people of Austin regret very much that she is to leave, and take up the work in San Antonio, Texas, for the months of February and March, but trust we shall have the opportunity to have her among us again."

J. F. McNider writes: "It gives me great pleasure to be able to announce o our many friends that the Society, North Star Spiritual. Union, holding heir regular Sunday meetings at Perl's Hall, 1546 Milwaukee avenue, has been successful in securing a special en-gagement with Dr. P. M. Esser, a well known lecturer in the advance course of Occultism, also a good inspirational teacher of spiritual philosophy. He has met with approbation wherever the words which fell from his lips have been heard, and many a weary soul has been uplifted by his beautiful and encouraging remarks. Dr. Esser lectured before a large audience last Sunday night in the above thall, which, was filled to its utmost capacity. Mrs. Johanna Roeman is giving very fine tests and spirit messages to the hungry ones, who are longing for a communication from their loved ones in the spirit world. The young and energetic so-

able growth and success, harmony and good will among all members.' John B. Chrisney writes: "I have been a reader of The Progressive Thinker ever since I became interested in this grand truth. I remail all my apers to liberal thinkers. I find that after ten years of sowing this seed among liberal minds, it has taken root in many localities. Now, dear readers of The Progressive Thinker, please do likewise. It will bring you a harvest by and by, and give you peace of mind

ciety, only organized one year, is gov

rned entirely under the direction of a

spirit, which accounts for its remark

that you have done your duty. Harrison D. Barrett would like lecture engagements as N. S. A. missionary, in Oklahoma and Indian Territories; also in Texas, provided he can se cure consecutive duties. Address him in care of General Delivery, San An-

onio, Texas. Mrs. C. H. Hillis writes: "The Brothr hood of Spiritual Truth which met at 330 W. 63rd street, has discontinued is meetings for an indefinite time."

Mrs. Begethe Sidwell writes: "The Ladies Aid and Reliet Auxiliary of the Rising Sun Mission, will hold its regular meeting, at 54. Ashland avenue near Fulton street, Thursday, February 16, 1905. The proceeds of these meetings are used for the purpose of aiding the poor and needy, and for no other purpose. Well known mediums will attend these meetings to give tests. The admission is 15 cents. All are cordially invited to attend, and by so doing help those who are unable to help them selves.'

A. A. Averill writes from Lynn Mass.: "The Lynn Spiritualists' Associ ation has been having very successful and well attended meetings of late. We have had as speakers since my last report, Dr. G. A. Fuller, Mrs. C. Fannie Allyn, Mr. S. L. Beal, Mrs. A. J. Pettinglll, Mr. Albert Blinn and Mrs. S. C. Cunningham, each of whom has done most excellent work. Feb. 5, Mrs. Ida Whitlock was unable to come, owing to illness, and the time was filled with local and visiting talent. Mrs. Hattie E. Leurs, J. O. Allan, Mrs. Dr. Caird, Mrs. Mamie Helyett, Mrs. Ida Pye and W. A. Estes being among those who assisted on that occasion. A very entertaining concert was held at which vocal solos were rendered by the phenomenal boy soprano, Joseph Cuff, who is conceded by musical criffics to be the most wonderful singer Lynn has ever produced. Solos were also given by Mrs. Olive Murray, Mrs. Dora Blackburn and J. R. Milton; trombone and cornet solo by W. H. Thomas and Fred Averill and dramatic readings by Prof. Albert E. Meader, Mrs. Cara and Mrs. Viola Hatch of the Royal School of Oratory. Dr. Alex Caird' lias, to the great gratification of the members and friends of the Association? resimed the office of president, made vacant by the transiion of Mr. Samuel Merchant, and will have charge of the services. We expect a 'revival' under the administraion of Dr. Caird, who re-enters the work with his old stime, enthusiasm and a determination to hold the society up to its well known standard. Circles will be held as usual at the close of the afternoon service; song service at 6, and concert and entercainment at 6:30. at which special features in the way of instrumental and vocal soloists and dramatic readings will be introduced everal artists of acta being already en gaged for the near nuture. Suppers are served in the hall on the first and third Sundays of each, month. Classes in

TOPIC FOR THE PROGRESSIVE LYCEUM.

"America's Hero-Washington." Gem of Thought:-America has her heroes many,

In thought and deed and story; Better than her's we find not any, For wealth of worth and glory. They've led the way for Truth to labor, And bid the world to heed them;

They've claimed respect from ev'ry neighbor. With Washington to lead them. So hip, hurrah for our Washington, Our noble worthy hero; So hip, hurrah for our Washington,

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

Our noble worthy hero.

all children, whether members of the lyceum or not. The class in singing will meet at 11 a.m., under the direction of Prof. Harry C. Chase; the class in elecution at 12, in charge of Prof. Alert E. Meader."

Letter From an Old Worker,

I feel that I have been neglecting my duty in not acknowledging receipt of the book, "The Religion of Man and Ethics of Science," which I received as the premium with this year's subscrip-tion to The Progressive Thinker. It is a wonderful fund of knowledge and is alone worth many times the price of both paper and book. How any Spiritualist or investigator who has the least desire to keep in touch with the army of thinkers of to-

day or to learn more of all the questions of the day can see his way clearly to plod along through life without having the weekly call of the grand old Progressive Thinker and still feel that he is doing his whole duty to himself and family to the cause he pretends to love so well, or to the best paper on earth, is truly a mystery to me. To all such I would say, try it once, for just three months, and see how you will always feel lost without it. We would almost as soon try to stand on the street corner in our shirt sleeves with mercury below zero, and expect to sweat, as to try to get along without The Progressive Thinker, and yet hope to keep up with the procession thinkers and workers in the real cause of humanity.

All who do not subscribe for and read The Progressive Thinker will surely learn sooner or later, they have been penny wise and pound foolish in depriving themselves of all the rich mental and spiritual feasts that are spread before us from week to week.

There has not been a single number issued within the last three months that is not worth more to any one than the subscription price for a whole year. The richest thoughts of the brightest minds of the present age, expressed in he clearest and most comprehensive language, fills its pages weekly. To come in contact with these one cannot help but move onward and upward to a higher and nobler purer and better manhood and womanhood, and thus become, as they should be, leaders of the human race, and aiding in forming better conditions for future generations to enjoy.

I look upon the Open Court department as the most interesting as well as the most educational for the masses. I only wish that millions instead of thou-saids of the thinking men and women of this country were reading, studying, comparing and fully digesting all that is being said upon both sides of this reat question of demonology. To my mind this is the only way that

light, knowledge and progress for the race can be attained. The question is vast enough, and ignorance upon the subject is dense enough, to monopolize all our time and all the space The Progressive Thinker has at its command, spelled with a big P. All such criticism fails in its undertaking but rather is proof of incarnated demonism, or at least a denial of the right of difference of opinion, and still be honest in the difference.

Let us all search deeply and diligently into all questions, comparing views ne with another, without malice, and thus bring to the light true causes and their proper remedies.

Keep up the Open Court, and when the subject of Demonology has been exhausted-if such can be-let other equally important subjects be suggest ed and as freely and fearlessly dis-cussed. Truth is the goal and it will never suffer in an open court. Only the false, the untenable will be lost or outgrown in the conflict.

In conclusion let me say there is only one Progressive Thinker, and only one J. R. Francis to edit it, so we all hope and trust he will be able to keep in the harness for many many years yet, to enjoy the fruits of his labors and receive the joyful thanks of his fellow man for the bright rays of sunshine he has thrown upon their pathway in their journey through this life, and among hom will always be found your hum ble friend and brother, BEN F. HAYDEN.

Indianapolis, Ind.

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

out Pain-Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dynhae devoted his life to relieving the sorrows of women. He has proved that all pain at childbird may be entirely banished, and he will gladly teyou how it may be done absolutely free of charge Sendyour name and address to Dr. J.H. Dye. I. Lowis Block, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how give birth to happy, healthy children, absolute without pain; also, how to cure sterillity. Do no delay, but write to-day.

"Meatless Dishes." Very unoful. Price 10 cents. "Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of

sons which every girl should know. Price, cloth, \$1. "The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents. "Principles of Light and Color."

an entertaining story, it contains les

E. D. Babbitt; M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to The result of years of honor. hought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity, Medical men especially, and cientists, general readers and students of occult forces will find instruction of great value and interest. A large, four pound book, strongly bound, and containing beautiful illustrative plates con-For sale at this office. Price, postpaid, \$5; It is a wonderful work and you will

be delighted with it. "The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-ing "One of Miss Whiting's most suggestive, intensel; interesting, spiritual ooks. ht !. laden with rich, thoughtsinging and elecution are held free to ful spirituality. Price \$1.

IN THE PRISON CELL

I most respectfully dedicate the fol-Sunday, February 19, 1905, 8. E. 57: owing poem to the brother in prison, who was the first to second the sugges tion by Dr. Peebles that these poems be published in book form.—The Author.

Let me be a comfort to the poor and rich as well; To the poor despondent convict in a

dismal prison cell. Let me give each one upliftment as l journey on my way Let me make a pleasant future by my kindnesses to-day.

There are many souls to comfort 'neath the heaven's shining stars; Many out in open freedom; some be hind the prison bars.

Whether guilty, whether guiltless of a crime against the law, Let me lift this one in spirit up above each earthly flaw.

Let me make the burdens lighter with my song of higher things; Let me help him hear the rustle of his - guardian angel's wings; Let me touch his very conscience; let me rest his soul a spell; Let me make for him a heaven even

in the prison cell. Let me ever call him "brother;" let me brush the clouds away,
And convince him out beyond them will appear a brighter day;

Let me shed his tears of sorrow; let me all his sadness quell; me sweetly break the silence of that gloomy prison cell. Let me give his lonely spirit all the

cheer it can receive, While 'tis bowed in mental anguish; let me with my brother grieve; Hopes all blasted; aspirations, aims, all vanished into air; Let me reach him and give courage that

his burdens he may bear. Let me reach all downcast brothers: let me help them to the light; Let me hold their drooping eyelids open

to the true and right;

me have no selfish motive in and word and thought; Let me be my brother's brother, as my spirit says I ought. DR. T. WILKINS.

Letter From Neille S. Baade.

As I have written nothing for your paper for some little time, with permission I will now do so. In reply to numerous correspondents regarding where I am and what I am doing, first l am at my home in Detroit and have been lecturing every Sunday evening for the First Spiritual Philosophical Soclety of this city, with the exception of two Sunday evenings when I lectured for the Spiritual National Church, and have promised to assist them occasionally during the season while at home. was obliged to cancel all engagement abroad on account of death and sickness since of one of the family.

I have made arrangements so that now I am at liberty to make engagenents not too far away, for lectures, and will also officiate at funerals whenever called upon. My permanent address is 411 Vermont avenue, Detroit, Mich.

Having returned from Mason, Mich. where I was called to officiate at the funeral of the late Mrs. Swan, to me it will be a source of pleasure forever to remember the sweetest and holiest influences that had emanated from this divine soul. Every person who spoke of her remarked that she was never happy unless making others happy. Kind and loving to all. Fifty one years ago they moved on the farm, only making one change from the old into the new house, and a little cherry tree that she planted fifty years ago was such a source of Interest to her that he decided to have her casket made from it. The tree was cut down and from the lumber one of the most beautiful caskets I have ever seen was made in which her body now rests in the silent tomb. spirit form was visible to me, supported on either side by her father and mother who had prece her to the Personalities, the soul. One thing I particularly observed was the resemblance of the daughter to the father. In the evening one of my guides gave a message from her to her husband and children, which they told me was correct in every particular, and as all were strangers to me I was very glad to know that she could do so. At the close of the address one

> carnation—the life of the flower, the tree, and the human soul. As I am a trance speaker I was obliged to depend upon what others told me regarding it, but learn that it comforted and consoled fhem. An, who would not like to know their arisen ones live and love them still, at such times as this. Next Sunday I expect to be at the state convention at Sturgis, Mich., to assist in the work there, and one thing I shall not fail to do is to present the merits of The Progressive Thinker, which should be in the home of every

of our guides gave a poem from a white

Spiritualist in America, for its motto, Truth, the whole truth, and nothing but the truth, is the rock of ages upor which we hope every Spiritualist will build for time and eternity. MRS. NELLIE S. BAADE. Detroit, Mich.

PASSED TO SPIRIT LIFE.

[Obitmaries 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.]

An old resident of Ashtabula, Ohio, Capt. W. L. Baker, passed to the beyond, January 23, 1905. He had been a resident of Ashtabula for more than half a century and was formerly a wellknown master of lake vessels, and for eleven years he was assessor for the city. He leaves a wife and three children. The deceased was in possession of the facts demonstrated by nature, the continuity of life. He welcomed the change called death; to him it meant new life. May his spirit visit and console his wife in her lonely hours. Mrs. Carrie F. Curran of Toledo, Ohio, conducted the services.

Peter Tutus, an old and respected citizen of Marcellus, Mich., passed to pirit life, Jan. 29, at the age of over 78 rears. Mr. Tutus and his good wife have been Spiritualists for several years, and he passed out in the full belef or knowledge that he would meet those friends gone before as well as sometime, those who shall follow. Funeral services were held at the home January-31, conducted by H. L. Chapman of Marcellus.

Passed to the higher life, Jan. 31, rom her late residence near Mason. Mich., Mrs. Ann Swan. She celebrated her golden wedding March 4, 1902. She leaves a husband and four children who. while they will miss her physical pres ence, realize their loss is her spiritual gain. Services conducted by Rev. Nellie S. Baade, of Detroit, Mich.

Passed to a higher life, Samuel B. Garber of New York city; late of Newark, Ohio, father of Samuel A. Garber of Des Moines, Iowa, on Feb. 1, 1905, in his 88th year. A staunch Spiritualist



LEARN CARD READING

### NEW PAHLAVI SYSTEM

Educational, Scientific, Interesting, Profitable.

Send for PAHLAVI CARTOMANCY, a 62-page book of instructions beautifully illus-trated in colors, showing each Pahlavi Card and what it means. The book tells you how to read Pahlavi cards with paragraphs here. rated in colors, showing each Pahlavi Card and what it means. The book tells you how to read Pahlavi cards with remarkable accuracy and is the only book of its kind published. Sent postpaid to any address for 25 cents. Write for it to day, it's worth having. The cards are beautiful, duplex enamel finish, and are so novel they carry 72 patent claims and 17 copyrights.

54 cards in a pack, sent upon receipt of 50 cents. Many people make a profitable business of card reading, especially at church fairs, picnics, parties, etc.

Write for particulars and sample card sent free, or send 75c. for pack of cards and book of Cartomancy instruction. Agents and dealers make money selling our goods.

PAHLAVI CARD CO.,

863 Houseman Hik., Grand Rapids, Mich.

and a lovable, honorable old-time genleman. Born in Washington, Pa., 1818, emigrating to Richland county, O., in 1837. Nine children are left to missi his companionship. His beloved wifet crossed the borderland thirteen years) ago. None knew him but to love; none named him, but to praise. MRS. LOUISE M. GARBER.

The transition of Mrs. Tabitha J. Mead took place at her home, Waverly, N. Y. Her husband, Mr. Montgomery Mead and one daughter survive her. She was a medium for many years, doing spiritual work and bringing comfort to so many people. In her own town she was best known and more truly loved. Mr. Mead was for many years a photographer in Waverly. In twelve hours more of earth life, Mr. and Mrs. Mead would have lived forty-seven years of married life, and it is the opinion of friends the last years were fullest of loving happiness, which seems a grand record. The services were conlucted by the writer. Except for the flower-covered casket one would not have felt it to be a service of death. The consistency of spiritual religion was manifested there. Many heard Spiritualism for the first time but all eemed to like it. Miss Morgan sang "One Sweetly Solemn Thought," and "Some Day We'll Be Understood." TILLIE U. REYNOLDS.

Passed to spirit life, Feb. 5, 1905, Bertha Alice Gifford, at the home of her parents, Frank and Kitty Gifford, 121 Walnut street.

The sun rose and set early in life for Bertha Alice Gifford. Born June 27, 1892, the passed to the higher life, Feb. 5. 1905. Her life thought was one of spirituality, and the curtain that veiled the mysteries of the unseen was penetrated by her and she knew that the beautiful life eternal was a fact, for she saw and talked with the white robed angels, and many a comforting message has she given to sorrowing hearts while here. About onc-hall hour before the Death Angel came, as her soul had poised for flight, she requested her mother to play and sing "Nearer, My God to Thee," and she sang with her feeble voice. Soon the spirit withcut a struggle, smiling through the material face, passed sliently and peace-fully into the beautiful beyond. Servces were conducted by Mrs. Nora E. Hill, pastor of the Rising Sun Spiritualist Mission of which she was a member, with such words chosen for the occasion so beautifully portrayed they will long be remembered by those who heard them. Many beautiful tributes of flowers from friends covered the little white casket and all that was mortal of our little sister was laid at rest in Forrest Home cemetery

CORRESPONDENT

Mrs. Ann Howard, formerly of Rock Island, Ill., widow of W. J. Howard, and a resident of Chicago for twenty years, during which time she had been a devoted Spiritualist, passed from the mortal body at the Baptist Hospital of the latter city, February 8, 1905, aged 58 years. At her request Mrs. May Elmo, pastor of the Spiritual Alliance Society, conducted her memorial services, which were held at Boydston's chapel, 42d Place and Cottage Grove avenue, after which burial followed at Mt. Hope cemetery.

Passed to spirit life, at Springfield. Mo., February 8, 1905, Ellora Delle Drinkwater. Funeral conducted by Rev. M. Theresa Allen.

SPIRITUAL SONGSTER. By Mattle E. Hull. Thirty-eight of Mrs. Hull's awectest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or 87 per hundred

RADIANT ENERGY and its Analyto Modern Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admirer of the modern astrological literature will surely come with great interest. Price, cloth. 51.75.

### 20th Gentury Guide PALMISTRY

This is the simplest, clearest and yet the most exhaustive presentation this interesting science has yet received. All of the discoveries, investigations and researches of centuries are summed up in this practical, fascinating treatlse

on Palmistry.

There is no trait, no characteristic, no inherited tendency, that is not marked on the palm of the hand and can be traced with unerring accuracy by following the principles enforced by the presented in this. Price, paper, 25 cents: cloth. \$1.

### WISDOM OF THE AGES.

Revelations from Zertoulem, the

Prophet of Tlaskanata. A Mine of Valuable Reflections

and Suggestions. This work was automatically tran-This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a leasturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to semething higher, grander, nobler, Price \$1.00.

THE GOSPEL OF NATURE

Is a most excellent work by Dr. If. L. Saerman, assisted by Prof. W. F. Lyo Tretofore it has been sold for 82, but the produced to 81. It is a book will interest and instruct. It contains 280 papes, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial supperes.

Brief Notes on Topics of Interest,

"Chips From the Rock of Truth."

by Will J. Erwood as the Muthor says

"Designed to aid in the battle with self." Well, that is the hardest battle

ever fought in this world, and any help

should be gladly received. If amidst the strife, antagonishis, and temptations, the strong forces that drag downward, conscience, and, the will hold steadfast for righteousness, the

soul is crowned with the laurels of vic

"Self Mastery" is his leading theme

in the beginning he assures the reader

that he is not a growling pessimist. He

is a most cheerful optimist, and would

find consolation in the midst of disas-

ter. That is the strong and true heart

"What Do You Build?" is another theme treated admirably. The answer

When we build the right kind of man

hood." The good that is gained, the

character that is full rounded and com-

pleted, these are for eternity. The

wrong, the blunders, the scars of spirit-

The wrong may not endure for-

nal crimes, these, too, are almost eter

ever, and may be outgrown in the ages.

Moaning religionists have been drag-ging the world hellward these thou-

sands of years, and Wis cheerful to have

bright and fresh minds declare its ten-

dencies are heavenward. And surely

it must be, for it has been trending to

the right, slowly escaping from the

marsh lands of theology, and ascending

the highlands of free thought, while

these wailing prophets have sought to

hold it back by forcing it to believe in

Charity begins at home says the old

proverb. Reformer setting out to re-form the world; first; reform thyself.

Sweep the drifts from your own door,

before telling your neighbor to sweep away his. Cast the beam out of thine

own eye. What volumes of wisdon

these brief sentences contain! In plain

speech, boss yourself. How many

ers than of yourselves! The preacher

stands and points the way, saying, "Do as I say, not as I do." A gardener

who makes another's garden beautiful

with bloom may allow his own to grow

a mass of weeds. This simile is not ap

plicable to the mind. No one can culti-vate the garden of the spirit for an-

other. In that culture one may be as-

sisted, but he must be his own master

Scientific Investigators Want Money.

Money makes the smare go, and

money is piteously neededluby those

who sacrifice themselves lit Psychic

Research. The twenty-five thousand

Institute, of which Prof. Hyslop is pro-

moter, is a ridiculously small sum

compared with that which Bir Oliver

Lodge thinks will be necessary "For

anything like a thorough lifestigation

on a large scale." For anything like

an exhaustive investigation he thinks

one hundred thousand founds or half a

Well we hope both "will" raise the

money. We should enjoy seeing what

this mountain of science will bring

the future life the churches can

front ranks of science, say that this

Probably there will be no law enacted

making it a crime for an ordinary

vestigation of their own, although it is

apparent that such efforts will have no weight compared with the reports of

Revival of the Whipping Post.

Under the instigation of the "God in

the Constitution reformers," of which the notorious Rev. Crafts is head, body

and tail, Congress is being pressed to

enact a law whereby the whipping-post

will be set up in the national capital.

The gospel ministers in Washington, on being interviewed, declared almost

unanimously in favor. This would be

expected, not because of their especial

horror of wife-beating; but it furnishes

an opening wedge and perhaps the "re-

formers" may get a law to hale here

tics up to the post as in times long

Abolished everywhere, even in the

least civilized countries, the clergy pro

pose to disgrace this great country in the eyes of the world by a reversion to

Strange as it may appear this wife

punish with the whipping post, the church is mainly responsible for. The

Rible makes woman a slave to obey her husband in all things. The clergy

when they pronounce the marriage ceremony, make the wife take the most

solemn vows to obey her husband

The husband is thus given control over his wife, body and soul, with the sanc

tion of the Bible and the church. A

majority of husbands are too generous

and just to take advantage of this di-

vinely bestowed right, but there are those who will think that the law should compel the wird to keep her vows, and if it does not they have a right to take the matter into their own hands.

beat her more brutally de ini
With an utter want of abbitty to ap-

reciate the situation; the clergy do not

see that such a punishment would disgrace the wife and children and their

punishment would be greater than the

husband's. The disgrace, would break

down and obliterate everymspark of

manhood, and the victim would become

a worthless wreck or like a bated ani

mal wreak his vengeance on mankind

be public in order to carry out the in-tentions of its advocates. The posts

must be set up in conspicuous places

where the people, young and old, may

witness the diabolical vengeance of the

aw. The man who wields the lash

must be of the most brutal type for

office. The entire community would be

brutalized and the children become in-

sensible to cruelty, instead of being

trained to kindness and morey.

none other could be induced to fill the

What is more, the punishment must

barbarities a century outgrown.

beating which the

gone by.

hands.

man or woman to carry on a line of in

demonstrated Spiritualism.

demonstration has been made.

the highly paid "experts."

million dollars, "scarcelyis enough.

there are who are better bosses of oth

its weakness and total depravity.

Let us be optimistic by all means,

"We are building for eternity.

This is an excellent y little pamphlet

by Hudson Tuttle,



This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

NOTICE,-No attention will be given anonymous letters. Full name and address must be given, or the letters will If the request be made, ters of inquiry requesting private an owers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Myron Ellis: Q. Is it true that the membership of the churches has increased the past year?

A. According to statistics, some of the sects have slightly increased their on that side. Now to draw Spiritual off. On the whole, the increase has not been equal to that of the population. The membership, however, does not measure church growth or decadence. There are deeper causes lying at the trickery which gives character to her oundation of religious organizations, which are not apparent until the crisis omes. An apple with a worm at its core may be the fairest in appearance

Wild its dogmas, if the leaders are desoted and capable, crowds will gather around them, as evidenced by Dowie, ever affects the ministers of a religion strikes its vital part, for they are its larming than that of the laymen, and ity, this is observable to a lamentable 1904, was forty-three per cent. Yale, Union and the University of Chithan thirty intended to enter the min-Mississippi graduated in 1904 only cember. twenty-eight.

As to the cause, President Harper explains in about as suggestive a para-

graph as ever was written.
"The picture presented to the average minister of the present day; with the evidence which is furnished of narrowness, lack of adequate support, absence of facilities for modern life, with its almost compulsatory mediocrity and its increasingly diminished dignity and influence is not one which will fire the imagination of any young man, even though that young man has in his heart the passion which properly guid-ed would lead him into this sacred call-

In past times the office of minister was among the highest and he was treated with reverence due his supposed holy appointment. Men became converted and were "called" to preach. Now parents and friends decide that the youth will "do well" in the ministry and he is sent to a theological school to be made into a preacher. Religion has a secondary place, and with most graduates consists of forms, ceremonies and parrot-like repetition of dogmas. For the making of such a minister as President Harper says, "compulsatory mediocrity." The sacred becomes a mere matter of busi ness, and the minister is trained for his profession, as the physician and lawyer is for their respective callings. All are trained to live by their wits. Of these three professions that of the ministry is least inviting. It offers less salary less opportunity for advancement and social distinction, and has lost entirely the glamor of its sacredness. Zeal, religious fervor, the old style of conversion have no place in the pulpit to-day. The preacher goes to his desk, just as the merchant does to his counter, as matter of business. The branches are yet green, yet the

Protestant church tree is dead at the

Seeker: Q. I want to gain a knowledge of Spiritualism. How shall I proceed; or what medium do you recom

A. If the correspondent means a knowledge of the philosophy, books are the best source of information. presume, however, he means a knowledge of the phenomena. In reply, we repeat what has been constantly taught by many able writers in the columns of The Progressive Thinker: If you want to make a study of the manifestations, and become convinced of their genuine ness, form a home circle. As an illus tration of the benefits of such a course, give an extract from a letter received in the same mail as this question. The writer is a prominent man in his home town, but prefers that his name be unknown, A few persons desired to investigate. A circle was formed, of a doctor who was a Unitarian, an electrician and his wife, who was a Methodist a gentleman, wife, and artist and two children 15 and 12 years of age. This circle held regular seances for seven months without any visible results. In the writer's own language: "At the end of that time, a friend of us all, a teacher, joined us. From the first meeting she became subjective, and began to de-velop trance-speaking. I have now about 100 pages of notes on what has wonderful psychic events in the autome through our seances. My daugh thor's experience. Cloth, 560 pages, ilter who passed over three years ago, instrated, \$1.25.

and who had agreed with me to let me hear from her if possible, regularly at-tends. The joy of being home, seemed at first to almost overcome her,

The spirits who come are our friends, but many have slight connection. Many we have expected have not come With all the identification by mental peculiarities, points of sight and mental "squints" in looking at things, is in many cases "marvelous and convincing." A "new heaven" and 'new earth" is given by this philosophy backed by these experiences, and the timulation to right and kindly living is

of value beyond reckoning."
Such an experience is not exception l; rather it is the rule. There is this o observe. When a circle has met. vithout results for three months or more it is useless to continue without introducing new members. To the question why those expected did not come, while those who were not expected often came, might be asked of almost any gathering of people. Why did not such an one attend? Why did this one come? There are distinctive personal reasons. There may be general causes which prevent the entrance of a certain spirit into the sphere of go giving communications at their pleasure. They can only make their presence known when the circle or me

dium is receptive to their influence. In such circles the purely psychic phase of manifestations should be the name will not be published. The sought as preferable to the physical. correspondence of this department has To hold seances with the determination become excessively large, especially let of having some certain phase, introduces an antagonistic element which of itself may prevent any and every other.

> D. H. Rouse: Q. Is Eva Fay a me dium, or rather, does she do her cabinet work in that way? In order to become a medium is it necessary to take a course of study?

A. Eva Fay at first posed as a medium. Then thinking the line of an exposer would pay better, she exhibited membership while others have fallen ists as well as opposers, she says noth ing, leaving her audience to infer as to spirit influence or trickery.

Whatever mediumship she possesses is made valueless by the fraud and work.

Close and ardent study brings that frame of mind favorable to receptivity. It brings the condition called concen tration, which is akin to clairvoyance There will be members for any sect Yet a course of study is not necessary which has devoted teachers. However and if by this is meant the course of "lessons," by which mediumship is promised, disappointment is certain to follow. Mediumship cannot be Jearned Mother Eddy, and others. Hence what by lessons. The fraudulent tricks of the fakirs may be.

"Occult": Q. What is a birth stone, motive power, and sustenance. The "Occult": Q. What is a birth stone decadence of the ministry is more and has it any influence on character. A. It is supposed that every month according to the highest church author has a special precious stone, and the gem of the month of birth is the birthegree. President Harper, of the Uni-stone. It is one of the superstitions versity of Chicago, says that the de- handed down from the past, and has no crease in the sixteen theological schools foundation whatever. That the birth-north and east of the Mississippi, for stone has any relation to, or effect on Of the character is a pleasing fancy. The four denominational schools, Harvard, months have been assigned different gems, but the following is usually accago, the decrease was six per cent. Of cepted: Garnet for January; amethyst, the 1200 men graduating from Yale, February; Jasper, March; Sapphire, Harvard, Columbia and Princeton, less April; Chalcedony, May: emerald, June; onyx, July; carnelian. August: The eleven Baptist colleges Chrysolite, September; aquamarine north of the Ohio and east of the October; topaz, November; ruby, De-

Chicago Spiritualist League.

The regular public meeting, of the Chicago Spiritualist League, held Tuesday, evening, Feb. 7, in Kimba hall, was a grand success in every par ticular. Every seat of the large hall was occupied, and if people are to be judged by the expression upon their faces, they were enthusiastic deeply interested hearers of all that was said in proof and commendation of the philosophy of Spiritualism, and the communion with the loved ones in the The meeting was presided over by

Dr. George B. Warne. The services were opened by congregational singing, followed with prayer

Miss Irene Burke sang a solo so impressively and effective that she was called upon for the second song, which she rendered equally as pleasing as the

Mrs. Jennie DeLong Muller, well known as a seer and hearer of spirits, was the first message-bearer; she occu pied the rostrum about fifteen minutes. during which time she described spirits and gave names, and messages from them to many persons, all of whom acknowledged their surprise and satisfaction with the truthfulness of what she was instrumental in giving them from the spirit world.

Prof. R. S. Ray, the next message bearer, occupied fifteen minutes, and from start to finish, gave names and personal descriptions of persons, and pointed out to whom they came first on one side of the house and then the other, or in the center, that in every in stance were recognized.

Mrs. Maggie Waite followed as the next message bearer. From com-mencement to the end of her work before the audience it was easy to see that she was aglow with the spiritual forces unseen crowding for opportunity to reach their embodied loved ones. The evidences of the presence of dis-

embodied spirits through each of these wonderful mediums upon this occasion was very remarkable. The audience sat as if spellbound by the announce ments, and the tears that would come to some of those who got a test that settled their minds upon the reality of spirit communion.

Miss Mary Fallis sang a solo, exactly adapted to the spirit of tender remembrances that brooded over the audience and only satisfied it by singing the sec

W. J. Hull was at his best as advocate and defender of the great universal brotherhood movement.

The next public meeting of the league will be held at the same place, Tuesday evening, March 7.

DR. J. H. RANDALL, Rec. Sec'y Spiritualists League 1058 Washington Blvd, Chicago, Ill.

"Spiritual Songs for the Use of Cir cles, Campmeetings and Other Spiritualistis Gatherings." By Mattie E. Hull. Price 10 cents.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of

### "How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 and Cultivation, Berlin Heights, O.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extent as to the nature, control and direction of desire. Price 509.

LAKE HELEN, FLORIDA.

Echoes From the South-Land.

Soft, balmy air, odorous with the perfurfic of roses and jessamine, sunshine flooding the earth with its golden glory songs of the mocking-birds reaching the ear in sweetest melody, bright happy faces, hands outstretched in friendly greeting-these are a few of the conditions observed by the writer since coming to Lake Helen. /

I had often heard of the friendliness and cordiality found among Southerners, but people from the cold North seem to be imbued with that attribute also, for I have noticed a lack of conventional formality, while a general sense of harmony and good-fellowship nervades the entire camp.

Sunday, Feb. 5, was the opening day of Lake Helen camp for the season of 1905. The auditorium, which was handsomely decorated, was well filled at the morning session, a greater number being present this year than at any previous season.

Dr. Hilligoss, the genial president, gave an earnest and impressive address of welcome in which he gave a glowing picture of the present and future pros perity of the camp, and extended a cordial salutation to all. He was followed by rousing speeches from Ex-president Bond, Carrie E. S. Twing, W. F. Peck and last but not least, J. Clegg Wright, who, as Prof. Peck expressed it, gave

a gem of oratory.
At 2:30 p. m., W. F. Peck delivered an interesting and instructive lecture He said in part: "Spiritualism furnishes the basis for a universal religion, which should have four corner-stones, or cardinal points, viz., demonstrations of a continued life, a rational conception of the God idea: fational system of morals, and a clear conception of rewards and punishments."

He said: "Some Spiritualists do not

believe in the God-idea. I do. Sooner or later I must run up against the source of causation, so why deny it

In speaking of punishment he said, "Nature nowhere hints of eternal punishment, but when we transgress her laws, we suffer, and through suffering we attain a knowledge that will teach

us to avoid making similar mistakes." At the conclusion of the lecture which was heartily applauded, Dr. Hilligoss introduced F. Corden White, who gave many messages of love and cheer from unseen friends. Twenty-three names were given, each being acknowledged by the grateful recipients. His tests are clear and convincing.

Miss Grace Hawtin, the soloist, was gladly welcomed by her many friends, The Ladies' Aid, headed by their indefatigable president, Carrie E. S. Twing, with her efficient corps of workers, is doing a noble work, and is already meeting with financial success as result of its efforts.

J. Clegg Wright has been giving a course of lectures which were well at-tended. They will be continued throughout the coming week. A share of the proceeds from these lectures is given to the camp association.

Mr. and Mrs. E. W. Bond and Mr. and Mrs. Kellogg were among those from Lake Helen who took in the recent Cuban excursion.

Mrs. Kate Stiles is at Brigham Hall

and is giving excellent readings. Prof. A. Wilkins, clarryoyant and magnetic healer, is located at the bearding house of Mrs. Spencer. Hotel Cassadaga and Brigham Hall are pretty well filled, but rooms can located at the

still be had for those who desire them. The cottages are all occupied and a number of new ones are in process erection. The coming week is full of attractions, but they will be spoken of MRS. IRENE GAY.

To-day, Sunday, Feb. 5, the Southern Cassadaga Camp, at Lake Helen, Fla., began its regular season's work, and its opening day seemed auspicious for a good, harmonious session. I believe it is claimed that the number of people on the ground is greater, and that the at-tendance bids fair to be larger than in any other camp season.

The morning meeting was a greeting symposium, or a welcoming time, and vas participated in by President G. N. Hilligoss; Vice-president, Hon. D. W. Bond, Mrs. Carrie E. S. Twing, Prof. W. F. Peck, J. Clegg Wright and Ella Wilson Marchant.

Prof. Peck gave the lecture of the afternoon, and was followed with messages by F. Corden White. The lecture was good and instructive, and the messages seemed to be quite correct, and were all fully recognized.

I expect to go North at the close of this camp, and I desire to obtain, if posible, a few engagements to lecture on the way, and I hereby solicit correspondence for that purpose. My route will probably lie through Georgia, Tennessee, Kentucky and Indiana. I will state that I am a charter member of the California State Spiritualist Association, and am endorsed by the N. S. A. Until the first of April I can be addressed at Lake Helen, Florida.

ELLA WILSON MARCHANT.

PSYCHIC PHENOMENA.

They Are Bound Up in Every Religion. ----

Psychic phenomena are bound up in every religion. They form a basic part and are common to all religions, new and old. What must be noted, how-ever, is that our own religious affiliations determine our respective view-points in psychics and kindred phenomena. In fine, a man's religion, or lack of one, determines his attitude toward life and everything in it. Orthodoxy is both clear and incisive

regarding psychics. At death the soul which is saved goes immediately to first resurrection. The souls of the saved do not return to earth; in point of fact they receive a temporary "cloth ing" in heaven and there they remain In sharp contradistinction is the fate of the lost. A lost soul at death-goes to the under world. They can and do return to earth. For what purpose may easily be imagined. One has but to glance at the "Spiritistic creed" to see that the spirit "en rapport" with the medium is no more orthodox than Dr. Minot Savage. The spirits do not agree with orthodoxy. Which shall we believe? An inspired faith, or a series Which shall we of unpalpable, conflicting communications from-nowhere?

To speak for orthodoxy is not fashionable in A. D., 1905. Yet its dicta on Spiritualism, etc., are worthy of serious attention, and will bear much closer ex-amination than has been accorded them. One should study psychics with the right focus-in the light of Christian dogma.

CLINTON M. JACOBS. New York.

teaching extant as to the nature, con- wonder is w trol and direction of desire. Price 500, next?

SEEN AND HEARD.

"VOICES OF THE MORNING."

Poetry the Language of the Soul.

Readers of Spiritualist papers know Belle Bush as a poet and progressive reformer, who with her sister made a beroic effort to establish an anti-sectarian school, where children and youth could be educated, without the contamination of religious dogmas of any kind. They spent many years in the good work, and now we are favored with the rhythmic echoes of their progressive ideas and aspirations, in a handsome book of poems entitled "Voices of the Morning." In one way or another most people love poetry. Tastes differ with different temperaments and degrees of development. But poetry-the soul of language-is an appeal to the innate harmony of all communion, and companionship; and voices the aspirations of the spirit and the music of love. In this attractive book, we have the inner life and progressive ideals, and aspirations, of a large loving soul, aglow with humanitary impulses and spiritual sentiment. The introduction presents in delicate prose some fine pictures of human life, in its various phases. Speaking of a "third class"—the out-casts—she says: "I fancied that even the angels in heaven must weep over such fallen and wretched ones.

"But when I saw even them giving the cup of cold water to the stranger, and generously dividing their last crust with the mendicant at their door, and above all, when I heard of them, at the peril of their lives, offering shelter and aid to brave men, who, at the call of freedom were going forth on a crusade against slavery, and the enemies of their country-ah, when I beheld the noblest impulses of our nature thus working out from the hearts of these lowly ones, and finding expression in deeds of heroism and love, I could not help feeling and saying, "The poet of the Soul dwells with them also. "The Oracles of the Oak" leads the

poetic page, from which I quote: Tis glorious to live in an age like this, And dwell in a land like ours, Where ripen the seeds

Of loveliest deeds And the fairest of human flowers. Tis glorious to feel in our inmost soul

The wine of a higher life, Though it bubble up To the heart's deep cup. Through agony, toil and strife. The flowers that bloom in the month of

Are beautiful things to see But the noble forms That endure the storms Are dearer than those to me.

The lily may smile and the rose may blush, And the violet cheer our way, But the oracles spoke By the stately oak

Have a loftier love than they. They tell us of years that have glided by Since it lay in the acorn's shell,

A tiny thing That the elves of spring Guarded and tended well. They tell of seasons of light and love, When birds in the branches sung, Of summers brief,

When every leaf Was a musical, lisping tongue. This is a sample of one class of these poems. From another—"The Sunset Land," I quote:

If existence after death win be dem-constrated by science, and the matter dropped light there without any end tangling details of the conditions of There is a land whose glorious bowers Are purer far than Orient clime, Where bloom the sweet perennial flow-

cept it without fear." That is all Prof. Hyslop says he wants! But Prof Hare almost fifty years ago, scientifically Where birds of song forever chime. an isle of rest for those who roam Wallace, Varley, DeMorgan, Sir Will-iam Crookes, Flammarion and many Through wood and solitary wild, Whose visions like the thoughts of others equally noted for being in the

home, Shall soothe in death the forest child. Amid its calm and peaceful shade, When slowly sinks the orb of day. The trembling rays of sunlight fade And melt in silvery beams away.

Of course this book, price \$1.00, is for sale. Those who appreciate the sacrifices of these sisters in their efforts to build up and maintain a liberal institute at Belvidere, N. J., where the children of free people could be educated absolutely free from sectarian meddling, have here a chance to help themselves to a valuable book to enrich their minds, and at the same time assist a worthy woman, in a small way, to the neans of a comfortable living in her declining years. Good books, thorough y read, contribute much to the growth of the intellect, and the enlargement of the understanding, while they enrich the soul and make sunshine for lonely hours in the autumn of life.

LYMAN C. HOWE. Fredonia, N. Y.

I THINK OF YOU EACH DAY.

Long since in a far-off city. A letter was brought to me; From the loving hearts and tender, Dwelling 'neath the old roof-tree. Breathing of their simple home life, Of its changes, hopes and plans; Growing on their meadow lands.

Mong the closely written pages, Just a few green leaves pressed-

rom the ivy in the window, The one plant I loved the best. And one says," so ran the letter, In a quaint, old-fashioned way; Tell her that I don't forget her, That I think of her each day." lears have passed, and from that home

There is missed an old-time guest; in the mansions over yonder, God has called him to his rest. hands.

The clergy have set their faces against divorce and their faces against divorce and their faces against divorce and polluted villain who heaps continual abuse on his wife and make home is hell, must be clung to and loved. It he beats her, they will fing him at a hear by whipping post, and send him home infiritated to beat her more brutally. But ofttimes, within the silence, When the stars glow calm and clear: Comes a footstep o'er the threshold All unheard by mortal ear.

sometimes when the hand of sorrow,

stead

On my brow is heavy laid: and I dread the coming future, Like a child am half afraid; To my overburdened spirift, Borne across the shining way, Whispers love, "Beyond the river, Child, I think of you each day."
ALICE M. WARREN.
Proctorsville, Vt.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$6.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used, it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as mea.

John F. M.

"The Priest, the Woman and the Con-It is somewhat useless to discuss this subject farther, for it is not possible known Father Chiniquy, reveals the dethat Congress will disgrace itself and the nation by such an enactment. The wonder is what the Craftiles will move by the sad experience of many wreshed next?

HUDSON THITLE. Ive. Price, by mail, it.

### BOOKS FOR ALL SPIRITUALISTS TO PERUSE

Common Sense. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Phomas Paine. Paper, 15 cents.

Concentration. A series of six symbol cards and a valuable pamph. let on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innermost faculties. By Laura G. Fixen. Price 50 cents.

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the. well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character of this work. Price \$1. Contrasts in Spirit Life, and the Recent Experiences of Samuel

Bowles. Given through the mediumship of Carrie E. S. Twing. Price, 50 cents. Cosmian Hymn Book. A collection of original and selected hymns

for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1; paper, 50 cents. Crimes of Preachers. This book is just what its title indicates—a thorough exposure of the inner life of those elect of earth. A very in-

teresting book. Price 25 cents. Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c. Death and the After-Life. An excellent work relating to the transition moment; seenes and society in Summer-land; Winter-land, By Andrew Jackson Davis. Price, cloth 55 cents; postage 5 cents.

Death Defeated, or the Psychic Secret of How to Keep Young. By Dr. J. M. Peebles. Cloth bound. Price \$1. Death, Its Meaning and Result. By John K. Wilson, a member of the Pennsylvania Bar. Cloth. Price, \$1.25.

Diakka and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents. Dictionary of Dreams. One Thousand Dreams and Their Interpreta-

tions. By Dr. Robert Greer. Price, 25 cents. Discovery of a Lost Trail. By Chas. B. Newcomb. A book that will help you see the beauty and joy of life. Price, \$1.50.

Easy Lessons in Psychometry, Clairvoyance and Inspiration. By J. C. F. Grumbine. Price, 50 cents. . Echoes from the World of Song. A collection of new and beautiful

songs, with music and chorus, in book form. By C. P. Longley. Price, \$1; postage 15 cents.

Edith Bramley's Vision. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic church are seek-

ing to prevent the progress of liberalism. Price 15 cents. Elsie's Little Brother Tom. An interesting story for children . Allen Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interest-

ing and instructive. Price, 75 cents. Encyclopedia of Biblical Spiritualism, or a concordance of the principal passages of the Old and New Testament Scriptures which prove or

imply Spiritualism. By Moses Hull. Price \$1. Evolution of the Devil. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published, By Henry Frank, the independent preacher of New York City. Price 25 cents. Esoteric Lessons. A valuable book by Sarah Stanley Grimke, Ph. B.

Cloth cover. Brice, \$1.50. Every Living Creature, or a heart-training through the animal world.

By Ralph Waldo Trine. Cloth. Price, 35 cents. Father Tom and the Pope and the History of the Pope's Mule. Price, paper, 25 cents; cloth 50 cents. Fifty Years in the Church of Rome. A book that has done more to

enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price \$2.25. Force and Matter, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition.

By Prof. Ludwig Buchner, M. D. Price, cloth, \$1. From Dreamland Sent. A book of poems. Verses of life to com?. By Lilian Whiting. Price, \$1.

From India to the Planet Mars. By Th. Flournoy. Price \$1.50. From Soul to Soul. This beautiful book of beautiful poems is all that the title indicates-profound, sublime and tunefully poetic and restful in its variation. By Emma Rood Tuttle. Price, cloth, \$1.

Gospel of Buddha. According to old records. A translation from Japanese, made under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. By Dr. Paul Carus. Price, \$1. Gospel of Nature. A book filled from beginning to end with spiritual

truth of the most sublime and soul-stirring character. In touch with all life. By M. L. Sherman and Wm. F. Lyon. Price, \$1. Great Roman Anaconda, or Thirty-seven and a half years in the Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph,

Ph. D. Price, 15 cents. Harmonics of Evolution. A valuable work by Florence Huntley. Cloth. Price, \$2.

Healing, Causes and Effects. Fifteen chapters on how to heal by unseen forces. By Dr. W. P. Phelon. Price, 50 cents. Health and Power. A handbook of cure and human upbuilding by aid of new, refined and powerful methods of nature. By E. D. Babbitt,

M. D. Cloth cover. Price, 35 cents. Helen Harlow's Vow, or Self-Justice. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom. By Lois Waisbrooker. Price \$1.

Heliocentric Astrology and Solar Mentality, with illustrations and ephemeris. By Verno Vedra. Cloth. Price, \$1.50. Heresy, or Led to the Light. By the well known writer, Hudson

luttle. Paper cover only. Price 30 cents.

History of Atharael. Life in the Stone Age. The history of Atharael, chief priest of Al Aryans. Written through U. G. Figley. It is very interesting. Price 30 cents.

History of the Christian Religion to the Year 200. By Chas B. Waite, A. M. Cloth bound. Price \$2.25.

History of the Inquisition. Just the book for those seeking information concerning that most damnable institution known in history-the . Roman Catholic Inquisition. By Cyrus Mason, M. D. Price 25 cents. Human Culture and Cure. Part First. Philosophy of Cure, Includ-

ing Methods and Instruments. By E. D. Babbitt, M. D. Price, 75 cts. Part Second, Marriage, Sexual Development and Social Upbuilding. Price, 75 cents. Parts Third and Fourth, in one volume, Part Third being devoted to Mental and Psychological Forces, and Part Fourth to the Nervous System and Insanity. Price \$1. Part Fifth, The Bodily Organs, Their Diseases and the Great Natural Methods for Their Cure.

Hypnotism. By Albert Moll. Price \$1.50. Hypnotism. By L. W. DeLaurence. Price, paper, 50 cents; cloth, \$1. Hypnotism and Suggestion. By C. Lloyd Tuckey. Price, \$3. Hypnotism. An Experimental Study. By Dr. R. von Krafft-Ebing. Price, \$1.25.

Hypnotism in Mental and Moral Culture. By John D. Quackenbos, Price \$1.25. Hypnotism, Its History and Present Development. By Fredrik Bjornstrom, M. D. Price 75 cents.

Immortality, or Future Homes and Dwelling Places. By Dr. J. M. Peebles. Price, cloth, \$1, postage, 15 cts.; paper, 50 cents, postage, 10c. Inner Life Mysteries Explained. The present age and inner life, ancient and modern. By Andrew Jackson Davis. Price \$1; postage, 10c. Influence of the Zodiac Upon Human Life. This book states the simple principles of the Zodiac in simple terms, and in a manner highly interesting and instructive. By Eleanor Kirk. Price, cloth \$1.

Interviews With Spirits. A real visit with friends on the other side of life and a familiar talk. An interesting book. By Carrie E. S. Twing, medium. Price 50 cents.

In the World Celestial. A story of spirit life. By Dr. T. A. Bland. Cloth. Price, \$1. In Tune With the Infinite, or Fullness of Peace, Power and Plenty. By Ralph Waldo Trine. Price, \$1.25.

Invisible Helpers. By C. W. Leadbeater. Written in the author's charming style. Cloth. Price, 55 cents. Jim. A story for young people, teaching spirit guidance. By Carrie

E. S. Twing. Price \$1. Joan, the Medium, or the Inspired Heroine of Orleans. This is the most beautiful history of Joan of Arc ever written. Thrillingly interesting and convincing. By Moses Hull. Price, cloth, 40c; paper, 25c. Journeys to the Planet Mars, or Our Mission to Ento. By Sara Weiss.

Just How to Cook Meals Without Meat. A small valuable book on egetarian cooking. By Mrs. Elizabeth Towne. 25 cents. Just How to Wake the Solar Plexus. By Mrs. Towne. A book on concentration. Price 25 cents.

loth bound. Price \$1.50.

Karezza. Ethics of Marriage. A plea for a better birthright for children and a higher development of parentage through the most sared relations. By Alice B. Stockham, M. D. Price, cloth, \$1. Kate Feld. A Record. By Lilian Whiting. Price, \$2.

Koradine. A prophetic story, and a valuable. Written by Dr. Alice B. Stockham and Lida Hood Talbot, Price \$1.

### COMPENSATION.

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

Through the Mediumship of Dr. Millard F. Hammond.

CHAPTER V .- Continued.

chievous spirits kept near the chiloren; and when the parent stopped, as if he had exhausted his argument, the young man attempted to offer an excuse for his and his sister's acts; this seemed to irritate their father, and he soon lost control of himself, and instead of mildly reasoning, and appealing to their higher natures, he showed much temper. As he continued, the spirit of the old man began to wildly gesticulate about him, and as the guard against." to a very high key; soon he began to shake his fist and wildly gesticulate in the same manner the spirit did; he approached the young man who was continually protesting against such actions by his father; he, in turn berating his father for using such language so soon after rising from prayer to God. Such remonstrance from his son, seemed to make the parent wild, and when the Brother Ties Do not wish to daughter said in a laughing manner, "You do not display a Christian spirit by using profane language, and acting like a pugilist on this holy Sabbath like a pugilist on this holy Sabbath a man he is. But say, why do you call morning," he turned violently upon her, him brother. I can't call any one and grasping her by the arm, he commanded her to go to her room, and remain there a prisoner until such time as he should see fit to release her. At this, the son loudly protested, but

as she started to obey her father's command, the female spirit placed herself between her and the door, and raising bar her egress. Her father repeated sion; and while you both are far from his command, and the son, who was constantly followed by the male spirit, called to his slater not to obey her father. At this the parent became furious, and all the material occupants of your profiler, because in your ignorance your profiler, because in your ignorance. the room showed much agitation; and your brother, because in your ignorance you fail to recognize his worth in anyas the majority of them showed sympathy for the delinquents, that irritated

The spirit of the old man now seemed to redouble his influence upon the parent, and he grashed a chair and rushed at his son; as he did so, the son did the came in contact with a large and heavy chandelier over their Leads, shattering scattered about the room, all was confusion and the clash suddenly ended.

which time much indignation was expressed by all. all agreeing that their tather, who professed to be a Christian, kneel. They considered it a useless ceremony, and could see no good in it, therefore they had no reverence for it.

Their father had recently been converted from materialism to Christian.

verted from materialism to Christianity; but if it made him a despot, then the sooner he could be made to understand that they would not be bound by his intolerance the better. They had nearly all reached the state of adults, and had as much right to their own opinions as he; and if he banished the younger members of the family from his home, they might find asylums with

"Another lesson for us. As we can gain no more through the explanations and apologies that will follow when each side will attempt to show the cause that led to the sad affair, we will take our departure."

"I can't for the life of me understan' why ol' Bill Tice should be here an' keep so close ter Mister Berry," said my father. "I knew him, an' I allers knowed him to be a 'ligious bigot; an' I believe if it hadn't been for him here this mornin' seemin' to whisper in the ear of Mister Berry, there wouldn't have been any sech a fuss as there "Is that the Mr. Tice who lived near

our house when I was a boy living with you?" I asked of my father.

"The very same chap," my father answered quickly. "He's the feller who used to make long prayers in meetin, an' sell little pertaters an' make folks believe they's big ones by puttin' the big ones on the top of the bar'l, an' the little ones in the middle of it."

"It is a good demonstration of what I have tried to explain to both of you," said our teacher: and continuing, she said, "You can now see that when one is released from the material sphere he remains the same, unless such a one has received some positive assurance of a continued existence beyond Aer.

Brother Tice; probably would take every advantage of people that the other man would; and as we have witnessed his profession of religion here this morning, the anger he has displayed demonstrates beyond a doubt that he is not sincere in his professions, but has assumed the character of a so-called Christian, because it will aid him in his desire to accumulate more material

As our teacher was making this exonce more found ourselves on the street. My father seemed thoughtful, and somewhat morose as we proceeded and looked back as if he expected to see some one following us; he said nothing, and once or twice, when she addressed him, he did not answer; after several attempts to interest him she

"My brother, please do not allow the scenes of our last call to affect you; our brothers there must work out their own elevation. I can see the effect of the vibrations that came from Brother Tice, and while they have left their impressions, he can not follow you, and under existing circumstances, you cannot aid him; if you were to approach him he would receive no bene-fit from anything you might say or do to him; he will remain in his sphere for what you would term a very long time, and will advance only as he finds his labor among his kind at last fails, as it surely will before long. Brother Berry will soon discover that his hypocrisy will avail nim nothing, and the severe lesson he will receive through the scene of this morning, in which he was the chief actor, will startle him, and he will soon abandon the church, because he has a too active intellect to be held

"I cannot reach him, his vibrations turing the children, the spirit of the old man kept near him; while the two mischleyons spirits beat the care in the children and perfect the control of the children in the c are too tense; I attempted it and per it would gratify you to see him humbled by my approaching him and offering a reproof, or by telling him of his ignor ance; but, my brother, simply to grati ly our pride, or to seem to appear supe rior to any by taking advantage of them, or numbling them, is to place us in an erroneous position like that occu-pled by the one we would attempt to humble; no good results would be at tained; instead we should be retarded, and that is something we must ever

"Wal, I should jest like to see ol' Tice humbled; it would do my soul good: I allers knowed he's a hypercrit' what he's jest did, is like him for

all the world." "Until you have gained control of yourself sufficiently to eliminate all such thoughts of hatred, my brother, you must remain on this lower plane, Brother Tice. Do you wish to do so?

on the same stan' as ol' Tice," said my father, "For I know jest the kin' of brother that acts so like the devil as he "All are brothers. All are sisters. 1

recognize in you, and your son here, a principle of life that belongs to the human family; you both occupy a position which you have attained through the immutable law of growth, or expanthe high plane that I have reached thing; if you were to analyze his mo-tives, and could understand the causes of his acts, which it is plain to be seen reach far back into previous genera tions, then with the fact before you that each must continue in the same same; the parent swung his chair to line until a mental expansion has strike, and as he did so, the chair taken place. So brother Tice is in a less expanded plane in some things than you, but as you occupy a broader it to fragments; as the pieces fell, and field at this moment than you did in some things when we first met, so must Brother Tice also expand when The parents left the room, and after a he too, better understands the means of a hasty consultation by the children, at

"It is not what we see or hear that makes the person; it is the absolute which each individuality contains; and and had on this morning when they had we must know that the essence of life assembled by his wish to celebrate the That is in every personality, however anniversary of their parents' union in little it has expanded in our sight, must wedlock, requested all, against their ex-pressed desires, yet to please him, to reach that exalted plane, where it will

CHAPTER VI.

Simply Drunk.

As we proceeded along the street we met a man staggering and reeling under the influence of intoxication; he was a man of perhaps fifty years old, of his home, they might find asylums with large and well proportioned figure, and the older ones who now had homes of neatly and fashionably attired. He was As the consultation among the chil-As the consultation among the children of this very aristocratic family ceased, our teacher said:

"Another lesson for us. As we can people stepped aside to let him pass; while not a few stopped after passing him to watch his movements; jeered, while others expressed their pity and sorrow at his sad plight.

"We will follow this man," said our teacher, "for here we will receive a lesson of great value to both of you." As we turned back on our course, my father said: "The feller has a big jagon; an' he's not alone in it nuther; there are half a dozen on 'em. I believe ! know that chap we see fust."

"What do you mean by saying that he has a big jagon?" I said. "I didn't say jagon," he answered pettishly. "I said he had a big jag on; I mean he's all-fired drunk."

At this moment we could see four others who seemed to be his companions; they were close to him, and were having much sport as they frolicked about him. They were not so tidily cressed as he, and their faces showed the effects of much debauchery. We had now come close to them, and

could hear their ribald jests. The first one we saw took no notice of the others, but continued to stagger on unmindful of the people Le met, and soon recled around a corner to a side street, apparently to the disgust of his companions, for they surrounded him and tried to prevent him from going further "Like attract like, is a law which always holds. No doubt that Brother Berry is of the same character of and my teacher said." and my teacher said:

"You can now see a good cause why this good-looking brother is in the un-balanced condition we see him. It is not desirable on his part that he should lose control of himself and make a public exhibition on the streets; when he is able to escape the influence of these earth-bound individuals, he will become sober, as you call it; remorse and cha-grin will then overcome him for a time and he will resolve to avoid it in the planation, we had left the house and future. But this will not be the last, for he does not know the cause of losing control of himself. His friends are as ignorant of the influences that menand somewhat morose as we proceeded ace him as he is; so they can offer him along the street, and frequently stopped ace him as he is; so they can offer him along the street, and frequently stopped to advice; instead, they condemn him, and he continues to reap his experi-

> "I know of this feller," said my father. "He's a rich feller who runs a bizness on Main street. It's no new thing for him to git drunk; he gits so week; I've seen him like this afore to-day; but I don't know them fellers he's got with him.".

(To be continued.)

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philoso-

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1. 10 cents.

Spiritism and Mrs. Leonora E. Piper. and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram' H. Dailey. Demonstrate: futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents. "Spirit Echoes." My Mattle E. Hull. he has a too active interfect.

Ing by such baseless sophism."

"Why can't you help him as well as of the author's latest and cholcest poems. Neatly bound in cloth; and with poems. Neatly bound in cloth; and with poems.



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

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

POR A SHORT TIME, will give readings by mail for 50 cents. Send look of hair, articles worn or any souvenir. Will answer questions if written separately. Mrs. F. Rose, P. O. Box 125, Smith Town, L. I.

MRS. MAY A. PRICE Clairvoyant readings by mail. Also laws of mediumistic development and spirit, or mental, or magnetic healing, taught. Scrud lock of hair, date of birth and One Dollar, Obsession cured. 423 lst Street. N. E. Washington, D. C.

FRANCES L. LOUCKS ls one of the most successful medical clairvoyants known, curing where all others fall. Nervous exhaustion, mental and physical diseases of men, women and children successfully treated. Write in own handwriting, giving name, age, sex, leading symptom and five two-cent stamps, and lock-of hair. Price reduced. Address.

FRANCES L. LOUCKS,

TRUMPETS

JAS. NEWTON, 423 Dorr St., Toledo. O. PUBLIC NOTICE.

Office of Meys Chemical. Manufacturing Company,
Chicago, Ill., January 17th, 1905.

Notice is hereby given that at a meeting of the
stockholders of Meys Chemical Manufacturing
Co., held at its office, 69 & 71 West Jackson Boul.,
Chicago, Illinols, on the 17th day of January, 1905,
the following resolution was adopted, to-wit:
RESOLVED. That the capital stock of the Meys
Chemical Mni'g, Co. be and the same is hereby
Increased from \$10000 to \$10000, and that the certificates of such change have been filed in the
office of Secretary of Satae and in the office of the
recorder of deeds in the county of Cook, as provided by law.

C. A. Burgers, President.

ANDREW B. SPINNEY, M.-D Who has had

Forty Years' Experience in the Study
and Practice of Medicine, Two
Years Prof. in a Medical

IN SANITARIUM WORK, IN SANITARIUM WORK,
and is a Natural Clairvoyant. He never
falls in diagnosis, lie has given special attention
to eye, ear, throat and lung troubles, also all
forms of nervous diseases of both sexes. Never
falls to cure piles. If you would like an opinion
of your case FREE, write just how you feel with
your own hand and hold the letter in your hand
five minutes. Enclose stamp for reply,
Address, ANDREW D. SPINNEY, M. D.
Prop. Reed City Sanitarium, Reed City, Mich.

A BOOK. SPIRIT, SOUL AND BODY. BY DR. OLIVER.

The science of the invisible side of life—a logical presentation of the facts pertaining to the "Truth of Spirit." The ideas are the most profound expression of thought presented to his age, detailing minutely every stage, state and condition of servitude through which man passes in the evolution and progression of his soul. It tells you "Why, How and When." It is the latest product of "Spirit." and nothing in print like it. Its simplicity is its greaters, strength. It is the sequel to the complex generalization presented in the past. The book contains 350 pages, including is illustrative pleture interpretations from the "World of Spirit." Price, 1.50, Address, DOCTOR OLIVER, Lening Parm, Wissinoming, Philadelphia, Pa.

THE NEW LIFE, By Leroy Berrier. An eminently suggestive work of excellent tendencies, treating of the initid's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, \$1.

THE WORLD BEAUTIFUL. Series one, two and three. By Lilian Whiting.
Three choice volumes, each com' to in itself,
in which spirituality is related to voryday life
in such a way as to make the world beautiful,
Price 51 00 each

THE SOUL • ITS NATURE, RELATIONS AND EXMAN EMBODIMENTS. Third edition now on
sale. Price \$1.00. This is one of the best books
given by the guides of Mrs Cora L. V. Richmond.
They are really lessons, published primarily, as
a book of reference for those who have been
members of the classes receiving them. This
volume is a careful compilation from reports of
lessons, containing the bases of the teachings.

Maxham's Melodies. Arranged for Solos, Duets, Quar-

tets, Also Six Poems. This is a song book adapted to the popular spiritualistic teste, and is eminedity fitted to do good service in the lecture hall or family circle. Price, it cents.

R. RAY, Psychic and Natural Chairvoyant Readings by mail, \$1.06. 207 Lincoln ave., Chicago, Illinois.

MRS, Dr. Dixon. Mail Dime and Birthdate-will answer 3 questions. Clairvoyant read-ings (typowritten), \$100. 44 E. Sist St., Chicago. MRS. DE-WOLF KISER, (formerly of Chicago, III.), Readings by mail, \$1.00, and post-paid, self-addressed envelope. Pox 140, Colfax, lowa.

FROF. FREDERICK M. STOLLER, Teacher and Demonstrator of Psychology, Readings daily, except Sunday; hours 10 a, m. 10 8 p. n. Readings by mail, \$1.00, 8166 Indiana Ave. Tel: 651, Douglas.

CANIGENIO TOETH PASTE is the kind On that destroys digease germs and makes the mount-maste sweet-and wholesome. Do not let your children grow up with decayed teeth. Sam-ple tube 25-ods. Agents-wanted. Dr. DANIEL S. HAGER, 181 W. Madison St., Chicago.

NICHOLAS BECKER. Chirryoyani Life Readings, with messages, names and descriptions of your spirit friends, from your letter of lock of hair, by mail, \$1.00. Oziahomu City, Okia.

MYSELF GUIED I will gladly inform anyone addicted to good and the complete of the complete of a poet-falling of a poet-f MRS. M. F. BALDWIN, Box 1212 Chicago, 111.

INTERPRETING DREAMS, Giving business advice, directing development of nodiumship in safe way, diagnosing disease, fiving descriptions and spirit messages, are par-tor my work, Readings by mail, \$1.04. Inclose witting or lock of hair. Two Questions answered,

ELLA ROYAL WILLIAMS,
834, 11th St., N. E. Washington, D. C.

DR. GEORGE LESTER LANE.

Obsession a Specialty. All Diseases Treated Successfully. 872 Huntington Ave., Boston, Mass .- SEE DR J. M. PEEBLES' BOOK ON OBSESSION



A Wonderful Restores Lost Vision.

Speciacle, howing styles and prices and veloped this Clairvoyant power in me. I can adjust my Melted Pebble Lens Speciacle as perfectly to your eyes at your own home and send by mail, as if you were in my office. Thousands will testify.

68 Evanston Avo., Ohlengo. III. Propule:

Dog. Mr. Poole: Your speciacles are perfect. Dear Mr. Poole:—Your speciacles are perfect, can say perfection, It shall recommend them to my friends. Ever your friend. E. B. Robertson Los Angeles, Cal.

FRED. P. EVANS, The Noted Psychic for Independent State Writing and Clairkoyance,

Has recently leff New York, and is now located at 112.Eddy.Str. Sam Francisco. Call Send stamp for dreular on Mediumshiple to a minoric TRANCE READING BY MAIL.

TRANCE READING BY TIAIL.

"Fon the next thirty days I will give a full life reading, also description of spirit friends, and such messages as they may desire to convey, for \$1,00 and \$2 -cent stamps. Give day of birth in own hund-writing. Address PERCIVILLE E.

"Alt-Walker, Lock hox 310, Portland, Oregon." Alt-Walker would respectfully refer his patrons to the following testimonial; "I cheerfully and gratefully testify to the remarkable mediumship of Mr. Perciville Walker. I met him, a total stranger, he sequently described four; of my spirit friends, giving their names and messages of such nature that I could not possibly doubt their genulneness. I heartily recommend him to be well as the sequence of the second content of the second cont all who desire a loving message from those who have gone on before, JAS, BAMFORD, Findlay, O.

Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sleter. Jennie L. Wobb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with \$1, and I will try and get reply by independent writing or whis-pers. Address Mrs. Annie Lord Chamberlain, Mil-ford Mass.

Father Tom and the Pope,

Or a Night at the Vatican. Written probably by Sir Samuel Nerguson. From Blackwood's Edinburg Mag zinc. This is a humorous abcount of a rolectsome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "conwounding" the same. Paper, 25 cents; cloth, 50 cents.

### A Remarkable Doctor Book THE NATURE CURE

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

> By MARVIN E. CONGER, M.D. Assisted by ROSA C. CONGER, M. D.



Nature Cure teaches how to heal y simple home remedies. It teaches how Nature cures.

It does not use poisonous drugs. It does not endorse dangerous experiments with the surgeon's knife. It is entirely free from technical

It teaches how typhoid and other fevers may be cured at once. It teaches how pneumonia, la-grippe, diphtheria and other forms of disease considered aangerous, may be cured in twenty-four hours. It is, as a medical book for homes,

THE BEST, and is up-to-date in every particular. • There is no similar book, no medical, hygienic or reformatory doctor book that compares with THE NATURE. CURE.

The light is turned on to objectionable medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice:

Every pains has been taken to make the leading points so plain that all, young and old, may easily under-stand. Condensed facts, short, clearcut paragraphs care some of the attractive features of THE NATURE

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English for the plain people, as in NATURE CURE.U'

Our Definition of Medicine.— Any method or remedy that will remove, allevoate or modify pain and restore the sink to normal condition, is practical medicine.

Stripped of mystery and deception, the study and practice of medi-cine can be carried to success in every ifitelligent home. NATURE CURE will lead the way to certain success. The best medical practice is the one that will cure in the least time

with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

The book contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine Reglish cloth, marble edges, \$2.00; cosmon cloth \$1.50.



Conditions under which we do this are as follows:—Send us your name in full, age, sex, and leading symptoms. We do not think it wrong to diagnose disease without leading symptoms being given; but as the law looks upon it as an attempt to defraud, please always send leading symptoms when writing. You need not send; cent or even a stamp, and you will receive by return mail a diagnosis of your case.

Everyone Ought to Have Their Case Diagnosed or Examined Four Times a Year. AT LEAST,

Just to find out if they are REMEMBER in good physical condition. REMEMBER We can refer you to hundreds whom we have cured of old chronic disease in almost every state and country.

Cancer Cured, or No Pay. DR. C. E. WATKINS,



### Something New!....

#### Spiritual Science Monthly,

Published by the First Spiritual Science Society, of Boston, Mass. Do you wish to join the society? and do you wish to try our little monthly,

Free for Three Months? If so send a two cent stamp to

F. A. WATKINS, Hotel Westland, Suite 9, Back Bay, Boston, Mass.

Is one of the oldest and most successful Spiritual and Magnetic Physicians. His cures are marvelous; his examinations are free to all who send him name, are see to all who send him name, are see to thair, and elek of hair, and elek of hair, and elek of hair, and elek of hair, and elek of hair satisful. He doesn't ask for leading symptoms. He treats nervous exhaustion of both sexes with wonderful success, at reduced prices. A trial will convince you. His practice extends all over the land. He cures you in your own home.

Address,

Lock Box 1203 Stoneham. Mass.

### AN ASTONISHING OFFER

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker, 230 North Sixth St. San Jose, Call

#### Academy of Higher Sciences \_ And College of Fine Forces.

Teaches new and wonderful methods of cure.

"Fast becoming of world wide fame."—H. Tuttle
Light, Color, Electricity, Magnetism, Mind, Baths,
lis beautiful Diploma confers title. "D. M."
Doctor of Magnetics; can be gained at College or
at one's home." Books and instruments furnished.
Send stamp for catalogue to

E. D. BABBETT. M. D.,

62 East Ave., Rochester, N. V.

SPIRIT PHOTOGRAPHS Continuous success in the phases of our mediumship, and in obtaining perfect likenessen of those spirit friends most desired by our patrons, that can be readily recognized has enabled us to reduce the price of sittings by mail. Always aspiring for the highest in the psychic field, has aided us to rise above the use of silmulants. to bacco, and all contaminating influences so prevaled; and brings us enrapport with the higher spirit forces as well as your departed friends, and places success within casy reach. Send stamp for our three valuable circulars of instruction.

Trance, test and business readings by mail, Scaled questions answered without opening, by spirit power. MR: & MRS. A NORMANN, 2721. Elliott av. So. Minneapolis, Minn.

Magnetized Sintes, SE.00 a Fair.

Have You Ever ATTENDED A SEANCE?

This conversation took place between a mother and her son:
"So you recognize me?".
"Yes, mother."
"How often I come to you when alone."
"But I do notsee you, mother."
"That, my boy, is because you have not yet opened your spiritual eyes."
"O, mother, can I see you it I unfold my clair-toynnee."

"O, mother, can I see you if I unfold my clairroyance?"

"Yes, my son, you can see me then as I am inspirit, ever near you, radiant, happy, in paradiae."

"How can I unfold my psychical vision?"

"Study, J. C. F. Grumbine's book. 'I it is a work
of inspiration. There is no book like it. Here in
goston we once de-materialized this book to
prove its heavenly-origin."

"B" This de-materialization took place at a seance in 1888, when alies Young, who for years assisted W. J. Colvilie, was present. She had Mr.
Grumbine's book with her at this seance.

"B" Buy this book, put in practice its teachings,
and become clairvoyant. It is endorsed by The
Banner of Light, The Progressive Thinker, Mind,
Henry Wood, Lilian Whiling. It will enable you
to penetrate the veil, see spirits, read the auras,
locate minerals, understand the mysteries and
become an adent. become an adept.
THE PRICE IS REDUCED from \$2 to \$1.50.
Send a stamped addressed envelope for "The
System of Philosophy Concerning Divinity," of
tessons and terms for development. Address,

J. C. F. GRUMBINE, 1285 Commonwealth Ave., Boston, Mass. Apocruphal New Testament

The Religion of Science.

By Dr. Paul Carus. Ver thoughtful and in
leasting. Price 35 cents.

Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centu-ries to Jesus Christ, his apostles and their com-panions, and not included in the New Testament by its compilers. Price, cloth, \$1.50.

### REMARKABLE MANIFESTATIONS

(Continued from page 5.)

counter. He is now managing half a million dollars worth of property, belonging to his father, besides investigating Spiritualism and its phenomena. When he gets the phase of materialization perfected, he will give this demonstration of continuity of life after so-called death, free as the air we breathe; it will not be defiled by any filthy lucre.

Mr. Hoyt is and has for over forty years been a close student of Spiritualism and its phenomena, and has for the last twenty years produced nearly all the different phenomena in his own home, and he has certainly forgotten more about Spiritualistic phenomena than most of the Spiritualists ever know or dreamt of.

For the last two years he has with his own family been sitting twice week for materialization, under direction of a Hindoo cabinet chemist whose name is Bolantz (Eng Bolander) with his son-in-law Herb Turner as medium. Copy of letter:

Friend P. Pearson:

Arkansas City, Kansas, Dec. 27, 1904.

"Yours just received, and I must say that the world do move-but only the thoughtful realize it. Now I will let you know what happened in my seance last Sunday night, Dec. 25, with only five in the circle. Our Christmas gift was something that money could not buy-it was worth more than all of Jay Gould's wealth. We took our seats on time -8 o'clock sharp; immediately forms commenced to show themselves when our cabinet chemist Bolander, materialized in full form, standing 6 feet, 3 inches high, smiled and bowed and said: 'Happy Christmas.' Then the medium's control materialized, walked out of the cabinet, and gave him a \$5 bill for a Christmas present. Then a stranger appeared, small in size; did not give his name.

"I was then ordered to turn up the light to its fullest capacity. (Now, you will shortly see why "Jim" came up here with the Indian who gave his name.)

"Now comes our finest gift, too beautiful to describe. Under a full light the curtains slowly parted and, lo and behold, there stood the most exquisite, the most dazzling form robed in white-smiled and bowed. Mrs. Hoyt, at a glance, and in fact all of us at once recognized our own beloved daughter Eva, with her curly blonde hair and lowneck dress, just as natural as when on earth in the flesh. I wonder if there was any one else on earth as fortunate on last Sunday night.

"I am fully repaid for my 20 years' effort, with 50 per cent interest, and we all feel very much clated. Do you begin to see why 'Jim' and his Indian came up here?—ask him about it.

"Now the medium takes on all the symptoms of the disease which caused Eva's demise, which appears to be a law. After this an Indian took control of our medium and talked considerably in Indian and broken English; and am quite sure gave his name as Nimble-Knee, and said he knew-Prof. Murray (member of the cheef, in and also in Shawnee in O. T. Regards from all, All well. "E. J. HOYT." said he knew-Prof. Murray (member of the circle) in Lawrence, Kans.,

Note .- It was not the materialized spirit that caused symptoms of diseased conditions in the medium in this case. It was the sitters' mental and perhaps unconscious suggestions, for they could hardly help thinking of the disease that caused death of the physical body. In a case of identification these symptoms result from suggestions given by the spirit desiring to be identified or the medium's control.

Now bring on your bogus mediums and let them try their hand at faking these phenomena.

The spirit world will ultimately settle the fraud question.

Come on with your transliminal selves, your subconscious or subjective and objective minds, and let them try their hand at this businessand let your objective mind at the same time laugh at your own stu-

They say the subjective mind is amenable to all kinds of suggestions. What a timely suggestion such a suggestional laugh would be to the subjective mind. But, oh Lord, save us from getting mixed up in the illogical unsupported, and inconsistent sophistries of the subjective and objective mind, for we might lose ourselves in the fogbanks of supposition and assumption, and run amuck among the breakers outside of the harbor where Truth lies at anchor, under full protection of surrounding heights, resting upon a most solid foundation. We have during last year read many able arguments in The Progressive Thinker on vital and most important questions, but proofs have been as scarce as

hens' teeth, in spring chicken time. It is time that we have a true and comprehensive knowledge of the processes involved in psychical as well as physical phenomena. It is time that we have a true conception of the constituent parts of the human being, and their relation to the whole.

It is time that we arrive at a true classification of powers and forces operating in the human being. It is time that Spiritualists agree on terms whereby they may express ideas that may be understood by all alike. It is time that Spiritualist people put aside unsupported opinions, assumptions and theories based on nothing but authority-and go after the real thing.

It is time that we have a true explanation of materialization, telepathy, hypnotism, mesmerism, and healing, and all other psychie phenomena, that no one can run a bluff on us without being called; that Spiritualists may in unity present a solid front against all materialistic attacks.

Ponca City, O. T.

#### Sworn Statements.

Ponca City, Dec. 28, 1904. I do hereby testify that I hunted all through Mr. Pearson's desk drawer before supper on Dec. 25, 1904, trying to find a paper of needles, and the package containing the magazine and large letter was not there then, but I saw Mr. Pearson and two other gentlemen that came in with him, find it there the next morning about 10 o'clock. Christmas night I was sitting by the desk reading about 8:20 o'clock. I am not a Spirit-CARL DE LONG.

Territory of Oklahoma, County of Kay, ss: Subscribed and sworn to before me this 29th day of December, 1904. HARRY H. WALKER,

My commission expires Feb. 8, 1908. Notary Public. Ponca City, Dec. 28, 1904. This is to certify that I was sitting by the stove in the Globe Hotel

office eating popcorn about 8:20 o'clock Christmas night, and that I was in the hotel office next morning when Mr. Pearson, A. L. Martin and Chas. Martin came into the office looking for something on the desk, and I saw Mr. Pearson find in the desk drawer a package containing a magazine and a large letter. I am not a Spiritualist. J. SHELBURN.

Territory of Oklahoma, County of Kay, ss: Subscribed and sworn to before me this 29th day of December, 1904, HARRY H. WALKER. My commission expires Feb. 8, 1908. Notary Public.

### Send in Your Subscriptions.

Now is the time to send in your yearly subscriptions, The Progressive Thinker is now unusually interesting. It is educational all along the line. The Spiritualist who reads it regularly becomes well equipped in everything that pertains to Spiritualism and Occult science, for no other Spiritualist paper has ever dared to discuss the important psychic questions now considered carefully and critically in its columns from week to week. Just think, too, of the 11 Valuable Premium books, elegantly bound in cloth, which we are sending out for a nominal price, constituting our Divine Plan. You can not fully realize the grand work we are doing without seeing and reading the books. Send in your subscription now, and get your neighbor to join with you.

MEDIUMSHIP and the DEVELOPMENT. The Devil and the Adventists.

Assist Development By An Adventist attack upon Spiritualism reW. E. Bach. Paper is sente; cloth worsts. pulsed. By Moses Hull Price, Io conta.