

"Can Telepathy Explain?" by Rev. Minot J. Savage. (G. P. Putnam's Sons, Publishers, New York and London. \$1.00. The Burrows Bros. Co.) Reviewed by Town Topics.

A more interesting volume than this has never reached Town Topics' book table. With a truly magnetic pen the author discusses a question that is undoubtedly paramount in the thinking mind to-day—"If a man-die shall he live again?" Throughout the civilized world an appeal for some sign of immortality is being made to that sphinx which stands at the head of the grave. A few of the experiences which have led him to this belief are indicated be low. The complete narrative may be found in the book.

Years before Mrs. Piper was engaged by the Society for Psychical Research, Dr. Savage had a sitting with her in a little house on Pinckney street, in Bos She described his father, and said, "He calls you Judson." At home, in his boyhood, Dr. Savage had been called Minot by all the family except his father and balf-brother, who always called him by his middle name, Jud-con. 'This half-brother also visited him this occasion, or some intelligence which purported to be he. The narration gives what seems positive proof that it was the brother himself. At another time a daughter of Dr.

t avage called on Mrs. Piper with three looks of hair, cut from different heads, which had been given her by a friend. She knew nothing about the persons from whose heads these locks had been cut, not even whether they were living or dead. Mrs. Piper, in a state of trance, told her all about them. She took notes, and, later, found that the statements were accurate in every point.

A young woman who did not speak German, daughter of a New England clergyman, was mediumistic. She sometimes sat for friends, but never received pay for her services. One day a stranger entreated her to sit for him, stating that he had a very important reason for coming to her. She finally agreed to give him the sitting, and almost immediately began to talk in an unknown tongue. When she was free from the influence, she felt very much ashamed, thinking she had merely jabhered unintelligible sounds. To her urprise the stranger had understood them perfectly, and told her she had been talking German. The message was from his father, and enabled him to straighten out a serious business tangle.

An especially interesting chapter is devoted to the philanthropic work of spirits, narrating an instance of a woman in Boston who was used con-stantly to help mortals in distress. On one occasion Dr. Savage, by way of ex-periment, sent a spirit to his home, to many

Wonderful Phenomena in the Home Shall it Be Accepted by Spiritualists? Circle in Arkansas City, Kansas.

It has been quite a long time since Allow me space in your most valuable paper to state in as brief, manner as hearing anything from Brother Jamie-son, and some of us have been wonderpossible what happened in Mrs. Ves-tal's seances, lately held in my home, as well as in my own during the last week ing if he had not taken his departure for the land of "shades" and had for gotten to return. But it seems that he in January, 1905, the sitters mainly is not only still in mortal vesture, but bas turned loose again with another keptics.

One lady, a college girl, was called to the trumpet by a spirit voice, the trum-pet being held by the medium at full I wish to ask the question in all seriousness, what earthly or heavenly good will be subserved by any Spiritualist arm's length in broad daylight, when the conversation at once commenced, her debating this question with any man mother, sister and many other relatives, giving names, dates and circum-clances connected with earth life, bringwhose only argument or answer is the continual negation, "There is no evidence of a spirit in it"? ing tears to the eyes of the skeptle. Then a young man was character you?" trumpet, who asked, 'Who are you?" Then a young man was called to the to which the reply was given, your brother who used to play with you in the barn when on earth."

"Now, if you are, what did we do?" 'I won't tell before this crowd." "Did you ever tell?"

"No. My name is Charley.'

"Well, now, Charley, if this is you. talk to me as you used to in the barn." "All right." Then commenced a conversation in the German language, which continued five minutes, the skeptic being more than satisfied with the evidence given him.

The next one called to the trumper was a young student, and the spirit voice spoke clearly and distinctly as follows:

"I am a colored boy and my name is Williams, and I want my father." "Your father is not here, but please

tell us what caused your death.' "I drowned in the Arkansas river, up near the dam. I tipped over in a boat. (Which on investigation was found

true to the letter.) Next a young lady occupied the chair, who asked: "Who is this?"

"Your little sister. (Giving her name.) "Now, if you are my little sister can you tell me something that I may know beyond a doubt it is you?"

"Yes (calling name), I was with you on Christmas eve and had a good time, 100.'

"Now, if you were with us, what did

- sister .---- get?" "Why, she got a little plano." "What did sister -
- "O, she got a big doll." "Correct, every word of it is true, and
- is, it must be my darling sister." A mixed circle was formed, in the dark, with the medium in it, all joining

hands, with a skeptic on each side the medium, when quickly Dr. Abbott, Mrs. Vestal's control, at once commenced to talk distinctly down on the floor, independent of the trumpet, judging by the sound, when all at once the trumpet raises and floats swiftly around, with ously it may be worded. voices talking to all. After giving

tion to this challenge, however courte-

of the problem?

venient.

Are the numberless men and women

who possess both brains and character

and who have had the most convincing proofs that these manifestations are produced by spirits, repeatedly con-

vinced by sight. hearing and by touch-

the category of fools or falsifiers?

are all these witnesses to be placed in

Brother Jamieson makes some of us

very tired with his continued reitera-

tion that the thing can easily be ex-

plained, and at least his manner and

continued challenges imply that the ex-planation is "up his sleeve" ready to be

sprung whenever the occasion is con-

It is up to this doughty challenger to give us his wonderful explanation and no longer hold us in suspense, and un-

til he does this, it is sincerely to : be

noped that no society and no reputable

Spiritualist will waste any valuable

time or cast any reflections upon their

own intelligence by paying any atten-

WILL C. HODGE.

WONDERFUL MANIFESTATIONS

### Through the Mediumship of Mr. James

Riley. The many friends of Mr; James Riley Knowing that all denominations of will be pleased to learn that he is again spiritual growth are ever pleased to to commence work, after a long learn of a new birth of a soul into their and tedious illness from inflammatory specially recognized religion, I take rheumatism. During his stay in Roch great pleasure in sending you a narraester he gave a number of fine scances both dark and materializing circles though laboring under the disadvantage of pain, and oft extreme suffering. But the good work went on and many were convinced and made permanent believers in the truth of spirit power, and in-dividual life after death. Many young people were convinced of this, great truth, and have become staunch advo-

Some of us have a lively recollection cates of the cause. All who have had the pleasure of of the debate between Moses Hull and Jamieson at Lily Dale, and remember witnessing the phenomena coming through the mediumship of Mr. Riley, the numberless times that "Our Moses" pressed his antagonist for an explanaknow something of its power and beauion even of his own mediumship, to say ty. The tender touch of spirit hands, nothing of the wonderful psychic expelences of others and the stupendou phenomena daily occurring at that time and under his very nose. perienced, beside a new phase of mediumship, a very beautiful one was given this wonderful medium. The Is it possible in view of the long list of names of scientific men who can be tracing on a wet handkerchief in indelmentioned in this and other countries, ible penell the faces of spirit friends. The first intimation we had that such men who have made patient and exhaustive study of the question and who work could be done, was that Mr. Riley with one accord have come to the consaw standing by the side of a young clusion that there is evidence of a spirman in the circle, a beautiful young lady, who claimed to be the guiding it behind the various manifestations, and that no other explanation is suffispirit of this young man, and said if cient to cover the ground, is it possible certain conditions were complied with that Brother Jamieson is the only man she would give her picture, afterwards who has the wisdom to give us the true writing the same on a slate, giving her explanation, and which he virtually name; and the evening the work would romised to do at Lily Dale, and which be done. ie did not even attempt to do, though Anxiously we waited for the night to saying there were several explanations come, and true to her promise the pic-ture was given. A glass of water was

en I again went into a decline, and for thirteen months could not stand alone. Physicians acknowledged their inability to help me, and after suffering a gradual decline for another year, my father built a bower-like construction

upon which I was laid each day and carried out into the garden of beautiful flowers surrounding my childhood home. I would feel so happy when left there alone, for a sweetness through the silence of solitude would soothe me and I felt in my child-spirit that the angels were with me.

It was during these hours of quietplaced on the stand, and the handkerness in the open house of nature's chief was passed several times across realm, that I gained strength to walk the hands of the sitters, three in numagain; and during the next five years I ber, the spirit selecting whom she wished to sit in the circle, and then wet mproved again quite rapidly; but during the late years of my womanhood my the handkerchief, spread it on the table, affliction returned again, and I settled down, apparently reconciled to my fate. and drew without a pencil, a face beautiful in outline and perfect in form, all Four weeks ago I chanced to attend

Spiritualist meeting of which Prof. F. After the same manner, only a pen-M. Stoller is the pastor, and after lis-tening to a soul-inspiring sermon through him. I decided to call on him cil being placed on the table, I received a picture of my spirit guide; I could hear the pencil working, and often durfor spiritual advice, and about this time ing the process the pencil, would touch 1 was again stricken down with one of my hand to get magnetism, and when through the pencil was placed upright, these severe attacks, was confined to my bed and could not move, and rebetween my first and mitidle, fingers. My mother also received a picture of my sister who passed away in infancy. membering his discourse which was in relation to the healing melliods of Jesus. but who gave us the picture cabinet size, as she looked grown to womanand his disciples, I sent for him instead of my regular physician of the school of medicine. He came and immediately began treating me by way of passing Mr. Riley is also a grand independent slate writing medium, messages being strokes, and my whole being was penetrated by an inexpressible glow like the written in broad daylight without any pencil; whole slates filled in the short soothing fanning breath of angel wings, and 1 was soon in a realization of the space of three seconds, sometimes from pain leaving my body, and in a few mo-

larity than the tricksters because many judge by the quantity rather than the quality of the work given. The former under the changeless law of supply and demand are left to choose be tween starvation, the adoption of like the second time, and at the age of elev-

methods, or withdrawal from public work. Less than a year ago there was great commotion among Spiritualists about the Blue Book. Money was wagered and contention ran high over its exist-Naturally those who made use ence. of it and those who play for popularity with and patronage by its users, in-

dulged in extravagant denials in relation to it. All such were but another phase of the bread-and-butter question of daily life. The term properly ap-plies to any method of exchanging humanly derived information so that the recipient medium may give it with startling accuracy and theatrical manner as if hot from the spirit world. It may be given by mouth to ear delivery, or by correspondence. Books for the

purpose are many, ranging from the pocket memorandum to those registering thousands of names. Sometimes they cover only local districts, at others a certain city, camp or state. The promoters of this method may have chosen its title from the Chicago Blue Book, or similar publications of other cilles, which contain the names and ad-dresses of fashionable and well-to-do peopler Shady mediums find in it a warning as to who are unfriendly to them, together with reliable information about the births, marriages, deaths, love affairs, financial ventures of men

St. Louis, June 18, 1904.

"Yours fraternally, "MAY GARRETT SHARON.

"MRS. M. G. SHARON."

"St. Louis, June 21.

"3007 Dickson street. Burn this."

"Mrs. Philips-sister Kate-also

"Evin Patterson-spirit brother Hil-

And yet our wiseacres tell us there

Genuine mediumship is worth sav-

James.'

ized."

gan's guide."

Holden (Give her Rats)"

so cannot write to her.

We believe that Joan of Arc furnished and women who are easily gullible the best example of a spiritual medium. spend money readily with mediums and She lived the most heroic life and died have social influence. the most heroic death of any person Sand and sawdust apologetics by known in the history of the world. We press and platform for, or deliberate silence about such methods are becoming of the first rank; that by his soul powof slight avail. A new order of Spirit-ualists, who ponder, weigh and digest talked with angels. ers he visited the work talked with angels. O. L. HARVEY. or spirits and for themselves, is rapidly coming into existence. The following letters were written to

lower spine, which caused the retarding of muscular force necessary for me to walk. When two and one-half years old my mother again taught me how to poise my delicate little being. My growth was slight, and when seven years old I was overcome with illness, and for three months I lay upon my lit tle white pallet ready to go at any moment to be with the angels; but through some unrecognized force I recovered

She is Brought Under the Benign Influ-

ence of Spiritualism.

my last lines may bear strength of the truth I wish to express. While in my infancy it was discovered that I had a spinal affliction which impaired all the otherwise nerve functions of my physical body, and in six month, after learning to take my first step, I was stricken helpless in my

tive of my late experiences. I wish to of Truth-or in other asrds that the inbegin at an early period of my life, that terests of the two are hostile, which is very illogical position. There are genuine mediums.

Lewis Janes has said: "No opportu-nity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation." That end can not be attained by abetting and apologizing for intentional deception, or hypocritical pretense. False message-giving so impresses the impulsive, less thoughtful and ill-informed, that genu-ine mediums stand much lower in popu-

BLUE BOOK ADDENDA.

Illustrating Tricky Methods of Pretend-O. L. Harvey Gives Vivid Outline of ed Mediumship. Faith in Messages. Eagerness to brand any one as an en-A writer in the "Battle Ground" of emy of mediums because he or she is the Chicago Record-Herald asks: opposed to dishonest methods, is only a "What do Spiritualists believe?" Speakpublic avowal that one can not be at the ing for myself, I will answer. We all same time a friend of the mediums and

agree on the essentials and agree to disagree on nonessentials. The essential thing is this: The departed spirits of our friends have a conscious existence. They are around us and with us, have an influence over us and can communicate their thoughts to us by various

BELIEF OF THE SPIRITUALISTS.

One of these is telepathy, or thought transterence. Telepathy is not more wonderful than wireless telegraphy, and is accomplished on the same principle. Our brains receive and transmit thought through space. We believe that telepathic messages are received more often and more accurately from disembodied spirits than from embodied. This is an accomplished fact now among those who have eyes to see and cars to hear (internal). Telepathy is possible only through and by the subliminal inner consciousness.

We believe in the "communion of saints"; that is, of souls in harmony, en rapport. We are not fighting the bible, Christianity or the churches. All that is good, beautiful and true in Christianity we uphold, defend and teach. ualism is a combination of all that is Spiritgood and true in all religions and all

The subconscious or subliminal mind is the seat of the soul, the source of all intuitions and of all inspiration. Psychology is the science of the soul. The study of this wonderful science is revealing the possibilities of spiritual life. We Spiritualists claim the Bible as our book, as it is full of Spiritualism of the highest as well as the lowest order. In that book we are admonished to "try the spirits."

We believe that Jesus Christ was a man of genius, a Spiritualist and a medium. We believe that He uttered a great, prophetic truth when He said that those who came after Him would do more "wonderful works" than He did. This is true in thousands, in innumerable cases, to-day. Spiritualism, instead of setting people crazy, will bring them to their senses. You hardly ever hear of a Spiritualist being in the penitentiary or the insane asylum. They are generally orthodox.

report that his wire was doing. H was absolutely sure in his own mind that she was away from home, and wanted merely to see what the spirit would say. A few minutes after making the request he was told that Mrs. Savage was standing in the hall, say ing good-bye to a caller. Dr. Savage thought the spirit was mistaken, but said nothing. When he reached home she told him that she had been unable to get away, and he learned that at the moment he had received the report she had been saying good-bye to a visitor. Dr. Savage argues that the intelligence which conversed with him could not have gotten the facts from his mind, for he had mentally placed his wife somewhere else than at home.

One day while seated in his study. Dr. Savage received a communication which purported to come from an acquaintance recently deceased. The one from whom it was claimed the communication came had lived with a sister, on the Kennebec river, in Maine. Dr. Savage asked the intelligence if it knew what this sister was doing. The answer was no, but it would find out. In about fifteen minutes he again received a communication, statting that the intelligence had been to Maine, and had seen the sister.

Although the investigator thought she was away from home, the spirit told him she was at home, and stated distinctly what she was doing. He immediately wrote to Maine and learned that all the spirit had told him was true

Once, when Dr. Savage was having a sitting with Mrs. Piper, his son who died five years ago at the age of thirtyone, claimed to be present. He had oc-cupied a room with a medical student on Joy street, in Boston, at the time of his death, but the father had never visited the room and knew nothing about it whatever. The spirit son said with a great deal of earnestness: "Papa, I want you to go at once to my room Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." The spirit would not be satisfied until his father had agreed to do as he requested. Dr. Sav age found the room, and destroyed the s papers.

This incident is also related in "The Widow's Mite," Dr. Isaac K. Funk's chew book on alleged spirit phenomena-The cases referred to above are only a sfew of the very many interesting ones licited in "Can Telepathy Explain?" The author is the well-known Rev. Minot J. Savage, pastor of the Church of the Messiah, Thirty-fourth street, corner Park avenue, New York. He is the father-in-law of Rev. Minot O. Simons pastor of Unity Church, Euclid and Geneses avenues, this city. This remarkable book is for cale at the office of The Progressive Thinker. Price \$1.

The world is God's epistle to mankind -his thoughts are flashing upon us from every direction .-- Plato.

Take heed of jesting; many have been ruined by it. It is hard to jest and not sometimes jeer, too; which oftentimes sinks deeper than was intended pr expected .- Fuller.

Falsehood is susceptible of an infinity of combinations, but truth has only on [ fore. mode of being .-- Rosseau, -

four passions which is perishable .- Bul- I did, and the volces continued talking as

tests to convi skeptice present, all at once three and four different voices commenced to talk to different ones in the circle, while at the same time the medium, Mrs. Vestal, was heard conversing with those hold ing her hands on either side. Now mind you, all of these voices were talking (including the medium's) at the same time.

Now we come to my own seance for materialization, of which we have held a hundred sittings, the sitters confined, medium included, to members of my own family, with Mrs. Vestal as a looker-on; also Prof. Murray, Mrs. Teller and Mrs. Ray. We sat in a subdued light, yet all

present plainly visible. The music box is started and forms commence to appear from the cabinet of all sizes from three to six feet and a half in height. One form calling himself an Australian came out several feet from the cabinet and remained while the control talked through the medium (my son-in-law, II. Turner), who was back in the cabinet, which is positive proof of true materialization. Twenty-two forms appeared during this seance.

Now we will switch into a dark trumpet seance, with Mrs. Vestal as medium. All join hands, the medium in the oir Immediately her controls begin to talk as follows:

"Good evening friends, one and all. Now, friends, I will request Mr. Hoyt to write this up for The Progressive Thinker, and we propose to give him something to write about; so after a litle taik with your dear ones we will give you any test you may demand that reasonable."

I then said: "I will first ask then that wo and three voices talk at once in different parts of the circle, loudly and dis-tinctly." And at once they begun, which was very satisfactory to all. Jim."

Then I asked for the medium to re-tire from the circle and into the parlor about 18 feet, to the piano, and there drum on that instrument, which she did, and during this time the spirit voices talked so all could hear to their entire satisfaction. Then she groped her way back in the

dark to the curtains dividing the rooms and outside the circle, where she stopped, when the spirit voices, mingled in two and three different tones in their

ent.

dreds of them.

conversation with their friends pres-"Now I will ask you to take a seat in

the circle and sing something soft, nev-er stopping for a second," I said to Mrs. Vestal, which she did, and two or three voices talked at the same time. Space forbids a continuation of these convincing tests given in the light in promiscuous circles, as there were hun-

Now we come to:a few convincing tests in the light, in Mrs. Vestal's private sittings. Dr. Teller called one day and asked

Mrs. Vestal if she would consent to give him a seance under test conditions. "What do you wish me to do, Doctor,"

she asked him, to which he replied: "Not for my own sake as much as for others, I ask you to please first hold a pencil between your teeth and see if the spirit voices will talk to me."

The medium kindly and promptly consented to the test, and under such 41 / 7 Chartions the spirit voices talked as be-

Conditions the spirit voices talked as be-fore. Then she was asked to hold her lips lightly and firmly together, which she did, and the voices continued talking as before. Whereupon the Doctor de It is the excess and not the nature of lightly and firmly together, which she

clared he was satisfied she was not doing the talking. Next came L. Williams, who balanced

the trumpet across a little toy match-box on the stand, while the medium walks into another room, and with a pencil keeps up a continual noise by striking on my writing desk, but still the spirit voices kept talking with him as before to others, and he professed himself entirely satisfied as to their genuineness.

One more case of importance: Mr. McCoy, a rank skeptic, called by re-quest of some friends, who stated that could be be convinced they would also believe without further test. Mr. Mc. Coy said he had tried many/times, and had seen much, but never thus far had found anything sufficient to convince him of the reality of spirit communication. So he took the chair and looked as wise as skeptics usually do under such circumstances. He had stated that could he get certain questions answered

he would believe. Soon a voice came and called him by name. "Who is this?" says Mr. McCoy.

"It is your own darling wife." "Well, now then, if you are my wife want you to tell me what your pet

name was; what did I always call you?" "Jim."

"Jim! My heavens, that is right." "You know all the girls had pet names, for after the war you all had to work the farm, and I gave you all the nicknames. Can you give me all the

"Yes, dear. One was Ben, and one was Dick, and one was Bill and one was

"Heavens! it is too true," exclaimed Mr. McCoy. And then his spirit wife went on to tell him all about a razor he ad given to a fellow, and was afraid he would pawn it for whiskey, as the ne would pawn it for whiskey, as the party was drinking much lately. "Ev-ery word is true, Madam. I am con-vinced, and I would not take a hundred dollars for this. I now know that spirit

return is a fact." Now comes the closing seance, which consider remarkable also, allowing me, with my forty years' experience in such matters to be the judge, winding up with a fine speech, and with the re-

juest that I write this up and that they all consent to sign their names as wit nesses to this great truth, and ask Bro-Francis to kindly give space for this in his most valuable paper, The Pro gressive Thinker.

Signed:-Prof. E. J. Hoyt, Robt. R. Teller, M. D., Mrs. Robert R. Teller, Mr. Bert McCoy, Prof. T. Murry, Mrs. Ray, Mrs. Ella Turner, Mr. Jim Cooper,

Miss Clara Hoyt, Mrs. E. J. Hoyt, Mr. Criss Dilman, Mr. Alley, Mr. H. A. Wheeler.

**KEEP POSTED** 

News.

rent spirit friends. Such writing I received, Another strange development was the

hood in the land of spirit, .

in total darkness.

writing on a piece of paper the name of a spirit friend; then Mr. Riley took a match, burned the raper to ashes, rubbed the ashes on his arm, and there appeared on his flesh in blood-red let. ters the name written on the paper. I saw this done in broad daylight, the name being my mother's sister, but lately passed away.

In the cabinet I received the follow-ing communication from my spirit sis-ter: "Sister, Ma and Pa:--I want to say I live in a beautiful world of peace and love. We have birds, flowers, dogs, cats, and they are genite and mild; beautiful brooklets of pure crystal water; this is in the realm where I live. But, oh! darling sister, in the realms tion. below us i see much suffering and misery. So many come here from your earth in sin and darkness. Poor souls how I pity them, but we act as missionaries emong them and succeed in redeeming many. Lovingly, Ada."

Many others received messages from loved ones, and tears often flowed free ly, as hearts were touched by tender memories, and the sight of loved faces. In one dark circle we had been having unusual demonstrations of spirit power when one gentleman asked the spirit to write who he was; after, from the cabinet was handed a slate with the follow inet was nanded a state with the follow-ing message: "I was known as Father Hogg of Detroit. Beware of false Gods and Anti-Christs, Be vigilant; ail is not gold that glitterp."

This proves that on the other side of life, there are spirits wild retain their vindictiveness toward progress, and would on all possible occasions, hinder the enlightenment of mankind along spiritual lines.

Since the medium's departure, I too, have had some experience with this spirit, of not a pleasant character. Physical mediums as a rule are not properl understood by the mass of the people who attend their seances; being sub-ject to influences from both, sides, of life, they are wafted here and there like a ship in a storm. Nervous, and sensi-tive, they feel the slightest thought for good or ill that is sent out to them. But though not properly appreciated they are the light of the world, for they have brought "Immortality to light."

Mr. Riley is an honest and noble medium, and should be sustained by all lovers of truth. He has awakened the people here, to that extent that the opera house was given free, for a lecture Sunday, Feb. 5. It was delivered by Dr. P. T. Johnson of Battle Creek. It was a fine address, liked and appre ciated by all who heard it. It was a stormy night, but the hall was filled with an attentive audience.

MISS CLARA MARSH. Rochester, Mich.

In the World Celestial.

We have received a supply of the fourth edition of Dr. Bland's book, "In the World Celestial," which contains a beautiful full-page photogravure of the heroine, Pearl, from a. new, life-size spirit painting of her. This adds greatly to the attractiveness of the book, and quite considerably to its cost. Yet the price remains the same, one dollar. For sale at this office.

We like to divine others, but do not wiss like to be divined ourselves. - Ranhefou We like to divine others, but do not ments I stood upon my feet and walked. though I was conscious of a weakness due from much pain.

I had suffered for days previous to my completely yielding into helpless-ness. Otherwise I was cured, and have Chicago medium and are now in posession of the writer of these lines. been attending my regular duties ever Comment thereon would only obscure since, and must say this wonderful manifestation of God's divine power is the purpose patent on their face. They have led to patient investigation in only cne of the many blessings several cities during recent months: stowed upon mankind, and best of all is the new spiritual birth which has been "I am here and I met a gentleman unfolded to me through the truths of here that has gone to your city-his Spiritualism, as I also found in Brother name is Daniel Turner-he is at W. F. Stoller a Christian teacher of the laws criffiths, 252 E. 55th street your city-he has children in spirit-died with diphtheria of throat-he lives in Pa. of divine love which only true Spiritualists can possess, and since I have Janesville. I will send him your card

tended these inspiring meetings I have found that after all, the kingdom of God s at our hand, simply awaiting recogni And now as a gift of love to others in

distress I commit these lines. MARTHA M. STEWART.

Missionary W. C. T. U.

Why Spiritualists Should Organize.

Personally I do not esteem any ordination of value, only to act in conform-"I meant no offense-he was a stranger in your city. I gave him ity to the laws and usages of the na tion. As Spiritualists representing a purely scientific religion, we are en-titled to the full benefits accorded to all startling messages and know you could but am sorry I took that way to introother forms of religion. We did not make the laws establishing the right duce you to him. I have been a worker for 14 years and have always told truth. and the privileges given to any relig-I have 5,000, estimation, with residences and full names all in print. I am for ious bodies. But we have come into existence by and through the knowledge truth and conversion. of a continued life. And the moral teachings from the denizens of the spir

One year ago our able brother, C. W. Stewart, of St. Louis, sent some very tart mention of the Chicago Blue Book itual lite form a phase of religion pe culiarly its own. Where faith is the foundation of all other religions, we add gang to the lll S. S. A. Here seems to to it knowledge. We do not lack faith in doing good and being good-but would add a knowledge of why good be one of them who roosted under the same roof with him and assisted in should prevail among people here and now, as well as in the continued life beguardian for his own protection against yond this. As before stated, the Spir-itualists did not make the laws, but we he wiles of the wicked? I cull the following from "pointers" are here with their environments, and for accurate messages recently in the good American citizens the Spiritpossession of Mrs. L. J. Vaughn of Chi-

ualists must conform to the laws and cago who imprudently left a book of usages as they find them. For these similar material behind her. Hearts easons alone we-should organize in full of only good will towards her and conformity to existing conditions. In doing this the organization can in a her mediumship have been saddened by the discovery. great measure eliminate the element of "Spirit Amanda and Rachel wants to fraud that is said to exist. We need talk to their brother Will Montgomery." not look for fraud, but can look for "Spirit Fred Conley comes to his

good rules to be observed, by choosing mother and Uncle John. good men and women as representa-"(Pearl's fellow) Mr. A. Turner-his tives of our cause. This in no way prevents others from mother dark hair and eyes-consump-tion. She wants to talk to Albert."

leveloping their circles and mediums, and if they shall establish a reputation for faithful and honest work for the upliftment of mankind, they must and will be respected and honored. When they have established these conditions then they can (if they so desire) apply and receive that recognition accorded to other societies or mednims.

This move, as I view it, in no way prohibits any one or any class of Spir-itualists from acting or doing as they deem for their own or the public good. Yet if they fail to be truthful and faithful to the best good of all they cannot claim affiliation with the state or na ional associations, nor receive the recognition and support of the several or-ganizations. We think this right and just to all. I. W. POPE.

way to put out a fire is to let the fiames spread without hindrance of any kind. Naturally it will burn itself out In the pursuit of knowledge, follow it but nothing but .complete destruction wherever it may be found; like fern, it is the produce of all climates, and like remains in its pathway. coin, its circulation is not restricted to ins. None other can stand the test of uny particular plans. Colton. Ima GEORGE B. WARNE

### TURN THEM DOWN.

Oh, the little woes of life that make you frown, Turn them down!

low you agitate and trouble, Making every sorrow double, With your constant stew and fret Over trials all unmet. How the burdens yet unborne Make you mourn! Rub away your peevish frown; Turn them down! with my name on. He is a Spiritualist. If you can let my daughter talk to him

When your atmosphere of life is look ing brown, Turn it down!

-she was burned up-her name is Dollie and Jack McGuire, Irish spirit, he is Brush the cobwebs from your eyes, my trumpet control. Give my best wishes to Mrs., S .--- I forget her address There are somewhere sunny skies. All the lions in the way Can be frightened from the fray. You they cannot reach, the while

You are armored with a smile. Don't invite them with a frown-Furn them down!

When the angry waters sweep you like to drown,

Turn them down! Hoist the sail of Hope, and fly Flags of Resolution high; Grasp the helm of dauntless Will. Let no gale your ardor chill. Any soul can keep afloat

When true courage man's the boat. Threat'ning shipwrecks, when they frown. Turn them down!

Take this truth. You'll never conquer with a frown, Turn it down!

circles and seances at 3007 Dickson street. Must Bro. Stewart have a And you ache to cry with pain. And you ache to cry with pain. Both are noises at the best, Hide your trouble with a jest

When you're mad enough to fight One good laugh will set it right. Try the smile and leave the frown-Turn it down!

BEATRICE ST. GEORGE.

MYSTIC THOUGHT.

How often in the silent hour. A thought will break the silent

strain. And bring our loved ones from afar, So vivid that we meet again.

Deep thought awakes the inner mind To view the past of bygone day, Thus memory points each feature plain, Of loving friends so far away.

bert-also father Hilbert. Lemuel Ur-And often in the midnight hour "Many Coconour-son Montie and Our spirit souls that never sleep-Mose. . Mother Radcliff-say it is all Will move the conscious mind to act right and let him go-she will look after him-tell her to sit alone awhile Upon the soul in mystery deep

Bright smiling faces oft appear as they had to get her band organ-Of those departed long ago, Their loving presence cheers us on "Christina Oswald-spirit husband Our weary travels here below. George-son Georgie-little Harry-Dr.

We call it dream to meet our friends When silence wraps, the mind in are no Blue Book methods and that the

Our spirit souls shall bridge the way, From earth into the silent deep.

And then our long-lost friends will pass From their celestial homes above, Back to their earthly homes once more,

To cheer us in our thoughts of love S. C. D. BORDEN.





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

OBSESSION.

Spiritualism is now moving along new lines of thought. The Master Minds of the Cause are coming to the front, laden with ideas fresh from the crucible of thought, to be carefully and critically weighed in the Balance of Reason, such as is developed in the minds of the readers, to be received or rejected as each one sees fit. As President of the N.S. A. for many years, his views will attract great attention.

It is with pleasure that I respond to, Milton declared that the heavenly an-The editor's most courteous request to take part in the "Open Court" discus-was triumphant over Eyil. In this decsion of this interesting and important laration he, too, was in advance of those subject. In so doing, I shall make no at. Spiritualists who affirm "Evil to be tempt to review Dr. Peebles' book that more powerful than Goodness in this has evoked this discussion for it has and in the after life." These refernot been my privilege to see a copy ences are introduced to show that the thereof. I shall endeavor to deal with doctrine of obsession antedates the adthe question impartially, and what I vent of Modern Spiritualism, and that may say must in nowise be construed as the constant struggle between the as an attack upon Dr. Peebles, nor as a emancipated hosts of heaven and the condemnation of his book. The venerserried ranks of the denizens of the Unlerworld, is as old as the race. able "Pilgrim" has long been a teacher of spiritual things to me, and his writ-ings have long since placed him as one nean to the average Spiritualist, obsesof the instructors of our race in matters sion is believed in, upon little or no evipsychical. If we differ in opinion upon dence to support it, by the great ma certain points, it does not follow that jority of Spiritualists. Zoroastrianism

we are any less friendly than we ever have been, nor is that difference to be construed into a dogmatic assertion the final triumph of the redeemed, are that one is absolutely right and the held as essential fundamentals of the other absolutely wrong. It is merely the measuring of opinion against opin-

ion, experience against experience. What is meant by "Obsession"? To the average mind, obsession means the a Christ to overcome and exorcise the domination of certain sensitive mortals by so-called evil or undeveloped spirits. This domination is manifest in insanity, proof that those who presume to quessickness, demonism, and aberration of different kinds. Insanity of nearly everv kind is alleged to be due to the conby some unenlightened Catholic spirits. trol of the unfortunate individuals by bent upon mischief. evil, or wicked spirits, who dispossess their victims of the abode of their own dangerous, to note the extremes to spirits, and take full possession of the which the idea of obsession has been premises to work out their own wicked carried-and carried without a molety

It is confidently asserted by of proof that it had any foundation in purposes. many well-informed honest Spiritualists | fact. For instance, Col. John C. Bundy that all insane asylums could and would Dr. George B. Warne, Mrs. Elizabeth be vacated by all of their inmates, who Lowe Watson, the writer and others, would go forth into the world clothed have all been declared to be under the in their right minds, were they treated obsessing influence of a band of Jesuit for obsession and the wicked spirits spirits, bent upon the destruction of Spiritualism, simply because they opdriven out, rather than for insanity per se. ose counterfeit phenomena.

Another class of Spiritualists and An eloquent and scholarly soul, Psychologists affirm that all sickness is speaking through the organism of one due to the influence of disembodied of the best psychics the nineteenth censpirits who went out of their mortal tury has produced, once said in my forms from some special disease, hearing: "If you mortals will but take care of

which disease these disembodied ones throw upon their mortal friends, even if the demons and Jesuits you have on they love them beyond the power, of earth, we are abundantly able to take care of those we have in spirit life." words to describe. For instance, a young man or woman takes leave of This strikes me as being good comearth from consumption, leaving sey mon-sense and sound doctrine in all eral brothers and sisters in the mortal respects. form. According to this theory, the disthe other life with "dark spirits," live embodied spirit approaches the most and do right on earth. Stop inviting the household, imsensitive one in ignorant excarnate beings into our atpresses consumption upon that one and mospheres. Cease making ourselves nally succeeds in driving that dear nogativa to

is impossible to get the members of such circles to do one thing for Spirit-ualism proper, as their work of "cap-turing the Jesuit spirits" is of so much greater importance! With such object lessons presented to our opponents, is if, any wonder that the outgide world t any wonder that the outside world labels us "Crazy Spiritualists?"

Strand Hiter Strain

THE PROGRESSIVE THINKER

It has been my fortune to attend quite number of these spirit-catching (or freeing) seances. On one occasion I stw an inoffensive old man operated upon by, a medium and her manager. He was gravely informed that his physical weakness was due to the fact that numerous evil spirits, had attached themselves to his spine and were sim-ply sucking his life-blood! They further told him that they would pull these spirits from his spine, and, if he would forgive them, endeavor to set them free. If they would not accept forgiveness, then these bad spirits were to be put into prison in the spirit world without any creature comforts, until they repented of their sins in general and against this old man in particular! The medium was a frail, delicate indi-vidual, with a haunted look in her eyes, and she was soon set to work by her manager, She passed under "control"(?) and began "pulling the poor, bad spirits from the old man's spine!" Each one, as he was "pulled off," took control of the medium, and gave vent to innumerable oaths, curses and violent language, until the manager had soothed and placated him" to receive the poor old man's forgiveness! In the two and a half hours that I was in that circle, the medium and her manager

"pulled" (?) sixty-three of the wicked (?) Jesuits from off the spine of this old man who had never injured anyone in his life in all probability. My attention was called to a case in

one of the Eastern states, where a sick woman was being treated by an "ob-session doctor." She passed to spirit life under his treatment, but he gravely informed me that he was not called into the case soon enough-that he had pulled one hundred and one spirits from off her spine, but that he must have missed some of the wickedest ones or the good woman would have gotten well! I learned afterwards that his fees in this case were seven hundred and iffy dollars! Think of it! Almost seven dollars and fifty cents per pulled spirit! Surely, obsession should be written up in strong terms of loving (?) defense! Remember, this operator told me of this case himself; I am giving no hearsny reports. I have sat in many of these private seances, and witnessed the so-called capturing of the evil spirits. In my opinion, there are not less than ten thousand of these "spirit-catching circles" in the United States

alone, and they are held from one to three times per week! Every manager declares that his "is a high and special work; that there is no other like it on the face of the earth,' yet there may be fifty of the very same circles in his home city. A leading lawyer at one of the great camps this past summer declared in a public lecture, that he had been doing that work for twelve years, and asserted that he was the only one on earth doing the highest kind of spiritual work! He advised the

tion."

writer to withdraw from all Spiritualistic associations and get into the vibrations of pure spirituality, by helping to set excarnate darkened souls free from their prison-houses of bondage! For more than thirty years this spirit-

freeing, spirit-catching business has been going on among the Spiritualists of America. None of the members of these "sacred (?) circles" do one thing for Spiritualism. It costs nothing to carry on these seances, but it would cost street-car fares and a possible tencent admission fee at the door of some lecture hall, were they to go there. These people do not take the Spiritual ist papers, and many of them have never heard of the N. S. A., the Banner ing upon human life and destiny.



I am enjoyingi intensely the discus-sion of Drl/Peebles' latest work, "Spirit Obsession," now raging in your col-edge, and to-day Russia would not be umus. It is very redifying, and I hope it will continue until the jury get all the relevant testimony, hear all the argu-ments of gigingion bath sides and hope of the Ages." office of The Progressive Thinker. 'All those who read the book entitled "The Great Psychological Crime," can

autocracy less religion. Dr. Peebles maintains that death does not change the character of the indiments of counsepon both sides and be come thoroughly prepared by thoughtful consideration to decide the case vidual; that those potent for evil here the more thoroughly appreciate this upon its real merits. I sincerely hope, will be potent for evil there; and he is last important work of Brother Peebles, however, that there will be no auto da "The Demonism of the Ages," dealing supported to some extent in this view fe, either of the book or of the man. as it does with the psychic laws and by such eminent authorities as A. J. Dr. Peebles has certainly done too much. crimes of undeveloped mediumship and Davis, Hudson Tuttle and Henry Ward good work for the cause of truth and the uplifting of spiritual ideals to merit Beecher. But the question with me is, of Spiritualism. has an evil spirit the power to do evil so ignominious an earthly end.

there as here? It does not seem to me Due allowance is to be made for the so, because evil is a negative quality 'personal equation" in all cases, and resulting from perverted use of good more-than usual in such a case as this faculties, and possesses no spiritual, s the standpoint of the observer to be that is, real, value. Spiritual power ac-crues from the cultivation normally of taken into consideration. Most Christians, I doubt not, look upon spiritualisthe faculties and powers of the individtic manifestations, so far as genuine, as ual. Hence a life of perversion in the mere cases of obsession; some creedal fiesh gives no spiritual power; such in religionists laying it down as doctrinal dividuals are weaklings in the spirit that they are the work of the "devil," of demons, of evil spirits, or of world, mere babes, and instead of being able to work evil upon others they are themselves the subjects of tender minsome such convenient but unscientific agency. To all such, our dear departed istrations on the part of spiritually ones are too sainted and sacred ever powerful physicians and healers in that again to return to this wicked world and mingle in human affairs, much less I may be wrong, but it seems to me

to manifest through "mediums" in dark that the change called death is a great seances or by rapping on furniture or eye-opener to the great majority of huwriting on slates. But as Spiritualists man beings; that soon, almost as soon we may ignore all such dogmatism and as consciousness is regained, the great confine ourselves in this controversy to problems of life are presented to each the real questions raised by Dr. Peebles' individual: Who am 1? What am 1? remarkable book, namely: Are there Why am I? Whither am I tending? If obsessing spirits, and if so, do they play there have been mistakes made in the such havoc with us poor mortals as the earth life, as there have been with us all carned author there portrays? -and cruel deeds done. loving spirits That there are evil spirits, or persons gather around the newly born soul and in the spirit world who are not harmoniso manipulate the thoughts and reflecously correlated with the higher enions that only needful iessons are vironment, I think may be conceded. lrawn from the darkuess of the past,

speakers before the Spiritualist socie-Call them evil if you will, but I shun lies we served, but this was before he and the otherwise lost goul feels that it the word as applied to a fellow being, is among loving friends after all, and had commenced his extensive travels in since I am not myself perfect. That that there is something else to live for foreign countries and become so renowned, but I thought him then a gesuch persons when they come within than mere sensual or selfish gratificaour sensing atmosphere exert an inflution. nius and the coming sage, where sat ence upon us tempered by their own I remember once having a sitting upon his calm, thoughtful aura (which is typical of character) I with that splendid slate-writing and light that was brooded over by the think also must be conceded. But my flower medium, Mrs. simpson of Chiminds of other worlds. Brother Francis, you must be credit-

cago, in which I asked a mental quesbroad position is that such influences need not exert a controlling, power ion concerning the welfare of a man over us as to conduct. If such cases whom I had known well in earth life. and who then unfortunately was given only through your incomparable paper, are found, or thought to be found, I be lieve that a full and impartial investiga over to the lust of strong drink, so that The Progressive Thinker, but also in he died a drunkard's death about a year tion into the springs of action and giving so many prize books and at so depths of character of the controlled before the sitting in question. Said I: reasonable price that seems almost subject would reveal the fact that there How fares it with my old friend. Jgiven away, and the contents of each was ground for such control through the law of affinity. In other words, that The answer came on the make a library of spiritual literature "The spirit world is a beautiful slate: remarkable for their richness and fund the "control" complained of in all cases where the will is actually opposed to the act sought to be induced will be found There is no fire water here.' world. of knowledge. Certainly all conscien-So it is a beautiful world. There is no tious, liberal Spiritualists follow you ire water there; there are no means for and your valuable paper with faithful the accomplishment of selfish ends; the on close analysis to be merely "suggesdevotion, and feel a very grateful inenvironment is such that under the benign influence of love from the upper We must not make too much of an pheres all souls in the darkness feel evil if it does exist. "Obsession" has a its warmth and instinctively turn tobad sound, and, I am a little sorry that wards its source and thus progress forthe Doctor has given it such a prom-

inent place in or connected it so vital Like attracts like; good thoughts and y with, Spiritualism (or Spiritism, for there is really no difference—See Standard Dictionary). We all under-stand that there is an "open door" begood deeds engender their kind; and by our thoughts, deeds, emotions, aspirations and desires we build around us a wall of aural fire through which no unween this world and the next; that all bidden influence may penetrate; it bepirits may manifest if they understand comes a shield and protection to the spirit within. The light dispels the the law, wheher they be the so-called good or the so-called evil; and it does darkness; oil and water do not mix, nor not seemiquite fair to load down Spirdoes the good harmonize with the evil. itualism with all the insanity in the Such is the universal law of nature and land or all the Jossism or Shamanism spirit. Otherwise bedlam and chaos of the Orient. Spiritualism is a distinct would reign and human existence would modern movement which for the first be a mockery. time in history presents the facts of Least of all can I reconcile myself spirit return and communion in a scien-

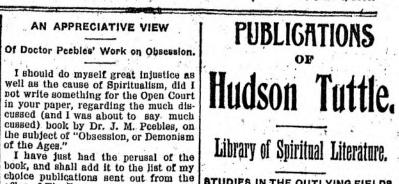
ever and forever.

with Dr. Peebles' formula of exorcism. tific and philosophical manner as bear-It reminds me strongly of the supersti-tions of the past. He calls upon the

SIGNIFICANT LETTER

Court.

HARRISON D. BARRETT.



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buse that has and is cursing the cause In this story the scenes are laid on in this story the scenes are laid on earth, and in the spirit world, present-ing the spiritual philosophy and the real life of spiritual beings. All ques-tions which arise on that subject are answered. Price, 50 cents. There has been a crying need of just such a book as the one issued by Bro. Peebles on Obsession, and in spite of the cry, "Mad-dog" by a class of hypohysterical women and over-sensitivo HERESY, OR LED TO THE LIGHT. ligots of the masculine gender, the

A thrilling psychological story of evangelization and free thought. It is work will find thoughtful readers and appreciative minds, and redound to the writer's lasting credit. His research to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, into ancient and modern history of the subject, showing from data and fact the 30 cents.

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ers and staff of The Progressive Thinker, I have the pleasure of sub-Author of "All's Right with the World." Cloth 270 pages. Mr. Newcoub 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 a sen cheered and strengthened by him will welcome another book by the wise teacher whose words of bein are done 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 bestififul thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Frice \$1.50. For sale at this office.

one out of the form. The two spirits then approach another and then another, until the entire family has taken leave of earth, from what the world calls consumption, and which these Spiritualists declare to be obsession. The greater the love between the embodied and disembodied ones, the quicker the transition of the former. In fine, according to this theory our spirit friends become our murderers!

Demonism, to some advocates of obsession, means that ignorant, cruel, ical forms. Self-abuse, the use of opimurderous spirits attach themselves to um and other narcotics, and the excess sensitives, who, knowing nothing of their mediumship, poison their mag- worked to cause their downfall. One netic atmospheres, and, like vampires, of the most eminent, and, let me say, netic atmospheres, and, like vampires, suck the very life-blood of their victims, until, weakened in mind and body, these unfortunates take leave of earth, to become vampires in their turn upon such mortals as are susceptible to their Aberration of mind is alinfluence. leged to be due to the occasional visita- fer to believe that it, was spirit influ-tions of undeveloped spirits, who doming once tather than continued shocks to nate those to whom they thus come the nerves, and consequent reaction upfor longer or shorter periods of time. on the physical form, that produced ob-Disembodied Catholic priests and laymen, bigoted orthodox preachers and laymen are held responsible for the varied forms of mental aberration. Other di- norant and undeveloped beings can visions of this subject can be made, but the four given above are sufficient to show the philosophy of obsession.

The rational Spiritualist at once asks the question: "Is there any evidence that obsession is a fact in any form?" He reasons that people are not changed line between the seen and the unseen by the mere fact of transition from the mortal to spirit, hence ignorant, bigoted, prejudiced and undeveloped beings enter the next life, as well as the spiritually enlightened, broad-minded, progressive men and women who are loved and honored for their many virtues. But do these undeveloped ones have greater power for harm than the virtuous ones have for good? If the good spirits can commune with their loved ones, then surely the undeveloped ones can commune with theirs. Does such communion necessarily mean obsession in any form? Is evil a concrete term. or a merely relative one? If concrete, then goodness is concrete, and the natural antagonism between the two must obtain in spirit spheres. The warfare, begun on earth, continues beyond the grave.

The Zoroastrian doctrine of the warfare between the bosts of Good and Evil becomes a possible fact, if these elements are concrète expressions. Ormuzd the Good and Ahriman the Evil, lead their followers in perpetual battle, until the latter is wholly overcome, and he, with all of his followers, are restored to a state of absolute virtue. In this poetic philosophy Zoroaster was certainly in advance of those Spiritualists who hold tenaciously to a belief in obsession. The average obsessionist holds and teaches that Evil is more potent than Goodness, and is uniformly victorious in the End. Milton's "Para-dise Lost," in which he so vividly describes the pitched battes of the heavenly hosts with those of the fallen and apostate angels, is another illustration of the idea of obsession carried into the spiritual spheres. No one can read this wonderful poem without being moved by it, and that its arguments, its philosophy, have not been turned to their advantage by the advocates of obsession is more than strange.

"Now when fair morn, her Orient beam In Heaven appear'd, Behold! Uprose the victor angels then and to arms the matin trumpet sung!" cities and towns in which fourishing

ce of every tramp or unknown spirit that comes our way. The moral and spiritual downfall of many excellent mediums can be traced to this very fault. "Like attracts like" and unless the psychic lowers himself spiritually to the level of an ignorant undeveloped control, he will never be in danger of being obsessed by it. Twenty-five years' study of this ques

If we do not wish to people

Whatever Spiritualism itself may

without its final redemption of the evil

spirits, Milton's Paradise Lost, without

philosophy of Spiritualism. Demoniacal

possession, with all of its fearful conse-

nuences, without the visible influence of

evil spirits, is likewise accepted. In-

ference is mistaken for evidence, and

to contradict the assumptions of those

good people is to them prima facle

tion them are themselves "obsessed"

It would be amusing, were it not so

tion has shown me that many of those claiming to be obsessed owe their trouble to some sin against their physive use of liquor, are the factors that conscientious believers in obsession, once told me that every case of obsess ion he ever treated was traceable to self-pollution. When that vice was overcome, the victim got well. Can it be possible that intelligent beings presession in all such cases? Let it be understood that the writer believes in spirit communion, hence holds that igcommune with their own on earth under the same laws through which enreader the application of the lightened souls reach those who stand upon their plane. My contention is that wisdom-souls in the higher spheres are capable of taking care of the undeveloped beings who cross the hence, if mortals will take care of their health, look out for the weal of their fellow-men, and educate themselves aright in all things on earth, there will

be no such thing as obsession to ve the human family on earth. Even at the risk of being prolix, I m constrained to introduce evidence of the extremes to which the doctrine of obsession has been carried. I have traveled far and near, and have had no ittle experience along this line. I have found intelligent men who gravely asserted that a fall on an icy pavement causing a broken leg or arm, was due to an obsessing, vicious spirit; that an attack of typhoid fever was caused by an evil spirit, despite the fact that the fever germs were found in the water from which the sick man had been wont to drink; that the infirmities of age were due to the absorption of man's vital forces by evil or Jesuitical spirits, who attached themselves to his spi-

nal column and sucked his vitality away; that vulgar thoughts were in spired by low spirits who happened to break into the victim's atmosphere, and temporarily obsess him; that misfortunes in business, tragedies and disasters in the home or in the community, great epidemics, cyclones, hurricanes, etc., etc., were due to the machinations of dark or Catholic spirits.

To overcome these diabolical influences, thousands of private circles have been formed in all sections of the na-tion, whose sole purpose is to capture these Jesuits and put them into spiritual prisons, or to set free, by education, those who are in the darkness of ignor-ance and bigotry. IN HUNDREDS OF CITIES AND TOWNS SPIRITUAL-ISM HAS NO OTHER HEARING OR PRESENTATION THAN THROUGH THESE CIRCLES! The people have charge of them, when questioned openly assert that they are doing more for Spiritualism than all of the speakers, mediums and Spiritualistic papers taken together! I have found in many

of Light, The Progressive Thinker, or any other leading representative of the cause. Is it any wonder that local socleties die, that public interest wanes. and that Spiritualism becomes a stench in the nostrils of many highly respectable people, in view of such facts as the foregoing?

There may be a foundation in fact for some of the claims put forth by the advocates of this peculiar philosophy, but it is scarcely logical in any of its claims, and will not stand the test of reason. It is not within the bounds of reason or common-sense to argue that Wrong is more powerful than Right, Falsehood superior to Truth. Evil the conqueror of Good. If the denizens of earth will but mine

their own affairs, the inhabitants of the spirit spheres can be trusted to do the same thing on their side. Let us there fore, take care of our Jesuits, our erring brothers and sisters on earth, our big oted and ignorant fellow-men, and the angels will care for those in the same

defective classes on their side of life. The only evil spirit, Jesuit, Catholic of any kind, opium fiend, drunkard or falsifier, man needs to look out for is the one he develops within himself LET HIM LIVE UP TO HIS HIGHEST POSSIBLE CONCEPTS OF RIGHT, OF TRUTH, JUSTICE, GOOD-WILL, AND BROTHERLY KINDNESS, AND ALL OBSESSING INFLUENCES WILL TROUBLE HIM NO MORE FOREVER. When the soul speaks and its earthchild obeys, Evil becomes only misdi rected energy, and can be readily turned into channels of usefulness and civine goodness, for the benefit of the entire race. Let us cease, therefore, emphasizing the power of Evil to work injury to the children of men, and stop

trembling at the mere mention of the word "obsession" that is almost an object of fetish-worship on the part of many Spiritualists. In conclusion, permit me to say that I do not write in condemnation of any conscientious believer in the philosophy of extreme obsession. I believe them, at least the mapority of them, to be honest and sincere. Some do use this hy-

pothesis as a money-making scheme, but not all. I accept the philosophy of Andrew Jackson Davis in regard to Diakka influences, and hold with him, that ignorant and willful spirits do in-fluence mediums; but like Dr. Davis, I contend that these ignorant forces are subject to intelligence, and that Evil is not more powerful than Goodness. In fine, while there is truth in some of the contentions of the advocates of obsession. It is nevertheless an overworked theory as at present presented to the people of the earth, and should not receive the undue emphasis that is now

laid upon it. Again and again I say let us take care of the willful, ignorant and hateful spirits in the mortal world, and there will then be none sent over into spirit spheres to torment the angels, or to injure humanity, or to blaspheme God. HARRISON D. BARRETT.

Canaan, Me.

Too Easy If No Obsessing Spirits. If there were no obsessing spirits, Spiritualism might become too easy. the bad spirits couldn't return the

good spirits couldn't. Take the Christian devil out of Christianity and it might become too monotonous. E. W. BALDWIN, Madison, Wia,

Conceding, then, some degree of truth name of "the living Christ." Does he in so called spirit obsession, is it really mean the same personage, mythical, as destructive of human well-being as mystigal, or real, as the case may be, this book of Dr. Peebles would seem who is said to have driven a legion of

to indicate? I, for one, do not evil obsessing spirits out of a man into think so. Much of that which in a herd of swine in old Judea some ninesome quarters is attributed to such teen centurics ago? 1 confess I do not agency, it seems to me, is due either to know. It is all very mystical to me, and physical or to psychological derange-suggestive of talismans, objurations, ments of the individual affected. Then, incantations, propitiativg prayers and too, the human imagination, as we hymns, oblations, augurles and know, at times acquires abnormal ac- ficing offerings believed in and practivity and power, the creations of which ticed by the old nations of the past might appear from superficial observa- some relics of which are preserved in tion to be obsessional, but which when some of the Christian ceremonies of the rightly considered actually possess no such character. We certainly need knowledge for proper diagnosis and other name to be conjured with, will remedy in all suspected cases. stand us in stead; but that knowledge But Dr. Peebles claims that knowlintelligence, reason and moral integrity edge is not the world's savior, and yet will be the wonder-workers, as he has written a book of 382 pages, the ever have been in the progress of civ-

evident purpose of which is to give the ilization and the true spiritual growth world knowledge of the existence, na- of the race. ture, cause and cure of obsession by A. M. GRIFFEN.

spirits. Is this consistent? Acts often Chicago, Ills.

eration of Spiritualism here on earth to HE ALLUDES TO THE OSTRICH. give us knowledge of evil as well as good, and more than that, to teach us An Eminent Lecturer and Medium Enthat good is more powerful than evil, so dorses the Defendant. if at present part of the evil revealed elates to bad spirits and their operations, then the good we are taught (when we stop bickering long enough To the Editor :- As a worker in the

field. I feel that I am in a position to note the good that is being accomto use it) will enable us to control the plished by one of the many excellent features of your paper. I refer to the other evils, suntil with the triumph of Spiritualism, consummate, the last had Open Court. I hear everywhere the most enthusiastic expressions of apspirit shall have been lifted up, all bepreciation in regard to it, and while it is coming divine helpers instead of evilthe general concensus of opinion that doers. So I say, let the agitation many questions of vital import have So I say, let the agitation go on, Court of the NE PLUS ULTRA of been discussed at its bar in the past, Spiritualist papers, The Progressive Thinker. OSCAR A. EDGERLY. yet nearly all agree that the present question holding the attention of this most Honorable Court, to wit, Dr.

Peebles' book, "The Demonism of the Ages," embodying the pros and cons of obsession, is the most important one.

From President Barrett on the Open Personally i must confess to being on the side of the defendant. I have care-fully read the book, and while to my thinking the autor is extreme in some of his claims, still I am sure that in my experience as a medium for twenty years, I have seen much to support his protocontention that obsession is a I want to thank you as an appreciative reader of your pages, for the mag-nificent paper you are sending us every years, I have seen much to support his main contention, that obsession is a fact. I KNOW THAVE COME IN COM TACT WITH THE VICTIMS OF OB-SESSION FROM MAINE TO OREGON, AND FROM CANADA TO FLORIDA. I believe, however, in the ultimate tet and others, but they do not appear umph of the good, but I further believe These able writers have given the gos that the baly way to find the antidote of good to counteract the terrible evil of obsession, is to agitate the subject, until through the agency of knowledge, such good is received and can be made applicable. pel of Demcnism some hard blows, from which, I believe it will never recover. The Progressive Thinker is educating the masses in truths of Spiritualism, as no other paper is doing or can do. It gives the people a chance to

Mere sentimental denial of obsession read both sides of a question, and this ust because we don't want it to be discussion of Demonism will soon con-vince thinking people that they have true, only places us in the position of the ostrich which sticks his head in the other work to do than to capture Cath sand in time of danger and because he olic spirits, or to attend to the business cannot see the danger, thinks there is of the angel world. As I have already written an article for your Open Court, ione. It is too bad that our Spiritualism cannot be regarded at present as further remarks from me on the subject eing all good, but facts are stubborn are not necossary. Success to you in things, and will not fly away at our your great work behest. If there is an array of facts that evidence obsession, then we must grapple with them in a practical San Antonio, Texas. manner, and not be satisfied with syllo-gistic sophistry that says because there is no Satan and imps, as claimed by the bible, there can be no other class of spirits who are not as good as they should be. It is part of the mighty functional op-it is part of the mighty functional op-

HE HAS BEEN THINKING!

scribing myself, your friend,

Summerland, Cal.

And Has Come to Certain Conclusions

writer's knowledge of the truth he pre-

gold through all its pages, the pains-

public his best thoughts and experi-

lim at different places in our work as

ed with doing a wonderful work in dis-

seminating spiritual knowledge not

debtedness to you for what you have

done and are still doing, and trust your

days may be long on the earth to pur-

While the spiritual movement as an

organization may be declining, we know

he science of Spiritualism and spirit

lerstood and believed than to-day and

by the leading scientists, thinkers and

intelligent leading Christian clergymen.

and this, too, in the face of bitter foes

from church members as well as all

classes of minds of every belief in tho

With the compliments of the season

BISHOP A. BEALS.

to you and yours, and the noble work-

communion was never more freely un

sue the good work.

world.

brow

is worthy of great praise.

praise

I have been thinking! thinking! hinking! as never before! The Open Court is a puzzler, an enigma, a prob lem, a thought stimulator, an educator, a moving piston intended to knock out error-if it can be found.

The opponents of obsession deal in theories. Not one-not one-attempts to show that clairvoyants, mediums or psychics are in error when they actual ly see dark spirits afflicting or obsessing a poor mortal, and leading him astray, hence their views lose force, lose potency, lose candor when considered by A Thinker.

If the voice, supposed to be that of a spirit, leads a person into evil, what bout the voice, supposed to be that of a spirit also, that leads a person into health, prosperity and happiness?-are

both hallucination, auto-suggestion? If the evidence of well-poised mediums who see dark spirits tormenting a \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* poor mortal, is worth absolutely nothing, what is the value of the testimony of those who see the angelic spirits and

the grand and beneficent work they are doing? Ye mortals, be wiser, be A THINKER.

SHE IS GRATEFUL. The Experience of a Lady.

To the Editor :- I am most grateful to you and your grand spirit inspirers. fearless and true, in giving the full expression to spirit return, and not suppressing one-half, as do the other ed-Open itors. I have been surrounded by business

and material vibrations, with high as-pirations for spiritual unfoldment, not knowing but all spirits were kind and true; in return for my trust I was attacked by injurious spirits, threatening insanity; my will defeated their full purpose. I was treated by Dr. G. Lester Lane, vice-president of Rev. Wiggin's society, who fully relieved me, and restored me to health. I would gladly add my testimony to all in Dr. Peebles" book regarding the facts of ob session and the restoring power of Dr. Lane and his wonderful spirit physicians, and little does Eva Cassell com-

prehend the great wrong she is doing in condemning those who remove evil nfluences. I am delighted with the way in which John Pierpont states the truth; also Charlotte Cushman, and am any ous to read what Dr. Scott-Dr. Lane's spirit guide-has to say, as he has made a special study of Obsession on the spirit side, and has made the same a practical demonstration through the mediumship of Dr. Lane-not a theory to them; it is demonstration we are ooking for.

I drop this as a flower along your pathway, and as an expression of heart-telt gratitude to Dr. Lane to whom I we my conscious state of being to-day. MRS. J. QUINCY. Brookline, Mass.

"Eocial Upbuilding, including Co-op-erative Systems and the Happiness and funoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office. "Longley's Beautiful Songs." Four-

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and the

THE OPEN COURT. Demon Spirits and Obsessions By One Who Knows from Observations and Experiences.

Dr. George Lester Lane's views, will, when read in connection with the position assumed by by President Barrett and A. M. Griffen, prove intensely interesting, inspiring and instructive. Speaking from actual experience, being clairvoyant and clairaudient (seeing spirits and hearing them speak), Dr. Lane's narrative of personal knowledge will carry with it great weight. He is well and favorably known in the East, and we are glad to follow President Barrett's and A. M. Griffen's able and interesting productions with the elaborate views of one who speaks from the standpoint gained from being a medium, hence in close touch with the spirit world. When master minds clash, then the sparks fly!

Finally, I signed a document to rebooks of very deep interest, "The Blog-raphy of Dr. J. M. Peebles," by Prof. a sanitarium on the shores of main in Lake Champlain so long as the physi-Whipple, and his "Demonism of the Ages, or Spirit Obsession." In his clan thought it necessary. It was a beautiful spot, and I distinctly rememphrenological delineation a long time ber the different cases there seen, the ago, by Prof. Fowler, we are told in this biography that "Peebles would natumost of them being obsessed people. How these demon spirits worked on from his cranial development, be my brain no tongue can tell, no pen deone of the best abused and most praised of men." Since the Open Court scribe! For a few days I would be consclous of a sort of self-mastery, and has been in session the Doctor has then these obsessing powers would condoubtless learned that in this respect the phrenologist was correct. Living here in conservative Boston, I did not dream that there was such a spirit of persecution slumbering in the hearts of any Spiritualists. I have never personally met Dr

Peebles, and yet I know him through his published works, through his psy-chic aura and through what my heavenly teachers tell me of him, and I am positively certain that in the writing As and compiling of this book, "The De begaonism of the Ages," which a few miscuided Spiritualists want burned, he did for hat angel throngs in the higher. of Wishalms of spiritual unfoldment assigned 18(1) to do.

He may not know this-he may not t) conscious of his inspirational me-lumship. Many distinguished public orkers and leaders are not. The mental and moral interests of the people demand that the truth, the whole truth relating to Spiritualism, be told, regardtess of whom it especially affects or socially strikes. No truth can com-pletely perish. Theorists to the rearvigorously spoken and written to the front, is our motto and that of The

Progressive Thinker also. (A few indiscreet individuals may immale the Doctor, may burn him and his book in effigy, yet so sure as heaven's messergers speak the truth, he will live on doing his appointed work and this book on Obsessions, will, in my opinion, live in the world's public libraries long after his physical remains sleep beneath the graveyard grasses, or go up in the cinders of incineration.

#### Who is Most Competent to Judge of an Write About Obsessions?

Among many investigators, mental rcientists and the millions of Spiritualists, who are the best qualified to pronounce upon the subject of spirit ob sessions, alleged or real, independent clairvoyants, clairaudients, automatic writers, psychic sensitives--in a word mediums, or the hard flinty-minded masses, environed in the material, engaged in law, politics, stocks, merchandise and the hoarding of wealth through mortals! Some do it ignorantly; some speculations? Who, I ask is the best for fun; cthers for malice, and others, ared to judge of plants and flowers.

centrate such a force upon me at night that I could barely dress and stagger down stairs in the morning. No artist can paint my situation! The first clear light that I received regarding the causes of my strange \_situation was from O. F. Stiles of Boston, a superior nedium who was and is being used by Dr. Clark, a grand and powerful intel-ligence, with others, as an instrument

for the relief of the obsessed He was a potent factor in helping me. From clairvoyants who could see my spirit surroundings, and other sensi lives, I a lso got spiritual help. But the power behind the throne on the earthly side, was my companion, noble, selfsacrificing; a powerful magnet for the higher scientific physicians and spirit

chemists. . She virtually lived in the spirit

At last heaven's great organ touched by angelic fingers, pealed out the thrill-ing notes of victory, while seraphic voices conveyed to us the joyous news these glad tidings: "The battle for truth is won. The demons have departed. Peace on earth!"

It was not long after I left the sanitarium institution that 1 married, as above referred to, as a powerful magnet, the daughter of a former prominent physician living in a thriving New Eng-

land city. A very high spiritual intelligence had recognized the truth that a union between us would make a strong battery, sufficiently powerful to further withstand all onslaughts from unseen hypnoclats in the dark spheres, and to better fit me for the work that they intended me to accomplish

Bear in mind that I am no mere believer in obsessions by evil spirits. I have been in their grasp! I have been through the fire! I speak from experience, therefore do not talk to me of imagination and hallucination, hypnocism from mortals-none of your filmy ossamer theories, Loveland, Sar'gis, Harwood! Being spiritually blind, many can only blind, dazzle and daze others. I KNOW that demon spirits, that is, dark-minded, undeveloped spirits influence, vex, obsess and torment as the great seer Andrew ackson Da "DELIGHT TO VICTIMIZE the controlling ego, inspiring or spur-ms"; and he, with all respectthe gardner working and walking nmong them, or the men who look at them over the wall? Or, who is the best prepared to judge of the endur-ance. capacity and safety of steamers? Not change character." No! It no Engineers and carpenters who build more changes character than does walking over a bridge and laving aside hat and coat, would make a drunken gaze at them? Is it necessary to make and coat, would instead the statesman. the application? IT BORDERS ON gambler a giant-minded statesman. THE RIDICULOUS TO READ THE Look at this world as it is! Look at the traffic, the competition, the politicians, the brawls, the butcheries, the bloody wars, the mobs, the crowded penitentiaries, the insane asylums, the ccupants of which all pass into spirit life, becoming spirits, and what can be expected of them but obsessions, more or less? Do not say as some do: "They can't come back," or "They don't come back," for the truth is, they don't get away; do not get out of the atnosphere of this planet. They can no more ascend to the realms of blessedness than stones can float on water. Being here, their influences, their hypnotic suggestions and their desires are ail here, and so they naturally hypno-tize and obsess. This is not a theory, but a fact. A fact that clairvoyants myself and thousands of well-developed mediums and speakers know positively to be true. The statement that Mrs. Richmond's spirit inspirers have seen no "terrible cases of obsession" is of very little conequence, because . the point is, not what either mortals or certain spirits have NOT seen, but it is what they have seen, and what they know, and I know of the terrible reality of obsessions; and I further know, as do my spirit guides, that the obsessed may be relieved, restored to health and happiness, and the spirits that'selfing. ishly obsessed may be put on the high way of progress.

### THE PROGRESSIVE THINKER

blessing us. The very air seemed ea-cred. My companion saw Him distinctly, and so did the spirit chemists and other guides of mine. The thought of those sacred moments, while He was vibratorily with us, and the knowledge that He sanctioned our work, will abide with us so long as our memories en-dure, and with it will remain the further thought that when physically em-bodied in Palestine, He spends much of His time in healing the sick and casting out demons.

Swept Into Spirit Land Unprepared. Over the world's wide domain, millions are being ushered into the lower spheres of spirit existence without the slightest conception of spiritual unfoldment. They neither cared for, nor be lieved in, nor thought of, the hereafter. They did not in the least comprehend the mighty step they must take, a step that transfers this class into the earthrealm of spirit existence, and not producing the least change of character by the event-death.

They necessarily start there, therefore, with the same desires they cher-ish here, whether high or low. They are indued with the same emotions that dominated them while in their mortal bodies. If they had a passion for dens of vice, if possessed with a de sire for revenge here, the same desire would obtain when out of the body. Upon this point, Dr. Peebles' position is as true, as impregnable and immov able, too, as the granite in our mount ains

If persons are not spiritually educated and spiritually unfolded here. they remain in that darkened state in the hereafter, until they desire or conscientiously seek the higher, and then advanced intelligences lend the de sired aid. Immortal chemists adopt such measures and use such scientific ally discovered and applied chemical as will disintegrate and dissipate the deep, earth-imbedded material environ ment.

The Nature of Obsessions as Clairvoy antly Seen.

The thinker, the philosopher, looks on both sides of the shield.

As previously stated, nultitudes of moral degenerates pass hourly into spirit life, only to find themselves at first dazed; then to discover that they are still mortals in thought and purpose, less their physical bodies Many pass out with a burning desire for drink. This was foremost in their thoughts, and these thoughts, belonging to their identity, follow them nec essarily into the next life. This is not cpinion; this is not theory, as two or three have announced in the Open Court, but a substantial and positive fact based upon observation, experi-ence, clairvoyance and the declarations

of the identified and reliable spirits themselves. What becomes of these unfortunates? will tell you. They seek their old haunts, the abodes of their kind in mor

tal life, and having no desires, no as pirations for a higher spiritual condi tion, they become little more than drifting, wandering atoms attracted to unprotected magnetic sensitives.

And, as seen claivoyantly, they go generally to the cerebellum portion of the brain. Flesh and bone are no barriers to their entrance into the different nerve centers of the brain. The passage of spirits, and spirit entities through solid matter is not disputed by any real intelligent Spiritualists. It will not do for mortals, nor so-called professors to limit spirit power, or put forward mere unproven theories, however plausible, for spirit knowledge.

Spirit chemists and spirit physicians often descend from the higher realms of immortality to aid in restoring physical and mental health to the obsessed To these heavenly moralists, physicians and chemists of the skies, I am greatly indebted. They are the saviors of those who sincerely desire to rise to higher planes and more heavenly conditions. Myself and thousands of developed mediums and speakers know this to be true.

Many times the condition of spirit entitles is bettered through their existence amid functions of a bright, intensely active person; their vibrations getting into synchronous accord with

get up from his bead, go through all sorts of circus gymnastics, shockingly ex-posing his person, etc., it was a 'sad case. Through the advice of the Rev. by A. Wiggin, a very able Spritualist. lecturer he was brought to 'me, his method being a shought to 'me, his mother being a member of Mr. Wig gin's church. My clear-sighted spirit guides took in the situation at a glance. A few powerful treatments displaced the obsessing spirits that had caused the deep affliction, and her boy was

again. This mother, meeting himself me later, extended both handstand ex-claimed: "My son Andrew is all right. He has never been troubled', since Heaven bless you and your great spirit physicians for the mighty work they have done for me and nmy family. This was a clear case of obsession, and no sophistry, no hypnotic theorizing that some professed Spiritualists. advance, can alter the facts or explain the phenomenon upon any other hypothe sis than obsession.

A Distressingly Obsessed German.

A very peculiar and a very different case was this, of a once prominent German gentleman, who came to me a few years ago in a most dreadful plight. I asked him (as I'very often do) who advised him to come to me His prompt reply was: "W. J. Colville." I marveled at this, because I had no personal acquaintance with Mr. Col ville at that time. Meeting him at my house a little later upon a business mat ter, I inquired why he sent this obsessed German to me. He replied: "WHY, SPIRITS WERE CONTINU-ALLY TALKING TO HIM AND JUST AS HE ASKED ME FOR HELP HEARD A SPIRIT IN MY AURAL AT-MOSPHERE SAY, 'TELL HIM TO GO TO DR. G. LESTER LANE.'."

This man had investigated Spiritual ism, and like many others he conscientionsly thought that all spirits dwelling in a more ethereal, spiritual world, must be good, even if they were not quite angels; and so he asked, and pleaded, and implored that they come to him and manifest. It is here seen that he "let down the bars" indiscriminately, inviting anybody and everybody to come into his atmosphere to man fest. Soon he felt invisible presence about him. This sensation increased One day a voice that seemed to be in his brain exclaimed distinctly: D-- YOU, I'VE GOT YOU AND I'LL MAKE YOUR LIFE A H- ON

EART'H. From this time, when the man was awake, this demon followed him, cursing him and making his life most miserable indeed. Hoping to rid himself of the influ-

ence, he wandered to Switzerland, and later spent months in Paris and London, just as this obsessing and possess ing spirit demanded him to do. He was completely in this demon's graspat one time threatening and cursing, he urged him to procure an expensive suit of clothes, and then he would taunt him about them until he tore them into shreds. His tormentor being tired of this, would work him into the wildest fury, and further tantalizing him, he compelled him to remove his teeth, dash them to the ground and

stamp them into a dozen pieces. Inducing or hypnotizing him into procuring other sets, he was forced to serve them in the same way. He was finally commanded to get a gold set. which the dentist assured him would last him through life. But alas! these were served in the same way. He was forced to smash them to pleces on a rock.

Do not say, O theorizers of the oppo sition, that this man was insang, for he was perfectly conscious 'of his perse cuting tormentor, and did these things because he was hypnotized and forced to do them against his wish or will. Do not say he was hallucinated, for hallucinations do not entrance people do not give tests or prove a future con scious existence. These were among his gifts. He had opened himself up to the invisible realms of undesirable spirits, and now he was reaping what

he had unwittingly, unwisely sown Landing in America he had, out of a fortune of \$13,000, but \$300 left, and he and clairaudient, he continued hearing the voices of his persecutors The case was a most sad one, but alded by positive, menacing spirits, physicians and scientists, we relieved him, and he got employment at his trade, which was that of an electrician At present, I have in charge a poor hard-working maiden lady, who has ived an upright, honest life with purity unquestioned. Through that curse all inventions the Planchette-and the Ouija Board, there came into her atmosphere a throng of lying, licentious spirits. They not only invaded her aura, she being unprotected by a supe rior spirit force, but they seemingly sunk their poisonous fangs into the nerve centers of the brain itself, constantly annoying her with indecent pro posals, torturing her with vile, vulgar epithets, projecting their burning, magnetic vibrations to the very center of generative life, waking her from sleep to breathe into her clairaudient ea their lustful cravings, etc. When I first saw her she was a physical and mental wreck. It was painfully pitiful! Not only did our spirit guides see and know, but my companion and my self, clairvoyantly saw these demons of lust-saw these black vampire-looking entities, which we removed, day after day. The process cannot be compre hended by those whose interiors, their either internal or external. clairvoyance and clairaudience, have not been opened. In the process of renovation and restoration, beautiful and cthereal colored chemicals were used, and powerful electrical processes were employed, to impart new force and to fill arteries, veins, nerve centers and the corticle substance of the brain, with higher, purer life elements. I submit, I ask the learned editor of The Proressive Thinker, and the more enlightened members of the Open Court, what vague hypnotic theory can explain away or annul such solid facts? The lady is now well and happy; and she paid Prof. Loveland a most unenvi-able compliment when she read his article contending that "lust and the pas sions of depraved human nature all die with the body." Personally, as a me-dium and a clairvoyant, I know that the passions do not die with the body, and Mr. Loveland, in his old age, ought to know it also. His theories, his hypoth-eses against the fact of obsessions as compared with the facts, are only speculations.

kinds of ridiculous pranks. He would ing hither and thither, whirling They prevent the effects of all the med-get up from his hed in the sight time, through the atmosphere, being in icines. Morphine was injected but i through the atmosphere, being in-breathed, absorbed, attracted to sensiives of different organizations, impinging upon their spheres, touching and odging in tissue, nerve and ganglionic centers, clogging the brain, the temple of receptivity, and menacing the very Ego itself, which Ego is the divine un compounded, indissoluble center of conecious life. These living entities and electrons, through the law of attrac tion, invade the spiritual, or rather the soul-body, becoming under certain untoward conditions . disturbed, frenzled repulsive hatred, with involving thought conflict and vibratory dialogues, and hurling epithets. aud thought forces in the wildest confu sion

These influencing entities involve the personality of the victims, causing soul inharmonies and internal obsessions. What now has happened? What has so changed this person? good, neighborly people will ask. One year ago he was bright, cheerful and very agree able, while now he is sullen, morose, de jected, not considerate of his friends nor at peace with himself. His vital ity is waning. Vampire entities and in ternal inharmonies open the broad gateway for low earth-bound spirits for wandering demons to psychically at tach themselves to this person's aura to hypnotize, to obsess; and so we have influences and obsessions external and internal. 'I nese are very serious facts and conditions that the clairvoyant eye sees; facts that all intellectual and highly unfolded spirits, if they have investigated this subject, know to be true.

All Honor to The Progressive Thinker for Its Open Court.

Readers of books and students of the psychic research society and faithful in-vestigators know that Spiritualism has become an established fact. The prejudiced who have examined the subject candidly, admit its truth. The most influential newspapers treat the subject fairly. In and out of the churches Spiritualists number millions, and now the great questions are: "Who are these spirits.? What are they about us for? Are they from the heavens, or from the hells? Are they truthful, or given to falsifying? What influence do they exert upon sensitive mediums?"

And right in here comes the great the mighty subject of obsessions and possessions. Dr. Peebles, in his won derful book, grapples this subject with manly courage. He did not, nor does he flinch from stating the whole truth. In fact, he dares to be true to his higher inspiration. Such a man, in this policy world of ours, is greater than prince, potentate or king. Though now perse-cuted, and in thought and wish "burned in effigy," a coronet woven by spirit fingers awaits him across the river of death.

Here I am impressed from above to emind Messers. Loveland, Sar'gis, A. J. King, and Mrs. Cassell, that the very profound and logical article in favor of Dr. Peebles' book on obsessing spirits, appearing in The Progressive Thinker from T. A. C. King, Dec. 17, has not this momentous subject told. No been noticed.

NOT ONE OF THE ABOVE NAMED PERSONS, NOR ANYONE ELSE OP-POSING DEMON OBSESSION, HAS VENTURED TO ATTACK OR SOUGHT TO OVERTHROW THIS LEARNED GENTLEMAN'S POSITION. SILENCE ON THE PART OF MR. LOVELAND and secondly for the Open Court. IS A CONCESSION, AND MORE, IT IS A CONFESSION THAT HE CANNOT It was a spirit-planned and heaven-in-MEET AND MASTER THE LOGICAL spired hit on the part of the Thinker one worthy of highest praise.

POSITIONS OF T. A. C. KING. All honor, I repeat, to The Progress-Thinker for the Open Court. stirs up the waters! It excites thought!

It awakens the sleeping from their stupidity! It gives all sides relating to this most important question-Obses sions Mr. Aurin F. Hill here in Boston has

given great attention and research to insanity and to lunatic asylums, and he insists that a large majority of those pronounced insane are undoubtedly ob sessed.

stand upon the rock of eternal truth, with volumes of written and unwritten Dr. A. A. Kimball writes ringing words upon the phenomena of obsestestimonies to support them. Blind, in sions. He writes from experiences. different sectarians, a few persecuting Dr. Carl A. Wickland's array of facts upon obsessions is impregnable. The spirits and suffering humanity will yet

icines. Morphine was injected, but I never felt it. They use the most flithy, ignorant, disgusting language that can be conceived. They often repeat my thoughts, and keep up a conversation. It is impossible to find relief. They have brought my poor body down to a perfect wreck, and keep me weak and nervous, so that all I can do s to weep and worry. I could tell you things that you would scarcely believe, they are so horrible. You know there is no limit to spirit power. I went to doctors, ministers, priests, nuns, fortune-tellers, palmists, medlums, Spiritualists, even Dowie prayed, and I prayed; but all failed. Do not pro-Do not pronounce this insanity or hallucination. I know better, and those who know me know better. We have no Sniritualists around here; they are orthodox Christions. No one else believes me, and no one sympathizes with me. I am almost frantic with grief and despair. I have a widowed mother: who is almost helpless; she and I live alone. These irre-

sistible brutes have, tortured and woriled, and have dragged our home almost from us, and caused me to suffer for the necessaries of life. I wish I had never lived, but I do not want to end my life now after all these years of hell's agonies. It is too much for a hu-man being to suffer, and I do not blame some people for not believing in God or angels. I don't deserve such punishment. I see that the real wicked are not obsessed. It is only the sensitives,

or those who are foolish to live and bear it. "Dear Doctor, if you can do anything for me, for my poor mother's sake, do it at once, for I can't stand it much longer. I have tried, and done everything in my power. Please answer by

This is only a sample of letters re-

ceived by me constantly from poor obsessed sufferers. Why Am I So Earnest Upon the Subject

of Obsessions?

I plead no pardon for writing thus feelingly and conscientiously upon this remendous subject now stirring the psychic pool of our Spiritualism to its ery depths. I am truly in earnest! My inmost soul is aflame to the fact of demon obsessions! My immortal guines urge me on! I have been an obsessional sufferer. I have waded through the deep waters, and if there is any truth in the trance, any truth in clairvoyance, any truth in clairaudience, any truth in the writings of Judge Edmonds, truth in the Diakka book of A. J. Davis, any truth in that great compilation of facts gathered through earnest re-

search from all parts of the Oriental world, as well as in this country, and cassed in Dr. Peebles' book on demon influences and control, then obsessions

by evil spirits are true, and I sincerely pity the man or woman that does not want the truth and the whole truth upon tive Throughout.

This work by Carrie E. S. Twing is won exceptionally interesting. She well says: "These characters which have der that the real Spiritualists of America honor the able and independent J. R. Francis, of the Progressive Thinkbrought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is the -first for his exposing of frauds, shameless frauds, under the name of Spiritualism, that shock every decent, teresting, fascinating, and instructive. upright, conscientious Spiritualist; Price \$1.00

INDU CE

And impressed by my spirit guides, Your Neighbor to Subscribe for The Progressive Thinker. spotless white, I want to pronounce

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### A Very Interesting Book for All. Philosophy of

This work con-tains a graphic Spiritual Intercourse. account 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 first "orm the author directly up-on the subject of Spiritualism, and has stood the test of many years. Cloth, S0c.; postage loc.

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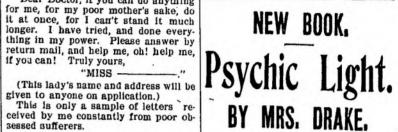
### THE TO-MORROW OF DEATH.

ITLL IUTIUKKUW UI ULAITI, Or the Future Life According to Science. By Louis Figuler. Translated from the French by S. R. Cročicee. A very fascinating work. This flue volume might well have been entitled Spir-itualism Demonstrated by Science. J: is writ-ten in that poculiar interesting style in which French writers excel when they would popular-ize scientific subjects in adaptation to the meeds of the general reader. The author says: "There is a true and respoctable idea in Spirit-ualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, \$1.50.

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An Interesting Story of Two Worlds.

Elevating, Fascinating, Instruc.

the gardner working and walking vis said, them, or those who stand on shore and gaze at them? Is it necessary to make THE RIDICULOUS TO READ THE DULL WRITINGS OF THE CLAIR-VOYANTLY BLIND, THE CLAIRAU-DIENTLY DEAF AND THE PSYCHO-METRICALLY BENUMBED ABOUT AND AGAINST OBSESSION.

Having seen little and having had no personal experiences upon this grave subject what do they know about it Their assumptions and presumptions are painful to consider. Demoniac obsession is not a matter of speculation, nor theorizing-nor strained philosophizing from wrong premises.

As Spiritualism is "a well established fact in science," according to Alfred R. Wallace, 50 is obsession a well established fact. Not only does history confirm it, but personally I know it to be Thousands of the best minds in true. our ranks also know it to be true, and can or will if so disposed, so testify.

#### Personal History and Experience.

Born of a sturdy old English and Scotch parentage, who left an inheritance to me dearer than gold, or fame or royalty-that of an honored name, with this admonition never to be forgotten-"Honesty is the best policy." With this principle imbedded deep in soul, I started out on life's rough highway determined to succeed. clung to the parental roof in the old Green Mountain state for a number of ylears, working with my father who was the inventor of the famous Lane saw mill, so well known over the civilized world, especially among mechanics and manufacturers, as superintendent.

Having successfully mastered this manufacturing business, reading and studying more or less in the meantime, joining and holding offices in the higher Masonic bodies and Odd Fellow lodges, and possessed of a wonderful memory and being naturally social, I was - pro "everybody's friend." Popunounced larity was forced upon me rather than sought.

Without the least hereditary taint or owe much. tendency, I began to crave the cursed cigar, beer, ale, and later liquor. The result of these habits soon made them-The selves manifest in our home. I did not like the vile whiskey, but a force, an center of my brain and body). I could overwhelming desire to take . it. grew stronger and more alarmingly apparent words from my exalted guides in the as time passed on. Those who had higher spheres: "You shall be renewed as time passed on. Those who known me and loved me for what I re- and self-balanced. You shall heal the ally was, whispered sadly to each other, sick. You shall cause the lame to walk that I, above all others, was drinking at intervals to excess. Time went on. I Our world of spirits is largely the world was getting worse, but just how, I was of causes, the world of plans, where scarcely conscious. Memory began to the missions of mortals are mapped out, Old friends looked at me sorfail me. rowfully, though my true and loyal | cial work for human good.'

friends never forsook me. So ends the st in every possible way I struggled of my obsession. against this condition. Some strange power outside seemed to make me ob- that on two occasions within three livious to the entreaties of father, mother, sisters, my friends all. Yow after vow I took on bended knees at night, phere clear and bright, ourselves quiet, only soon to break them. Sometimes serene and rapt in meditation, the Naz-

#### The Process and Purpose.

No intelligent Spiritualist doubts that conscious identity and personality ex tend beyond death. If so, then the poet here loves poesy there; the astronome here measures the starry worlds over there; chemists here pursue their chem ical studies there, and spirit chemists and spirit physicians are often, from choice, occupied in aiding and restoring to physical and mental health the ob sessed. To these heavenly physicians and chemists of the higher spheres I

Many times as I was being cleared of these terrible influences, both external and internal (for they in their atomic state had interpermeated every clairaudiently hear the encouraging

and you are chosen as one to do a spe-So ends the story, only partly told,

. ...

It may not be amiss for me to add years when conditions were unusually pleasant, calm and spiritual, the atmos talked in my room I would seem master of my- rene came, speaking words of cheer and

I liken an undeveloped spirit immedi-ately after the transitory change called death, to a balloon weighted to the earth. It does not, cannot ascend till some of the heavy ballast is thrown out; and so the ego, the conscious spirit moving out of its earthly tabernacle, morally laden with environed vice, de-pravity and vicious purposes common to mobs and wars, cannot rise until released from its worldly attachment, until touched with repentance, until thrilled with a deep heartfelt desire to ascend out of its painful, pitiful surroundings, until through strenuous and persistent efforts (atoning for the past as best it can) it enters into a higher state of consciousness, becoming a student of good spirits, of the gods who awell in the bealific realms of blessed ness and holiest love. These delight to teach, to lift up and bless their brothers peopling the lower, darker spheres of suffering.

#### **Rractical Cases of Obsession Under My** Own Eyes.

Come with me where I was lately called, and passing up a winding stair-way into an elegantly furnished apartment where one saw signs of affluence. culture, and a trained white-capped nurse. You are barely seated before you hear heart-rending screams. Ap proaching the couch you behold the poor wreck of a once happy, noble woman and fond mother; her white hair glistening in the sunlight, but countenance showing the most intense suffer-

A HEART-BROKEN SISTER TELLS ME THE TALE OF HER OBSESSION, THE TEARS STREAMING DOWN HER FACE. LISTEN! "THAT STRANGE, COARSE VOICE," SHE SAYS, "IS NOT MY SISTER'S VOICE. IT IS SOME SPIRIT WHO FIRST CONTROLLED, THEN TOOK POS-SESSION OF HER VOCAL ORGANS. DIFFERENT SPIRITS HYPNOTIZED. CONTROLLED HER AT DIFFERENT TIMES. FOR THE FIRST TWO OR THREE YEARS SHE WAS HER REAL SELF PART OF THE TIME, BUT NOW IT IS CONTROL, SPIRIT-DEMON ALL THE TIME. IT IS TER RIBLE! CAN YOU HELP HER, OR IS IT TOO LATE?"

Feeling the overshadowing of a mighty angelic power, I replied: "Yes. We can remove the possessing spirit with his score of demoniac accomplices, or we can sever the bonds which hold her own spirit to the mortal tenement, and then through spirit chemicals and invisible psychic forces known to the higher spirit scientists, dissolve her material environments, clothe her in a spiritual garb, place her in a spiritual hospital, where loving and skilled spirit nurses and physicians would soon restore her to self-balance, to spiritual health, able to go on alone, doing her appointed life work." She was restored.

Take this case: A youth, sixteen, tall, noble, unassuming and a mother's pride. He had "spells," the mother said, of acting very strangely. He occasionally queerly, very queerly, and almost seemed to he somebody else. Though naturally quiet and dignified, he was up at times to all

Unseen Forces Around and About Us.

It is as often, as wisely, said that "Nature abhors a vacuum," and while this is true, it may also be said that annihilation; that is, the transformation of substance, or something into nothing, is as unthinkable as it is impossible. Human failures and successes can never fail or cease till mortality puts on immortality. And when spiritual progress has seemingly ended, latent energy may spring up from the spirit princip only to fade, wither, becoming little more, seemingly, than a conscious en-tity of the most diminutive size. Such,

too, are atoms, pronounced by Lord Kelvin to be "vortex-rings." There are also unnumbered mol cules, electrons, infinitely minute enti-

ties and particled essences, all alive and all around us. Not an element, not an electron is dead. These are drift-

sainted John Pierpont bears powerful testimony to the terrible reality of obsessions through the entranced Mrs. Longley. Recently, here in Boston, the profound thinker, medium and brill-iant lecturer, Rev. F. A. Wiggin, discoursed upon the facts relating to obsessions and the relations existing between the higher and lower spneres. He showed that on every hand there were evidences of both good and evil spirits, and that the latter suggest, impress and project their poisonous magnetism into sensitives. At the conclu sion, he voluntarily mentioned the much-discussed volume of Dr. Peebles work upon Obsessions.

Personally, I could fill volumes cov ering twenty years and more of experiences and observation, clearly demonstrating the reality of obsessions by evil spirits. The materialistic-minded giants of the pen may come and go, but they cannot destroy the historic evidences, nor the present facts of spirit obsessions. Send, then, this book from the pen of Dr. Peebles. broadcast to warn, to educate the people to a higher standard of living, to cultivate nobler aims of life, to think the purest thoughts, and to firmly, manfully stand for the right and the good and the true under all circumstances. These, with exalted spirit guides, are the guaranteed safeguards against obsessions

None can write so understandingly of farm life as farmers themselves; of chemistry as those working in chemical laboratories: of astronomy as those as tronomers who with telescopes count and measure the starry world; and so none can write so satisfactorily and trustworthily of obsessions by undeveloped spirits as clairvoyant physicians as clairaudient mediums, and those who have had direct experiences with the obsessing forces from the dark, demon zones that girdle our earth; and I must again express my surprise that Mr. Loveland, fifty-seven years a Spiritual-ist, declaring that he delivered the first Spritualist lecture in America, can be so intellectually-so utterly blind to the fact of the hypnotic and the obsessing influences of evil spirits. He certainly cannot be a sensitive, nor can he have had a minimum of experiences in this great movement; the co-relation of spirits and mortals and their action and inter-action upon each other.

What the Obsessed Are Continually Saying.

Much of mediumchip is kept in private families and many are as sensitive about having the obsessions in home life mentioned as they are in having an infectious disease spoken of. This, however, is not in many instances the case. I have just received the followletter under date of January 5, from a lady in Ohio. She writes:

Dr. G. Lester Lane, Boston, Mass .: Dear Doctor:-I have been reading Dr. Peebles' book on spirit obsession, and see where you have been helping people to get rid of the wicked demons For three long years I have been tor mented by them in a brutal manner

and have suffered the most terrible tor tures. They have not given me on Lour's relief, but kept up a constant torment. They inflict the most excruciat ing pains, and they seem to enjoy it.

e up and call ve hlessed coming years when you will have joined hands with those higher intelligences who have given expressions to their thoughts through you in writing, as well as upon the rostrum in many lands you will find a well-deserved reward awaiting you.

some of whom are ancient and robed in

blessings upon the white hairs of Di

Peebles, whitened and crowned with

long years of usefulness. Doctor, you

have written, you have told the truth

God's angels have charge of you. No

fire-kindled "effigy" can harm you, or

break through the trestle-work of your

facts and substantial arguments. They

book. Be not afraid!

in this great

Be not afraid. I repeat! Let those who unwisely wish you "dead," or who would "burn you and your book in effi gy" trouble you not. Your mission is not yet completed on earth. I see tray els and books and pamphlets before The monument that you have al you. ready erected shall never crumble Centuries cannot destroy it, for the imprint of everlasting truth is thereon in

scribed in letters of living light, the rays of which shall brighten the sufferer, encourage the desponding, com fort the mourner, release the obsessed from their bondage, the superstitious from their thraldom, and further aid in the great and glorious work of the world's mental, moral and spiritual up-

lift, towards the purity and peace o immortality. DR. GEORGE LESTER LANE.

Boston, Mass.

#### A"New Medium for Spirit Photography Passed On.

Mr. Joseph J. Bender, a new medium for spirit photography, died February

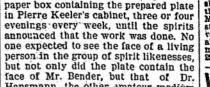
10, at the Garfield Hospital, Washing ton, D. C., after a briet illness, aged 66 years. His spirit guides promised him great success in that phase of mediumship, but they did not foresee how soon his earth-life was to end. A little more

than two years ago he discredited all spirit phenomena, and not until May last, 1904, did he begin to learn the photographic art with a view to taking spirit photographs, nor would he have undertaken the task but for the prom ises made by Mumler, Sarony and others in spirit life. He went to much ex-pense and was hopeful. His intention was that if he could produce a recognizable spirit face to order, he -would charge \$5, and, as he did not need the money, he would devote all the profits

Mr. Bender was a sincere, honest and

vout Methodist until he became a Spiritualist. He still clung to Jesus as the great teacher, and was rejoiced to recognize on a plate containing several

Dickenson, who for six weeks placed a



Hansmann, the other amateur medium for spirit photography, who has been co-operating with Mr. Bender for devel opment.

For a more detailed account of Mr Bender's work see The Progressive Thinker of Dec. 24 and Jan, 7. WM. HENRY BURR.

THE VOICES By Warren Summer Barlow. The Voices contain poems of remarkab's beauty and force. They are most excellent. Price \$1.00.

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-THE-Christs of the Past and Present.

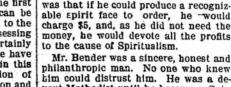
#### By MOSES HULL,

A comparison of the Christ-work or Medium-ship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, Scents; paper 25 cents. For sale at this office.

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faces taken without a camera, a picture of the ideal Nazarene acxt to his own. And he had nothing to do with the experiment except to develop the plate. it was an experiment made by Charles



As an American citizen-as an inde- | self, and I would consider-ask why is pendent man and medium-I am the my life so changed Oh! God, how I slave of no sect nor sectarian creed, but prayed for assistance! Horrid dreams am a willing subject of the ever living troubled me in my sleep. My stomach Christ-principle of truth through whom at length rebelled at the poisoned cup angels and scientifically educated spirand I was sick. I did not feel like myits work in the interests of humanity. Recently I have been reading two self.

# THERE WERE IN THE ORIGINAL FILE SOME PAGES CONTAINING MUTILATIONS AND OTHER DEFECTS. THESE UNAVOIDABLY CONSTITUTE PART OF THE FILMED FILE.

# THE PROGRESSIVE THINKER

### THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Strest

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, MARCH 4, 1905.

WORDS OF CAUTION. Vou should not send money in a letter. 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 th:n you are nerfectly safe, and will save yourself annoyance and trouble.

#### HUDSON TUTTLE.

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

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

### A Step Backward.

We have been congratulating the world that the horrible teaching of a sulphurous hell with unending woe and torture, borrowed from pagan mythology, was of the past; that the present age of enlightenment could not tolerate such a God-dishonoring faith, and we have cited from time to time the expressions of the most learned of the clergy in evidence of a more rational faith.

When a revival of religion is on foot, and accessions to the church are greatly derived, then they of the Jasper school of theology, as the Rev. Bill Sunday, Rev Sam Jones, or others of that ilk, let loose all the old-time fervor in whooping up a bottomless pit of flame for the ungodly.

into the Latin Vulgate. His great acerbity in debate, without philosoph-Right here in Chicago persons stand on street corners, and hand to passers ical genius, caused the learned Chris by tracts, from one of which is made tian author of Ecclesiastical History to the following extract: mention him with disrespect. It re-

"Who is sure of everlasting, literal, hell fire and brimstone, the place of unending pain, anguish and torment? A place of weeping, wailing and gnashing of teeth! Oh, eternity, eternity, never ending eternity without Christ; in hell! Dear reader, God says, this is the kind of a hell you will spend eternity in if you die without accepting Jesus Christ as your savior. If you value your soul, remember, your very own soul, you will read the following scripture texts which will show you your eternal doom without Christ."

Further on we read: "Dear reader, as you read chapter two

is leaflet you

NO ONE IN FAYOR. The Dark Ages. Historians tell of the Dark Ages. Bill to License Astrologers, Fortune period in history of a thousand years of Tellers and Mediums, in Massachuwhich little is known, lying between setts, Meets With Defeat. the third and the thirteenth centuries of our era. Learning and literature were After moving from one large hearing seemingly suspended during this period, room to a larger, hundreds of clairvoy-ants, mediums, palmists, card readers, save here and there an item invariably in the interest of the church. Authenastrologers and fortune tellers finally ic history is almost a blank. The

settled in room 240, the largest hearing room in the State House, which they crowded to the doors. The occasion lates may vary a little, commencing a ittlesearlier or later, yet there apwas a hearing before the committee on pears a long hiatus in time of which the brobate and chancery to provide for the best scholars can give no account. This licensing of such persons, and the pay want of knowledge has been ascribed ment of an annual license fee of \$50. The bill also provided that the matter to the ignorance of the times, there beshould be taken in charge by boards of ing no learned men to record events:

eldermen in all cities other than Bosbut is it not possible scholars have ton, where the board of police should been trying to take note of that which act as the licensing power. It further gave the boards issuing such license It matters not to what field we turn the power to revoke them if in their opinion it is not for the public good to our attention, we are everywhere metpermit any person to carry on such with the same difficulty. Even English business, or "profession" as the only witness called it. history during that period is fabulous,

and no trust can be placed in that To the evident disappointment of which is called Roman history during many present, the petitioner, Nelson E. Forrest, did not appear to advocate his most of that thousand years. Writers measure, and when the chairman called have struggled to bring order out of the for those in favor of the bill there was confusion, but it is impossible to make a long silence. Frank Blevins, who told the committee he was a dentist, finally events harmonize with each other as to the time of their occurrence. arose and said he did not know whether he wanted to appear in favor It is represented the Christian era

or in opposition, "The intent of the pe commenced to be used in the 6th centitioner," he said, "seems to be the protury; but we know it did not come into tection of the public, but there are hongeneral use until the 15th century; and orable people in the profession of astrology, etc., and they ought to be pro-tected also." A. D., to designate that era, has not been in use to exceed 400 years. The gathering was plainly not in sympathy with Mr. Blevins when he Without knowing who Josephus was,

or when he wrote, probably during the suggested that a state board of registra-14th century, possibly so late as the tion be established to examine appli-15th, when it came out of the monascants and issue licenses. As a dentist teries in fragments with Eusebius, and he knew this law to work very well and could see no reason why it could much other ecclesiastical literature, a great fact was stated when he wrote: not work with equal success in this "Those who have been admirers of case

good order have endeavored to make everything they write appear very anhowever, when he was warming up in his argument, and said that unless clent, that they might the more suc-cessfully have their statements appear to have been delivered in a regular way, the bill, there could be no hearing. The to carry greater force with them." No one in this age of the world can sition to arise, and nearly every one know the extent of this antedating the period of writing, nor time of occur-rence of the events pretendedly re-John F. Simmons, who said he repre-sented as counsel the National Associacorded. Institutions founded on these false records, deriving all their force from fiction and garbled history, will never surrender their claims to divine but a small fraction of all interested in origin, until they are forced to do so by an array of facts they cannot con-

trovert.

Jerome

scholar."

discoveries to the world.

"The powerful and foul-mouthed

nated this character, is represented to

have been born in A. D. 331, and died in

420. It is claimed he rendered the Old

Testament from the original Hebrew

mained for the late Dr. Wescott, bishop

and interpolated literature, pretendedly

found in ancient monasteries, and firs

made known to the outside public, its

"Jerome writes like a 16th century

of Durham, so late as June 1891, to say

as Mosheim correctly desig-

Our so-called "Christian Fathers," JUBILEE OFFERING. whose productions are so numerous quoted with such pleasing satisfaction The Morris Pratt Institute Case Favor by the clergy, are mainly if not wholly ably Decided. proved to be comparatively modern productions. This evidence comes

the matter.

ton Herald, Feb. 21.

there

from the researches of recent and many The litigation over the Morris Pratt still living scholars. The church, how Institute is ended. ever, has the happy faculty of raising the "stop thief" cry of "heretic," "infidel." against all who dare give their

bers are either avowed Spiritualists of in sympathy with our faith. In the recent trial in the circuit court This was the period the Jesuits sprang into being, when the whole Christian world was flooded with false

Note carefully the language of Judge E. B. Belden's decision:

the face of the deed, or in the compe-

Moses Hull deeds are lawful and suf-

A Boy Has Very Remarkable Visions.

Sixteen-year-old Rudolf Guedemann light of it. Nine years ago, after I re-of 134 Gough street "sees things," and turned from school, I saw a vision of

now predicts that great gloom over. my dead mother, who had been dead shadows this country, while foreign na. Seven years. I did not remember her, tions are troubled. Rudolf has been thing; she said she was trying to lead neculiar since early childhood, and us to live right, to see that we got along while in a psychic condition has made well in this world. Then she faded many predictions which have come true, away and other spirits came and they notably the assassination of President McKinley. The boy's predictions have have made with the fills of high and they have into the room where I was sitting, and

becomd the talk of his neighborhood. they saw stars on my hands, my breast As sat forth in the San Francisco and above my head. I was in a trance: Chronigle, at the early age of 3 years I did not know it. They were amazed; little Rudolf "saw things." The vision they called others in, and the stars, was preceded by a twitching of the like diamonds, seemed to envelope me, body. The visions terrified him, and they say. My mother again appeared, body. The visions terrified him, and waving her arms as though hypnotizhis alarmed parents consulted a physi- ing me. "The third night a spirit giving the name of Kuhn appeared and he told me cian, who said the boy would grow out

of "the nervous affection." As he grew and was able to talk, that I would be famous and wealthy; Judolf described the things he can that I had a great gift. I know nothing

Rudolf described the things he saw, about Spiritualism, and I was as muc They were undefined, terrifying. His amazed as my parents. I was afraid, infantile mind failed to differentiate but as I grew up this feeling disap the real from the unreal. With years peared. I feel when I am in a trance the visions became more defined, until as though my spirit has left my body at the age of 9 he saw and described then sometimes in my own voice; some his mother who had died when he was times in another person's. an infant. His father interrupted to say:

Even at that early age Rudolf, when he approached the hypnotic state, says when he is' in a trance, and only the other night he gave a lecture that he he experienced an indefinable lightness could not have composed in his waking as though his spirit was leaving his moments." body. At 16 years of age he declares

Rudolf says that three nights be it roams in spirit land, and the lad's fore McKinley was assassinated he had father, who for years scoffed at the a vision of this country wrapped in supernatural, states that while in this deepest gloom.

state Rudolf recites Shakspeare, black," he said, "and I told my father "I saw the whole United States in Longfellow and Schiller in better Eng- that it predicted a terrible tragedy. A lish and German than he uses when in few nights ago I saw the United States his normal condition. in darkness and other countries in trouhle. T think it means a revolution.

'He will recite poetry beautifully

Rudolf is the son of Roenhard E. Guedemann, a native of Baden, Ger- tive; that music affects nim, sending many, an official of the court in that city, him into a trance. His mind is not but for the past fourteen years a rest- occupied with the supernatural at the dent of the United States. He came to office, but when he returns home and California for his health two years ago, he is in harmony with the persons and has the appearance of a well-to-do present he sinks naturally into a trance. man. He is the father of three boys The lad presents a healthy physique. and one girl, the latter, Wilhelmina, He is bright and active; quiet and genaged about 20. Like Rudolf, she tlemanly in demeanor, and thoroughly "sees things," describing them as a convinced that he possesses a spirit flock of cupids." gift. His parents say that he has Rudolf is, an industrious clerk in made predictions that came true, and

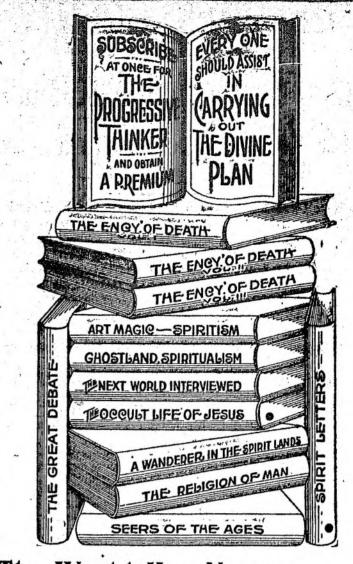
the employ of the Southern Pacific Rall- the father is so thoroughly convinced road. He has regular features, a sensi- the boy possesses a great gift that he tive mouth, perception, reflection and now consults him on all important veneration largely developed But his matters and obe; 3 what in his spirit eyes are the most wonderful feature. moments he commands, They are of deep blue, almost black, Rudolf's latest predi Rudolf's latest prediction that this

the iris preternaturally large. country would soon be plunged in war He said last night: "As a boy living is the talk of the neighbors, who be-in St. Louis, I saw these visions. I did lieve that Rudolf is controlled by an not understand them. My parents made astral spirit.

# SOME REAL GRATITUDE

Any religious creed, cult, club, sect or system of belief becomes as dry bones-worthless, unless accompanied with humanitarian workcharity in its broadest and most comprehensive sense. The necessity of tenderly caring for our worn-out mediums must be apparent to everyone. Let it be known to the world that Spiritualists will not properly care for their own evangels, their mediums and inspired workers, and then our Cause will truly decline, and a dark cloud will envelope our movement. If we neglect to care for our needy workers we stand con-

reader of Mrs. Longley's appeal should contribtent evidence warranting a contrary, decision. The court also holds that ute something to the Mediums' Fund. Send the consideration for the Temple and the same to the Secretary, Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C.



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amine the history of Spiritualism; look Bear in mind that every order for here and there, in every nook and cor- Premium must be accompanied with ner of the world, and you cannot find yearly subscription for The Progressiv a parallel to the offer made in reference Thinker. We repeat that the work to these twelve remarkable Premium has never seen the like of it before. Books. They constitute a wonderfully our TWELVE REMARKABLE PR MIUM BOOKS FOR \$3.75. brary, and are furnished at a nominal All are substantially bound and The following is the list of titles of

neatly printed, and those who purchase the Twelve Premium Books: 1-The Encyclopedia of Death, and The last one to appear, "LETTERS FROM THE Life in the Spirit World, Vol. 1. SPIRIT WORLD," written through the 2-The Encyclopedia of Deat 2-The Encyclopedia of Death, andnediumship of that remarkable me- Life in the Spirit World, Vol. 2. dium, Carlyle Petersilca, should be in dium, Carlyle Petersilca, should be in 3-The Encyclopedia of Death, and every library. Read the following care- Life in the Spirit World, Vol. 3. The three volumes have been prepared

Mar. 4 1985

fully: three volumes have been prepared """. We have now TWELVE magnificent J. R. Francis. They contain invaluat Premium Books, and you can select data. from them as follows: 4-

4-Art Magic, or Mundane, Sub-Mun Any one of the Twelve Premium dane and Super-Mundane Spiritism, by Books you may order, price 25 cents. Mrs. Emma Hardinge Britten. This is the price, remember, when you 5-Ghost Land, Spiritualism, Occultorder only one book in connection with ism, by Mrs. Emma Hardinge Britten. yearly subscription. 'The paper, one 6-The Next World Interviewed, by year, and one Premium Book, \$1.25. Mrs. 5 Any two of the Twelve Premium dium. Mrs. S. G. Horn, a most remarkable me Books you may order, price 70 cents.

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object to overwhelm and crush Luther and his coadjutors.

### A RELIABLE ESTIMATE.

The unclouded title of that magnificent property now rests in the Morris Pratt Institute Association, whose mem-

Chairman Chapple cut him off short

chairman then asked all those in oppo-

tion of Spiritualists, informed the com-

mittee that those present represented

The hearing was then closed .-- Bos

present responded with alacrity.

was some one present in favor of

of Walworth county, Wisconsin, the administrator of the Pratt estate only introduced evidence upon a single point, viz: Was the interlineation or certain words in the deed of the Insti tute property signed by Mr. and Mrs. Pratt, November 2nd, 1901, made after its execution, and practical forgery thereby comitted? It is to be noted that the administrator utterly abandoned the idle gossip and preliminary

charges that the property had been acquired by undue influence, by fraud, or by playing upon Morris Pratt's as-sumed mental incapacity.

"The Court entertains no doubt whatever as to the entire validity of the deed of November 2, 1901, conveying

the Temple property to the. trustees. It is presumed that the interlineation, or marginal addition, was made before the execution and there is nothing on

victed of ingratitude before the world. Every Books you may order, price \$2.65. Any nine of the Twelve Premium Carlye Petersliea.

never existed?

fact that millions of souls are on the broad road to hell. Hundreds of thousands of these never enter a church to hear the gospel. You can help reach them if you will. One tract may save a soul from hell. Will you give it out? 260,000 of these tracts have been given out during the last five months and souls are being saved."

Such is the machinery employed to start a revival. Then come the "blow ers and strikers," the girls and boys who take us by the arm and insist on leading the sinner to Christ, each acting a part under the direction of a master mind intent on filling his purse from the contributions of his dupes. But let the old method go on. It had its origin when the masses could not read, and scarcely think connectedly. It was a priestly device to gain control of the lowly. The power wanes as intelligence is diffused, and will become obsolete when the managers become honest, and the uncultured learn to disregard the devices of religious demagogues.

#### Not History.

When learned Christians like President Schurman, of Cornell University, New York, can declare before his classes, as he did recently, that "Educated\_men no longer look on the bible as a text-book of physical science. as they did during the nineteen preceding centuries; that they cannot appeal to that book as authority on any physical subject; that should they do so they would subject themselves to ridicule," those not in the faith, the humble student in pursuit of truth, may be excused, if he, too, relegates that authority of doubtful origin to that obscurity from when it came. This great scholar added:

"The Bible must be considered only as the mold of two thousand years ago into which was poured the fundamental principles of religion. I do not think there is a bit of history in the hible. There may be material for history, but

no history." Of the miracles attributed to Jesus, President Schurman directed attention to the Christian Science and faith cures of to-day, as illustrative of the value of such evidence on which to found a religious faith.

When great scholars who have spent long lives inside of church lines give ssion to such novel ideas, does it not indicate the old faith is in a rapid decline? Is it surprising they are begging students to enter the ministry, or that their call is vain?

"Old opinions, rags and tatters, get you gone; get you gone!"

Strongly Put.

The Truth Seeker presents it this way:

"A priest is not a divine oracle any than the bunghole of a whiskey more barrel is the mouth of inspiration."

The same paper pertinently inquires "Are the contributions of robber-philanthropists to churches, colleges, II-

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and brarles, etc., given as hush money?" tendencies. Price, cloth, \$1.

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Yes, there are millions of Spiritual

ists who read no Spiritualist paper.

There are also many mediums who con

tribute nothing whatever to support the

Spiritualist press, but let one be ar-

rested or get into trouble, and an ap-

peal is made at once to the Spiritualist

papers for assistance. Of course those

who do not read anything about Spir-

itualistic or Occult subjects, are in total

darkness as to what is going on in our

ranks, and are ciphers, so to speak, in

this great movement now agitating the

entire world. While The Progressive

Thinker has no fault whatever to find

as to patronage or financial success, it

would like to see every Spiritualist with

a paper in his hands devoted to our

Enforcing Plety.

It seems that the great Methodist

Northwestern University at Evanston.

Ill., is having trouble with its students.

and is trying to compel them to attend

chapel services, which the students do

not want to do. Being a sectarian in-

stitution, distinctively Methodistic at

that, the official managers doubtless

consider it is right and proper to Insist

upon the students' presence at the

chapel exercises. But the students are

imbued with modern ideas, and do not

Compulsory attendance will only tend

to increase the students' aversion, and the effect will be to beget in their

is rather late in the day to attempt to

make young men and women plous by

care to listen to humdrum prayers.

Canton, Ohio,

great Cause.

rule or law.

ficient-that the Estate is bound to re-To the Editor:-There is one thing I cannot understand, and it is this: The lieve the Hull property of the lien of said mortgage (\$22,000)." Spiritualists of this great country are supposed to be and should be of a pro-gressive and liberty-loving turn of Since the estate is solvent, both Moes Hull's homestead and the Institute are thus freed from every vestige of fimind, therefore each one should supnancial encumbrance as was the doport at least one of the papers pubnor's intention. lished in the interest of Spiritualism The victory brings renewed respon yet I firmly believe, judging from meet

E. R. KIDD.

sibility and enlarged opportunity. Heretofore the Directors have been ing with Spiritualists throughout the country over which I frequently travel, candicapped by insistent obligations that fully 75 per cent of the Spiritual and uncertain resources. ists, many of whom are mediums, prohave striven and sacrificed. Students fessional or otherwise, for whose inter-ests the editors of our papers daily grateful for the help of the Institute, have grown in mental stature and de fight, do not subscribe for even one of veloped in spiritual power. All this in spite cf prodigality of criticism the papers published in the interest of Spiritualism and the most vital truth from press, platform and individuals. that has ever come to the world. Read Another year should place the Instier, if you are not a subscriber don't de ute upon a self-sustaining basis. lay your subscription another week United effort will do so. Try The Progressive Thinker for one Will Spiritualists supplement the genyear and I promise you that before the rosity of our arisen brother by immeexpiration of your subscription you will

diate donations and future pledges have come to the conclusion that it was which will start the Institute, no longe shadowed by litigation, onward to its destined sphere? The decision of the Court has set-

tled the title of the property beyond a question in the Association. By their oice its management must be directed in the future. Spiritualists can make of its school what they will. Will you help, and help now? "The vide pasture is but separate blades of

Teachers

grass-the sheeted bloom of the prairies but the isolated flowers." A united official board promises fidelity, the best of judgment and active energy to the business management and

educational work of the Morris Prati Institute. Send your offerings at once to the Secretary. Lend a hand. Our endowment must come from the masses and not from the millionaires.

HARRISON D. BARRETT, President N. S. A

MOSES HULL, President M. P. I. A ANDREW J. WEAVER,

JOHN D. VAIL. President I. S. S. A. GEO. B. WARNE, President III. S. S. S. A.

WM. H. ROGERS, C. L. STEWART. A Fair Question.

Buckle, author of the "History of Civilization," whose fame as a scholar is world-wide, wrote:

"As soon as eminent men grow un willing to enter any profession, the lustre of that profession will be tarnished; first its reputation will be lessened. minds resentful enmity to religion. It then its power abridged."

If that postulate of the historian is correct, which we believe it is, what of the churches that are appealing to students in colleges and universities, beg-ging them to enter the ministry? is not the "lustre" of the churches badly referred at storic. He has made a deep tarnished by such action, and their impression for good on the present age, power for good terribly abridgeds and be not unw reap his reward.

### MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the Medlums' Pension Fund.

To the Editor and Friends :- As we and the list of donors will be printed have recently shown in the columns of each month in the spiritual papers. We the spiritual papers, the Pension Fund have on hand a few contributions to each month in the spiritual papers. We this Relief-or pension-fund that have of The N. S. A. is constantly decreasing been received since our last report and by the yearly drain upon it in payment of the pensions of our worthy mediums, these will be placed on the new list to and knowing full well that unless this help make up the thousand dollars w tax is met by further relays of money need.

There are certain friends of the cause from the benevolent and sympathetic, who always donate what they can to the time will surely come when the beneficiaries from the Mediums' Relief this worthy object; we can rely Fund will have to be dropped-for want them to do their best; but in addition of a fund-one of our generous and to this we implore other Spiritualists to never failing friends has authorized me send their contributions for the needy to announce that he will donate one mediums. Do not say or think that oth thousand dollars to the Mediums' Relief ers will do this work without your help Fund of the National Association, pro-we need all the aid possible to receive vided that a - corresponding sum is the expense of the pension list never raised from the Spiritualists at large stops and money is required all the within three months from this time. within three months from this time. time to keep it open for the aged, worm Our friend states that he will not and invalid ones who are its beneficia give the thousand dollars unless anoth- ries. Please send us your donations er thousand is secured by individual and receive the blessings of the angels contributions, as he feels that the coun- for your worthy deed. Address all con try at large can surely give as much as tributions to the office of the N. S. A one individual can do, and that the Re- 600-Pennsylvania avenue S. E., Wash lief Fund should be as much of a mat- ington, D. C.

ter of interest and solicitude to all Spiritualists as it is to one. Therefore, we

otu Just Awaking. The Blue Book. We are glad to see that some of the Dr. G. B. Warne, president of the Ill Spiritualist societies of Chicago are nois State Spiritualist Association, and awaking to the fact that there is a vast vice-president of the N. S. A., has an

amount of fraud in this city sailing un- article on our first page in reference to der the name of Spiritualism. The the Blue Book, demonstrating its exist Spiritualist League has been turning its ence in one of its many kaleidoscopic attention to the materializing mediums forms, presenting an object lesson which it would be well for Spiritualists as we gan learn, will submit to reason to consider. forms, presenting an object lesson able testsconditions away from their re-

WHERE IS THE LAND OF THE BY We would liere suggest to camp-meet-AND BY? ings and societies, to engage no trumpet, materializing, or test mediums re-Oh! where is the land of the sweet by siding in Chicago unless they receive and by? the endorsement of the Illinois State Where the sad ones smile and the Spiritualist Association. Those meweary rest, diums who denounce the N. S. A., the Shall we see its fair gates some even Illinols State Spiritualist Association ing hour? On the sunset clouds of the golden West? Or must we then wait till the angel's boat. With its mystic rowers comes drift-

MARY T. LONGLEY,

Secretary.

ing by On the silver'd waves of the moonbeams' track When the stars shine out in a mid-

pight sky? Perchance it may be at the early dawn

When the twilight mists vell the pening day

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them are delighted with them.

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Books you may order, price \$3.40. Lastiy, all of these TWELVE Pre. or more, you must send in a yearly submium Books here announced are sent scription for The Progressive Thinker.



IF NOT ALREADY A SUBSCRIBER TO THE PROGRESSIVE THINKER, YOU SHOULD BECOME ONE AT ONCE, AND THUS KEEP THOROUGHLY POSTED AS TO WHAT IS GOING ON IN THE RANKS OF SPIRITUALISM. THE DISCUSSION NOW TAK-ING PLACE IN THE OPEN COURT IS OF THRILLING INTEREST. AND EVERY SPIRITUALIST SHOULD CAREFULLY READ THE SAME. THE FACT IS, THAT AFTER THE EXISTENCE OF MOD-ERN SPIRITUALISM FOR OVER FIFTY-SIX YEARS, SPIRITUAL-ISTS ARE BEGINNING TO ANALYZE SPIRIT RETURN AS NEVER BEFORE, AND ARE NOW CONSIDERING AS ONE IMPORTANT SEGMENT OF THE SAME, OBSESSION, OR THE INFLUENCE OF DARK OR EVIL SPIRITS, AS SET FORTH BY DR. PEEBLES' LATE WORK ON THAT SUBJECT. SOME SPIRITUALISTS HAVE BE COME SO INCENSED AT THE DOCTOR FOR WRITING THE BOOK, THAT THEY WANT TO BURN THE SAME. HENCE A DIS CUSSION OF ITS CONTENTS CAN NOT DO OTHERWISE THAN EXCITE MUCH INTEREST, AND BE OF GREAT VALUE TO EV ERY REFLECTIVE MIND THAT WISHES TO THOROUGHLY UN DERSTAND SPIRIT RETURN IN ALL OF ITS VARIED MANIFES. TATIONS. SEND IN YOUR SUBSCRIPTION AT ONCE, AND THUS KEEP UP WITH THE EVER ADVANCING PROCESSION. BUT BEFORE DOING SO, READ OVER OUR PREMIUM LIST; YOU MAY WANT TO ORDER SOME OF THE SAME; THEY ARE VERY

VALUABLE.

That a shadowy hand from the gloom shall come, Or else it may be in the noontide's glow, When the glory of earth is on sky That the trumpet note of Death's angel sounds And those gates are opened for you or me.

doth lie, But I pray that God's peace may full

"The Light of Egypt." Volumes 1 and 2. An occuit library in itself, a shall come, And will draw the curtain of death away. Dr else it may be in the noontide's "Talmagean Inanities, incongruities, Inconsistencies and Blasphemies; a R view of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull,

Price 10 cents. "The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-Yet no man may know when his hour shall be, And mystery's veil o'er each end doth lie, Yet no man may know when his hour shall be, And mystery's veil o'er each end doth lie, Yet no man may know when his hour ing. One of Miss Whiting's most sug-gestive, intensely interesting, spiritual books. It is haden with rich, thought-ful spirituality. Price \$1.

"Handy Electrical Dictionary." As we drift away to that By and By. As we drift away to that By and By. ANITA SILVANL.

### and The Progressive Thinker, may be generally marked as tainted with fraud. Dr. M. E. Conger Passed to Spirit Life. Dr. Conger, eminent as a lecturer and author, passed to spirit life on Feb. 25. The funeral was held at No. 2449 Cotlage Grove avenue. For nearly half a century the Doctor had been engaged in

ET.1

WILL J. ERWOOD, . President W. S. S. A JOHN C. BUMP, spective homes.

### THE PROGRESSIVE THINKER

### Wisdom Warns: Keep Church and State Separate. Report of the Editor-at-Large. DEAFNESS AND CATARRH CURED

The fundamental idea of this republic is that of a free state founded to the principles of secular government. The appointment of chaplains on the equal natural rights of all individuals. The Declaration of Inde- by the government of the United States is an unauthorized act of politkings, priests or preg' jeries. This idea as expressed in our political ology a part of the organic law. organism is the new world's contribution to human progress.' Our Very few of the state constitutions are entirely secular, and there is a national government was made seenlar from the beginning, when the constant effort to assimilate the administration of the flational governold world was cursed by the union of church and state.

TENT. A. LANS

was purposely excluded-a government which deals only with the civil them do, on account of religious belief, and for this there is no remedy interests of the people and has nothing to do with religion except to in the National Constitution-an omission which sagacious minds have protect all in the enjoyment of their religious liberties.

shire and Massachusetts (who had complained of the omission of a re- thereby carrying out the American conception of a free government to ligious acknowledgment of the constitution) said that religion was left more complete fulfillment. out of that document because it properly belonged to the care of the The exemption of church property from taxation, thereby forcing churches rather than to the state. If anything were needed to prove into their support large numbers who do not believe in dogmas which the secular character of the federal union, it is amply supplied by the they teach, is contrary to the principle of a secular state. Says Will-treaty made on November 4, 1796, between the United States and the liam Cullen Bryant, "We have never been able to see the slightest dif-Mohammedan state of Tripoli, acting in their capacity as sovereign ference in principle between the appropriation of a certain sum of states.

In the eleventh article of that solemn instrument occurs the following from a tax on its property to the same amount." General Garfield said declaration: "As the government of the United States is not in any in Congress in 1874, "The divorce between church and state ought sense founded on the Christian religion-no pretext arising from re- to be absolute divorce. It ought to be so absolute that no church propligious opinions shall ever produce an interruption of the harmony ex- erty anywhere, in any state or in any nation, should be exempt from isting between the two countries." The treaty was signed by George equal taxation, for if you exempt property of any church organization Washington and became a part of the organic law of the land.

expressed by Franklin when he wrote to a friend, "When a religion is then on the same grounds as its government buildings and public good I conceive it will support itself, and when it cannot support itself, works; then, too, the church was charged with important trusts-for inand God does not care to support it, so that its professors are obliged to stance the charge of the poor, blind and insane-which are now assumed call for help of the civil power, it is a sign I apprehend of its being a by the state. The exemption of religious property from taxation is one bad one.

Notwithstanding the secular character of our national constitution, sons and property of the church were above the law. from the first there was in the administration of the general govern. The restriction of the people's personal rights and interference with he wrote, "it will give great offense to the clergy; but the advocate of art and science. of religious freedom is to expect neither peace nor forgiveness from Sunday papers are denounced by many of the clergy. Do they think them.' time for these exercises and the object proper to them, according to its joined, nor is there any command to observe Sunday as the Sabbath. own peculiar tenets, and the right can never be safer than in their own The appropriation of public funds for institutions in which sectarian-hands, where the constitution has deposited it. Civil powers alone ism is taught has grown to be a great evil; and the teaching of religion have been given to the president of the United States, and he has no in our public schools undermines the fundamental ideas on which the authority to direct the religious exercises of his constituents."

different to the religious implications of such appointments who justify the seeds of politic- religious questions and make the administration of them on the plea of custom. But the repetition of practices unauthor- the state a semi-ecclesiastical one? Let us remember the words of ized by and contrary to the constitution is no reason for their continu- Washington who in his farewell address advised us to resist with care ance. Custom in legal parlance signifies a usage from time immemorial the spirit of innovation upon the principle of the government. "One neither against law, nor individual nor public right. It is no justifica- method of assault," he said, "may be to effect in the forms of the constition of any wrong that the aggressor has for a long time been accus- tution alterations which will impair the energies of the system, and thus tomed to wrong doing. The presence of chaplains in the halls of legis- to undermine what cannot be directly overthrown." This is what eclation and in other departments of the general government is contrary clesiastical plotters are aiming at to-day.

Whatever Is Is Right.

pendence was a proclamation of man's ability and of his right as well ical legislation, as little in keeping with the spirit of tour constitution to govern himself in freedom, and a denial of the claims of all dynasties as praying in public places-for instance in Congress-eis in accordance and priesthoods to control ( il society in virtue of an alleged divine with the teachings of the Nazarene reformer. There is a large number right. The American ide ad the basis of the American government of pietists led by the Reformed Presbyterians actually in favor of makis the right of mankin of make their own laws without consulting ing by constitutional amendment the main dogmas of the Christian the-

ment to these state constitutions. Every state in the Unfon 19 at liberty

Our fathers gave us a government from which priestly interference to have a state church or impose disabilities upon citizens, "as some of pointed out while urging the importance of a constitutional amendment Washington in a letter addressed to the Presbyterians of New Hamp- to provide for the defense of the secular character of the government,

money raised by tax to a particular church and a release of that church to that extent you impose a tax upon the whole community.

Undoubtedly the feeling of the framers of the constitution was well When the church was a part of the state church property was exempt of the remaining vestiges of a condition of things under which the per-

ment a yielding ecclesiastical influence, backed up as it was by a strong their amusements by Sunday laws are quite opposed to the idea of equal religious sentiment, as shown in appointing days of fasting, thanksgiv- rights. - The clergy and their adherents clamored for the closing of the ing and prayer. Jefferson refused to follow the eample. "I know," World's Fair on Sunday, although it was a place of education -- a school

He wrote, "I consider the government of the United States is they can force people to listen to sermons by closing to the public places interdicted by the constitution from intermeddling with religious insti- of instruction and amusements? The clergy opposed the opening of tutions; their doctrines, disciplines or exercises. Fasting and prayer the Boston public library; they opposed the running of street cars in are religious exercises; the enjoyment of them is an act of religious dis- Philadelphia. They seem to think the only place to go on Sunday is cipline. Every religious society has a right to determine for itself the the church. Yet nowhere in the New Testament is any Sabbath en-

national constitution is founded. What right has the state to teach re-This view is clearly the correct one. There are persons who are in- ligion-Christian or Jewish, Mohammedan or pagan-and thus to sow

B. F. UNDERWOOD. I.I. 

The Church of Abraham Lincoln Adapt-

"The Church of Abraham Lincoln' the mysteries of spirit!' Bome of his bivenerations.

"Everywhere and always he was beset with a sense of the mystery of life. He was haunted with visitants and vistations from the mysterious borderland of soul. Coming events seemed to cast their shadows across the weird re-

To the Executive Board, National Spiritualists Association :- I have the pleasure of submitting to you the following report of my work since the convention held in St. Louis:

### Unreported Work of the Past Year.

Spiritualism an Evil Influence; Reply to Prof. Sharaton. Toronto Daily Star, The Progressive Thinker and Banner of Light.

Prof. James H. Hyslop's Conclusions. Banner of Light and Haringer of Light, Australia.

Prove and Prune Your Statements; Reply to Arthur Densmore in The Progressive Thinker.

Reply to Rev. Harry Hendry, Tacoma, Wash.; How the Other Side Looks at Spiritualism. The Progressive Thinker and the Banner of Light

Status of Modern Spiritualism. Light, London.

For the Quarter Commencing Dec. 1, 1904, and Ending March 1, 1905.

Men of Science Who Accept Spiritualism. Boston Traveler. Reply to Rev. A. T. Stewart. Commercial Review, Portland, Ind.

Kellar Again. The Sunflower. A Case of Obsession. The Progressive Thinker.

The Progressive Lyccum. Banner of Light.

Heresy Honored: Rev. Carter and Abbott compared with Thomas Paine. The Progressive Thinker.

Materialism Does Not Satisfy. Light, London.

An Inspiration. Harbinger of Light, Australia.

Is Spiritualism a "Maniac Religion?" Reply to Dr. Quackenbos, in Detroit Journal.

For and Against Spiritualism. Eudora News, Kansas. The Manifestations the Foundation of Spiritualism. The Two

Worlds, Manchester, Eng., and The Progressive Thinker. Swedenborg vs. Spiritualism. The Spiritualist, Bradford, Eng.

Lesson for the Lyceum: The Garden of the Spirit. The Progressive Lyceum, Galveston, Texas.

Has Spiritualism a Philosophy? The Globe, New York.

Can the Dead Talk with the Living ? . Review of the Symposium in the Record-Herald, Chicago, Ill, Banner of Light.

A Presentation of Spiritualism, Called Out by the Symposium. Record-Herald.

The Gates Opened. The Progressive Thinker.

The Lyceum and Other Matters. Message of Life, Leven, New Zeaand.

Reply to Dr. G Frank Lydston. Record-Herald.

Great Men and Spiritualism; Reply to G. Allen White, in Searchlight, Waco, Texas.

An Act Relative to Licensing Clairvoyants and Mediums. Boston Traveler.

Was It a Failure ?- Referring to the package left by F. W. H. Myers, the contents of which he proposed to reveal after his death, to Sir Oliver Lodge, through a medium. Light, Banner of Light and The Progressive Thinker.

A most notable change has come over the secular press in the past few years-I may say in the past year. Scarcely a year ago one of the most influential metropolitan papers published with eagerness everything damaging to Spiritualism. Among other articles, one by Dr. Quackenbos in which he declared Spiritualism to be a "maniac religion," leading to madness and moral corruption. It was an infamous article which indicated that the writer was himself on the verge of madness. At the request of prominent Spiritualists in New York I wrote a reply and as I mentioned in my last report, Judge Dailey and Dr. Wyman personally requested the editor of the Herald as a matter of justice to the spiritual and psychical societies they represented, to publish, and they answered with a sneer. Now, not a column, but a page is given to reports and with a fairness which astonishes those who are

acquainted with the bigotry which has heretofore characterized it. There are now many influential journals which give a column or more to the free treatment of psychical subjects, which have heretofore cut your subscription. This number at the out a mention of Spiritualism.

The St. Louis press gave a full and fair report of the convention held in that city, and the state conventions have been considered worthy of mention by the papers of the cities where held.

So wonderful is this change of front, that the editor and publisher of The Progressive Thinker, J. R. Francis, recently declared that the secular press in a few years will displace the spiritual journals, and that there will be no field for the latter. His spiritual vision is extraordinarily clear, but we are constrained to think that he gives too much importance to their concessions. All great movements must have their organs and exponents. I am constantly reminded of this in my work. After supplying the matter demanded to the secular press. many subjects remain for treatment which are consonant only with the spiritual journals. It will be seen from the preceding how largely I have used

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

STREET, STREET

SUNCESS

Ninety-five per cent of all cases of dealness rought to our attention is the result of chronis. catarrh of the throat and

middle ear. The sir passages become clogged by catarrhal deposits, stop ping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner car cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafuesa and catarrh is demonstrate ed every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the

passes through the Eustachian tubes into the middle car, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner car, making them respond to the slight-est vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is cent on trial postpaid. Write us about your case. We give advice free, and positive proof of oures. A valuable book-Professor Wilson's 100.page Dictionary of Disease, Free, Address New York & London Electric Association, Dep. 144, 919 Walnut St. 0:1, Kansss City M.

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THE WIDOW'S MITE AND 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 re pute, making a volume of great value. 538 octavo pages. Price, cloth. \$2.

of The Noted Adage Declared to Be False., aforesaid "fallacy" of thinking, "The I notice that a controversy is going

on in the columns of The Progressive Thinkor on the subject above mentioned, and I can but take issue against do is to cast our burdens on the Lord, the sentiment. As long as we find it necessary to raise our voice to use our tionalism," if you please, that man is a pen, to exert our powers in the defense of right, that

P

"Right shall ever come uppermost, And justice shall be done;'

just so long does it indicate that there thoughts we close heaven's gates is wrong to be met, put down, and con-quered. Whatever is, is the effect of sume cause. This is a truth But the

nothing but the good places, disaster would follow him; then why spread the banner "Whatever is, is right," over a moral wrong, any quicker than we would over a rotten railroad tie?

The "ultimate" will come in its own good time, but while it is coming huworld is as we make it." Now its seems to me we have been growing for over fifty years away from the "religious fallacy" of thinking that all we have to man hearts are breaking, human lives the Now we have with us, the golden sheaves of opportunity are here but each hour bears them down into eternity. Are the moments richer when tionellam," if you please, that man is a they leave us than when they ap-

tionalism," if you please, that man is a they reare than when they tay is responsible being, that by his every act proached? ' is a statistic to the statistic term of a lives, filling it with the sunshine of a magnanimous life, with love and tender term of the statistic term of term of the statistic term of the statistic term of t sympathy, or with hatred and scorn; theory "whatever is, is right." It will and well do I know that by our very go with it wherever it goes. Wherever thoughts we close heaven's gates you find one rooted, hand in hand with ions. They will live together, and they will die together. Give me instead a

Let us then be up and doing, All our sails trimmed for undoing

WHENCE THE SAD WAVE?

Julia A. Johnson, in a letter of com

mendation to the author, sensed

wave of sadness in some of the poems

seem away so far.

passing by;

and I do not know just why,

the sadness and the drear;

upon the mortal plane

a load of woe and pain.

of sadness of my own,

deep trouble and of woe.

DR. T. WILKINS.

the spirit's glow.

EMMA GIBBS.

To the breeze,

Have our banners ever flying,

And our oars forever plying

In life's seas.

Grand Rapids, Mich.

giving.

We

ed to All. IT

was the theme of the sermon preached recently by the Rev. Jenkin Lloyd Jones at All Souls' Church. He said, in part: "The church of Lincoln is, critics notwithstanding, the ichurch sensitive to

cgraphers have called him superstitious. Superstition, in Lincoln, at least, was simply his spiritual nature intercepted on its way to the adequate

LINCOLN'S CHURCH.

some cause. This is a truth. But the cause may be an error, a vile transgression of natural law. I believe in an all-pervading law that

runs throughout the universe. It is the transgression of this law that is wrong -radically wrong, but not the effect that is visited upon us by this trans-gression. That belongs to the transgressor. The child is punished because of some wrong he has done. While the pain of the punishment may correct the child, yet it has not miti-That gated the wrong in the least. remains a full-fledged wrong-a stubborn fact. Our pain and suffering, trouble and affliction, do not come because of some "undeveloped good" we have done, but because we have trespassed the law of right; we have embraced error (wrong); we have failed to be just or true.

You may as well call a basket of dresh fruit, canned fruit, because it is to be developed into canned fruit; or, the mulching around a tree, the peaches or pears which are to grow tion. thereon, as we all know this same mulching goes down into the soil, is drank in by the roots, and so transferred to the fruitage of the tree. We may as well call these crude products by the name of some future condition In which they will at least play a part, as to blaspheme the name of "Right," by waving its banner over manslaughter, rapine, drunkenness and kindred evils, because of some bare possibility that good may spring therefrom. Let us call things by their right names, that it may be an inspiration to well doing.

The more this theory, "Whatever is, is right," is planted in the human breast, the farther does it take us away from true achievement, and the evolupart. tion of our latent powers; lack of ambi-tion to surmount difficulties and to overcome follows in its wake.

But, one correspondent states, "We are doing all we can," and further says, "As if we were a pack of idiots, who know how to make ourselves comfort-able, but would not." Doing all we can? When men deliberately plot and plan to commit crime, well knowing that it is wrong, else why the secret measures used to conceal their actions; and even the best of us will find, if we are not too puffed up in our own egotism, with the search-light turned upon our own souls, many places where the hand of correction is needed, that right may prevail.

When I can look at life with all of its darkened measures, our jails and prisons crowded; yes, and hospitals, tooand let me say right here, it is no less transgression of natural law that fills hospitals, and reaps, years before their time, human lives who should be giving their service to the world, but. instead are filling early graves, than is the deed committed by the prison con-vict. When I can look all these conditions over, together with the imperfec-tions in my own life, and with my brother can exclaim, "Whatever is, is right," I shall think I am about ready to join the society of "The Saints," and sit down and sing, "I know that my reworld. deemer liveth."

about "religious fallacy," together with nize right in human lives, but not blind a warning to our readers not to allow to the errors. If a railroad inspector themselves to get worked up into the should travel over his road and

Our friend further states, "The world is as we make it, but we have to make it in the way we are made." True, to a certain extent. We leave our individuality upon our work, to be sure. But because a child does not know his a b c's when he is born, he is not obliged to remain unlearned. If we chance to be born with a pewter spoor in our mouth, is it necessary for us to wait for God or some providential power to come to our assistance and remove the aforesaid spoon, or replace t with a more desirable kind? will find God with us if we endeavor to secure the reins of government in our own being, thereby aiding Progress, in stead of waiting for Progress to push us up the hill. If we have a machine and find imperfections in it, we do not say, "It is all right." and let it jog along as it was turned out from the shop.

No. and upon that suggestion came the fol-Then let us be as vigilant in adjusting lowing lines: the machinery of our own being, and so Am I sad? No, not exactly, but aid in bringing about a higher civilizawave oft comes to me The battle of life is for us now, not for our forefathers. We have to deal with that which was given us, but we And upon this wave there tosses a upon this wave there tosses all the wealth of by-gone days;

are also children of a great infinite power, whose heights we know not, the happy pranks of childhood, that we cannot have always. whose depths no man has fathomed, but from whose wondrous bosom we can There's a ripple oft of sadness, for as draw limitless knowledge; no man can time is passing on, measure our domain: unknown heights miss some smiling faces that are vanished now and gone. So I to-day, may find us surmounting their Then a ripple of pure gladness supe

pinnacles to-morrow. One brother says, "The author of the universe doeth all things well," but at sedes with sweet detail. When I see those smiling faces at the the same time refers to "fallible man." can count upon the tablet of my mind

the same time refers to failude man, which would naturally suggest capacity for wrong doing. "He doeth all things well." Yes, that is his part. But now it is for this "fallible man" to play his of, so many pleasant faces now yond the mystic blue: though getting spirit glimpses of them through the gates ajar,

Mr. Maddock in his criticism upon And the article of Geo. B. Ferris, contradicts himself in his first paragraph when he speaks of "wrong reason." If he recog-seem away so far. nizes wrong in one capacity, it must fol Then I sometimes weep with sadness low that it would exist in another, unless "wrong reason" be an exception to Unless it is the sadness of another the rule. Let us call a moral error by its right name, just as quick as we would apply the proper cognomen to Or, it may be from the threshold of the an argument with which we disagreed. Who dare say that, "Whatever is, is From some poor, defected spirit, once right," and that by so doing they pre-a pauper or a slave. sent a key to Rationalism," when a sin-gle babe is crying with hunger, whose Or it may come from some mother who is standing ever near, Who upon the earth knew nothing but father is in yonder saloon selling his manhood, and placing his helpless babe upon the altar as a sacrifice to appease hose fond hope and aspiration here his appetite and slake his thirst by its life blood; who dare say 'all is right' Had been swept away or buried 'neath as long as babies are ushered into this world with a curse upon their lives, and murder in their hearts; and again. Though I have few waves of trouble or when we see the deleterious effect on every hand of tobacco and the grog-There oft comes a weight within me as shop, both of which are robbing this world of noble characters that should

of something like a stone, And there's naught that e'er dispels i enrich our homes, our government, our e'en in later, sterner years, people. "Right, eternally right," can-not be the motto, until justice is written But the brewing storm and tempest and a perfect flood of tears. on every deed from man to man; until love has so wedged itself into our lives, Then the mantle of deep darkness lifts and calmly floats away, And my soul receives the blessing of that every act will be fraught with a tenderness that will bring joy into the new'and brighter day. each awful wave of sadness, of

Reemer liveth." Yes, let us have "Rationalism," but It seems to me I read something let it be a Rationalism that will recog-Thus & spark within our being to enrich

gions of his mind. His dreams presentiment of activity by which to live. Moral activity is to the character what saged now victory and now defeat. "It took all the power of his clear inphysical activity is to the body-health

tellect at times to save him from being swept by the mystic breeze that blows from the far-off mountains of the moon in the unexeplored territory of Being. "Surely, then, the church of Abraham Lincoln is large enough to hold all the yearnings of the human heart; it must be benignant enough to foster all the aspirations of the heart, to sanctify the ended knee and the upward look.

"If there be a glory corner anywhere in the universe, where the hallelujah of four million emancipated slaves may not carry the soul of Abraham Lincoln, because, forsooth, he had a head that worked, as well as a heart, when he was lesh-environed, then we can do without that glory corner.

"If there be anywhere a great white throne upon which sits a god inaccessible to plain manliness, that turns a deal ear to the moral tenderness of this pleading heart, because, forsooth, he does not annear with a vicarious white ness, then we can afford to be strangers at that throne.

"The heaven of Abraham Lincoln is good enough for us. The hell of Abra-ham Lincoln is none too bad for us, and the church of Abraham Lincoln is high and noly enough for us."

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

Mrs, L. D. York, of Henderson, Me., write-thanks be to my God and the Kota Compound am now completely curred of Asthma after man years of suffering. Hon, L.K., Clute, of Manches ter. lowa, writes, was permanently Asthma after-eighteen years' severe

ter. lowa, writes, was permanently cured of Asthma niter eighteen ydars' severe suffering and want other sufferers to know that the Kola Compound did it. Mr. E'B. Hime, 1345 Arch St., Philadelphia. Pa., a writely known traveler writes was cured after physicians and overy-thing else failed and I tried all do called reme-dies known. Irs. Sadle Monigomery, Lapel, Ind., writes. I could not lie down or, walk fast for several years, but the Kolatominiatind cured me, although every other remely falled. To prove to you beyond doubt its wonderful curative power, the Kola Im-porting Co., No. 1161<sup>11</sup>Brokelway, New York, will send a largibcasel of the Kola Compound Free by mail to severy reader of The Progressive Thinkerowho suffers

of The Progressive Thinkerowho suffers from any form of Asthina. Inhis is very fair, and we advise sufferens to send for a case. It costs youshothing and you

should surely try it asi . not

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

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the papers devoted to the cause. I have used them as a means of communication, because for such matter they are the best-by all means the best

The Spiritual press is the greatest consolidating power in Spiritualism. It is the world rostrum for the enlightenment of the people in the science and religion of life here and hereafter, and however widely the secular journals may open their columns to the discussion of the movement, the future will demand journals devoted to its unfoldment even more and more, as the field becomes clearer in boundary and psychical problems better defined.

I again earnestly request all those interested, to send me clippings such as they think demand replies, or if they are able to secure the publication of articles on Spiritualism in their local papers to inform me. The efficiency of this office depends quite as much on these co-workers as on the editor. I may not be able to use all material sent, but everything has a value, if no more than to give the trend of public sentiment, and thus indicate what will be most acceptable.

HUDSON TUTTLE, Editor-at-Large N. S. A.

### -;-;-;-;-;-;-;-;-;-

### "THE GATES AJAR."

Spiritualism Common to the Whole World-Claims to Converse With Biblical Dead-An Aged Photographer Says Messages Appear on Sensitive Plate.

New York, Feb. 11.-Alfred A. Hart, 70 years old, and for thirty rears the official photographer of Columbia college, asserts that he has discovered the secret of the divine transmission to earth of the ten commandments, and that he has been able to communicate with the dead. He made remarkable statements to-night about his experiments and discoveries. Although students of psychic research discredit the claims of Mr. Hart; he is persistent in his assertion that he has discovered the means of universal communication, and says that ultimately the world will know what becomes of the soul. He declares he has had communication with the distinguished biblical dead, including Moses, Solomon, the prophets and the disciples, and has written down their messages which he says were transmitted to him.

Mr. Hart says his is not an invention, but a discovery of the mechanism of the rock upon which the ten commandments appeared to Moses, and the old Egyptian magic mirror, known as the urim and thummim. used by the priests in the temples of India, Egypt and the Holy Land. The messages from the unknown were transmitted to him, he says, in letters of fire, written upon the magic mirror, and that they have been intelligible, not only to him, but to his wife and daughter. Mr. Hart said in his interview:

"For twenty-five years I prayed to comprehend the life of man. Then of a sudden-it was in 1879-I was awakened by three distinct raps. There was a bright light in the room. I read in letters of fire on the wall, 'Seek and ye shall find; knock and the door shall be opened.'

"The light disappeared and there came another above, which was written 'the law of heaven,' and under it 'the law of earth.' Again there was a change, and it read, 'If you' choose the law of earth you will be popular and wealthy; if you choose the law of heaven, you will gain spiritual knowledge, but all your friends will turn against you."

"Believing there was some sensitive plate, the same as nature had upplied to the ancients, that would register thought through electrical vibration, I set to work. Within a year I had discovered the secret in the shape of a sensitive black-backed mirror. I held it in my two palms, appealed for a communication from heaven, and as I was being weighted down seemingly by a tremendous electric vibration, there appeared in the mirror before me this message:

'You ask for knowledge; it shall be given you.'

"This message was from the Apostle Mark. I have since received hundreds of messages, all of which I have preserved in writing."

Sector States and States and

Can Telepathy Explain? Results of Psychical Research.

By Minot J. Savage.

Dr. Savage, in this bolt of 24 pages, discuss-es 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 fonte and are widest reading, for he deals with facts and ex-periences. Price. cloth. \$1.00.

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

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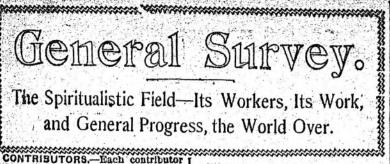
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### THE FROGRESSIVE THINKER



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

WRITE PLAINLY .- We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements 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-

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

The Christian Occult Church, Gra. ham Hall, 2974 State street. Every Sunday afternoon at 3 and evening at to my home, Edinburg, Ind." 7:30. Test messages given by good Good speakers in attendmediums. ance

G. P. Sullivan writes: "I see now and then a letter in The Progressive Thinker from Los Angeles, Cal., in reference to some of the Spiritualist societies, but I believe I have never seen a report from the Society of Spiritual Progress ion. Mrs. Mary C. Vlasek, pastor and medium, and of which I have the honor to be President. Since moving our the Children's Fraternal Home into country I have not been able to attend regularly, but the meetings proceed with Mrs. F. A. Boise, vice-president in the chair. The society has moved along quietly for a number of years never having a large membership or an him.' especially large audience. as compared with some of the other societies in the city. A lyceum was organized some months ago, which under the leader ship of Dr. James Watson, is doing a good work in the line of education. blowing the lyceum Sunday mornings at 10:30, a healing service is held, and following this a general conference where subjects presented by the audience are considered in ten min utes addresses, and this service is in turn followed with messages through some of the mediums present. In the evening a lecture and poem is usually given by the controls of our pastor, at which she continues with messages. Mrs. Vlasek is an earnest, conscientious, indefatigable worker, universally beloved for her sweet character and unselfish devotion to the cause of truth. From the organization of the society and her election as its pastor, she has given her services, receiving simply car fare cach Sunday. As a medium her work is excellent and convincing. Once a month she gives a flower seance. Sunday evening, when the entire time is given to messages. The society is in a very prosperous condition and doing a good work for the cause of Spiritualism. The last regular social and entertainment was given for the bene fit of the Children's Fraternal Home. and a neat sum was realized which was gratefully received by the Children's Society. Emma A. Ellis writes: "The regular meeting of the Band of Harmony was held Thursday, Feb. 16, Room 512 Ma sonic Temple, Mrs. Richmond, presi dent, presiding; Mrs. Lucinda B Chandler presiding at the piano. A subject interesting the entire country at present, the proposed execution of two women in eastern states, was discussed members of the society first giving their opinions, followed by the views and opinions of Mrs. Richmond's guides. It is to be regretted that such discussions are not given more publicity. Bosides making, very interesting reading matter, they would give the public an idea of the advanced thought held by believers of Spiritualism. The evening session was given over to a very successful euchre party: Next meeting, Thursday, March 2." We learn with pleasure that Will J. Erwood, of LaCrosse, Wis., is engaged for the whole month of March to lecture to the Psychic Society of Rockford, Ill. Mr. Erwood is a great favorite wherever he ministers, and we are sure he will do much good towards building up the society he serves while in Rockford. He and the society have our congratushine in." lations. By the way, there are two good Spiritualist societies in Rockford, both under good management, and both are gradually increasing in numbers and sefulness. Success to them and the cause they represent.

great pleasure in reading the articles signed by Mrs. Clara Watson of James-Take due notice that items for this town, N. Y., in fact, when I notice one of her articles in The Progressive Thinker I read it before I read any page in order to insure insertion must contain the full name and address of the other, but with all this reading, I am writer. Otherwise they may be cast unable to tell what this lady's views into the waste basket. are. I cannot decide whether she is a

Spiritualist, Free Thinker, Agnostic or ness to her during her stay, and to Atheist. I am quite confident she is state she is open for further engagenot in the orthodox fold; of that I am ments in March, April, May and June. quite sure. I wish this lady would make Address in care of Mrs. Hopkins, 549 her views a little plainer, for I enjoy West 17th street, Erle, Pa." her articles so much."

Mrs. T. J. Newman, 210 West Tijlras Mrs. C. Kirchner writes: "On Sunday treet, Albuquerque, N. M., thinks that afternoon, Feb, 19, an instructive leccity is ripe for a good medium and ture was delivered at the Rising Sun speaker.

Spiritualist Mission, by Brother John J. A. Walsh writes: "Mr. and Mrs. E. Clark, his subject. The Infinite and the W. Sprague, missionaries for the N. S. Finite, was handled in a masterly man-A., lectured and gave some very rener. Mrs. Hamilton Gill followed with markable tests in Columbia Hall. They a lecture and messages; also Mrs. are both very earnest workers in the Trafton gave messages of high order; cause of Spiritualism, and made many all being recognized. In the evening riends during their short stay here. President Kirchner lectured on Social We have some very good inspirational Parity. He carried the audience with speakers here, but no test mediums him during the entire discourse. It was uite equal to Mrs. Sprague, but she did appreciated by all. Messages followed, not give a great many tests, as most of given by Sister Dill and Sister Weaver. the time was taken up with the lectures. of the usual high order. Much interest yet they set a great many to thinking is manifested by our encouraging atwho were outside of the ranks of Snirtendance. Our speaker for March 5, itualism. Had the full time been dewill be Dr. J. H. Randall, who always invoted to the phenomena I think much terests his hearers. Meetings are held more good could have been accomevery Sunday afternoon at 3 and evennlished

ng at 8 o'clock, at'the People's Insti-C. E. Winans writes from Hot Springs, Ark., to W. S. Woods: "I came tute, corner Van Buren and Leavitt streets. Our second grand mask ball will be held in our large hall on Wednesday evening, March 15. A good here Jan. 6, and on my arrival took suddenly sick with muscular rheumatism, and lay four weeks on my back help-less as a child. I had one of the best time is assured to all who will attend." N. Shackleton, manager of The Spiritdoctors of the city, and a trained nurse, ualist, England, writes: "I am sending and with good care I have pulled

you under separate cover copies of our journal, The Spiritualist, and also to inthrough. For the last four days I am able to sit up, but am very weak and form you that our well-known and justly feeble, having lost forty pounds in celebrated sub-editor, Mrs. L. A. Grifweight. For ten days it was thought 1 fin, speaker, clairvoyant and musical could not live. As soon as I am able medium, is now in Pennsylvania, and will take baths in the springs here and making a tour of the United States, and tope to fully recover my former health ve hope our American brethren will and be able to demonstrate spirit retake full advantage of the services of turn to thousands while I live. I expect his grand worker while in the land of to be here till May 1, when I will return the Stars and Stripes. Her address for the next few weeks is, Mrs. L. A. Grif-

use a pen or typewriter.

day morning. Bear this in mind.

J. Osborne Lunt writes from New

York: "For some years I have taken

Marguerite Miller writes from Rochfin, 549 West 17th street, Erle, Kindly accept every good wish and fra-ternal congratulation for your publicaester, Ind.: "Harry J. Moore delivered three very interesting lectures before the members of Rochester First Spirition, The Proressive Thinker. Our chief editor, Mr. D. Gavin, will possibly ualists Church, the past month, which were well received. An effort will be send you a communication in the course made to secure his services for next of a few days,"

Pa

winter's work in this city. Mr. Moore One in a quandary writes: "Will my is improving in his work as a lecturer Spiritualist friends help me solve this and has many friends in this city both problem? During the last year or in and out of the Spiritualists church. more a very familiar face and form has Mr. H. M. French of Youngstown, Ohio, ever been present with me. She occupied our rostrum last Sunday. He comes to me at night-not in dreams s an honest, earnest worker who will but in real living, breathing and throbdo good wherever he goes. His work as a medium is above suspicion and any bing personality; and while engrossed in the absorbing duties of my wakeful Indiana society will do well to employ hours she is often by my side. Some-how, I know how, I have been given

M. F. Hammond writes from Indianto understand that she is yet living in apolis, Ind.: "The Progressive Spiritualthe flesh: I will try to describe her personal appearance. She is a cripple, ist Church is having large audiences at every session. Many new members are having but little if any use of her lower eing added to its roll. Bro. J. G. Hinlimbs: about five feet in height, a derer of Anderson was with me on the platform, Feb. 19. His trumpet manisemi-blonde, with grey blue eyes, and will weigh about 110, and judging from festations in the light were remarkable appearance about 28 or 30 years of age, and many were convinced by them. The Ladies' Auxiliary, the Golden Rule nd seems to be quite scholarly, of noble womanly character. But her name Society, has been just organized, and is is withheld; why, I know not. Should this meet the eye of her, who though, unconsciously to herself, is constantly doing good work. Its members are increasing at every meeting. But I consider the Spiritual Club which meets ny ever-present companion, will she every Wednesday night, as the best please send her address to Box 76. Diaplace for investigators. At these meetings, those who wish to ask quesmond, Ind.; or perhaps some other mutual friend will call her attention to this card, or help in some way to solve, to me, a most perplexing problem. I send this message forth feeling astions about our philosophy, can always find some one who can enlighten them. Much good is being done at these viter ired that somewhere among the ran

When writing for this paper THIS GENERAL SURVEY DEPART. Se a pen or typewriter. THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICEE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED. We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the provious Satur-

Elizabeth Delphin writes: "The Englewood Spiritual Union will hold its ogular meathly pusiness meeting, Sun-day evening, March 5, at the hall, 6603 Halsted street, at:7 o'clock sharp; after which we will have our regular Sunday evening leature, followed by tests from the mediums present."

Dr. B. F. Austin, pastor of First Spir itual Church, Baitimore, will fill Rev. T. Grimshaw's pulpit in St. Louis, Mo., in March, and the open to week night engagements adjacent to St. Louis Write him care Nicoll, the Tailor. G. H. Brooks' address while with the

Watertown (N. Y.) society during the month of March will be 116 West Flomer avenue, where all mail and tele grams are to be sent. He will respond o calls for funerals as well as week

light meetings. Harry J. Moore and Mrs. Eva McCoy conducted four meetings in Osceola lowa, last week. Mr. Moore lectured in Des Moines last Sunday. He lectures again in Osceola this week. Mrs. Mc-Coy serves the society at Battle Creek, Mich., during March. Mr. Moore serves the society at St. Joseph, Mo., during March and April, assisted by Mrs. McCoy during April, These two workers are the missionaries working under the auspices of the Iowa State Spiritualists Association; and it is exected that a society will soon be organzed in Osceola

The Spiritual Science Society will give its grand prize mask ball next Saturday evening, March 4. at Arlington Hall, northwest corner 31st and Indiana avenue. Every numbered ticket has a chance on a clear lot, valued at \$100. the drawing to take place at 11 o'clock The grand march will be at 10:30, led by Miss Temple, of Springfield, Ohio, who holds the championship as prize waltzer. Many prizes have been donated. Every medium that helps in the free readings from 8 to 9 will receive a lovely Indian picture. There were over 60 people at the afternoon session last Sunday. Everyone is guaranteed a test by the many mediums that are present. Mrs. Maggie Henry writes: "On Sunday, Feb. 19, at the Universal Occult Society, our services opened with an invocation by Evangelist F. M. Stoller. He read for the scripture lesson a portion of the 55th chapter of Isalah, and then introduced the speaker, Dr. J. H. Randall. At the close of the lecture we were favored by a recitation by Miss Rena Baker: spirit messages by Madam Lucile DeLoux; psychometric readings by Prof. Stoller. We also had a few re marks on colors from Mrs. Lohman. Our meetings are well attended. On Wednesday evening, March 1, in Vin-cennes Hall, at 3514 Vincennes avenue, we will hold a benefit ball for our for mer pastor, Hon. R. Gilray, who is sick abed in the mountains of Idaho. We hope all will turn out as we want him to

know he is not forgotten." Mrs. G. W. Green writes: "A Spiritualistic meeting that can only be de-scribed as being truly spiritual, was that of the Society of Spiritual Unitya gathering of mediums and Spiritual-ists who have all been identified with the movement for the upliftment of our bellef, and who have worked for the cause as only they who believein it, can A large test circle was formed in the afternoon and the hall's capacity was laxed to find room for all. Mrs. Virginia Lyons, Mrs. Richards, Rev. Mrs. N. E. Hill, Mrs. L. J. Jacquet, Mrs. N. Kusserow, Mrs. McIntyre, Mrs. A. Gif-ford, Mrs Erggs and Miss Sarah Thomas, were some of the well known speakers and mediums who were present and gave tests and spirit communications. Mr. J. E. Coe. another veteran Spiritualist, also attended, and favored us with a vocal solo. To speak individually of each is impossible and to speak of them all collectively is but to say that it was one of the grandest, awe-inspiring gatherings for the cause

TOPIC FOR THE PROGRESSIVE JOTTINGS FROM SEATTLE, WASH. LYCEUM. 3unday, March 5, 1905, 8: E., 57: "What

18 Spiritualism?" Gem of Thought:---

Spiritualism is a knowledge, Of our life and duty; That experience is the college, Where learn worth and beauty. Know we that the souls immortal,

Touching chords on life's lyre; And transition is a portal, . That but takes us higher.

Like sweet music ling'ring 'round us, 'Risen souls we lov'd best; With great love-tise they have bound us

In one life of peace and rest. For information concerning The Progressive Lyceum, authorized lescon

sheet of the National Spiritualists Assoclation, address John W. Ring, Spiritualist Temple, Galveston, Texas,

A. Valentine.

#### To our spirit friends-you who are watching over us incessantly throughout the years, in life's calms and in its storms, both when our thoughts ascend to heaven, and when, sometimes forgetful of your presence, we go about our daily tasks; who have been ever loving and kind and true, guarding our pathway, guiding our footsteps into ways of goodness and beauty and worth; who have forsaken the peace and pleasures of that grand supernal world that the great emancipator, Death, has made your well-deserved heritage, and come down to the storm and darkness and woe of earth because human 'souis stand in need of your protecting care; you who have been lenient toward our faults, forgiving our trespasses against your teachings of priceless worth; you whose affectionate regard, kindly sympathy and patient forbearance, together with your wise instruction, have done much to make us the progressive, aspiring human beings we are to-day;-to you, loved ones who have graduated from mortal to immortal life, we send, at a time when loving greetings are in order, these few imperfect words as a faint reminder of the good wishes, the thankful remembrance, the deep and lasting affection that we bear to you; and well knowing that deeds not words are what you most desire and that the only way in which we can successfully voice our appreciation of your efforts is by consecrating our lives to the practice of your philosophy, the realization of your ideals and the passing on to others the benefits you have conferred on us, we make this pledge:

To be unselfish, as you are unselfish, considering the welfare of our fellowbeings, as you consider ours; to do our best in everything and undertake no task but what is for the common good of all; to govern our lives not for time but for eternity; not for rank but for worth, nor for pleasure except as it come through duty well done; always to live according to our highest conception of right, never to express any but the noblest sentiments; and to listen attentively to the voices that speak to is from on high, and to heed them, that the blessings so generously showered on our lives may go forth to all the world. GEORGE B. FERRIS.

### The Needs of the Hour.

O how many needs! The constantly rising supplications of mortals for help from on high cause us to closely view mortal exercises and carefully note why there is so much suffering on earth. First we would say, that the trouble with so many peoples' health is stagnation, system stagnation, thought depression, etc. Momentum is their chief ack." They sit and brood over what seemeth to them misfortunes, while within them lie dormant all the forces, all the resources they need from which to draw to make them successful. healthy and happy. Those resources are closed by this mental inactivity. Mind affects the body and causes all oains an d aches humanity is heir to. We would recommend cheerfulness as the best tonic to keep' mind and body in healthy conditions and to open up closed mental avenues and unfold the innate powers and bring them into driven to the center do service. Their visit was all too brief. We met If all mortals would look upon the them as strangers, but parted with a right side of whatever forces itself in feeling akin to grief. Be it known that their way and upon them, how much this write-up is not given out of respect suffering could be avoided; all would be to the custom of eulogizing visitors on the mountain of hope and breathe from abroad. Our time is too valuable in the health-giving breezes that are for that. Simply an honest tribute to over gently wafted over all who linger these zealous and worthy workers, and sometime we will look for their return. there. Mental gloom keeps all who indulge in it, in the valley of despair The writer was pleased to notice in where the dense conditions are imour audience and later to introduce to bibed by the system and direful rethese visitors, that veteran worker who sults are sure to follow. The people of helped to blaze the way for the later this day and age of the world have dispensation which we enjoy, whose learned that the present is the mother early zeal meant sacrifice; and later of the future, as it is also the child of clothed his Spiritualism in western garb the past. If past generations be--and fired it with western freedom and queathed many undesirable things to energy-and who for a term of years their posterity, because of their failure held the position of president of our to think and live rightly, should not the state association-we refer to Rev. P. present generation make greater ef-C. Mills. formerly well known among forts to think and live more in accordthe granite hills of New England. As ance with the laws of nature and their we measure time he has passed the own selfhood, in order to leave behind meridian, but with keen intellect and them a rich legacy of beneficent effects flashing eye he still defends the cause for those who come after them? he early learned to love. Good angels

Glowing Letter and Hearty Expres

sion of Thought. Seattle, in many respects is a wonderful city. But yesterday its site was a dreary wilderness, the home and hunt ing ground of the red man alone. To-

day a metropolis, and a glowing tribute to the genius of his pale-faced brother. Its rapid rise in commercial thrift is a rovelation to the visiting citizen and a surprise to its own. It is becoming the terminal of the national highway and the gateway to the Orient. Its name and fame are traveling round the world.

Climatically she is superb-not that she controls the climate—she simply appropriates it. While her rivals in the same latitude east of the Rockies, are wrestling just now with the mer cury from twenty to forty below, her thermometers range from twenty to fifty above. Though we are in the dead of winter, flowers are blooming in sheltered places-and the meadow-

ark refuses to be silenced. To the south and east, and fifty miles away Mount Ranler, with its 14,-444 feet above the level, and four thou sand miles below-and the whole buried fathoms deep in snow, these bright moonlight nights and clear frosty mornings-through a trick of mirageappears but as a neighboring suburb shedding glory and greatness upon this peerless city. Still she is not satisfied. 'The "Seattle spirit" is strenuous and aspiring, its ambition limitless. She is accused of desiring the "world with a fence around it." It is not true. The tence would be an incumbrance.

This leads us up to the statement that the Spiritualists of the city share to some extent in her tendency to expand and her ambition for the best. In general the best "gifts" are desiredand the best psychics and speakers called for; and we have been wonderfully favored for a new country in this particular.

Ada Foye-now spending her declining years in this city, after a long and useful public life; Moses Hull, Maud Lord Drake, Geo. Colby, W. J. Colville, the juvenile Peebles (may his shadow never grow less), and many others have visited us, together with our own Loie F. Prior-a Pacific coast product-almost a Seattle product (as we have dispensed with the "fence" we will claim her anyway), and last but not least our national missioparies, Mr and Mrs. Sprague. They arrived on the evening of Feburary 6, and were taken under the protecting wing of the state association through its president, and escorted to the "Colonnade," where they were welcomed by their own kith and

kin, Mrs. Sprague there meeting with a sister whom she had not seen for near ly half a century. Although notice of arrival was short indeed, and little time given for advertising, they were greeted with a crowded house on the following evening Dame Nature took a hand on Thursday

and Saturday evening, greeting us with a dousing rain on the first occasion (for it does rain occasionally) and a cold wave from somewhere (30 above) on the second, which diminished the audience. But on Sunday they were the guests of the local society, the S. S. A., and on Sunday afternoon and evening filled the hall to its utmost capacity.

They subsequently were taken in charge by State Secretary Knowlden and visited our neighboring suburb, the city of Tacoma, where we heard good

reports from them. The National Association has gained in strength and prestige by the visit of these earnest workers, and "organization" as a working agency has taken a deeper hold on the minds of the people By the way, Brother Sprague does not 'mix his drinks" (spiritual beverages referred to). We had no trouble reaching the conclusion that he was a Spiritualist. We like him for this. Too many of our representatives fail to "locate" and leave the investigatorlike themselves-suspended in mid air

pless the pioneers. We owe them

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Mar. 4. 1905.

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and Suggestions. 111. This work was automatically tran-scribed by George A. Fuller, M. D., a gentleman who stands high as a lec- By turer and medium. It is a mine of valuums nable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. m 3y Price \$1.00.

+It THE GOSPEL OF NATURE ay. It a most excellent work by Dr. M. L. Saerman, ...50. assisted by Prot. W. N. Lyon. Heretofore it has been sold for 22, but the price now has been Ion, reduced to 81. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was aton re-medium of rare qualities, and his work is a reflection from the celestial spheres.

RADIANT ENERGY and its Analy-is, its Relation biodern 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 as-trological literative will wurder up one with creat trological literature will surely come with great interest. Price, cloth. \$1.75

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

Thos S. Kizer, of Decatur, Ill., sends us a large club of subscribers. Thanks,

many. The Golden Rule Spiritualistic So slety will hold meetings in Haymarket Theatre Building, 161 W. Madison street, commencing Sunday evening, March 5, at 8 p. m. All welcome. Take elevator. D. G. Hill, Manager, 705 W. Madison street.

R. H. Hopkins writes from Erie. Pa.: "Mrs. L. A.' Griffin, the gifted English medium, will end her engagement here Feb. 26. Her visit to the Lake City has been productive of good. She has me with thorough appreciation, excellent audiences assembling Sunday after Sunday to listen to her. Her many re markable tests were given in the majority of cases to skeptics, and fully rec ognized. We feel confident good work has been accomplished here. The in terest in Spiritualism is not to be permitted to flag. Mr. Dell A. Herrick, the famous trumpet medium and lecturer, will follow Mrs. Griffin, and be with us Ohio: through the month of March. Mr. Her rick may be assured of a hearty well come to Erie. He was the first medium who convinced Mrs. Lillie Hopkins there is no death, and that her dean grown up son and daughter were not st but gone before her into a spiritual world of activity beyond the tomb. Mrc. L. A. Griffin desires to sincerely thank the Erie friends for their kind-

ar with this society through the month of of our spiritual friends there is some March. All correspondence should be one who will turn on the 'kindly light,' directed to me at General Delivery." Fred L. Babbitt writes: "I read The

Progressive Thinker through once a and I know that I have received something that I cannot lay aside with the paper-something that will last for ever (truth). When I read its pages, feel, think and realize that I am -read ing the thoughts of some of the most brilliant and brightest minds in the world to-day."

Mrs. Cora Stearns writes of the meet ng at Star Lodge Hall: "I would like a little space in your most worthy of all Spiritual papers, for just a few remarks relative to a spiritual meeting held in Star Lodge Hall, S. Western avenue, and of which it was my great pleasure to attend, and to be so blessed as to sit under the sound of so many inspiring proofs of the continued existence of the soul, especially as given through Mrs. L. J. Jacquet who, upon inquiry, I found has been in the field many years, and set while I am a novice in this role of new food and thoughts to me, I was well paid for going there and listening to the forceful sayings and truths olced through Mrs. Jacquet's mentality by one of the old veteran workers in our ranks, E. V. Wilson. I was very much pleased with Mrs. Lyons. She, too, gave glorious truths to all present, as did Mrs. Hill and many others present. There was good music and the most harmonious conditions pervaded that temple room of the departed souls. and I felt it was well with all those which dear instruments' souls as well as my own, and well, too, to have been there. Your paper has opened the door of my soul and let the light and blessed sun-

Freeman W. Smith writes: "The spiritual camp at Verona Park, Maine, is now twenty-two years old. It has had a varied experience, but on the

whole a great degree of harmony has prevailed among its members. It is a delightful spot, in a beautiful grove on the banks of the rolling Penobscot river. It has a fine hotel and facilities fcr varied amusements. The coming season will see important improvements in this line. A large casino will be erected over the edge of the river for a reception and refreshment room, where games and dancing can be enjoyed. This will be especially fitted up. to accommodate excursion parties from the city of Bangor and other places. Small steamers will land there daily. The hotel will be opened in June and not closed until September. The camp meeting will be in session the last three

Sundays in August. Eminent speakers will be employed. New cottages were built last summer and several more will be erected this season. The future of Verona never looked better than at the present time."

C. H. Figuers writes from Cleveland, "From the average attendance at the hall of the East End Spiritual Society, 1749 Superior street, Cleveland, O., it would seem that local interest in Spiritualism is not waning in Cleveland. Even the severe weather of the last two months has not affected the audiences to any appreciable extent, while the White Cloud test seances at my home were never so well attended. The other societies in Cleveland report good attendance.

all and the first first

not alone for my benefit, but for the good of our beloved cause. Whoever that mutual friend is will have won my eternal gratitude. Address Box 76 Diamond. Ind." Oscar F. Evertz writes from St. Louis, Mo.: "The lyceum board of the Society for Spiritual Research of St. ouis, recently organized the Sunshine Band of Kindness as a department of

the lyceum; the initial meeting was well attended and a beautiful influence prevailed throughout. 'Ine Band of Kindness will meet every first Sunday in the month at our hall, 3331 S. Sev-

nth streei, at 2 p. m., and will consist of selected songs, recitations, music, etc., also tests for the little ones by our ever-willing and beloved instru-ment, Mrs. E. B. Price. The importance and individual pleasure of being

kind to all things, human and dumb, will be impressed on the children at these meetings, and their interest and co-operation aroused by a simple pledge o that effect. This band promises to be a most interesting branch of our lyceum, and the enthusiasm attending its first meeting augurs well for the future. Our lyceum has proven to be a

owerful department of our society for the influence of-the little folks, is atonce remarked in the attitude of strangers to our regular meeting, which collows the lyceum. Our medium, Mrs. Price, assists us very much in the work, by going under control, during time we are entertained with fairy tales by Maggie-a most good natured spirit and more serious lessons from Mary Savage, a school teacher in

earth life. We aim to teach only Nature's laws to our little friends and ignore all orthodox phrases and threadbare expressions. 'Sunshine and Kindness' are our watch words; and to live up to them is our constant aim."

Mrs. May Elmo writes: "The Chicago Spiritual Alliance Society is for many reasons more than pleased with their new home, the Vincennes Hall Building,

at 3514 Vincennes avenue: first, the Cottage Grove avenue and 35th street cars take them to the door; second, they feel at home, knowing that they have a long lease on the building and service will be held every Sunday, winter and summer; third, they can have the hall every day and night in the week without extra expense, and can use the same for charitable purposes at any time wanted; fourth, the medium and pastor, Mrs. May Elmo, will live in the same build-ing; fifth, a new plan, which we hope will be a success-members are taxed

\$1 a year; each member has full privilege, same as all first-class societies; members can consult the medium. Mrs. Elmo, privately, free at times during the year. This gives the society a medium that they can feel at home with and do not have to pay a dollar every

time they want advice. Spiritualists have been talking for this kind of a society: now they can have a trial. We have a number of members already, and they agree that it is a capital idea. Mrs. Lillie Bell, one of Chicago's most honest mediums, has joined us, and will

assist in giving tests and messages Hugh S: Frager is also with us. With three of the best mediums in Chicago every Sunday, we should do some

in care of General Delivery.

of Spiritualism that ever formed. Mrs. N. E. Hill delivered the evening lecture and it proved a fitting finale for the ser vices of the afternoon. - Mrs. Jacquet and Mrs. Kusserow gave spirit communications. Rev. T. S. Warner who was

to have been our speaker for the evening, was suddenly taken ill and therefore unable to be with us. Our meetings are held every Sunday at 3 and 8 p. m., at Star Lodge Hall,-378 S. Western avenue."

Thos. S. Kizer writes: "Angel Ministrations, by Emma Rood Tuttle, in February 4 issue is fine."

S. E. Anderson writes from Spokane, Wesh .: "I have been a subscriber to The Progressive Thinker since 1893, and I can hardly wait from one week to another for its appearance.'

Mr. Elmo writes: "The Spiritual Alliance Society will give a Hard Times party and dance at its hall, 3514 Vinennes, avenue, Saturday evening, Mar. 4. Come in your old clothes! Have a good time. Collection 25 cents; lunch and wardrobe free."

FRANK M. WHEAT WRITES: "I VERY WELL KNOW THAT YOUR PAPER AND ITS GENERAL INFLU-INCE IS WORTH .VASTLY MORE THAN ALL OTHERS PUT TO-GETHER, AND NO MAN LIVING HAS. HIGHER REGARD FOR IT THAN "HAVE."

H. L. Smith writes: "The Society of the Students of Nature had a large- attendance at their hall Sunday evening, Feb. 19. The pastor delivered an instructive address. The society has engaged Sister Sexsmith for a term to give spirit messages. Prof. W. Linn from the South Side gave demonstrations of spirit return. He also will be with the society the first Sunday evenng in March. He will give tests at 1565 Milwaukee avenue, corner Western avenue."

Mrs. Mailida "Tennant Grunwald writes from Louisville, Ky.: "I have een very busy since October, working hard for the cause of truth. I assisted in organizing the Church of Divine Truth, having applied in June, 1904, for a charter under the N. S. A. I am happy to state that organization is successfully operating in the east of Louisville. By request organized the sec-ond church inder the N. S. A., the Church of the Soul, myself being duly installed lecturer, and psychic reader. Mr. Frank Emyzberger, a fine trumpet medium who gives light and dark se ances is with megin the church. This young man is only 23 years old and a very conscientious worker. The sniritual church is in the west of our city. We have a lovely hall for our work The walls are decorated with beautiful oll paintings, and made comfortable by heaters. I am not working for money I am working for Spiritualism. I feel the Infinite presence, and I know the angels are around me. Spiritualism is booming in Louisville."

Georgia Gladys Cooley has concluded another month's good work for the so-ciety at Watertown, N. Y., and has reengaged with the society at Syracuse N. Y., to serve it the first three weeks of March. Her address while there is

MRS. M. KLEIN. Van Wert, Ohio. PASSED TO SPIRIT. LIFE.

cations of a practical nature-appear [Obituaties to the extent of ten lines ing lately in The Progressive Thinker. were those by National President Bar only will be inserted free. All in excess of ten lines will be charged at the rate rott and Editor Francis, under the caption of "Is Spiritualism Declining?" of fifteen cents per line. About seven Were we compelled to depend upon

much.

coming rapidly.

words constitute one line.] the interest manifested through organized effort there would be but a unan-Passed to spirit life, Mrs. Charlotte Temple Scantlin, Feb. 7, the result of a imous verdict and of a negative character. But a general survey of the field fall. Her age 69. Her late residence was Excelsior Springs, Mo.: buried in general way the omens are all favorathe New Liberty Cemetery, Liberty, Mo., only a few miles from Excelsion Springs. Mrs. Scantlin leaves a daughtaking place in methods of investigation, and out of this is growing a deter and son. 'The daughter that surmand for a more exact demonstration. vives her is the well-known medium. Aila A. McHenry, who has nobly and We shall doubtless always need a "kinbravely stood the test in supporting er mother and afflicted brother for nore of science; less of personality several years past. May the spirit world continue to help her in the task and more of fact. that yet remains. ANGIE A. M. CAMP, M. D. on a line, at least, with average culture

Kansas City, Kans.

"Passed to spirit life, Feb. 13, 1905, at his home in La Crosse, Wis., Mr. J. D. Orton, at the age of 80 years. He has cen very active and full of energy, and always unselfish in his thoughts for others, and whose passing out was beautiful, simply lying down, and without pain or suffering, passing into the higher expression of life. It was his wish to have a Spiritualist minister offilate at his funeral. His wishes were respected, and services were conducted on Sunday by the writer.

MRS. FRANCES D. WHEELER. LaCrosse, Wis.

"The Constitution of Man." By Charles Hults, passed to spirit life, Elizabeth Towne, Gives a clear and from his late home, near Mulberry, Ind., Feb. 12, 1905, aged 67 years. While he practical presentation of advanced mental science and embodies many new vas not a Spiritualist in the full acand original ideas, and the fullest cepted term, he had in the closing days eaching extant as to the nature, conof his last illness received assuring trol and direction of desire. Price 500. "Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of proof of a future life through the ministrations of a resident medium. He leaves only a widow to mourn his mate an entertaining story, it contains les-rial presence. Funeral services con- sons which every girl should know, an entertaining story, it contains lesoucted by Mrs. India Hill of Decatur, 111. Price, cloth, \$1.

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 Wol-stonecraft, Madame Roland, Condorce, Hrissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents. and liable to drop anywhere or no where. One cult at a time-and each on its merits is an excellent motto. But Brother Sprague's shafts are winged with kindness, and while not wound

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Haltes Walch Charm. PRIOES.-Badge Pin, \$1.50: Lapel Button, \$1.50; Sunflow er Brooch, \$4.00: Maltese Charm, \$5.00; Maltese Pendant, \$5.00. This jowelry needs no oth-er recommend than to say it is the SUNFLOWER. BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunligh-of Truth and Progression. These beautiful em-blems are for sale at this office. f not above it, and our references will not he alone the seance room, but the authority of scientific analysis; and the lemonstrable verdict of scientific stuents. Our teachers must of necessity

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dant themselves to the change. "Sur vival of the fittest" applies to Spirit al activities as well as to mundane or material affairs. This change of base is coming-and As we began so we close. Ours is a wonderful age; ours a wonderful phil-osophy. Its promise of good is com-. nensurate with all human need. R. F. LITTLE, Pres. W. S. S. A.





This department is under the man sement of

HUDSON TUTTLE Eddress him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hear-ing compels the answers to be made in the must condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby asmertive, which of all things is to be depracated. Correspondents often weary with waiting for the appearance of their questions and write lettern of In-guiry. The supply of matter is dways several weeks ahead of the space given. and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor. NOTICE.--- No attention will be given

nonymous letters. Full name and address must be given, or the letters will If the request be made, not be read. If the request be made, by prayer, in only one instance did the name will not be published. The tion, contrary to orthodox doctrines, correspondence of this department has this was that spirit hed an onnorth become excessively large, especially let ters of inquiry requesting private an nity for repentance in the future. The swers, and while I freely give what HUDSON TUTTLE.

J. E. Hughes: O. How long does it take to develop into a good medium? A. The time and degree of develop-ment depend on so many conditions, that a definite answer cannot be given. There are instances of persons writing, speaking, or receiving impressions at their first seance, while others patiently after a year or more of trial get no response or do not advance beyond a certain stage. A medium, with a correct understanding of his gift, should inprease in excellence, even through the years of the longest life. Especially should this be true of the inspirational mase, for receptivity by use, increases n sensitiveness. af∵

for F. R. Smith: Q. Can spirits see coal, oil, etc., beneath the surface of the yearth, and if not, how do they know of the existence of such things in certain localities?

inwhat they may see beneath the sur-Pyere attempting to assist an especial ontances recorded where such aid has teen given, and valuable finds made by pllowing the spirit's direction.

We, however, would not recommend any one to be influenced to undertake a mining enterprise with no other assurance. The old belief that spirits are all knowing and infallible, it seems impossible to change. The appeal to them must be as we would to such of our friends as we think able to assist us, without the expectation that their opinion is, and must be absolutely true.

Goltfried Michaels: Q. Is psychomtry a science, and can a person become which became very prosperous under psychometrist by the study of the try a science, and can a person become subject? A. Psychometry can scarcely be

called a science, even with the loose He was appointed by the bishops the meaning attached to that word by those editorship of the Christian Index, which who use it so freely The reading of the continued to edit until his with-character from a lock of hair, or article drawal from the church in 1872. In worn; the historic connections from a shred of cloth in which a mumur was shired of cloth in which a mummy was One. In 1875 he began the publication wrapped, depends on the same laws as of the Spiritual Magazine, which had a

### have remained, but his fellow ministers sought to check the current of his thoughts, and made him surrender his enviable position for his regard for manliness and truth. He would have een satisfied with expressing his views through the columns of a newspaper; he was destined for a wider hearing. While fully believing in ministering spirits as proved by the "bible, the

fathers, and leaders of the church," he was doubtful of the manifestations in public circles and was not fully per-suaded until he had rappings and spirit writings in his own family. His educaional prejudices stood in his way. He appears to have believed in spirit com aunion, although he discarded the man

lestations. A colored servant girl in his family ecame a medium and through her ho vas fully convined that the phenomena could not be explained by any other causes than spiritual. In 1855 a circle was organized in Memphis composed of twelve persons-five physicians "standing at the head of their profession, three ministers, and several influential laymen: He writes: "The head of the Episcopal church in Tennessee was our leader, the medium was a native born Memphian, an honest, plous young lady, a member of the Bantist church."

I cannot here give the account of the varied and astonishing manifestations physical and psychical that transpired at this circle, which was always opened by prayer. In only one instance did This was that spirits had an opportuever information I am able, the ordi-nary courtesy of correspondents is exmembers were strictly orthodox and conservative, and had the whole truth been bluntly told by the communicating spirits they would have been at once discarded. The leading spirit signed his name "Mystery," and although not writing a word conflicting with the preconceived ideas of the members, except in the one instance mentioned, he taught them the essential principles of Spiritualism as distinctly as ever was pronounced. The style in which he wrote was terse, elegant and remarkably direct. The circle was scientifically formed and conducted, and the conditions for success were observed, perhaps unconsciously, and the results corresponded. Its members were intelligent, honest, thoughtful persons; the medium , equally intelligent and honest; no mercenary motives considered; all united in desire for the

truth; they began with prayer which to them was most harmonizing. The spirit world was a sacred mystery which awoke their reverence. Had

A. It is the testimony of spirits, that all circles been thus happily organized matter is transparent to their sight, and conducted, Spiritualism would have but it by no means follows that all gained dignity and respect, and less but it by no means follows that all swould have been heard of the follies of popirits are capable of understanding would have been heard of the follies of twhat they may see beneath the sur-fevil spirits and "obsession." It may be state of the earth. Only those on a objected that this circle was not taught material plane would take interest in the truth, and the spirit confirmed the truth matters, and these would be relithe and trustworthy only when they Was not the spirit wise in giving them yere attempting to assist an especial such mental food as they would accept riend. There have been many in trusting that once convinced of the reality of spirit communion, the higher grounds of knowledge would be reached? The result proved the value

of the method. When convinced Mr. Watson was not a man to conceal his light. He fear-lessly advocated his belief in his pulpit, and engaged in discussion in various secular papers. Although this created great sensation in the church, so highly was his abilities appreciated, he was appointed editor of the Christian Advocate, the church organ; elected delegate to the general conference, and

president of the State Female College, presiding elder of Memphis, the most important district in the conference He was appointed by the bishops the

Truth Demands Debate. Fruth as Defined and Considered by W., things are to day true which no man

F. Jamleson. Truth is high as the heavens, all encompassing as nature, limitless as infinity. It is the Supreme Good. Ever since I began to think-in boy-100d's happy days-about life, duty, right and wrong; ever since I contem-plated some of the mysterles of being and experienced the tantalizings of hope; ever since I was forced to conlude that my fellow-beings, despite their training, their environments, their heliefs and disbeliefs, were, like myself, in possesion of little knowledge con

cerning origin or destiny of planet or person, my resolution was formed to follow the truth to the best of my ability; to seek it fearlessly; to speal It boldly. I became satisfied by study and reflection, by earnest reading of many master minds, that assurance of itself settles nothing, and that, hope is its twin. Indeed, it is discovered that they who appear to be the most settled

in their convictions, shut their eyes and ears to the convictions of other people -this, too, in a world where the great est sages modestly learn of the humblest citizen! It is because every buman being can

help his neighbor obtain a clearer glimpse of the truth that debate is demanded. Yes, even the wayfaring man with his common sense—an uncommon quality—may téach the profoundest billosopher the way of truth about many things.

In the Republic of Truth there are no titles; all stand upon a footing of equality-the peasant with the prince. the subject with the sovereign. Truth is the greatest leveler, and the only gen Troth uine source of pure nobility; there can be no slave in such a republic. In it one man with the weapon of common sense has put to flight ten thousand scholars abundantly supplied with the arrows of current superstitions. Common sense, for which the diction

aries until recent years provided no definition, and nearly all authors fol lowed their example: what is it? Can we better describe common sense than to submit the definition supplied by Jean Meslier? "The portion of judg-ment sufficient in the most simple truths, to reject the most striking absurdities, and to be shocked by palpable contradictions." This gives us a clue to the reason why an honest-mind-

ed man armed only with common sense has annihilated scholastic legions. R. M. Orme further elaborates the idea: "Common sense is to know when how, at what time, in what way and

with tact, to do a thing. It is all the faculties of the mind well-balanced, cool, perceptive, and even-tempered To know how to persuade without of fending; to ask without insulting; to approach without assuming; to do the right thing at the right time and at the right moment. This is common sense in its last analysis."

That is the measure of full-grown manhood and womanhood. We are now prepared to pursue the

first inquiry: What is Truth?

What is this which pivots all debate? is it a mysterious, etheresi something that forever eludes analysis?

"The word truth," says a distin-What is truth?' What all men talk stands to each man as the sum total of monther our scheduler our set of a second able to come en rapport with little party or sect in which he has the prevailing forces to the satisfaction merged himself."

merged himself." When we reflect that prejudice, "the spider of the mind." is an almost in surmountable barrier to the ascertain-loud as heretofore. Our guides have

knows, so countless other things would

THE PROGRESSIVE THINKER

remain true if all men should cease to now. This unchangeables reality, which we see to be nowice, attected by human thought, is what'l mean by the truth of being, or, the truth of things. Used in this sense, we say that the word truth stands for all that exists inde-hendently of ourselves-nfor the vast realities of the universe subjets are unaf fected by our presencitor absence, our existence or non-existned. But besides the truth of things, there is also the truth of thought. The former is called real truth, the latter is called format truth. Everything is true, in this secoud sense which does not violate the laws of logic. By truth of thought .... I mean logical consistency in the rela tions of our ideas or concepts. There s.a third and very important sense of the word, namely, the truth of science or knowledge."

"Truth is said to be attained when thought accurately micrors the realities and facts of things. The truth of being is nothing to us so long as it is beyond our reach; we can but wish and search for it. Neither is the truth of thought of any value to us unless we are satisfied that we start right in our thinking Good reasoning from bad premises is only misleading—as much so as bad-reasoning from good premises. These two kinds of truth, therefore, that of things and that of thought, miss connection and are practically worthless until we can join them in the harmony of science or real knowledge. Science or knowledge-the reflection of the universe, its facts and laws, in our own minds-this is the kind of truth that is above all needed by every person. Here lies the difference between the same and the insame man. The same man brings his thought into harmony with nature, perceives things as they are, and acts accordingly. Knowledge is sanity; ignorance is a species of insanity. are all insane when we presume to act on, insufficient knowleage. Truth, therefore, is the great need of every soul, inasmuch as our action is all at hap-hazard, as likely to end in disaster and misery as in happiness, until we have brought our bhinking into harmony with the actual conditions of life and the real facts of nature."

"The truth of being is the grand to tal of realities to be discovered; the truth of thought is the indispensable means of the discovery; the truth of science or real knowledge, the harmony of our thinking with real being, is the discovery itself The next question, then, old as human thought itself is, What is the criterion of truth? By what measure or standard shall we determine it? How can we be sure that we have indeed discovered the truth of being, and are not deceiving ourselves with some phantasmagoric illusions of our own creation?" In my next, Part H., I Shall freat upon

'The Criterion of Truths' W. FI JAMESON. Pentwater, Mich. ા હાંગ્ય કુર્ય હુટ

NEW PHILADELPHIA, OHIO.

### Seances of a Developing Class.

On Sundayevening, Jah. 22, the developing class of the First Spiritualist So-"The word truth," says a unsuit to the the the truth of the sentence of the se in the Chapin Block. The invitations' sent out were few about, all men, surely, must under and a great surprise was outs to find stand. Alas, not so! Perhaps no word the room full of Visitors, making a cirand a great surprise was outs to find in the English language is so much cle beyond our expectations. Nervous-abused as this little word truth. It ness predominated I am sure, for stands to each man as the sum total of neither our sensitives nor our guides

ment of truth and that all men and wo- explained to us since, the advisability

### LAKE HELEN, FLA. Notes and News from Southern Cassa

### daga Camp.

New arrivals each day indicate the in terest taken in the southern camp. Interesting lectures were given this this past week by Carrie E. S. Twing and W. F. Peck, followed by tests from F. Corden White.

Wednesday afternoon a test seance for the benefit of the camp association was given by Carrie Twing. Ichabod her humorous control, gave a large number of fine readings, and delighted all with his quaint manner of "satisfac erly deranging" matters."

Weduesday evening a good enter tainment was given under the leader-ship of Prof. Peck. It consisted of sours and recitations, and was thor oughly appreciated by the audience.

One of the enjoyable events of the ceason was the supper served by the Ladles' Auxiliary, Friday evening, Feb 17. More than one hundred were present. The intellectual feast was fully as eatisfying as was the bountiful repast which satisfied the physical demands. Toasts were responded to as follows Prof, Peck acting as toast master: "The Ladies' Auxiliary," E. W. Bond "The Trustees of Southern Cassadaga," Ella Wilson Marchant. "The Florida Climate," Dr. Hilligoss. "Spiritualism and Human Brotherhood," Laura Fixen, "No Success Without , Labor," Carrie Twing. "The Outlook," J. Clegg Wright.

Saturday afternoon dedicating serv-ices were held in the little Indian village just above Prospect Heights. After an invocation by Ella Wilson Marchant, in teresting remarks were made by dif ferent speakers present. Much credit is due Mr. and Mrs. Baker for their faithful work in building tepees, ar-ranging seats and in other ways making the camp ground a worthy place where our Indian friends will always be welcome,

Sunday morning, Feb. 19, a scholarly address, "The End of the World," was addtess, delivered in a very able manner by Prof. Peck. An undivided interest was maintained throughout the lecture, which received hearty applause.

Sunday afternoon Laura G. Fixen of Chicago, gave a lecture of more than or-dinary interest on "Visible and Invisible Proofs of Spiritualism." It was re plete with beautiful thoughts, and every word freighted with the magnetic personality of the speaker. From be-ginning to end closest attention was shown by the large audience.

The lecture was followed by F. Corden White who gave many convincing messages from spirit friends.

The card parties and dances given each week are well attended. A danc-ing school to be held twice a week has been inaugurated. Philip Mclirath, director, generously donates his services

Mrs. Twing and lady officers of L4 dies' Auxiliary, wish to thank Mrs. Mary Baker of Kansas City, Мгз Eather Wattles of Oberlin, O., and all others who contributed articles to the bazaar. Anyone wishing to help work along by sending something for the same will receive, the sincere thanks of the band of workers auxil-iary to the Lake Helen camp association.

The E. W. Bond Co. have just com pleted a large supply store in Lake They are doing a thriving Helen. business in their factories, and are running a good boarding house for the accommodation of their employes The weather has been a little cool at

times, but is now all that could be de-sired. IRENE GAY.

### ST. LOUIS, MO.

### Beautiful Results Through Mrs. Folsom's Medlumship.

The Spiritual Society of Truthseekers Of small circles until we are further de p. m., at Howard's hall, St. Louis, February 19. Excellent lectures by one of the foremost speakers of the age, and Our third public seance will be given the most scientific Spiritualist I ever

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born in Maryland in 1813, and re-ceived a strict religious education, and

My beloved companion was taken at an early age became a member of the from me by what they call death in Methodist Episcopal church. Inclined August last. I am at home in my own by disposition and sense of duty to the room alone most of the time. She camministry, he in 1836, at the age of twen- to me in a week after she departed. ty-three, was received into the Ten- The first word she said was very cheer nessee annual conference, and after va-rious circuit appointments, he was re- She said the flower I loved so well on where he was for thirty-three years see her this time, but since then she comes to me almost every week about kept officially by the church.

He always believed in the ministra- o'clock a. m.; comes in a bright light tion of angels or spirits, which led the and at times several other spirits with way to his acceptance of the fact that her pass through the room. She is so they could communicate, but the way beautifully robed and looks so young. 1 he was led to the acknowledgment of at one time paused and said, the latter is interesting as showing the recognize you," and she at once looked various ways in which men are led by so plain I offered her my hands, and she raised both of her hands, and then their spirit friends.

He became interested in the striking disappeared, leaving me very happy. of clocks that were worn out or dis-carded, as an omen. On four occasions am in my bed and room. One of those in his own family, an old clock had vory cold mornings I said, "It is too struck one, and the omen had been cold for you to come, dear companion. speedily followed by a death in his I will not expect you to come. In less own household. He presented these than a minute she was standing right facts in an article in the Memphis Ap before me in a beautiful orange colpeal. To this a Dr. Bond made reply, ored light, and a fine robe more beau-sweeping away all such omens as child tiful than I ever saw her wear. When ish superstitions, highly detrimental I go away from home to see my chiland antagonistic to the interests of the dren, the always comes at the appoint

church. Several, articles were inter-changed, in each of which Mr. Watson triumphantly maintained his position, wonderful manifestations. At one time yet was driven, step by step to the ad- a large man came in the room, a nice mission of the facts of Spiritualism. spirit, but I could not recognize him and He did not, however, introduce any of he bowed and left. My companion and the facts by that name, yot his last re I lived happily together over forty ply was so strongly favorable that it years. I know to a certainty that our

Thus made self-reliant, he cham-ploned the manifestations of Spiritual-ism, which he bravely investigated, and give them our aid, they will help us to published a book under the happy title bear our burdens and comfort us. of "The Clock Struck One." It breathes What is this phase? I am no medium, from every page the spirit of calm, have been a believer in the philosophy Christian thoughtfulness, willing to ex- of return of the dead for forty years, tend the utmost freedom to all and de have always tried to be good. Am past manding the same. Mr. Watson was a 70 years. I could tell many more heloyed minister, idolized by the mem-strange things. Z. P. bers of his church, and such he might El Dorado, Kans.

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more, some less, it is not surprising veloped, for we are as yet in our inthat a knowledge of realities is ex- fancy. tremely limited. Prejudice in the mind

of a seeker after truth veils his sight as some time in March, the date to be effectually as a London log curtains the fixed later on. A. W. Kaiser, trumpet gaze of the astronomer. Sir William Hamilton says: "The question, What is truth? is an old and elebrated problem. It was proposed the circle, still I know that full justice by the Roman governor-by Pontlus can never be given Mr. Kaiser Pilate-to our Savior; and it is a ques-through the medium of this paper on

tion which still recurs, and is still keen which I write and the ink as it flows ly agitated in the most recent schools rom my pen. of philosophy. Spinoza defines truth as "the congru

ity of the ideas with the thing indicat Thomas Aquinas expressed clearly: "Intellectual truth is the adjust-ment of the intellect to the thing, acording as the intellect declares that to be which is, and that not to be

were told. The violin was then taken by the which is not.' We all need light, so let us question Kant: "The definition of the word guide, from the player, sweet strains of music given, returned, and the musi-cian, who weighs 172 pounds, raised off truth, to wit: the accordance of the cog-nition with its object. \* • But we the floor, chair and all. lesire to be told, in the answer to it, A life-like hand palted the guitarist upon his hand, took the guitar, played what is the universal and secure cri erion of the truth of every cognition." sweet harmony and returned same We shall allow one to answer as if he had carefully listened to all that has request of Mr. McKinley who was here, that we sing "America." While singbeen said, after the manner of the Gre cian sages three thousand years ago: ing we could feel the vibrations, as of "The end which all-our scientific efforts a flag being waved above the circle, and are exerted to accomplish is truth and at times the effects of etherealization certainty. Truth is the correspondence were very noticeable or agreement of a cognition with its ob ect; its criterion is the necessity di spoke upon the progress our little circle termined by the laws that govern was making. faculties of knowledge; and certainty is our consciousness of this necessity ence among us, that it was with a feel-ing of reluctance we bid bim good bye. Certainty, or the conscious necessity of mowledge, absolutely excludes the admission of any opposite supposition. demonstrations but those cited above Where such appears admissible, doubt are sufficient to convince the most and uncertainty arise. If we consider ruth by relation to the degree and skeptical of a future efistence and the kind of certainty, we have to distin-return of our spirit friends to comfort guish knowledge, belief and opinion; and guide us through Rie, H only the knowledge and belief differ not only in opportunity to do so be given. Mr. degree, but in kind. Knowledge is a Kaiser has been with us sereral times. certainty founded upon insight; beiler is a certainty founded upon feeling. truthful, willing to sit under test con-The one is perspicuous and objective: ditions at any time. the other is obscure and subjective.

Each, however, supposes the other and an assurance is said to be a know edge or belief, according as the one eledge or belief, according as the one ei-ment or the other preponderates. Opin-ion is the admission of something as true, where, however, neither: Insight nor feeling is so intense as to necessi-tate a perfect certainty. What pre-vents the admission of a proposition as certain is called doubt. The approxi-mation of the imperfect certainty of opinion to the perfect certainty of knowledge or belief is called probabil-ity."

Francis Ellingwood Abbot, one of the clearest and deepest thinkers of this century, says: "Truth is of three kinds verse, thought concerning them. Whether we thought concerning them. Whether we think correctly or incorrectly, the facts of existence remain the same. Matter would retain the same properties and beipful; Spiritually uplifting, Cioth bound; price 11. "The Romance of Jude, A Story of "The Romance of Jude, A Story of

heard, the president of the Missouri State Association, C. W. Stewart. medium of Toledo, Ohio, was with us on Both lectures were followed by spirit Sunday evening, Jan. 29. More than pleased were the remarks from those in messages through the mediumship of the most self-sacrificing, highly-develoned truly spiritual medium I have ever listened to, or had the pleasure of an acquaintance with, the Rev. Josie K.

Folsom. Rose, one of the cabinet guides tried her best to materialize for us, but in-Her messages would be classified under a number of different phases of mestead, accomplished etherealization which was seen by all. An Indian guide came and placed a materialized hand diumship. Among them I will name clairvoyance, clairaudience, blindfold readings, reading sealed questions, indeupon the head of one of the sittersnendent writings, nictures, photo graphs and portraits of those in spirit large and powerful Indian guide we

I have known her to give as high as twenty-three written cards under the glare of electric lights in one evening. She always insists on giving writing under strictly test conditions. Stran-gers in the audience examine the cards upon which she obtains the writing, examine the platform, desk, and even her Dr. Jenkins came and said it was the. clothing, to assure themselves and the audience that there is no chance for fraud. She then holds the cards in her hands for a short time, and they are written on by unseen forces. Sometimes the writing is in black, times in colors, "gold, green, red, pink, blue or yellow and often accompanied Mr. McKinley then thanked us and by pictures of flowers, carnations, roses violets, and I remember seeing one with So noble and elevating was his presa beautiful blue-bird in it.

Yesterday in compliance with a request from her spirit guides she took three large blank cards (5x9 inches) There were several other noteworthy with her to the hall and had them ex amined by five persons in the audience -the writer was one of inem-and we all testified that they were perfectly blank white and clean.

Starlight, one of her guides, had told her she would give her her portrait that day at the hall. Mrs. Folsom followed directions with a dread and fear of failure, as it was the first worl of that kind she had done in public with the eyes and thoughts of the peo ple on her. She took the cards in her hands, asked a young lady to stand in the light of the window, as that was not light enough, the electric lights were turned on also. This was about 4:30 p. m., and as the stood there in the glaring light, Mrs. Folsom held the cards up in one hand and focused her eyes on the young lady for an Instant. Then she said, "That will do-I have it." She took the cards apart and be tween them was the most beautiful po trait you ever saw of an English lady with a pink carnation in her bair and pink cheeks.

Starlight's real name is Marle Hud son and she is an English lady. This is only a foretaste of what is to

come. With all of Mrs. Folsom's achievements she is still sitting for de velopment.

Mediums, take a lesson from her, and don't sit down as soon as you have one phase of mediumship, but keep on reaching out for more as you are in this school of life. With our able scientific lecturer, and our excellent medium, surely, Howard

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### CHAPTER VII.

Studying Human Nature, "Let us stand here on the street and

study human nature for a time, then we

will enter one of the fashionable pla-

ces of so-called worship, and I think we

can gain a little information, and possi

As our teacher said this, she began

pointing out and reading some of the

good characters and qualities of the

personages who passed. I noticed that

she spoke mostly of the older and less

ple; occasionally calling attention to some young lady, or perhaps a middle-aged man or woman. Finally I said:

tlemen who are very fashionably dressed have some peculiar characters,

tage." "Yes, so they have, but they are near-

express our opinion of one, it would be

one at the close of our review, and

learn as much as possible from the oth-

er class which seems to be greatly in

the minority. The fashionably dressed

class almost all attend church to flaunt

their dress and make a show of mate

terial wealth, while the other and less

gaudy, attend from a sense of fear.

born of ignorance of what their would-

be teachers repeat of what others have

what my teacher was saying, and fre-quently apologized for some person

whom he recognized as being unfortu-

nate in some social or business rela-

As our teacher stopped, a small and scantily dressed female passed; her

form was bent, and she looked to be

seventy years old; her hair was gray,

and her face was wrinkled; her step

in her hand; she apparently noticed no

one, and no one seemed to notice her.

thinks she has had terrible experiences

in her life here, and she sees the cause of her sadness in the acts of others; to

allay the pain of her sorrow, she lays much stress on what she has been told

is in store for those who have faith in

the continued idleness of eternal rest;

consider it a heinous sin to remain

"There is a person whose soul is

said my teacher. "She

was unsteady; she carried her bible

afirmed."

tion.

dwarfed,"

in her."

'I think some of the ladies and gen-

bly impart some."

like to hear him. He's a young 'un, an says some pert things.' CHAPTER VIII.

But the Manifestations of the Spirit Are Given to Man, to Profit Withal." "We had better accept your invita

tion," said our teacher. "Let us follow these people and I dare say we will receive another lesson that will be to our advantage."

We tollowed after our relations, and our teacher discoursed about the char gaudily and fashionably dressed peo. acteristics of all, especially my neph ew's wife; she was talking of her fol bles as we approached the church. As she ascended the steps, a large portly man addressed her, and congratulated her on being accompanied by her son and daughter; he then welcomed them which might be examined to advan- and turning to her again, he said:

"It is a pity your husband will not "Yes, so they have, but they are near-leave his misguided ways and also ly all on the same plane; if we were to come to church with you."

"I agree with you, reverend sir; but sufficient for all; I intend to speak of my husband has his own way of thinking, and I can seem to have no influence apon him; I can only hope and pray, which I do constantly." "Did I once hear you say he was a be

iever in Spiritualism?" "I am ashamed to say you did, sir. It mortifies me much to have to acknowl-

edge it; I do not know why he is such, for he was reared a Baptist." "It is a sad mistake of his, otherwise

he is an nonorable man; I see your son My father seemed much interested in and daughter are not of his views, for which you should praise your heavenly Father; for if they were like him would be a great affliction for you to

bear," As the man said this, our teacher laid her hand on Helen's head, and the young lady's face flushed, and she looked defiantly at the man, and said as she tossed her head: "My father is not dishonored by Spir-

itualism, I would have you know, sir; and furthermore I will tell you I am a believer in Spiritualism, and its teachings are far superior to yours if you are a minister; I only come to your church

because my mother insists upon it for the looks of the thing." While Helen was delivering this short speech, her mother's face turned pale, and she grasped Helen's arm and demanded that she stop; George had at the same time appealed to Helen to stop so she offers long prayers, and sacri- her talk, for decency's sake, as she was

fices her bodily comforts, and pays attracting the attention of the per much toward the propagation of her particular kind of creed; and would paid no attention to what her mother and brother said, and the minister away from church for any other reason abruptly turned and entered the church. but absolute prohibition by sickness or My relatives stood several minutes on injury to that extend that she could not the steps, the mother crying and wiping her eyes with a dainty lace handker "Thet's Mrs. Wrcn," said my father. chief, while she scolded Helen for her

"She's a good soul, an' is the woman breach of decorum, and George was who does the scrubbin' fer John an' his berating ber soundly, using in an undertone much profanity to make his ap family in the block. She has a boy thet causes her lots of sorrer an' trouble; peals to her more emphatic. 'The most of the people had entered the church he drinks like a fish, an' I guess he gambles, as well. He don't work much; an' when Helen declared in a tone loud she works hard an' supports him; an' enough to have been heard by those in er twant fer John's wife I guess they'd the church.

go hungry. Mrs. Wren goes to the "Well, my darling good hypocritical same church with John's folks, an' so mother and brother, as I am such a dis-John's wife takes considerable interest in hcr." grace to you, I will not enter this de-lectable place with you but will leave "Does she allow Mistress Wren to sit in the same pew with her?" Our teach-er, and go with him, for I had rather er asked this question with a faint be in hell with him, than in heaven

"Wall, no, I guess not; I can't ' say though, fer I haint been to her church fer some time." "We will not trouble ourselves about "We will not trouble ourselves about

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Methysticum, from the Ganges River, East India.

### SPIRITUALIST MEETINGS. What is the Matter With Evolutionan

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

115

First German Spiritualist Society on

the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street, The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

Occult Scientists meet every Sunday at 7:30 p. m., in Grand Boulevard Hall, corner 47th street and Grand Boulevard. Lectures, music and proof positive tests. Mrs. W. Brockway, pastor. Residence, 3000 Indiana avenue. Central Spiritual Church holds serv-

ices each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall, 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meet-

ing Thursday 3 p. m. Mrs. Jeffery Burland, pastor. The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladles' Auxiliary every Thursday afternoon at 2:30. The Christian Occult Church, Gra-ham Hall, 2974 State street, Every

Sunday afternoon at 3 and evening at 7:30. Test messages given by good mediums. Good speakers in attendance. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All wel-come. Services at 3 and 8 p. m. Spiritual Church of All Souls, in Hope

Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R.

The Light of Truth Church will hold its Sunday meetings in the Atheneum, 26 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Burland, pastor.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hail, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds serv-ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Soul Communion holds meetings every Wednesday evening at meetings every wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, mes-sages and tests. R. S. Ray, pastor. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to after-noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in at tendance. Others will assist. These meetings will be continued all summer

Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

With great pleasure we often read ulogizing articles in large type, telling about the greatness of The Progressive Thinker, praising the editor for his untiring effort in giving its many readers the best Spiritualistic paper on earth, which shows that his effort is appreciated. In this little heart to heart talk, unbeknown to the editor-we smuggled this into the composing room through the back door-we want to impress the fact upon your minds, that simply patting the editor on the back does not furnish the wherewithal necessary for publishing a progressive newspaper. An editor is by necessity compelled to look to his subscribers for co-operation in expansion of his subscription list and extension of circulation of his paper. 'To assist in the accomplishment of this, the "Divine Plan" was inaugurated several years ago with good re-

"DO IT NOW."

Progress?

sults, but we think it is about time that. the readers' inaugurate a supplementary Humane plan, which under the law of reciprocity and compensation, will make it obligatory on each and ev-ery subscriber to secure at least one subscriber every six months; yet this is not enough, inasmuch as we are on the threshold of an evolutionary crisis that involves the very existence

of an exclusive Spiritualistic press. Leaders of the present movement seem to welcome the time when all exclusive Spiritualist papers will be absorbed by the secular press, and quote Darwin's theory of decadence to be a natural result of evolutionary

But we most kindly ask: What is the matter with the evolutionary law of progress? Any part or organ of man or animal if needed and capable of progressive unfoldment, is not evoluted out of existence, but into a higher capacity for yet greater organic and functional activity. Does not the very name of our paper signify progress? We shall endeavor to show that such a progressive Spiritualist paper will be more needed after the evolutionary crisis than before.

Now, friends, under the law of reciprocity and compensation inherent in the "Divine Plan" it becomes our duty, not only to sustain The Progressive Thinker, but to push it way up in front of the procession. We must make conditions so that The Progressive Thinker can hold the same position and relation to the secular press and the public ar, "Webster's Unabridged" holds to the,

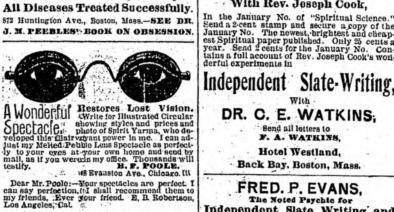
schoolboy and college student. The secular press under the new regime will be in need of, and must have some source to draw upon for authority, for the time will come when not only Spiritualists but the general public will not be satisfied with merely seeing, or reading about spirit manifestations, they will want to understand the laws that govern and the processes by which psychic phenomena take place. This knowledge can not be had in the secular press, hence the opening of f. larger field for a "Greater Progressive Thinker."

Now, friends, let us all of us get 'a nove on, and by a little effort be able to pat the editor on the back with bunch of new subscribers every Six months, and we will have a "Daily Progressive Thinker" with over 100,000 subscribers in a year's time. Let this be the object in view with the fraternal silent pass-word "Do It Now"-and we will succeed. Every subscription list should be headed, "Do It Now."

Yours for a Greater Progressive P. PEARSON. Thinker. Ponca City, O. T.

The Cause in Columbus, Ohio.

The West Side Spiritual Church of Columbus, Ohto, located on McDowell street, near State, has just closed another successful year, having just made our annual payment on the church debt. We now have but three-hundred llars to pay. We keep open doors;



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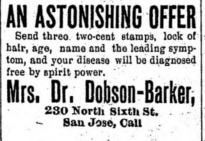
ARGE

that but will learn our lesson," our brother were very much mortified and teacher said. "Mrs Wren is evidently remained outside a few minutes discussing the propriety of entering the digesting the experiences of her early life, or the early life of her son; or to church; they finally concluded that be plain, she is receiving the fruits "the sympathy of the congregation of her manner of governing her son in would be with them, and that would to his early life; most likely he was an a certain extent assuage their wounded unwelcome birth, but as she now shows feelings," so they meekly entered the her principal trait of character in meekchurch and took their seats which were ly submitting to what seems inevitable well in front, and near the pulpit. to her, so she accepted his birth resign-The usual exercises of opening the edly, and trying as she thought she services were pleasantly passed, and must, to make amends for her dislike the minister, who now seemed to be in to become a mother, she began by granting her baby all he cried for, and a rather perturbed state, arose and an nounced his text. He commenced to made herself a slave to his childish read his sermon which was apparently of considerable length, for he had a whims; and as he grew in stature and increased in age she continued to hubulky pile of manuscript on the elegant mor him, until his imperious nature velvet upholstered desk before him. While he was making a few desultory was established; then, with no balance, to his one-sided disposition, and havremarks on the application of his ser ing been forced to be tyrannical, and mon, which he expected his hearers as his parent had been submissive in would understand, he was nervously nis childhood from a sense of duty; now handling his manuscript, and as the he had advanced to manhood, she windows on either side of the church found she could not escape from the thralldom which she had established. created a draft of air past him, and be During these years she has chafed men- fore he could prevent it, a seeming mis tally under his despotism, and has shed chievous breeze caught several pages of many sorrowful tears, made many com- his manuscript and whisked them of plaints to sympathizing friends, and his desk and they went sailing away received much sympathy from people and were finally scattered among the who were as ignorant of her condition congregation. This created anusement as she, while all these years she is the for the younger, and frivolously incline only one on whom censure, can fall, portion of the congregation, while the Her son can not be blamed; she alone incident seemed to intensify his already very nervous state. Several of can be blamed under the existing conditions, if any blame can be attached. the male portion of his congregation He is what he is fashioned to be: he gathered the sportive pages for him, has never been taught anything dif- and he commenced to read in earnest ferent; only the lower animal propensi-As he proceeded he discovered in some ty of selfish instinct has been appealed manner his pages had become mixed What more could be expected of and several times he began reading on to. bim? As he has always had his own the wrong page; after this had occurred way, of course he would drift where he several times he became much embar rassed and offered a slight apology which seemed to make a bad impres-sion on his hearers; he also noticed would find no restraint; therefore he could not be refined, and his society must be like himself; and as the law would hold good in his case as in all this, and as the mixture of his manu others, so he would be surrounded by script continued he found it impossible to proceed without stopping and rear outside influences like unto himself. ranging it all; this would cause him not only in the material, but spirits like what we have witnessed this morning still more embarrassment; so he quickly would feed on him; they in turn would gathered the pages of his now well add to his imperiousness, and in many mixed sermon together and announced cases he would be influenced to do that he "would close by giving a few mixed sermon together and announced things which otherwise he might ab remarks on the duty of the hour." . (To be continued.) stain from.

"This is also the case with the intoxicated person, and the two young men whose acts we have witnessed; they may not be on the same plan of willful selfishness as the son of this poor woman, yet they have been where they have placed themselves where these low, or less expanded spirits congregate, and they, like the barnacle, have attached themselves to these material people with the distressing results you both know so well. In fact, each scene we have witnessed this morning has been but the result of spirit influence, with the sad effect of holding the mortal in slavery to passion in every instance.

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The Spiritualistic Church of the Students of Nature will hold Sunday even-ing services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

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

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

Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service Sunday-school 10 a. m. Sunerintendent of Sunday-school. Mrs. S. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

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

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

Meetings every Sunday at 10:45 a.m. at hall 210, Masonic Temple, under the auspices of Walter Devoe, the wellknown lecturer. Miss Cora M. Nafe, soloiset.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The Rising Sun Lyceum meets at 2 p. m. The German-English Society Bund

der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medlum. The Hyde Park Occult Society holds

regular Sunday ovening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E. 55th street.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple, every first and third Thursday of the month. After-noon session, 3 o'clock; evening session, 7:30. Everyone attending is re-quested to furnish refreshments for 6:15 supper. Coffee tickets 10 cents.

The Spiritual Association of Sixty ninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

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always have a full house and are never in need of speakers. We organized for ome talent, knowing that we could not pay for the church and employ talent out of the city. We decided to utilize home talent and it is quite remarkable

how well we have advanced, both spiritually and materially. We began as a society of seventeen members on January 3, 1901, and the following May, just ive months from the time we organized, we had forty charter members, and received our charter from the state, and also incorporated under state law, and went into our church, made our first payment, and bought one hundred and eighty dollars worth of church furniture, paying cash for the same. We have steadily advanced until last May, when our state association met in convention here, we were the

banner society, casting ninety votes. We were also instrumental in get-ting the convention to come to Columus, and procured the finest auditorium in the city, the Board of Trade on East Broad street, and like our own society we enabled the state association to have open doors at the convention. The public were admitted free. We donated twenty-five dollars to the state association, also fourteen dollars to the Florence Crittenden Home, a charitable so-ciety of which Mrs. C. S. Carr is its worthy president. We have never had an empty treasury. We have a Washington's Birthday social and entertainment under way from which we expect to realize more than enough to pay a small debt to the city for sewerage. We have the co-operation of a good many Spiritualists who are not members, but who feel that we are doing a noblework and they are ever ready to lend us a helping hand. We work very har moniously, and have excellent officers. Much of our success is due to our worthy president, H. E. Boerstler. Our last business meeting closed the year and election of officers as follows: H. E. Boerstler, president; J. F. Grove, vicepresident; Mrs. Rose Blackwell, treas-urer; Hattle G. Webster, secretary, 55 McDowell street; Helen Lucas, assist-

ant secretary; Rosa Gillette, librarian; Geo. W. Webster, P. J. Cummins, Mrs. L. A. Grove, Chas McCrosson and Bessie McLain, trustees.

HATTIE G. WEBSTER, Sec'y.

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The Golden Rule Spiritualistic Society will hold meetings in Haymarket Theatre Building, 161 W. Maaisor street, at 8 p. m. All welcome. Take elevator. D. G. Hill ,manager, 705 W. Madison street.

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

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

#### SPECIAL NOTICE.

Kind reader, are you or do you know of those sitting for development? No difference for what phase of mediumship. Send your address with a 2-ct postage stamp. In return I will give my experience and advice free of J. G. HINDERER. charge, 

Anderson, Ind.