OHICAGO, ILL., FEE 25, 1905.

NO. 796

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.

Interview with Visions of the Dying. H. D. Barrett.

By Request He Gives Some Interesting Particulars in Reference to Spiritualism, to the San Antonio (Texas) Express.

Association, is in the city, engaged in Spiritualistic missionary work, and in the interest of this propaganda addressed a large audience in the Elks' hall, Saturday and Sunday night. At the request of The Express, Pres-

ildent Barrett consented to answer a number of questions regarding Spiritualism. President Barrett said: "The objects of our National Associa-We aim to unite all people of liberal views into one harmoniously Asorking body along educational, scien-berc, philosophical and religious lines. aim, through analysis and synthento present a rational idea of God to Wis world, and to show man's relation the Infinite in such ways as will lead

to do his best here on earth."

indwhat do we believe? Our declara-red of principles, or creed as it is some, contains six planks, viz.: (1) We believe in infinite intelligence; (2) We affirm that the phenomera of nature, mental and physical, are expressions of infinite intelligence; (3) affirm that a correct understanding such phenomena and living in harmony therewith constitute the true religion; (4) we affirm that the continuity of life beyond the grave is a fact, scientifically proven by the phenomena we affirm that consciousness is not interrupted by the change called death, and assert that man assumes his new relations in the spiritual world the same individual he was on earth, an heir to the rich inheritance of eternal progress; (6) we declare the highest morality to be contained in the 'Golden Rule,' whatsoever ye would that others should do unto you, do ye even so unto them.

This creed or pasis of principles is our statement to the world. Infinite intelligence was thought to be a more imprehensive term than the word God, hence it was adopted in its stead. Many of us continue to use the good old Saxon term God, and are none the for it, reserving, of course, the right to interpret the word in our own

Spiritualism Widely Spread.

"How many do we number? It is churches in the United States and Canmakes our total valuation of all our to look after legislation and carry on missionary work within their borders. spiritual truth there is in it.

It is to organize local societies, aid in the defense of unjustly persecuted mediums and speakers, pension our worncourts in the matter of contested wills, and carry on an extensive mission work through the circulation of literature.

its various phases of work? Phenomcna, science, philosophy and religion. From the phenomena, the science of psychism is deduced, just as the applied sciences are deduced from the phe-nomena of the material world. Our philosophy is of course deduced from the scientific expressions of our work: while Spiritualism as a religion sums up man's duty to himself, to his neighbor and to God. He is made to realize from what the first three principles reveal to him that he must understand the cause of the phenomena, then classify them, then see what they have behind them in the way of an all-compel ling Must to affect his life for good.

"What do the phenomena argue? They argue that a force, outside of the physical realm, is at work to produce the given result. One phenomenon attracts attention; two phenomena demand an investigation; three of them simply iterate the necessity, while a multitude affirm that the force demands a thoughtful hearing. When put to the test, it is found that this force that has produced these phenomena, is intelligent, has memory of location, of names, Questioned closely, it and persons. Questioned closely, it demonstrates that it can think, reason and form intelligent judgments.

A Fair Test.

"What is a fair test of these phenomena? The internal evidence fact that they present, or, as a lawyer would say, 'the earmarks' of personal-When a so-called dead friend writes an intelligent message in his old familiar hand-writing, uses expressions known only to him and to you, we feel justified in affirming that the earmarks are plainly discernible, and that the internal evidence of the loved one's presence is clear. To me, a fair test consists of the psychic's ability to give me clear cut evidence of the presence of my arisen friend. I want his characteristics, certain expressions used in common by us both, and such facts as were only known to us two, all of which must be unknown to the medium.

"What is the value of these phenom-They are only of value as they are used in forming nobler characters on the part of those who accept them They mean that man should earnestly seek to determine their cause, and when that is done, he finds that they agree that an intelligent entity has survived the change called death. He further learns from them that, as he lives here, so will his station be in the world of souls. He reaps as he sows, All politeness is owing to liberty. therefore he must live a useful, noble -Shaftesbury.

Harrison D. Barrett of Washington, and sincere life, if he would be happy president of the National Spiritualists in the unseen spheres. Phenomena him, or should do so, to rightprompt

eous living and pure thinking. Spiritualism? In part, I have already, ouched upon them. We hold that there is absolutely no forgiveness for sin, and that every man must pay to the uttermost farthing the penalty for wrong thinking, as well as for wrong doing Man must do right because it is right to do right: he must be honest, not for policy's sake, but because it is right to be honest. He must be the embodiment of the altruistic spirit in the thought, word and deed, in all of his dealings with his fellow-men.

Spiritualism Scientific.

"How about its scientific phases? They are, of course, very important. I favor the methods followed by Epes Sargeant, Prof. Alfred Russel Wallace and Sir William Crookes, also Profes-They experimented again and again, hundreds of times, with the different results, and found that they all testified to one and the same thing-that a human being had survived the change called death. I have very little interest n the haphazard methods followed today by many excellent people. Guesswork, self-hypnotism and assumed spir it control have nothing in common with science. Science deals only with facts, and many Spiritualists are true scientists, yet the rank and file are too apt to accept inference for evidence.

'What is Spiritualism's relation to eligion? Really it is religion practically applied. It is founded upon inflas a child of infinite intelligence. He (man) must therefore find his way to God by developing his own soul, or in other words, by becoming acquainted with the god within religion means being good, doing good, the seeking after ruth and a longing for the beautiful, the divine and the holy in life. Man's best prayer is a good deed done un-selfishly for his brother. He must think purely, speak truly, and live nobly, as Buddha advised his followers in the olden time.

"Do we accept the Bible? Oh, yes. hard to tell accurately, yet we know The Bible is our book. It is a record of that we have over 700 local societies or psychic phenomena from Genesis to Revelations. Take Spiritualism out of ada; with 250,000 members, and have the Bible, and only an imperfect hisover three hundred ministers who tory of a nomagic people is left. Abrasiand on equal footing under the law ham and Lot entertained angels, Jacob nam and Lot entertained angels, Jacob fin all states of the Union with clergy and them, Joseph likewise, while Sammen of other denominations. We own uel, Elljah, Elisha, Isalah, Jesus and the Apostles, all talked with them. The property owned by fifty camp-meetings, located over the property owned by the camp meetings, located the country of the country of the camp meeting of the cam ena of a psychic nature, and Ecc., 3-14, property holdings about \$2,000,000. We declares that the phenomena of old and also have twenty-two state associations those of the present time are the same. We prize the Bible because of the "The National Association's work? may say, is also our attitude toward all is to organize local societies, aid in Bibles, and toward all books founded upon psychism.

Fortune Telling Condemned.

"Is a Spiritualist, able to forecast events, and tell fortunes, etc? Some mediums have the gift of prophecy, as "What does Spiritualism stand for in the Bible calls it, and can forecast the future. Others have no such power. It is done occasionally, but is by no means common. I recall one prediction that was fulfilled to the letter, made in the year 1900. It was to the effect that McKinley would be re-elected by a large majority; and that he would be ssassinated within a year of his second inagural, that Roosevelt would suc ceed himself by the largest majority ever given a candidate for the Presilency. Prediction is a fact, but exceeding rare.

"As to fortune telling, I see no connection between it and legitimate Spiritualism. Some fortune tellers may be psychics, yet they are generally with out any spiritual power, and depend wholly upon good guessing, the reading of the facial expressions of their visitors, and shrewd questioning for the results they give. True mediums speak as they are prompted by excarnate in-

telligences. "Is this conducive to spiritual-mindedness? Yes, and no. Yes, when the individual seeks a medium for the purpose of learning spiritual truth. when he seeks her for the sake of tips on races, stocks, and football matches. Fortune telling is not moral, and results in no good to anyone. Voodoolsm in no good to anyone. Voodoolsm, charm seiling trying to find lost lovers and husbands are devices to entrap the unwary and relieve them of their dollars. True Spiritualism has nothing in common with any of these things. seeks to elevate man, not to degrade

"How long have you been president of your National society, Mr. Barrett?"
"Twelve years. I hope to retire from office at our national convention, to be held in Minneapolis, Minn., in October next. The organization is in a flourish ing condition, and a change in the executive would be a good thing. This is my fifth visit to San Antonio in nine years, and I find that interest in matters spiritual has grown apace with the marvelous growth of your city. Texas is my favorite state in the Union, and I have visited every one of hem, territories and all, exceptAlaska. We have about thirty local societies in Texas, and public interest is steadily increasing throughout the state."

Perfection is attained by slow degrees; she requires the hand of time. Voltaire.

A life of pleasure makes even the strongest mind frivolous at last.—Bul-

They Reveal Heaven, and Bring the Departing Spirit in Touch with Those in Spirit Life .-- Incidents Related by the New York American.

Rev. W. H. Morgan, of Newark.

Any man with the experience of dying persons, which a clergyman or a literary clubs, said: physician has, cannot fail to know positively that glimpses of heaven are Anybody who has reoften vouchsafed to persons of great faith and saintly lives on their deathbeds.—Rev. George R. Van de Water.

It is possible that in the actual mo ment of dissolution revelations from the other world come to the dying. I have seen persons at the last momen stretch out their hands and call the names of dead relatives .- Dr. J. D.

I believe that many men and women who have lived good lives are close to heaven.—Rev. Robert L. Paddock

HEAVEN IS REVEALED.

The saintly and pure of life are always close to heaven. In the last mo ments of life they are, in many cases permitted visions of another sphere This has been absolutely proven by re corded exclamations of dying persons who apparently have been trans another life, and at the very instant of loved ones who have gone before.

The astonishing strength of the belief among clergymen and scientific think ers that deathbed revolations are fre quent is shown by the discussion now going on over the vision of heaven seen by the late Mgr. Doane, of Newark.

In the interviews gathered by. American there seems no very certain conception of heaven as a place. On the other hand, that many clergymen think heaven is a material place, and not merely a condition, is shown by their indorsement of deathbed revelations.

The statements already made in sun port of this by such scholars of Prof. Quackenbos, the Rev. George R. Van de Water and the Rev. Robert L. Paddock is added to by other clergymen, who re-late instances where dying persons have manifestly had visions.

One of the most remarkable of these statements comes from the Rev. Mr. Morgan, of Newark, who details a striking scene at the death of his own father. He also calls attention to an almost equally striking case relating to like many other manifestations Mrs. Edwards. Following are some of the opinions gathered yesterday: NEWARK CLERGYMAN TELLS OF

VISION HIS FATHER SAW.

The revelation of heaven described by the late Mgr. Doane have aroused the widest discussion in clerical circles at Newark where Mer. Doang lived and has led to some very interesting

and important utterances.

Rev. Father M. J. Richmond, pastor of the Roman Catholic Church of Our Lady of Good Council, said that he had known too many apparently inexplica ble incidents within his own experience doubt the genuincness of Mgr. Doane's vision.

"These things do happen," he said "Whether we profess to believe in their significance or not, vivid and meaningful dreams visit us and we can only wonder at their import. They seem to is now beyond human comprehension and human explanation, but a time may come when we shall be able to explain

Rev. John F. Miller, rector of the Epis copal House of Prayer, told an American reporter that he considered Mgr. Doane's dream would have to be ex plained simply by the mysterious work

ings of the human mind.
"There are many strange things which we cannot understand in this world," said Dr. Miller. "I have heard of significant dreams and visions fore. Most of us, I think, at one time or another during our lives, are made the subjects of apparently occult visitations in which we seem to hear the voices of our friends who have passed beyond the veil."

TELLS OF HIS FATHER'S VISION Rev. Dr. William H. Morgan, pastor of the Central Methodist Episcopal Church, and one of the most prominent and popular ministers in the city, said:
"I believe that the Monsignor had a vision and that it was as true as life, have good reasons for so believing. When my own father, John Morgan, who for forty years was a regularly or dained preacher, was dying three years ago, and we were standing at his bed-side, he said 'There is mother and my sisters.' We looked around in astonish ment and our surprise seemed to puzzle him for he then said, 'There they are, can't you see them?' I am sure that he ose whom he mentioned; notwithstanding that one of his sisters had been dead about a year, the other-about ten years and his mother over twenty

"At that time my father was sixty two years old. As I said before, I be lieve the Monsignor had a vision as real as life, and I believe truly that my father had one. It was no dream, for he was awake and conscious at time, I cannot account for it." ANOTHER IMPORTANT CASE.

Rev. Mr. Morgan told of another incident where he knew of a person who, shortly before dissolution, had a vision corresponding absolutely with the view ion of Monsignor Doane. This person was Mrs. Susie Edwards, a sister of the Rev. Charles Yatman, the well known evangelist. When she was dying she told those around her bed of having seen and conversed with members of her family who had died before, and fault was only who were, she claimed, present at the Rochefoucauld. time. As in the case of his father, There are truths which are not f Rev. Mr. Morgan stated that he was men nor for all times. Voltaire

When my own father, John Morgan, sure it was a vision the dying woman was dying, three years ago, he said: had, and no dream.

"There is my mother and my sisters."—

Rev. Louis Shreye Osborne, rector of Trinity Episcopal Church, who was one of the late Monsignor's closest friends

and a fellow member of several art and "I see nothing queer or strange in it. Anybody who has read Prof. James'

book on Psychology knows that it is full of just such incidents. The trouble is we Westerners have been so busy developing the material that we have almost forgotten that there is a spiritual realm. I believe it is one of those psy chological phenomena trequently heard of which make a big impression on scientists."

The parents of little Willie Healey, the dead boy whom Monsignor Doane related he had seen in the vision, could not be seen yesterday. The father is kept in his room, while the mother is so prestrated over the boy's death that she will not see anybody.

DIFFICULT TO CONVINCE THE CHURCH.

Father Patrick E. McCorry, rector of the Roman Catholic Church of St. Catharine of Genoa, West One Hundred and Fifty-third street and Amsterdam avenue, said yesterday that there was many instances of revelations similar to that experienced by Mgr. Donne.

"It is not at all authenticated," eaid. "and the church is strongly:insist ent on this point. To me it does not seem that there is anything remarkable about the dream. I cannot recall anything of the kind in my experience, but there are many such instances in the lives of the saints. In each of hose cases, however, the most positive proofs have been required to authenticate them, for as I have said it is hard to convince the church in such, mat

Father McCorry was asked if the de cription of heaven given by Monsignor Doane conformed to the general idea of

"Generally, yes," he replied. "It has been accepted as true that we shall know each other in heaven. One of the joys of the hereafter is that of meeting and knowing our friends and loved ones in the new life." "Do you regard such dreams as helpful in spreading the doctrine of Chris-

tianity—as contributing proof of the ex-istence of a hereafter for the benefit of the skeptical?" spiritual character they are not to be

explained by ordinary methods. the church itself does not take cognizance of them until there is indubitable proof of the recurrence of a miracle.' MRS. PEPPER DECLARES SHE HAS EXPERIENCED REVELATIONS.

Mrs. Popper, Brooklyn Spiritualist pastor, believes thoroughly in Mgr. Doane's vision. "It is not unusual for persons to have visions of that kind," she said. "I have them myself. At deathbed scenes the dying one nearly always calls upon some departed one in his last moments, because, as I be-lieve, those already enjoying the next world are at that time hadding out hands to lead the spirit to its new state

of existence.

"We do not lose those who go before
us. They are continually touching our

WOMAN'S ADVANCEMENT. Better to Suffer Ridicule Than Stand the Way of Progress.

In 1848, when the first Woman's Rights convention was held, men ex-claimed, "What! Woman on the platform; woman in the pulpit; in the col lege: in the court-room: in the voting booth; in the legislature! Monstrous It is against the ordinances of Almighty God! It will break up the order established at the creation and respect ed for 6.000 years! It will prove a last ing injury to all mankind! It will give the lie to Scripture! It shall not be! Even the order of God is at stake! In that day, the few who stood for the right of woman to a larger life were made the butt of ridicule; yet in the light of history how ridiculous are their

pponents. How is it now? There are over 430, opponents. 000 professional women in the United States. There are 1,000 lawyers, 2,000 journalists, 3,000 clergymen, 6,000 literary and scientific persons; 7,000 phy sicians, 8,000 government officials, 34,000 merchants and 328,000 teachers and college professors. And women are gaining on men in almost all the occupations save, strange to say, those of domestic servants, launderers, milliners

and saloon keepers.

And what of woman's political status to-day? Full suffrage in four states of the Union. School suffrage in 20 states; and some measure of political right in twenty-four states with full suffrage in Federated Australia, and some form of suffrage in every civilized country of the world. All this has been done in the face of

he most solemn warnings; in the face

of all the prophets of calamity. heavens have not fallen. What harm has come? None, save the harm that has been done to the reputation of those who stood in the way.
I had rather he ahead di my time and suffer ridicule for a season, than shake my fist and make griffaces in the face of advancing fruth, and thereby become the langhing stock of posterity.

HERBERT'S, BIGELOW. Quarrels would not last long if the fault was only on one side. Do is Rochefoucauld.

There are truths which are not for all A BOOK OF SPECIAL INTEREST.

Journeys to the Planet Mars, or Our Mission to Ento." By Sarah Welss. Published and for Sale by Adolph Welss, 421 North Fourth Street, St Louis, Mo. Also for Sale by The Progressive Thinker, 40 Loomis Street, Chicago.

Having had a rather extended acquaintance with the late Mrs. Weiss, and having enjoyed many talks with her about her visits to the planet Mars-a planet which the inhabitants cail Ento, I have taken a more than ordinary interest in this book of 548 pages. There is nothing really in credible in the book except the fact of its author having made many visits to the planet, and through interpreters communed with a number of its inhab-

The flora and fauna of Ento-Mars, are very similar to what is found on the planet Earth. Pictures of many of the plants, flowers and animals of Mars were drawn by Mrs. Weiss, under a powerful influence, and are reproduced in this book. Indeed DelEster, who eems to have been the spirit guide who olloted a band of spirits, including Giorlano Bruno, Humboldt, Victor Hugo and other wise spirits, together with Mrs. Welss, on these excursions, says, in one of his early talks with the me-

"Discbuse your mind, now, and for all time, of the idea, that necessarily different planets must produce entirely different expressions of life. One intelligent energy directs the universe, and one universal law prevails. Should you visit Venus, Jupiter, or indeed any planet inhabited by humans, you would find man only as you know him."

Mrs. Weiss describes canals, rivers, akes, oceans, continents, lands and iomes in Mars much as travelers in this country describe the scenery on their route of travel. The inhabitants of Mars she found to

be far in advance of those of earth; their laws were more just and humane; hey have long since put an end to wars. Everybody works, but their work is in sense play. In no case is it slavish

The form of government there is nearly like what the Socialists are seeking to bring about in this world. There are no poor people on Mars, nor are there any who are exceedingly wealthy.

Mechanism there is advanced much more than it is here. The Entoans, that is the inhabitants of Mars, have about all the methods of travel we have on earth, and besides that have airboats which travel a hundred miles an hour. The propelling power of all their ma-chinery as well as their vehicles of travel is electricity. By a system of reservoirs, canals and rivers they have reclaimed about all the desert and arid ands. Indeed the reading of this book

not an improvement on any heaven of which I have ever read or heard. Whether Mrs. Welss' journeys were real or imaginary, she has written a wonderfully fascinating book. She makes Mars seem to be such kind of Utopia as all could wish for their fu-

In one respect Mars is behind earth;

makes Ento seem a kind of heaven if

that is, its inhabitants know little or nothing of immortality. They mourn for their dead as though they were for-ever gone. Mrs. Weiss was taken to Mars, partially on purpose to teach the Entoaus a knowledge of a future life. I have marked many speeches and passages in this book to quote in this review, but for want of room must forego the pleasure. Many of the speeches made by the inhabitants of Ento will compare favorably, with the best speeches ever delivered in this world. The same thing may be: said of the speeches of the wise and great men who accompanied her. Mrs. W. asked many profound questions, the answers

growth on the part of Humboldt and other wise philosophers. This book is very cheap at \$1.60. The reader of this is advised to send to the office of The Progressive Thinker for a copy. MOSES HULL.

to which, it seems to hie, show a great

THE REIGN OF MAMMON.

An Original Poem by N. F. Ravlin.

(Read at the Paine anniversary meet ng. First Association of Spiritualists. Philadelphia, Pa., January 29, 1905.) Firm seated on his regal throne. Old Mammon rules the world alone. His vassals are the kings of earth, Both plebeian and of noble birth.

He rules as with an iron rod, Regarding neither man nor God. His treasures are the price of blood. That flows in streams, a mighty flo All men are held within his grasp, While women down to hell are cast The poor man's home he wrecks for gain, . Nor heeds the bitter cry of pain.

As homeless 'neath the open sky, Mother and babes go forth to die. The damned trusts his minions are, That sap the land from near and far, Blasting the hopes of men in trade,

The rights of man," he coldly spurns, Rolling in wealth he never earns. For him, and his, the earth was made(For him, her firm foundations laid (?) While all that breathe above the sod Must need his royal beck and nod.

And those who toil with pick and spade

All legislation he controls, All vested rights in human souls, And yet with eyes to heaven raised He sings the anthem, "God be praised." At heart he prays, "O God, retire,"

And treads the Christian within the

mire, Yet prates of his most generous deeds,

And pour their curses loud and long

Pinning his faith on human creeds. His faith is naught, his sins remain; No blood of Christ can cleanse the stoin. His ruined victims round him throng,

AGNOSTIC ON THE SUBJECT ret Gives Some Remarkable Evidence

of Spirit Return.

The writer [as set forth in the Chi cago Record-Herald] is not a Spiritualnor is he prepared to denounce Spiritualism as a fraud. He is in the rue sense of the word an agnostic on the subject, an unbeliever, not a disbe liever. Dr. Lydston, however, is a rank disbeliever, even in the thought that man has within him a spirit that never dies. In proof of this he offers first the old argument, "A blow upon the head, and presto, change! the spiritual qual-

ity departs," as if that proved there might not yet be an indwelling spirit, Those who believe man is a compound of body and spirit regard the brain of the living man as being the instrument by which the spirit gives to the world its outward expressions. has been poetically described as the

window of the soul!" Destroying the function of the brain with a blow on the head no more proves that there is not a spirit or soul trying to make itself known through that disorganized brain than Chicago smoke so that he could no longer see through it would prove that the doctor no longer lived behind that window.

The doctor thinks that the phenom ena of Spiritualism can be fully explained either by hypnotism or fraud. Now, I have been an errnest student of hypnotism for many years as well as of psychic phenomena, and I am bound to say they are in no sense Hypnotism, as I understand it, has to do only with the subject (the one hypnotized) and the operator (the hypno tist). His patient that sang the "Marseillaise" had undoubtedly heard that song, even though there was no con-

I have had a letter read and an an wer written to it on paper that was sealed up with the letter when I did not know a single syllable that was in the communication, and the writer was not within 200 miles of me when the letter was being read. This letter was not only sealed, but it was inside two envelopes, both of which were sealed, and then the whole flap face of the envelope was covered with thin glue and then covered with tissue paper. This letter not only never left my hand, but the so-called medium did not touch the out ride envelope even. The letter was correctly read-and the answer to it was a rational one, to say the least. How

can hypnotism explain this?
I have seen a picture apparently grow on canvas that was an exact copy photograph which I held in my hands inside an envelope, and which I know was not seen by the medium until after the picture was complete. And this picture was not a daub. It was an exquisite work of art that would take at hands of the best artists.

These phenomena as well as scores of others I have witnessed as genuine done in broad daylight without any sort of machinery or helps of any kind.

To me one mystery seems as great as another. Hypnotism is a mystery so far as my ultimate explanation is concerned; so is telepathy, so is the communication with a "discarnate" spirit, if such a thing can be. But because these things are all mysteries it does not follow that a final explanation of any one of them would explain the others, or that they were in any sense iden-tical. The intellectual horizon of the best of us closes down around us at no great distance, hence our explanations of things are necessarily very limited do not believe in rejecting everything as a fraud that I cannot explain, nor do believe in accepting everything as a fact because it merely appears to be so But I do believe in preserving that bal ance of mind that never decides until the last word has been said pro and A. W. FOREMAN.

con. White Hall, Ill.

Unon his dark and guilly soul. While fleeting years to ages roll. 'Tis time the clarion voice of Paine Was heard through all the land again.

Awaket ye sons of toll, awake! Stand up like men! Your birthright take! Shake off the fetters of the soul: Backward the tide of avarice roll. No longer cringe, like galley slaves Before the multimillion knaves.

Assume control and make the laws. Arise! and in your sovereign might, Establish justice, truth and right. The sacred rights of man defend, Till all hostilities shall end.

Go forth in freedom's righteous cause

The people then will own the land; All mines will be at their command; The railroads will their bidding do, And the nation will be theirs too. Then peace shall reign from shore to

shore, And strikes and broils will be no more; Prosperity to all has come, And happiness fills every home. No more shall Mammon rule the land.

For none henceforth heed his command His golden treasures now are naught, More priceless riches hence are sough Treasures of mind, and heart, and soul, Lead upward to a brighter goal, While ransomed nations join the song And roll the mighty tide along.

Till "Peace on earth, good will to men' Shall vibrate through the heavens again, And love divine, without alloy Fills every heart with sacred joy.

A cheerful face is nearly as good for

an invalid as healthy weather.-Frank-No opportunity should be lost to in culcate a spirit of honor and respect for

faithful work in every useful vocation. -Lewis G. Janes. It is the excess and not the nature of our passions which is perishable.-Bul-

The hest thing which we derive from history is the enthusiasm that it raises A SHORT IMPRESSIVE STORY.

One That Illustrates in a Marked Degree the Fact That Spirit Return is no Respecter of Persons-A Little

Babe Is the Central Figure, Prof. Hyslop of Columbia University, nd now connected with the Society for Psychical Research of Boston, Mass., ells me the society has spent several thousands of dollars to prove the immortality of the soul on a scientific

In my conversation with him a few days ago I remarked that he was surely coing a great work; that in years to come he would be heralded with outstretched arms.

To-day spirit return is in its infancy. We want the A B C lesson proven, and that was positive proof that we live again, and do receive intelligent messages from our departed friends.

While the professor is trying to make connections of a few words with Mrs. Piper and the English medium across the water, I in my A B C class am contented to be taken unawares, as I was some time ago when my wife and I, accompanied by our spirit friend, Amelia Bauer, went into a store to make some

purchases. The only visible occupant was the proprietor, an old man, he being an All at once Amelia said: "A spirit of

lady is here, and wants her August.' I asked this man if he had this lady's son. He looked bewildered, said noth-

ing, so we let the matter drop. The next day we had to call again: then the old man wanted to know what we meant yesterday. We told him the same spirit was there, and wanted her son August. She said she had left her son and parasol with his wife twenty years ago.

The old man then said it was very queer, and told us that about twenty years ago a young lady with a babe in her arms came to his house in the month of August, asking for a glass of water. His wife gave it to her, after which the girl said: "Oh! I left my prayer book across the street at the church," and asked permission to leave her babe and parasol while she ran after her prayer book. She left and forgot" to return.

When the old man returned in the evening he was surprised to see the baby. After his wife told him the circumstance he said they would have to send it to some home, and walked over to the bed to see it. On seeing him the bayy laughed, and reached out its little hands to nim. He at once said: "Mamma, it is only one more, and we will

Turning to us he said, it was the best child they had. He would not have it or the world know that he and his wife were not its own father and mother. He named him August, for that was the onth it was left with the

The spirit that returned claimed to be this boy's mother, and was perfectly satisfied now that she had made herself known.

Now, which story would your readers believe? This one or the one which the Rev. Dewitt Talmage preached to his congregation when he said that if we wanted any communication with the spirit world, we would have to go back to the old apostolic days thousands of years ago. I for one know what can be done to-day, and believe the same was done in the days of Christ and his apostles. A. E. BABCOCK.

St. Louis, Mo. MAN FARES LIKE ARCHANGEL

Spiritualist Asserts Both Are Now in Courts of Heaven and in Presence of the Almighty

The Editor-at-Large is doing a grand work for Spiritualism. He writes as follows to the Chicago Record-Herald: In reading the views of the many elergymen who contributed answers to the question, "Can the Dead Talk With the Living?" one is surprised at the uncertainty or total want of knowledge of a future life displayed.. Surely the Bible is replete with facts of communion, and religion, based on the belief in that life, ought to teach something definite regarding it. Others think the matter belongs to psychical science. Another would rather be "an-nihilated" than, on reaching the spirit world, to run to the beck and whim of the friends left behind.

There seems to be a sad lack knowledge as to what Spiritualism really is. It is called the "rappings' ble turning," as if there was nothing more. Frauds are exploited and the valuable is suppressed, making the cause appear ridiculous and despicable. We admit there are villainous frauds criminally disposed persons claiming to be mediums and that a great deal whic purports to be spiritual is beneath that claim, yet there is a fair proportion of

truthful messages, and when the laws and conditions are better understood. this will greatly increase.

The facts in the psychical realm, the purely spiritual, have never been "ex-posed" or explained. The nearest approach is by the "subconscious self," or "subliminal," which is of itself an hypothesis failing utterly to cover whole ground, explaining and uniting all facts, which is essential for a hypothesis to do. Spiritualism is the only the ory meeting the requirements, all facts

falling into line and forming a harmonious whole. We are in the courts of heaven, and in the presence of the Almighty God as much now as the archangels. Hence, as every human spirit sets out at birth for infinite progress, we are not to wait till death to begin our journey. Every-thing we do that perfects our character here, in gentleness, charity, righteous-ness, is so much of treasure laid up bove. Whatever makes our character more angelic here, is the best preparation for the next life.

HUDSON TUTTLE. Falsehood is susceptible of an infinity f combinations, but truth has only one mode of being .-- Rosseau. Let them obey that know not how to rule.-Shakspeare.



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

What Is the Root of Animal Appetites?

Prof. Loveland is irrepressible. At the age of 80, his intellectual faculties are as bright as ever, and what he writes is always interesting, courteous and suggestive, and is well calculated to set one's mental machinery in full operation, and thereby cause a healthy glow to the whole organism. The discussion, to say the least, is exceptionally interesting and soul-exhilarating. Nothing like it ever occurred before in any Spiritualist paper, and it will do a world of good-except to those too weak in mind to consider both sides of a question. There is no hope for

-:-:-:-:-:-:-:-:-:-:

rock, or a mass of solid metal.

The animal appetites constitute a

series of processes of continual organ-

izing and disorganizing of material sub-

stances. The ultimate result of these

processes in man is the formation of an

etheric or spiritual body within the

physical one. These processes require

many organs. Each organ possesses a special function. It does one special

form of work. It can't do the work of

another. The heart cannot do the work

of the lungs-the brain that of the kid-

neys, or the nerves that of the arteries

The life stuff, which goes through so

many transformations in its passage, as

coarse food, from the mouth to the in-

visible, impalpable nerve-aura, the vis

vita, stored in brain, plexus and gan-

glion, can never repeat the process. It

can never come back to the condition

of bile or blood. It can never function

as it did when going through those sev-

stages of transformation.

great law of all evolution is that any

thing passing from one stage of develop

ment to another loses, in the passage

that specialty which adapted it to that

primary condition, and, therefore, re-

turn to that condition is impossible.

There are no backsteps in evolution.

What is necessary in one phase of evo-

lution, but impossible in the next high

er, can never be taken into the higher.

But it is fully admitted that there is

feed the animal appetites; therefore

be perfectly adapted to each other. The

must contain everything which the former may need. And, if there is any

form of appetite possessed by the

etheric or spirit body, the spirit spheres will contain the means for its gratifica-

the natural as the spiritual body is

other, both emanating from the same

If one person carries the animal an-

petites and passions beyond the vail of

death then all do, for all possess them,

and some of the most excellent people

have much stronger animal propensities

than many who are inferior to them in

moral excellence. Many Spiritualists,

even, are slaves to the tobacco habit,

is true of all classes of society, many

of whom have the strongest, amative

propensities. According to the demon

theory, all these classes must carry

all these appetites into spirit life, and

have no means for their expression ex-

cent to come back and obsess mortals.

ble inference that if the animal appetites and passions have their root and

origin in spirit, they will exist in all persons in the spirit life as actually as

they exist here. In other words, ani-

malism is universal, as real in spirit as

in earth life. Consequently the spirit

world will be one vast hell, where every

being will be suffering the pangs of an

ungratified hunger.
I will now notice the supposedly

crushing answer to this and my pre-

ceding articles. The answer is, that

the facts in the case show the operation

of obsessing spirits. Well, what are the

facts? They are a series of stories told

sufferings and manifestations of per-sons in various localities, and pro-

nounced by them obsession by demons.

That is, the Doctor and some others en

tertain the opinion that demons are the

producers of these, undesirable phe

opinions, beliefs are often a long way from truth. Opinions settle nothing.

We must have the support of the con-ceded and established laws of nature

back of us, or we shall utterly fail in

of the demonstrated laws of nature. What has been the response? As said

cover all the rest. It is affirmed that

and profane language and committed indecent acts also. I do not dispute

these stories. But what of them? How do they in the least prove that some

discarnate spirit possessed or obsesse

them? Is all indecency and obscenity

chargeable to spirits out of the body?

Are there no such influences operating

Again, who knows but these women

possessed very strong amative propen

sities? Ordinarily under perfect con

trol, but in certain conditions control

ber under a calm and smiling exterior Proper conditions will reveal a tempes

instead of a calm. Every person of average intelligence knows that all great

men and women are persons of tre

mendous passional strength. They

could not be great without them. Even

women. They were mediums. That is,

they were impressible sensitives. With

many, very many, sensitives, nothing is

more certain to derange the nervous

and passional harmony than the prac-tice of mediumship, and especially with

I have presented, in my articles, some

nomena in the afflicted persons.

our conclusions?

in earth life?

Reader, bear in mind the unescapa-

evolved. They are adapted to

primary substances and energies.

The spirit world is made from

latter, in the very nature of

All growths have a root from which | petual motion, even in the atoms of the They spring and from which, in a measnre, they derive the power of continuance. If the root is destroyed the growth perishes. Just as a stream dries up if the springs from which it flows are exhausted. It may be said that all growths are primarily from seeds, that the roots themselves spring from seeds. This is true, and it is also true that, springing from the same seed, both root and branch are the same in nature, or composition. And it might suit our theme better to ask what is source or origin of the animal appetites? Are they physical, mental or spiritual? They must be one of the They must be one of the

three, or a blending of two or more. Is there any difference between phys ical and spiritual? If so, what is it? Is the appetite for food and drink spirit-Is it of the same origin and substance as the aspiration for intellectual and ethical development? So also of the animal passions, like destructiveness, hate, etc. Are they the outgrowth eral of the spirit nature? Are they spirit attributes? Are they necessary for spirit development? They are a necessity for the animal, and for the man animal as much as for any other animal; until he progresses beyond the animal condi-

Do those conditions exist in the spirit world? Do we need cunning, secretiveness and destructiveness there? If so, what for? Putting the primary question, in view of the seed instead of the nothing in the spirit world that can root form, I ask, Is spirit substance the seed, the germ of the animal appetites they can never be taken there. and passions? It is, or it is not. If it spiritual body and the spirit world must the animal is a spirit, or in other words, animal and spirit mean the same thing, and the claim that dogs, horses and birds go to make up the spirit world must be allowed. And no reason can be given why fleas, flies, wasps and snakes should not be there also. The rattlesnake and the cobra would be delightful companions. And, if the animal propensities are carried there, the serpent will bite, the bee sting and the tiger slay. Moreover, as they are spirit peings, they will come back to obsess the earth's inhabitants, according to Dr. Peebles' teachings.

Again, if spirit substance is the seed in existence but spirit? And must we not conclude with the late Selden J. Finney that "Spirit is the eternal stuff of which all things are made"? Or and some to intoxicating liquors. This with Hosea Ballou, the father of ultra-universalism, that God made the universe of himself as he hath nothing else of which to make it. As Dr. Peebles declares, that "God is spirit," it would seem that he must adopt the extreme spiritist or idealistic theory of the essence of the cosmos-Spiritistic monism instead of the materialistic monism of Haeckel and others.

But, if we allow the animal appetites and passions to have their origin in the spirit nature, it is impossible to resist the conclusion that they will be eternal. If they are attributes or properties of essential spirit, they must exist as long as it exists. The old theology finds in this idea the means for the endless suffering of the damned.

And this monstrous idea is what the demonologists are seeking to cram down our throats as genuine Spiritual-They set before us countless milpangs of appetite unsatisfied, passion by Dr. Peebles and others, of strange raging, and precipitating themselves on sufferings and manifestations of perlions of degraded spirits suffering the us poor earthlings to gratify their demands by absorbing our energies and stimulating our appetites and passions.

Now, the all-important question is this. Do these obsessing spirits really succeed? Do they through us obtain gratification? If so, what motive will they have, what motive can they have to cease their depredations? And if there IS any method by which they can be compelled to stop, are they not by that compulsion doomed to the continuous torture of ungratified hunger? There can be but one possible escape from this condition, and that is reincarnation, or the putting on again of a above, "facts." I will refer to one of physical body. And then there is no these alleged facts of obsession, and full escape until by successive incarna- as it is the strongest one urged it will tions we have completed the Karmic law and Nirvana, or reabsorption of the virtuous women have uttered obscene spirit into Brahm, is attained,

Another query suggests itself. If the spirits, released from the body, still retain their animal appetites and return and obsess and possess our animal bodies, why may they not, with equal facility and for the same purpose, obsess animals, and was not the departure of the demons into the swine, according to Scripture, one of the instances? And why not the reverse be true and animals possess man? Do not luminous example in the case of the great Nebuchadnezer, who ate grass ber under a calm and smiling exterior. the "Holy Scriptures" give us a most like an ox for seven years? Some hungry spirit bovine must have possessed him until his appetite was appeased. Do you say this is absurd? I ask, wherein? Is obsession by an ox any more absurd than a man eating grass

cause the whole theory of obsession is the quintessence of absurdity.

But many will say that they don't accept the theory that spirit is all. They are sure there is such a substitute of the opposite. matter. They ask how could there be such a thing as organization if there was nothing but spirit? The old philosophy declared that matter was inert -only moved as moved upon, and Dr. Peebles evidently indorses that theory. But the patent fact is that matter is increasingly organizing and deorganize so widely entertained, respecting it by ing hefore our eyes. There is no such thing as increase; on the contrary, per ideagerous and abominable of these no-

tions is that mediumship requires that one must yield one's self entirely to the control of spirits, or what is supposed to be spirits. By such surrender of selfhood, the person becomes receptive to all forms of mental or hypnotic influences of the control of supplied that the experience is the obsession, and that the theorists, ence. Profanity, obscenity are in the

air. The all-pervading ether carries the wireless influences everywhere, and the ignorant medium, who has thrown open the door of her inner life, becomes the plaything of these forces. They are all here in the teeming energies of the vile of earth, and no spirits out of the body are needed for all the imagined spirit obsessions of the best persons have blindly thrown open the "Holy of Holies" of their inmost life for any vagrant tramp to enter.

Nor must it be forgotten that every human being possesses the same ele ments of character. The only difference is the relative strength of the different faculties. THE BEST OF US HAVE ALL THE ELEMENTS OF THE WORST, AND THE PRACTICE OF UNRESISTING SUBMISSION TO PERSON IN DANGER OF BEING SWERT INTO THE CURRENT OF ANY CONCEIVABLE MANIFESTA-TION OF A VILE AND DISCREDITA-BLE CHARACTER. But it is their own selfhood, stimulated by the vile influence of earthly minds, which they have allowed; in a certain sense, invited to enter.

In this connection we must recognize the enormous influence of suggestion. The great mass of Spiritualists, to cover up their ignorance of the science of mediumship, have persistently li-beled the spirit world by asserting that the incorrect and mistaken messages were from lying or evil spirits. This assumption of control by evil spirits has been extended to embrace not only verbal communications, but also the actions of mediums. Hence, the suggestion is well nigh universal that any outrageous conduct of a medium is due to some spirit control. They may be drunkards, licentious or frauds, but it is all spirit control. And if they become insane it is still spirit control. With such a widespread notion, no one can fail to see that spirit mediumship is a condition of constant suggestibility. And all such books as the "Demonism of the Ages" aggravate this condition to a most alarming extent. They are most potent obsessing influences. Their authors are obsessing spirits, who are seeking to lay off upon discarnate spirits the responsibility of their own ignorance and superstition.

In one sense, it is unfortunate that the old church superstition should be imposed upon Spiritualism, and especially by some occupying influential positions. But in another view, perhaps it is not, as it brings the whole subject before the spiritist public, and will set-tle the question whether we shall go back to the old church and its monstrous dogmas or advance along scientific lines, accepting nothing outside of positive demonstration.

It may be thought that my charge of ignorance is too strong. I have only this to say, not one of the demonolgiven a hint that they unogists has derstand the science of mediumship. The physiological status of the trance is not even touched upon save in some of its most external features, but nothing enabling us to understand the conditions and workings of the nerve aura in connection with the control exercised by auto and outside suggestion, can be found in their writings. Hence, am amply justified in pronouncing them ignorant of the fundamental principles involved in this discussion. And all the vast array of solid chapters of imposing volumes, reciting the opinions of superstitious churchmen and credu lous Spiritualists has no bearing upon the question at issue. Gentlemen and ladies, please answer

he queries at the commencement of this article, and the arguments based thereon. You have not attempted it as yet. Prove that the animal appetites and passions have their root and origin in the spirit nature of man. What is the nature of evil? What its origin, or is it eternal? Has it any use? Is good possible without evil? All these ques tions are involved in this discussion, and we are entitled to categorical answers and positive proof of assumed positions upon this question of demon ism. Such answers will settle the point whether Spiritualists agree upon the fundamental principles involved in man's character and destiny, or whether they are hopelessly divided. Whether Spiritualism is a new and allinclusive system of thought and action, or merely a side issue in the religious consciousness of the age, like other sects that have sprung up before us. Whether it has revealed a distinctively new idea, or is only a variant interpre-

tation of the old ones. This obsession debate will go a long way in settling these questions if allowed to go on to completion. No doubt some will wish to smooth it over and hold the warring elements in seeming union. But the effort will fail, unless The Progressive Thinker changes its policy of giving all ideas a free platform for expression.

It has not escaped the notice of the careful reader of this debate that the positions presented by myself and others are termed theories and those of the demonologists are termed experiences, and the experiences are set forth as though they must outwelgh the theorists. Now, this presentation is, extremely unfair, sophistical and misleading. 1. It is unfair because it assumes that we have had no experience in this matter.

For nearly seventy years I have been passing through various phases of me diumistic experience, and I have made careful study of mediumship in its physiological and psychological aspects. And I think I have spent more time in the study than any person in the world. I was personally acquainted with nearly all of the original mediums and have carefully watched all the varied phases of the phenomena, and I have never seen a single instance, from the Atlanlic to the Pacific, where there was the slightest evidence of demon obsession. I have made it a part of my work to post myself theoretically and practically upon mesmerism, hypnotism, psy-chometry and telepathy, and especially

in their relation to mediumship, from the standpoint of scientific demonstration. And I have the satisfaction of seeing the discoveries of the leading scientists of the world to-day confirm-

ing my psychic affirmations of years But you say that I have never been obsessed by demons and, therefore, I must accede to the assertions of those who have or claim to have been so ob sessed. It is true that I have never teen obsessed by demons, nor has any one else. But my experience and observation have shown me that the mediumistic condition is one involving in many cases extreme abnormality, in-ducing brain and nerve derangement in a marked degree. And when these de rangements (most common in time of mediumistic development) are connected with certain suggestions, we have most undestrable manifestations, often termed obsession. Not unfrequently these brain derangements result in temporary and partial insabity. Developed or cultivated mediumship is largely abnormal and its preprint to an example of the context of the normal, and its exercise to any considerable extent is liable to weaken the higher functions of the brain and hence

2. The sophistical character of the statement is seen in the implied as-

sumplien that the experience is that of obsession, and that the theorists, so called; deny the experiences. This is not true: for, from the outset, we have dmitted that the stories were or migh be true. But we have said, and still say that the demonologists have not prove that schese abnormal phenomena produced by demons. It belongs to them to prove that, as they assume the affirmative on Until they furnish positive evidance that their experiences their original the realm of evil spirits it isother heerest sophistry to parade hemeagainst our positions meneritheories. We are entitled to re tort and say you are only theorizing when you assume the cause of these phenomena to be demons. For instance, one, man gives us an account of the strange action of his wife in connection with his work in a dissecting room; and it is paraded as a most tell ing experience in favor of demonic ob session. But when we probe the case to its core it is only one of thousands of instances of the wonderful power of telepathy and psychometry. This doctor works over the body of a notorious character and goes directly to his home. His wife, a mediumistic sensitive, feels at once the psychometric impress of the dead, woman and all her peculiar characteristics. But not comprehending the law and the wonderful power of psychometric perception, and fully under the control of the common notions of spirit obsession, concluded at once that the spirit of the dead woman was controlling her. And the husband, under the same superstitious no tion, contributed by suggestion to the The whole account is one of the clearest illustrations of the blended action of psychometric perception, autosuggestion and hypnotic control I have seen in this entire controversy, as it also is of the sophistical character

the positions of the demonologists.
3. There is also, in the manner in which the demonologists present the fact of experience, a most subtle misleading feature, which is not likely to be detected except by careful thinkers. These experiences are very adroitly stated, and then the oft-repeated, but never proved assertion that the animal appetites and passions of earth life are carried into the spirit life, is made as though it was part of the experience, or at least that the experience proved the assertion. All through the content it is constant-

ly assumed that animal appetites and

passions have their origin and root in the spirit nature, and the logical unfairness consists in demanding that we prove the contrary. We are not required to do this. We deny. They afilrm. They must prove. This they have not done. This we are sure they can-not do. But we have sought to accommodate our demonist friends to some extent. We say to them, our position is self-evident, and we point them to the animal tingdom, from the lowest to the highest, from the amocha to the man, and from the present back through all the ages of the unmeasured past, and we say behold the injury appetites and we say, behold the animal appetites and passions in full sway! Are they spirit? Do they originate in spirit? Are they spiritual in essence and working? Is the spirit world the home of fleas, cobras, rattlesnales, skunks, rats, coyotes, tigers, etc., etc.? If not, why not, if they in essence and attributes are spirit?

are spirit?

Protoplasti is oxygen, nitrogen, hydrogen and carbon combined. Life torms spiring from protoplasm, Is it spirit? The living seed, from which springs all animal life, is spontaneously evolved in the blood of the male on reaching a certain age. Is the blood spirit? Is the ovum, which the seed impregnates spirit? The prima face impregnates, spirit? The prima facte tion. Assumption and begging question is all the demonists have offered in their behalf. We have aimed to be fair and consistent, and have not sought to mislead. We have rejected religions and relied upon the scientific principles and discoveries of the pres-

ent time. But there is one more point I must notice before closing this review, and it is one which has immense weight with large numbers of the Spiritualists. It is the assumption that we have the same evidence of evil spirit manifestations that we have of any other. Hence they imagine that the entire fabric of Spiritualism rests upon the demonist thory, and must fall if demonology is abandoned. I can only say, (1) in the first place, let it fall, and the sooner the better. 42) But, I submit, in the second place, that the overthrow of demonol ogy, instead of producing the fall of real Spiritualism, will be one of the most glorfous triumphs of truth, and will place genuine Spiritualism upon so high a plane that the thinking world will soon accept it and place themselves under its banner. A lady Spiritualist, writing me, well and truly says that the demon theory is the "curse of Spiritualism and the cause of all the fraud in

What is genuine Spiritualism? 1. is an affirmation that through and by certain phenomenal manifestations men in the physical body communicate with those who, by death, have passed out of those bodies. 2. Its next most important affirmation is that all these manifestations are purely natural; that there is nothing supernatural or miraculous about them, any more than there is about the telegraph or telephone. Hence, modern Spiritualism is pure naturalism, and all its phenomena and principles are embraced in the all-en-compassing field of science. We are thus brought down to the demonstrated and demonstrable facts and energies of nature, of which we are constituent parts. This presents the unescapable conclusion that we humans exist in direct relation to and contact with all the substances and energies of the cosmos200 ... 3b. .

Spiritualism is thus seen to be the "Science and Philosophy of life," and as that uncludes all the relations of man to man, wherever man exists, and with every department of nature, the downfalloof demonism will not impair this all-embracing science: for, instead of making Spiritualism, as in the past, a mere looking forward to a life beyond, it is making the present life the great concernant out thought and effort. Because by that thought and effort we can transform humanity into a brotherhood instead of a wrangling mass of savage fighters! Janstond of spending our time in dreaming of a heaven to come, we shall study for the welfare of earth life, and learn that the betterment of earth conditions is the only way to make a heaven and escape a hell. And above all, we shall find that a scientific exposition of mediumship will give us indisputable messages from the unseen, with all the objectionable features of pretended demonism eradicated: And while we may find that the old saying that angel visits are few, we shall know they are angel visits and not the yague, unsatisfactory talks of hypnotized sen-sitives, or the fraudulent utterances of designing tricksters. In short, we can dispense with all the old superstitions of ancient ignorance, and our Spiritualism be all the more attractive and in-fluential. Janes J. B. LOVELAND. Los Angeles, California.

Obsession a Fact in Nature?

Geo, W. Lewis, A. M., is a prominent literary gentleman and lawyer of San Francisco, Cal., and is thoroughly posted in all Spiritualistic and occult subjects, and his opinion is given from the standpoint of actual experience, and cannot fail to be read with great interest, and will make a deep impression upon the reader. If his statement is founded on selfhypnotism or auto-suggestion, then the whole system of spirit intercourse must be remodeled. His article, in connection with Prof. Loveland's able views, will be relished by every thinking mind,

I have been much interested in articles contributed to the Open Court. But when I read from the pen of a supposed intelligent writer, the words Burn it, by all means, and set Peebles in effigy on top of his book, and let them both go up in smoke together and end the horrid record," we are carried back through the Catholic church to the dark ages—to the torch and rack and instrubody, but more especially my right arm ments of torture—to the Inquisition, My arm began to grow light. It involwith all its revolting horrors. The person, who in the Twentieth Century of commenced moving in circles and tricivilization, can honestly entertain angles, then slowly descending till the thoughts of that character, would in a pencil point touched the paper. former age, with torch, with bludgeon and with the horrors of the Inquisition. stamp out the thought, speech and lives of all who did not think and speak as were described upon the paper, then by she believes. I care not what a person a slow, deliberate movement of my teaches or believes, so that he be hon- hand and pencil, the following words est, intelligent and logical. I welcome all books, however much their conclusions clash with mine.

If there were only two books in the world, one advocating my own beliefs and the other combatting them, I would dumfounded. But did not believe there by all means read the latter in preference to the former; FOR WITHOUT never given any attention to Spiritual-THE HONEST CONFLICT OF ism and knew nothing of it, and had THE HONEST CONFLICT OF ism and knew nothing of it, and had THOUGHT, THERE CAN BE BUT never seen a medium.

LITTLE PROGRESS OR ADVANCE However, I finished my letter, and

be a fact, there should be a way munication from the young lady's through candid, honest reasoning to mother informing me of the sudden reach a legitimate conclusion. It can death of the young lady. And, strange never be done by burning books or inconclusion that what we call death is cation. From this time on I was in but the separation of the living, think daily communication with this spirit. ng entity—the spirit—from the material organism—the body. The body is then redistributed into its primal elements, thence to be used in building up other material forms, organized or inorganic, and the spirit passes into cation from this spirit, giving the new environments, unimpaired and unwords: "Porterhouse steak." I was a new environments, unimpaired and unchanged, in its inherent characteristics, or progressive development. In other words, the spirit, at death, enters into its new environment in the exact condition that it leaves its earth condition

and surroundings.
In its transit across earth, through its earthly environments, the spirit has advanced in its knowledge of appetite." I ordered a steak, and did its terrestrial surroundings by slow progressive stages, its progressive development largely depending upon the der any more steaks on my account, for facts of its immediate environment.

All: growth, development and progress are in accordance with the immu able laws of the universe. Time is one of the essential requisites; and it is but reasonable and logical to conclude that the spirit in all stages of its existence, carnate or decarnate, must conform to the laws of the universe; that its growth, progress and development must be through progressive stages, depend-ing largely upon the facts of its environment. Death works no change in passing from one room to another works change in the character of man on at death we are ushered into eternal glory, perfect bitss or a state of perfec-

It is unreasonable to believe, with the church, that at death some are made and wished to ask my pardon, and make perfect and dwell in eternal glory, while others are plunged into a seething hell. and said that he had been an outcast

GREAT HEREAFTER EXACTLY ceived any sympathy, and had only intervened to receive the sympathy intervened to receive the sympathy intended for my spirit friend.

COMMENCE OUR JOURNEY IN THE COMMENCE OUR JOURNEY IN THE CONDUCTOR, who was boarding there, was GREAT HEREAFTER. AND IF WE ADVANCE THERE, IT MUST BE THROUGH THE TREND OF INHER. ENT. THOUGHT AND CHARACTER, IN CONJUNCTION WITH A FIDEL-ITY TO THE FACTS OF OUR EN-

RONMENT.
Spirits as well as mortals must conform to the laws of Nature. Hence, let us banish from our minds forever the thought that man can be swung from the gallows into glory, either through the blood of Jesus or through the min-

istration of decarnate spirits.

Now, if the position I have here taken be a tenable one, what shall we say of the spirits that are constantly passing from this to the other world? Contemplate for a moment the condition of men and women here on earh, many of them dominated by envy, spite, malice and revenge; yes, dominated by appetite and passion, sunken in degradation and lasciviousness, even cherishing revenge and murder in their. hearts. And at death, all these carry with them into the hereafter all their appetites and passions, their malice and revenge. Death does not absolve man from his derelictions. He must if at all, escape from these, through the means that Na-ture has ordained, by the law of progression, of growth and development.

At death, the spirit will be attracted to the place, to the environment, to which it is fitted. As in earth life, so pardon for what he had done, and left in the spirit world. SO AT DEATH, me. And I never heard from him but THE SPIRIT OF HIM WHO IS WHOLLY BOUND UP IN WORLDLY PUR-EY BOUND UP IN WORLDLY FOR SUITS AND PLEASURES, IN HIS seance. The medium was a stranger to me, and had no knowledge of any of my me, and had no knowledge of any of my me, and had no knowledge of any of my OF HIS SUPREME DESIRE. Such spirits, at death, by the laws of Nature, gravitate to the environment for which they are prepared. Covsequently, many spirits, at death, remain here on earth frequenting their former haunts, striving to gratify their appetites, passions and desires which still cling to them. If the spirit of a drunkard can come in rapport with one who drinks, it can thus satisfy its craving for strong drink. It it can get control of one who, never drank, it may influence him to drink, and finally to become a drunkard. So. too, men and women who yield to the influence of such spirits, may be, and indeed, often are, led into all manner of vice, crime and degradation When temptation presents itself, men should be vigilant in resisting. We should ever be ready to say: "Get be-

should ever be ready to say: hind me, Satan."

I will close by relating an experience in my own life, which occurred before seance.

T came to California, from one of the Eastern States, in 1868, and was a strict church member, entertaining a most unfavorable opinion of Spiritualism. I had many friends in the East with whom I kept up a regular correspond-In the early seventies, I received a letter from one of my eastern friends. young lady, who was at the writing the litter in her usual good health. In the evening I was answering the letter. I was writing with pencil, intend-ing, after it was written, to make corrections, and then write in ink

I came to a particular sentence, and while arranging the words in my mind, my hand with pencil, was resting on the paper. All at once a very cold breeze seemed to pass over me, especially down my right arm. It was a warm summer evening, with no breeze or air in circulation.

This cold breeze pervaded my whole untarily arose from the table. My hand

It then seemed as though a strong external power had hold of my arm and hand. Under this power, a few circles were written: "George, I am so glad to see you. I died" (giving the date) and signed her name: "Mary."

The cold breeze passed off, and the

pencil dropped from my fingers. I was was any truth in the assertion. I had OF ism and knew nothing of it, and had

sent it on its way, but said nothing of But, as to the obsession of men in the occurrence. In about three days earth life by disembodied spirits, if it after this incident, I received a comcinerating the authors. We accept the day given in that automatic communiwill relate three cases, in proof of the power of decarnate spirits to obsess men in mortal life.

Case 1 .- One day as I was about to go to my dinner, I received a communia loss what to make of it, so I inquired what it meant. She replied: "When I was dying a porterhouse steak was being cooked, and its odor gave me such a craving appetite that this crav ing has followed me ever since. And if you will eat a porterhouse steak. I can enjoy it, and it will satiate this craving so several times thereafter. She then sald to me: "George, you need not ormy intense craving appetite for it is satiated and gone.

Case 2 .-- At one time I received a communication purporting to come from this spirit. It was unsatisfactory. thought were so different from the accustomed communications, that I was conplused. These unsatisfactory communications continued for several days. Finally, I received a communication from the young lady stating that she had been unable to communicate with the character of a spirit more than the me for several days. She said that passing from one room to another works when she attempted to communicate with me, another spirit crowded earth. It is illogical to suppose that away, and personated her. She said "Other spirits had come to her assist ance, and this personating spirit had promised not to interfere again." She then said that this spirit was present, the same promise to me. He did so on earth, more sinned against than sin-WE MUST COMMENCE IN THE ning; that in earth life he had never re-

conductor, who was boarding there, was one day killed and his body brought to the hotel. When I came in to dinner I was informed or the fact, and on go ing where the body was laid out, an at tendant removed a white cloth that was over the face of the corpse. In a few spirit made futile efforts to communicate with me. In a day or two there after he got control of my hand and raid: "Lewis, for God sake, give me a drink."

I replied: "You know that I never drink, and I cannot do it." He said: "Well, do it to help me."
I said: "No;" but taking out a dime

and holding it in my hand, I said: 'Here is ten cents; take it and buy your own drink."

He replied: "Yes, you are d—n smart! D—n it, if you will take a drink,

can enjoy it." This spirit followed me

persistently for more than two months. mportuning me to drink, and importuning me to go into other kinds of vice, always telling me that if I would engage in these things he could enjoy it as well as if he were in earth life. I treated the spirit kindly, but always peremptorily refused to grant any re quest that he might make. And after persistently following me for about hree months, he came to me and said that I had been so kind to him, he would rot bother me any more. He asked my

once thereafter. tranced, seemed to be in great pain, and the laid her head back in her chair, took a white handkerchief from her pocke and spread it over her face. She gave the name of this party and personated his appearance as I had seen his dead body at the hote before that date. at the hotel more than one year

Now, if there is anything in the cases presented, it follows as a logical condusion THAT THE OBSESSION THE LIVING, BY THE SPIRITS OF THE DEAD, IS NOT ONLY A POSSI BILITY, BUT IS OFTEN A FACT. And if such be the case, how essential it is that we should have a realizing sense of that fact. We shall see the importance of using our own judgment, and not men vielding to every influence that may be We brought to bear upon us. We shall see the importance of "laying up treasures in heaven, where rust doth not correde nor thieves break through and steal. We shall feel more importance in build I ever saw a medium or attended a ing up a manly character than being wholly absorbed in worldly pleasure We shall see the necessity when tempta tion comes, of a healthy exercise of judg ment, and of saying, with determination, to the tempter, "GET BEHINI

ME, SATAN." GEO. W. LEWIS, A. M. San Francisco, Cal.

"Bodial Upbuilding, Including Coop erative Systems and the Happiness and Mnnoblement 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

PUBLIGATIONS Hudson Tuttle

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize an plain the vast array of facts in its field of research by referring them to a common cause, and from them 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 neal life of spiritual beings. All questions which arise on that subject are answered. Price, 50 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,

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 conducted without other assistance. Price, 50 cents; by the dozen, 40 cents. Ex-press charges unpaid. ANGELL PRIZE CONTEST RECITA.

TIONS. 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 Spiritualis

Manual of Spiritual Science 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 of psychic laws and manifestations, has been more than thirty years in preparing 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.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,
Author of "All's Right with the World." Cloth 276
pages. Mr. Newcomb made a distinct success with
"All's Right with the World," which continues in the
front rank of the Metaphysical books that are now so
popular. The great number who have seen chegred
and strengthened by him will welcome another book
by this wise teacher whose words of help are doing so
much to nake the world better by making men and
women better able to understand and enjoy it. "Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at

STARTLING FACTS, Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and re ligious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

"NO BEGINNING."

An Excellent Work for Thinkers.

This book, "No Beginning," is by William H. Maple. The Arena says of it: "The argument is unanswerable. The book will at once appeal to the rea-son of every reader, and leave him more amazed than ever at the preva-lence of the theory of Oreation." The Two has always been a fateful num-Free Thought Ideal says: "We found it full of glittering thoughts for thinkers. and the very death warrant of Christian superstion shines upon its pages.

Tune with the Infinite By Ralph Waldo Trine.

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prolude; II. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All, Things—The Law of Prospecily; X. How Men Have Become Prophets, Secrs, Sages, and Saviors; XI. The Basic Principle of All Religions—The Universal Religion: XII. Entering Now into the Realization of the Highest Riches. For sale as this office. Price, postpaid, \$1,25.

LIGHT OF EGYPT.

The Second Volume of Most Valuable Work,

This is the author's posthumous work left in MS. to a few of his private poleft in MS, to a few of his private pupils in occultism, and like Volume I. In (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Tallemans, the Magic Wand, Symbolism Correspondence, Penetralia, etc., are few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be without it as well as all his other books. out it, as well as all his other books, viz.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2.

THE OPEN COURT.

At Experience With Obsession.

Mrs. Jennie Martin, an Excellent Medium of Grand Rapids, Mich., Gives an Impressive Account of Her Experiences With What She Regards as Obsessing Spirits.

tession is now in hand, I wish to throw evil. Some people say there is no evil in my mite of experience along in that

I can look back over twenty years of my own experience, and from those years glean startling facts which may interest some of our readers.

I was an uneducated medium concerning obsession, and like many others wish to know anything of or leal with the dark side of spirit return; but with all of my prejudiced object tions, this great truth was FORCED UPON ME. I could not comprehend why those hideous spirits were brought to me, and why they were permitted to

I wondered why I was thus formented when my young life had been pure and

I now understand that my spiritual nature was sought by missionary spirits who wished to help those unfortunate Those wise influences knew that my religious feelings were well adapted to assist those darkened, rebellious minds, by causing them to become penitent and willing to be helped by strong-

All of those spirits that were brought to me seemed to be of a very low nature, forcibly attracted to earth life to gratify their appetites and revengeful Shortly after they would control my body, they would cry for mercy, and ask to be forgiven. After much pleading and weeping to some great power, that the world has called God, a glorious light would come to them and icon they would go away rejoicing. Before the penitent feeling would

scome to them their language was coarse wand profane. As my gift of personation been great, my facial expression Arould become frightfully distorted under their muscular control. of hat horrible laces they must have! for a may wonder what my thoughts Wisre while those hard words were 18 oken through me, and I thus disfig-My thoughts were similar to those of our elder brother, the Nazarehe, who said: "Forgive them, for they know not what they do." These charitable feelings, however, f did not cherish when first realizing that low emirits were brought to me. I then felt that it was an imposition, but after a little experience and education I soon became reconciled that it was a part of my work as a medium. I began to understand that working for others was the great builder of our own develop-

Thousands of earth-bound souls have been sided to a higher plane of spirituality through my mediumship during the last twenty years. You may think this a strong assertion, nevertheless it is true. For several years I kept an account of those who were converted through myself and spirit-band, and when it reached to one thousand 1 Thomas, had to have my experience stopped counting, for it came to me that

bliss," but go to work and protect our when bloodthirsty spirits were trying inexperient mediums. To do this we to take my life. Indians, with their WHEN EXARNING THERE would believe in the obsession that is obsessing spirits. Why should we then indians, who in a few hours would have hesitate to make obsession known to me on my feet again, and explain to me them? People who are outside of the that they had driven the sick spirits churches are most always quite liberal; away, and that I had not been ill at all. therefore would be ready to receive the WHOLE truth of Spiritualism. TO BE

side of spirit return be laid bare; when they have to-day.
Thus exposed those designing influences In conclusion, I will say that I have will apprehend that they can no longer behind the screen. When know ing this, they will begin to wonder what course to pursue next. Some of them heing great workers may turn their evil doings into usefulness. Now, those itualists, have so good and brave a paunfortunate beings exist, and we as in- per as The Progressive Thinker, where formed Spiritualists know this to be a in we have a chance to express our fact; and we also know that they are a selves on this subject reat hindrance to development in mediumship. We as earnest workers

As the great discussion of spirit ob-should strike at the root of this great Well, there is an opposite to good, and it must have a name.

> With our information about obsession we can do much in educating those darkened minds who are groping about is daily. I have given many a lecture in my own home for the benefit of those obsessing souls. Yes, I have preached to those who are in prison. These spir its scarcely ever speak, through now, but are enlightened by the good missionary guides who entrance me to lecture to them.

As I develop in my mediumship, my nissionary work also rises to a higher plane. I am now helping those who are not quite so deprayed; these are anx ious to learn. Those that came to me first had to be greatly changed, or converted before they could realize that there was anything for them to do. While in my organism they seemed to receive intelligence, and with this spark of knowledge they began to realize their awful condition, and in this awakened state they pleaded for help. As they looked to a higher power, they were soon rewarded by a great flood of light which always sent them away rejoicing

My conversation with them is kind and instructive. In this way I feel tha I am doing a great deat of good. This work may not seem as brilliant as that which has a brighter coloring, but if I can be an instrument to lift souls out of darkness I feel that sometime, some where, a great reward awaits me. I am trying to lay my treasures where moth and rust do not corrupt. I do not yearn for a great financial success; too many earth-bound spirits have told me thei sad story concerning their greed for

money. While giving my experience of evil designing influences, I will also touch upon another matter, which is very close in relation to the other, and that is, sick or diseased spirits. Those at flicted souls have come to me man; times with their aches and disabilities causing me to suffer all of their pains and ofttimes making me very ill with their diseases. At first doctors filled their pockets through my ignorance, but after a little experience and close watching I became convinced that most of my allments came from disembodied spirits, who were still suffering from their diseases. After realizing this i desperately fought those maladies. The sick spirits were very stubborn abou leaving me. They said that I relieved them from their bad feelings. I knew this to be true, and also knew that my physical body was not strong enough to do this kind of work. My body forces are not strong like my soul powers.

ones. They did, but I, like doubting along in this line, for it was so unlike was a life's work, that I did not need the teachings that I received while in to be so accurate about it any longer. the church that it was hard to believe, Some people ask why Indian guides be thoroughly educated concerning observing Since Danger Lurks those who do not understand that murthe church that it was hard to believe, see on, SINCE DANGER LURKS those who do not understand that mur-A DT OUR YOUNG MEDIUMS as it derous and diseased spirits lurk all does. We as Spiritualists should not labout us ask this anation. close our eyes and say, "Ignorance is noble Indians have come to my rescue must not be afraid to uncover the dark magnetic strength and power, are a WOULD BECOME DISCOURAGED lowed sick spirits to come to me. 1 son the Wizard for his ideas and won-I suppose they thought I needed a lesson UNPLEASANT SIDE TO OUR RELIG-ION. If they were church people they stead of asking them to help me. After suffering under the doctor's care for a made known through our philosophy, week or so, I would become convinced for it surely corresponds with their through my mediumship that all of my They believe that Christ and suffering was caused from selfish, dis his disciples had much experience with eased spirits. Then I would call for the

Readers, you may wonder why my

own band of intelligent guides did not

inform me sooner about those afflicted

When people once understand that more than half of the diseases which OPEN AND HONEST, ALWAYS COM- sensitives are suffering from are caused by obsessing spirits, doctors will not I as an individual say, let the dark have as much money in their pockets as

only touched lightly upon my experience in dealing with obsession. Space in your valuable paper would not per mit me to go more into detail.

I feel truly thankful that we as Spir

MRS. JENNIE MARTIN. Grand Rapids, Mich.

Views of a Wisconsin Philosopher.

elation is the signboard to evolution. It is still, however, in an immature We are in the seed-time now; the har- state. It is accompanied with the tares vest is to come.

tern from, but the knowledge of, creates quick and more accurate judgment of modified relations and practical adaptations. That special knowledge is best which has a good general knowledge for

There is as much, if not more proress ahead of us than behind us. It a mature condition. Not all persons ripen with edual rapidity. At last, it is average of the great, mighty mass that determines outcomes. If a handful of ripe persons would insist on bending he mass abruptly to their lack of general knowledge, the finality could only

be destruction. Obsession is a natural sequence of a present immature state. Immaturity and unreasonableness go hand-in-hand. Enlightment is the fruit of education. Successful reforms have education for their foundation. Sometimes war is edneational. Experience is a severe er reason. Mediumship will continue to teacher; it is educational. All labor be encouraged; it will dwell more on saying machinery is conceived in crude form. All new subjects of knowledge start in a rough state. Some mediums

have passed through such rough handling they have abandoned the calling. Dr. Peebles has conferred an inestimable boon on the subject of Spiritworld-wide immature Spiritualism, a here and over there. From this knowledge we know, as by instinct, just the understanding. aext step to take. At Salem, Mass., the mortal world stamped it out by murdering the mediums. Since then the earth as Dr. Peebles. enlightenment has improved. The latest demonstration of Spiritualism

Green apples precede ripe ones. Rev- has been received with encouragement. of obsession. It could not be otherwise. The best statesman is more or less as things now are. We are glad to get versed in history. Not that he will pat-

Obsession and crime spring from ignorance and unreasonableness. Ignor-ance precedes enlightenment. Obsession is necessary at this stage, because the outgrowth of a natural law. The few that are enlightened must instruct the many unenlightened. If these few have wisdom with the knowledge they follows that humanity is still far from will not be unreasonably abrupt in their procedure. Every day witnesses more cool heads coming to the front. This is an auspicious outlook.

Condemnation of the tares in the great, rich field is good, but it must not stop there. Dr. Peebles shows that the agency of condemnation has always been in operation; as that, however, has grew, and, in Oriental lands, they bave taken possession of the entire field.

We United Statesans will do better We are more enlightened; have soundquality than quantity. At present the hest mediums are largely ignorant of many of the most important laws of mediumship. The ignorance is not limited to the mortal side. One medium said a upirit was trying to control her that didn't know enough to know what Disession." It acquaints us with a Dr. Peebles' presentation is that if modhe wanted. The logical conclusion from ern Spiritualism becomes a lofty, rich, correlation of the human state, both permanent success, it will be at the hands of the mortal enlightenment and

Honors are due J. R. Francis as well

E. W. BALDWIN. Madison, Wis.

Another Voice From California.

ERED.

A California Lady Assumes to Controvert the Position of Prof. Loveland. I have just read Prof. Loveland's able rticle in The Progressive Thinker. The introductory paragraph, presumably by the editor, is fine. Truly, since the world began differences of opinion have existed on almost every conceivable subject. What a dull, monotonous world this would be if all thinkers thought alike on all subjects. No opportunity for friendly discussion or at

tempts to set each other right! Nobody wants to be in the wrong. Debate will have a tendency either to establish or destroy previously entertained views The Professor asserts that those who believe in obsession "are usually those most devoted to the old fabulous rec

ords of the Bible." Not necessarily. Whatever is true is worthy of accept-

If one's own experience corroborates what is narrated in the New Testament,

how can it be rejected? Again, the writer says: "In this life we do not find persons spending their time and exerting their energies to torment those who have never injured them." A ragged urchin on the street sees before him a wed-dressed lad of his own size, who has never injured him, and immediately throws mud over him, purposely to soil the fine apparel How many instances are on record and in the memory of most persons, of human beings doing something diabolical for no apparent reason than taking pleasure in seeing others tortured! Read about the cruelties of vivisec-

ilon, the brutalities of kings and others in power as recorded in history. What but love of cruelty could be the impelling motive?

"Made no worse by death." No, death does not strengthen any only reveals them. Some people do not fully manifest their propensity for evil. for the fear of public opinion.

quito is not a happy comparison, inas- understand the conditions? much as the latter is more aggressive In conclusion, the good Professor than the former, and what does the says: mosquito do as soon as he has "won his with the Christian church," This would wings" but torment those who have make too long a chapter to discuss now never injured him?

transition of one form of life to an- 1045 8th St., San Diego, California.

OBSESSION CRITICALLY CONSID. other? Do Spiritualists de onsider that what is called death so transforms the individual? No records or assertions of that character bave I seem or heard. On the contrary, clairvoyants:havertestified that on several occasions they could not

tell a spirit from a real person, Andrew Jackson Davis relates an instance of asking at an assembly who a certain man was, sitting in a chair which he pointed cut, and learned that no one saw the man but himself. Many have stated that death does not change the individual-that nemas to be divested of the flesh and have the change of environment a certain length of time before he is freed from the native tendencies and propensities, as well as ac-

tivities in earth life. It is better to know the truth and be guided by it than to believe what is false. Either obsession sometimes occurs, or it does not. T. R. Lockling says, and he seems to speak from knowledge, that "EVEN IGNORANT CATHOLIC SPIRITS ARE TRYING TO RUIN OUR MEDIUMS BY OBSCEN-ITY AND OBSESSION."

I recently asked an intelligent Chris tion Scientist if she thought persons were sometimes obsessed as in ancient times. The answer was: "I know they are, for I have witnessed two unmistakable cases of spirit obsession." We all know that the same law that permits a good man to walk our streets, does not prohibit the wicked man to do same. If good spirits come to control and pless, what hinders the opposite class? Everything has its opposite. THERE IS JUST AS MUCH DOWN AS UP. We can slide down, but we never slide up-but have to climb.

"Annihilation is preferable to such a condition as that." Our preference, belief or unbelief do not change facts, which we are trying to ascertain. Laws do not change, but our opinions ought to change as we advance. "I would like to believe that Spiritualism is true, of the unlovely powers of our being; it has often been said to me by its opponents. No, not exactly that, but would like to know the truth concerning the "In the transition of one form of life to conditions as they exist, and how The wiggler and the mos- can we do that until we to some extent

What are the facts in regard to the ansition of one form

Facts Versus Theories.

Connected with Obsession.

The Open Court in your Progressive Thinker interests me deeply, and if pos-sible the more so because of the sublect of Dr. Peebles' book on Obsessions giving the various opinions of the dif ferent members or advocates of Spirit ualism. People necessarily differ as widely in their views as their personal experiences have been, and many have been worfully unmindful of the old testimony based upon facts.

I deem some of the attacks on Dr. Peebles most unkind, uncharitable and her hands on my bowels, the bloat went unbecoming. He is not only a capable and scholarly man, but a very enthusiastic advocate of the spiritual philos ophy, and he has had a vast experience in this and in far distant lands. He side of spirit life. WE SHOULD NOT great protection to sensitive mediums. knows whereof he speaks or he would FEEL THAT investigators You may ask why my Indian guides at remain silent. Just as well attack Ediremain silent. Just as well attack Edi-

> Facts prove principle is absolute, and Emmanuel Swedenborg, and was if but one fact is proven thereby is response of and disposed of by the great is established. Personally I have known Christ. many cases of obsession and will speak of some later; but if one would get the best expressed idea of some of the workings of this law, read Pilates' Query, "What is Truth?" from the pen of Susie Clark of Boston, which she assured me was a STORY OF REAL LIFE, and that she possessed the power to make spirits disembodied leave the bodies of living people whom they cupied, deeming them their own. Why not better see if we cannot be means of a better unfoldment of the law, which is being used both by the ignorant and evil disposed spirits, who come with the earth atmosphere? Well we know that death does not change the athits of any individual, and they repent the act done in the body whenever opportunity comes, until they are mucht better and learn the law of love.

I am going to cite two cases I am peracquainted with, and the readers of the Open Court can ascertain the truth of my words by addressing parties whose names I will give if desired. schoolmates-the former born in the mountains of Kentucky is a beautiful woman, sensitive and now gifted withdivine power.

Mrs. M., whom I will call the healer. is the granddaughter of a Spanish priest, who before he died, renounced versalist minister. .Mrs. M.'s nature takes almost of the vehemence of the ry, who works at his beach all leveloped the wonderful power latent portunities in his grandchild. Living in Cincinnati Spiritualists and became a power. Now to the point: How does she heal? The body is all right, but when disease comes in, some one who has working well. passed out steps into the space (aura) of the individual, and without its own realization many times reflects upon it the same disease they passed out with." She sees the influence that comes to,

or is present with, the person. lays hands on them, prays and then demands that the unclean spirit leave and trouble them no more. She has made ingersoll's Tribute to Robert Burns. wonderful cures that have been given Tho Scotland boasts a thousand name up by the physicians. She has one advanced Indian control, named "Sun-rise," who is of great help in this work. Not long ago a young woman came to her, given over to die with consumption. She saw with her a relative who had died in that way, and she told her she

She did so: the girl is now well.

one should come back from the dead." but I wish to cite the most wonderful case I ever heard of, of her friend, Mrs. For here beneath this lowly thatch S., who told me yesterday I might cite | Love's sweetest bard was born. the case: "I was perfectly well," she said; "normal and had given birth to children who were grown. All at once became conscious I was to be a mother again and was delighted. My children would not believe it. My friend the healer, said it was not so. I grew angry, thinking they did not wish me to have the child, so I kept away from them.

Some Impressive, Startling Incidents Motion was felt, milk came, in the breasts, my form enlarged and time two physicians were sent for, They came, and after thorough examination said they found no evidence of child-birth, only enlarged uterus. My sufferings were intense. They went away and I sent for the healer to come and re-lieve me of this burden. She came, and as she fervently prayed she said she saw a young woman arise from my body clothed in white, who held a white rose Scriptural injunction, "Come now, let to me. Instantly I knew my aunt, who us reason together." This matter of the had died in childbirth, and who dearly obsession of evil spirits is not, so it loved me. She had come into human seems to me, a matter of theorizing, or atmosphere, lived over her old life, and for any sort of vague philosophizing, but as "thoughts are things," reflected and n matter of evidence, a matter of direct made alive such conditions in my body estimony based upon facts.

as had made me all the trouble. Mrs. M. demanded that she depart. She put

> and troubled no more. She gave away son's wife, who had use for it." I could cite case after case, but my point is simply here. Find out by our higher spirit friends what the law is in regard to this strange condition which

down and in a short time I was well

vealed the law and true corroboration Nazarene and Divine Teacher, Jesus If I have made anyone more kindly disposed towards our valuable friend and heiper, used by the "Powers that Be" for the better condition of earth's

eople, I shall not have spoken in vain. Yours for the uplift, ABBIE WALKER GOULD.

Moline, Ill.

A POEM TO ROBERT BURNS. At the suggestion of my old friend Mr. Fretag, of this city, I send you a poem I saw in a scroll entwining the pictures of Robert Burns and Colonel Robert G. Ingersoll, in the cottage of Robert Burns, near Ayr, Scotland, while I was there last year. I was very much pleased to know that my native country people had become so liberal and asked the old gentlemanly custodian, if no objections were offered to it. He said: "There was a preacher from Cincinnati, U. S., who did make some fuss about it, but you see it is there Mrs. M. and Mrs. S. are old friends and yet. There is a large hall on Bath street, Glasgow, where every Sunday Spiritual meetings are held, and some times week evenings. They are well at tended, in some cases standing room only.'

I had the pleasure of hearing Mr. Morse, editor of the Banner of Light, the Catholic religion and became a Uni- speak in that hall, as well as many others. One of your subscribers, Mr. Mur-Old Prophets, and yet is tempered with week, is very eloquent under control, strong love. After the priest died he and I am sure beyond his scholastic op-

The friends in Glasgow, were organizit that time, she joined the religious ing a system of propaganda, by calling on members who had interest in the philosophy, and had room in their From no other view than this, she says: homes to devote one room for meetings once a week, and I understood it was

I send you the little foem by Mr. In gersoll, that is said by Swinburn to be the best tribute ever offered by the poet of one to the poet of another: JAMES McGAVIN.

Springfield, Ill. ini r un

Ingersoll's Tribute to Robert Burns. Of prophet, king and seer, 1 v

Was loved and cradled here. Here lived the gentle peasant prince, The loving cotter king thu. Compared with him the greatest lord

died in that way, and she told her she Is but a titled thing.

must leave the space of her patient. 'Tis but a cottage thatched with straw A aovel made with ciay, . I am not trying to make those people One door shuts out the snow and storm One window greets the day, And yet I stand within this room,

And hold all thrones in scorn Within this hallowed hut I feel Like one who clasps a shrine When the glad lips at last have touched Something that seems divine;

And here the world through all the years, As long as day returns, The tribute of its love and tears Will pay to Robert Burns.

Life in the Spirit Realms.

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

Letter Number Six-Continued. I assented eagerly; and we started orth, the mother bearing the little one n her arms as we left the house and arbor behind us. After we had gone some little distance we commenced to descend, as though one of earth were to lathers, mothers, sisters, brothers, go down a nillside. It was not steep children, wives, husbands, or some oth but very gradual, and the vegetation was rather coarse and rank I thought, er near relatives or friends. There are none so low but have someone here in-At last we came down into a narrow vale and through the center of this vale ran a sluggish stream of water. The place looked somewhat barren, as hough it were between two hills

small mountains, and the light, in this place, seemed more dim, not so bright and sparkling as it was higher up where the house and arbor were-nor not nearly so bright as it was where I had located my own home. Still, to one of earth the place would have seemed quite pretty and romantic.

I noticed quite a number of seats

scattered along near the banks of the stream. Many of these seats were occupied by men, but there were a few women scattered here and there, some walking, others seated; but I noticed that all appeared dejected; neither were any of them well attired. They ooked shabby, and their clothes hung loosely about them. Some of them were even dirty and ragged. The hair upon the heads of the women was tangled and frowsy: the men's hair was straggling, and their beards unkempt; and the eyes of all seemed to wear the selfsame expression—a kind of dejected helplessness. Not far off in the center of a large, open plateau. I saw an immense, long, low structure, which sembled an enormous tent more than It did a building; and in and out of this nen and women were coming and go ing, all looking like those we had al-

eady seen.
"Is that the home?" I asked. "Yes," replied Cathie. school or home of reformation. "Do they reform rapidly?"

"Some do; others do not." "But as they cannot gratify their lastes for alcoholic liquors here, I should think that all would be obliged to reform at once. "Come in," she said, "and I will show

you a few of our worst cases, and then ou will understand better." We now entered the place. It resembled, somewhat, a hospital of earth,

with innumerable wards, and in every ward was a cot. Many of these cots were dirty and tumbled; others were clean and spread more smoothly. We passed by them into a long, diningroom; and, here, many were sitting at able. Then we entered a very pretty parlor, and from thence into a spacious library; then, into a long wing, where all kinds of artificers' works seemed to be in progress; and, from this, the scene opened outward and upward into right and glorious fields and forests of grandeur and beauty. I hastened to the door and looked forth. Here, men and women were disporting themselves in various ways. Some were playing games; others were sailing around in beautiful balloons. A lovely ake opened out to my view, and upon this were men and women sailing in

peautiful boats of all descriptions. The scene was exceedingly attractive and very beautiful. I noticed a bright roadway leading up over a hillside, with many going and coming; and all these appeared clean, bright, and beautiful. Their eyes had lost all look of helpless-

ness and dejection. "Are these some of those who have been cured, or reformed?"

"All of them," answered Cathie. "My God!" I said, reverently. "What

she replied. "I am at the "Yes.' head of this, but I have many to assist me, and as soon as one is entirely reformed, that one remains for a while to aid me, doing this as payment for what has been done for that one. But let us go back, and I will show you some of the very worst cases we have; and from them they grade all the way upuptil they are free from the vile habit entirely. Come, now, and I will show you the worst case we have here

And we paused before one of the wards; and, there, upon the tumbled and soiled cot, lay a heap of something, one could hardly call it a human being; but at last I discovered that it was The form raised itself up to a sitting posture and glared at us with wild, un intelligent eyes. It was a man past middle age, bloated beyond all semblance to a human form, with shrunken shaking arms and legs; the whole form trembling as with an ague fit. And, now, with glaring and twisted eyeballs, he cried in hoarse and guttural "Give me to arink! Give me to tones. drink! I am dying of thirst! I want drink!'

A sweet little girl now entered, and going to the side of the cot, poured a glass of clear water, and offered it to the man. daughter," said Cathie, "who died from earth of want and neglect, on account of her father's terrible habit. But she is determined to save him yet: and with my help she will succeed. case looks helpless now, doesn't it?" Truly it does," I answered.

The pretty child pressed the glass to the thirsty lips of her father. The mo ment he tasted the water, he dashed the glass from ner hands, spilling the water over the bed and shivering the glass to fragments; then he tore at his ical discovery found on the Congo hair and beard; he cursed and swore in River, West Africa. Its cures are really the most horrible manner; he raved obscenely, calling us all the most loathsome names that could be thought of. ferers.

"You dear little girl," I said, "he de-You dear little girl," I said, "he de- butter state save been received serves to be saved, for your sake it for glad to send you. "He has but just come to this life."

grow better as time goes on. He left send a large case of the Kola Compound his body on account of delirium tre-We now continued on past many oth- form of Asthma. This is very fair, and most of these were occupied.

"All these," said Cathle, "have come surely try it.
here within a day or so." I noticed the most of them lay in a stupor.

"But you are not able to take care of all these?" I questioned. "Oh, no," she answered. "There are none whom you have seen, but have some deeply interested friends or relatives ,who will come to their assistance when they waken. There are

"What a beautiful, natural provision." One of the grand, harmonious

laws of nature."
"Yes," replied Ferdinand's wife, with "I am here to receive and care sigh. for my husband when he comes. "How little we thought," I said, "that n so short a time I should be here, and

reet you and the baby." "How very good you were to me-to us all--and how much I thank you for your kindness. It is sweet to meet again where death can nevermore come between those who love each other.'

"Yes, very, very sweet," I replied, aking both mother and child once more n my arms with fond kisses. How thereal and pretty she was, to be sure. "In this ward," said Cathie, "is our worst female patient. She has been ere now for a number of days, but her brain was so injured by alcoholic iquors, that' it was absolutely burned p-that is it was softened and destroyed-and the spiritual brain is almost black in consequence. She had become idiotic, although once a bright and beautiful girl. She has sunk now far below the most intelligent of the brute creation."

I looked in upon the creature, horror stricken. Her body was so contorted and twisted that she scarcely resembled a human being. Her head and face were nearly black, although, as Cathle told me, she had once been a very beautiful girl, with a clear, white delicate complexion. Her eyes gleamed with what might be termed satanic fire. They resembled those of a serpent. Her lips hung loosely, and she drooled at the mouth. Her hair was black, and appeared to be turned into a voolly mass. Her hands and fingers

vere like claws. The sight sickened me to that degree that I was obliged to turn aside and sit down. I felt as one does on earth who faints." "Oh!" I exclaimed. "That case must be entirely hopeless."

"Oh. no." said Cathie. "Others as bad as she is, have been restored; but it takes a long time to do it. beautiful girl that was, was betrayed by one of earth's millionaires. She loved the man, and when he deserted her. she, in her despair, cared not what became of her. She attempted suicide by drowning, but was saved by the crew of a life boat. She afterward became an outcast on the city streets, drowning her despair and grief in the maddening bowl. She spent nearly every penny that her wild career brought her, in drink; taking very little food; and not any for many days together; and when at last she had sunk so low even for her vile career, she went crouchingly through the streets, holding forth her skinny hand for a penny. As soon as the got three-pence, she spent it for the

vilest alcohol-the strongest she could possibly obtain. She had had many ter rible falls, owing to the destruction of the brain tissues, and toward the last she had no shelter, but crawled, at night, within some recess. She had now become wily and cunning as a serpent, and had escaped the police station. At last, the brain gave way entirely, and she tum cavation, where a building was about to a great, grand and beautiful work you be erected, and was found dead to earth. They buried the body in potter's field, and it was better for the earthly world that she was out of it. But there she lies, an immortal spirit, that can never die. She was many years going down. It will take a long time before she is restored to her for mer estate."

And can anyone love or care for this poor, degraded creature?" I asked. "Her father and mother are still on

the earthly plane, but she has a sister here, one who died to earth when a little babe. She is a bright and glorious creature now. She cannot remain here long at a time, but she comes often and does all that can be done at present: but the time will come when she, together with her sister, will wing her way throughout paradise. "But how about the man, who was the

cause of her ruin?" "He is still upon the earth, and has secome a cruel and heartless monster. robbing thousands. But he belongs to great trust combine. Sometime, dear Miss Judson, we will follow out the path of one of those who are like him. That will take time also. But you have been in this place long enough for

once. Come, let us return."
I actually felt weak and sick, and longed to get back to my own beautiful home. And so we made haste and were soon again within the beautiful arbor, where, bidding Cathie and Ferdinand's wife adieu. I most gladly returned to my own home.
Yours for humanity and for spiritual-

(To be continued.)

Have You Asthma in Any Form?

Medical science at last reports a posiive cure for Asthma in every form in he wonderful Kola Plant, a new botanmarvelous, therefore this remedy is of the most vital interest to Asthmatic suf-

some names that could be thought of. He raved thus until ne fell back in a kind of fit, frothing at the mouth, and once more he lay huddled in a heap, scarcely to be discerved as that of a human being.

I turned away sick at heart. His little daughter, raising her great, beautiful, soulful eyes to my face: "He is my father," she said, "and I will never forsake him or neglect him; moreover, I shall save him yet, and he will, at last, be a bright and glorious angel."

I caught the pretty creature in my arms and kissed her.

"You dear little girl," I said, "he deserves to be saved for your sake if for

To prove beyond a doubt its wonder-"He has but just come to this life," ful curative power the Kola Importing said Cathie; "but he will gradually Co., No. 1161 Broadway, New York, will gressive Thinker who suffers from any er wards. As I glanced in, I saw the we advise sufferers to send for a case. It costs you nothing and you should

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

Actina." a Marvelous Discovery That Cures All Afflictions of the Bys and Ear Without Cutting or Drugging.

There is no need for cutting, drugging a probing the eye for any form of disease, for a lew system of treating afflictions of the eye has been discovered whereby all torturous and barbar

ous methods are eliminat ed. There is no risk or exof people have been cured of blindness, failing eye-sight cataracts, granulat-

ed lids and other afflictions of the eye through this grand discovery, when minent oculists termed the cases incurable. Below we print extracts from testimonialsuch as are received by us daily.

Mr.A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

ear and throat affections. It cured my mother of cataracts."

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

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

ma."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept 387, 929 Walnut St., Kansas City, Mo., you will receive absulutely free a valuable book, Professor Wilson's Treatise on the Eye and on Disease in General,

CANGER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Gor. 9th & Kansas City, Mo.

796

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cor-responds 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 date. 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 vexed 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 the deals with facts and exwidest reading, for he deals with facts and ex-periences. Price. cloth. \$1.00.

Journeys to the Planet Mars Or, Our Mission to Ento (Mars)

Narrative by Sara Welss, 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 eligious creed. It is a plain statement of facts based upon the experience of woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others stepping-stone which may aid them, in their progress towards the light

From the standpoint of Spiritualists his is a most interesting book, as Mrs. Weiss actually took these journeys in spirit and has given them in all sinerity, to the world. The book is uplifting 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 Religion of Science.

By Dr. Paul Carus. Ver thoughtful and in

CONCENTRATION. A Valuable Work.

Concentration, Meditation and Inspira-tion. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought clear meditation and superior inspiration. Sent complete for 50 cents.

RIGHTLIVING

SUSAN H. WIXON. Author of "Apples of Gold," "All in a Life:ime,"

tory Hour," "Summer Days at Onset."
"Sunday Observance," etc., etc. "Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—TROMAS STARE KING.

This book gives an admirable course of study in ethica, and supplies a long-feit want of an ethical ext-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical leasons.

The author shows a wise practicality in her method of leaching the principles of ethics. She illustrates her subject with many brief narratives and anceletes which render the book more interesting and more casily comprehended. It is especially suspined for use in children's lyceums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by-it. It is a most excellent book and aboud be widely circulated.

Price, Cloth, \$1. Price, Cloth, \$1.

"When they come to their senses," said Cathle, "there will be some pretty lively times. None of them yet know that they are free from their bodies." "Continuity of Lite a Cosmic Truth." By Prof. W. M. Lockwood. The work of lively times. None of them yet know a strong, logical thinker, on a deeply that they are free from their bodies."

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Postettice as Second-Class Matter

TERMS OF SUBSCRIPTION: THE PROGRESSIVE THINKER will be furnished until further notice at the following terms, invariably in advance:

One Year.
Six Months,
Thirteen Weeks,
Single Copy,

REMITTANCES: Remit by Postofice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 16 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANOIS, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE:

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

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the charge capacity by made.

TO FOREIGN COUNTRIES. The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, FEBRUARY 25, 1905.

WORDS OF CAUTION. You should not send money in a let-You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are per-

HUDSON TUTTLE.

noyance and trouble.

Editor-at-Large for the National Spirituallet Association.

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

Cain and Abel Mental Units.

The Bible is a wonderful book. If it is a work of infallible divine inspiration it is wonderful that it is the subject of so many and wonderfully diverse interpretations by implicit believers in its infallibility. The variety and diversity of these interpretations make the book more than a match for Joseph's coat of many colors.

One of the most interesting of these biblical interpretations is that lately promulgated by the Rev. John W. Stockwell, at the Kenwood Parish Church of the New Jerusalem, Chicago, on the Bible account concerning Cain and Abel, which has generally been accepted by church people as veritable history.

Rev. Stockwell advanced the theory that Cain and Abel were not men. but were faculties of the mind. In the course of a sermon on "The Psychological Cain and the Psychological Abel" he said: "Turn with me to that rare old book of Genesis and to the fourth chapter; there we read the Cain and Abel story. Perhaps no tale of prehistoric time is better known than this. And yet how puzzled people have been in the application of it. The story of the respective offerings of the two brothers to the Lord and the favor with which, as the story reads, the Lord regarded Abel's offering and the disfavor with he looked upon what Cain brought has perhaps caused much menal discomfiture of men.

"And it has probably disturbed many who were honestly seeking to read the word as God's own book and to find there the message which he would give

"Now, to all minds who regard the sacred word in the way we have described this story of Cain and Abel would at first approach in an affirmative attitude. It would be regarded as a doctrinal teaching of worth, having behind it the authority of a divine revelation. But when the letter of story seemed to make it appear that the Lord was partial in his regard of the children of men the mind of the reader would be confronted with its puzzle.

"In the present state of public mind of this country the teaching which seemed to show an injustice in the ope ration of an overruling power would perhaps meet with more opposition than any other, and so the teaching of Cain and Abel, which does apparently suggest injustice, would be objected to by the justice-demanding mind.

But it is just another case of having a device which is handed down to the children of this generation with the stamp of undoubted venerableness in full conviction of its truth, the stamp of divine revelation-and yet with the knowledge lacking of how to use it.

The trouble is that men have been applying this teaching in the wrong way and in the wrong place. The story not dealing with units of humanity but with units of the mind. Abel is not a man, but a faculty of the mind.

"There is no clearer statement of how to interpret the scriptures psycho logically than is given in the writings of that Swedish sage, Emanuel Swed enborg. He shows plainly that Cain in the terms of mental life, means faith and that Abel means charity. By the introduction of these meanings we are in an entirely different field of thought and we find this scripture story is simply emphasizing the same lesson sug gested through other parts of the scrip It is stating in divine symbolism that God requires of men first charity

Church Entertainment.

Sleeping in church is said to have been one of the luxuries of ye olden time. Wonder if it has been prolonge into these later years? It is told of one Rev. South that while preaching at Whitehall, he observed King Charles II, and several of his attendants, asleep. Stooping down he cried out to one of the delinquents: "My lord, I am sorry to interrupt you, but if you snore so loud you will awake the king."

In these more modern times the so licitude of the dominie would have been to save his sleeping parishioner from being disturbed in his dream of golden streets, ivory thrones and unfading bliss, with tom-tom music on a single key, while singing glory, glory through a wasteless eternity.

LETTERS FROM THE SPIRIT WORLD.

This remarkable work, our last premium book, is now being printed, and will be ready for deliver next week. Nature's Revelation

When Rev. Lyman Abbott declared in is late address which 'shocked" Right Rev. Cheney, that "The bible no longer can be accepted as ultimate; that many of its laws were copied from other religions; that the ten commandments did not spring spontaneously from Meses, but were, like all laws, a gradual growth; and that man is a creature of evolution, not a creation," he uttered great truths well known to educated clergymen of all denominations. Even Bishop Cheney, if honest, showed his ignorance when he expressed himself as surprised that a truthful clergyman should occupy such a position.

The fact is, the Bible came to us from Catholic hands. Where, when, or by when written no one knows. In the hands of priests only, denied to the people, it was claimed by them they had a testament from God, a book inspired by him, which revealed his will in regard to man. Luther and his coadjutors did not controvert that claim, but received it, and quoted from it as of divine authority. It was an age in which there was but little learning: hooks were not accessible, and the mind was not critical. The compilation became a fetish. like an idol among pa gans, or charms blessed by priests, and worn on the breast to protect the wear er from the Evil Eye.

Men of learning and thought repudi ated the book; but after the period of burning recalcitrants had passed, then came the cry of infidel, which, in effect in earlier years, was more cruel in fectly safe, and will save yourself anits consequences than were the burn

Brave men in the ministry have tried to correct public opinion, and place the bible just where it belongs, a very imperfect production; but learning, posttion, integrity, character, were soon wrecked, and men have become extremely cautious in their utterances.

The great mass of the people know but little of the contents of the bible They allow the clergy to read it and interpret it for them. And how do they read it? By selecting a chapter here and another there, omitting those pas sages which if read with their connec would show the pernicious char acter of the collection. For texts on which long sermons are founded, "the last clause of verse so and so, and chap ter so and so," or some other fragment of a sentence is used, equivalent to tak-ing for a text "There is no God," omitting all that preceded and qualified it This would be a gross perversion; but scarcely greater than elerics are sometimes guilty of in choosing their texts, on which they are liable to exploit for an hour—formerly two to three hours.
"Nature's Divine Revelations," given

by A. J. Davis while in clairvoyant con ditions, published in a large volume on the very eve of the so-called "Rochester Knockings," give a better idea of what such a book should teach than does the bible. There is no obscenity in it. In conclusion, in a work entitled "Ex

amination of Prophecies," by Thomas Paine, first published in 1807, we have a very clear exposition of a truthful revelation. He said: 'The Word of God is the Creation we

behold; and this word of God revealeth to man all that is necessary for man to know of his Creator. "Do we want to contemplate his

power? We see it in the immensity of his creation. "Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible

"Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth Do we want to contemplate his mer-

whole is governed.

We see it in his not withholding that abundance even from the un-"Do we want to contemplate his will.

so far as it respects man'. The goodness he shows to all, is a lesson for our conduct to each other. "In fine—Do we want to know what God is? Search not the book called the

Scripture, which any numan hand might make, or impostor invent; but the scripture called the Creation." Rev. Conyers Middleton, of the Church of England, near two hundred

years ago, was equally eulogistic of Nature's Revelation. He said: The visible works of his creation are the most authentic and indisputable revelation which God has ever given of himself from the beginning of the world to this day. It was this by which the first notice of him was revealed to the inhabitants of the earth, and by which alone it has been kept up ever since

among the several nations." before our era, wrote in a similar strain Though pointed and emphatic, we will not quote it at this time for want of

A Chance for Genius to Splurge.

A Baptist pastor wrote the Truth Seeker recently, saying it is not true that the Epistle of James is considered binding on the Christian churches; then he goes on to say, "the teachings of Luther, Calvin and the pioneer Protestant fathers have been greatly changed since their day." He illustrates:

"The six days of creation hobby has become obsolete. The theologian of this age sees in the 'six days' of the first chapter of Genesis, six ages of creation, just as scientists do.'

We are all glad to learn the clergy have made that advance; but who authorized them to change "the evening and the morning were the first day." and make that "day" embrace a period of perhaps millions of years?

If each of those six days covered pe riods of millions of years, what becomes of the Sabbath, the seventh day, a day of rest, that commemorates the completion of those six days of arduous labor by Elohim, which those evoluted clergymen have been telling us all along is the reason we should keep that day holy? If each of the former days constituted a period of millions of years

must not the Sabbath be equally long?
The interpretation which the reverend accepts, was made by geologists in the early years of that science, to escape ecclesiastical odium; but they found it a severe task after suggesting days of almost interminable duration, to account for "the grass, the herb yielding seed, the tree yielding fruit," and all the varied phenomena of the three days preceding the creation of sun and stars, which occurred on the fourth day. To make this appear consistent it plagued the geologists im-mensely, and we are apprehensive it will the elder; but let him try. There is a chance for genius to make a brill

"The Romance of Jude. A Story of Through the mediumship His People." of Mrs. M. T. Longley. An intensely in-te-esting book. Neatly bound in ciotà and gilt. Only 50 cents.

iant display of itself.

LIFE IS A MOSAIG AND EAGH TINY PIEGE MUST BE GUT WITH SKILL.

Some people believe that moral principles can be inculcated by force that moral practices, religious ideas and a pure heart can be commanded by law. Individual reformation comes by persuasion, by education, and not by force. You must educate your boy not to drink spirituous liquors the same as you educate him not to steal, not to lie, not to commit crime. You cannot cure evil by law, you cannot stamp out crime and iniquity by statute. If the evils that affect individuals and mankind cannot be eliminated by education, by precept, by example—they will never be wiped out.

The more ignorant people are the narrower their view upon any question and the more infallible their manner of expression. The lower the order the safer it is to rule by power and by might. The most vital truths that enter into our lives are not learned from rules, or text books, or schools. "Love of home, of parents, for the truth-these qualities are vital, yet they cannot be taught as part of a curriculum, and neither can they be defined and printed as lessons in books. Sentiments are the most potent things in the world, but they elude definitions * * * Patriotism can be inculcated rather than formally taught; and is to be learned by indirection-by study of history, of great models, of the heroes and martyrs of liberty-rather than by a set course."

Fellowship with great men, communion with noble thoughts, beholding whatever is grand and beautiful in nature or art, purifies and ennobles the soul and leads to a grander conception of life. There are no ask in the name of our needy mediums printed rules of action, no formulas, no tenets or set principles that will do for all conditions of society, or for all individual needs. Each soul stands alone with separate and distinct wants and desires. Every human heart needs a confessor—every soul a fortress, and every individnal life a city of refuge where it can find shelter and protection.

istic and imaginative he is the more he stands in need of sympathetic natures around him. "The shallow fishing boat glides safely over the reefs where the noble bark strands." The finest natures the world has ever producd have become moral wrecks. A man's weakness somee call misfortunes often times forms a part of prove to be blessings. A great artist turns a blot, or a daub of paint upon the canvas into a rock, or a landscape or some other adornment to his picture, thereby converting ugliness into beauty—a blemish into an

The stronger a man is mentally and spiritually, and the more ideal-

ornament and a decoration. Pain and suffering, sorrow and griefwhen clarified, spiritualized, become poetry, song, painting, and sculp-The soldier in the midst of the conflict cannot tell whether the tide of battle is for or against him—so no individual can judge what the outcome of any single experience may be or what bearing it may have upon his life while it is passing. The blackest cloud becomes radiant with

beauty when touched by the rays of the setting sun. "All poetry that may be called great is only sac ess given voice; and music is ever a wailing and a sobbing; what is pleasure to the ear transmutes into sorrow in the heart and soul. The perfect poem, the perfect music, if ever written will be the expression of a broken heart * * ." It is claimed that the most beautiful notes of the song bird are learned while the cage is covered and darkened.

The most adverse circumstances in life may be simply a stepping stone o something higher. The vanquished is sometimes greater than the victor; - the criminal becomes more renowned than the Court who passes sentence. Socrates in prison drinking his hemlock proved to be a more commanding person in the world that the judges who condemned him. John Brown standing upon the scaffold, a convicted felon, was not defeated-because the principles for which he died have been made into laws, written into statutes and his name forever engraved upon the hearts of his countrymen. Even Napoleon was a more interesting figure in defeat at Waterloo, than Wellington was in victory.

No man can prophesy as to any event or act of his life-which shall prosper-this or that. We walk in darkness. We condemn what we cannot understand, and "strain out gnats and swallow camels." Some people pick up ideas, others dollars. Some make friends, others enemies. No man is consistent. The meanest criminal that ever lived orided himself on virtues not possessed by his neighbors. Every one is largely responsible for the conditions that he makes around him—whether he has friends or foes, whether he is rich or poor, learned or unlearned, sick or well.

There are persons who spend their whole time glorifying themselvestelling what they have done for their friends and others; -never a word is said or thought given as to what others have done for them. On their ledger appears only charges—you would look in vain through the whole book for a single credit. It would be a great revelation to most people if they could see their own faults with the same clearness and distinctness that they do the faults of their neighbors. Every individual is a divinely appointed instrument in God's hands for some particular purpose—else the world is run at random.

Humanity has come up through great tribulation. If we could read the secret history of men and women around us-of their hopes and fears, their aspirations and disappointments—we should stand appalled at the record. No prison door is barred and bolted like the human heart. Some one has quoted Longfellow as saying, "If we could only read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm hostility." Every fugitive joy, every transient pleasure, every hour of happiness comes as a gift from the gods in a world where there is so much sorrow, anxiety and unrest. You can starve the mind, the spirit, the affections and sentiment as truly as you can starve the body. The soul feeds upon the object of its love, desire and ambition. Not a human being lives but cherishes some wish, hope or purpose—no matter how unconcerned he may appear to the public gaze. There are more famished hearts than bodies. As we pass down the hillside of life, every day becomes more and more solemn, more and more earnest and thoughtful. There are depths of feeling that words cannot reach, experiences of the soul that language cannot express. Even art is powerless to depict only the semblance of the realities of life. The most thrilling dramas are never written-because the reality out-masters fiction. There is a sadness, a grief, a disappointment that cannot be written in books, pictured upon canvas, or feigned by any actor.

All experiences when rightly viewed are beneficial. Everything from nature's standpoint is beautiful, symmetrical and useful. It is lack of vision that causes the world to look distorted. Great intellectual ability is apt to be linked to some moral weakness. Men condemn-history applauds. There is no infallible book, no infallible man, no infallible church. There was never a watch or clock made that could keep perfect time. There is an element of doubt in the strongest faith—a grain of fear in the bravest heart. The world is always working for perfection but never attains it.

If every hope was realized and every fear dispelled, there would be no

life, no growth, no motive for action. The only way to form a correct knowledge of history-the growth of nations, customs, habits, laws and social order-is to view it on a large scale, and over a wide extent of time and territory. How simple would be the processes of nature, if we could understand her workings. "For each mystery there is a key." If our vision was broad enough we could see harmony even in the discord of society. There is an unknown force or power that always brings order out of chaos, and overrules the discordant elements of society for good.

There are no arbitrary movements in nature or in the acts of men. How marvelously one condition of life makes way for another. Governments, laws, religions, all come by regular gradations. As there are sights, sounds, and odors too fine and delicate for our senses, so there are laws and principles too subtle, complex and clusive for our comprehension. But man finally conquers. He tames of the celements; he subdues the earth; he puts all living creatures undenchis command, and beautifies and adorns nature in every part of her kingdom.

Nations and races die, civilizations go outen durkness, but the great tide of life-grand, beautiful, terrible-forever flows on. From whence it comes or whither it goes no man knows. What is life? What is death? These great questions tremble on every lip. Prophets have spoken, wise mon reasoned and creeds have explained and yet the discussion goes on. Mankind know no more about the future than they did ten thousand years ago. The problem of our existence has never been solved. But our conditions hereafter will not be determined by what we know or don't know, or by what we believe or don't believe, but by what we have done. Life is a burden and not a gift lightly bestowed.

"A sacred burden is the life ye bear,

Look on it, lift it, bear it solemnly, Stand up and walk beneath it steadfastly. Fail not for sorrow, falter not for sin, But onward, upward, till the goal ye win.' Norwich, N. Y. HENRY MORRISON TEFFT.

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 medium 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 Fund will have to be dropped-for want of a fund—one of our generous and never failing friends has authorized me to announce that he will donate one thousand dollars to the Mediums' Relief Fund of the National Association, provided that a corresponding sum is 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 country at large can surely give as much as one individual can do, and that the Relief Fund should be as much of a matter of interest and solicitude to all Spiritualists as it is () one. Therefore, we and of humanity, that the good Spiritualists of the country send in their donations-large or small-to the secretary of the N. S. A. to help swell the required 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, need all the aid possible to receive, the expense of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are its beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all contributions to the office of the N. S. A. 600 Pennsylvania avenue S. E., Washington, D. C.

MARY T. LONGLEY, Secretary.

Religious Toleration.

We see it stated: "There was never any Roman Cotholic Colony in Mary land. The thirteen colonies were all Protestant."

The statement is misleading. Lord Baltimore, the younger, a Catholic, because of the popular hatred by Protestants in England of Catholics, procured a grant for the territory, and in 1833, appointed his brother Calvert governor, who, near the close of that year, with some 200 families, nearly all Catholics, sailed for America. They settled in February, 1634, at the mouth of the Potomac, where they purchased the Indian title, and founded a town, now known as St. Marys.

While in entire control there was no egislation excluding any class of settlers from the territory. About 1649 he Protestants, having gained a major ity in the Assembly, an act was passed, nine Protestants to four Catholics, favoring the religious toleration of all

In 1660 the Protestants becoming nu merically the dominant faith, an act

was passed declaring: "All persons professing the Catholic religion shall not be considered within

the protection of the laws." That is the kind of toleration Protest ants extended to Catholics of Maryland and is the kind either would extend to Spiritualists of to-day; were it not they are held in restraint by the great majority, who are of neither sect. Secta rians of all denominations, when clothed with authority, esteem them selves favorites of heaven, and they persecute to gain applause from the Monarch of the skies.

Bible Not History.

Not many years ago it would have startled and shocked the religious world if a college president had uttered such thoughts as those ascribed to President Jacob Gould Schurman, of Cornell University, Ithaca, N. Y., who, in an address to the students, on "The Christianity of To-day," said:

"An educated man who would to-day quote the bible as an authority on any physical subject would be an object of ridicule in the eyes of all educated nearers. Our bible is but the mold of 2,000 years ago, into which was poured the fundamental principles of religion Its facts are not history, as they have been considered for the last nineteen centuries. Indeed there is no history in the bible, because the Hebrews never wrote history. There may be materia for history, but not history itself."

President Schurman said that the Christ of the twentieth century must be admitted to be different from the Christ of the preceding nineteen centuries "The bible," he said, "can no longer be considered a text-book of science. seems strange to us that men should

ever have considered it as such. "We are recoiling from the dogma tism of the nineteenth century and pre ceding centuries. But the teachings of Christ, in whatever form they may be molded, are fundamental and I believe that no age since Christ's own needs the gospel of Jesus Christ so much as cur own. And no places in our presen world need these teachings so much as our seats of education, where material ism has selzed hold of students and makes them doubt the whole principles of religion in doubting the facts which they find set down in the bible.

The Youthful Critic.

-atching her papa while he was con cing his sermon, she innocently in "Does God tell you what to write?"

"Yes, my child; God tells me." "Then what do you scratch out for? The gospel-expounder was silent.

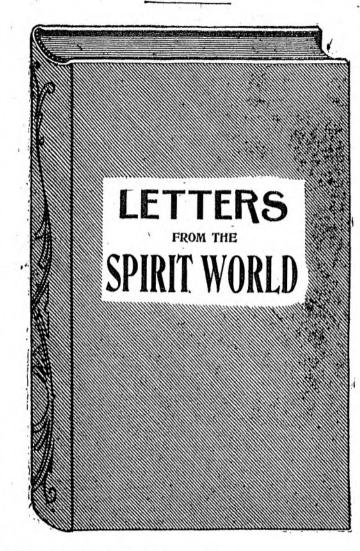
"In the World Celestial," by Dr. T. A Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.
"Discovery of a Lost Trail." By Chas.
B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

"Why I Am a Vegotarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.

Our New Premium Book

It Will Be Ready for Delivery Next Week. EE



The World Has Never Seen the Like Before!

Truly, the world has never seen the out, all postage prepaid, for \$3.75, son like before. Search the annals of his thing never before equalled in to these twelve remarkable Premium has never seen the like of it before. Books. They constitute a wonderfully valuable Spiritualistic and Occult li-brary, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase the Twelve Premium Books: them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the 2—The Encyclopedia of Dea mediumship of that remarkable me-dium, Carlyle Petersilea, should be in 3--The Encyclopedia of Death, and every library. Read the following care- Life in the Spirit World, Vol. 3. These

Premium Books, and you can select data. from them as follows:

Any one of the Twelve Premium cane and Super-Mundane Spiritism, by This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25.

Any two of the Twelve Premium Books you may order, price 70 cents.

Any three of the Twelve Premium and the property of the Twelve Premium and the premium and the property of the Twelve Premium and the premium

Books you may order, price \$1.50. Any five of the Twelve Premium Books you may order, price \$1.75. Any six of the Twelve Premium 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 Carlyle Petersilea. Books you may order, price \$2.90. Any ten of the Twelve Premium

Books you may order, price \$3.10.

Any eleven of the Twelve Premium Books you may order, price \$3.40. Lastly, all of these TWELVE Pre. must send in a yearly subscription for mium Books here announced are sent The Progressive Thinker.

tory, ancient and modern; critically excountry or Europe.

amine the history of Spiritualism; look Bear in mind that every order for a

here and there, in every nook and cor- Premium must be accompanied with a ner of the world, and you cannot find yearly subscription for The Progressive a parallel to the offer made in reference Thinker. We repeat that the world OUR TWELVE REMARKABLE PRE-MIUM BOOKS FOR \$3.75.

> The following is the list of titles of 1-The Encyclopedia of Death, and 2-The Encyclopedia of Death, and

lly: three volumes have been prepared by We have now TWELVE magnificent J. R. Francis. They contain invaluable 4-Art Magic, or Mundane, Sub-Mun-

Books you may order, price 25 cents. Mrs. Emma Hardinge Britten.
This is the price, remember, when you 5—Ghost Land, Spiritualism, Occult-

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

Books you may order, price 21.10.

Any four of the Twelve Premium

Translated by A. Farnese, a wonderful English medium. 9-The Religion of Man and Ethics of

Science, by Hudson Tuttle. 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. 11-The Great Debate Between Moses Hull and W. F. Jamieson. 12-Letters from the Spirit World,

written through the medlumship of Each Spiritualist should at once commencing forming a Spiritualist and Oc-

cult library. When ordering a Premium Book, you

Revivals Are On.

The above is the headline of a local exchange, and it announces in substance that from this forth all the arts of the revivalist will be called into requisitions to gain accessions to the church. Study the devices of the hypnotist, to make another mind subordinate to his, and we learn the methods the revivalist employs.

If it was a popular movement, and public opinion would sustain it, because of his superior qualifications, the hypnotist could make a score of converts to the church where the revivalist makes but one. Each gains the confidence of his subject, then, drawing on the imagination of the victim, he is led on, and on till he lands in the church and is inducted into its mysteries.

These revivals come as regularly in the winter as do the seasons. They usually last until spring-time puts in its appearance, and woe to the wretch who, by word of mouth or otherwise, in any manner, obstructs its success.

The old-fashioned Methodist revivals

have been somewhat modulated in recent times. Only in backwoods regions and new settlements-unless a Bill Sunday puts in an appearance—is now witnessed the old display of sensationa ism which used to repeat Pentecostal days wherever the "machine" made an

THE STAR OF BETHLEHEM

The Star of Bethlehem is the theologcal name for Halley's comet. The period of this .comet is 76.68 ears.

Twenty-four revolutions would re quire 1340.32 years. Its last perihelion was . in 1835.31

Anachronism, 5.01 years.

Therefore, Christ was born in the late spring, five years before the present or Christian era. The only thing

that can be urged against this demonstration by theologians, is, that it is not "inspired." J. W. F. Eaton, Ohio. "Talmagean Inanities, incongruities, Inconsistencies and Blasphemies; a Re-view of Rev. T. DeWitt and Rev Frank

DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

SPIRITS WERE DETECTIVES.

Woman Bases Divorce Suit on Strange Telepathic Evidence.

Philadelphia, Pa.-Telepathic evi-

dence and perhaps a practical demon-stration of how to obtain accurate information by telepathy concerning your husband's habits and companions are expected to be the leading attractions in the divorce suit of Alice Downing against Frank T. Downing, should it ever come to trial. Mrs. Downing, who is a Spiritualist,

filed her suit for divorce just fifteen minutes after her husband had filed a similar suit against her. She said the spirits had informed her that he was about to bring legal proceedings and warned her to bring a counter suit im-mediately, which she did solely upon their recommendation.

Mrs. Downing is a good-looking wo man of 35 and until two months ago lived with her husband at 19 North

The wife says the spirits have shown Mr. Downing to her in the most un-seemly places and society. Indeed, they have been so brutally frank with her hat she does not hesitate to make the statutory charge against him. says she always knew by courtesy o the spirits whether her husband wa coming home for supper; if not, who not; if so, when he would arrive and when to put the coffee on; how many times he smoked cigars and all about

Two weeks ago the spirits induced her to have Downing arrested for nonsupport.

Death, its Heaning and Results.

By J. K. Wilson, of the Pennsylvania

Bar. An absorbingly interesting vol
ume, of decided value. A narrative of wonderful psychic events in the at-

wondersus payeane events in the att-thor's experience. Ototh, 560 pages, il-instrated, \$1.25.

The Priest, the Woman and the Con-fessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked

lives: Price, by mail, \$1. "Longley's Beautiful Songs." .. Fourtrepeated attacks teen beautiful, soul-inspiring songs, with music, by C. Payson Longler, Price by mail, 15 cents.

If Human Lives and Nations are Governed Dy Destiny, Why Make any Effort? The Hestley is not merely in doing the thing, nor in responding or yielding to a particular state of temptation; the destiny is in the lesson that is finally learned and the victory that finally comes, self-conquest. We know the glorious 3 at 1.

A Discourse Delivered through Mrs. Cora L. V. Richmond, Sunday, Jan. 29, 1905

"There is a destiny that shapes our ends, rough- tain stages of human progress in this great conquest hew them as we will."

"There is a tide in the affairs of men that, taken at little toddler that is asking you for something to eat

Its flood, leads on to fortune." "He hath seen the end from the beginning."

The Fates and Furies of mythology were depicted that which is within the man lead him to destruction

"Foreordination" is an origination of Calvinism. souls are destined, fated or ordained to be saved, (and the others are to be lost,) through "Grace" regardless of their own conditions or actions, and the opposite doctrine: "FreeWill"-that every individual life has free choice between good and evil,-have made, perhaps, in theological discussions more controversies than any other proposition, not even excepting "infant damnation" and "original sin." But between faith and choice and between "free will" and absolute foreordination, in which the party is not consult ed nor considered at all, is that which we call "Des-' and there is as wide a difference between these as between darkness and light, summer and winter.

The entire propositions hinge upon the entity, the conscious entity of the soul, as being an individual throughout eternity, as being like unto God, as being within the government of infinite law and of infinite love, and as containing within itself, the soul, the ego, its own destiny.

Of course, on the physical plane, and among the scientists, environment has a great deal to do with what is talked of as destiny, but in the primal germ, as the primal piece of protoplasm, it has no destiny at all, according to science; only by differentiation, environment and unfoldment or evolution does it become something. Between a basis of differentiated protoplasm, which they say man is, and the basis of the immortal soul, there is just as much difference as there is between our teaching and materialism. Of course we do not agree with the theory of differentiated protoplasm in any degree as applied to the intelligence of man. In this discourse we have nothing to

lo with that. Whatever Nature is, however, neither the evolutionists nor the opponents of evolution have succeeded in showing anything concerning the primal origin of the germs of life. And whatever evolution may teach, it does not contain anything concerning the primal types that never vary, never are interchangeable, that may be blotted out to give place to other types, but are never merged in them. That, however, is material science. We know that a grain of wheat, planted in any condition that is at all favorable, will grow wheat. We know that not under any circumstances will it be anything else. The destiny of that grain of wheat, if it grows at all is to be wheat. The harvest may be more or less according to conditions and circumstances, but these will not change the distinctive quality of the thing itself and its nature. However much the cultivation by the horticulturist, agriculturist or floriculturist, may cause an ingrafting and interblending of certain types of plants and trees, the great primal types refuse to be blotted out, and if they are merged with other types refuse to reproduce. Spiritually with reference to human lives this is more particularly true, and the more complex the conditions of human existence the more is it manifest that destiny is not blind fatality, nor is it a thing that is ungoverned or uncontrollable, but is all government, all control, the recognition of the Supreme In-

The universe is the soul's opportunity, not this one planet, this one life, this one future, but the universe is the soul's opportunity, and the soul has all eternity to avail itself of the opportunity. This supreme statement or proposition is concerning the soul and its destiny. Eternity does not begin on earth. If it did it would not be eternity. Over and over again we have told you it is an axiom in science, that whatever has a beginning must, somewhere, have an ending. Whether you are a Spiritualist, an agnostic, Christian or whatever, whoever dates the beginning of the soul on earth has no argument for immortality, nor even for any future; has not the vestige of logic or evidence of immortality.

telligence in that which is within and without.

Now Destiny being the stamp inherent in the soul, the steps of its manifestation are human expression on earth. (We will not touch upon the theme of other planets to-day; we have not time). The expressions through human lives here must be in accordance with what the soul wishes-or, primarily if you choose-is intended to express here. There is a certain class of people who judge of the universe, not by God's intention, but by their own limited observation. Mr. Ingersoll did not mean to be impious, but he said, if he was God he would have no pain, nor sickness, nor suffering, but he would have happiness contagious; and others have said the same thing way back through the centuries, but they were judging the purpose of the universe by the limited human understanding.

We have always had great sympathy for Nero, supposed to be cruel, supposed to have burned his people and all their houses for fun.

Nothing less than the fires that were started in Rome will wipe out the slums. Chicago needs another fire. But you do not always need it in the slums of course. Sometimes it is needed in palaces. It is shown by impartial historians that Nero provided temporary places of abode for those people and told them to get out of their hovels that there might be renovation and cleansing. Many of them would not go, so of course, when the fires were kindled it was supposed to be persecution. It was not wholly that. We do not like Nero any more than we do Vladimir in Russia, or that execrable magistrate who is doing the Nero act over there.

The great differences in human life sometimes precipitate such a tax upon the people that it shakes their faith in royalty. There is not a crowned head one eye partly crooked, but the General did not want in the world that can ever afford, as king, to consider it corrected. Said when he and she were younger he the people. The moment he considers the people he lays aside his crown and is one of them. These two lines meet at certain points in human history, and they must just as surely as certain angles in mathematics, and when they meet it means collision. The pent-up forces of nature want an outlet, which means | see with perfectly straight, open vision, that can see an earthquake or a volcano. The stream or river with a dam across it at the mouth of one of the principal tributaries or at places of its debouchment means an overflow. These are among the propositions that are inevitable, and that constitute the destiny of the race.

Whenever the soul comes in contact with matter, as souls are here, it means that one or the other must be will do it." All this is an illustration of the baby. wictor. In the states of primary development man only conquers enough of the earth for his physical knowing what they mean. habitation and for a little mental growth; later on to build an altar, or home, and whatever interferes with that he has to fight or overcome, whether the collision part of the process, concealment is so inadequate. And

is with nature or people.

certain qualities and attributes are dominant. This

in a few years will be most aggressive if you do get it for him soon enough, and he will make a great fuss if you do not respond to his physical needs immediately. The baby tyrant is typical of the tyrants of as those that had charge of human lives and despite the race and nations. They want nations, they want more countries. Napoleon was only a grown-up babe; he kicked and screamed because Rome and all the other monarchs of Europe wanted to put him to The original idea of forcordination is, that certain | death. But he had his way because it is so arranged in this great universe that if you pursue physical life and physical vicory you can have them, that is a part | title, for money, for position or in any other way. of your experience, that is a part of your way of gainng the ultimate victory. You can have your way and take the consequences.

God does not go out of His way (it is not a part of God's way) to save you from that condition which is the result of your innate, inward desire. If the soul was not in partnership with God, if He was king instead of the Infinite and souls were not a part of the divine proposition of life, why, then you would be governed and know nothing about it. But there is the utmost room in the universe for you to have your way in every line that you wish to have your way and to take the consequences. If you want to pursue physical pleasures you can do it; and then you have a wrecked body, and nature all the time is giving you pain and warning all along the way and saying "this s my way;" but if you have physical ambition and want to pursue that of self-indulgence, of luxury, and of pampering the body, you can, and then you take the penalty of pain, and the imperfection of the physical body and suffering are the lessons to you. When you eat more than you require, and drink more than the body assimilates or needs, and wear different kinds of clothing from what you need, and live in houses that have no fresh air, of course there will be a reaction. But nature requires just so much replenishing every day and any excess of that is a burden, and have you to take the consequences. We knew a man who indulged to excess of tobacco; he smoked cigars away from home and a pipe at home (for the enefit of his family). Some one said to him: "You will shorten your life if you persevere in this," "I do not care," he said, "I like to smoke and I would smoke if I knew it would shorten my life twenty

years." He did not know of the lurking disease that was in his throat, and that through ten years of his life he would wish that he was dead every day, and he could not die. That shows that he was in that line of his destiny, and was here for that line of experience and he had to learn it that way, as most people do sometime or other. When the body does have a reaction from the stress and strain of over-indulgence, the next thing you have to do is to get along with a wrecked mind. Some of you know how it is in some degree, and you do not like it.

Now God did not put that particular rheumatism in that particular joint to make it ache. In the great economy of the universe the body is for use and not for abuse, and when you use it it responds to your needs, when you abuse it there are aches in the joints; and you will learn by those pains not to do the things that cause them, if you do you have to bear added pains. Esculapius and the earlier physicians, who were primarily among the benefactors of the race, were not so anxious to save you from pain as to help you afterward when the pain had given you sufficient knowledge to help the cure.

As this is true in physical life, never doubt that it is also true in the mental and moral realm. The trouble with most people is, that they think the moral realm is a different realm, as it is in the spirit realm and that is ungoverned; but it is not. The pathway of human life is through a succession of experiences and of gaining knowledge. It is not only that every step is inevitable in a certain stage of growth, but it

is also that the inevitable lesson must be learned. Many people who are fond of indulgence accept such portions of the teachings as they desire. They say, "Oh, well! I cannot stop this habit; it is my destiny." It is also in your destiny to have pain and the penalty-and it is in your destiny to sometime know that there is only one way, and that is by overcoming. Of course all these steps in physical life you easily learn. The child does not have to burn its fingers many times for it to learn that the fire will burn. There is no intention in the spiritual economy of the universe-Christian Science to the contrary notwithstanding—that if anybody shall handle fire it will not burn. There is a power that can prevent it if necessary, when there is persecution, when martyrs are slain, when some great spiritual truth is to be illustrated. But in daily life the fire is intended to burn, and you will keep on getting burned if you handle fire, unless you know of some chemical preparation or substance to keep the hands from burning, or if for the expression of some great spiritual power you are condemned by worldly powers, as the martyrs, the flames will not disturb you, even if they consume the body. That is the higher proposition.

"But" says one, "if I am lost on a certain steamer, of course I cannot avoid it." No. But if it is some one else's destiny not to be lost on that steamer, who expected to take passage on it at that time, that one will be warned, will be in a condition to receive an impression or inspiration not to go.

But all the time the other proposition intervenes, that there is something beyond the physical life, and that is the reason why people have to die. It is not intended that the body shall live forever; though there is a movement of mysticism, occultism, or various cults that claim they can perpetuate your human bodies forever. But we are thankful that they cannot; for just think of going on through eternity with that mole on your cheek or that particular crook in your eye. Of course we know that Mrs. Grant had courted her with that crook in her eye and he did not want it straightened. Showing that one's imperfection becomes a source of attachment for the time: not because of the imperfection, but notwithstanding the imperfection. It is only the angel heralds that can the forms that are luminous with the glorified spirit of accomplishment. But this is after all the selfishness, all the physical appetites and all desires for human ambition have been overcome.

Sometimes in very small, unimportant things people accept the thought of destiny and say, "Oh, well, it is in my destiny to do this or that, and of course] It is like the baby imitating your sentences without

It is your destiny to express your present state of

are before the mathematical vision of the astronomer. But we are not going to tell you, even if we could, whether the stocks on the 'change will be higher or lower to-morrow to whether the revolution in Russia will depress or excite the wheat market; whether you are going to marry the girl of your choice and be happy, or marry some other girl and get experience, which you may need but do not want. We are not going to tell you any of these things. "Whether there be prophets they shall fail." Because not all are prophets, not all are seers, not all are able to see things from the beginning. We do know in the beginning that if you do anything from any other motive than that which you suppose to be the highest and most perfect you suffer the penalty; if you marry you meet the consequences, whether you marry for But it is not in the act itself that the destiny lies. You may know that ninety-nine out of every hundred American girls that marry for titles, whose fathers pay for it with money, will bring back to the fathers' homes tears of sadness and bitterness, it is the destiny of such an act. It is that which is included in the proposition. You sell your "birth-right for a mess of pottage," and the mess of pottage will soon

be gone. So in this great proposition of nations. People talk about "law"-whether as fashioned by kings, rulers, dukes, or counsels of kings-as being something that God has made. Now the stamp that has been put upon the universe with regard to nations is: you can play at these things, just as the small boy plays foot-ball or tennis with his companion or friend, you take the consequences. It is the destiny of every state that transcends in condition or power the state of any other human being by oppression, to reap the results of that oppression. Now if you go and plant afield with one per cent wheat and the rest tares, what kind of a wheat crop do you expect? Destiny has not fulfilled itself if you do not have a harvest of tares. So the human field is for you to plant. Is it to be with ambition of physical power through a long line of inheritance, even, as they say of 'Divine authority? or Divine right of kings." Think of the Czar of all the Russias being God's vice-gerent in the Greek church, afraid to meet the people who come up peacefully to his palace to present a petition! Think of what he is reaping and his household because of this inheritance," which is love of power! And then be glad that you are one of the least of these, even though your children are slain by the soldiers of such a power, for angels and ministering spirits and those who love humanity hover near to release them from the state of human death in which they were. Aye! the next time the Czar of all the Russias projects an impulsion from the soul he will not want to be a Czar. That lesson is learned. Napoleon learned it at Wa-

terloo and Saint Helenar,
Oh! it is a fine thing to be "on the wave" which
poets say, "lead on to fortune"; to push, propel, conquer and trample people under feet, as the masses do in a crowd as in a panic. Almost every human being does this to succeed and to stand upon the topmost height and cares not to Took back lest he see the victims over whom he has trampled to say, "I am suc-

What a glorious thing for your young American boys to read in the literature of to-day about the self-made men;" the Napoleons of finance and dictators of commerce. Whereas, fifty years ago every boy aimed to be a Wellington or a Napoleon with the Waterloo left out, now the exalted object presented is to be a Gould, a Vanderbilt, a Rockefeller or was not a soldier, but he gave Garibaldi the sword of some other wonderful "self-made man." But you the interpretation of freedom for Italy. General will not want to look back when you are there or just | Grant was not a boaster, but the most modest of men,

It is "destiny," if you want to be that you can, ing the armed slave oligarchy. He was a man of nd if all your wishing be fulfilled and you have gained that victory, yet when you are like Jesus upon Olivet, or like those Napoleons that find their Waterloos, you will see two extremes, the man who triumphs through peace, and the man who triumphs and was defeated through war. Calvary was as different from the Waterloos of history as the triumph of the soul is different from defeated ambition: 'Father, forgive them, for they know not what they

The captious mind, the carping critic, and agnostic and materialist say, "Why could not God, or Jesus if he was the son of God, have saved his life and given credit to his teaching?" But then the lesson would not have been taught: that the physical body is nothing compared to spiritual truth; and if Jesus' life had been saved, that fact alone would have passed into history and not the Sermon on the Mount and the Golden Rule and the sublime victory. The supreme glory of earth that has been wrung out of the treadmill of hardness, out of discord and shadow, is because of this spiritual triumph over the earth, over mental power, over human ambition and finally-over physical death.

Even yet long trains of mourners are seen in the streets, wearing dark drapery and habiliments of woe: seemingly Christian theology has not lighted the pathway to the sepulcher. Why? Because the body and not the spirit of Jesus has been insisted upon as the "Resurrection and the Life." Because the great destiny of the Christ-life to impersonate the Spirit of Truth instead of material power has not been learned. And because each faltering child, each middle-aged man and woman, and each gray-haired sire and matron, somewhere and sometime, must learn the lessons for themselves, and possess the great light of this spirtual illumination that conquers death.

So, dear friends, speaking about destiny, whether you go in or out of this door or that, pass through this or that or the other experience to-day or to-morrow, the one thing is that you may pass through a great many things mechanically and never have an experience. You know it; you do a great many things and have no experience. But there comes a time when love or fear, or misfortune, or privation brings forth the destiny that is within you. Perhaps it is a first great sourow, when the mother or the father passes fromvearth; you have known the roubles and trials of childhood, you have done your little part, you have been to school, you have helped with the things about the house or home, but have never had an experience before, there has come into your life a great other self; this that has been hidden s a new proposition, you confront the universe, you are brought face to face with the great facts of existence; and the child by the side of the casket of the father or mother learns for the first time a lesson through experience, and the way the child looks out upon the world at that time and afterward will show now much has been learned. Sometimes the experience comes through leve, or

through the shadow of love, which is a disappointment, and then the great other self, shaking aside the small propositions of daily life, turning away from growth, even though you try to conceal it, that is a the cobwebs and small difficulties, confronts this situation. Then one is to be readjusted to the surround-Now we call those lines inevitable, because at cerevery experience brings, and if you do not learn it, things else fail you, there is the sunshine, the fresh ful that it cannot be subdued by discipline.—Seneca.

air, the songs of the birds of spring, the frosts of win-

great unfolding destiny within the soul has proved itself finally capable of meeting these emergencies, when after repeated failures temptation is conquered, when after repeated endeavors success has been won and the failure of it understood, after repeated heights that are evanescent and fleeting concerning the objects and aims of life, each step has been learned time after time, and you at last take up the great unfolding volume and find you have only been preparing to read the Book of Life; when all this has been learned, then you will realize that upon no small mount of human ambition, like the heroes of history, upon no little mount of poetic, artistic or other fame hinges the great light of the soul's destiny. But these are small lanterns hung along the wayside that more or less confirm to the travelers that other lives have traveled that way.

When under some great exaltation, or emotion, or love, or inspiration you think you have reached a height to which no one has ever attained before, you have only to look along the way and see where lovers, martyrs, saints, prophets, seers and Messiahs have

walked that way before.

Many people want truth right down there in the counting-room, on the board of trade, want it to find out the prices for them, and they call that being "interested in spiritual things." Now we do not say but what one can have an interest in spiritual things and that sometimes those things are told them. Because they can be. But imagine the whole spirit world turning speculators on the Board of trade, and just to please you. Is not the other man just as important as you? And if you both are informed as what the prices will be you will be unable to take advantage of each other. So it shows that when you get a little spiritual truth, like Dowie, and a great deal of self-esteem, you use the little inspiration and the large United States excels them in the meamount of self-esteem, or a little bodily healing, which Dowie had to begin with, and a great deal of paper. egotism, that is what makes the political, commercial and theological leaders. But by and by you come to understand that these are but little puff-balls that have amused you during these periods of self-congratulation and self-laudation. These times that you have stood on tiptoe to make people think you were | Hudson Tuttle, "The Religion of Man taller than you were. Stood on tiptoe mentally perhaps to catch the eye of the school or university just to get your degree. These times that you have posed before the people as a better statesman than you were, but the moment you got to the legislature you proved you were not, because you could not stand for what It will fill an important niche in your you advocated during the campaign.

By the time you have learned all these lessons in Magic," "The Next World Interviewed" the pathway of human destiny and turn back to the and "A Wanderer in the Spirit Lands." Book of Revelation the great kabalistic book of the and the "Occult Life of Jesus." New Testament, you will know the meaning of the twelve degrees of "overcoming." It does not tell you to overcome nations or people, or anything you have been selfishly longing for; they are states of selfconquest. Then you know the meaning of the "new name," then you know the meaning of all that is promised, because of that which has come to the soul

in these great hours of triumph.

The greatest men and women are always the humblest; they have no self-exaltation, no vanity for human praise, they do not ask for recognition. ("The light that shineth in the darkness and the darkness comprehendeth it not.") But the rays radiate to all who walk in the paths that lead toward light and brightness and helpfulness. Tolstoi is not a man of war but of peace, and yet he shines out upon Siberia and Russia as the one premise of the nation. Mazzini was not a soldier, but he gave Garibaldi the sword of and to him was entrusted the dread task of conquerpeace, and most humble. And whosoever comes at the peace, and most humble. And whosoever comes at the present hour or in the near future to lead Russia into freedom will not be a man who loves bloodshed. And whosoever solves the great destiny that is even now slumbering, but imminent, in this nation will not be the one who believes in the torch and the sword. Albeit, he may not be able to keep them back. But those who really lead nations are lovers of peace. It is only those who lead armies that love war. is only those who lead armies that love war.

And now out of this tangle of human life, in this cobweb of human mystery and doubt, never for a moment doubt that Destiny that leads each immortal soul and every child of God at last to divine fulfillment.

MY SOUL'S SILENT SONG.

Sweet is the song of the spirit, upwinging, Music intoning that never will cloy; Ever in sunshine or darkness 'tis singing-Singing my soul's silent song of joy. Singing my song as I journey along, Singing my soul's silent song of joy.

Tho' the wild waves roll, in wind-tost commotion, Striving in madness my hopes to destroy, Calmly I ride o'er the billows of ocean, Singing my soul's silent song of joy. Singing my song, as I journey along, Singing my soul's silent song of joy.

Darkly the mantle of gloom may fall o'er me, Hate spread its wings to distress and annoy, Still will my thought gather brightness before me, Singing my soul's silent song of joy. Singing my song, as I journey along, Singing my soul's silent song of joy.

What tho' the tongue of detraction assail me, Seeking unkindly my peace to destroy? Still I go on-loving thoughts never fail me-Singing my soul's silent song of joy. Singing my song, as I journey along, Singing my soul's silent song of joy.

Darkness or sunshine, gladness or sorrow, 'Mid life's sweet blessings, or things to annoy, Ever-I look to the brighter to-morrow, Singing my soul's silent song of joy. Singing my song, as I journey along, Singing my soul's silent song of joy.

Ah, well I know that the angels are near me; Sweet are their words and the arts they employ Strong I go on, with their presence to cheer me, Singing my soul's silent song of joy. Singing my song, as I journey along, Singing my soul's silent song of joy.

Voices of loved ones yield pleasure and gladness; Sweet are their loving thoughts, free from alloy With such companions I smile away sadness, Singing my soul's silent song of joy. Singing my song, as I journey along, Singing my soul's silent song of joy.

Hammond, Ind:

JAS. C. UNDERHILL.

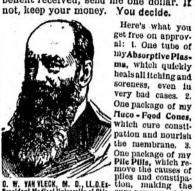
PILES GURED

ON APPROVAL

on't Neglect Piles-They Lead to the Deadly Cancer. My New Three-Fold Absorption Treatment Cures at Home, Quickly, Painlessly,

DOLLAR PACKAGE FREE

On Approval, Write Us Today. If you have piles or the itching, burning or heavy feeling which shows that the dreaded disease is coming, send me your name to-day. I want to send every sufferer from piles, ulcer, fissure, prolapse, tumors, constipation or other rectal weakness, my New Three-fold Absorption Cure, the great new treatment which is curing even cases of 30 and 40 years' standing-after all else had failed. If you are satisfied with the benefit received, send me one dollar. If not, keep your money. You decide. Here's what you



myAbsorptive Plasma, which quickly heals all itching and One package of my

geon, U. S. kray. tional.

Don't neglect piles—they are sure dangr signals,
My New Book on Rectal Troubles, illustrated
in colors, is sent free with the treatment all in
plain wrapper. Send no money—only your
name. Write today. Dr. Van Vicek Co., X031
Majestic Bidg., Jackson, Michigan.

OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially

bound in cloth. No other publishing house in the

chanical 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

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. library.

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-prise!

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 scul. 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.

THE AGE OF REASON By Thomas an investigation of True and Fabulous Theology. A complete edition of 180 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

FOrce and Matter By Ludwig Buech-book. A profound work upon a profound sub-ject. 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 enchantand exattations 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 reader the soul in harmony with the universe. It is truly an inspiration. Price, cloth, \$1,00.

Psychic Light. BY MRS. DRAKE.

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations 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 included the property of this large volume color. lents. Price of this large volume, only 11.50 postpaid.

INDU CE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker, 12 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.

A Very Interesting Book tor All. Philosophy of This work contains a graphic spiritual intercourse. account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the array on the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, Sc.; postage to.

TAKE NOTICE.

All Spiritualists in the state of New

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

terests in New Jersey in this particular

HARRISON D. BARRETT,

Pres. N. S. A.

work

Canaan, Me, 81

.. GENERAL SURVEY ...

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

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

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid vork, and it is essential that all copy, () 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 occu-py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

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

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

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

D. W. BRIDGMAN WRITES FROM SAN DIEGO, CAL .: "I HAVE BEEN A SUBSCRIBER FROM THE FIRST AND I THINK THE OPEN COURT RUNNING, ABOUT THE BEST THING HAVE EVER SEEN IN THE PAPER. I THINK ALL YOUR QUESTIONS RELATIVE TO SPIRITUALISM SHOULD BE THOROUGHLY INVES-TIGATED. IT IS THE ONLY WAY TO GET AT THE TRUTH."

Correspondent writes: "Sunday evening, Feb. 5, at the residence of the bride, 4322 Forrestville avenue, Chicago, Mr. Elmer D. Nauman and Mrs. Adelah F. Alger were united in marriage by Dr. J. O. M. Hewitt. Immediately after the ceremony the company present resolved themselves into a seance, during which time several fine demonstrations of spirit presence were given, and messages to each and all. This was followed by a fine collation, and we separated, wishing the newlymarried ones, much joy."

Mrs. E. A. Ellis writes: "The Band of Harmony will give a progressive euchre party at Masonic Temple, Room 512, Thursday evening, Feb. 16, at 8 o'clock. All are cordially invited to attend.

J. Raber writes from Elkhart, Ind .: "Spiritualism in this city is waking up Mr. and Mrs. Emmet Forbush of Grand Rapids, Mich., have just held four very successful materializing seances here which were well attended. Numerous forms appeared, some of which were positively identified as belonging to Iriends or relatives of those present, and under circumstances that leave no rcom for doubt that materialization is

W. J. Howes writes; "My wife and wish to call the attention of our friends to the changes we have made in regard to our meetings. We now hold services Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue All are welcome. We have a nice, cozy hall, with good lectures and messages.

Sandusky, Ohio.-On a phonograph record which is locked in a safe deposit vault is recorded the funeral oration spoken into the phonograph by Benjamin F. Goodsell, an aged resident of Ashmont, this county, to be delivered at his own funeral. Goodsell is an unbe liever, and desires that his funeral shall be conducted without the services of a clergyman. In his obituary, which he has prepared, he has cet forth a record

T. Middlemist writes from Gothville Cal.: "Feb. 4th issue of The Progress ive Thinker is a daisy number. Charlotte Cushman's communication alone is worth a year's subscription for The Eagle street theatre, Buffalo, N. Y. in 1852, in her famous character of Meg Merilles (The Gypsy's Prophecy). She had the courage of her convictions then, and the Buffalo M. Ds. were interviewing the Fox Sisters at the Phelps House. They reported it was done by the toe and knee joints snapping. Well Brother Francis, fifty years of neer life has made me pretty stiff, and am not able to hustle around much. It uld reach my arm out far enough 1 would say shake! with best wishes to

Mrs. India Hill writes from Decatur, Ill.: "Some writers seem to think the interest in Spiritualism is on the wane are hungry for our philosophy and a 'spiritual Spiritualism,' and my meet ings are largely attended by earnest anxous souls, and many desire that we an organized society, which may be the move in the near future to identify ourselves with Illinois State

Mrs. Maria C. Dudley writes: "I was glad to hear from our much esteemed Brother Will C. Hodge, on this great question, Obsession, which is before the Court. Brother Hodge's articles are always pithy, logical and interest ing. His ideas seem to fit in the right place and at the right time. I like the ring of his argument, and his personal experience ought to be convincing proof to any and all critics. Here is an other that doesn't want the bool

burned or the good Doctor roasted." D. J. Moore writes from Fort Scott Kansas: "We have residing in this city a young lady who has developed rapidly in the past two years, from the tiny rap up through the various phases of diumship-clairvoyance, clairaudience trance, etc. We received a commun from Robert Ingersoll, Feb. 6 through her at her home, 310 Scott av enue. Her name is Maud Gregg.

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

Mrs. T. H. A. writes from Texas

"Lately I read an article in The Pro-gressive Thinker in which the writer decries trumpet mediums as fakes, ventriloquists! Now to my experience: In 1884 I lost my husband and son in Texas within ten days. I returned to Kentucky with my two remaining sons, and soon after went to Cincinnati on a short visit, the first stop we ever made there. One evening I attended a seance in the light. Not one knew me. gaw a brass trumpet, chout three feet long, rise from the floor and commence sailing over our heads. Soon it came to me, and tapped me on the head. then asked, 'Who is it?' and a voice out of the trumpet responded, 'Your father.' I then asked, 'Father, can you see?' saw you put your hand over your head. he replied. He died in 1876, and had been blind three years. Later, a voice said, 'Where's John?' 'John what?' I asked. The voice answered, 'John -giving my husband's name. The young man was my step son. I told her he was well and in the city. She then said, 'I came to thank you for 'aising my children so well.' Now, bear in mind, nobody knew me in the house, and Mrs. —, the spirit, had been dead forty years." Albert Melton writes: "Dr. J. H. Ran-

dall, long and favorably known to Spiritualists as a platform speaker and lecturer appeared for the first time before the attendants of the Church of the Soul Communion, 207 Lincoln avenue, Sunday evening, February 12. The capacity of the parlors was tested by an audience which listened intently while the Doctor dwelt on some of the interesting phases of the world of invisibles In conclusion the Doctor spoke in culo gistic terms of the very remarkable mediumistic power evidenced by the pastor, R. S. Ray, at the league meeting at Kimball Hall, Feb. 7. Following next came Pastor R. S. Ray, who gave every one present a psychometric test

A. Markley writes from Topeka, Kan sas: "The Progressive Thinker is invaluable. I would not know how to live as an intelligent Spiritualist without it, as I know of no other spiritual publication that could take its place. W. H. Harrington writes of a new so

ciety in Seattle, Wash .: "During January there was organized in Seattle a society, the Young 'Peoples' Religious Science Association. Persons between the ages of fourteen and thirty-six are eligible to membership. Others are welcomed as associate and honorary members with every privilege except voting and holding office. The officers are president, vice-president, secre tary and treasurer, with three judges who act as finance committee. seven officers constitute an executive board. The purpose of the association is to investigate all questions bearing on man's religious and ethical nature; to discuss history, science and philos ophy; and to find the good in every thing. Also, to hold a high and severe standard of judgment over all alleged psychic phenomena. The constitution pledges the association to a very positive religious position, as well as to a vary broad scientific method. It is particularly pledged to combat no organization, nor any individual. This society is unique in plan and is calculated to supply a need in this city. Mr. Walter ably known by his work among the Y P. C. E. of the coast, is the chief organizer. The officers are President Frank Butschke; vice-president, Mrs. Anna Hart; secretary, Charles But-schke; treasurer, Walter F. Horner; judges, Miss Mamie Van Alstine, Miss Louella Stevents, Mr. Daniel Whedon. From the character of the young people who compose this association you may look for good reports.' John A. Seabury writes from Livings-

ton, Mont.: "We of Livingston, in company with many other cities in Montana, have been prevented from hold ing regular Spiritualistic meetings since January 11, by a quarantine against small pox, the contagion which has afficted Billings, Mort., the home of our state president, with 122 cases in one month; the disease that caused the incarceration of Mrs. E. W. Sprague (now at Spokane. Wash.) for three dreary weeks in the Silver Bow county pest house near Butte, Mont., during January. Few of our members, howver, have been deficient in zeal, and several good sittings have been held in private homes. The local quarantine will be raised Feb. 18, and then we will resume our stated meetings every Sat urday night. We have two very fair mediums here and several others are rapidly developing. Spirits come and go whenever any of us sit, and we invariably receive comprehensive messages from Spirit land. Our circle is small only sixteen active members, but as all are very enthusiastic we have great hopes for a rapid spread of our belie when it is again possible to meet in public. The recent sojourn here of Mr. and Mrs. E. W. Sprague was pro-lific of much good to the cause and I have heartily embraced their magnifi-cent spiritual ideas, though little more than a month ago a non-conformist to the revelations of Spiritualism. Being a newspaper editor and publisher of the Livingston Magazine, I am hopeful that my humble example will be followed by scores of others. If any mediums should be contemplating a trip through Montana at any time during 1905, we would be glad indeed, to be so advised. My address is P. O. Box 1036, Livingston, Mont."

Frank T. Ripley is in Louisville, Ky. lecturing for the People's Church, and is apparently giving excellent satisfaction. He will respond for calls to lecture and give messages within 100 miles of the city; he will also officiate at funerals. Address him in care of General Delivery, Louisville, Ky.

Mrs. Greene writes: "Sunday evening, Feb. 12, Miss Sarah Thomas addressed this society. Her work in the Spiritualistic field is so well known that I can find no words to express to you the appreciation of her audience Her lecture moved her hearers, both to mirth and tears. Over twenty-five years before the public as a medium, Miss Thomas has done and is still doing a noble work. Next Sunday, Dr. White will deliver both the afternoon and evening lectures. We always have a number of mediums to assist in this noble work by delivering spirit messages .- Do not fail to attend the finest masque ball of the season, given in our large hall, Saturday evening, Feb. 25. Fifty prizes will be awarded to the maskers. The Society of Spiritual Unity meets every Sunday at 3 and 8 p. m., nt Star Lodge Hall, 378 S. Western avenue. Everybody welcome.

When writing for this paper use a pen or typewriter.

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

J. B. writes from Lowell, Ind.: "The First Spiritual Society of Lowell had Brother A. A. Finney for the month of January. He made a great many converts and aroused an interest in Spiritsalism that reached many who never were interested in the cause before He has since bought a home in our little city in which he is nicely settled and become one of us. His trumpet seances are very convincing and instructive We have with us Brother Moses Hull of Whitewater, Wis., for the 17th, 18th and 19th of this month, and we hope in that way to reach many who are interested in the philosophy as well as the phe

S. D. Gray writes: "In No. 792 of The Progressive Thinker there is an article from the pen of Hudson Tuttle, headed The Gates Opened,' in which I think he has struck the key-noic of Spiritual ism. We are often told to give more attention to the philosophy of Spiritual-ism and let the tests go. And right here I would ask if we can afford to discard the foundation of Spiritualism, on substitute philosophy in its stead? It would be just as reasonable to suppose a house could stand when the founda tion is removed, as to suppose that Spiritualism without the tests can stand. I would ask what Spiritualism would be without the tests? I love to hear philosophy, rhetoric or oratory, but these are like sounding brass or tinkling cymbal to the sad, bereaved The gate, as Brother Tuttle says, has been opened and by what? Philosophy? No. Philosophy has strove all through the past to answer the one great question that has come down through the ages, If a man die shall he live again? It was reserved for the tiny rap to answer this important ques-tion, and well has it done its work, demonstrating to millions that we live beyond death, and not only this, but that there is no death. So let us thank the dear spirits who have opened the gate through which we can enter and in the soft tones of love and affection converse with the dear ones over there."

A very pretty wedding took place Jan. 1. 1905, according to the Spiritualistic rite, at the home of the bride. The bridal couple took their place in the beautifully decorated parlor of pink and white carnations. Prof. Geden La Lonela and Mrs. Lucinda Westfall were pronounced man and wife by Rev. I. J.

Mrs. L. J. Vaughn writes: "On Wednesday evening, Feb. 22, I will hold a test social. Good mediums will be present to give spirit messages; also recitations will be given. All-will be sure to have a good time as well as a good cup of coffee and cake.'

Mrs. C. Kirchner writes: "On Sunday afternoon, Feb. 12, 1905, the Rising Sur Mission, had a pleasant surprise, which came as oil on troubled waters. Dr. J. H. Randall delivered a suort discourse which was favorably received. Mrs. Shumacher, pastor of the Church of the Students of Nature, spoke upon Harmony among Spiritualists. Her re-marks were characteristic of her spiritual nature. Mrs. Hamilton Gill also gave an interesting talk, following with spirit messages. The evening services were conducted by our president, C. Kirchner, who delivered a fine discourse on 'Go Bury Thy Sorrow'-delivered in a manner appreciated by those present. We are always glad to know that when our speakers disappoint us, our president is equal to the emergency, and can always interest our audience. After the discourse Mrs. Dill gave some grand messages, followed by Mrs. C. Kirchner, who demonstrated to believer and skeptic alike that our loved ones return to us. We always meetings, to listen to our grand truth. On Sunday evening, Feb. 26, our speak er will be Mrs. Nora L. Petrie, presi We feel that we will have a rare treat in listening to her lecture. Her subject will be 'Joan of Arc.' Services every Sunday afternoon and evening at 3 and 8 o'clock, at the People's Institute,

corner Van Buren and Leavitt streets. Elizabeth Delphin writes: "The Englewood Spiritual Union is holding very harmonious meetings in its new hall 6603 South Halsted street, and though the weather has been severe, we have had a good attendance. Mrs. Nora E. Hill of the Rising Sun Mission served us last Sunday, and Mrs. V. B. Lyon will be our speaker, Feb. 19. On Feb. 25, the ladies will hold a social at the residence of Mrs. Oswald. No. 5823 Aberdeen street. Our friends from the West Side have promised to come and help us. There will be a number of good mediums present. Refreshments will be served, collection 25 cents. Come and have a good time. Feb. 26, the last Sunday in the month, will be 'Mediums' Night,' the whole evening de-

voted to mediums. All welcome. Admission ten cents." Sioux Falls, S. D.-Members of the Hesdorfer family, residing in Belford township, Sanborn county, S. D., are firmly of the opinion that a ghost has possession of the upper floor of their dweiling. Every night about midnight the members of the family are terrorized by some unknown being aragging what appears to be a log chain across the floor of the upstairs room The family lost a boy by death a short time ago, and members of the family declare that the noise of the dragging chain started about the time of the boy's death. While the dragging is in progress they are too frightened to go instairs and make an investigation Veighbors who have heard of the matter are organizing for the purpose of visiting the Hesedorfer residence at the ghostly hour of midnight in hope that the alleged ghost will do the customary dragging act, so they can rush upstairs and discover whether or not it is the work of some practical joker, as

they suspect. Dr. J. A. Bailey writes from Clinton. Iowa: "It is seldom we see anything in The Progressive Thinker about the Philosophical Society of Spiritualists of this city. This society has been in con tinuous existence now over three years. and is in a more flourishing condition to-day than ever before. Mrs. Alice C. Barry of Philadelphia has ministered to its wants as speaker and medium for the last year, and has given such gensatisfaction that it elected president of the society at the last elec-tion, in January. Mrs. Barry is thoroughly devoted to the work and a grand harmonizer of discordant elements conclusion, let me say that I am still in the field and have March open for engagement as speaker and message medlum, on reasonable terms. Address me at No. 512 South 2d street, Clinton,

Iowa.' Mrs. Begethe Sidwell writes: "The Ladies' Aid and Relief Auxiliary of the Rising Sun Spiritualist Mission holds its regular Thursday evening meeting at 54 Ashland avenue. All are cor-dially invited to attend these meetings. Well known mediums will give tests. the aid of the poor and needy."

TWENTY BEVEN FEB 17 To the Splitualists of New Jersey

Jersey who believe in local and state organization, and are desirous of hav ing missionary work in their respective Gem of Thought:communities, are requested to corre He stood for Truth when it cost spond with Rev. H. C. Dorn, 72 Columbla, street, Newark, N. J., with regard to the matter. Mr. Dorn is duly author-Which kings did not hold,

Or claim in their fold, As a toy their whims to delight. low'd wings,

Mrs. Nora E. Hill has resigned the cosition as pastor of the Rising Sun Spiritualist Mission, and is open for en-

Light of Truth Church. Services every Sunday in Hopkins' Hall, 528 W. 63rd street. Conference and short lecture followed by messages at 3 p. m. lecture by the guides of the pastor, Mrs. Jeffery Burland at 8. Mediums invited. Strangers made welcome.

gagements for camps and societies.

Eva L. Stewart writes: "The Hyde Park Occult Society was highly entertained last Sunday evening by a lecture given by Mrs. J. H. Lyon, better known as Mrs. Virginia Bryan. She has a fine delivery and of that nature to infuse the spirit of truth into everyone. J. H. Randall will speak for us on Feb. 26. Our social dances are well attended, and all who come have a good time. A number have become interested in cur services from coming to the dances. and are taking quite an interest in the society. We hold them on every Thursday night. Admission, gentlemen, 25 cents. Ladies, 15 cents. Refreshments and cloak room free."

Mrs. J. E. Clement writes from Springfield, Mo.: "For some time I have been thinking I would rectify the mistake made by Mr. J. W. Ring. He was entertained by the North Side Spiritual Association, and our medium at that time was Mrs. Mary Garrett Shaw, of Cincinnati, O. She is considered the greatest worker and one of the best mediums that ever came to this city. Through her hard work, assisted by her guides, we have a beautiful Temple Temple, the first erected here, and one we may well feel proud of. We are still keeping Mrs. Shaw with us, and shall continue to do so for an indefinite time. She draws a full house every Sunday night we hold meetings.

Emily E. Noyes writes from New Hampshire: "I do not want to miss a number of The Progressive Thinker. The Open Court is doing a world of good, setting people to thinking, opening the eyes of those who are seeking to develop their medjumship, to the dangers that may beset the way; show-ing them how they may avoid them in a great measure by being careful; how, when and with whom they sit for development. You are doing a great work.'

Elizabeth Delphin, secretary, writes: The Englewood Spiritual Union has postponed the social which it was to hold Feb. 25, and will hold it Saturday evening, March 4, at the home of Mrs. Oswald, 5823 Aberdeen street."

Mrs. M. Henry, writes: "On Sunday evening, February 12, at the Universal Occult Society, Evangelist F. M. Stoller, preached on Love and Charity, how essential it is for us to send out good thoughts to all, and especially to an erring brother or sister, when bless you, instead of censuring them. We should be very careful of the thoughts we send out either good or evil as they return to us a thousand-fold. Our next social will not be held on the 22nd of February, but on the following Wednesday, March 1, at 77 31st street. Our socials are very enjoyable entertainments. They consist of recitations, messages, readings and dancing, and the ladies always provide a dainty lunch." Miss A. F. Reed writes from Louis-

ville, Ky.: "Last Sunday, Wm. Fitch Ruffle held a meeting in Barbers' Aid Hall, this city, and had a fair audience, although the weather was stormy. There were some wonderful messages given and several were in tears by the tests which Mr. Ruffle gave them. There were a number of skeptics and strangers, who afterward announced that they would delve deeper in this beautiful philosophy of Spiritualism. At a private circle on East Broadway, Mr., Ruffle gave some excellent tests and messages, and especially one case, where a judge took control of him and gave this message to a woman he had defrauded out of property. Another wonderful test was given where a young boy had been killed by a rock falling upon his head, and he gave the message to the woman for whom the test was. 'Tell my mamma I am not dead. I'm just as much alive as she is, and she must not cry.' Mr. Ruffle is highly appreciated and promised large hall. We wish to thank our many friends in Chicago for requesting our return there, but think it will be impos-sible. Mr. Ruffle is open for calls and camp engagements. All mail may be directed to corresponding secretary, Miss A. F. Reed, 642 Fifth street, Louisville, Ky."

M. A. B. writes: "The Ladies' Aid to Light of Truth Church has opened a Thursday afternoon meeting, at 3 o'clock, Messages, short talks, etc., in the upper hall, 528 W. 63d street. Hoping to have the assistance of all to make them a great help for the good of spiritual unfoldment. Gentlemen al-ways welcome. Do not forget the dance and party to be given for Light of Truth Church, Feb. 22, Hopkins' Hall 528 W. 3rd street. Tickets 25 cents."

Dr. Ravlin will conclude his engagement with the First Association of Spiritualists of Philadelphia, Pa., the last Sunday in Ajiril. He is oper engagements for May and June, and for camp-meetings. He may be addressed at 1614 N. 13th street.

Dr. B. O'Dell writes: "We had a very pleasant meeting at Sturgis, Mich., last Friday, Saturday and Sunday. Dr. Geo. B. Warne was there; also Dr. Julia M. Walton, of Jackson, Mich., and others who did good and efficient work." Mrs. L. M. Crandall, secretary,

writes: "The Kenwood Spiritual Church had a good attendance Sunday, the 12th n spite of the severe cold weather At the conference at 3 p. m., we had a talk and solomy the pioneer Spiritualist brother, James Et Coe. We also had Mr. and Mrs. Lyons and Brother Dean with us. The talks were on general subjects of interest to all. In the evening we had a very interesting talk from Dr. Gco. S. Hail. The services were opened by an inspirational poem by Mrs. Seybold; after the lecture our pastor Mrs. Grace E. Aitken gave some very convincing tests followed by mental telepathy readings by Mr. and Mrs. Aitkon, all of which were acknowledged as true. With these readings Mrs. Aiten was blindfolded. Kenwood Hall, 4308 Cottage Grove avenue, should be filled every Sunday, as it is a place where good wholesome truth is given out, and should be encouraged by all true Spiritualists and investigators. We will have good speakers each Sun-Admission 15 cents. The proceeds of day, and all honest mediums are in these meetings will be used only for vited to take part in the services. All

TOPIG FOR THE PROGRESSIVE LYCEUM.

Sunday, February 26, 1905, S. E. 57: "Thomas Paine, the Martyr Hero."

To defend that standard of right,

His "Age of Reason" spreads its hal-To protect "The Crisis" at hand, While his "Rights of Man," A glad, cheering ban,

"Common Sense" was spread through

What if no voice should be raised to proclaim

The great deeds for justice he has done?

The nation's glad way, Tells over each day, The vict'ry for mankind he won.

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

Married-At the home of the bride, Feb. 3. by the Rev. Tillie U. Reynolds of Froy, N. Y., Mrs. Ida Clatworthy to Mr. Edgar N. Evans, both of Elmira, N. Y. Rev. Tillie U. Reynolds writes: "A very pleasant surprise was given those of the Ladies' Aid Society of the Spiritualist Society of Elmira, N. Y., who met at the home of the president, Mrs. Clatworthy, on Wednesday, Feb. 8. After the usual routine of business had been transacted he ladies were asked to remain lunch, and the president excused her-self, presumably on hospitable duties intent. In a short time the groom clergyman and attendants had arrived unobserved, and one of the home friends who understood, prepared a place and Mrs. Reynolds, followed by Mr. and Mrs. Gardner, and then Mr. Evans and Mrs. Clatworthy. The surprise was complete. The marriage service all pronounced beautiful, and congratulations following were sincere and many. A fine collation was served, and at a seasonable hour all departed, wishing all good and happiness to be their home experience."

Dr. Geo. B. Warne reports that the Spiritualists of Sturgis, Mich., had a nost excellent meeting. He was one of the speakers.

Dr. Beverly writes: "A fine seance

vas held Friday evening by Mrs. Anna

McAleer, at her residence, 614 Englewood avenue. Over fifty guests were present. Mrs. Hodge gave some fine readings. Cora Dixon delighted all by phenomena. Dr. Beverly gave a little talk and was followed by the ostess, Mrs. McAleer, who gave some wonderful tests. She predicted the death of Mr. Henson some weeks ago, and Mrs. Henson was present to receive a message from her departed husband. These demonstrations were followed by some very interesting experiments in suggestion and hypnotism by Prof. Smith. These gatherings are becoming very popular and will be continued diring the winter. The Spiritual Science Society will give a masquerade ball at Arlington Hall, 31st and Indiana avenue, Saturday evening, March 4. Many prizes have been donated for the best costumes. Vogel will give us some merry time. We employ only the best talent, and we have no bar nor disorderly conduct. Our Sunday meetings are growing in interest. Last Sunday we had twelve mediums to help and evervone present received a test. Mrs. wives last fall. She told her that her husband was in New York, and would return to Chicago, and she had nothing

to fear, as she was afraid of her life." Dr. P. S. George writes: "I would like to correspond with some good trumpet medium, gentleman, who would like to go with me into a busy field, and assist in public meetings and give trumpet se-ances, and private readings, if able to The compensation will be much above the average, and a delightful climate during the summer season. When writing give particulars as to phases. No intemperate mediums wanted dress me at 1318 O street, Lincoln, Neb."

M. J. Donaldson writes: "Obsession is the ruling theme to be discussed many able writers—each one earnest in his expression of what seemeth right from his point of view. Geo. B. Ferris, of Michigan is very calm, rational and consistent in his article. Brother Peebles is equal to the task in answering Cora L. V. Richmond's article Mrs. May Pepper is doing such a grand work in New York. All hail the power of the angel world. Let the ban-ner of freedom of thought be unfurled. God bless The Progressive Thinker and the grand work it is doing.'

Mrs. Alice Baker writes from Dallas, Texas: "While the northern' storms have been looking so flercely at us, and suggesting snow and ice that we have actually seen them, and felt the expression of their stern, cold countenance we have not been wholly discouraged or felt entirely frozen for the genial and pleasing Harrison D. Barrett dropped into our midst, bringing with him the kindly expression and greeting of encouragement. He gave us three soulstirring, inspiring lectures that carried us completely away from earth conditions into the higher life of spirit while listening. We feel that his presence and inspiring lectures has given a new aspiration to our people here and we are sure it has given new hope and courage to the present speakers, Rev Alice Baker and Milton Baker." Carrie H. Mong, secretary, writes of

the convention of the Indiana State Association as follows: "The programs are out for the First. Annual Convention of the Indiana State Association of Spiritualists to be held at the First Spiritualist Church, in Indianapolis, Ind., March 3, 4 and 5, 1905. Everything looks favorable for a good convention, and we have the promise of a spiritual feast for all who are so fortunate as to be able to attend. We have secured the services of the following representatives of the cause: Will J. Erwood, president of the Wisconsin State Association, of Laurosse, Wis., who is one of our youngest workers, and is fast coming to the front as one of our ablest speakers; Miss Elizabeth Harlow, now of Columbus, Ohio, whose ability is so well known she needs no words of praise from us to recommend her: Mr. W. V. Nicum, of Dayton, Ohio who comes to us highly recommended and whose voluntary offer of assistance is commendable and greatly appreciated: Mrs. Anna Throndsen of Louis vile. Ky:, as the message bearer, of whom such favorable mention has so often been made of late in the spiritual papers. We know her work and it is all, or more, than her home society claims for her. In addition to this we will have good music. There will be no secret sessions; we want everyone to feel that they are welcome to the business sessions whether they are delegates or not. For further information

or programs, address me at No. 415 S. Franklin street, Muncle, Ind."

Mass-Meeting at Cleveland, Ohlo. A mass-meeting was held at Memorial Hall, Cleveland, O., Sunday , February 5. 1905, under the auspices of the Ohio Spiritualists Association, the societies of this city participating, also visitors from surrounding towns.

Officers of the O. S. A. present were: Mrs. Carrie Firth Curran, president; C. A Sollinger, secretary; Thos. D. Bellis, Carrie M. Bartholomew, trustees. The executive board held business meeting and passed upon candidates for ordination. Mrs. Carrie Firth Curran and Mrs. Elizabeth Schauss, both of Toledo, O., Mr. Fred. D. Dunakin, of Cecil, O., Mr. I. W. Pope, of Cleveland, O., were granted ordination. Mr. Irving Jackson, of Sandusky, was appointed Lay Minister, with sanction of the board, also Mr. Fisher, of Pittsburg,

missionary of Ohio. Mass meetings to be held all over the state, wherever desired by the O. S. A. The place to hold next convention was changed from Dayton to Ashtabula, as the Dayton society did not feel able to carry the burden of entertaining the

O. S. A. at this time.

The next convention of the O. S. A. will be held at Ashtabula, O., May 26, 27, and 28, 1905.

The three meetings were not as well attended from a financial standpoint as was noped for. The committee had a splendid musical and vocal program

arranged for the day.

Prof. Louis Quedenfeld and his three sons, Mrs. Woodruff and Miss, Tille Isit, entertained the audience with their selections and solos.

Dr. C. W. Hains, of Bedford, presided in a courteous, gentlemanly way, which made every one feel at home Light luncheon was served at noon and evening. The weather started to storm after dinner, the snow blocked street car traffic, this kept a great many from attending.

The main feature of the evening was the ordinations. First, Mrs. Carrie Firth Curran was ordained by Mr. Fred. D. Dunakin, by power granted him by our National Presidend, H. D. Barrett. Mrs. C. F. Curran ordained brothers F. D. Dunakin and I. W. Pone, using the new ritual for the first time in the State of Ohio.

Mrs. Curran and Brother Pope deliv-

ered soul-inspiring addresses of spir-itual thought; the vibrating force will who had the pleasure of listening The speaker of the evening, Mr. Fred.

D. Dunakin, held the audience spell bound by his eloquence until the last word was spoken. Mrs. N. D. Schomaker gave spirit messages which were A collection for the Mediums' Pension Fund was taken and \$6.30 received, the

same forwarded to Mrs. Mary T. Longley.
The O. S. A. extends thanks to all who assisted in making this meeting a

grand spiritual success. C. A. SOLLINGER, Sec'y. O. B. A.

LAKE HELEN, FLORIDA.

Brief Notes of Doing at Southern Cassadaga Camp.

The camp session for 1905 will be a decided success, judging by the first week, just past. Had I time and space, would like to dwell at length upon the spiritual feasts and social good times we have had, but as I am afraid of the editor's blue pencil, I will make but

brief mention of them. Tuesday afternoon Feb. 7, we listened to a soulful address by Carrie E. S. Twing, subject, This, Too, Shall Pass Away." She warned us not to think too much of material things, for all are subject to rust and decay, but to build our homes on the solid rock of spirituality that would stand through out eternity.

Wednesday afternoon a test seance was given for the benefit of the camp by F. Corden White. Many people were gladdened by messages of love from spirit friends. He also gave an interesting portion of his life concerning his mediumship, which began to be made manifest when he was but five years old. The seance was well attended.

Wednesday evening an address was given by J. Clegg Wright on the broad subject of "The Times." It was a masterpiece of instructive eloquence, and no words of mine can describe the strength and grandeur of the inspiration which flowed from his lips. held the audience spellbound as touched on every known country of the

Thursday afternoon the rostrum was ccupied by W. F. Peck, who took for his theme, "Living in the Upper Story of our Nature." Much to my regret I was unable to be present, but the lecture was reported as being full of good practical ideas which were very helpful. He was followed by messages from Corden White.

Saturday afternoon the platform was graced by the presence of Mrs. Dr. Matteson of Buffalo, N. Y. She is a sweet. unassuming little woman, who is widely known among Spiritualists and ortho dox people, having been the means of bringing health and comfort to thousands through clairvoyantly diagnosing diseases and prescribing for same. gave an interesting history of her life. telling of the many persecutions she had undergone because she insisted on

practicing her mediumship. Saturday evening a masquerade ball was held in the pavilion, between two and three hundred people being present. Many of the costumes worn were grotesque in the extreme, eliciting shouts of laughter from the speciators, while others were dainty and pleasing enough to suit the most fastidious. onade was served free of charge by the Ladies' Aid.

Sunday, Feb. 12, at 10:30, we listened to a spiritual and uplifting lecture by W. F. Peck. The subject, "If a Man Die, Shall He Live Again?" was handled in a masterly way, and at its close called forth many favorable comments. Sunday afternoon, the beautiful lecture, "Behold, the Dreamer Cometh," given by Carrie E. S. Twing, could not help but quicken the aspirations of all who heard it. She led us out in dream land, showing that the soul-dreams which come true are the visions put in practice that ennoble humanity and can be made helpful.

At the close of her lecture, Dr. Hilligoss, who, by the way, makes a very satisfactory chairman, again presented F. Corden White, who did some excelient work, giving twenty-eight names all being recognized.

The singing of Miss Hawtin and W.

F. Peck is very much appreciated by all. A recent and very welcome arrival is Laura G. Fixen, of Chicago. A lecture will be given by her Sunday next, Feb ruary 19. She was accompanied here by Mrs. Carr, wife of the noted Dr. C. S. Carr of Columbus, Ohio, ramiliarly known in "Plaln Talks," as Dr. Talk-well. IRENE GAY.

"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 extant as to the nature, control and direction of desire. Price 50c "Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know.

Palley carromancy

LEARN CARD READING

NEW PAHLAVI SYSTEM

Educational, Scientific, Interesting, Profitable. Send for PAHLAVI CARTOMANCY, a 62-

Send for PAHLAVI CARTOMANCY, a 62-page book of instructions beautifully illustrated 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 poetpaid to any address for 25 cants. 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 56 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.,

363 Houseman Blk., Grand Rapids, Mich.

PASSED TO SPIRIT LIFE.

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

Mr. J. F. Rice passed to the life beyond Feb. 4, aged 41 years. He had been a Spiritualist for about five years, and seven years a resident of Tacoma, He leaves a widow and two children. The members of the Occult Band of Harmony and their choir attended the services, which were conducted by the REV. J. H. DICKEY.

Tacoma, Wash.

words constitute one line.]

Passed to spirit life, Dr. W. W. Payne of Ashtabula, O., on Feb. 10, aged 50 years. He was a devoted worker in our cause. He was secretary of the Psychic Research Society, and will be lovngly remembered by all his associates. On Feb. 13, we commemorated his transition. D. A. Herrick officiated, assisted by Mrs. Elizabeth Schauss.

Passed to the higher life, from her late residence, Orion, Mich., Mrs. Skit. B. er. She leaves six sons and tw. B. daughters to mourn ner physical loss, but the truths of Spiritualism assure hem that it is well with her soul. Services conducted by Neilie S. Baade, of

20th Gentury Gulde PALMISTRY

This is the simplest, clearest and yex 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 treatise

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 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.

Thin work was automatically transcribed by George A. Fuller, M. D. s gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestions. The paragraphs are short, suggestion and inspiring. Every one of them leads to something higher, grander, nobler. Price \$1.00.

THE GOSPEL OF NATURE

IIIL GOOT LL OI IMHUKL Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

SPIRITUAL SONGSTER. By Mattle E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and familes. Prico. 10 cents, or \$7 per hundred

RADIANT ENERGY and Its Analysts. Its Relation to 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. 81.75

KEEP POSTED

In Current Spiritualistic and Occult

News. You can do it by reading each week The Progressive Thinker. The Philo-ophy and the Spiritualistic and Occult conomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price within the reach of all.

OLD AND NEW PSYCHOLOGY By W. J. Colville. Beports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. Price, \$1.00.

LIFE OF THOMAS PAINE."

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

VEDANTA PHILOSOPHY

Lectures by the Swami Viveka-ands, on Raja Yogaş or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo. Cloth. \$1.50. Raja Yogas an ancient system of Indian Philosophy, and one of the four chief methods that the Vedania Philosophy offers to obtain freedom and perfection. Swami Vivekanands became a familiar figure in several American extension of Religious at Chicago: he was cordisly resolved in America, where the breath and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap station. For sale at this office.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice 'Antiquity Unvelled,' it is with the sincere hope that you are carnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful parasal. Price, \$1.59.



This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers spondents, that to give all equal hear-ing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inand hence there is unavoidable delay. It we are as certain of results.

Every one has to wait his time and "In predicting events in the future of Every one has to wait his time and place, and all are treated with equal

favor. NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

James Tredwell: Q. Was Henry

Ward Beecher a Spiritualist?
A. This question reminds of a dramatic incident at Cassadaga when Mrs. Isabella Beecher Hooker was lecturing Mrs. Richmond was entranced on the platform before a crowded audience by the spirit of Henry Beecher, who proceeded to make honorable amends for his manner of treating Spiritualism. Approaching Mrs. Hooker, the medium knelt and penitently asked pardon for the wrongs and misunderstanding he had caused. It was dramatic, very, and greatly enjoyed by the assembled people.

This episode grew out of a dispute beween Mrs Hooker and Mrs. Beecher. for the former affirming unequivocally that Wishe great preacher was a believer, and 18 the latter that he was not. The truth was that he when carried away by his inspiration, gave voice to the loftiest expressions of Spiritualism, and when confronted by church conservatism weakly denied. The Beechers were a Tamily of Spiritualists. Charles Beecher wrote a book on the subject. Mrs. Stowe and her husband received remarkable manifestations, and Mrs.

Hooker was an ardent supporter.

Henry Ward had a notable proficiency in keeping on both sides of the fence. When he came out squarely and made a clear declaration, in his next sermon he would blow up a cloud of dust and lose himself in the obscurity. .

After preaching the spiritual doctrines, mixed of course with the old dogmas, for years, in his declining age he returned to the creed of his youth, and sought to make orthodoxy sound by discarding Spiritualism. To do this he Of this matter of witchcraft you know dust as much as I do, and I know just as much; as you do, and we both know nothing." Of the belief in witcheraft he says: "Science struck it siedge hammer blows which drove it away. It was never disproved, yet where has it gone?" Yet it lingers, he says, and appears as Spiritualism. "In regard to pears as spiritualism. In regard to maintestant this question, Do spirits revisit the that you are tarth, I want to say that I should be happy to say they do, but I have failed tradictory. to discover it. The communications I have received purporting to come from and watery nature that they ought to have been put in an infirmary.' ! How thoughts come home to roost!

Beecher as a spirit attempts to com municate with the eminent Dr. Funk. and instead of a burst of eloquence overwhelmingly convincing, tells him about losing a "widow's mite," and where to find it, and sapient editors the country over retort on him and Dr. Funk the same language! Poor Beecher had become an imbecile! It may be asked pertinently, if

Beecher did not know anything about witchcraft, why did ne talk about it? the hour's talk he received as salary four hundred dollars, and in common honesty ought to have given some equivalent therefor.

There is one thing Mr. Beecher knew, and every Bible student knows, that as translated and interpreted, the Bible declares for the existence of witches, and on its unqualified command not to suffer a witch to live rests the most damning atrocities of the past ages, ending in the disgraceful tragedy of Salem. He says science had no blow for it, yet for all the Bible had done and all its believers have done, witches would be burned as unmercifully to-day as in the Middle Ages. Science is certain knowledge, and this and this alone has awakened mankind from that nightmare of superstition which made wholesale tor-

When Mr. Beecher said that he would be happy to believe spirits revisited the earth, but had failed to discover it, he confessed to a great deal more than dis-belief in spirit manifestations; he confessed to unbelief of the records of realms where the angels dwell, there to spirit phenomena in the Bible, and take walk and talk with them, there to be this out of that book and there is nothing but a dry husk remaining, for from beginning to end it is replete with the ministrations of spirits.

Charles Bailey: Q. If the planetary system is so governed by fixed laws that astronomers can tell us where the planets will be, and what will happen to them for any number of years to come: is it not as reasonable to suppose that equally unchanging laws control our lives, and that they can be foretold-with the same accuracy?

A. I answer this by quoting the

words of the spirit author in Arcana of

Spiritualism, page 163:
"With the repudiation of the pretenses of the prophets, prophecy itself, which once occupied an important place in the government of mankind, became The prediction of events was claimed to be impossible, because law ruled, and the shaping of history did not depend on the will of an arbitrary God. If we consider for a moment, we will see that for the very reason that and 2. An occult library in itself, a

causes gives the power to foreknow and predict the effects. Whereas if creation was ruled by an arbitrary being, changeable in purpose and swayed by human interposition, even his own declarations would not be certain of fulfill-ment. He might change, repent, recede, or do the very reverse he prom-

"But when the causes are known, and the laws, which are the channels along which such causes run to their effects, then these effects may be predicted. Thus we may say confidently that if we touch a lighted match to the wick of a lamp there will be a flame. It is a prophecy always fulfilled. We know the unsuspended body will fail. We extend the laws of falling bodies to the planets and astronomers are able to state where any particular orb will be at any future time.

"These illustrations are so simple, it will probably be said: 'Why this is not prophecy, it is knowledge!' Yes, it is prophecy so frequently fulfilled it is called knowledge. If we take more complicated affairs, where a great num-ber of causes converge to one effect, we quiry. The supply of matter is always find a wider and more comprehensive several weeks ahead of the space given, knowledge necessary, but if we possess

> nations, or the race, not to say the individual, such an infinite number of causes and effects must be known, that to the ordinary mind the problem beble, and is pronounced impossible. Yet to the mind able to grasp these, the prophecy may be as easy as that of the lighting of a lamp before alluded to."

W. W. R.: Q. When and by whom was the first spiritual paper published?
A. In 1847 an association started in New York, "The Univercoelum and Spiritual Philosopher," under the edito-rial management of Dr. S. B. Brittan. It was a monthly, of highest merit, Fanny M. Dougall, S. Harris and others contributed inspirational poetry; A. J. Davis, articles, especially on medical subjects; the elegant style of the editor and Wm. Fishbough, and others equally gifted filled its pages.

The Spiritual Telegraph was the next important spiritual journal, a weekly started in New York by Partridge and Brittan. It was elegantly printed, at \$3 a year. Its contributors were many of the original members of the circle which gathered around A. J. Davis. Nothing was allowed in its columns that would not have given character to the best magazine. Both these publications were discontinued, the Universoe lum in its third year. The Telegraph not because it did not maintain itself but because it did not do a great deal more for its publishers.

J. G. Hoffman: Q. Was Abraham Lincoln the author of the saying, "You can fool the people sometimes, and some of the people all the time, but you cannot fool all the people all the time"? If not, who was?

A. In none of the biographies of Lin-coln, is this saying attributed to him. It has on what appears to be authentic evidence been referred to the great showman, P. T. Barnum.

Mrs. R. H. M.: Q. I am not a medium, yet when I place my hands on a table it moves quickly without the least movement on my part. When reading a book, it will slide out of my hands, and the chair in which I sit will move. Since reading the Great Psychological Crime I am in constant fear that evil spirits will possess me. What am I

to do?

A. In the first place dispossess yourself of the false, the victously false ideas advocated by that book. No one can be influenced against his persistent will, although he may in an unguarded moment, open the door for the entrance of the undesired, he has the power to close it against them. To have such manifestations as you describe shows that you are mediumistic, and your dec-

"STICK TO YOUR TEXT."

Leave Your Pet Fads and Theories Off Our Rostrum.

he lavs the disinterest in our cause in some localities to the dragging into our assembly halls, and into our lectures, subjects entirely foreign to Spiritualism, and endeavoring to float them un-derneath our beloved banner.

We can go to a political meeting if we wish; we can study theosophy and | tinction, "clairvoyants, mediums, palmattend a theosophical class if we choose, but give us Spiritualism unfettered and free from the Spiritualist rostrum, that men and women of all classes, whatsoever may be their political views, may partake of its benign influence without being obliged to swallow some other 'man's political nostrums.

The man with a political hobby should seek a platform that has been advertised accordingly, and not endeavor to smuggle in his pet theory upon some platform where it has been announced Spiritualism would be the theme. A man does not gain votes nor popularity for his sentiment by crowding it upon an assemblage of people who have gathered, hungry for some spiritual thought which they may take with them out into their daily lifesomething that will pry underneath the material things of life, unloose the fetters of materialism, and enable them to arise on the wings of the spirit, into the realms where the angels dwell, there to influence.

Some melodious sonnet will be left in their hearts by this ministration, whose rich, sweet tones will vibrate throughout the days, and will be heard and felt

by their fellow-men.

The Spiritualist rostrum to-day and all days, should feed the people—not a forced diet, but that which will be food raiment, and the nectar of life.

Glad you arose to speak, Bro. Moore EMMA GIBBS. Grand Rapids, Mich.

'A Chance to Make Money.' I made \$127,00 in twenty-three cays selling the "Economy Gas Tip," which saves 33 per cent gas to the consumer and improves the light by 50 per cent. Every family will buy, It's like coining money. I get my tips from the "Economy Light Co.," Drawer 65. St. Louis, Mc. Send them 19 2cent stamps and they will send you outfit and start you in business with territory. They want a Manager in each town.

law rules, fixed and unswerving, proph-text-book of esoteric knowledge as ecy is possible. Because if the chain of taught by Adepts of Hermetic Philosocauses and effects, the knowledge of phy. Price \$2 per volume.

"How Shall I Become a Medium," Fully Answered

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

Folly, Fanaticism, or What?

world has ever seen.

where they do not belong.

any license Act. The linking of genuine mediums with has been going on in Massachusetts for fying people under the pretense that several years.

FOLLY, FANATICISM, OR WHAT? A printed copy of a bill to be presented to the Massachusetts State Leg-islature has reached the office of the Banner of Light. It reads as follows:

HOUSE NO. 480. Bill accompanying the petition of Nelson E. Forrest and another for legis-lation to provide for the licensing of clairvoyants and others. Probate and Chancery. January 23;

Commonwealth of Massachusetts. (In the Year One Thousand, Nine Hundred and Five.) AN ACT

Relative to the licensing of Clairvoyants and Others.)

Be it enacted by the Senate and House of Representatives in General Court the same, as follows:

Section 1. The mayor and aldermen of any city except Boston, and in Boston who possesses a minimum of ton the Board of Police, and the select-spiritual or psychical faculty and a men of any town, may license suitable maximum of bluff, with dollars to persons to carry on business as clair match, can cheerfully pay the \$50 for voyants, mediums, palmists, card read- the license fee to continue, it may be, ers, astrologers, fortune tellers and per- to fleece the gullible as gaily as ever. sons who claim to tell, give readings of Does it not look like placing a premium or reveal the past, present of future, on virtue and honesty, and making the and shall charge for said license a fee way easy for the confidence man or wo-

building, or give some other particular antees absolute religious liberty to all description thereof, where the licensee citizens. Spiritualism is to several millplace than that so specified... Section 3. Said license shall expire

on the first day of February in each

he shall have first obtained a license

from said licensing board.
Section 6. Whoever violates any of exceeding fifty dollars for each offense. Section 7. This act shall take effect

of even the city of Boston are capable of passing upon those who are "suitable I wish to applaud the words of Harry J. Moore in The Progressive Thinker of Feb. 4. He struck the key-note when ably be expected of them, for as a rule politicians are not remarkable for psychical sensitiveness, or distinguished for a particular and special acquaintance with the delicate requirements of psychical investigation.

The first section of the bill, it will be noticed, lumps together without disists, card readers, astrologers and fortune tellers," as well as those who claim to "reveal the past, present or future." Such a mingling of the parties referred to is of itself an astounding evidence of either the utter ignorance, gross carelessness, or fanatical malice, in the drawing of the section. It would be amusing, if it were not so insulting to every honorable medium and true Spiritualist, for Spiritualism is neither palmistry, card reading, astrology nor fortune telling. It is a science of communication between the next world and this, whereby demonstrable evidence as

to the verity of the continuity of life beyond the grave is to be obtained. Those who have been responsible for the drawing of this section have evidently only a superficial acquaintance with Spiritualism as a science, philosophy and religion. Section 2 limits the licensee to a

particular house, which is a more stringent provision than that attach-ing even to a dog tax, but to return to the first section. When the decision as the first section. When the decision as to whom shall be licensed is to depend on the mayor and aldermen of other cities, there is no greater security as to their fitness than there is in that of of the board of police of Boston, and still less reliance can be placed on the fitness of the "selectmen of any town" who are to be empowered to grant li-

censes to the persons enumerated. Section 4 provides that if the licensing authority, whoever it may be, has the opinion that the licensee ceases to carry on the business for which the license has been obtained, the licens shall be immediately revoked, as would also follow if the said authority deemed that it is not for the public good that the licensee shall carry on the business

for which the license has been granted. Section 5, it will be noticed, provides that any such business as those referred to shall be carried on by no person who has not first obtained a license, and the penalty for the violation of this section of the act is a fine not exceeding \$50 for each offense. In neither case is any appeal against the licensing body provided for. The bill has not been bulletined yet at the House, and has apparently been promoted under circumstances of semi-secrecy, with the evi-dent intention of rushing it upon the statute book and thereby avoiding open

public discussion. It does not occur to the promoters of the bill that the exercise of psychical-faculties of any kind is a legitimate

Under the above heading the Banner Just so long as the Spilltualists of of Light takes into comprehensive con- that state allow the takes to give manisideration an "Act relative to the licens- fectations along side of those who are ing of clairvoyants and others." genuine, the latter are sure to be linked This Act, is infamous, in view of the with the former in any license Act. genuine, the latter are sure to be linked fact that genuine mediums, angelic in Some months ago we published an acnature, and doing a grand work, are count of two material this inediums in linked with the worst takes that the Boston who were exposed dressed in artificial toggery, personating spirits, Those in Massachusetts who have and they possessed, no mediumship wanted the fraud elements in our ranks whatever—simply simulating the phelet entirely alone, are now reaping the nomena. Following the editorial from fruits of their position in an Act that the Banner of Light is an article from places all genuine mediums in a class the Pittsburg (Pa.) Leader illustrating how Anna Eva Fay produces some of Eliminate from our Cause the fraudu- her "spirit manifestations." After readlent element afflicting it, and then the ing it you will not wonder why a Ligenuine medium will not be included in cense Act is demanded. The outrage comes in when the genuine medium is fakes generally, is the legitimate out. made to suffer. Others like Miss Fay growth of an evolutionary process that are traveling around the country mysti-

> bors of entities outside of themselves. Through the agency of mediumship, life after death is demonstrated, of which fact abundant and constantly accumulating evidence is daily being pro-

what they do is genuine Spiritualism.

The minister of the gospel preaches and prophesies of a future life, foretelling presumably what the future state is to be, but offers not the slightest scintilla of evidence in support of his assertions, and no license is asked for his prophesying or foretelling!

Now what will the effect of this bill

be likely to be if it should become enacted? Mediums who may be poor in this world's good but rich in the gift of the spirit if they exercise their facul-ties for gain will either be driven from the work, or if they persist in continuing it render themselves liable to be haled before a court and fined \$50, but assembled, and by the authority of if they are unable to pay that sum the act, as it stands, provides for no alternative penalty! On the other hand, any of fifty dollars annually:

Section 2. Every such license shall specify the street and number of the country, it is that its constitution guar-

shall carry on such business, and such license shall not permit such licensee to carry on said business in any other settled speakers, or pastors, minister-ing to these churches, these churches and these pastors hold their positions ear. in accordance with the laws of the Section 4. If in the opinion of said state in which they operate. The setlicensing board said licensee ceases to tled speakers of our cadse are in nearly every on the business which he is licensed to pursue, or if in the opinion of said licensing board it is not for the public good that said licensee should need by the bodies retaining their services. In which said licensee should need by the bodies retaining their services in the said licensee should need by the bodies retaining their services. carry on his said business as aforesaid, it shall immediately revoke his said li-cense. Section 5. No person shall advertise or carry on the business of a clairvoy, atticity speaking using their gifts for ant, medium, paimist, card reader, as trologer, fortune teller or person who claims to tell, give readings of or reveal the past, present or future, until voyants obtaining ordination from properly constituted Spiritualist ties and taking engagements with these societies, as does Mrs. Piper with the the provisions or any of the sections of Society for Psychical Research, and so this act shall be punished by a fine not actually defeat, so far as they are concerned, the provisions of this very ab-

If the promoters of the act say they It is difficult to understand the mo-ves that animate "Nelson E. Forrest lic good, and by their endeavors wish to and another" in presenting this bill to wipe out the undesirable practitioners in the House. That the Board of Police any of the matters they refer to, we can say that we are at one with them in their desire, but not in the method by which they essay to accomplish the results aimed at. The ordinary law of the land is sufficient to cope with all civil irregularity and offenses at common law. This proposed law, on the grounds just referred to, is as much a law for the protection of fools as for the prosecution of rascals. A good intent is no excuse for foolish proceedings. We stand to it that our mediums have a perfect right to publicly practice their gifts free from restraints that are not a part of the law of the Commonwealth, and we question very much whether this proposed bill is either in harmony with the laws of this Common wealth, or the Federal laws of the United States.

surd act?

It is to be hoped that wiser councils will prevail and that the promoters of the bill, now that it has been brought before the public notice, will see the unwisdom of its text and uselessness of its purpose. The statute book of Massachusetts has law enough for all that the promoters of the lill desire to accomplish. Let us enforce the laws that are, rather than add to their number by unnecessary conditions.—Banner Light. 1977 1978 B. C.

What the Pittsburg Leader Says of Miss Anna Eya, Fay.

George H. Pingree, manager of Anna Eva Fay, and W. D. Grimes, assistant district attorney, had a long talk to day over the prosecution of Miss Fav for fortune telling: At the conclusion of it Mr. Grimes declared that the bill against Miss Fay would be sent to the grand jury and if she is indicted she will be tried. He declared that there will be no settlement of the sase.

The trial, however icannet proceed unless Miss Fay is in the gourt room when it is called. She is now under \$500 bail to appear aticouis She will leave Pittsburg this week for Baltimore and will continue her wourlof the coun-

Just Plain The Ref.

During the talk Mr. Pingree had with Mr. Grimes the act of Misd Fay was thoroughly discussed and Mr. Pingree admitted that there was not telepathy, no mind reading, no veccomb sight, no clairvoyance nor non sense of any kind about it. It was meredy dan act arranged to deceive and mystify the peo-

The first requisite for the successful performance of the actristato obtain knowledge of the question any person desires to ask. Next it must be gotten to the stage and conveyed to Miss Fay. A successful performance required that these two things be accomplished without detection and that they were hundreds of persons will-testify. And in doing so they give strong testimony as to the cleverness of Mr. Pingree, for he is the man who devised the ways and

All the persons in the audience see

sat on the stage. The platform at the Avenue had to be erected because there was not room under the stage for one "Tony" and his assistants to work. They had to utilize a recess that was made under the stage for the plane used in the theater. The plane was moved slightly to one side for the engagement. At Old City hall, "Tony" and his men worked under the stage and it was a hot, close place. He used to come out covered with perspiration,

Work of "Spotters,"

"Tony" was the person who got the questions when they came from the front of the house and read them off hrough the speaking tube to Miss Fay. These questions were gotten in various ways from persons who firmly believed that they were the only ones who knew him. Sometimes they were conveyed to "Tony" through a slit in the stage platform and at other times they were hustled around under the stage by messenger. At the door at each performance it is

claimed there were spotters employed by the management whose duty it was to write down the name of every person they knew. In the theater were other spotters and cappers who were there to keep their eyes and ears open and learn who was asking questions and what they were asking. Spotters were at work outside preparing for performances to come, picking up all they could ing to the theater to ask Miss Fav cer tain questions. The management, it is said, had unsuspected sources of information, and all that was gathered was made available by the ingenious system that was invented by Mr. Pingree. All of the information collected beforehand was in charge of "Tony" and on a tir from the front he could in a momen spring any part of it through the speak ing tube that connected with Miss Fay's

ear. certain distinguished soldier of high rank is interested in some old Mexican Mines. He was preparing to go to Mex ico to see about the development of them. He had talked to many persons about his trip and about the mines. He he was going to see Miss Fav and ask her about his trip to the south. wrote his question on a letter head of the Duquesne hotel and showed it to several persons before he went to the theater. Among those who saw it or heard of it was one of the spotters in the employ of the manager of Miss Fay. ater word was sent back to "Tony" under the stage that he was there and that he had written on a Duquesne ho tel letter head a question which read: 'Shall I take a trip to the south?" When Miss Fay's act came on she

soon "saw" in the audience this soldier, and she called out his name. She an swered his question that he was going to the south, that he was going to see about his Mexican mines. She related the history of the mines, how they were worked for centuries by the Mexicans and Indians and that under the management of the soldier it would pan out

The consequence of that answer was hat the soldier began feverish prepara tions for his trip to Mexico and is now more firmly convinced than ever that he has a rich thing in his mine.

Clever Trick and Deception.

At his conference with Mr. Grimes to day Mr. Pingree was asked about this answer and how he obtained knowledge of the question. He merely smiled and answered proved the cleverness of Miss ten just the sort of an answer he want ed and that he undoubtedly had full igith in his mine before he went to see Miss Fay. Mr. Grimes held that such an answer might make a man go into unsafe and injudicious investments, but Mr. Pingree contended that that man had so much faith in his mine that he would have gone ahead without word from Miss Fay.

Mr. Grimes then mentioned the case of an old man and his daughter who were awaiting the distribution of an estate in court. They were told that the estate would soon be distributed and that they would get a good sum of money out of it. He held that this old of money based on this, information which he and his daughter regarded as supernatural and hence reliable, and that he might be plunged into debt and the estate might not come up to his expectations. He said great harm was done in this way. Mr. Pingree answered that the old man probably knew how much money he was to ge from the estate and that as for his be iefs that the act of Miss Fay was supernatural, he was sure that nine tenths of the persons who went to the perform ance went only to be amused and knew there was nothing about the show but a clever trick and deception.

"Underground" Methods of Communication.

County Detective Robinson says the speaking tubes under the stage were supplemented by a building telephone system and Mr. Grimes ventured the opinion that a couple of men armed with powerful telescopes were hidden high up in the building and read the questions as they were written by per-sons below. To those theories Pingree nerely smiled. He answered there was deception practiced, and that the persons who asked the questions unconsciously gid in it, but he would not go into an explanation of the meth ods for the very good reason that there would be numerous Anna Eva Fays on the road with a copy of the act. In fact there are now two persons tour-ing together as "The Fays." They are said to be the son and daughter-in-law of Miss Fay, who is married. Mr. Pin gree says they are no relation to her and are merely giving a poor copy of There are times during the perform

ance when delay is necessary to get possession of the answers. A common ethod is familiar to all who attended

Miss Fay's show. She would say:
"I see Robert Smith. He wants to
ask a question. Mr. Smith, now keep
your mind concentrated on your question. Don't-think of anything Think of it alone and I will come back to you." Then she would see Peter Jones

and Michael Robinson and William Brown and a lot of others and would answer some questions previously sent in to her though the tube by "Tony." All this time Robert Smith, if he were a credulous person, would have his mind concentrated on his question, haps one of great importance to him He would be thinking of nothing else and noticing little else except that Miss Fay was going ahead answering ques tions of others. He would be impatient ly awaiting his turn. While in this state of mind Mr. Pingree or some other person connected with the show would by hook or crook get to know the question of Robert Smith. The information would be sent to the stage by the secret method of Mr. Pingree, and bye and bye Robert Smith's question would be answered, to his intense astonishment. He would, at the same time be willing swear, that the question was never (Continued on page 8)

enue theatre Miss Fay sat on a temporary platform erected beyond the line of the footlights. At old City hall she sat on the steer The steer the steer of the ste

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 Thomas Paine. Paper, 15 cents.

Concentration. A series of six symbol cards and a valuable pamphlet 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 interesting book. Price 25 cents. Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c. 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 Interpretations. By Dr. Robert Greer. Price, 25 cents.

Discovery of a Lost Trail. By Chas. B. Newcomb. A book that will nelp 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 seeking 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 interesting 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. Price, \$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 Sys-

tem 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 come.

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 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. 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 Tuttle. Paper cover only. Price 30 cents.

History of Atharael. Life in the Stone Age. The history of Atharael.

rael, 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, . 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, Including 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. Price, \$1.

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. rice. \$1.25.

Hypnotism in Mental and Moral Culture. By John D. Quackenbos. Price \$1.25. Hypnotism, Its History and Present Development. By Fredrik Bjorn-

trom, M. D. Price 75 cents. Immortality, or Future Homes and Dwelling Places. By Dr. J. M. eebles. Price, cloth, \$1, postage, 15 cts.; paper, 50 cents, postage, 10c. Inner Life Mysteries Explained. The present age and inner life, anient and modern. By Andrew Jackson Davis. Price \$1; postage, 10c Influence of the Zodiac Upon Human Life. This book states the simle principlés of the Zodiac in simple terms, and in a manner highly in-

teresting and instructive. By Eleanor Kirk. Price, cloth \$1.

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

In the World Celestial. A story of spirit life. By Dr. T. A. Blan-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.

Cloth bound. Price \$1.50. Just How to Cook Meals Without Meat. A small valuable book on vegetarian cooking. By Mrs. Elizabeth Towne. 25 cents.

Just How to Wake the Solar Plexus, By Mrs. Towne. A book on concentration: Price 25 cents. Karezza. Ethics of Marriage. A plea for a better birthright for ..

children and a higher development of parentage through the most sa-

ered 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 book for girls to read. Written by Dr. Alice B. Stockham and Lida Hood Talbot. Price \$1. 'Lisbeth, a Story of Two Worlds. By Carrie E. S. Twing. Cloth

bound, with portrait of the author. Price \$1. Longley's Choice Collection of Beautiful Songs. Price, cloth, 60 cts.:

board covers, 40 cents.

COMPENSATION.

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

Through the Mediumship of Dr. Millard F. Hammond.

CHAPTER VI.-Continued. The four spirits were now surrounding him, and he stood reeling near the

curbstone in a hesitating manner; at this moment a police officer turned the corner, and approaching the man, he took hold of his arm, and was about to arrest him, when our teacher approached them and placed her hand on the policeman's head. The drunken man begged him not to arrest him, saying as best he could, with his voice, so

thick that he could talk but slowly:

"Shay- misther off'cer, don't (hic)
pull me, I'm on (hic) my way home, an' I'll go sure (hie); I've been out with the boys (hic) at the club all night, an' my wife'll be (hic) lookin' for me. Shay, don't (hic) take me in; I'll go

The officer assured him that he would not arrest him if he would go home, and the man staggered along the street. There were a less number of people on this street than the one he turned from so it was easier for him to proceed; but the hilarlous spirits still followed him, and soon he turned another corner, and as he was now beyond the sight of the officer, they again commenced to imnede his progress; he stopped several times in a few rods, and seemed about to turn back; finally he stumbled off the sidewalk and fell backward, and his head would have struck the curb, if our teacher had not in a very dextrous manner placed herself between him and the hard stone; as it was, he received a severe shaking by his fall, and slowly raising himself, he sat down upon the palm of his hand while his elbow-rested up the street who appeared to be acquainted with him. They stopped and after a few words of pleasant conversabook still lying on the ground. He and between her frantic sobs she said: stooped to pick it up, while the other assisted the drunken man to arise; they offered their assistance to escort him to his home. The one who had se-cured the pocketbook placed it in his own pocket; and then each grasping

showed much anger, and began talking to the two who were leading the drunken man. We heard them say: With the money you have which belongs to this man, you can have a good time and all you want to drink."

of the man's arms, they started to

lead him along the street. The spirits

all this time seemed to be trying to in-

fluence the man to refuse to accompany

his would-be friends; and when they re-

alized that they had lost their prey they

This the spirits continued to repeat as they slowly walked along. Finally the one who had assisted the man to stand, said: "Jim, be Gad! We'll have a ride

down the river with this, and have a time, hey? What d'yer say?" "Just what I was thinking, Fred. 'A pretty good haul, I guess."
As this conversation was going on

our teacher said to me; "Do not leave these people; remain with them until I As she said this, she vanished, and as

she did so, my father became fright-ened at the prospect of being alone with the spirits who now seemed in great glee, for as they had lost their first victim, they saw they had two others; and they commenced to dance and gesticulate, and came very near my father and me. He showed anger im mediately. He was already indignant to see how the two young men had shown so much friendship for the inebriate when by so doing they had done it to cover their act of stealing his money; and now to have the spirits who seemed as much intoxicated as their companion in the flesh-come near him, he could not control himself; and raising his voice and clenched hand at the same time, he made an attempt to strike the one nearest to him, at the same time calling him a vile name; the spirit stopped his mad career for a mo-ment and listened; I instinctively nointed my finger at my father, and said with all the force I could summon: "Stop, sir!"

father stopped his acts instantly; his hand dropped at his side and he looked at me for an instant, then he said, very calmly:

"John, what d'you mean by speakin' with sech force? I vum, I can't stan' this much longer; these chaps hev stole that_man's money, an' if ye don't look out they'll jump on us next. Whar d'you s'pose that gal's gone? If she don't come back pretty soon, I'll start for home.

I could not answer his questions then; my power over him had aston-ished me fully as much as it did him; I had the same same effect on him apparently as our teacher had exercised over those spirits we had met where w witnessed the murder, and I could not understand how I did it; it gave me a new thought. I had witnessed her wonderful power on numerous occasions did not forget that I had experienced that same wonderful power directly on myself. Now, I sensed fully what that power was. It seemed now, as if I had thrown my whole concentrated self in those two words; they had become like a fine pointed dart and had escaped from the end of my finger as I pointed it towards my father. As this thought now possessed me, I felt a thrill of satisfaction pass through my whole being, and I resolved that as soon as opportu nity offered, I would inform my revered

teacher of my discovery of this myste-During my reverie, my father had Hell is pure imagination, of the party were slowly wending their way onward, while all the time spirits were constantly talking to the two men; and although they did not realize their presence, yet, like the vibrations upon a pond that influences everyvithin a certain radius, the influence of these spirits upon these two men was the same as it had been on the inebriate, and they anticipated a continuance of their carousals. Just here the party turned into another street, and not far away I saw our teacher approaching, and with her was a young and beautiful woman who was ressed in the height of fashion; we did not proceed far, when we crossed another street, at this street another

not attempt to speak, and the two men released their hold on him, and had no the officer taken hold of him he would have fallen; one of the men now lifted his hat, and in a hesitating manner

said: "We were just coming down State street, and found him sitting on the curbstone, and fearing some one might do him harm we offered to escort him

"I thank you ever so much," said the lady. "Oh, Papa, have you lost your

As she said this she attempted to place ner hand in his coat pocket; he resisted this, and commenced to search his own pockets. As he commenced to examine his pockets the spirits commenced dancing about the two young men, and they turned to go; at this move our teacher placed her hand upon the young lady's head and she said to the police officer:
Please detain these men until we

ascertain whether my father's money is safe; I am sure he had much with Lim when he left home last night."
The young men hurriedly started to

go away, and the officer called to them to return; he was compelled to repeat his request for them to return with a loud command before they reluctantly

obeyed.

The officer questioned them sharply and they both indignantly protested their innocence; but as the inebriate failed to find his money, oven after his daughter had assisted him, the officer expressed a doubt as to their honesty, raising himself, he sat down upon the and said he would take them to the po-curbstone with his chin resting on the lice station. All this time the four spirits were gesticulating about the on his knee. In his fall, his pocket book with apparently a number of bank bills protruding from the end had fallen to the ground. He sat there several minutes apparently considering what to do; then two young men came up the street who appeared to be acteacher again laid her hand on the young lady's head, who was now weep ing violently and was much agitated

"Please, Mister Officer, if these men have my father's money and will re turn it to me here, let them go and do not arrest them; it is disgrace enough to meet my father in this condition without going to court. Can you not search them here?'

To this statement by the young lady the spirits began to gyrate and use their influence upon the young men with more force than before, if that was possible; they now saw that they were not only going to lose their victim, but the money also, which was necessary for their debauch which they had an-ticipated. One of them began to use his influence upon the officer, trying to cause him to exercise his official dignity in that it was not proper for him to search a prisoner on the street. The officer offered this objection, and ou teacher approached him and placed her hand upon his head, and said:

"This is a case where pride and honor, as well as the feelings of a fellow cftizen should all be duly considered. "Have you fellers got Warren's money? If you have, hand it over and I won't pinch you; but if you don't satisfy me, I'll take you in.'

The two men now looked at each other while their faces assumed a scarlet hue. They were men of the town, of good reputations, and to be caught in such a disreputable act, and in the presence of a lady they often met in public places, was very humiliating to them: they would naturally desire to be regarded by such a lady as men of honor. This was the first time in their lives when anything of the kind had ever occurred, and they had none of the effrontery of the hardened criminal to help them successfully to combat the power of the police officer here. Had they; could they have known the cause of their present predicament, it might have been easy for them to form some excuse; but they did not know of the presence of either those four spirits whose bad influence was upon them or the three others who were working to subvert the actions of the other four; so there was but one thing to do; that was to own up to the theft with as good grace as they could assume; this they did and handing the pocketbook to the officer with a mumbled apology, he allowed them to depart with no further argument.

The incident closed here for our party, and following our teacher as she beconed us, we soon again found ourselves on the main street which was now crowded with fashionably dressed people on their way to the several churches, whose bells were clanging in unison on this bright and beautiful Sunday morning.

(To be continued.)

ICONOCLASTIC REASON.

listory of human error, Written by mankind on earth, Well may we with shame and terror, Read the records of thy birth. Forms have changed in by-gone ages;

Man has grown in intellect. Science, led by reason, wages Still its war on every sect.

World and life were not created, Force and dust were always here, Myths, that are in books narrated, Sprang from ignorance and fear.

Prayers to the unknown are useless, Evolution takes their-place; Billions prayed and found it fruitless, Death still kills the human race.

Weep,mankind for human error, Legends have led us astray; Creeds and dogmas, kings of terror, Slaughtered millions in their day.

Paradise but vain belief, Deeds not creeds, mean reformation; Hunger's pangs still make a thief. Nature, now our great instructor,

Spirit laws and spirit forms; God of Nature our conductor. Leads us through all human storms Yes, at last true light is shining,

Shed by Reason; Courage; Hope; We are blest; though some are pining For the blessing of a pope.
WALTER HUBBELL. Boston, Mass.

"Spirit Echoes." My Mattle E. Hull.

This pretty volume contains fifty-seven of the author's latest and choicest another street, at this street another officer appeared; he was apparently acquainted with the whole material party, and he accosted them and they rejuctantly stopped; at this instant our teacher with the lady approached, and as they did so the young lady said with a hysterical sob:

"(), my dear father, is it, possible that I see you in this horrible state? Where have you been?"

The inchriate leared at her but did in the author. Price 75 cents.

Spiritism and Mrs. Leonora B. 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.

"Spiritism and Mrs. Leonora B. 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.

"Spiritism and Mrs. Leonora B. 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.

"Spiritism and Mrs. Leonora B. 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.

"Spiritism and Mrs. Leonora B. 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.

"Spiritism and Mrs. Leonora B. 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.

"Spiritism and Mrs. Leonora B. 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. poems. Neatly bound in cloth, and with



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

.. SICK Dr. Peebles Institute of Health offers Free

Consultation to the Sick and Suffering. If you are in poor health and wish to be cured, write the Doctors at once. They Can Help You.



If you are in poor health and wish to be cured, write the Boctors at once. They Can Heip You.

Dr. Peebles Institute of Health, has for years made a specialty of treating chronic diseases and by their Home Treatment have cured hundreds who came to them in utter despair because their cases had been pronounced incurable by their local physicians. They successfully treat Catarrh, Bronchitis, Asthma, Rheumatism, Kidney and Bladder Trouble, Heart Trouble, Stomach, Bowel and Liver Troubles, all Blood and Nervous Diseases as well as all diseases and weaknesses peculiar to both man and woman.

They employ the latest and most approved methods of treating these disease and if you are in poor health and want treatment or if you do not understand your case and wish-to know your exact condition write the Doctors for advice. They charge you nothing for a complete diagnosis and if they find your case is curable their charges will be most reasonable. They will also send you literature fully explaining their methods of treatment.

If sick yourself or if you are interested in a slek friend write them a plain, candid letter and they

methods of treatment.

It sick yourself or if you are interested in a sick friend write them a plain, candid letter and they will tell you what your trouble is and if your case is curable will quote you their lowest terms. Write to-day. Address Dr. Peebles Institute of Mealth, 23 Main St., Battle Creek, Mich.

FOR A SHORT TIME, will give readings by mail for 60 cents. Send lock of hair, articles worn, or any souvenir, will answer questions if written separately. Mrs. F. Rose, P. O. Box 126, Smith Town, L. I.

MADAM THERESE SHAGREN World's renowned psychic, I have testimonial from all parts of the world to my ability, and all those who doubt this statement, I extend all those who doubt this statement, I extend a cordial invitation to a free test of my ability, and privilege to read and examine, my testimonials: the past, present and future can be told by ine; call or write for a free trial reading; send my by mail lock of hair and date of birth and I will reveal facts to you that will astonish you; free offer to all. When writing send 3 stamps, postage. Box 2152, San Francisco, Cal.

FRANCES L. LOUCKS and known, curing where all others fail. Nervous exhaustion, mental and physical diseases of men, women and children successfully reated Write in own handwriting, giving name, age, sexteading symptom; and five two-cent stamps, and receive a correct diagnosis. For children, send lock of hair. Price reduced. Address:

FRANCES L. LOUCKS,

PUBLIC NOTICE.

Office of Meys Chemical Manufacturing Company, Oblicago, Ill., January 17th, 1993.

Notice is heroby given that at a meeting of the stockholders of Meys Chemical Manufacturing Co., held at its office, 59 & 71 West Jackson Boul., Oblicago, Illinois, on the 17th day of January, 1995, the following resolution was adopted, to-wit:

RESOLVED, That the capital stock of the Meys Chemical Mnfg. Co. be and the same is hereby increased from \$1500 to \$10000, and that the certificates of such change have been filed in the office of feedrary of State and in the office of the recorder of deeds in the county of Cook, as provided by law.

C. A. Burgess, President.

ANDREW B. SPINNEY, M. D Forty Years' Experience in the Study d Practice of Medicine, Two Years Prof. in a Medical College, Ten Years IN SANITARIUM WORK,

IN SANITARIUM WORK,
and is a Natural Chairvoyant. He never
falls in diagnosis, He has given special attention
to eye, ear, throat and lung troubles, also all
forms of nervous diseases of both sexes. Never
fails to cure piles. If you would like an opinion
of your case FREE, write just how you feel wifn
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.

The Speaking Dial. Gives names, dates and circumstances. Speaks in various languages; answers mental questions; convincing the most skepitcal. Has come to prove immortality and spirit communion. Develops all phases of mediumship. Magnetized by powerful spirit band. A Wonderful Spiritual Invention

TESTIMONIAL. Hot Springs. Ark., Jan. 23, 1904.
P. J. Dempsey.—I am more than pleased with your Speaking Dial, and the results obtained are in some instances astonishing. I have a planchette and Unils board, but the Dial is a great improvement on them all, Yours truly,
J. A. GIBSON.

If you wish to investigate Spiritualism and converse with your spirit friends in your own home order a Speaking Dial to-day. Dials now \$1.5 cach. Booklet with testimonials for the asking.

Address P. J. DEMPSEY, Inventor.

2817 Columbus Aye., Minneapolis, Minn.

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 protound expression of thought presented to this 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 the sequel of "Spirit." and nothing in print like it, its simplicity is its greatest strength. It is the sequel to the complex generalization presented in the past. The book contains \$50 pages, in the "World of Spirit." Price, B.53. Address, DOCTOR OLIVER, Lening Farm, Wissinoming, Philadelphia, Pa.

THE NEW LIFE. By Leroy Berrier. An eminently suggestive work of excellent tendencies, treating of the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, 81.

THE WORLD BEAUTIFUL Series one, two and three. By Lilian Whiting. Three choice volumes, each comilete in itself, in which spirituality is related to varyday life in such a way as to make the world beautiful Price. 81.00 each.

The Religion of Science. By Dr. Paul Carus. Ver thoughtful and in eresting. Price, 25 cents.

MEDIUMOHIP and its DEVELOPMENT, and how to Mesmerize to Assist Development By W. H. Bach. Paper 25 cents; cloth 60 cents.

A. Few Words About the Devil And other Essays. By Charles Bradlaugh, With the story of his life as told by himself, and the history of his parliamentary struggle With portrait. Paper, 50c.

Talleurand's Letter to the Pope This work will be found especially interesting to all who would desire to make a study of Romanism and the Bitle. The historic facts stated, and the keen, scathing review of Romishideas and practices should be read by all. Price 25 cents.

HARMONICS OF EVOLUTION. The Philosophy of Individual Life, Based Upon Natural Science As taught by modern masters of law. By Flor

R. Readings by mail, \$1.00. But Lincoln ave., Chicago. Illinois

DO

NOW

Dr. Charles E. Watkins,

Hotel Westland, Back Bay,

Boston, Mass.

SPIRITUAL SCIENCE

Free for Three Months,

f you will send us 3.1 cent stamps.

IT IS SOMETHING NEW,

F. A. WATKINS,

Hotel Westland,

Suite 9,

Back Bay,

Boston, Mass,

A Wonderful Seance.

All About the Marvelous Seance

With Rev. Joseph Cook,

In the January No. of "Spiritual Science." Send a 2-cent stamp and secure a copy of the January No. The newest, brightest and cheapest Spiritual paper published. Only 25 cents a year. Send 2 cents for the January No. Contains a full account of Rev. Joseph Cook's wonderful a country of the cook's wonderful and the country of the cook's wonderful and the cook of the cook

Independent Slate-Writing,

DR. C. E. WATKINS,

Send all letters to

Hotel Westland.

Back Bay, Boston, Mass.

DR. J. S. LOUCKS

Is one of the oldest and most successful Spiritual and Magnetic Physicians. His cures are marvelonis; his examinations are free to all who send
him name, age, sex, and lock of hair, and 6 cents
in stamps. He doesn't ask for leading symptoms
He treats neryous exhaustion of both sexes with
wonderful success, at reduced prices. A trial will
convince you. His practice, extends all over the
land. He erres you twoor own home.

wonderful. His practice with home. land. He cures you to your own home. J. S. LOUCAS, M. D.,
Lock Box 1203 Stoneham. Mass.

The System of Philosophy

Concerning Divinity.

Mediumship and All Psy-

chical Powers.

\$5 Monthly Payments, first

THIS SYSTEM NOW SELLS FOR \$60.

We wish to prove its Divinity and claims o absolute Superiority over every other Sys-

tem.
What the System will do! Read carefully,
FF It will show you how to successfully practice psychometry, clairvoyance, test mediumship,
inspirational speaking, divination, seership, necromancy, magic, crystal reading, telepathy, ali
kinds of healing. You can carn your living

You can come in touch with the spirit world and spirit friends. And for a price so ridiculous-ly small that anyone can accept it.

TESTIMONIALS.

Thousands Like These!

Through your Teachings I get full names which are easily recognized by my friends,—Emma Mc-Elvaine, Cinchnatt, Ohio.

I cannot overestimate the good these lessons have done,—Daniel D. Jackson, Conway, N. H.

Had it not been for you this faculty of psychomotrization would never have been of any account to me.—Eity Gerish, Muskegon, Mich.

The soul that would not respond to these teachings must be dull or blind,—H. P. Aidrich, Albuquerque, M. M.

I have progressed far beyond what I expected.

uerque, N. M. I have progressed far beyond what I expected. Ross A. King, Ida Grove, Ia. I have seen so many beautiful visions since fol-owing your instructions.—Mrs. Smith, St. Paul,

Minn. ,
My soul education has been priceless.—Mrs. J.
C. McKiddy, Princeton, Mo,

CRYSTALS.

As an aid to clairvoyant development secure a large crystal for \$2.25 and the book on "Clairvoy ance," cloth bound, 8rd edition, for \$1.60.

SEND MONEYS NOW.

send P. O. or Express Order or registered letter t

J. C. F. GRUMBINE,

Development at a Small Cost

If My System is taught only by the initiated. It is the oldest on earth and is well understood by the priesthood. Do not waste time and money by trying the base imitations. If you are not too sordlid or prejudiced, I can demonstrate the superiority of my system over all other cuits.

13 Send for it to-day. Bead further.

These Are the Books That Sell.

J. C. F. GRUMBINE,

1285 Commonwealth Ave.,

Boston, Mass.

payment \$10.

FROF. FREDERICK M. STOLLER, Teachier and Demonstrator of Psychology. Readings daily, except Sanday; hours 10 a; m. to 8 p. m. Readings by mail, \$1.00, 3166 Indiana Ave.. Tel. 5761, Douglas.

CANIGENIC TOOTH PASTE is the kind in that destroys disease germs and makes the mouth taste sweet and wholesome. Do not let your children grow up with decayed teeth. Sample tube 25 cts. Agents wanted. Du, DANIEL S. HAGER, 181 W. Madison St., Chicago.

NICHOLAS BECKER. Charvoyant Life Beadings, with messages, annes and descriptions of your spirit friends, rom your letter or lock of hair, by mail, \$100, wishoms City, Okla.

Clairvoyant Astrological Readings by mail. Also laws of mediumistic de-volopment, spirit, mental and magnetic healing taught. Send lock of hair, date of birth and one dollar. Obsession and unpleasant spirit influ-ences cured, MRS, MAY A, PRICE, 423 lst St. N. E., Washington, D. C.

"FLOWER READINGS" Describing your character. Unique and interest tag. Dictated by an Oriental spirit guide to sten ographer and typewritten in each case. By mai \$1.04. Inclose writing and lock of hair, if practicable.

ELLA ROYAL WILLIAMS.

334 Eleventh St., N. E., Washington, D. C.

Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister, Jennie L. Wobb, one of the earl-lest 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 Mra. Annie Lord Chamberlain, Mil-ford Mass.

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.

Special Restores Lost Vision.

Special Restores Restores and prices and veloped this Clairvoyant power in me. I can adjust my Melted Poblo Lens Speciate as perfect to your eyes at your own home and send by mail, as it you were in my office. Thousands will testify.

Sexual Restores Restores Restores are restored.

Dear Mr. Poole: + Your spectacles are perfecten as perfection, Irshall recommend them to my friends. Ever your friend. E. B. Robertson Los Angeles, Cal.

FRED. P. EVANS. Independent State Writing and

Clair oyance, Has recently left New York, and is now located at 1112 Eddy St., San Francisco, Oal. Send stamp for circular on Mediumship. and an arriver of

TRANCE READING BY MAIL. For 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, hand-writing. Address PERCIVILIZE E. WALKER, Lock Box 339. Portland; Oregon.

Mr. Walker would respectfully referfully and gratefully testify to the remarkable mediumship of Mr. Perciville Walker. I met him, a total stranger; he accurately described four of my spirit friends, giving their names and messages of such nature that I could not possibly doubt their genuineness. I heartily recommend him to all who desire a loving message from those who have some on before JAS. BAMFORD. Findlay. O.

AN ASTONISHING OFFER Sond three two-cent stamps, lock of

ne on before, JAS, BAMFORD, Findlay, O.

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,
Its 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. BABBITT, M. D.,

62 East Ave., Rochester, N. Y

Apogruphal New Testament, 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.

THE SOUL . ITS NATURE, REMAN EMBODIMENTS. Third edition now on sale. Price \$1.00. This is one of the best books given by the guidesof 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.

New Testament Stopies Comically ed. Drawings by Watson Heston, with critical and humorous communis upon the texts. Heston's drawings: are immomparable, and exeructatingly funny. Greenust see the book to appreciate it; the pictorial satire cannot be told. It will make you laugh heartily. Price in board, \$1.00; cloth, \$1.50.

The Myth of the Great Deluge By James M. McCanni. A complete and over-whelming refunction of the Bible story of the Deluge. Price, 15 cents.

Why I Am a Vegetarian. An address delivered before the Chicago Vege tarian Society. (By JiHoward Moore, Price, 25 cents.

THUMBSERBW AND RACK. Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents. Molecular Hupothesis of Nature

The Relation of its Principles to Continued Existence and to the Philosophy of Spiritualism By Prof W. M. Lockwood. Paper, 24 cents. Father Tom and the Pone, or a Night at the Vatican. Written probably by Sir Samuel Trguson. From Blackwood's Edinburg Mag sine. This is a humorous abcount of a rolleasome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two limes are presented as of Irish "poteen," and an Irish recipe for "conwounding" the same Paper; Strents; cloth, 16 cents. The New and the Old. Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price 16 cents. MAHOMET, THE ILLUSTRIOUS.

As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspects and indicating the detects of the Darwinsan theory. Spiritualists and Katerialita-alite can gain much from its person. Tries, Skilly spend in machine.



BY CHARLES DAWBARN.

Part Second. Manhood is supposed to crown Na. has the right to ask, how much do we ture's work, and to have required a tew millions of years, more or less, for its evolution from the primitive species of protoplasm. Man claims the spe cial Fatherhood of God, and elaborates theology, with a heaven and hell of its own, for his individual benefit. Ev ery reformer is working to uplift per sonal men and women, and it is over this speck of planet life that' science and religion wage perpetual contest.

little personality with arteries and a cortex. It is to climb and climb through sphere after sphere, and experience after experience, till the prospect becomes so dazzling that even imagina tion stops. That is the future of Mary Barnes, as we know her. Now comes microne, from somewhere or nowhere who elaborates a poison which science calls influenza or grippe. Arteries and the brain cortex become battlefields. Amid shricks of pain Mary Barnes disappears, with all her memories and experiences. Everything that was Mary Barnes, except her form, has vanished. A totally distinct personality appears, with a memory and intellectual force of its own, and a true personality all ready to be saved or damned by theology, or to be eternally uplifted by Spiritualism or theosophy. But as if this were not enough of mystery, we have nine more of these children of Nature, each with its own personality, each with its own experiences and memories, and each with the same right to prate of the fatherhood of God, and the brotherhood of

So we face mystery of mysteries. Some personalities are better than the original. Others are much worse-from our standpoint. There are two from our standpoint. distinct phases of this mystery. One is the other side of death, when the spirit mother of Mary calls aloud for her spirit daughter. The theory taught by spirits and inspired teachers has been hat each of us is manufacturing or evolving a spirit body in earth life, all eady for the next. But poor Mary's oody is claimed by ten others.

Clairvoyants describe in sweet poetic phrase the departure of this spirit form after death has severed the umbilical cord. But when Death shirks his task and Mary's body is put to secondhand use, what is the poor girl to do for a spirit body? · Her mother may shrick for her child, but it is hardly likely she could recognize one-tenth of a form if she found it. So poor Mary seems to have been "microbed" out of her rights with never a court to do her justice. But these other ten personalities are in almost as great trouble. They have individuality, but no form to which they have a clear title. All these are, how-ever, problems for "our next-door neigh-We are more directly concerned

with the earth phase of the difficulty.
Of course this terrific break-up personality may take place at any time between childhood and grave, and, for all we know to the contrary, both before and after. So nere, for instance may be Hetty Green, known to-day as possibly the richest of rich women. We earn that various arteries are pouring their corpuscles into certain of her brain locations. As a consequence sho scrambles for a dollar, like a spider after a fly. If that be a sin, needing redemption and a savior, it is evidently the artery which is to blame. And it she is evolving a spirit body that par-ticular artery is as busy as the rest of her anatomy in the process. Now comes some physical shock, or it may The Key to the Development of be a grippe microbe poisoning that particular artery by its secretions, and thus altering the arrangement we call personality. Forthwith the SPECIAL CUT RATE.

Here are SIXTY LESSONS of this
Marvelous, Unexcelled, Unfail
Marvelous, Unexcelled, Unfail
Marvelous, Unexcelled, Unfailing System for Development scientist labels her G 2, and notes that the dollars and the form of the original which can now be had until Hetty are unchanged by the transac-March 1, for \$20 casb, or \$35 in

After a while a deaf and dumb Hetty takes the floor and is labeled G 3. A poor, paralyzed, bed-ridden Hetty comes next as G. 4, suddenly followed by a perfectly sound and healthy personality, who jumps out of bed, and with a hop, skip and a jump manifests another "self." which, with all its "fixings" is carefully labeled G 5. And so the process goes on, and might, so far as we can see, exhaust the multiplication table, while science and theology stand

helplessly by. This whole play acted upon life's benevolent Helen Gould, who after being "microbed" into a Hetty Green, personalizes many a phase of life impossible to her to-day.

Such are of course extreme cases. But Nature always glides gently from one extreme to another. Vegetable and animal fall insensibly apart so that science cannot reblend them. The organic and the inorganic have no dividing line the microscope can discover. And similarly the good man merges into the bad, and the bad man into the good. But instead of a new personality lasting weeks, or months, or years, the change may perhaps be a matter only of minutes, with too faint a division for mortal ken. We note only the effect, while the cause and the process remains invisible. Thus Rockefeller may be an angel in

his family or to his friends, but takes for his motto outside, "Business is war, and war is hell." If he should be examined and recorded by science say be tween ten and three of his daylight struggle his personality would be lapeled R 1, and remain cursed by millions. Presently he gets off his stool. These Are the Books That Sell.

CLAIRVOYANCE, cloth, 150 pages. It shows you how to see clairvoyantly, enter the spirit world, practice test mediumship. and telepathy, mind-reading to read the crystal, find lost treasures and friends, in short practice magic, and necromancy.

"A remarkable book."—Progressive Thinker,
"Best book on the subject,"—Mind. Price 50c.
THE IDEAL, ITS REALIZATION.—Cloth. by Lucy C. McGec. A wonderful revelation of the new psychology. Price 80 cts.

AURAS AND COLORS.—A remarkable book on how to see the auras and nimbus, and interpret the colors. Contains a color dictionary. Price. 50c.

PSYCHOMETRY.—Here is the book which teaches you how to psychometrize. It is the best work ou the subject.

REALIZATION—By Miss Loraine Folicit. Teaches you how to enter the sphere where the mysterics are understood! A splendid book for the beginner. Price 50 cts.

DEATH AND. AFTERWARD.—Cloth. Here is a fine work, which reveals the laws back of spirit and spirit phenomena.

Send a stamped addressed cuvelope for prospectus, and terms of "The System of Philosophy Concerning Divinity," Address,

J. C. F. GRUMBINE, locks his safe and says, "Come to Jesus." Don't call him a hypocrite, but iabed him R 2, for not a soul but a scientist would recognize J. D. Rockefeller of the Standard Oil. Poison him a little more with microbes, compress his arteries here and there, scratch his cor-tex and immediately Dr. Wilson will be all ready to label him, and show you later lots of personalities, perhaps from one to ten, but not one of them with a legal claim to the name of Rockefeller. We discern now why the alphabet had to be invented, and the numerals of which civilization is so proud. Without them it is impossible to keep track of personalities. A 1, and B 2, and C 3 are scientific verities with which to puzzle courts and juries. We may joke about them if we please, but all the

> this state of things. .. We run our civilization on the assertion and belief that every man is a free agent, and can be saint or sinner just as he chooses. So we have our jails and palaces, our policemen and public saint, and the everyday mixture of both. are each and all effects of previous causes. But we don't allow ourselves to tell that out loud. We even think it to tell that out loud. We even think it in a whisper. So, in the light of the eret of How to Keep Young." By J. M. facts attested and recorded such as Feebles, M. D. M. A. Ph. D. Price 11. Mary Barnes, and the myriad others of 10 cents.

the same ilk, we ask, and the reader really know about man the mortal?

Part Third.

In shape and form we probably have a pretty good idea of manhood. In anatomy and physiology we seem to have a collection of solid facts. But when we come to psychology none of us could pass an examination. Yet it is the psychology-the mental part of manhood that is the really important part of the Spiritualism and theosophy broaden man. In fact, as we see with Mary the field and demand eternity for this Barnes and the like examples, it is all we have left if you take the body away and give it to somebody else.

My friend Jones is to me a personal man. From the bald spot on his head to his crooked legs I can catalogue him. But to complete the Jones I know there is his mental make-up, which Nature has seemed to throw in with his form when she placed it on her bargain counter. Now if Jones loses his old memory and gets a new one, starting from yesterday, my troubles begin. can swear to the hairs on his chin, and the style of his clothes. Yet if he has also lost his talent for mathematics I naturally become suspicious. I am next informed by the learned that Jones would be all right only there is a clot in one of his arteries which is playing the mischief. So I try to console myself with the thought that Jones is only taking a physical rap, and will one day, in this life or the next, wake up the very Jones I knew. That, so far, looks natural, and rather scientific. Now suppose that Jones instead of osing has gained immensely by the

something that has happened to him. He was rather a slow coach. He has now become quick witted and brilliant, He could not, in the old days, straighten a crooked line. Now he is an artist with an added sense of color. He had no ear for music, now he masters its expression with incredible ease. But all the same the old Jones I knew has vanished, although I acknowledge that the new Jones is worth two or a dozen of him. So we stop and repeat our ques- on tion. How much do we really know ny, en about man the mortal?

Once again comes the refrain from that is the men of science. As before, it's all tianity about arteries, and clots of blood, and pirit. the poison elaborated by microbes. But that goes not satisfy me, for this lime the causes, whatever they are, have manufactured a new Jones, although superior to the old, except that he does not know me, has lost his whole past, and has to be reintroduced to his wife and children. The writer is not imagining this. He knows just such a case where the man has changed for the better and remains changed.

Now what of the old Jones? where is my old friend, and for whom am 1 to ook in the life of to-morrow? In a word which is the man himself? Our question is the same, and re

mains the same whether Jones has become J 2 or J 10. The tremendous fact remains, for we see that man can be changed here in earth life from the one we knew to somebody else, that is to say, if by man we mean a body and mind-in a word, a personality just as we know him, and enroll him in our di-

Of course many will say such change is very rare. Fortunately it is so in its totality. Dr. Jekyl the good does not become Mr. Hyde the bad save in these exceptional cases. And even then it may be that it is Mr. Hyde good. But in the small changes, daily fluctuations, the little tremor that is not a full-grown earthquake, we have all of us sudden emotions that cause us to act differently at one time from Hetty what we do at another. They may spring from a like cause

In our daily lives there are no such extremes as those that outwork the remarkable changes in the personality of Mary Barnes, Miss Beauchamp, Mollie Fancher, and so many others. But all the same our personalities sometimes change just enough to make us wonder why we acted as we did. The change may not be enough to affect our memory, yet it leaves us without a clue to our own actions on some particular occasion. We are obliged to recognize as a fact that if a man can totally change, he can also do so partially. The bad man will have occasional spells of goodness, and the good man may plunge for an hour into the very depths

of sin. Another very striking thought arises here. Some of the changes of which we are speaking will not even come to stage might just as well begin with the the surface. Every man who stops to think and make a little personal examination knows that his thoughts often puzzle and sometimes frighten him He knows that if acted out they might result in crime or disgrace. He thinks that he has done all that is necessary when he keeps such thoughts out of the sight of his neighbors and friends. But we all need to remember that it is not conduct that makes the personality, but thought. Is it not therefore most probable that we all of us have an A1; a B 2, or a C 3, scored against us by Nature even though we think, and congratulate ourselves, that we have avoided every appearance of evil? I do not say that ours is a case of arteries or microbes, but most assuredly our own nives, in the search deep enough, will tell us that expendity is a daily factor in mortal life. Such at least seems to me to be the lesson taught by these cases

of multiple personality. San Leandro, Cal.

FOLLY, FANATICISM, OR WHAT?

(Continued from page 7.) out of his hand all the time. Probably it wasn't, but in some way he had revealed it to the sleek Mr. Pingree. The Fay people made use of the old

trick of the pad and carbon paper. The pad was used as a desk for persons to write their questions on. Con-cealed in it so that it could not be discovered was a piece of carbon paper. Another impression of the question was made without the knowledge of the person asking. This one was sent to the faithful "Tony" under the stage and by him transmitted through the speaking tube to Miss Fay. This is a clumsy device at the best and one that did not find much favor with Mr. Pingree. He had other methods and a better sys tem based on the work of spotters and cappers and a knowledge of human

same there is a most serious side of nature. "Nothing Supernatural About It.

"Our show was for the purpose of entertaining the public. Only a few who came took the answers seriously. The rest were puzzled as to how it was benefactors galore. But everybody done. All were warned that there was knows to day that nothing happens nothing supernatural about it. If some without a cause. The criminal and the believed there was, in spite of this, it was merely a tribute to the cleverness of Miss Fay.