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Twenty-Five Years in Spiritualism.

HARRISON D. BARRETT has been before the world that city. She was the embodiment of all things mortal, I can see, with the unfoldment, her splendid talents, her as an important working factor therein for a quaras an important working factor therein for a quar- transcendentalism, and was, therefore, years and years ahead of the times. ter of a century. Year after year he has fulfilled Her addresses pleased and angered her hearers in a division of numbers about his impressive destiny and mission by being elected Murmurs of approval at some daring President of the N. S. A. Whatever the opposition to him may have been, at the last moment everylect, "I Am That I Am!" The new thing crystallizes in his favor, and he is acrois clear thing crystallizes in his favor, and he is again elect- thought of to-day is old when contrasted President, illustrating a most remarkable career on his part. His sketch of his life for twenty-five ligh. Her next lecture was largely attended, even those who had said they years is thrillingly interesting and suggestive.

SCHOOL.

September 29, 1886, I entered the Unitarian Theological School at Meadville, the Crowning Glory in Revealed Relig-Pa. My health was precarious, and my religious views propounced, hence I did last a life time. Her subject, her delivnot feel certain about being matriculated. It was with some awe that I
went into the examination room to be
questioned by the faculty. Arthur C.
Sinith, a bosom friend of mine from
Makes and a Sinithality was with ma Maine, and a Spiritualist, was with me. The examination was not at all what I Unitarianism planted the seed, whose expected it would be. The members of the faculty were the noblest representatives of the Unitarian faith I have ever met. Dr. Livermore, kind, genial optimistic, enjoying a serene old age by employing it in instructing the young; Prof. Cary, one of the few great schol-Barber, the practical, tender-hearted,

Questioned as to our reason for entering Meadville, both Smith and myself abominates fraud of all kinds, and she replied. "To obtain a thorough educa- has the sublime courage of her conviction, in order that I (we) may be of service in the world." Asked as to my re-ligious training and views, I said: "I with her in those days, but found a few was reared a Universalist, but for the years later that she was right and I was past six years have been a firm believer wrong. She has honored Spiritualism n Spirituelism." Smith said: "I was by her noble, unselfish life, and her born a Spiritualist and am one to-day." We were questioned as to our educational that the test was over. I soon received as she is while they are on the earth. a note from the secretary, informing me that I had been admitted "on probation," to use a common term, and that the vacation of 1987 in California, because of my previous labor as a stu-dent in academic, and college prepara-went to the western coast, thereby fultory work, I could entere the sophomore filling the prophecy of Mrs. Glading class, provided I would make up certain made in Maine two years before. branches. Smith was also admitted, tended the camp-meeting near Oakland, and was asigned to his class without where I again met J. J. Morse, who

ated a Spiritualist. During my entire Carrier Dove, J. J. Owen, and Prof Fred course of three years, the faculty, col- P. Evans were among the many I met greatly, and his influence lectively or singly, never said one word on that occasion. Prof. Evans' psychoto me upon the subject of religion. graphical work gave me one proof of They treated me with the utmost courtesy, and accorded my views considerate ever all doubt from my mind. This test respect on every occasion. I was never asked to join the Unitarian church, nor between us that grows stronger with to bind myself to one thing at variance passing of the years. with my conscientious convictions. oecidedly unjust, but I held my own. I He had been editor-in-chief of the San never hesitated to proclaim my Spiritualism in season and out of season, and self a world-wide fame in literature have often wondered since, that the His "Sunday Sermons" was a feature of

I cannot praise Profs. Livermore, blemen and among His worthiest representatives on earth.

At this time, there were several Spiritualists in the school: Allen, Barrett, Prescott, Smith and Sprague. try save Smith and myself. Smith's health failed, and he was obliged to leave the school. The others joined the Unitarian church, and became pastors of churches. I was the only one to graduate as I entered—a Spiritualist. in the autumn of 1887. Early that fall It is due Mr. Allen to say that he only we organized "The Meadville Psychoremained in the church some ten for himself and family by the Spiritual ists. He abandoned the platform, and from Jennie B. Hagen, Mrs. Helen S. accepted a secular position that gave Richings, Mrs. Nellie Temple Brigham him a decent living.

FIRST MEETING WITH HON A GASTON.

friend through all the eventful nineteen years that have flown since I first took his hand. It was his voice that 1888 at Cassadaga, on which occasion gave me words of cheer when the path Mrs. Elizabeth Lowe-Watson of Califor seemed dark before me, and it was his nia, and J. Clegg Wright of New Jersey hand that was thrown out to give me a were the speakers. Mrs. Watson's friendly lift when I felt I could go no Sunday subject was "The Signs of the further. He gave me "open sesame" to Times," and I remember well how she his beautiful home, where his good wife, thrilled her hearers by her splendid inhis nephew and adopted daughter, as spirational eloquence. Mr. Wright had well as himself ever made me welcome. spoken in the morning, and his wonder I used to talk freely with him about my atudies, about the future, and when I greater advantage than it did then. His sometimes felt tempted by the prospect of home and salary, to think of attempt ing to unite my Spiritualism with Unitarianism, he would invariably say, "Barrett, let your conscience tell you mind as if I had heard them yesterday what to do. Better a clear conscience than a large salary."
Oh! these words of kindness, those

tactful little helps that he and his noble wife gave me so freely in my student membered by all who heard them. How much they were to me then! How much I owe to them now! They are lights on the pilgrim way, set by the side of the road to remind me that I, too, am expected to place simflar lights for the guidance of others who are now as I was then.

GOOD WORDS FOR MRS. LILLIE.

camp for the first time, and was re- are Mrs. Frances O. Hyzer of Ravenna. quested to preside during the three Ohio, and Hon. A. B. French of Civide, less, 'The next quarter of a century days' pionic. The request was made at in the same state. Mrs. Hyzer's great will do no more than this for me. And the suggestion of Mrs. Gaston, and it work in Baltimore, Md., is familiar his now well into the "youth of old age." quested to preside during the three Ohio, and Hon. A. B. French of Clyde, the suggestion of Mrs. Gaston, and it work in Baltimore, Md., is familiar his-row well into the "youth of old age." ing on from the same eternal spring was the heginning of my long service as tory to all Spiritualisis. She left a My sheaves are few—too few for the She has been to me more than a com-

THE UNITARIAN THEOLOGICAL | chairman at that camp. Mrs. R. S. Lillie was the only speaker for the three days. Her last lecture was a masterion!" It made an impression that will "Methodism cut away the shrubs and thorns; Universalism prepared the soil; flower and fruitage was and is Spiritualism, the crowning glory in revealed re-

A VISIT TO CALIFORNIA

This was the beginning of a most pre cious friendship between Mrs. Lillie ars of the world, having the most thor- and myself. Her work has been a noough knowledge of the Greek language ble one. She has loved the truth and of any living man, and the best New has paid the price that is exacted of all Restament exegete on the globe: Prof. who try to find the truth. No one questions her sincerity, and while progressive scholar and teacher, were might take other means to reach the the ones who conducted the examina- goal toward which she is pressing, all admit that her purpose is a pure and roble one. She has hated and to-day tions whenever called upon to speak on good deeds speak eloquently in her praise. It is a shame to Spiritualists etc., and then were informed that they are not more kind to all such The condition of my health was such that my physician advised me to spend

opened the way to a lasting friendship

J. J. Owen, then the editor of "The of the students were unfair, and Golden Gate," was a remarkable man. Jose Mercury, and had made for himboys treated me half as well as they the Mercury, and were widely copied. In this field he is second only to "Brick" Pomeroy, whose Saturday Night Cary and Barber too highly. They were men of absolute truth—God's no- hearts by their sublime beauty and tengerness. Mr. Owen was converted to Spiritualism by that gifted psychic Fred P. Evans. Thereafter he devoted his life to his religion. He passed from earth some years ago, not rich in this These all entered the Unitarian minis- world's goods, but rich in the love he gave so freely unto others.

> HIS RETURN TO THE THEOLOG ICAL SCHOOL.

I returned to the Theological School logical Society," of which Mr. Gaston years, then gave up the ministry to be- was president, A. W. West, treasurer come a Spiritualist lecturer. He deserved support, but was not accorded dent as secretary of a Spiritualistic sorecognition sufficient to provide a living ciety is an anomaly, but it happens to for himself and family by the Spiritual be a fact in this case. We had lectures Lyman C. Howe, Willard J. Hull, Hon. A. B. Richmond, Hon. F. H. Bemis and rayself. Into my studies at School was woven the thought I received at It was in Meadville in 1886 that I met these lectures, and if they helped but Hon. A. Gaston, who has been my one soul that winter, then mine is that soul.

I again presided at the June picnic in ful genius never appeared at better or topic was "Spiritualism, Man's Regentheology · Ecclesiastical erator." ceived but little mercy at his hands Some of his epigrams are as fresh in Prof. Wright was an iconoclast-Mrs. Watson a builder; he was sarcastic cutting, severe; she kind, inspiring and tender. Both addresses will long be re-

SOME LEADING WORKERS MEN-

TIONED. From that year forward I was a fix ture at Cassadaga. Of the many speakers who occupied that rostrum since 1888, (aside from Mrs. Cora L. V. Richmond, who is always helpful, progressive, instructive, and soulful), two in In June, 1887, I visited Cassadaga particular deserve mention here. They

People went home earnestly discussing what she had said, and excitement ran would never listen to her again, being on hand, with all of their friends. They were going to see what they could do to make it unpleasant for her. This time her subject was "Surplus Blossoms! On this occasion she soared to a lofty height, and took all of the people with her. She was one of the great lights in Spiritualism, and will live forever in good she did for others. dwelt upon her work at this length from the facilithat she gave her life-her all—to Spiritualism and to Spirit ualists, and received only a stone in place of bread, as her reward.

A TRIBUTE TO A. B. FRENCH.

Hon, A. B. French is easily Spiritual ism's greatest orator in the past quarter of a century. I doubt if even Jesse B Ferguson and Selden J. Finney in their palmiest days ever excelled him very much. He was a greater orator than Ingersoll, and towered head and shoulders above James G. Blaine, and Chauncey F. Black. He is far beyond Russel H. Conwell and Bourke Cockran in his use of metaphors and choice fig emotions and the intellect of those who heard him. His power lay in his signal ability to throw his whole soul-all of his energies-into his addresses. His master. Whether discoursing upon "Buddha." "Jesus," "The Egotism of Our Age," or "Memorial Day," he exercised the same wonderful magnetic power that moved the people alternatey to smiles and tears. He had a marked influence upon my young life, and his oratory is one of my choicest

I graduated in 1889, teaching school and entering upon Spiritualism loccupied all of my time up to 1893. I never supposed it possible for history to reeat itself, yet my experiences of 1893 have been repeated during the winter of 1904-5. Such is fate but I do not complain. Foreordination is more than a half-truth after all.

I wish I had time (and our good editor the space) to dwell upon the different workers I have met aside from wrought next to A. B. French, our greatest orator on the platform. In his retirement, loving gratitude and kindly thought of all who knew him. In his recent bereavement, all of his friends are sorrow

OTHER PROMINENT WORKERS.

Hudson Tuttle and Emma Rood Tuttle, the philosopher and the humanita-rian; Clara Watson, the rationalist William M. Lockwood, the scientist; Moses Hull, the exegete of the Bible from a spiritual view-point; Miss Lizzie Harlow, the practical Spiritualist and hater of shams; Thomas Grimshaw, the builder and demonstrator of the fact that the settlement of speakers is best musician and analyst; Dr. J. M. Peebles the spiritual pilgrim and orator; Hon. O. P. Kellogg, the humorist: Mrs. Mar. tha E. Root, the reformer; W. H. Bach inventor and poet; Mrs. A. H. Colby-Luther, the emancipator: Lyman C Howe, the philosophical religionist; Rev. W. J. Colville, the metaphysician and Orientalist; Mrs. May S. Pepper, the psychic marvel of the age; Georgia Gladys Cooley, the great message bearer and true medium of the West-these and dozens of others, afe eserving of mention, and I would I could speak at length of them and their

Of the mediums who frequented Cassadaga, J. Frank Baxter and Mrs. Margaret Gaule-Reldinger have each a special place in memory. I must not dwell upon the work of these dear friends as would like, but must await another opportunity. They are not forgotten and heir influence is yet potent in my life,

MADE PRESIDENT OF THE N. S. A. In 1893 I was made president of the N. S. A., at the time of its inception, in Chicago. For twelve years I have held that office, and the records thereof are before the world. It is not for me to peak of the results of those labors. Mistakes are common to all mankind (save a very few) and I know I have made my share of them. Let me not speak at length of any of my errors. uccesses or misfortunes now. It is yet to be seen what all these years have een worth to the cause and to myself. have tried literature a little. In company with A. W. McCoy in 1891 I wrote and compiled a book entitled "The History of Cassadaga." In 1894, I wrote and compiled "The Life Work of Cora L. V. Richmond." All I said of her in my introduction to that work, I can in sincerity repeat now. In 1897, I became editor of the Banner of Light, and eld that position seven years. It is now March, 1905. I have com-

pleted a quarter of a century of service Would I undo the past if I could? Useless question! I would not do it. if could. I have received in those years what was for me to have—no more, no

harvest fields of eternity. It will be my pleasure to toil therein, when I am called to the higher life, until I have my place. Perhaps what friends and critics have called my fail-

ares here, will be made my best suc-

THE ACTUAL STATE OF THINGS. my life have been given without a ques-tion to Spiritualism. Time has not lessened my devotion to it, nor detracted from my interest in our cause as a whole. Silver and gold I had none, but such as I did have I gave freely, yet not lways wisely. I remember how badly felt in 1888, when I was enthusiasticders I had witnessed, to have Willard J. Hull say to me, "My friend, be on your guard; all is not gold that glitters!" Walter Howell repeated the warning, as did Col. John C. Bundy, in 1890, yet it took several years thereafter to awaken

me to a full sense of the actual state of things. Yes, I was "easy"—I will con-fess it, but I have the comfort of knowing that I am not alone in that category. "There are others," and many there are to-day who are learning the essons I received in the school of leart-break and bitter experience, who

will be wiser when they graduate! After twenty-five years, what have we that is ours? (1) Mediumship, that sacred possession of the soul, belonging in common to all mankind, although used by a very few—the divine treasure-trove of humanity, whose unfoldments means a step upward toward God. (2) Phenomena, as real, as valuable, and far more numerous than ever before, all asserting the eternal reality of the In- itualism. This I cannot do, for the gift visible, all proving that intelligent life continues beyond the grave. (3) Spirit or soul communion that not only en- wholly upon the efforts of its adherents ables us, through faith "to see a star." power over his hearers was that of a and through hope, "to hear the rustle of a wing," but gives us the light of knowledge by which we are guided over the lowlands of doubt, through the swamps of despair, up to the heights of illumination, where we hear the soft tones of voices long since hushed to the ears of earth, telling us that all is life and love, and that reeming death is only a for ward step in progression's upward march. (4) Spiritual application, through which the children of men are led to see that the material is only means to a divine end, and not the end itself-that all are sisters and brothers in this lower life, and that an injury done to one is an injury done to all.

AFTER TWENTY-FIVE YEARS-THE OUTLOOK. . 3 After twenty-five years, do we find he effort worth while? When I see old Thus it appears that I entered the me acquainted with several of the California workers for Spiritualist and am fornia workers for Spiritualism. Mrs. or recorded on the books, and graduJ. J. Whitney, Mrs. Schlesinger of the J. J. Whitney, Mrs. Schles last. Hon. L. V. Moulton moved me Science, Unitarianism, Universalism, and even Methodism and Orthodoxy, is many changes in my thought. He was, it treason for me to say that I ofttimes wonder if it is worth while? Still it only shows the oneness of all truth, he is followed, as is Mr. French, by the and proves that man is constantly moving forward in search of that which gives him understanding. "A rose by any other name is just as sweet," and

ing with him, and with his good wife Spiritualism, whatever its name or and surviving daughter. Spiritualism, whatever its name or and surviving daughter. the spiritual tree are bearing the fruit that is needed to feed millions of hungry souls; therefore, Spiritualists should not complain if their truth has conned another dress, and been given another name. But, why, oh, why was not the grand old tree itself so culti-vated, so nurtured, so ted, that it would have given shelter to all our race

under its universal shace?
After twenty-five years, what have we to show in outward form? In 1880, we had but two state associations, Vermont and Connecticut, as against twen ty or twenty-one to-cay. We then had between two and three hundred gather ings called local societies, while Lave over seven hundred similar bodies to-day. We have also our N. S. A. which we did not have then, and be tween forty and fifty camps, as against eight or ten then. We have one school, unendowed, and most niggardly supported. All of our local societies are weak financially and numerically. Our N. S. A. is the only center of power around which mortals and spirits can ially to do the work that should be done to help mankind upward. Yet it, too, is most unkindly treated and ignored. Its pension fund is the only hope of almost a score of needy human beings who have spent their lives in the inselfish service of their fellow-ment. Surely, our showing is not what it should be in this particular respect! We have about the same number of papers we had further in the spirit, I see then, but they are not nearly so well patronized.

SPEAKING FOR HIMSELF

Speaking for myself, at the close of field of action! Work on, and yours is these twenty-five years, twelve of which the victory!" The light fades, the have spent in the service of the N. S. A., I find just as much need of Spiritualism as I ever have had. "It has been my staff of support in hours of sorroy and of suffering, and my comforte when the lamp of joy exploded at my feet, leaving me wounded and bleeding precious as ever they were, and what we need now is consecrated workers to proclaim those truths to the world. I have done my best, but my methods may not always have been right, even if my motive was pure and sincere. Bit ter and extreme criticism has been coupled with extravagant praise, reach ing almost to flattery, to retard and in ure my work. Ofttimes I have served howest criticism and have taken it kindly, for it has helped me to press onward to higher and betten things in behalf of Spiritualism. "After twen-ty-five years—what?" This is the ques-he should always be on his guard against it.

There is one who came feet my life— the outer and inner—in 1893, of whom I fain would speak did I have fitting words to express my meaning. Our lives were united in 1897, and are flowReminiscent and Autobiographical.

incentives of the highest and noblest types—daily encouragements for me to go on with my work. Whatever my errors, my failures to grasp opportunities, my inability to meet life's heaviest conflicts, no fault attaches to her. Truly womanly in all things, over thoughtful of others, ever desirous of rendering unselfish service regardless of her own The work-years, the energy-years of reeds-such are the characteristics of one who has borne her full share of the burdens, and met with fortitude the many vicissitudes of life, who has been and now is a dominant influence in my work-my beloved wife.

There is also another influence of which I may be pardoned for speaking. it is that of my beloved and venerable parents in the home of my birth in farway Maine, Whatever of moral qualfications, love of right, of fustice and of truth, there may be in me, I owe to my noble father and mother, and to the influences of the environments in which they placed me. As they face the glowing golden sunset of their well ived lives, they are examples still to their son to make more and yet more of life for their dear sakes. "Out of the heart, the mouth speaketh," and out of my loving gratitude to them do I pen these words in reverence and filial devotion, asking still that their benediction of love and peace may ever mine. Nor should I forget my sisters in recounting the blessings that have been mine in connection with Spiritualism. Father, mother, three sisters, and three nephews-all Spiritualistssurely-surely there should be no for-

getting when such helps as these appear! I am asked to limn the future of Spirof prophecy is not mine. It is rafe to to make it a power for good-a great reformatory influence in the world. This they can do through co-operation. There are signs in the skies that are ominous-portents of a coming storm. So long as sham and pretense are preferred by Spiritualists to truth and honesty just so long will there be a cloud over the fair name of Spiritualism. So long as an uneducated, itinerant ministry is preferred to settled pastors and cultured speakers, just so long will the future of Spiritualism be uncertain. long as the churches and their pastors continue to grow liberal, just so long will educated, progressive Spiritualists turn toward the churches, and give them support,

So long as the Spiritualist press is iess and less liberally supported every year, just so long may we look for a decline of interest in Spiritualism. So long as the secular press continues to give full and complete expositions of our philosophy and religion in splendidly written articles, just so long will men and women continue to turn away from Spiritualism and set their faces again toward the church. So long as men and women are Spiritualists behind the door, or at camp-meetings, just so long will the future of our movement continue doubtful and uncertain. as Spiritualists continue to make Spiritualism a glittering abstraction, and ot a concrete presentation, just so long will scholars and thinkers continue to turn away from it. Therefore, I say the future of Spiritualism depends upon Spiritualists—what they do—how they ive it, and the thought they develop in its name.

My task is finished. My review of a quarter of a century of labor is at an end. As I glance in retrospect over the vanished years, I see familiar faces roop past me, each with a smile upon his face, marching with light step to ward the western hills beyond which lie the gates of Life's Eternal Day. One by one dear friends slip out and join hem, and earth knows them no more Workers for Spiritualism, friends of a lifetime recede from view as I near the present, and I realize that each passing day takes them yet further and further away from me, yet brings me one day rearer them. Looking upward, their faces appear in soft effulgent light of the soul's eternal giory, as they stand upon the shining arch that spans the Divide netween the seen and the unseen. They return not, for they never go away, but they stand aside in the re fined atmosphere of the spirit, smiling in love upon us all, cailing us to action, to duty stern and high, to love of truth, of God, of righteousness, and to a knowledge that we each and all pos sess the mystic key that shall unlock the material shackles that bind us to things of little worth. As I go out still clearer, and hear them say "Twenty-five years!-only a beginning! Press on! The goal is yet beyond you! Go forward, and still forward! There is the lingering glance beholds them, one and all, pointing upward! HARRISON D. BARRETT.

A LITTLE THING.

She dropped a word of greeting gay Her look so bright, her tone so sweet, I stepped to music all that day. The cares that tugged at heart and

My neighbor met me on the street.

brain. The work too heavy for my hand, The ceaseless underbeat of pain . The tasks I could not understand,

Grey lighter as I walked along, With air and step at liberty, That filled the world with cheer for me.

Her life enriched by many a year, Had faced me with her brave, true eyes Passed on, and sald, "Good morning, - Margaret E. Sangster.

this was ali. A woman wise,

ECHOES FROM INDIANA.

Touching the Recent State Spiritualists Convention.

Perhaps a few words regarding the convention recently held by the Indiana State Spiritualists, may not be amiss. The clerk of the weather seemed to shower special favors on Indianapolis, for this event, as each day was one of ideal pleasantness.

Not quite so many societies were rep resented at this, the first annual convention, but where quantity was lacking, quality was in abundance, and enthusiasm above, par. No doubt our worthy secretary, Mrs. Carrie Mong, who was a chief factor in the success of the meeting, will give your readers a correct report of the convention work and I will therefore confine myself to certain features which made the event one of great pleasure as well as profit

The speakers had been carefully lected from the multitude of able men and women who are lifting up voice and soul for the cause of Spiritualism, but for this particular time and this particular place no wiser group could have been secured.

First we had the pleasure of listening to Elizabeth Harlow, who had long since won her way into the good graces of Indianapolis people, and therefore was received with an ovation justly due her, and when we beheld the hones love and reverence meted out to this trade the warmth of that regard for the diadem of a queen.

Another speaker to make his way

with a bound into the esteem of his audience, was Will J. Erwood, whose heart to heart talks touched each listener and brought the best to the surface. This young man has found the immortal spring of success, and knows by experience that the human heart is best reached by sympathy, or love and tears. His Sunday morning lecture on "Foregleams," was one to linger in the memory, its touching eloquence putting each soul in tune with the Infinite. In short, a true story of the heart is ofttimes more productive of good, than the logic of the head, and Mr. Erwood knows well how to blend the two to get the best results.

Another gentleman who agreeably surprised his hearers, was Will V. Ni-cum, of Dayton, Ohio. Too much cannot be said in praise of this speaker, and we are surprised that with his wis-dom and eloquence some liberal church has not called him to be its regular leader. Mr. Nicum has studied his way out of the primary class of Spiritualism and is therefore prepared to tell the world something besides the fact that spirits return and communicate. The heart of man is crying for a lessening of its burden, or a way to bear its burdens easier, therefore his lecture was appreciated above measure and many expressed an unliftment of soul which es when we understand "that

peace which passes understanding."
Mrs. Anna Throndsen, of Louisville, Ky., was a messenger who brought consolation to many hearts. This little lady has a pleasing manner and gives her work in a plain straightforward way which conveys a thought of truth.

The entire meeting was one of success, spiritually, socially and financially, and we feel the bond is now more firmly cemented between Spirit ualists of Indiana than ever before, and we believe the cause which has as a ba sic principle the brotherhood of man has received strength from the first an nual convention of Indiana Spiritual

A majority of the officers were re elected which proves their efforts of the first year's work were at least ap preciated.

MARGUERITE MILLER. Rochester, Ind.

I WONDER WHY?

Is Spiritualism a Good Thing for Us Alone?

In reading over my copy of The Progressive Thinker of January 28, I could not help wondering why some of us are so strenuous in our efforts to put from us the forms and ceremonies of ortho doxy, while persistently clinging to and practicing its worst faults.

In the absence of anything more sub stantial, those forms and ceremonies at least have served as a rallying point for the faithful, as a point of concentration toward which each individual might turn in time of uncertainty, as a means of keeping the flock together and rea sonably harmonious. Hollow and in sincere many of them are at times, but is it not because the truths which in spired them have been gradually lost sight of and their place in man's esteem usurped by the mere symbols? If we can use the invocation, the reading of the lesson, and the song of praise or simple rejoicing, and do it all with a heartfelt understanding of the depth richness, and might of meaning back of them, why should we fail to do so be cause others have ignorantly misused them? 'One might as well decline the aid of a hammer in driving nails be cause, forsooth, one's sister is prone to bring it down upon her finger oftener than upon the nail. As well condemn he knife because men have done harm to themselves or others with it.

Are we not indulging in the same ab surdity as is our orthodox brother? He endows them with the virtue of reality and considers them a means of saving grace. We likewise invest them with a cort of reality, else why fight them?

Is Spiritualism a good thing for us alone, or is it a human necessity? the latter, how are we to bring our brother into our ranks? Can we use he old argument, "Believo or be damned"? Not very well. Must we not show him that greater happiness lies this way? Can we do so by strip ping him at the threshold, by tearing from him and holding aloft in ridicule everything that has yielded him even a measure of comfort, and by turning im loose in a state of mertal naked ness until new theological garments have been made and fitted to him? We may call this freeling him, but how VISIONS AND VOICES.

The Revival in Wales Spiritualistics

Editor Stead of London, the Rev. Newell Dwight Hillis and other promi-nent thinkers, are of the opinion than the present rousing revival of religion in Wales is to spread over the world. If so, woe saloons and all houses of sin. In Wales, they as well as magisterial courts and jails are desolated as though the armies of heaven have marched through the country. Carrie Nation, prohibitive legislators, etc., are not in

What I wish to set forth in this article is the Spiritualistic aspect of the movement. It is carried on by young men and women who are sensitives. The leader, Mr. Evan Roberts, is twenty-six years old, unassuming, comparatively illiterate, a medlocre in intellect, not a very fluent speaker, not an ordained minister. He was raised a miner, learned the trade of blacksmith, commenced preaching about two years ago, and attended the academy. He was effectually called to the great work last summer.

"While listening to a sermon at Newcastle Emlyn," he says, "I received much more of the spirit of the gospei from what I saw than from what I leard. The preacher was doing very well, was warming up in his work, and sweating by the very energy of his de-livery, and when I saw the sweat on the preacher's brow, I looked beyond and saw a vision, my Lord sweating then bloody sweat in the garden." As he re-

lated this, he broke down and wept. After this he could think of nothing out the sinful state of the world. One night the Lord appeared to him. Of this he says: "For a long, long time I was much troubled in my soul and my heart by thinking over the failure of Christianity. Oh, it seemed such a failure! - such a failure! - and I prayed and prayed, but nothing seemed to give any relief; but one night after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning, suddenly I was waked up out of my sleep, and I found myself with unspeakable joy and awe in the very presence of the Almighty God; and for four hours I was privileged to speak face to face with him as a man speaks face to face with a friend * * * I heard a voice in my inward ear as plain as anything saying: speak to these people, and for a long time I would not. But the pressure became greater and greater, and I could hear nothing of the sermon. Then at last, I could resist no longer and I said: Well, Lord, if it is thy will, I will go. The voice also named the young lady singers whom he should call to help

Once he was telling in a church of a vision of a key he had when praying just before going to the church. He said he did not know what the meaning of the vision was. Suddenly three men said they had been converted that night. "Oh, I see now," said Roberts, "It was the key with which God un-locked the doors of you hearts." Another time he related a vision of horses he had. Visions come to him frequently.

A woman said she had a vision the previous evening. She saw a great expanse of a most beautiful country, inhabited by people of very friendly faces. Between her and that country was a ery clear river crossed by a plank. She wanted to go over, but was afraid the plank would not hold. At that moment she gave herself to God and a great wave of faith came over her and she walked the plank. A man said that the night before, he

was alone as he thought in his room. but soon found he was not alone, for he heard a voice commanding him to pray. He could not pray. The voice commanded him again and again. last he feli on his knees, but could not utter a word of prayer. The voice said. "Throw out the lifeline." As the man related this, the congregation started singing under inspiration the hymn beginning with those words, and while the singing was going on the man was converted. Many other visions could be

Now, readers of the excellent Progressive Thirker, what do you think of hese things. My opinion is that this revival is carried on by powerful bands of good spirits. What! Would good spirits move the world in the line of orthodoxy? I cannot see why they should not. There are millions and millions of orthodox people from earth n the spirit realms, and it may be that half of the Spiritualists on earth are members of orthodox churches. There are as many theologies among Spiritualists as there are among other people, and the orthodox part of them can readily believe that the departed saints are still interested in their doctrines and exert themselves in the redemption of

many of us would enjoy that particular

brand of freedom? And all this time we religiously practice the orthodox virtue of sitting in udgment and pointing out faults in our. neighbor, searching for the links in his religious or philosophic armor, and sending home the javelin of argumentative, vituperative, or sarcastic (as the case may be) criticism. Even our halfbrother, the Theosophist, comes in for

eis share of keelhauling. Suppose that in our meetings and our literature our time and energy were principally devoted to pointing out the truth and beauty of Spiritualism. Suppose that our outside walk and conversation were a daily proof of the same.

Would we not be kept reasonably busy? Sam Slick used to tell of a district in Canada where the cattle were so poor, that when a man wanted to kill a steer he had to hold him up to knock him down. Can we afford to waste our strength in holding up our neighbor's error, just for the fun of knocking it

WM. H. HUTCHINSON. Alzada, Custer Co., Montana.

The jealous is possessed by a "find mad devil" and a dull spirit at once. Lavater.

The Open Court.



Peebles' Book on "Obsession, or Demonism of the Ages."

The Demonism of the Ages.

A COMPREHENSIVE VIEW OF OBSESSION.

Lyman C. Howe is a veteran worker in the ranks of Spiritualism. Strong and vigorous intellectually and spiritually, he has made a deep impression for good on the present age, and the world has been made better by the influence he has exerted. Always calm and deeply considerate of the feelings of others, he writes like a philosopher (he is one), and while he reasons profoundly his spiritual nature throws oil on the troubled waters of discordant disputations, and smooths the way for harmony and peace. His views will receive close attention from readers of the Open Court.

The Open Court is an educator.

Discussion, conducted in the right pearances which seem simple, undeni spirit is profitable. It brings out the able facts, are found upon deeper study intellectual phases of a variety of and further research to be exactly the minds, and enables the reader as well opposite of what appearances indicated, as the writer to see the subject in its minds, and enables the reader as well various lights and shades, without lustrations drawn from nature. which no one can obtain a complete and impartial estimate of the truth. It by every one. It appears to be a simsome of the contributors exhibit the ple semi-transparent liquid; but chem-controversial spirit with a little too ism finds that it is not so simple as it much acid in it to please the taste of appears. Under certain conditions it is peace-makers, and insinuate against resolved into two gases, both invisible. the personal aspects of some who differ from them, it will "sharpen the wits," and intensify the appreciation of the ant fact. points aimed at. Dr. Peebles is especially gifted in the use of biting words, mal, barren desert. But what is light? notwithstanding HIS BROAD, GENER- What causes it? As great a mind as cially gifted in the use of biting words. OUS KINDLY CHARITY AND that of Sir Isaac Newton put out a the 'SWEET GOOD WILI.' TOWARDS ALL MEN. This habit of mind is not an index of bad temper, or ill will towards any one. It is the intense contact the state of the state viction of his mind, sharpened to a command; but further research, and point, to penetrate the inertia which he more facts to guide the reasoning mind, finds resisting the action of his thought. led to a total repudiation of the cor-

The "burning book" which has evoked puscular theory, and establishing in its this discussion is getting a pretty thorough advertising, and the very reason the larger range of facts, that light is for which some writers would have it a motion of the ether; and the ether is burned, is, by this discussion (inaugu-rated by its critics) greatly magnified, dispensable to the interpretation of for doubtless, it will be read by many hundreds who might never have heard but the motion of a substance, is now of it but for this controversy: And, if they do not buy and read the book, they will get a good idea of the dynamite it contains, and many of the most vigor-ous representative expressions, which are selected as targets for the arrows of its critics, and presented to the readers of the Open Court.

In fact, this is the only source of in-formation that I have, respecting it, for I have never seen the book; but I lish obsession. If there is no other ex-know that it treats of obsession; and planation for the facts, we shall be this is the subject of which I propose to bound to accept his theory, tentatively,

rite.

That Dr. Peehles thoroughly believes to me it seems much more probable in it is evident. That he has had much that spirits were playing with his cre-greater opportunities for studying it than I have is certain; and there is sort of playful mood, partly, perhaps, to probably no other writer for the Open show him that they knew what he was Court, who has had so many experi- doing, or that the sensitive got all she ences with mediums, in so many differ-ent parts of the world, under so many That a spirit that has been "man varying conditions as has the venerable months dead" should not be freed from

and industrious doctor. But it is not so much the quantity had left it, and think the dissecting and variety, as the quality that counts knife was doing him a great injury, for evidence. In this connection, too, seems to me so absurd, that it would reit is important to know something of the mental attitude of the observer, before we render judgment. If he was predisposed in favor of the idea of evil could be out of the flesh, and the bodies obsessions, all of his observations might be colored and shadowed by the suggestions of his mind; and he would not realize this phase of hypnotism at lieve. But if it can be demonstrated all, and very likely would vigorously re-

FACTS VERSUS THEORY.

I note in reading the symposium that some of the advocates of obsession emphasize the importance of facts, and regard them as more reliable than theory. The editor, also, in introducing oertain writers arrays facts against mind there is no good reason for such theories. Thus, "Theories play an important part as factors in arriving at the exact truth, but actual experience in the field weighs more heavily in the final discussion." This sentence occurs in the introduction to Dr. Wick-land's letter, following that of A. J. King in The Progressive Thinker for January 14. The facts referred to in things, and all the other senses likewise Dr. Wickland's letter are interesting changed, how is it possible that the and suggestive; but the conclusions spirit would not realize the fact? Is it to which the doctor is led by the facts, presumable that the spirit world preis the question in dispute. To my mind those experiences, striking as they are, than, or different from the sense per do not prove any one was obsessed by an evil spirit. The doctor refers to what is taught "on the spiritual rostrum," "that so-called death does not change anything except separating the spirit from the body." And adds: "I believe I am safe to say that at least ninety out of every hundred non-Spirit of the spiritual world, that all the time ualists, sinners and a goodly number immerses us. They know that they are of earthly saints, do not know even for seeing not with the eyes of flesh, but years in many cases after the dissolution of the body that they are so-called dead; and know still less of a spiritual much more evident must it be with world around them." (!) I take it that those who have moved out of the physihis is not a demonstrated fact, but a cal body to return no more forever, to theory. There may be some facts in its narrow boundaries? This does not impediumship which seem to suggest such a condition; but we should not forter and individuality of the spirit, besuch a condition; but we should not forget that facts are often misinterpreted. The interpretation is theory. This discussion is not an issue between facts and theories. It is

THEORY AGAINST THEORY.

LEAVING THE CONDITIONS, AND MODES OF LIFE, THAT ITS RECIPIONS, AND MODES OF LIFE, THAT ITS RECIPIONS.

Prof. Loveland does not dispute the DUCED; and, being brought into correexperiences upon which Dr. Peebles predicates his theory of obsessions; but predicates his theory of obsessions; but ments, which were cut off, and obhe has another, and more attractive, scured by the physical domination of theory for the same class of facts. To consciousness, the entire organism has his mind there is another explanation more consonant with nature and rea-

In the same issue appears the admirable letter of A. J. King, in which he vating, more inspiring, and conducive of higher aims, ideals, and superior efforts gives good reasons for rejecting the higher aims, ideals, and superior efforts theory of obsession. He, too, has had great experiences, and has studied ory: but it is the theory suggested by them carefully for many years, examining with a critics eye every new fact and phase, and obtaining elaborate exations of all strange phenomena, and his direct dealings with spirits through the mediumship of his wife may be fairly entitled to as much CARNAL weight in evidence as the experiences in the dissecting room, and his wife's mediumship at home are to Dr. Wickland in support of obsession. In both of these cases, as in all others reported tion. That the carnal appetites and In this symposium, THE FACTS ARE passions disappear with the body is in-ACCEPTED WITHOUT QUESTION dicated by the fact that sickness, old

ous time nad served a purpose in the animal economy, and doubtless gave pleasure in its functions. THE PASSIONS AND THE HIGHER

Water is a very common fluid, used

Light is a common and wonderful real-

ity; no one will dispute it is an import

Without it the world would be a dis

place another theory which answers to

facts. That light is not a substance,

A boulder lying at the foot of a

mountain, appears to be a lifeless, mo-

tionless, inert mass; but science finds that every atom of that huge solid is in

intensely rapid motion, and that no two

That a spirit that has been "many

the decaying body, nor realize that he

quire much more evidence than is given

in this letter to make it seem even

half decomposed, and still think they

were living in the body for years after-

wards, seems to me too absurd to be-

as conclusively as is the fact that spir-

its exist and can manifest to us, of

course it must be accepted, however un-

THE THEORY ABOUT DEATH.

The theory that death changes noth-

ing but our relations to the body, may

be taught by some speakers; but to my

outer senses. They go with the body. THEN THE INNER SENSES MUST

BE OPENED, OR THE SPIRIT WOULD BE IN A STATE OF INSEN-

SIBILITY. If the spiritual eyes are

opened to see spiritual things, as the

physical eyes were to see material

sents nothing to the inner senses more

THE DOCTRINE OF OBSESSION A

THEORY.

The best clairvoyants see a vast dif-

ference between the crude scenery of the physical world, and the inner sight

with the eyes of the spirit. If this is

true of the two phases of life here, how

PROCITY WITH THE BODY IN-

spondence with the spiritual environ-

passed a line of limitation, and entered

upon a pilgrimage of progress in an-

other sphere, the influence of which

upon the freed spirit must be more ele-

facts; and the doctrine of obsession

I do not know as I should differ much

from Prof. Loveland's theory, save on a

CARNAL DESIRES AT DEATH.

That all the conditions or causes that

lead to vice and crime belong to, and perish with, the body I think not sus-

tained by all we know of life and evolu-

nothing more-nothing less.

ceptions of this primitive sphere?

reasonable it may seem.

probable.

That many-or any-spirits

of its minute molecules touch each

regarded as scientifically settled.

In this life every faculty, organ and function is supplied with opportunities for its exercise. If children were born with lungs and there was no atmosphere, or with stomachs and no food supplies, with eyes and no light, with feet and no earth to walk or stand upon it would be a bad misfit.

gratify passions which have no means of expression in the spirit world! Cer-

tainly the facts of evolution do not justify this theory. In this world we

find rudimentary organs in human an-

atomy, which have had no functioning

in many generations. After all needs,

uses and desires have ceased, there re-

mains the organ, which at some previ-

LIFE.

Is the spirit world less perfect than this? Are people born into the spirit world with appetites, passions and desires, for which the amplitude and eternal riches of the spiritual universe furnish no opportunities or means of ex-pression? IF SO, 1T IS INFERIOR pression? TO THIS WORLD, WHICH FURNISHES SUPPLIES FOR EVERY DE-

Here we do not have to return to our antenatal state to find the means for satisfying any demand in our nature. Environment is suited to organism, and the functioning of all our faculties. do not believe there is any demand in the spirit, after death, for which the spiritual world does not furnish ample supplies. IF EVOLUTION CARRIES supplies. IF EVOLUTION CARRIES WITH IT ALL OF THE APPETITES AND PASSIONS OF THE PHYSICAL BODY, INTO THE HIGHER LIFE, THERE MUST BE ENVIRONMENTS ADAPTED TO THEIR EXPRESSION THERE, OR ELSE DEATH IS A RET ROGRADE STEP IN THE LIFE OF THE INDIVIDUAL. Of course no Spiritualist will admit that. Then the only rational alternative is that PHYSICAL CAL BODY. . .

THE PASSIONS SEEKING EXPRES SION.

But personal antipathies, desires for revenge, jealousy, and similar traits of character, while they may find opportunities for expression in spirit life, may also seek satisfaction upon some enemy, or rival, yet in the flesh. As these ower, and likely perverted, expressions of mind, may represent enduring facul-ties, with a progressive functioning, they may legitimately belong to the immortal spirit. Personal antipathies may represent the lowest expression of the innate consciousness of indestructible selfhood, which, in the advancing mind, change the antipathies to fraternal good will, recognizing the sharp outines of personality conserving mutual independence and ever improving individuality. Desire for revenge, may advance to a normal, and needful desire for justice. Jealousy rising to the feeling of personal interest, and the protecion of those we love. The conjugal instinct may be fully represented in spir-itual love, THAT KNOWS NO PAS-

By this time our readers will begin to realize that I recognize, as decidedly probable, that a class of spirits may, at imes, indulge in the amusement of annoying sensitives who come within their sphere, and whose magnetism blends with theirs, causing an attraction which may not be pleasant to the victim of mischievous, or malicious design. The different phases of mind which dominate various manifestations are concisely and clearly defined in the very interesting letter of Rev. D. W. Hull. I do not know as I care to change them to suit my idea. That is, the five classes of spirits he enumerates are un doubtedly there; but I do not find any describes that proves that obsession is there be any sufficient motive.

WHAT HYPNOTISM PROVES.

Hypnotism proves that a positive will can induce any sensation or illusion which the operator pleases, when he has the properly prepared subject. I see no reason why the same hypnotizer may not perform the same upon a sen-sitive if he be a resident of the spirit world, and his subject a medium in the fiesh if there be any adequate motive. The whole question seems to turn upon the moral conditions of the spirit world. That the motive may exist in some cases appears evident, if we admit the conditions as described by Bro. Hull. THE SUPREME TEST.

It is held-by obsessionists that to deny obsession is to discredit all the evidence of the existence of spirits, as accepted by Spiritualists. Is it? Upon what does the evidence of spirit control depend! Not upon startling phenomena alone. Moving heavy bodies, rapping, opening doors, the sound of footsteps, whistling, entrancement, and kindred manifestations, do not establish the truth of Spiritualism. They present strong presumptive evidence, without the special intelligence, which cannot be traced to any other source, the proof is wanting.

In cases of supposed obsession, is this proof supplied? Do the obsessing spirits give to the witnesses "proof palpable" of knowledge, which neither the medium nor any other person within his or her sphere possesses, or ever has possessed? Do they give names, dates, facts and family histories of which the medium could not have had any possible knowledge? The specific intelli-gence, impossible to be known in any ther way, counts more, as proof, than all the startling phenomena that can be witnessed. If this evidence is found associated with cases of obsession, it seems to me that must establish it as a reality. If it lacks this supreme test the claim of obsession is doubtful.

TESTIMONY OF SPIRITS AND

SEERS. I cannot quite agree with Prof. Love land's estimate of the value of spirit testimony. Because they give a variety of contradictory statements, respecting "the future world and its conditions," I do not see that it invalidates all spirit testimony. As great a variety and conflict of statements, and descriptions of different parts of this world by men in the physical body, may be found in abundance. "A triune God and a unific devil," are supported by the testimony of mortals as much as by spirits. Yet we accept human testimony in the courts and upon its validity we imprison and hang men for crimes that have no other support than the testimony of witnesses who may contradict each other, and even themselves in the court that accepts their word as evidence.

SWEDENBORG CONSIDERED. Brother Peebles and others in the discussion quote Swedenborg in evidence. No one, I think, will question the integrity, sanity, and conscientious truthfulness of the Swedish seer. That he correctly describes many things of by the opponents of obsession as well age, and anything that exhausts the which he writes, both as scientist and as those who affirm. Upon this point physical hody, destroys the passional seer, there seems to be no good reason there is no disagreement. But as Bro. impulses in this life. Just in the ratio for doubting. But there is much in his

that physical vigor declines, sexual impulse weakens. When the body becomes helpless, all passion disappears. This seems to indicate the total extinction of well assual declines. minds of men; but will any Spiritualist accept his accounts of the hells? Or tion of all carnal desires at death.
It is held and taught by many obsesthat all heaven is in the form of one sionists, that a large per cent of the cases are due to an effort of spirits to man? That his statements are self-

contradictory appears from this: "There are also certain spirits called natural and corporeal spirits, who, when they come to a man, do not con-join themselves with his thought, like other, spirits, but enter into his body and speak through his mouth and act by his members—not knowing at the time but that all things belonging to the man are their own. These are the spirits, that obsess man."
Do obsessionists take courage from

this and claim the great seer as a most reliable witness? Then hear him further; "But they have been cast into hell by the Lord, and thus altogether removed, so that there are no such obses-

sions at the present day." This seems to be the kind of obses sion of which many victims complain; but these "have been cast into hell by the Lord." It may seem unkind to disturb the repose of safety thus offered to the victims of obsession. But the same authority, in the same book, says: God never turns his face away from man, never rejects him NEVER CASTS ANY ONE INTO HELL, and is never angry." (Heaven and hell, page 383.) Here is testimony from one of the highest authorities among men, which is flatly contradictory. No spirit could give more directly opposite statements; concerning any subject. Shall we, then conclude that the testimony of Emanuel Swedenborg is valueless?

ANDREW JACKSON DAVIS, THE SEER.

The Poughkeepsie seer in my judgment, far surpasses Swedenborg in clairvoyant penetration, as well as in the grasp of a broad, rational, compreiensive system of philosophy, and spiritual science. He denies that spirits have appetites and passions which they seek to gratify by obsessing mediums. But he describes the Diakka as visiting the earth and playing pranks with mediums "for fun."

WILL C. HODGE, THE LECTURER. No one acquainted with Will C. Hodge will question his testimony, or assume that he attracts evil spirits because he is vicious. He is upright, truthful, temperate and clean. But he reports some influences that he attributes to spirits, causing sudden craving of appetite, etc. But the cases he names, interesting and suggestive as they are, do not seem to me conclusive evidence of spirit control. He is a medium, and the atmosphere of environ ment might produce such cravings, without any intervention of excarnate spirits. The author of the "Great Psy chological Crime" claims to see and converse with spirits as freely and naturally as with mortals. But he makes statements so completely discredited by known facts, that we must conclude that he is deceived.

He alleges that all mediumship is destructive, and progressively paralyzes the brain and wrecks the nerves and ruins the health, etc. But among some forty that I'questioned last winter while corresponding with Florence Huntley, NOT ONE HAD REALIZED ANY SUCH RESULTS; and their experience. as mediums, had extended over varying periods of time from fifteen to fifty years, most of them being controlled by spirits from three times a week to sixty times a day, and more than half of them nad experienced improvement in health, and vigor of brain and nerves; and, if I remember rightly, NOT ONE OF THEM HAD BEEN TROUBLED WITH EVIL OR OBSESS ING SPIRITS.

To assert that they were not mediums, in the restricted sense of the author's definition, is to deny that there are any mediums connected with the spiritual movement.

STATISTICS AT LILY DALE.

Some years ago the assertion wa thing in the experiences Brother Hull circulated at Lily Dale that all mediums were short-lived; that the influence a reality. The existence of such spirits of mediumship was demoralizing, and implies that obsession is possible, if destructive to brain, body and nerves; that strong healthy persons soon grew weak and nervous, and emaciated, and died in a few years—seven years being the average life of mediums, after they began to exercise their mediumship. I made a canvass of the camp, and took the census of mediums. I did not find one that had experienced any bad effects of body or mind, but a majority reported improvement in both physical and mental health and vigor; and not one had been troubled with evil spirits or obsessions. Their avoirdupois ranged from 125 to 240 pounds. Several who had exercised their mediumship forty to fifty years almost daily and several times a day, weighed 180 to

240 pounds each, and enjoyed perfect health. When we remember that few persons come into this world in perfect health

of body and brain, and of that few many ose health and mental balance by bad habits, and the use of spirits and stimuants, and that mediums are taken from the great average, the wonder is that abnormal conditions and weaknesses. unbalanced brains, and diseased nerves, are doubtless responsible for a large share of those experiences called ob-

THE INFLUENCE OF FEAR.

. It is a well known fact that fear of eny disease or condition, or danger, inluces the very thing dreaded. To fear falling is likely to cause a fall. To fear hydrophobia liable to produce it. To fear obsession is likely to induce exeriences that will be regarded as evil bsession. Fear is a powerful suggesion. Dr. Peebles once told me that in india the dread of obsession haunted all mediums. This fear is probably responsible for much that passes for the work of demons. Whatever is rationally explained by causes purely mundane should not be attributed to spirits, good or badiq

SPIRITS IN THE BODY AND OUT If spirits in the body and out are so entirely allke, both naving the same appetites and desires, then either class may be responsible for such experiences, with the probability in favor of the antemostem, or incarnate, spirits. With the body and its aura, and all the subtile, magnetism of the whole life, filling the afmosphere with the psychophysical influence surcharged with pas sion from bodies reeking with sensual ity, and the poisons of tobacco, whisky, opium ind other abominables, these incarnate spirits would seem to have much greater influence upon sensitives than the excarnate, who must lack the physical magnetism, so potent in impressing sensitives.

Brother Loveland says: "No spirit in or out of the body can influence anoth er nerson only by some form of sugges I think this is a mistake. The bare presence of a magnetic personal ity, often influences sensitives, ever though they have no knowledge of the existence of such being. The sphere of many persons can be distinctly felt 20 or 30 feet from a sensitive, even a solid wall intervene. Such a sphere may have touched Bro. Hodge perlence induced, as Brother Hodge be spirit who starved to death

in Salisbury prison ten years before, suggests some questions.

1. Was that soldier after ten years

of life in the Summerland, still starving? Was he still "standing in the sand"? Had he worn that "old pair of army trousers, frayed about the bottom and holes in the knees," ten years after he starved to death? I am that Brother Hodge will answer "No. But did not his appearance seem as real in all respects as the intense hunger exthirst for whisky? Was the desire, or mpulse, to commit suicide, any more real than this vision of the starved sollier? If not, it seems to me that all of those experiences were either self-induced by some occult influence, or impressed by human and cosmic environnent, or spirit suggestion to prove his dentity. If the latter, would that constitute demoniac obsession? That has seen a common experience with many nediums who never suspected any "demonism," or realized any special in

A DANGEROUS BOOK.

Prof. Loyeland, Clara Watson, Eva Cassel!, and others regard "Demonism of the Ages" as an evil book, dangerous to the cause, or to the class of persons who are superstitious, credulous and easily led by suggestions. But whatever is true, is safe and proper for all to understand.

And we have "nothing to fear from error when truth is free to combat it." If false impressions can hypnotize the redulous, truth can do more, for it is the positive, controlling principle in nature. It seems to me much more dangerous to suggest the suppression, or BURNING OF A BOOK, teachings do not agree with our ideas of truth, than the book itself can be. Let us read it (which I have not!) analyze it, sift the false from the true, and let the world have the best thoughts, clearest judgments and most rational conclusions, sustained by science, rea son, and the cosmic order of evolution. and the hypnotism of truth will vanquish the dreams of superstition, cor-rect the errors that mislead the illogical and unwary, fortify individuality and equip it with an armor of protec tion against all evil obsessions. IGNORANCE THE ONLY DANGER

The only danger is ignorance, and moral weakness. Discussion will for-tify many who have drifted blindly into wilderness of superstition, led by the ignis fatuus of assumed goblins naunting the lives of men. Obsession has been taught and believed by millions, with feeble protests, or efforts to disillusion them. A vigorous protest, logically sustained is now made in the Open Court, and it must clear many cobwebs from the minds of readers.

This vigorous airing must illuminate the subject and bring thousands to an understanding of the principles of Modern Spiritualism, and its all-embracing philosophy, as never before. The compresentation of the bright prehensive and beautiful concept of evolution and eternal progression by Prof. Loveland, A. J. King, Clara Watson and Cora L. V. Richmond, furnishes a key to many mysteries and a reason for much that has been a source of perplexity and confusion to thousands. A RESIDENCE IN THE FUTURE LIFE

Dr. Peebles and his supporters have presented the theory of obsession in the clearest, strongest light of which it is capable, and presented some phases of thought that will be a sweet morsel for bigots to roll under the tongue of their religious hatred. Such gruesome vis-ions as Prof. Loveland quotes from the burning book" do not make the future life a desirable residence, nor give Spiritualism much to cherish above the egendary dreams of sectarianism. I know of no class in this world so de-graded that they seek "graveyards, old damp vacant houses, ill-venfilated cellars, and underground caves, or the atmosphere of dark swamps and garbage leposits. If men and women are found in such places on earth it is because nev cannot support an elegan sion, or surround themselves with light, air, and natural beauty. Sunshine, warmth, and music are enjoyed by the lowest human types living in passional pollution. Is the spirit world peopled with more loathsome and more de prayed beings than are found in the gambling dens and brothels of this

But I am making this letter too long, though I have not govered half the points of interest in this fertile theme. After surveying both sides, rather has tily, and balancing the different theories for and against obsession, I conclude

1. That obsession is possible. 2. That some spirits may take with them certain grudges, dislikes, or feelings of revenge, which the new environ ments do not at once change. 3. That hate and revenge are per verted expressions of real spiritual fac

ulties which when corrected, may serve a use in the eternal life of the 4. That sexual passions and physical appetites, do not pass the line. Hence.

5. Spirits never desire tobacco whiskey, or sexual gratification. 6. That conjugal love which, in this life, involves the body and its passions, continues as a spiritual function of an immortal faculty, but not with the passional impulses of the blood, which in this life have a normal use in reproduc

tion.
7. That spirits never obsess me diums to gratify their own appetites and passions by proxy.

8. That in the order of evolution, organs that are not permanent because they have not an eternal use, remain long after their functions cease Therefore, according to all we know of evolution, the organs exist long after all desire for their functioning ceases.
10. That there can be no desires for

any indulgences of appetite or passion, the means for which do not exist in the spiritual world. Hence,
11. That no spirit needs to seek mediums for the gratification of any appe

tite or passion, because if the demand exists, the supply must also exist in their own sphere, since function cease before faculty. If this be not true, evo lution does not go forward, consistently and progressively beyond the grave.
12. That the evidence indicates that obsessions do occur, in some rare

stances: and the remedy is in the culti-

vation of mediumship, a careful study of its laws and conditions, a well ordered life, with persistent cultivation of individual self-discipline, temperate habits, and high ideals and aspirations. That the number of spirits who obsess with vicious designs, if there be any, is exceedingly small, and the evils that attend them are multiplied tenfold by the suggestions of the imagination, the pelief of those around them, and the unchallenged theories of those who

honestly publish the soul-freezing hor rors of obsession as it has impressed them through observations, and the sug-gestions of ancient superstitions. 14. Ignorance of, or opposition to Spiritualism is no protection against obsession, but rather a condition that invites it. Knowledge is protection, as well as power, and the only way to ob-tain it is to investigate, and seek it by direct experience with mediums, and

spirits. In conclusion, I think tacts justify my

theory that real spirit obsessions are rare. After fifty-five years of experi-mental study of mediumship and the aws and limits of spirit control, I do not recall a case of well-defined, and well proven spirit obsession of a vicious and harmful character, that has ever come to my knowledge. Among hundreds of mediums that I have known, and many inspirational and trance speakers that have been 20 to 40 years in the work, the experiences of Will C. Hodge, as he relates them, are as near obsession as any I have known, and but few have ever informed me of even such as his. I have been a medium fifty years, and for many years was controlled by a large variety of spirits, representing many different ones by personations, and often by answering mental questions, giving names, dates, etc., and I welcomed any and all who came, but I was never troubled with evil or malicious obsessions, nor were any others with whom I was associated. have had several letters from people who thought they were obsessed, or had friends that were, and I rather be lieved it was real, and Brother Peebles has doubtless seen many among the va-

ourneyings, and I infer that five to ten per cent of them may le real spirit obessions, but not evil or demoniac, Be this as it may, we should remem ber that not three per cent of the human race is sound, healthy and sane. However pure the motives and proper the habits of life, no one can know what inherited evil taint may be impressed upon the psychic centers, and secret ife springs, or mapped upon molecular spheres in the brain, which, though inactive, and unknown, may serve as a magnet to invite, and attach, to the individual, any influence attuned to it, or, a susceptible sensitive may be im-mersed in an atmosphere of society that makes an easy approach for spir its in harmony with it, and through that reach the medium with influences (if

rious people he has met in his extensive

sphere favored) repugnant to every in-THE EVIL'S A BAGATELLE.

stinct of his nature

motive and conditions in the second

But, despite all the trials that beset the way of mediums and seekers of knowledge, the evils all counted, magnified, are a bagatelle compared to the immortal truths that rise and glow above every grim cloud in the tran-scendent revelations it brings to a sinsick and sorrowing world. Like a day dream shining with rainbow light in the valley of time, it sheds a halo of beauty and eternal promise upon the lowliest walks of human life. stration of continued life, with a scientific concept of its eternal processes giving to this primitive phase a significance, and a value, never before dreamed of, it puts new courage into every faltering resolution, new hope into the weary, desolute heart, and a new aspect into every effort for the amelioration of social conditions, and national reforms.

This incomparable blessing to the hu-

man race, to which mediumship is the key, has already done more for human mprovement, and the dissemination ot knowledge, than any and all of the reigious systems of the ages. And the evils attendant upon its evolution are catural and inevitable. Considering the magnitude of its uses and benefits to mankind, the errors and dangers involved in the cultivation of mediumship. and experimental study of all phases of occult phenomena, are measurelessly less than those of any other system of philosophy, science or religion the world has known. For one evil or injury, caused by Spiritualism, a thousand blessings have been realized. For one injury to health, or morals, a thourand have been healed by its magic wand. It has saved thousands from suicide, to one it has directly caused, It has penetrated the arcana of human life, and sought out the causes of evils and ills, and done much to remedy them.

Mediumship properly used, and intelligently cultivated, is not harmful, nor While it opens the way to spiritual knowledge, comforts the op-pressed, inspires hope and cheer in the builds a "rainbow bridge" across the chasm of darkness and death, it also gives a new zest to every enterprise in this world; and makes the hardest fortunes easy to bear; the most abstruse problems of duty and destiny melt in radiant revelations in the warm light of its eternal bloom LYMAN C. HOWE.

Fredonia, N. Y.

THE SHUTTLE OF TIME.

Tis a beautiful thought, through the age outwrought. And I think it must be true, That the deeds we do in our earthly life

Come back to me and to you. That in thoughts and acts of daily life We weave, whether dark or fair, The garments of light or shadowy folds That our spirits must sometime wear.

Time gives us a shutile of wondrous power, And it weaves as we bid it go,

We may make its threads as dark as Or as white as the drifted snow. Oh, a wonderful thing is the shuttle of

time; As it passes to and fro, It catches the light of a sunny smile, Or the dark, sad look of woe. And then come tangled threads

strife, And others bedewed with tears, And all the sorrows are woven in. That come with the passing years. Now beautiful strands of loving thought Lend the garment a silvery sheen, And noble deeds for charities needs Are woven in between.

The kindly acts that we strive to do, To brighten another day, The sheltering rest to a weary soul, That falters by the way,

All these a beautiful lustre lend And the threads run fair and free, And shimmer and glint like the glistening waves Of a moonlit summer sea.

And so the busy shuttle of time Weaves on to the end of life, But we furnish the threads that are woven in

Mingled strands of joy and strife. Then let us weave with willing hands, With hearts that are free and light, And our robes shall shine like the glit-That gem the brow of night.

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time to this country, the country of fully and warned me again and again to progressive "Occultism"—a term; by be on my guard.
the way, about the real significance of which there reigns some confusion where I went, THE "DEVIL" WENT

among the peoples abroad. grand mysteries, and used to foster it in any way I knew, and so when the Here is the answer to this question; thought to leave my fatherland and That man's demands grew more and

York; but after a certain conversation about this point I went to another well known psychic and palmist in the same Little I suspected what a fateful mistake I made by thus changing my mi d and going to a man who lures unsuspecting, happy, innocent women, by his singularly fascinating amiability, to articularly interested in them and afhaving practiced his strong hypnotizing power on them, passes them over one of his vicious spirit controls to be dragged down to misery, ruin and

From the moment I entered his office for the first time and he looked at me with his weird black eyes, there ran a dark, terrible cord from him to me, a cord by which I have been held under the most dreadful demoniacal subjection for one year and a half. I will tell everybody who wants to hear it, especially women, that whosoever of the female sex goes to this man for a reading, is watched closely, not only by him, but by those intelligences from the darkest plane of astral life who surround him and co-operate with him; and whosoever of our sex is found to be a sensitive, being impressional and susceptible to psychic influences, is bolical purposes.

statement contains the purest, clearest truth, gradually won in the course of my experiences, but at that I still believed he could call back the time I had no knowledge, not even an "devils" he had sent. Later on I learned interesting reading of my hands, and no success at all, a thought flashed with awe and admiration looked I up through my mind, of which I do not to the obviously all-knowing man, , nor was I slow in telling him so.

to be woven between him and me from

When I saw him again a few days later he proposed to give me lessons in lie from beginning to end. This letter mark! I did not ask for lessons, he ofwell spare the money, was too polite not regret that letter, for it brought

frequent and serious misunderstandings dawn of relief.

lasted for some years. During this In a terrific time I got glimpses of his real nature my simple, honest confidence in my friends, how could I have imagined that this man would have all the while deliberately, archly planned my ruin in company with his devilish consort?

ow year and a half ago, I discovered of my children is thus crying to me? I we able to communicate by wireless telegraphy." I, then, not in Lim a harmless, friendly message, and been hunted by the most vile and vi-

Ignorant of everything, I did not fancy that he could be assisted by a "demon," but I often thought and felt: "This person is no man, but a devil."

I went help-seeking to a lady I knew, a noted medium in a New England city, and a bright, intelligent, educated woman. She told me there was help for me, and she commenced daily sittings with me, giving me from her suquite understand the process I went through, for I knew not that mediums are controlled by spirits. In short, she drew by long and persistent efforts the nothing more to fear from that other

So then I was on the way to become a "medium!" I thought, ignorantly, that the house she intended to take. It was the help for me. I thought it Here I must insert, that I do would be better to be controlled by a

out of my life; two months later 1 day. Lack of means had hitherto for-threatened to make the story public—bidden the long journey.

never any answer!

approached me nearer, and those perseother. A friend had written me, she ised at last to go with her, and she left wanted me to read a certain book. When I came I found The Great Psychological Crime waiting for me. I toon which, however, was not true. I read it! I devoured it! What shall I say betrayed myself. Not having known be of this turning point in my life? I saw for the first time the possibility of a where to find a shelter, a roof under knowledge, of which I had unconscious which I could rest. I seemed now

ly dreamt. I perceived the dangers. I learned the truth and felt disgusted with my former purpose, and after a would go well. short but hard struggle the controls But that sam short but hard struggle the controls
left me, I dare say, disgusted mith me. I shall never forget. The diabolical joy But was I free now?

evil came back now with tenfold force, moil in my room, and after I had tallen Sometimes, when my prayers pene-trated the skies, I was helped. One hypnotic dreams, bathed with perspiranight I DISTINCTLY HEARD MY tion, and there it stood clearly before FATHER'S VOICE, CALLING ME BY me: I am on the wrong way. I dare not NAME, AND SPEAKING TO ME go with that lady.
HE WAS THERE WITH OTHERS TO My resolution was made in that very PROTECT. Another friend from the moment. After rising in the morning, higher spheres, a true, honest soul, has I packed my trunk and went off to Chiconstantly been at my side. He post cago.
sesses apparently not the power to pro- What shall I say more but this: Here-

Five years ago I came for the first | teet, but he has kept watch faith-

WITH ME! But how did I know at all Ever since my childhood, through all that it was a "devil'?" Why not be my life in this present body, I have felt lieve that it was all the time the Black a strong inclination toward nature's Magician in New York with his tremendons hypnotizing power?

travel to America took hold of me, I more distinct and peremptory. I was was determinedly resolved to study the living in a small country town far from hidden, esoteric wisdom, which was every helpful influence, nevertheless I was every helpful influence, nevertheless I to be in bloom here, as thor- kept up courage and will. Almost inoughly and deeply as I possibly could, credible, is it, what things were shown I knew something of palmistry, was me, what promises made. When he greatly taken with this fascinating convinced himself that everything was study, and burning with desire to have in vain, he said one day clearly and dismy hand read by an expert palmist, I tinctly (on the telepathic way): "THEN thought of Cheiro, then the rage of New I WILL DELIVER YOU TO SATAN!

I laughed scornfully, and answered this time: "You can do that no more than I can deliver you to Satan," But he could.

In the evening the "demon" suddenly was in my room. I felt his awful presence, and horror-stricken, I fied to the other side. He followed me with cold amself, makes them bolieve that he is chills, with icy shudders! Happily there were angels, too, who supported me and after the first terror was gone, I defied him boldly till he left mo.

Thus it was shown, that he served himself of the devil to drive me to conent to his vile desires. He did not succeed, however; instead, the "demon' became my inseparable companion and tormentor, though never the master of my will. My pen cannot describe my sufferings, but I fought, fought with exasperation. He did not succeed in putting me in the trance, how strongly tried: but he tortured me in other ways.

He was ever at my side; I heard his sneering remarks. He poisoned my 100m, my individual environments with his pestilential breath, his odious vibrations. I had gone to the sea-shore, and to the beach and from the beach to my room-there was no escape.

Driven to despair I one day took up once chosen and selected for their diamy pen and wrote to that man that I should go into the ocean, if this would not be stopped.

The mistake I made in this was that idea of it all. I got my wish, a most better. When my letter, of course, had know (was it a suggestion, or was it my The dark cord I did not see then, but bond of genuine friendship seemed conceited. TELL HIM LIES, and perhaps you may win time."

I rushed to my table and wrote another letter, submissive, flattering-a fered them, and I, though I could not greater terrors than before. Still I do or too climid to refuse, so I took the lessabout the catastropine in this indefinable and unspeakable drama and with it Our connection, though disturbed by the beginning of betterment, the first

In a terrific night between incessant thunder and lightning, I cried to God and character, but possessing the un-worldly quality of not easily losing AND I WAS ANSWERED, AN-my simple, honest confidence in my SWERED IN THE SAME HOUR BY A BEAUTIFUL VISION. A great white light appeared above me and in it the luminous figure of what I regarded as the Most High, whose merciful face was But my eyes were opened when, now bent down to earth, like asking: "Who

Peace came! I slept! The next day New York, tried my power in sending langels gathered around me, and whenever the fiend entered he was driven from that moment till to-day I have out. It is perhaps interesting for those cious persecution that can ever be "Obsession," to state, that he always entered with a loud knock or crack; that I instantly felt the cold chill, and that strong vibrations shook me when he was near me, clinging to me like a

vampire. After a while of relative peace, my guardian angels endeavored to put me on my own feet against my enemy, who attempted always to assert his assumed right over me. But the first step to-ward salvation had been taken, and the perabundance of magnetism. I did not struggle for freedom went-on with a somewhat better view for success.

Still I was not yet out of danger. Something happened which I have sufficient reason to look at as a new trick controls for me and I was told I "had of the "fiend." An accidental acquaintance with a lady led quickly to a kind of friendship, in the course of which she urged me to go with her and live in

Here I must insert, that I during long time fostered the idea to go to Chigood spirit than to be exposed to the cago and seek relief at the hands of one who makes no charge for his services, lieved that I would no longer bear life and wno shrinks from notoriety. in this way (little I knew what was to Through a lady friend, I was enabled come still) for I had no rest by day or to see him. I had told my troubles and received from her the kindest, most In summer, 1903, I implored my tor- helpful letters, which increased my wish mentor, in a letter to take his influence and my hope I might be able to go some

never any answer!

At the time when the other lady came in with her wish, I had-saved a little cutions were in fact stopped. I left things. I wavered, for the trouble the place where I lived and went to an seemed decidedly better. So I prom-

> to make arrangements. I vielded now to a kind of satisfacfore where to direct my next steps which I could rest, I seemed now to it, and I tried to hope that everything

of the "flend" for having thus trappe Not by any means! For the other me, expressed itself in a restless tur-

Worms and Evil Spirits. | More About Obsessing Spirits. | MY PILE CURE

A Prominent Lecturer and Medium, Mrs. Catherine McFarlin, Furnishes a Suggestive Article on the Above Subject; One That its Will Interest and Instruct.

employment.

In my experience in healing I learned

I could have but little, if any, effect

headaches. She was a church member

She was so very susceptible to my heal

ing that she was cured very easily. She

she was just carried away with it. She

was warned time and again by the in-

visible helpers not to sit in promiscuous

circles, but after a time she went to visit friends in Dakota, and while there

she sat with some friends around a

table, and was there informed that her

mother was sick unto death, and she must go to her at once. She had to re-

turn through Winona, where we then

lived, to reach her mother. She had a

sitting with me before starting for her

mother's, and the guides told her she

was misled: her mother was never bet-

ter, and not to worry, but advised he

to go to her mother to satisfy herself

as it was but about 35 miles. She did

so, finding her mother well. This kept on and on, AND SHE HEARD VOICES

THE FLOOR AT NIGHTS AND SHE

CAME VERY NEAR COMMITTING

children. Just before going back into

sessed the power to manipulate,

I have been reviewing with interest about twenty years. At one time I did the great conflict which has been going a great deal of healing, not by advertis-on for the past few weeks over "Demon-ing, as that I never did, but by fleating ism of the Ages," and I have almost a lady friend who is an artist and was been thrown into discord myself by the afflicted with terrible lieadaches. I strike of pens, and cannot but conclude cured her, and she was so delighted she that fanatics and extremists are still advised everybody she knew who was rampant in this twentieth century; and afflicted to try me; the consecutive if you will allow me the time and space was, I soon had more healing than 1 would like to trot out another example could attend to and preside over my upon the stage in the form of a woman household duties, and wast obliged to worm doctor, who lives in this town have a house-keeper, where I now reside, who is as much a This went on until I left the city of fanatic upon the question of worms, as Winona and followed my husband into the good Dr. Peebles and his sympa- another place where he had procured thizers are upon evil spirits.

This woman claims that worms are the cause of every ill mentally and this: Some people I could cure fustant-physically the human race is afflicted by; some by absent treatment also; with; and the startling conviction of some I could only benefit a little; others her statement is not only benefit a little; others her statement is not only backed up by varieties of specimens preserved in al. upon at all. My heart was in my work. cohol, but also the numerous patients I longed to relieve all, but learned here she has benefited and many she has I was up against a scientific law. I poscured.

Her specimens run as follows: Tape worms, appendicitis worms, which have a fine hair-like prod on the tip, which she claims pricks the lining of the intestine until it becomes inflamed and poisoned; then there is the beer had suffered for years from paralyzing who are inveterate meat eaters; and several other species, of which I am not altogether informed. As I have been a resident of this town all my younger years from three to twenty-five, and now for the past two years, and my people have been residents here ever since the year 1856, I am in a position to get at the truth of the "worm question," and therefore would like to cite a few cases out of the many she has cured with her remedies.

One is the case of a boy who had doctored for years for catalepsy or fits without any apparent relief, and this woman began treatment with her remedies, and he is now free from his spells of convulsions and fallings, and seems perfectly restored, and in her language: I just took quarts and quarts of worms from both his stomach and bowels."

One woman who lives next door to us here has been sickly for years, and the USING SUCH PROFANE AND VUL-M. Ds. had all had a fair trial of several GAR LANGUAGE THAT SHE WAS M. Ds. had all had a fair trial of several years with her, and then as a last re- SO ANNOYED SHE HAD TO WALK sort pronounced her case gall stones, and she was told nothing would relieve her but an operation. She so dreaded SUICIDE, and was only preyented by this, that she thought before she would my guides advising me to inform the submit she would try the "woman husband that she had procured strychworm doctor." sorm doctor."

nine to take. He watched her moShe commenced upon her last spring, mently and searched until he found it.

The result is before us, and we see she 'These voices told her if she would go looks perfectly well, and so appears, back into the church they would cease and says she has not enjoyed such tormenting her; she did so, and says health for years, and she says just gal- she found the relief. I attribute her lons of worms have been removed from relief to two things; she never had any her system. Another case I must mention is of a the church she adopted a sweet: little

woman in this town who had two operagirl baby, who was like a ray of suntions. The M.-Ds. had prescribed one shine to their lives, and quite a care as for appendicitis and one for a tumor, well. I believe it was diversion of and with both these she received little mind, and constant solicitude for this or no beneat. Another bunch was little angel that helped her more than forming in her side, and Mrs. Weikle, the church. the worm doctor, called and said, "Wo- I learned afterward that her family man! That's nothing but a bunch of were subject to insanity; she had a worms, and if you will let me I can couple of relatives who passed away prove it to you." She commenced upon with insanity, and a brother who went her and the consequences were that insane sitting in a circle; and now I thousands of worms were removed, and think I hear some cry out, "I told you the bunch pronounced a tumor by the so!" "Spiritualistic circles set people M. Ds. vanished and this woman, too, crazy!" Do they? So do churches, is enjoying the best health she has for business houses, schools, factories, sa-years. I saw the specimens of worms loops and a thousand other things. -they seemed to be of many different Shall we let everything alone because species. The symptoms of this pa- some one has unwisely come in con lent were these; Melancholia, indiges- tact with it and suffered? I say emtion, constipation, delusions, insomnia, phatically, No! But study all laws, all uncontrollable temper, rheumatism— questions, with a cool head and earnest these different deliberation, and not allow the mind to tribes of worms must have been holding run riot upon any question. high carnival or an insurrection in this

Personally speaking, the case I cited
woman's body, and is it any wonder she

of the woman who was so annoyed is was thus afflicted? Her husband is the only experience I ever had with evil overwhelmed with gratitude to this wo-man, and he well may be. spirits out of the body, but I have seen plenty of what I thought to be evil May I venture still another to show spirits yet bound to this mortal exist-

the ignorance of the profession? A ence, people who had grown old and woman I know well has been sickly for frost touched with the winter of life, years with similar symptoms, only she who, shame to say it, had lived all these has been insane, had delusions; this years without having learned to master woman has cured her this past year— one lower evil passion; who had spent something which could not be done by their lives in gratifying every whim of the best doctors of St. Paul or Minneap- desire their natures craved; and, oh! olis. I could cite dozens of other cases what a work there is to do with ignorhaving various symptoms.

naving various symptoms.

ance (the cause of all cyll) upon every
Now, what must we conclude by this? hand; it makes my heart ache; and That worms and evil spirits are-respon- so often one is reminded of the casting sible for every malady upon earth? I of pearls. I sometimes wonder if this think not, but I think various causes world has really lost the soul out of it. might produce similar effects upon both with so much selfishness and cruelty. mind and body. As for the worms, I All we can do is to be brave, march on have seen the evidence; as for evil spir- and trust, and by striving with courage its, I have also had the evidence. Now lift our souls from the dust.

I will call your attention to just one Though the night seems to shroud us case of what I suppose Dr. Peebles we know that the sun is waiting to would call obsession. I have been a greet us at the burst of the dawn born medium, but only practiced my mediumship for others off and on for Plainview, Min.

Mrs. Lois Waisbrooker, the Well-known Author, Lecturer and Medium, Gives Her Views and Experiences.

with a class of spirits who were trying mother. They had been sitting in cir-to obsess her. Her grandmother had cles, and he was controlled, and talked been counted mildly insane, as was her incessantly for at least twenty hours. mother at that time. She had been He kept the the woman of whom they teaching school and was taken very rented awake, and she went and comsick. They sent for a medium by the plained that he had gone crazy, and name of Oakley, who was a healer un- he was hurried off to Jacksonville, Ill. der the influence of Dr. Rush. Mr. But his friends made so much noise Oakley sat down by the bedside and about the matter, published a statement was controlled by the Doctor, who told of his case in several different papers, Hattie that the grandmother had been, all of which, with comments, were and her mother was then, the medium marked and sent to the superintendent who thus connected a band of spirits of the asylum, and in six weeks we had with the earth, and that she was the him out. A few days after, his mother one they had chosen as the connecting received from three mediums, one of link in that generation, but, he con-whom was myself, and two were from tinued, "we will save you from them if Michigan, saying: "Get out of that; it we have to take you out of the body. I is state's prison they are after now." have in my band a sea captain, that I I had said, "Come to me." The young will leave with you to protect you. He man had paid his tuition in the busiis a good fellow, but when he has this ness college at Quincy and was loth to

kind of work to do, he is rough.". ·did not possess at that time the knowledge to understand its secrets, in which now I do not profess to be a perfect savant, but understand much bet-

the live-long night; that he was suave to be E. V. Wilson and gentlemanly, as is many a success. WILSON THAN I AM! was so charmed with Spiritualism that

For three years the conflict went on, was exceedingly negative, but by the and when I visited there the second time Hattle was on her death-bed. No sweeter girl ever lived, and she was doubtless made sick in the first place in order that said band could get hold of her, and but for the fact that she knew something of Spiritualism-had become a Spiritualist—she too, might have lived to good old age a "harmless luna-

But, why, it is asked, could not her spirit band save her and let her live? Because the strongest power that can be brought to bear always wins, and she inherited from her mother the germs that gave the obsessing spirits their purchase, so her earthly body had to die before she could be free from

unmentionable crime. The medium That mother passed over the 22nd of would cry out like a frightened child February last. when he saw the monk coming, but I did not get a definite impression of could not get away from him, and me- what would have come to him, but so

to him night and day, till he was so reach. weary that he had tried to kill him-But I have a case of more recent date, put it in shape.

of a man who lived in Chicago, and who committed suicide three years ago, Home, Wash.

in Maine. I there met a very interest when he was 24. I first became acing young lady who was contending quainted with his case through his leave.
k- "I have done nothing wrong," he said,
k- "Rut as these

Hattie told me that once when Oak"I have done nothing wrong," he said,
ley was there, though weak she could "and why should I run?" But as these
hardly turn in bed, this sea captain warnings had all come in one mail, and took control of her and she got up, went without either knowing that the other to Oakley, and shaking hands with him, had written, they picked up their said: "How do you do, G—d d—n you"? things and came to me. We afterward She was conscious, but could not help learned what it was that they were to herself. She was clairvoyant, and she be accused of; that of which only vile told me further that she had contended minds could have imagined. The spirit with the leader of the obsessing band that controlled the young man claimed NO MORE E. V.

I have long been aware that I postelf by taking poison, but the poison sessed good psychic powers, enough to had no effect. But this man, as soon get my living in that way if I so chose, as we took his part against these spiras we took his part against these spirits, would defend them.—say there was that I may find bed-rock truths. Now,
some good purpose in it, or it would however, I am mentally tired, and
not be allowed. "Would not be alnust rest awhile to reach what I am
lowed!" That belief made him negalowed!" That belief made him negasearching for—the higher truth that is
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lowed!" That belief made him negasearching for—the higher truth that is
lowed!" That belief made him negalowed!" That belief made LOIS WAISBROOKER.

During the war I spent some months aged 39. I became acquainted with him

I saw while he was with me that he

watchful care of his mother he went ulong for several years without any serious mishap, until finally, after they had moved to Chicago, he became en tangled with a medium who claimed to form a band in connection with a spirit band to fight Christianity: she was to be the mouthpiece for the spirits. The idea took with this man, and he joined her circle. That circle took his strength till ne was paralyzed, and it took six months to restore him. He was very active, earnest and desirous of acing good. In less than a year he was stricken down again. He then managed to get hold of some morphine and committed suicide. He came to me and impressed me to say to his mother not to mourn so: that if she could see A case involving the same principle lived, she would be glad he was gone; was told me by a lady in California. A she would come to him soon—not just what would have come to him had he medium, a man, was subject to a spirit yet, but it would not be long. That was monk who would come and practice an a little more than three years ago.

diums said he could not be free from far as I could understand, it was that that monk so long as he remained in like the mother and grandmother of the body. In our conferences in San Francisco a harmless lunatic, but still a connectover twenty years ago a man told us of ing link between that obsessing band a class of spirits who continued to talk and those on earth they wished to

Solid Facts Versus Theories.

credit for the valuable service you have liberate my wife so completely from and. It is chockful of stirring incirculated to me through The Progress- the wilful wicked spirits which had tor ive Thinker, and wish that you and mented us for over a quarter of a cenyour worthy paper may progress long tury.
for the benefit of humanity.

One of them has come to me since

I also wish you could oblige me with and asked me to forgive him, confessa little space to express thanks to many ing that he had delighted in tormenting in general and to Dr. Peebles in par- me, but was sorry now, and willing to ticular for his wonderful book, "De help me all he can. Optimists often monism of the Ages," for the sake of told me to look on the bright side of those who "seek the truth.

About two years ago I quit a church have no bright side? in which I had a most remarkable and I had known a poor man who had an eventful career and personal blessing at ugly cancer on his tongue. His wife one time, to be followed by deep adversities and painful disappointments through the hypocrisy and injustice of some of its pillars. At another time I sought consolation in a stray copy of Joel Tiffany's Philosophy on Spiritualism, which had come to my hands, and in trying to find the rest of the works, landed in the office of The Progressive Thinker, and here begins my adventure in Spiritism and Spiritualism which has become so significant to me.

In her younger days my wife had but not able to account for the strange phenomena then, we passed them by as fleeting illusions. She being very sensitive but undeveloped, began to grow very gradual so irritable, suspi-cious, hateful, spiteful, jealous and vul-gar, OFTEN HEARING VOICES SCOLDING HER, and scolding back at them and me, made my life unbearable, and thus compelled me to send her to an insane asylum where the doctor in charge declared her incurable. After some months' detention she had calmed down some, and prompted by her pleadings and the doctor's advice, I took her home on probation with the under-standing she should return if necessary. Quiet, yet cunning, she awaited the

expiration of her thirty days' trial, but no sooner had the time past when she fell back into her former condition; thus things went on for many years, but one day I heard of a church (above referred to) where the sick are restored by divine healing, and through the kind influence and prayers of its leader, she was almost fully brought back to her normal condition, but alas! my joy was but of a short duration and for some years more I suffered much torment by what I now found to be obsessing demons, and being by this time interested in Spiritualism, I resolved to investigate deeper into its workings.
After visiting different meetinglaces, I was most disagreeably sur-

prised to hear so many and conflicting loctrines among them, but I had by this time read Dr. Peebles' book, and found among his honored co-workers the name of Dr. W. Yates (now of Madison, Wis). I visited first a medium to find out whether he would be able to help my wife. She told me (in a trance) that I could do it myself. I asked how, and was told to call in a few days and How a Woman Paid Her Debts.

things, but what about the things that

much and lingered long before death had set them free. Where was there the bright side? Where was it till now in my own case?

I don't believe 'in painting bad things worse as a pessimist may do, but I think that looking through a rosecolored kaleidoscope and declaring that, whatever is is right, is simply a capricious fantasy, impotent to realize the naked truth on the darker side of

In her younger days my wife had not a dream, but rather a most but not able to account for the strange profound and stern reality, which had profound and stern reality, which had a stern reality in the strange profound and stern reality. der and suicide, and I have no doubt that such crimes are often committed in just such a way.

Theorizing critics may be all right in their place, but are only as so many soap bubbles against the cold facts of experience. Age is no bar to folly, and error may

shine for a season, but truth, like the sun, will shine forever. I highly honor yet pity my former medium friend, and more so her spirit guides who in the past were so willing

yet so powerless to help me, but my heart is filled with gratitude to God and his ministering angels who as a band of Chippewa Indians, under the guidance of Silver Star, a young maiden of the same tribe, have succeeded at last, not alone to deliver my wife from obsessing evil spirits, but also me from a veritable hell! How true the saying, "A little child shall lead them." This is my true story-not a fogland

dream. My wife is free, and a tremendous load is lifted off my heart. Anyone doubting is welcome to investigate, and assured a most cordial assistance To me, then, Dr. Peebles' book has proved a blessing far beyond my power to express, and I rejoice that through it I came to be one of a Band of Mercy which meets in the home of Dr. Wick land with their spirit friends, 616 Wells street, to rescue drifting souls from

darkness and despair.

Who is willing to help in this glorious work? Come and join hands with us. Chicago, Ill. G. A. WOLTER.

and was told to call in a few days and they would find out for me. I did as requested, but found to my dismay that nothing could be done in the case.

I next saw Dr. Yates, whom I afterwards found to be a highly developed ciairvoyant, healer, a minister of the gospel and self-sacrificing gentleman, who for obvious reasons referred me to his friends, Dr. and Mrs. Wickland, the latter a medium of high proficiency in spiritual attributes, and their guiding angels and spirit friends have, thanks



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me. I laugh at him and bow my head paper know it, besides some others in fervent reverence to the man who who all will testify to the truth of my has thus saved me from ruin. I give statement. my heartfelt thanks to his true and gentle helper, and to the kind physician who restored my body to health and strength. To these true and unselfish : workers in the kingdom of Divine Love

I owe my resurrection.

To resurrected I am, and new life ing that our Open Court is attracting flows through my veins. I feel once more that the earth is beautiful, and advanced in years as I am, the joys of was filled Sunday evening by people in my childhood seem to come back to me, terested in the knowledge of spiritual That dreadful time lies behind me with the light from heaven, purer and clear- tleman in the audience gave the

he does, I should have another word to phenomena allege that obsess say. But why did I tell my story?

is unknown," and where everything is Spiritualism upon which many done to advance the victory of the seeking enlightenment." eternal Good. I have done it from the irresistible feeling of duty-duty toward all those women who, like me, famous business is being kept; duty to tendencies. Price, cloth, \$1. the world of science, to show by my example that there is in reality such a grative Systems and the Happiness and thing as spirit obsession; duty in the Knnoblement of Humanity." By E. D. first place toward the sisters of my sex Dabbitt, LL. D., M. D. This comprises who struggle helplessly against the the last part of Human Culture and same evil that nearly wrecked my life. Cure. Paper cover, 15 cents. For sale May they take courage when they read at this office. how I conquered. May they feel—"Just How to Wake the Bolar Florestrenginened through my example, to us." By Blisabeth Towns. Y he throw off all timidity and come comit for health. Price 35 cents.

I came in the midst of August, almost a dently, hopefully to the friend who can wreck bodily and mentally, and here I help them. I know their number is alam to-day, saved through patient, lov- most uncountable. May they come being advice and guidance, led like a child fore it is too late, and they, for lack of step by step out of my misery till I understanding on the part of parents have become a strong, learless soul, ev- relations and physicians, be banished ery moment ready to defy and to con- to the insane asylums, where they will quer any "demon," especially the one, be hopelessly condemned to the terrible who now and again trees his faint at- fate of the so-called "incurable." tempts to regain what he has lost. I I do not give my name in public, but laugh at him. He can no longer harm my friends here, and the editor of this

CATHARINE M'FARLIN.

Attracting General Attention, We clip the following from the San-

Chicago, Ill.

general attention:

"Every seat in Spiritual Science hall the delights of youth to touch my heart, truth, as expounded by Mrs. Elizabeth That dreadful time lies behind me with Schauss, of Toledo, missionary for the "demons" gone, but daily there streams Ohio Spiritualists association. 'A genthe light from neaven, purer and com-er, into my soul and fills it with sur-ject for the evening, "Obsession." Mrs Schauss' guides defined Obsession I have told my story how I came un- as a control of human minds by disemder spirit obsession, in plain words, bodied spirits, similar to the control Perhaps, if that man answers my over a hypnotic subject by the operator charge, he may try to slander me. If Many investigators into Spiritualistic accountable for nearly two thirds of the Not from personal revenge, to be cases of insanity. The discourse al sure! I am far above that, for I live though somewhat lengthy, was very in-amidst the "Holy halls where revenge structive, touching upon a reacure of

"The New Life." By Leroy Berrier. may go unknowingly, unconsciously Eminently suggestive along the lines of of any evil, to the place where that in "new thought" Excellent in tone and "Boolal Upbuilding, including Co-on

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SATURDAY, MARCH 18, 1905.

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HUDSON TUTTLE.

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

The Age of the Earth.

The age of the earth is a question that geologists and physicists have been warmly disputing for more than half a century. Setting aside the Genesis account as untenable, that the earth was created some six thousand years ago, geologists have been profoundly impressed, as the Chicago Tribune says, by the enormous revolutions that have been wrought in the features of the globe by the gradual changes they observe going on around them. They see that mountains have been worn away and the materials of which they were composed carried to to bottom of the sea by the action of water upon their surfaces. They see that the bottom of the sea has been raised until it has become the tops of the Andes and Himalayas. Their study of fossils shows them that evolution has worked extensive changes in the structures of plants and animals. These processes, observation shows, must have taken place slowly, almost imperceptibly. Basing their conclusion upon the evidence afforded by their science, the geologists have maintained that the earth must be at least 400,000. 000 or 500,000,000 years old, and have intimated that it is probably a great deal older.

Physicists have contended that .the estimates of the geologists are preposterous. Physicists know just about how much heat the sun throws out annually. They thought until lately they knew all its possible sources of heat Taking this data as a starting paint, Lord Kelvin, the greatest of modern physicists, calculated that the sun had probably existed as a luminous body s than 50,000,000, and perhaps less than 20,000,000 years. The earth, according to the generally accepted nebular hypothesis, was formerly a part of the sun. Consequently, the earth, according to Lord Kelvin, must be a young and frisky thing with a good deal less than 50,000, 000 years upon its head. But while, according to this emiment physicist, the earth is comparatively young, there is no occasion rejoicing over its youth. In 5,000,000 or 6,000,000 years the sun will cease to shine and terrestrial creatures will be doomed to grope about in the blackness of darkness if they have not all frozen to death as a result of the diminution of

The balance of scientific thought was inclining in favor of the view of the physicists, when the physicists themselves threw evidence into the scale which, according to Prof. Ernest Rutherford, nimself an eminent physicist. proves that the estimates of the geologists are far nearer correct than those of their antagonists. It has been found, according to Prof. Rutherford, that radium and radioactive substances are distributed throughout the whole earth, and probably throughout the universe. substances are constantly radiating large quantities of heat, and have never before suspected in maintaining the temperature of the sun and the earth. Because of them the earth and sun have cooled to their present temperature, and are cooling many times slower than physicists have thought. The earth and sun may, therefore, be a hundred times as old, and may survive a hundred times as long, as Lord Kel-

vin estimated. This latest discovery of science would be gratifying to those who wish to see the earth live to a good old age were it not for a lurking fear that another discovery may be made to-morrow or next day which will enable some other scientist to prove that our sphere is a mere fledgling and is already on the point of dissolution.

Evangelism a Failure.

Great revival meetings in the churches seem abortions this year. That commenced in Kansas City, is reported unsuccessful. Similar reports reach us from every direction. In one locality the hindrance is credited to roller skating Rinks. Another the social and literary organizations are in the way of soul-saving And yet another says, theatricals and dancing parties absorb the attention of those who ought to be

"saved." Over there in Wales a revival, the greatest ever known in that English province, is now raging with hell elim-That is something unusual in the history of such movements, for it is the hope of escaping eternal burnings that gives vitality to protracted meet-

"Discovery of a Lost Trail." By Chas B. Newcomb. Excellent in upiritual suggestiveness. Cloth, \$1.50.

NO THEORY THE PRODUCT OF ONE MIND ONLY.

The law of evolution applies to mind as well as to body, to thought as well as to physical processes. Nothing comes suddenly to perfection. As George Henry Lewes observes: "The language we think in and the conceptions we employ, the attitude of our minds and the means of investigation are social products determined by the activities of the collective life. The laws of intellectual progress are to be read in history, not in the individual experience. We breathe the social air; since what we think, greatly depends on what others have thought. The paradox of to-day becomes the common place of to-morrow. The truths which required many generations to discover and establish are now declared to be innate. Even discovery has its law, and is only an individual product, inasmuch as the individual voice articulates what has been more or less inarticulate in general thought. The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority he will have but a small circle of influence, for all originality is estrangement."

How true this is! A system or theory is never the product merely of one mind. Men's simplest thoughts to-day are possible because millions have, through centuries, thought in the same direction. Inventors, discoverers and philosophers of every age have found most of the ideas with which their names are associated already in the world; for every conception is but the product of the modifications of pre-existent con-

For example the conception of heat as a mode of motion is commonly thought to be of very recent date; but the question whether heat was a mode of motion or a substance emitted by heated bodies was warmly discussed in Newton's time. Locke said that "what in our sensation is heat is nothing but motion."

The same idea was expressed by Aristotle. The earliest known reference to the power of heat energy to produce mass motion, was by Hero, who lived about 150 B. C. Such facts do not lessen the importance of the experimental demonstration of the New Englander, Benjamin Thompson-Count Rumford-of the immateriality of heat and the quantitative relation between heat and mechanical energy.

Charles Darwin's name, now in many minds, is exclusively associated with the theory of evolution. The great naturalist did much to put the conception upon an impregnable basis, and he showed what has been one of its processes or methods (natural selection) but he never originated the theory, which was advocated by Erasmus Darwin, his grandfather, by Lamarck, by Geoffrey St. Hilaire, by Goethe and by many other modern thinkers, and, in a more general way, by Greek philosophers in pre-scientific ages fully twenty-five centuries ago. Even among theologians the idea was held in the eighteenth century, although crudely and only in a general way.

John Wesley's "Philosophy" contains views closely approximating to those of the evolution philosophy. The founder of Methodism writes: "The same general design comprises all parts of terrestrial creation. A globule of light, a molecule of earth, a grain of salt, a particle of moldiness, a polypus, a shell-fish, a bird, a quadruped, and man, are only different strokes of this design, and represent all possible modifications of the matter of our globe. My expression falls greatly beneath reality. These various productions are not different strokes of the same design; they are only so many points of a single stroke, that by its infinitely varied circumvolutions traces out to the astonished eye of the cherubim the forms, proportions, and concentrations of all earthly beings. This single stroke indicates all worlds."

Again Mr. Wesley says: "All is metamorphosis in the physical world. Forms are continually changing. The quantity of matter alone is unvariable. The same substance passes successively into the three kingdoms. The same composition becomes by turns a mineral, plant, insect, reptile, fish, quadruped, man."

Further, he spoke of the bat and flying squirrel as animals, "proper for establishing the gradation that subsists between all the productions of nature;" of the ostrich as seeming to be "another link which unites irds to quadrupeds;" and of the ape as a rough draft of man.

Wesley did not regard man as being debased by his animal associations. He says: "Has God created many species of souls as animals? Or, is there only one species of soul in animals, differently modified according to the diversity of organization? This question is absolutely impenetrable to us. All we can say concerning it is this: If God, who has always worked by the most simple means, has thought proper to vary the spiritual perfection of animals merely by organization, his wisdom has so ordained it. At the summit of the scale of our globe is placed man, the masterpiece of earthly creation." He adds: "Mankind have their gradations as well as other productions of our globe. There is a prodigious number of continued links between the most per-B. F. UNDERWOOD. fect man and the ape.'

All Religions Have a Common Origin. time, locality and intelligence of the

creeds, and cares to compare the faiths | the All-Father. of the civilized world during the entire historic period, cannot but note there is a general sameness underlying all of them. The latest and the oldest seem cast in a common mold.

Whilst the dominant religion in Europe and America is Christian, we find it broken into many fragments, or sects; but the same general features characterize all of them.

Extending our investigation back through the historic period, even during ment as a minister. When I entered the ministry twenty years ago I so-called pagan nations, as the ancient religion of Rome, of Greece, of Egypt, the Phoenicians, the Babylonians, the Assyrians, even to India, and the that they were brave men, with a messcholar flinds an identity of religious ideas in all of them. Or course there are slight local variations, but a good student of comparative theology finds a sameness in Christianity, Mohammedism, Judaism, Brahmanism, Buddhism, and so on to the end of the chapter. This fact would not exist if each religious faith had been built up be guided by its truth. independent of, and unknown to all

others. We have a somewhat parallel in languages. All the languages of Europe will it pay a man who preaches it. The show in some respects a common origin. Philologists and the root in the lalse attitude it occupies. There is not Sanscrit; and they find all the Aryan one in a million but wants truth races, however diversified and scat- enough to assist in swallowing every tered, had a common parentage, and lie." that in Central Asia. From this region | wave after wave of emigration went out at widely separated periods, south, south-west and west. They poured down into India; they peopled Assyria Babylonia, and pressed another wave and race before them into Palestine and Egypt; they peopled Asia Minor, crossed the Hellespont and populated Greece. Divergent waves rolled on and

all Europe was peopled. Widely separated by natural barriers additions were made to language as human needs required, and thus only slight traces remain of the original, but enough to know for a certainty that all

had a common origin.

And is not this the way religious faiths grew up; all built on a parent faith ere the great waves of emigration were set in motion many thousands of

Fourteen years ago was published in these columns a whole page, a copyrighted article, from the pen of Dr. G. Brown, of Rockford, Ill., entitled, What Did Christianity Borrow From Egypt?" In introducing it we outlined points as follows:"The Christian System of Religion a Reflection of Heathen Mythology.—The Father, Son and Holy Ghost Borrowed From Egypt, structed the jury they need not decide as Was the Cross, a Belief in the Bodily Resurrection of the Dead, and the Docrine of a Future Life.—The Story of tures First Found at Alexandria.-Sub-

jects for Earnest Thinkers." Had an attempt been made parallels could have been shown equally great, in cree of the court whether the world is Roman and Grecian mythology, as also between Zoroastrianism and Brahmanism, as well with Buddhism The truth holy word. is each system is a reflection from the same common fountain, only varied by

He who stands outside of all religious people to whom it was introduced, who received it as a divine revelation from

peaches the Church.

Some very plain and pointed talk is indulged in by the Rev. H. M. Brooks, of the Christian church, Paris, Ill., who has written a book with the title, "The Church Impeached."

"Christianity is the only thing in this world that I believe in," says the Rev. Brooks in his rebuke of modern "Christianity.

"My life has been a sad disappointthought that I was casting my lot with a set of men who were set apart as leaders in society and the church. I thought sage to mankind—with the courage to deliver it. When I was ordained an old white-haired man said to me as he held the bible before me, 'There is the one book-the bible. Study it, for it contains your marching orders. It is your chart and compass on the great sea of life. Study it carefully and prayerfully learn its facts, trust its promises, and

"You may imagine my disappointment later, when I discovered that I had been studying the wrong book. 'The church does not believe in the bible, nor sugar coat the false doctrine and the

An Important Legal Contest.

A jury trial was heard in the Court of General Sessions, New York, quite recently, whose importance should have induced the suspension of business in Wall street, whilst it was being held. It was the case of The People vs. Farrior. Both prosecutor and defendant were negroes. The action grew out of a religious discussion, the gist of which was told on the trial by Randolph, the prosecuting witness. He said:
"De argument was dat de world am

square. I said, 'Mistah Farrior, don't de good book say dat de wind blows from the four corners of de earth? Den de worl' am square; an' what de bible says, I'm for.' He done call me a fool. He say, 'You am a fool darky.' I says, 'Chile, beware, an careful in puttin' yo' word up agin de bible.' He says, 'I care nuffin about de bible.' Den he argufies dat jografy was better'n de pible, and right off dere was a fight. None of dem niggalis would stand for

dat." The testimony of the defense, if there structed the jury they need not decide whether the earth was round, or had four corners. After a short deliberation the jury reported the defendant, the Talking Serpent Came From Egypt, Mr. Farrior, was not guilty of an as-as Did the Devil.—The Hebrew Scrip-sault, as in the indictment alleged, so he was soon released, and business resumed its normal channels. But, alas, the public failed to learn from the deround, or square as the prosecuting witness testified, corroborated by

Rally of Spiritualists! ANNUAL

Mass Meeting,

Under the Auspices of

The Illinois State Spiritualist Association. at Handel Hall, Ghicago.

Opening Session, Tuesday Evening, March 21st. All-day Sessions, March 22nd and 23rd. Enjoyable Music-Honest Messages-Able Oratory. Watch for Program. Public Interest in Our Cause is Awakened. "Know Your Opportunity.

Read Garefully the Programme:

Tuesday Evening, March 21,. . Plano sola—(a) Invitation a la Valse, Vocal duet—What Are the Wild Waves von Weber; (b) Traumerel, Schuman, Mrs. Lucile de Loux.

Song-Selected-Mrs. Smith, Mrs. de Loux, Mr. Dean, Mr. Simon. Address—Greeting and Foreword—Mrs. Laura G. Fixen, vice-president Ill. S.

nstrumental solo-(a) Erl King, Schubert Liszt; (b) Aufswung, Schumann, Albert J. Bliss ddress-Have We Accomplished Any. General thing? Miss Elizabeth Harlow.

ocal solo—Selected—Miss Florence Psychometric readings--Dr. C. A. Burgess.

congregational singing. Messages-Mrs. Geo. S. Lincoln, Mrs. J. A. Murtha Dismissal.

Wednesday Morning, March 22. Annual session of Illinois State Spiritualists' Association. Reports - General business-Election of officers, Wednesday Afternoon, March 22.

Quartette-Song Selected - Mesdames de Loux and Smith, Messrs. Simon and Dean. Address—Will J. Erwood, president Wisconsin S. S. A.

Piano solo—Mrs. Lucile de Loux. Address—Mrs. Margaret E. Skeels. Song by convention quartette. Messages-Mrs. C. Kirchner, Mrs. L. Jacquet, Mrs. Virginia Lyon.

Wednesday Evening, March 22. Song-Convention quartette.

Death of Mrs. Leland Stanford.

dead son, Mr. and Mrs. Leland Stanford

ford said to him:

scious.

-Rev. B. F. Austin, Toronto, Canada Saying?-Mr. J. W. Caldwell and Mrs. de Loux. Address-The Crisis of the Hour-Miss

Elizabeth Harlow. Congregational singing Messages-Will J. Erwood, Mrs. J. A. Murtha.

Thursday Morning, March 23. eneral conference—Past Lessons Present Duties, Future Possibilities-Opened by Rev. J. O. M. Hewitt.

Thursday Afternoon, March 23. Song-Convention quartette. Address-Will J. Erwood. Recitation-Miss Rena Parker. Whistling solo—Miss Dell Stone. Address-Higher Spiritualism-Rev. B.

F. Austin. Congregational singing. Message:-Mrs. Mary Weaver, Will J Erwood, Mrs. J. A. Murtha.

Thursday Evening, March 23, Congregational singing. Vocal solo-Selected-Dr. Louis H Freedman.

Address--Is Spiritualism on a Decline? -Mrs. Cora L. V. Richmond. Banjo solo-Classical selections-Ella Carr Patterson. Address—Foregleams of the Future-Miss Elizabeth Harlow.

Vocal solo-"We Are Passing But Once 'This Way"-By request-Mrs. Lucile Readings and messages-Mrs. May

Elmo, Mrs. Isa Cleveland, Mrs. J. A. Address-Why 1 Became a Spiritualist

which made her violently iil, so much strychnine being absorbed that the Through a spirit message from their stomach rebelled and she finally recov-

were led to found the Leland Stanford Miss Berner also says Mrs. Stanford's Jr. University, according to the statement made by the Rev. F. Ward Denys, ex-chaplain of the American church in Florence, Italy, and now rector of St. Mary's Episcopal church in Baltimore Md. : When young Stanford died in 1884 the Rev. Mr. Denys says he was summoned by the parents. He read the services for the dead and then Mr. Stan-

"Just after my son died I sank into chair, and for a time became uncon-While I was in this state my son, who seemed to be standing just beside me, said: 'Father, I want you known physicist,' experimentalist and to build a university for the benefit of lecturer in natural philosophy, is in the poor young men, so that they can have city giving a series of experimental dis-the same advantages the rich have. courses at the hall of the Spiritualist On being asked his opinion, Mr.

Denys replied: "It seems to me more important what you think about it. That is, are you in sympathy with the idea, and is it in your power to carry it out?"

"Yes.' said Mr. Stanford. I do invisible existênce, hence mental comthink it would be a good thing, and we munication between these spheres is in have no one to leave our money to now."

A special to the Chicago Evening Post, from Honolulu, states that Mrs. Stanford, widow of the late United States Senator, Leland Stanford, was poisoned by strychnine. Tetanus of the respiratory organs is given today nation; therefore, all life, motion and as the cause of death by the physicians form are infinitely spiritual in their inwho conducted the autopsy. That the tetanus was brought, about by the drug is not doubted.

Baffled in every attempt made to dis cover the motive for impregnating the bottle of soda with the deadly poison, puzzled to find a reason why a plot against the wealthy philanthropic woman's life should have been created in San Francisco several weeks ago, tains. astonished that Mrs. Stanford did not accept the warning that was given her at her home in California last month that the bicarbonate of soda contained enough poison to make her very ill, friends of the rich promoter of education to-day asked the query: "Was there such a strong psychic influence or spell at work on Mrs. Stanford that she believed she had a summons from the spirit world to join her dear onesthe departed only son and the husband? Could it have been possible that the

woman knew she was going to die?" Mrs. Stanford believed in Spiritual ism. She had progressed so far in her ideas of the alleged psychic phenomena that she informed some of her most intimate friends of her intention to establish a department in the great Leland Stanford, Jr., University for the

supposed wonders. These facts added to the chain of ing of Mrs. Stanford and her tragic death after swallowing the contents of the benefit of that church. the fatal glass.

Miss Highton, wife of Henry Highton, the well-known San Francisco lawyer, said that Mrs Stanford cried when telling her of the attempt which had been made, in San Francisco, to poison her. Also Mrs. Stanford said to Mrs. Highton she could not conceive why anyone should try to kill her. It was that followed in this interview that the widow of the great financier made the interesting admission that she had extensive plans for the creation of a university-department for psychic research -that she believed in spirits and sum monses from the other world.

Miss Berner, her secretary, says in regard to the alleged attempt at poisoning in San Francisco that Mrs. Stanford The defeated "niggah" had divine drank a glass of mineral water with the revelation with him; see Revelation 7:1. blearbonate of sods, the strychnine of

maid, May Hunt, agrees with her in their statements to the police that the bottle containing the strychnine was packed in San Francisco five weeks ago preparatory to coming here, and that it remained untouched since then until it was opened Tuesday night by Mrs. Stanford herself before taking the dose. Mrs. Stanford was a magnifient specimen of true womanhood, and had she lived Spiritualism would have been the

Prof. Lockwood's Lectures. Prof. W. M. Lockwood, the widely-

society of Conneaut, on Harbor street. Prof. Lockwood's lectures lead up to the truth that "Continuity of Life," is a fact in nature's order of evolution, and that principles of natural polar corelation unite the planes of visible and scientific accord with the principles of the co-relation of mental energy. He lays the basis of this great truth in the premise that all nature in its primordial state is infinitely spiritual and that the various forms of matter visible and invisible are the result of these spiritual elements and substances in combi ception and process of combination. This truth being self-evident in the analysis of matter, he affirms that a universe primordially spiritual must be infinitely related by spiritual or invisible modes of motion, since nowhere do we see the visible relation of things. note the growth of a tree, flower or blade of grass, but we do not see the molecular changes within their structures by which its development Hence all nature is infinitely sensitive, reciprocal and psychic; which fact lays the foundation for human communication by telegraph, or telephone through great distances, or by thought transference, and mental asociation to the spheres of life beyond the grave. Prof. Lockwood will lecture the Sundays of this month and one week day evening each week upon topics relating to these great truths dem onstrating the facts with scientific apparatus.-Conneaut (Ohio) Daily Post

Church Stealings Stopped.

With all the fault that may be found with our nation's congress, it must be conceded that it occasionally does a commendable job. One of the latest of this class is the legislation to put a stop to the vicious custom of paying out theinvestigation of Spiritualism and its people's money to support sectarian schools among the Indians. This legislation hits especially the Catholic mystery that seems to be slowly bind-ing together the incidents of the com-the privilege of inserting its grasping the privilege of inserting its grasping clutches in the nation's treasury, for

The old church will need to be closely watched, or it will find some deft way to get hold of money that belongs to the people and not to the church, and will have no conscientious scruples about it, but rather consider the theft as right and a good thing to do.

A Correction.

In my report as Editor-at-Large, I inadvertently omitted the mention of a contribution to the Indianapolis Sunday Sentinel, entitled: "Of What Does Spirtualism Consist?"

HUDSON TUTTLE.

"Spirit Echoes." My Mattle E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

Tidings From Los Angeles, Cah "What I Believe and Why I Believe t," was the topic on which W. J. Col-ille delivered two discourses on Sunday, March 5. Services were held in Blanchard Hall, 233 South Broadway, at 10:45 a. m., and in Masonic Hall, 431 South Hill street, at 3 p. m. Each lecture was followed by an original poem on subjects suggested by the audiences. The speaker drew up, as a suggestive

epitome, the following propositions: 1. We acknowledge One Supreme Being, whom we regard with reverence and love as the universal Parent of Humanity. We seek not to define Infinite Being, but we have unbounded confidence in the love and wisdom of the Eternal whom we designate All-

2. We believe in the spiritual im mortality of the entire human race, and we seek to promulgate such knowledge of our true being as will intensify our realization of human solidarity here and hereafter.

3. While acknowledging the brotherhood and sister hood of all humanity, and consequently the essential equality of all units in the human ma gladly pay tribute to manifest diversity in adaptability, and we also admit inequality in development; but as all are members of one family we allow no distinction except that of more or less mature members in a common organization.

We maintain that the study of nature leads to the conviction that there is a fixed law and order in the universe, and that this unchanging senuence causes every benevolent hought, word, and deed to bring forth quence nesults of health and happiness; every thought, word, and deed of reverse character brings forth sorrow and sickness.

We regard all the religions and philosophies of the world as partial statements of universal truth; no system is therefore entitled to exclusive acceptance or to entire rejection, out the true philanthropist seeks to assimilate the good in all and apply it in works of philanthropy.

Human regeneration must pro-ceed from within outward; therefore, it is of the first importance that we encourage high ideals and noble asnirations, knowing that we must first feel in ourselves the need and desire for an improved outward state before we can produce it.

7. The vexed question of divine foreordination and numan free agency can be settled only in the light of the discovery that the relation between cause and effect is irrevocably fixed, but as human knowledge increases we are able to set what are to us new causes in motion from which corresponding results must necessarily follow. On the basis of this realization it is both possible and practical to upbuild a system of healing for mind, pody, and estate in which punishment, coercion, and ancient forms of medicine will give place to the employment of exclusively educational and benevolent measures.

8. Robert Browning's matchless say ings, "God's in His heaven, all's right with the world," and "There shall never be one lost good and for evil so much good more," constitute an all-sufficien coundation for a working system of phiosophy and reform in which the essential goodness of human will is regarded s an absolutely essential factor.

9. Though it is well to devote our energies to living our present life as nobly and as beautifully as possible, we are guite justified in discovering all we can concerning what lies before us in a future state of existence, but the prime endeavor should always be to utilize psychical endowments view to the real elevation of the world

in which we are now living. Great interest is now manifested in all lines of progressive thought in California. The recent orthodox Christian revivals have stirred up great contrograws steadily the largest audiences of any preacher in Los Angeles, and he is thorough-going, spiritually-minded liberal, though formerly a prominent re-

vivalist. W. J. Colville is still at 757 South Hope street, Los A spend April and May in San Francisco.

FOR TO-DAY.

Grant me to do good work to-day. For to-morrow may never come. To speak strong words to my brother clay

Ere ever my lips are dumb. Sweet angels, cover in tender wise Dead yesterday's fauit or fall, and set me firm on the high emprise Where the hour's live duties call. For yesterday's day is past and gone,

However its record stands And the vital present draweth on-Soon slipt from our eager hands. Our lives are a silken cord of sense: Each day is a bead we string and the finished rosary bear we hence To the mansions of our king.

reach me to fill in the passing hour With a brotherly word or deed. No fading bloom or some earthly flower But a heavenly golden bead.

o work to-day, while my hand strong And my lips unlocked for speech, To sing, while the earth can hear, some

To lighten the load of each. To look not back, nor to idly plan For a labor to-morrow wrought But to grasp the present duties of man By the passing moment brought. Ah, help me so that the spirit freed Shall bear to the courts above

o-day, the bead of a kindly deed Or the perfect pearl of love! BEATRICE ST. GEORGE. Kenilworth, Ill.

THE DOUBLY CURSED.

Two souls arrived in heaven, one day And stood before the great white throne. And one of them looked up to say: "My name and work to few Born where the gloom of - want was

And, gripped by poverty, I tried To be of use, to cheer the sick— And three men wept the day I died." "Go yonder," said the master, "where The proudest spirits congregate; Be one of the ennobled there, Thou art enrolled among the great

The other spirit, bowing low, Said: "I was born a prince reigned As king for many years; the woe Existing when my crown was gained I did not by a jot increase, My realm upon the day I died

As when my sire was thrust aside." Cast out with bitter murmurings, He shrank away beneath the curse They merit who might better things, And merely do not make them worse

Had just as much of joy and peace

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

DR. FUNK AND SPIRITUALISM

Offers to Pay the Cost of Mr. Davi Proposed Public Tests.

To the Editor of the New York Ti -Mr. W. S. Davis announces that he is an ex-medium, and that he, if given a chance, will duplicate through fake methods all that Mrs. Pepper does, and will then explain the process. This, if sincere, is a move in the right direc-

At the risk of unpleasant notoriety and endless misrepresentations it has seemed to me well worth while to try to find out whether fraud can explain all the so-called psychic phenomena, or whether it is true that nearly all of us in rudimental form, a few in functional state—any or all of such faculties as telepathy, clairvoyance, clairaudience, prescience, and, neyond all, the ability to commune with intelligences that are outside of visible bodies, which, if true, might greatly needed note of scientific certainty to religion. This problem is regarded as imminent and important by such leading scientists as Crookes, Wallace, Richet, Lodge, James, etc. Why should it not be investigated fully and squarely? It is worth it. My interest in the present agitation is to see the subject so pushed to the front as to compel a far more thorough investigation than it has yet had by psychologists and other trained scientists.

As to Mr. Davis' challenge, I will agree to pay all the expenses of a hall in which he may give such a public demonstration on the single condition that he will practically duplicate the tests of last Sunday evening in the presence of a committee, say of seven, who shall determine the arrangements and pass judgment on the success or failure of the tests, three of this committee to be selected by Mr. Davis, and three by Judge Dailey if he is willing, and these six to agree upon the sev-

Now as I have completed my series of tests with Mrs. Pepper, will not the press permit me an explanation or two and a suggestion? Is it wise for the public to give heed to the thousand-andone rumors and guesses that settle around the head of a psychic investigator like bees in swarming time, esrecially if he be one who rightly grongly bappens to be somewhat in the public eye? In this country it seem well-nigh worth the reputation of man for sanity to give serious attention to this subject, and yet, if it is ever solved it must be solved by men who have somewhat of a reputation. The following is illustrative: It has

been published far and wide in the last few weeks that "a gold-framed picture" was stolen from me at Mrs. Pepper's church, and from a lawyer friend of mine "a wallet filled with gold;" neither was true, nor is the statement true that my "house is filled with mediums." I do not remember one such visitor if twenty-five years. I did not say, published, that to investigate a medium one should "become childish." Instead quoted Huxley, where, in his autobiography, he says:" To become a successful investigator of any new truth t is necessary to sit down before it as a little child and ask questions, not to dogmatize." I am not making, as another charges, money by having my book, "The Widow's Mite and Other Psychic Phenomena," sold at Mrs. Pepper's meetings. At the request of Judge Dailey ten copies in all were sent to the church, and the gross receipts have been given for the bene'it of the church's fund for poor children. I did not pay \$1,500, but less than \$100, for the series of Chicago pictures and for a number of other test experiments -these were secured to complete a chapter on frauds in a new edition of a book should I be able to detect wherein is the fraud. Knowing Mr. Davis to be an expert in the fake business, consulted him. Mr. Davis' "hole in the floor" and "alcoholic transparency" are of the A. B. C. of investigators, and have been for a quarter of a century. The purpose in the test last Sunday

was to exclude confederates. I put no stress whatever on the blindfo that was the medium's suggestion, My test involved (1) the selection at random by me of a letter wholly covered from under a pile of 300 letters; (2) a careful observation of the markings on the outside of the letter both when I handed it to the medium and when I received it back from her; (3) the marking of the letter by me after I received it back and then putting it in my inner coat pocket; (4) the getting of the names and addresses of the owners of the letters when they came for them after the meeting; (5) the eventual identification of the owners and their cross-examination.

This plan if carefully carried out should exclude confederates. Whether carried it out carefully or not the public will be able to judge when I have made my full examination and published the results. In all five letters-not "only three"-were read while the medium was blindfolded. I saw the picking up by the medium of the four letters which have been spoken of, and the placing of them on one side of the pulpit. I think this was done thoughtlessly, but I carefully avoided these four letters and all others that could be seen. I noted also the envelope which she seemed to use as a marker in her Bible. It would have been the height of folly in her to have slipped that up her sleeve, as charged, for she could very easily have accomplished the same result far better by naving half a dozen envelopes up her sleeve when she came

into the pulpit. It may not be amiss to bear in mind that a man may be as badly fooled by believing too little as by believing too much. The hard-headed skeptic Thomas was the only disciple who was cheated. And it is just as well to remember the words of Dr. Hudson in his 'Law of Psychic Phenomena," 106), the ablest work against Spiritualism ever written. "The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic;

he is simply ignorant." The world with its extreme caution and hard crass materialism again and again has "thrown away the baby with the water from the bath.'

I. K. FUNK.

It Seems a Good Projest. The city of Glasgow is contemplating the establishment, of a colony on a small island off the coast of Scotland, for the exclusive use of inebriates. No intoxicants will be allowed on the island, and no mode of escape for occupants will be possible. Means of employment will be provided, and a rigid police system will, of needs be, en-

Whilst this will furnish an admirable method for escaping the evil example, and the criminal action of the drunkard, some method should be devised to prevent accessions to the colony from the generation of a new stock of worthless victims in the city from which the first colony come.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 centa,

Limitations of the

What, if any, Are the Limitations of the Soul in Its State or Sphere of Being, or in Its Embodiment in Physical Life?

A Lecture by Spirit John Pierpont, through the Mediumship of Mrs. Mary T. Longley, before the First Association of Spiritualists, Washington, D. C., Feb. 26, 1905.

To be consistent with our former teachings and talks in relation to the soul, its offices and purposes, we shall be obliged to briefly restate our position concerning the term "soul." We know that many of our Spiritualistic friends and teachers differ somewhat from us in this regard, they calling the soul what we term organized, positive, sentient, individualized and intellectual spirit. Our definition of the word "soul" is: the living flame of being springing primarily—if we can conceive of such a thing—from the great central source of all light and being, call it God if you will. However, if we understand our definition or our interpretation of terms it matters not which we choose in this connection; the great white flame of light, comprising all colors and rays in spiritual splendor which we call the soul can never be tarnished; can never, in any sense, according to our thought, be defiled; it is above and beyond all contamination.

This white flame of life, we affirm, permeates, controls, animates or vivifies the entire frame of being whether it be this organized universe which we behold around us, spread forth in marching worlds and expressed by nature in her works of matter upon this planet, earth, or whether it be manifested through the organized form of humanity it matters not, it cannot be contaminated since it is itself of the living God,

the supreme omnipotence of all being.
So then the soul, as we understand it, permeating the universe, or in individualized thought permeating the human being, can never be separated from that universe or from that organized being, Understand us, our thought is that theis perpetual flame of life cannot be separated from this physical form of yours until the uses of that physical form have been all finished and the form itself is disorganized and has gone back into the great arcana, the reservoir of nature in its primal elements, Therefore it is folly for you to say you are apart from your soul, that you cannot find your soul, that it is lost to you.

Our metaphysical friends, if they mean anything when they ask, if you have found your soul, must mean, have you a consciousness of your soul and its powers, have you awakened unto the condition and understanding of yourself as a grand, immortal soul, with wonderful possibilities and powers of expression and of achievement? That question is intelligible and is a legitimate query, but to ask if one is seeking for his soul as something apart and afar from him is a foolish question, because we affirm that the individual is permeated by his soul flame from the hour of his birth and can never be separated from it.

What, then, does it mean when our friend says that our soul goes forth into the realms of space and attempts work that we are unable to perform through these physical bodies; that our soul reaches out and takes cognizance of affairs and scenes and conditions of life that we have no conception of through these material forms. It means that the soul with its acquired spiritual perceptions and sensations can reach out infinitely and grandly into space when it has so developed the vehicles of expression and the instruments at its command, not only in this physical form but with the spiritual universe, as to take advantage of them. It can reach out infinitely into space and come in contact with grand intelligences of every race and clime and plane of unfoldment and work consciously and beautifully with those intelligences for the glory of life itself. The soul as the pure flame of being, coming in contact with the elements and forces in the universe, gathering these to itself, and thus organizing, independent of the physical form, that spiritual structure which becomes its vehicle of expression, has infinite power, only there are limitations which it must meet in its contact with this physical atmosphere and the body supplied to it.

Then we shall take the question of the morning in the large understanding of the soul as the developed, cultivated being, not only the flame of light, pure in its whiteness, glorified in its majesty and power, fresh from the life center of all spiritual being in the universe, but also all these spiritual qualities, perceptions and elements which it has gathered to itself for its moral and intellectual expression. Taking it in this largeness, we shall simply use the term "being." This grand being -which you are all, though in infancy, in the first elements of expression, perhaps some of you more than others, because of the enlarge-in power, in the exercise of will force, in the effort to achieve for itself ment of your spiritual perceptions, but in the main this glorified being is infinitely filled with potencies and powers which by and by will have their expressions and their accomplishments.

What, then, are the limitations of the soul in its state of being? whether-we shall say, Mr. President-connected with or expressed through the physical form or roaming at large in space, independent

of the material body. We cannot conceive of any limitation to the soul that is fully developed, that is perfected in its methods of expression, in its powers of achievement. The soul is boundless, then, in its scope, its activity and its range of manifestation. We can all conceive of limitations for the soul and the selfhood within generally, while tethered to the physical body and obliged to express itself through these mortal machines of ours here on the physical plane. For, try to avoid it and ignore the subject as we may, the fact is impressed upon our consciousness that physical law and physical environments do and will limit the expression of the intellectual spiritual being. Thought sometimes may be unconfined. Thought, however, is frequently limited, limited because of the lack of unfoldment, training and development of the mental fac-

The poor man in the mine or ditch who labors from dawn till night unable to take advantage of any educational scheme for the unfoldment of his mental faculties, must of necessity be limited in thought by his environments and conditions. He thinks many things, undoubtedly, which do not belong to the ditch or to the mine; his thoughts range to his home and loved ones; out into the world in a measure, concerning things which are there; and, if he is endowed largely or mainly with imaginary qualities he will think of many things that are ideals to him. yet he is very limited for all that in his life of thought, because unfamiliar with so much that exists in the universe, unacquainted with the great realm of mind and brilliancy of spirit that exists all around him. So he is limited to a little environment of thought.

One out a little further in the work-day world will have larger Ideas of life and of the conditions of being generally, and of the affairs of mankind, than he of the ditch; yet, he, too, is limited because he has not trained his mental faculties, because he has not had opportunity to develop largely his powers of observation, because his perceptions are uncultivated; therefore he cannot think widely upon many subjects. The man out in the world at large, with good training, clear perceptions, opportunities for coming in contact with various expressions of life has an enlarged realm of thought; his mind flows forth in various directions; he can think wisely, soundly, upon many matters that appeal to his attention, and consequently his mind has fewer limitations than those minds below him in mental power and observation.

So even thought can be limited by conditions, and environments. True, the man in prison need not confine his thought to the bare walls around him, it can flow out into the atmosphere and dwell on birds and flowers, on cool breezes and clear sunshine; he can think of life and friends and beautiful things that exist away from his prison cell, he is not limited in that degree, yet if uncultivated, boorish, one who has not tried or had power to develop his mental faculties, he, too is limited and unacquainted with the beautiful realm of mind and of soul life which exists and which those who are developed enjoy and understand.

So then in contact with physical life, being obliged to express itself largely through this machine called the mortal body, the soul is of necessity limited to a great extent. While it can soar in aspiration, while it can reach out in thought of heavenly things and enjoy them in contemplation, yet it is limited in its achievements by the surrounding circumstances and conditions. You all know that. It is a fact in everyday experience, appealing to your faculties and comprehension. many things you would like to do. so many beautiful things you feel you are capable of doing if you only had the opportunity, if you only had the environment for such expression, if you could only make conditions for the giving out of that wonderfully beautiful mental power and quality which you feel stirring within you, which you know is within the breast, you could, as you think, make more of a mark in the world. But you are cramped and limited; the necessity of providing for your daily telligence and power, consequently all must be pure and good in es-

needs, the conditions which hamper you on every hand, perhaps a frail body that has not the power and strength to perform these deeds, perhaps a condition of poverty and of limitation that belongs simply to the

Try as you will, you cannot wholly overcome these conditions. You do make progress, you work onward and in trying to make the most of what is yours and what you can come in contact with, you succeed to an extent, and every thought of progress, every little success gained, gives you more power, helps you to grow, assists your soul in overcoming certain limitations and enables you to reach out into a broader and grander atmosphere of desire, of aspiration and of resolution, all of which are helpful to the growth of mind and spirit. Thus you go onward, still, however, conscious of these physical line tations, and you feel that never while you are tethered to the body can you do the best for yourself-make the most of your selfhood, which is the soul and its organized body of expression.

Every individual has a spiritual body, that is the body for this soul flame of light and power. Every human being begins to build that spiritual body as it comes first in contact with the material form; begins to build it we say with the conditions and material which it finds in its march through this mortal life, spiritually as well as materially. Now, this spiritual body may also have its limitations for the soul, and not until the spiritual body has been made over and over, so to speak, through the processes of elimination and of attraction can the soul gain

ts most stupendous power. It is impossible.

Now it is very possible for every one of you here to-day to have at resent a spiritual body much better and finer than you know. Periaps for ages as conscious entities you have through various forms of expression, and mental or intellectual manifestation, been gaining elenents and qualities that have added to the beauty and utility of your spiritual forms. You may not know this, because you are limited by hese mortal forms and expressions. You may not know it because certain conditions arise with you every day, that do hamper and are annoying, that fret and chafe the mortal form and comprehension, and so you are unaware perhaps of the real growth and status of your spirit or spiritual organized being. But if this be so, you have great opportunities and powers of expression unknown to your outward condition and sense. But there are times when perchance this beautiful spiritual being-your real self-drifts, so to speak, apart from the mortal form, never to lose it, never to let go of it, but reaches out from the physical form into the great sphere of effort and achievement which is around the entire universe or permeates the entire universe, and in which your soul entities may manifest your real powers. Consequently there are individuals who go out in soul life, away from their mortal forms, perform works of the spirit, come in contact with wise ascended intelligences for purposes of co-operation with them in the advangement and achievement of humanitarian works. These are workers of the ages and have been sentient beings, how long we shall not dare to say. But when we look upon perhaps the same individual entities gazing at us through eyes of flesh we are unconscious of the spiritual power and of the grandeur of being which possesses them. Why not? They are unconscious, in this mortal life, themselves. The vibrations of this material atmosphere are dull, they are slow, they do not quicken the consciousness that must express itself through a material form in order to understand and cope with material things. In a way these souls are cut off from this external consciousness of power because of these very limitations in the mortal of which we speak. However, that does not matter. It is not at all necessary for an individual who is highly unfolded in spiritual power and potency to have a full consciousness of this on the mortal side. If he did, it might interfere with his work here, interfere with his association with his fellow men on earth. He has certain duties to perform through the material, certain affairs to be wrought out on this physical plane, certain obligations and responsibilities to fill and fulfill in contact with his fellow-men on earth and these must be well accomplished in order for him to perform the labor for which he is fitted, consequently it is immaterial whether he know of that larger life in which he may be engaged at certain times or not. If he desires to grow-spiritually he will do so even through the mortal

Those who are limited to a great extent may to a certain degree develop spiritual powers. We do not mean now clairvoyance, clairaudience, or those perceptions which deal with decarnated spirits and communion with them, but we mean spiritual qualities of the inner life, those that belong to the individual and must at some time be stimulated into expression and activity; those spiritual qualities; are, yours and mine, they belong to us all, they are a part of us, but they may be inert, they may not have received the conditions for their growth and expression, but as soon as we learn-which we all do at some time-that we are spiritual beings and that as such we have faculties and properties of nature that are higher than those of the merely physical man, we can begin to attend to them, we can give them thought and effort for their unfoldment, and in so doing every desire to put them forth, to reach out in goodness and purity, thought and effort and deed will stimulate those spiritual qualities into growth, and help them to find expression.

In the great realm of spirit, as we have said, the soul may know no limitation, but not until it has so developed, so advanced in knowledge, limitation, but not until it has so developed, so advanced in knowledge, hands of Divine Justice in bringing the minds of others to know what he work and integration over the source of the instruments in the a wholesome spur to flagging effort. Works of the source of the instruments of the course In the great realm of spirit, as we have said, the soul may know no to such a degree that it stands highly advanced along the lines of progress; not until it has through the processes of elimination and of attraction so built up a spiritual body that will respond to its every effort and fill the demand in high and glorious ways. What then, are the processes of elimination? We have told you in former talks of the spirit body, how during this mortal life this first primary schooling of the individual, you are building your spirit bodies such as you will possess when you first pass from these physical forms. We have told you that if the impulses, the desires, the efforts are for good, toward that which is pure and for right living, you are sending out elements and particles that are united with finely attenuated spiritual properties and are making the material for your spiritual bodies and such a material surrounds you as an aura, a magnetic halo of light. It is of this the spiritual bodies are built. If then you are selfish, living for self or carnal or material purposes alone, you are of necessity chained to the earth, sending out the denser, grosser elements and particles which of necessity make

up your magnetic aura and build your spirit body. Well, then, as before said, if your spirit body is made of the gross,

earthly material elements and particles that belong to this matter called earth, you must of necessity be tied to this earth-that is, to a large extent-when you pass from the mortal body, because the law of gravitation which is operating will hold you here. You are not sufficiently ethercal in your body and its properties to rise to a higher state or ether and consequently you are here. But you may find your condition is not so bad. Your spiritual faculties may be so awakened through your experiences that you do not love this condition in which you find yourself and you have the earnest desire created to rise above it. You feel that you must get out of that state, you wish to do better, to fin'd higher You make an effort to do something better, to think nobler thoughts, to have sympathy for your fellow-men, to try to help those who are in distress-for spirits can do that as well as mortals-and all those vibratory forces of your being are quickened into great rapidity and consequently it will create the elimination work; this rapidity of the vibratory force drives out or eliminates some of those grosser particles or elements which belong to the earth and are earthy.

What, then, is the process of attraction? As the elimination process goes on and through your awakened spiritual impulses desires and efforts to do right drives out these particles it attracts those higher qualities or ethereal elements which take the place of the eliminated cruder matter and your spirit body becomes finer, more beautiful, more symmetrical and glows with a higher light; the magnetic aura is then of a corresponding quality. You can then rise into the acthereal atmosphere, to a diviner state of being, a more beautiful locality of spirit and come in contact with wiser, more advanced associates, and so go onward and onward to higher grades of unfoldment through the operation of the law of elimination and the law of attraction. 24

The law of repulsion comes in there also, or rather shall we say, Mr. Chairman, that these are all processes of one great law in nature and only variations of the supreme law? The law of repulsion's this: that if you are finely attuned to spiritual things, if you are in your perceptions and aspirations pure and good, you are repelled naturally from that which is low and degraded, from that which is crude and unlovely, but if you in your desires and purposes and living draw to yourself that which is impure and degraded you are repelled from that which is high and beautiful, consequently the law of repulsion is working also, and as the elimination of the grosser properties and elements goes on and through attraction more sublimated and etherealized qualities take their place, you are repelled from those things which before held you down-they are repugnant to you, you are rising into a higher state

and a grander sphere, a more glorified association and companionship. The soul gains its power, then, to express itself more fully, the white flame light from the central source of all being is sending its rays throughout the entire being and making itself felt in a grander consciousness, in a more powerful achievement. Thus man advances from grade to grade of unfoldment, from plane to plane of achievement,

We believe that all souls are from the great central source of in-

sence and quality, but if limited in expansion and expression, those things which belong to the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the material may for a time impede the power and the median are the median ar and the unfoldment of that soul light and being through these external frames. If all souls then spring from the primal source of all being and have a mutual and natural parentage and source of causation, then all must be subject to conditions of environment and of growth however long the same may be ere they reach the opportunity and the sphere for action and for higher expression. Always does this power, this wonderful being of life, manifest itself somewhere and through some channel of expression.

Then no soul can be lost. Magnetic attraction exists between the great parent of all life and the offspring. Magnetic attraction and expression must forever maintain, consequently the magnetic cord of life between the offspring and the central parentage or fountain can never be broken. No soul can be lost. Individuals may be merged in the conditions of sorrow, pain, penalty and darkness, for centuries, perhaps, owing to conditions that environ them, but none can be lost. That magnetic flame lives forever, it may be only as a feeble spark but it cannot be quenched; it will sometime and somewhere flame forth in the majesty of its being because it has the potency, the qualities, the development and the expression, and sometime the conditions for the stimulation of that potency will be given which will flash forth in that wonderful blaze of light which we call spiritual expression.

Therefore, dear friends, while the soul has limitations through these mortal forms, yet it is a being of infinite expansion, of wonderful expression and of majestic achievement. It is a part of the Infinite.

We are all children of the living God. Let us remember what we are Let us take it into our consciousness that we are children of the infinite, the divine, the all in all, and let us so live as to show that we know this wonderful thing; that however we are impeded here by conditions and circumstances, by developing our spiritual powers, impulses and desires, we may overcome in a great measure much of the limitation. The more we know the more we can attempt and achieve; the more we learn the greater will be our range of information and of power. If we keep ourselves pent up in ignorance, we are blinded and have to grope our way, make ourselves strong in the light of knowledge, and we can see the pathway onward and so take advantage of conditions and opportunities and whatever comes in our pathway overcoming to a great extent the obstacles by the use of our reasoning faculties and our constructive qualities. So shall we be able to discover more and more that life is for our use-more and more the significance of being which we ought to understand. So shall we be able to use our inherent faculties and make them stronger and stronger by their use until, though we may not become gods here on the mortal plane, we can grow conscious that we are children of the living God, partakers of his inheritance of the likeness of infinity, we have the possibilities of unfoldment through wider and wider ranges of spiritual knowledge until in the Great eyond, through the ages and acons onward from the present day, we shall be as gods, working out through individualized, conscious, sentient expression the grandeur of the infinite and divine within humanity. (Stenographically reported by Walter P. Williams.)

> -:-:-:-:-:-:-:-:-ELLA WHEELER WILCOX.

It Seems to Her That the Spirit of Henry George Has Gone on Working for the Cause So Dear to Him.

How frequently we express pity and sorrow for the man who dies with some work undone, some hope unfulfilled, some dream unrealized. How seldom do we hear the most religious person speak of the possibility of finishing our labors after we pass out of the body. Broad as relignous creeds have become, there still lingers in the average mind the old idea of eternal rest or eternal song in a realm wholly away from this sphere as the reward for earth's toilers. Yet it is the belief of many that a worthy, unselfish ambition or a great undertaking for universal good is almost always carried on after the spirit leaves earth, and that by its unfettered conditions it is able to aid humanity as it was not permitted to do in the body.

There was a man who lived in New York City nearly all his life for forty-five years, and who died scarcely two years since. This man had the world's good and the world's need at heart, and was forever seeing the things which needed amending, and forever lifting his voice to friend and acquaintance, calling attention to the worth of great principles and the necessity of great reforms.

Unfortunately the man was aggressive and devoid of tact in his methods, and as a rule he succeeded only in antagonizing his listeners instead of converting them to his ideas.

'He was a man unknown to fame, living a quiet life and pursuing a modest business career. But his heart was as large as the world and his mind was keyed to justice.

Since the great excitement caused by certain magazine articles exposing the very evils which he attacked, the thought has often come to mind that perhaps the life-long desire of this man, who passed away full of sorrow and indignation over these wrongs, had been utilized from had so long known. The transition to the realm beyond had been needed that he might cast off his unpleasant and aggressive habits and focus the full power of his spirit upon this cause.

Just so, it seems to me, the Spirit of that great and immortal teacher, Henry George, has gone on working for the cause so dear to his heart, "How sad," I have heard it said, "that Henry George died without knowing the wonderful success of his theories in the single tax colony at Fair Hope, Ala., where they have been put to practical use, and of the steady progress that is being made elsewhere in the same line."

But to me it is far more reasonable to think that magnificent mind has been actively at work, though on another plane, producing the results he desired. Since wireless telegraphy is an established fact it seems less difficult

to think a disembodied Intelligence may be sending its powerful messages to sympathetic souls on earth. If you have a cherished ambition which means good to the world, if you are engaged in some work which will help humanity, do not be sad-

dened by the thought of death. The separation from your body may only increase your power of use-

fulness toward the world you love. If, however, your ambitions are wholly mundane and selfish, then indeed you may be sad. If you want money in order to shine socially; if you want power or fame that men may seek you; if you want to live more sumptuously than your neighbor, or to give more expensive entertainments, or to hoard up millions for posterity, death, in truth, will prove your undoing. For money and jewels and fine clothing cannot accompany the spirit upon its journey, nor can the spirit carry on such

worthless work beyond this realm. But the worker whose ideals are unselfish and universal in their purpose need not fear the end of endeavor when his eyes close upon this mortal scene. Instead, let him believe in a larger vision and a wider usefulness and an increased power. And let him be comforted by the thought that those dear to him, who were cut down by the scythe of death before realizing their aspirations, are carrying on their purposes to completion under better conditions and aiding others here on earth to do similar work.

What more beautiful idea of heaven can be conceived than this privilege of inspiring our spiritual kin on earth to carry forward and complete our cherished ideals. And what an incentive to those on earth to ive close to the Unseen, that the messages may be received when trans-

> I know we are building our heaven As we journey along by the way, And the mansion at last shall begiven To us as we shape it to-day.

-Los Angeles (Cal.) Examiner.

Men and things have each their proper perspective; to judge rightly f some it is necessary to see them near, of others we can never judge rightly but at a distance-Rochefoucauld.

Pleasure soon exhausts us and itself also; but endeavor never does

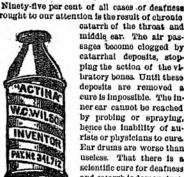
Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension. - Goethe.

The bigot for the most part clings to opinions adopted without investigation, and defended without argument, while he is intolerant of the opinions of others.-Buck.

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is now.-William Kingdon Clifford.

In respect of the great problems of philosophy, the post-Darwinian generation is, in one sense, exactly where the pre-Darwinian generations were. They remain insoluble. But the present generation has the advantage of being better provided with the means of freeing itself from the tyranny of certain sham solutions .- T. H. Huxley.

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



sages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a ner ear 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 deafness and catarrh is demonstrat-Actina. The vapor current

generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions asit passes through the tubes, and loosens up bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-set 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, bronchittis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of oures. A valuable book-Professor Wilson's 100 page Dictionary of Disease, Free. Address
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WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper.

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

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

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no: space to use them.

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

"The Ghost" was the theme of the sermon by the Rey. W. A. Bartlett at the First Congregational church, Chicago. He said in part: "There is no doubt of a spirit world. The best of all authorities tell us. There are strange and unaccountable phenomena which suggest vost possibilities. There are psychic forces beyond the understanding and penetration of mortal minds."

A. J. KING WRITES: "LET SUCH QUESTIONS AS OBSESSION AIRED AND THE PEOPLE WILL BE MORE CAPABLE OF JUDGING OF THE TRUTH. THE VAGARIES TO BE ELIMINATED, AND THE PEO PLE TAUGHT THAT SPIRITUALISM HAS FOUNDATIONS THAT CANNOT BE MOVED. THEN THE THINKERS WILL NOT BE ASHAMED OF IT, OR TO BE CALLED BY ITS NAME."

Mr. and Mrs. W. E. Bonney, formerly f Nebraska, are now located at Monk Sherborne, Basingstoke, Eng. were prominent here as workers in the ranks of Spiritualism

Prof. W. M. Lockwood is now located at Conneaut, Ohio, at the Central Hotel. His lectures at Pittsburg attracted large and appreciative audiences.

Reno, Nev., Feb. 26 .- By the aid of a Dougald of Truckee, has solved a mystery that has puzzled the best detectives of Well, Fargo & Co., for the past The officer has located two months. the man who robbed the company's office in the mountain town some weeks ago. He went to Oakland and consulted a medium. The woman described the robber and told where he

The Chicago Chronicle says: "Chief of Police O'Nell announced yesterday afternoon that no complaints had bee made to him concerning fraudulent spirit mediums, and that the police would not be in a hurry to make an investigation of the alleged frauds until complaint had been made. 'If people want to pay for fairs stories,' he said, it seems to me that they have a right to do so. No complaint has been made to the department by anyone who pretended to have been defrauded by spirit mediums and the detective force is too busy with other frauds, concerning which complaints have been made, to spend any time beating around in the air. It may be true that people do not receive an equivalent for their money at some of these seances. The same people spend money, but it seems to me that as long as they enjoy themselves and are willing to part with their cash the police need be in no hurry to inter-

Emma Rood Tuttle writes from Ber lin Heights, Ohio: "I'm glad you have published the Petersiles sketches. The are so realistic. Reading them is like touring in heaven.'

Mr. and Mrs. George Garner, of Syra cuse. N. Y., started for San Diego Mar 6, where they intend to locate permanently. Mrs. Garner has been the plat form test medium at Butterfield Hall for

the past year. Bishop Fallows says: "I would ur gently ask all good citizens, who have been deceived by dishonest and socalled Spiritualists, to give the needful information so that our city authorities may institute criminal proceedings against the offenders. There are gen uine Spiritualistic pnenomena, withou doubt. Otherwise the bible itself be untrue A true Spiritualism which is in narmony with revealed truth, recognizes fully the reality of the spiritual world and its intimate relation to the world in which we live. It would be lifficult to conceive of a Christian who was destitute of this belief. He has in inalienable right to the use of the erm 'Spiritualist' without being conounded with the mediumistic followers There is a passionate desire in the hu nan heart to know more of the life and conditions of existence of the loved mes who have left us. And this very carning has been seized upon by some inscrupulous men and women that have ver engaged in fraudulent pursuit for heir own financial penefit."

W. E. Bonney, formerly well and fa-orably known in the United States as lecturer, writes from his home, Monk therborne, Basingstoke, Eng.: lad to see that the question of 'Obses is being so thoroughly threshed ut by able writers on both sides of the introversy. To my mind, however, r. Peebles and his co-workers are on ie right side, the side which produces ets and not simply theories."

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

Nora Batchelor writes from Ashland

Dre.: "Our town has had the good fortune to be visited recently by E. Sprague and wife, missionaries of the V. S. A. The meetings were all well attended, and great good has resulted. Mr. Sprague presented the truths of Spiritualism in a manner highly pleasng to the people of this community. To the thinking mind, unprejudiced by preconceived opinions, his forcible, clear-cut arguments could not fail to carry conviction. He possesses the happy faculty of saying a great deal in a few words. Every sentence counts. Every shot goes home. Reason, logic and fact are presented with telling effect. He places Spiritualism upon a solid scientific basis, which none can overthrow. The tests given by Mrs. Sprague were satisfactory and aided not a little in deepening the good impression made by the lectures. Again and again the handkerchiefs came out as some touching message was given from beyond. The Spiritualists of Ashland are unanimous in the opinion that the N. S. A. are making no mistake in keeping Mr. and Mrs. Sprague in the missionary field."

Mrs. Emma A. Ellis writes: "The Band of Harmony met as usual in Room 12, Masonic Temple, Thursday night March 2. The mild weather brought out a large attendance, both afternoon and evening Mrs. Richmond spoke at length on a question which seemed uppermost in most minds present, "Why s the shooting of women so prevalent?" The idea of a 'World's Flag' was was projected by Mrs. Chandler. Supper was served at 6 p. m., and the evening session called at 7:30. Besides the usual number of questions answered by Ouina, many character poems were also given by her. A plano solo by Miss Pressness, and vocal selections closed a day filled with love and harmony for

Mrs. Graham writes: "I want to speak of the work being done at the Church of All Souls, 220 Western avenue. The work is truly spiritual. are soul inspiring. The work is being done by Mrs. Squire, in a most excellent manner. The people always recognize the tests and want more. We conduct our meetings on the church plan, and take up collection. Everybody made welcome.

F. S. W. writes from Mulliken, Mich.: 'C. J. Barnes, the trumpet medium of Chicago, has been with us a few days, and held some very convincing seances at our house; also at Portland, and South Riley, Mich., proving beyond a doubt to skeptics that their friends still live. I can recommend him to any one wishing a good true medium for trumpet or light seances."

Correspondent writes from Syracuse, "The First Society of Spiritualists enjoyed a rare treat through January in listening to lectures by Mrs. Georgia Gladys Cooley. We would have liked to have kept her longer, but a prior engagement in Watertown deprived us of the privilege of holding her here for February. After meeting with phe-nomenal success by drawing such full houses at each meeting that many were turned away, she has returned to lecture for three Sundays of this month. On the last Sunday of her stay, March 19. we will celebrate the 57th anniversary of Modern Spiritualism. There will be two sessions—afternoon and evening. The meetings are very suc-We have good home talent, cessful. among them being Mrs. M. E. Clark, and Mrs. Addie Cooper, both of Syra-All are working harmoniously. We will soon have to rent a larger ball. Miss Mabel Harrison writes from St.

Paul, Minny "Your premium book, Letters From the Spirit World," has been received. I thank you for your prompt attention. We now have all the books of the Divine Plan, except the Great Debate, together with other spiritual works, which form quite a little library Mamma is an invalid, and has been con fined to her hed for over a year, but her spirit friends, The Progressive Thinker and her spiritual books are her constant companions. We feel that a great work is being done through the circulation of The Progressive Thinker."

Miss Fielding writes from Washington. D. C.: "Mr. C. L. Stevens of Pittsburg, Pa., was a caller at the national capital to attend the inauguration exercises. The Americus club of tha city made a fine showing. They carried yellow and black umbrellas. Mr. Stevens is one of the trustees of the National Spiritualists Association. Mr. and Mrs. Chas. Hatch of Dorchester Mass., are callers in the city. Mrs. Hatch is a sister of Mrs. M. T. Longley. I presume it is well known to your readrs that Spiritualists and mediums are polding responsible positions in all of Uncle Sam's departments."

Mrs. Carrie H. Mong writes: "The Indiana State Association of Spiritualists has just closed its first annual convention, which was held in the First Spiritualist Church of Indianapolis. We feel that this convention was a grand success in every way, spiritually, socially and financially. Our talent, consisting of Elizabeth Harlow, Will J. Erwood and W. V. Nicum as lecturers, and Mrs Anna Throndsen as message bearer, was exceptionally good, each one seem ing to be at their best. We were also favored on Sunday afternoon, with two beautiful solos by Mr. Andrew Smith and Mr. W. H. Daggett, two of the leading soloists of the city. We believe that this convention has awakened a new interest in Spiritualism, not only in In dianapolis, but in all societies of the state which had representatives pres The feeling of harmony and so ciability was especially noticeable, each one renewing old acquainfances or forming new ones. Many brought their lunches and spent the time between sessions in having a good social time, and all seemed to regret when the convention closed. Even rature seemed ympathy with us, as we had exceptionlly fine weather during the entire time The attendance was good at all the lectures, Sunday night the house being crowded to the doors, standing room was at a premium, and many turned The following officers were WAY. lected for the ensuing year: President. E. A. Schram, Peru, Ind.; first vice-president, Mrs. Elizabeth Williamson, Richmond, Ind.; second vice-president, Albert R. Scherer, Peru, Ind.; secre-tary, Mrs. Carrie H. Mong, Muncle, treasurer, Mrs. Lou Schwennesen Muncic, Ind.; trustees, Mrs. Marguerite Miller. Rochester, Ind.; John H. York, Peru Ind.: Sol Katzenberg, Ft. Wayne.

Ind., and Theo Richey, Sheridan, Ind."

When writing for this paper use a pen or typewriter.

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

J. F. Macnider writes: "The North Star Spiritual Union held its Sunday meeting as usual at the hall, 1546 Milwaukee avenue. Large audiences of investigators fill the hall every Sunday evening. Dr. Esser delivered a fine ecture, with good spiritual food in it. He also magnetized flowers, which were sent to the sick. The society is growing very rapidly and is to have a class of new members, initiated in the hall. Sunday evening, March 21. We cordially invite every one to attend this meeting. Sister Johanna Reonnaw also gave many remarkable tests, which were given in the majority of cases to keptics and fully recognized. We feel confident that good work is being accomplished. The society wishes to announce a social for March 25, to be held at Sister Roennaw's 1802 N. Ashland avenue. Come and have a good time."

G. W. F. writes from Hutchinson, Cansas: "Rev. M. Theresa Allen, one of the teachers of the Mediums' Home School of Springfield, Mo., has just closed one week's successful work with us. While Mrs. Allen endorses and encourages all honest physical manifestations in Spiritualism, her able and efficient public lectures and class work during the week has been more on an educational line of progressive Spiritualism, calculated to lead the mind un to an appreciation of the higher thought in spiritual science. The Psychical Research Society has derived much benefit from her work among us, and we cheerfully recommend her to others."

D. F. writes from Baltimore, Md.: Mr. Thomas Grimshaw of St. Louis, spoke for the First Spiritual Church, Sunday, March 5, taking for his subject "The Future Life." The church was comfortably filled. Mr. Grimshaw has exchanged pulpits with our pastor for the month of March. The discourse was an able one and full of spiritual thought. It was well received and all enjoyed the spiritual food dealt out by the speaker. Our lyceum continues to grow in numbers and interest, many new members being added each Sun-In point of numbers the lyceum day. hids fair to outgrow the church proper. All seem to enjoy the lyceum exercises, especially the adult group of which the astor is the principal speaker.".

Correspondent writes: "Meetings at he Chicago Spiritual Alliance Society, lincennes Hall, 3514 Vincennes avenue is growing larger every Sunday. Mrs. May Elmo, medium, lectures and gives tests and is always assisted by able visiting mediums. This society will hold a social and dance in its hall Saturday evening, March 18. Remember Mrs. Elmo has moved in her new home, same building as hall, where she can be consulted. Thirty-fifth street and Cottage Grove avenue car lines to the door."

Harry J. Moore is now lecturing at St. Joseph, Mo. All mail and telegrams should be addressed to him at Windsor Hotel, corner 8th and Olive streets, during the rest of March and all the month of April.

The 57th Anniversary of Modern Spirtualism will be celebrated by the Watertown (N. Y.) society, by a week's service in its temple. Monday, the 20th, lecture and tests by G. H. Brooks; Tuesday, Rev. Dr. Moses Harris of the Universalist church, will speak, followed by tests by Mr. Brooks; Wednesday, lecture and tests by Mr. Brooks: Thursday devoted entirely to test work, and different mediums will take part; Friday, a grand literary and musical entertainment; Sunday, the 26th, in the morning, a cenference meeting; after-noon and evening, lecture and tests by Mr. Brooks. The week-day services will commence at 7:45. A most cordial invitation is extended to the friends in towns, and as far as poss ble all who come to the meetings from a distance will be entertained by the friends, and a most cordial invitation is extended to one and all to attend.

Edmund C. Sargent writes in high erms of the good work we are doing with The Progressive Thinker. Thanks prother, for your good words.

Mrs. C. Kirchner writes: "A very in-teresting meeting was held Sunday ar-ternoon, March 5, at the Rising Sun Spiritualist Mission, our speaker being Mrs. Hamilton Gill. Her address was listened to with rapt attention as were ier spirit messages. We also had with us, Mrs. Preston from London, and her remarks were received with great applause. Her main idea of all Spiritualists is, to spread the great truth of Spiritualism by learning to live the right life here, making the best use of our spirit when on the earth plane, and to cultivate love, narmony and peace. Mrs. L. J. Jacquet gave some fine deminstrations of spirit return in her usual affable manner. In the evening we were favored with a fine lecture by Dr. I. H. Randall, his subject being Spiritualism of Shakspeare.' This discourse was delivered in a manner befitting the speaker, and strict attention was paid to his remarks, congratulations being in order after the meeting showing the appreciation of our large audience. Spirit messages were by Sisters Dill and Trafton, all being recognized. Our speaker for Sunday vening, March 19, will be Mrs. V. Darby, an able lecturer, and her subject will be 'Spirituality.' We hold services every Sunday afternoon at 3 and evenat 8, at People's Institute, corner Van Buren and Leavitt streets. All in-

Mrs. Maggie Henry writes: "On Sunday, March 5, at the Universal Occult ociety, we had a large audience and Evangelist F. M. Stoller delivered a ery fine lecture, and it was very highly ppreciated, followed by messages by ladam Lucile de Loux, and psychometric readings by Prof Stoller. On last Wednesday we held our social in Hall , at 77 East 31st street. We did not have a large crowd, but what we lacked in numbers was made up in sociability, for we certainly had a nice time. We will bold them every two weeks. next one will be on March 22, and a very cordial invitation is extended to We have good talent, and a dainty lunch. The ladies are good cake bakers as well as know how to make a good cup of coffee We expect to have Mr. H. S. Fraser at the next one to give messages (better known as the boy me

lium), and Prof. Leon and others. Messages for all." H. Smith writes: "The Society Students of Nature, 1565 Milwaukee avenue. Sunday evening at their hall had a large and appreclative audience. The pastor as usual performed her duty. Prof. W. Lynn, the Hindoo, held the aulience spellbound for one hour with his clairvoyance and psychometric read-Sister McIntyre gave many spiritual messages, which brought tears of joy. Both are recognized as true spiritual workers and were granted a license from the society for their noble lovalty to Spiritualism. Mediums are welcome and invited to contribute their services to the society"

Class Course of Lectures on Natural Philosophy as the True Basis of Spirit-ualism and Continuity of Life. Prof. Lockwood, the widely known physicist and student in experimental philosophy, commenced a course of five illustrated and demonstrated fectures at the hall of the First Spiritualist Society of Conneant. Ohio, on Harbor street, March 8 1905, in the interest and promulgation of the great cosmic truth that nature is the author of continued existence, as is sensed in the analysis of her principles and mathematically demonstrated in the co-relation of her forces. Lecture

. The Spiritual Cliaracter and Attri butes of the World We Live In. Demonstratel. Lecture 2. The Wonderful Psychic Character of Elements Compo ing Matter and Their Invisible tionship. Demonstrated. Lecture 3. Principles of Telegraphy, Telephony, Chought Transference and the Mental Relation Between Two Spheres of Life, Made Possible by the Psychic Character of the Universe, Illustrated, Lecture 4. An analysis of the Structure of the Eye, Ear and Nervous System, Indicate the Complex Structure of the Organism, Operated by Psychic or Invis-Illustrated, Lecble Modes of Energy. ture 5. Continuity of Life, the Natural Sequence to These Data and Spirit Communication by Symbols of Sign or Symbols of Sound, the Same as Between Mortals in Earth Life. Scientifically demonstrated. Prof. Lockwood wishes it to be distinctly understood that the data upon which these lectures are given are from the pens of the best writers we have in both Europe and America upon physics, physiology and psychology. He will speak for the First Spiritual Siciety during the month and will give special lectures of instruction on the X-Ray, Crooke's vacuum tubes and wireless telegraphy. Eva L. Stewart writes: "The Hyde

Park Occult Society has been highly entertained the last two Sundays by Dr. J. H. Randall and Dr. Princess Viroqua. Both pleased the audience with their instructive remarks. Our developing cirgotting manifestations which are remarkable. We feel we have started right, and success is coming our way. Mrs. E. Kline is with us and continues to do good work; sometimes through her little Indian guide and other times by messages coming on her handkerchief, which she wrings cut of a bowl of water. These messages are given by an acquaintance of hers who passed out some years ago. One good thing about her message giving is, she will not rattle off a lot of things purporting to come from the spirit friends, but gives just what comes to her and no more. and that is what makes all true seckers think so well of her. Our dances are well attended every Thursday night, and we intend to hold them until it gets too warm to dance. On March 19, we have a mediums' night. No lecture, but the time is to be devoted to mesmessages and tests. We then try and have a number of mediums present to give tests to all if possible. March 26, we celebrate the advent of Spiritualism in this country. An interesting time is anticipated." Dr. M. F. Hammond writes from In

diapapolis, Ind :: "The first annual con-

vention of the Indiana State Spiritualist Association was a success in every way and will be one of the bright spots on the pages of this most efficient organization. All its officers put their whole souls into the work in the most harmo All its officers put their whole nious manner, with the motto, 'The greatest good to the greatest number in the best manner, ever before them. Their success in carrying on the busiyear has been of such a nature that the menibers concluded to reward them by re-electing them for another year, so the old board will serve for another year, and we predict that before the end of 1905, the Indiana State Association will give the other state associations a swift race. We do not propose to make a report of this most harmonious meeting, as the very efficient secre tary, Mrs. Mong, will give you that We do wish to emphasize the fact that this meeting was entertained by some of the most advanced and eloquent speakers in the ranks of Spiritualism to-day. Miss Elizabeth Harlow simply took the audiences by storm. Will J Erwood and W. V. Nicum gave so much and of such an advanced nature, that the audiences will have enough to feed their minds upon for weeks come; the only criticism we heard of any of the lectures was, that they ought to have been reported so that they might be spread broadcast, and while new scores may know of their mighty truths, then thousands could know. We should be remiss in our report, if we failed to state that the tests given by Mrs. Anna Throndsen were of the highest order, and all were satisfied. The Progressive Spiritualist Church holds services every Sunday night in Pierson's hall, 135 N. Delaware street. I have served this most harmoious society during February, and will continue during March, and if I am a ood boy, they think of giving orger job All persons desirous of corresponding with me will please address

e at the General Delivery. Hattie G. Webster writes from Columous. Ohio: "Rev. H. E. Boerstler, the worthy president of the West Side Spiritual Church, gave an elegant address on 'The Life of the Nazarene,' to a arge and appreciative audience. He was followed by the eminent bible speakers held the audience spellbound acted as chairman in the absence of our worthy vice-president, Brother J. F. Grove. Mrs. Orvilla Eubanks and Mrs. Edith McCrosson were our worthy speakers and test mediums during the month of February. Both are earnest, faithful workers in the hands of the angel world, and are doing their utmost for the upliftment of humanity. Socie-ties desiring speakers will do well to communicate with them. Mrs. Ovella Eubanks resides with her husband at the corner of Fifth Livenue and Hunter avenue and Mrs. Edith McCrosson resides with hef family at 62 E. First avenue, Columbus, Ohio. Mrs. McCrosson's home is headquarters for the Psychic Research Society. All are welcome ev-

cry Monday evening Mrs. Nora Armstrong writes: "I feel sure you will be glad to know of the good work going on in the far West as well as in the East. Last Sunday was one of the grandest days we have had in the First Shiritual Society of Port-land, Oregon, during the four years I have been a member and officer. Our pleasure on this occasion was chiefly due to the presence with us of Mr. and Mrs. Sprague, the N. S. A. missionaries They are sowing the seed of true Spiritualism in the minds and hearts of all who have had the pleasure of hearing them and are awakening in their own earnest and helpful way, a deeper interest in our work than has ever before een manifested. In ochalf of this soclety, of which I am vice-president I desire to thank them through your most valuable paper, for the help they have rendered us, and especially for those words which resulted in raising in less than half an hour over two hundred dollars for our temple fund. The ladies have been working very hard to raise

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, March 19, 1905 .- 8, E, 57: "The Spirit Garden."

Gem of Thought:--There is a Garden of the Spirit, Wherein grow most beauteous flow

Our daily life e'er leads us near it, We may spend enraptured hours, Thoughts are the seed, and words 'the branches,

Actions perfume soft and sweet: While deeds of service much enhances Worth and beauty,-makes complete. Sow ye then precious seeds of kindness

In the Spirit's garden fair; To heal the world's sore pain and blindness. Make each soul of Love aware.

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

growing demand for a home of our own, and we therefore feel especially grateful to Mr. and Mrs. Sprague for their assistance.'

E. Young, secretary writes from Louisville, Ky.: "The Society of Divine Truth wishes to state that on Sundays January 22 and 29, Mr. Ruffle gave psychic readings at its hall, which were recognized and greatly appreciated. We were unable to retain his services ow ing to the short time this society being organized which we otherwise would have done." D. G. Hill writes: "The opening meet

ing of the Golden Rule Spiritualist So ciety at Haymarket Theatre Building, a pleasing success, and very gratifying to the promoters as well as the udience. The attendance was beyond all the expectations of those having it in charge. The speaker, Mrs. Virginia Bryan, chose for her subject, Golden Rule, which was handled in a way that was interesting and instruct ive to her listeners. The work of the message bearers, Mrs., Alice Sexsmith and Mrs. Nora E. Hill, was equally as soul-inspiring, making the meeting one to be remembered by those present, The above society will hold meetings cach Sunday evening at Haymarket Theatre Building, 161 West Madison The speaker for March 19 will te the Hon. Ex-Judge W. L. Snell: All welcome. Take Elevator. ?

Maurgerite Mac writes: "The last Thursday of each month Mrs. Jeffery Burland holds her monthly social at her home, at 3019 Vernon avenue, and we hope you will not forget the evening, as we always have a very enjoyable time there; good psychics always present as well as palmists to read the lines in your hands. Mrs. Burland is pastor of the Light of Truth church. She holds meetings at 528 W. 63rd street, Hopkins' Hall. Her lectures are fine. Go and hear one for yourself, and you will go again.'

Mary E. French writes from Clyde, Ohio: "Mrs. Elizabeth Schauss served "Mrs. Elizabeth Schauss served our society last Sunday night. As usual she surprised her audience by her lights of oratory. Previous to her coming in the hall, the audience sent up to her desk subjects to lecture from, and articles to read. The easy and profound manner in which she disposed of the subjects was a wonderment to the large audience, and after the reading of the articles (that she did not know to whom they belonged) it proved conclusively her claims to being a psychometric reader and dispelled the of many that thought it was character reading. Mrs. Schauss in her sincere, honest, unassuming way is doing a good work here, as all who meet her remain her true friends, having the utmost confidence in her ability and paychic gifts, which no one can doubt after bearing ber."

P. Bertine Hutchinson writes from Montana: "Those who live on a cattle ranch on the prairie can appreciate my yearnings for the society of those who believe in spirit communion-some friend to tell of what we hear and see. You who live in towns and cities have your regular speakers, and you are doubly blessed. In this little corner of Montana Spiritualism claims only a few. The land in large tracts separates our homes, yet when we do meet and hold communion, the spirit descends with power, and we return to our homes refreshed. Spiritualism had never een heard of here till my guides dropped words of comfort. Like a gentle shower, they found good soil. How we should prize the gift of medium-ship, so that we can dispel the dark clouds hovering over a sister or broth er, bringing sunlight into darkened omes. From my heart I exclaim, Praise to the Spirit of Infinite Life!"

Mrs. Isa A. Cross writes: "I would like to say a few words in regard to the celebration of the birthday of our good sister and tireless worker, Mrs. O. B. Wilson, held-at the hall of the Hyde Park Occult Society, Feb 20. The hall was beautifully decorated by the memhers of that society, of which she holds the office of financial secretary. The evening was about one-half passed when the friends were called to order and remarks were made by Dr. Geo. B. scholar, Prof. L. M. Lydy, who in his Warne, president of the Ill. S. S. A., and masterly, scholarly manner brought to an honorary member of the Hyde Park bear the spiritual philosophy in the Occult Society. His remarks were teachings of the lowly Nazarene. Both beautiful, and fitted the case so nicely, and expressed the love and esteem our furing their discourses. The writer scciety and friends held for our sister. and as a token of such presented her with a beautiful gold and enamel Spiritualist brooch; also a beautiful hand-bag of leather. Dr. Warne closed his fine remarks, and Sister Wilson called on Dr. Cross for a few remarks, which fitted the case, and showed his esteem and good will for her. As the remarks preceding had about covered the ground for the occasion, he only made a few allusions to owl car rides, late hours, etc., outside of a general good feeling of love and friendship of us both to her. Then Wm. N. Enslow presented some other tokens. I believe that he presented the handbag instead of Dr. Warne. His remarks were very brief, as I think he-concluded it was about time for refreshments. Sister Wilson arose to thank her friends, but she could only say, 'I thank you.' She was completely overcome; and last but not east, our worthy brother, H. T. Stewart came from the lower end of the hall with a beautiful sofa pillow, hand painted by himself. He told her as she said she could not stand anything else

she might sit on that. Of course that brought down the house. She had a number of beautiful flowers given her also a fine hand painted cup and saucer by myself. Sister Wilson was dressed n light silk, and decorated with Amer ican beauties. Thanks to her friends Miss Messinger, who had charge of the refreshments, which were very fine, accompanied by delicious coffee. After the lunch Mr. Stewart took three flashlight pictures of the groups of different people, and it was towards the small hours when we all separated to go our different ways. I think all will remem-ber our Sister Wison's thirty-fifth

speaker and test medium, to correspond with her. All mail sent to her home address will be immediately forwarded to her. She also can be engaged to officiate at funerals and weddings. Terms reasonable. Address her at Fulton, N. Y., R. F. D. No. 2.

Mat Forestburg writes: "We very much enjoy reading The Progressive Thinker, and wish it could be possible for a good medium to come down here to open the eyes of some of our right-eous (?) orthodox friends, who have

never even heard of Spiritualism. Mrs. Mary C. Von Kanzler writes: 'I have received an urgent call to visit Elmira, N. Y., where I have a host of warm-hearted friends, made during a two years' engagement, there as pastor of the First Spiritualist Church. to be the guest of Mr. and Mrs. Smith. Mr. Smith was the president elect, and his wife on the board of management as one of the trustees the last year I officiated for the society. They are worthy disciples of the true principles that should govern all leaders.'

J. G. Hoffman writes: "On Sunday, March 5, at 528 W. 63rd street, Englewood, Mrs. Burland, pastor, we had one of the grandest lectures it was ever our pleasure to listen to, the subjects taken from the audience, as they always are. If those seeking the truth knew the treat that was in store for them, the hall would not be large enough. As it is the audience is increasing very fast. We also have very interesting conference meetings in the afternoon. We'are having a number of mediums attending both meetings which makes it very interesting for those who enjoy true and honest tests, as nothing is given but what is received. On March 26, we will hold an anniversary celebration, when there will be a great various of talent. Shall be pleased to have those coming a distance to bring their lunch and stay afternoon and evening. On every Thursday afternoon at 2 o'clock, Burland holds a circle in same building. come one! Come ail! and enjoy your selves."

Mrs. May A. Price, whose excellent articles are often seen in The Progress ive Thinker, writes: "I find my work for the future must be on the platform and not confined to one place. I would like to make engagements in other cities or camps for summer-as speaker and message bearer from the spirit world. Address me at No. 423 First street N. E., Washington, D. C."

PASSED TO SPIRIT LIFE.

:LObituaries to the extent of ten lines ly will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Passed to spirit life at Columbus, O., March 1, Charles Searls, age 41. Mr. Searls was snatched from life, having an illness of only three days. It is an extremely sad case, as he leaves a wife and four little children that need a father's care and protection. He was a member of Sixth street church. Services held on March 5, the undersigned officiáting.

ELIZABETH HARLOW.

Passed to spirit life, Feb. 25, at Columbus, Ohio. David Climer, aged 69. Another true and tried worker has entered the realm of larger things. Mr. Climer was an excellent healer, many having been raised from suffering to health. He was a G. A. R. man, having passed all through the civil war. He was as true to unpopular truth as to his country. He will be greatly missed outside his home as well as in it. He leaves a wife and sop. They both are Spiritualists, so the experience is not one of mourning, for knowledge is their The funeral services were held at his late home, Feb. 28, No. 283 West Fifth avenue, the undersigned officiat-ELIZABETH HARLOW. REV. REXFORD.

George M. Tracy, aged 60 years, passed to the higher life, at his home in Pasadena, Cal., Feb. 18, as the result an attack of acute bronchitis.

Mr. Tracy was a building contractor, having but recently come to this city from Meriden, Ct., the latter place be ing his home for many years. While being a resident of Pasadena but a short time he was recognized as a man of fine character and noble aims. He was a Spiritualist and quickly sur rounded himself and family by acquaint ances of his own belief. In Connecticut he was an active and efficient worker for the cause he loved, being vice-pres ident of the state association at the time of his transition. The funeral vas held at his home, Feb. 20, Mrs. Lucy Burton Powers delivering an eloquent and comforting address to the beeaved family and the many assembled friends. In accordance with the wish of Mr. Tracy, his body was cremated. COR.

Mrs. Ann Maria Wentworth, a lady of 75 years, and who has been an ardent, devoted, lovely, consistent believer in the heautiful spiritual philosophy for many years, bade adieu to the earth friends and crossed the silvery stream of so-called death on March 4. She was the last of a large family to be translated. The services were held at her home in Rockland, Maine March 7, the writer officiating FREEMAN W. SMITH.

Lorena C. Barber, passed to spirit life, Feb. 28, 1905, aged 71 years. She was married to David O. Cook in Michigan May 8, 1850, and moved to Kansas in 1857. To this union were born nine children-seven sons and two daughters. Lorena C. Cook was a charter member of the Spiritualist Investigat ng Society of Spring Hill, Kansas. Ae remains were laid away March 1, 1906 funeral services being conducted by Mrs. A. L. Lull of Lawrence, Kans. P. A. PIERSON.

Called to spirit life, March 3, 1905, at Harbor Beach, Mich., Hiram Whitcomb. He was born May 1, 1807, in Swanzey, New Hampshire. Our venerable brother has known the beautiful truths of continuity of life, and spirit return for fifty-four years. He lived according to is knowledge, waiting long and paiently to be called to join his dear ones in spirit life. His remaining children Mrs. Darcy Mahan and Frank Whit comb, will miss his beloved presence Mrs. Mary Stein of Detroit, Mich., de ivered a most appropriate address. She held her large audience spellbound by he spoken truths of Spiritualism, and won golden opinions from all creeds and classes. MRS. J. G. PUDDOCK.

Hon, Elijah Easton of Owatonna Minn., passed to spirit life at the home of his daughter, Mrs. J. H. Robson of that city, Feb. 27, at the advanced age of 90 years, after a long and successful life. He exchanged the mortal of earth for immortality in spirit life, with joy and thanksgiving. Father Easton's latter years were mainly spent-holding up the message of Spiritualism to human-ity, by helping the poor, comforting the disconsolate, and holding high his torch to light up the path that loads to that birthday at Hyde Park with pleasure." to light up the path that loads to that Mrs. Mary. C. Von Kanzler has a few | bleased future where we are all travel such a sum as might realize for us the open dates in 1905, and invites societies, ing. The deceased held many offices of

and camp associations in need of a trust during his life to the acceptance, of the people, and with honor to him-RUFUS SPALDING.



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

THE GOSPEL OF NATURE is a most excellent work by Dr. M. L. Saerman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains \$20 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

RADIANT ENERGY and its Analyto Modern Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of nature, and to the student or even an admired of the modern astrological literature will surely come with great interest. Price, cloth. 81.75 LIFE OF THOMAS PAINE.

By the Editor of the National, with Pretace and Notes by Peter Eckier. Illustrated with views of the old Paine Homestead and Pains Monument, at New Rocheller, also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wol-sohneratt, Madame Roland, Condorce, Brisyot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

JOYS BEYOND THE THRESHOLD A Sequel to The To-morrow of Death.

By Louis Figuier. Translated from the French. The To-morrow of death was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled to the bosom of ethereal space. "Beyond the Threshold" continues on the same lines, erlarging and expanding the idea by reasons and considerations drawn from science and philosophy, claiming that the certainty of a new birth beyond our carthly end is the best means of arming our selves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to ond it is interesting entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusat. Price, 31.28.

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distinct lectures, recently delivered in New
York, Brooklyn, Bostor, Philadelphia and
ciber frominent cities of the United States,
Dave contributed the basis of this volume.
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The Religion of Science. By Dr. Paul Carns, Ver thoughtful and its



This department is under the man

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

Newcomers: Q. Many spirits dwell on lengthy discourses; recall affairs which were forgotten long ago by others; relate extremely private experiences, and establish beyond a doubt, their individuality and spirit communion, yet cannot, or will not give their names. It is not mind reading and the question: "Why cannot all the spirits up," with the grace they would to a highwayman who allowed them to retheir return, at least give portions of their names, if not in full?"

A. It is because ideas or thoughts are more easily impressed than words. To give names and dates requires almost as perfect impressibility on the art of the medium and control by the influencing spirit as to talk in a foreign language. In both cases the word and pot the idea has to be impressed. Experlments in hypnotism demonstrate how much more successful the former experiment is than the latter. This has been repeatedly explained in this

James Hardy: Q. Is it possible to be taught mediumship by a series of essons by mail? I am offered a series of lessons for \$15, guaranteed at the end of them to be a niedium for any and

A. Whoever makes you this offer, cannot make it good, and knows that he cannot.

I can scarcely go as far as Rev. Savage, and say mediums are born, not made, yet there must be organic and psychic conditions, which if they do not exist, cannot be supplied by training. Culture can only perfect existing tendencies. While all persons are in some degree impressible, few can reach a degree of development that would give satisfactory results.

The method of this "instruction by mail" in some cases. I do not say in all-is, often the victim is relieved of his money, and is impatient because his expectations have not been realized, to reply to his anxious inquirers by telling him that if he is not as proficient as he desires, he can make the appearance of a wonderful medium to his friends, and coin a mint of money, by tricks. Full instructions in these will cost more money, from one to five dollars a tricks

Really this is the kind of mediumship which can be taught by mail, and produced by "developing" mediums. It is on alluring bait, too often accepted, and for good money some old and cheap faking methods are given the deluded victim. If you cannot become a medi um in your home circle, you cannot by any other means.

Joe Trounson, —, Ky.: Q. I was surprised to be told to day by a man, well-educated, and of scientific attainments, that he regarded the hollow globe theory as absolutely demonstrated by Teed. When I think of living in a shell twenty-four thousand miles across, I feel stifled, and I should like to know if any one considered as authority supports this theory. .

Another query: Has a man of great financial ability the right to get all he can through his peculiar abilities? A. The hollow globe theory of Teed has not a single supporter who has even a rudimentary knowledge of astronomy. His system is the cant of insane ignorance and scarcely deserves a passing notice. Yet it is not strange that people who believe in his religious rant, will also accept his idiotic views of the formation of the world. Every religious cult, or attempt at a religious cult, has had a cosmogony, and I do not know as his is more stupidly blind to the facts than many others. Our Correspondent need not feel "stifled," tucked away in the inside of the earth for he surely stands on the outer rim of the world and several thousand millions of miles of pure ether extends be-

yond him to the nearest star. To the question, of right to the full extent of ability, the theory of our government is to allow everyone to do as he pleases, exercise any power of mind and body to fullest extent, without infringing on the rights of others to do likewise. The definition of this individual sphere of rights and its limitations, is one of the most perplexing social problems. It is self-evident that this ability to amass wealth may quickly interfere with others' rights, especially when the laws are so framed as to give all the advantage to "ability," or bet ter, cunning. If we put this question in another form the answer will be self-evident. If a bag of gold were placed in a ring, as a prize to the strongest man who could win it by overpowering and crushing all who entered the arens to oppose him, would he not gain it by

might and not by right? If the man of great "financial ability," which may mean obtaining a franchise by which he makes the public tributary in men labor for him for less than they earn; and countless trusts and companies may by means of his shrewd plans fied and explained." By Andrew Jack and combinations, have a right to all he son Davis. We have a few copies of may accumulate, then it follows if he this work by the celebrated seer. had the ability, to so plan, he might Cloth, \$1.10. to him; or an organized industry where

ossess the entire earth and its people would be without a vestige of wealth, and for aught of him starve in the

fields.
Take as illustration Carnegle, a man of ordinary mould, not unlike thousands of other men who work in his mill. He grasped the secrets of converting ore direct to steel; was by some stroke of generous lobbying awarded he steel armor contracts that gave him a clear profit of two to three hunfred dollars a ton, and thus amassed a fortune with which to fasten the steel trust on the people. He is striving to nonument his name in libraries, and says he wants to die poor. His income may be twenty or more millions a year; the men who delve in the coal mines: who dig out the ore; who freight it to the furnaces; who stand in the blazing heat of the molten mental; who attend the glowing mass through the rolls— these receive an average of six hundred

dollars! His ability is in direct con-flict with their rights. When he instead of hunting for towns that will toady to his vanity, by "contributing as much more," to have a building in its midst bearing his name, will share the profits with the men whose labor it represents, we may believe his protesta-tions. Rockefeller has the "ability" to "hold up" the oil producers, for any amount on a barrel of crude oil his conscience, or rather policy will allow, and this whole country with a constant robber demand of several cents on a galthe name will not be published. The correspondence of this department has robbers have it. It is not often, how-correspondence of this department has love it. It is not often, how-correspondence of this department has robbers have it. It is not often, how-correspondence of this department has robbers have it. become excessively large, especially let

gratitude of the millions or people dependent for light and heat on oil. He might add a cent more, and usually does when he makes a gift to a theological college. He might add ten cents more, and they would have to pay it or remain in darkness. They are made so obtruse by this doctrine that ability has the right, that they consent to a "hold tain enough of their property to sup-port them until they accumulated enough to make a second hold-up profitable.

W. J. Guild: Q. Is palmistry a sci-

ence? A. Palmistry is very far from a science, for science is accurate, demonstrated knowledge. There is no guess work in science. That the lines of the hand may conform to the character, is in accordance with the admitted fact that every part of the body is corre-lated with every other and with the mind of which it is the visible expres-The successful palmist is one who can read intuitively, and really the lines of the hand seem only to fix his attention. The use of palmistry for for-tune-telling, and especially by fakirs, brought it into disrepute and made it almost synonymous with the gypsies' art. The palmist need not be a fortune-teller, but in most cases he is, and his 'reading" is only a shrewd guess, and the telling of things he perceives his subject will be most pleased to hear.

SUPER-SENSITIVE.

When I have gone forward To regions unknown, Life's panic all over, The last blast blown,

Oh, friends, hold to loving . The best that I was: Remember all failings Have adequate cause.

My heart is too large For this world I am in: If the helpless are borne down I battle the sin. I cannot sit easy,

And know that my fellows Are doing without. I sit by my fire

With comforts about,

While my dumb creatures freeze? I feast and grow strong While they bellow and tease? Oh. no! I must give

Of my strength, and my store Till the thanks in their eyes Tell their needs good no mor

No egoism for me;-Everything for the I, But each for the others, I am not all there is And I care not to be; can pocket some wants

To be kind, and hand-free. "Shut your eyes and don't worry," The hardened ones say,

"Your life is immortal. They live for a day.' "So much the more need then," I sharply reply,

"Their lives be made pleasant;-To-morrow they die. The unsympathetic.

Incrusted in ice, May live undisturbed By e'en murderous vice. But I am not longing

To be so complete. Who live at my feet. -EMMA ROOD TUTTLE.

SONG OF TOIL.

take the little kiss she gives when go forth at morn, take the little farewell wish upon the

take her little arm's caress and in the morning light Go out into the world of toil and battle

for the right. Ring, anvils, with your clangor! Burn, forges, fierce and far! The night shall bring the world of home

Where love and goodness are! give and take and give again and unto dark am bent Beneath the burden of the task for

which sweet life is spent; But, ah, the wage so dear to have, the little lips that wait,
The hearts that ring, the arms that

cling, while I unlatch the gate! Clang with your mighty revel!

Roar, citles with your strife! And God be thanked for strength to For wage of love and life! -Bishop Huntington.

"How Shall I Become a Medium," Fully Answered

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

Of Mrs. Maybrick's Own' Story, "My Fifteen Lost Vears."

Funk & Wagnalls have presented the Florence Elizabeth Maybrick, which will, if there remains a lingering doubt in the mind of any one interested in her pitiable case, vindicate her innocence. In all the instances of miscarriage of justice, and terrible wrong, it has no equal. That a woman, refined, educated, moving in the best society, could be by the connivance of those who desired her removal, that they might grasp her property, through a judge who at the time was developing insanity, which led to his death, accomplish their fell purpose, by the sturidity of English law, seems impossible, and shows how far removed the law is from justice. If her martyrdom will serve to correct the evil, it will not be in vain.

Immediately after the death sentence had been pronounced, a petition headed by some of the most influential men in England, signed by more than a half million names, was sent to the Home Secretary. It was shown that the rul-ing of the judge was contrary to law and the evidence, yet all that was done only received recognition by having her sentence commuted to imprisonment at hard labor for life.

Mrs. Maybrick being American born, the case became of international interest, and this government through its foreign office interceded in her behalf, Yet a blind and brutal indifference was manifested, and she remained in the prison walls.

Her release at this time is in no sense because the English government ac-knowledged that it has been in error, as has been advertised. Life sentence England means twenty years, which may be reduced to fifteen by good behavior, and Mrs. Maybrick has served her full time. She tells her story in a simple, unaffected manner, without a trace of anger or ill-feeling toward those who have so irreparably wronged her. It is impossible for anyone to read her rages without feeling that she is innocent of the crime charged against her, and a victim of perfidy and law. In an American court, she would have been acquitted, or more probably, with the keener sense of justice and equity, it never could have been brought before a court,

After her early life, her education in America and Europe, and travels with her mother the Baroness von Roques, her marriage at eighteen to Mr. James Maybrick, her arrest, trial, conviction and sentence come as a hideous dream. After the commutation of her sentence to life imprisonment, she began her, prison life with the usual nine months of solitary confinement. She was first taken to a bare walled room where her hair was cropped short, and the prison garb put cn. Her sensations on reaching her cell are thus pathetically de

"I followed the warder to a door, perhaps no more than two feet in width. She unlocked it and said, 'Pass in.' I stepped forward, but started back in horror. Through the open door I saw, by the dim light of a small window that was, never cleaned, a cell seven feet by

four.
"'Oh, don't put me in there!' I cried, 'I cannot bear it.' For answer the warder took me roughly by the shoulder, gave me a push, and shut the door. There was nothing to sit upon but the bare, cold floor. I sank to my knees. I felt suffocated. It seemed that the walls were drawing nearer and nearer together and presently the life would be crushed out of me. I sprang to my feet and with my hands beat wildly against the door. 'For God's sake let me out! Let me out!' But my voice could not penetrate the massive barrier, and exhausted I sank once more to the floor. I cannot recall those nine months of solitary confinement without a feeling of horror. My cell contained only a hammock rolled up in one corner. Three shelves let into the wall-no table no stool. For a seat I was compelled to place my bed-clothes

Not a word can be spoken to the guards without punishment, and the prisoner is required to work at sewing or knitting, and if the full task was not

completed, punishment followed. There was no break in the monotony. Once a day the door opened; the prisoner walked silently out.
"Not a word was spoken because

know exactly what to do. I leave my cell, and fall into single file three paces in the rear of my fellow convict." What is it for? They march to the chapel to "Divine service! criminals under punishment and our keepers march us like dumb cattle to worship of God."

After the nine months were wretchedly passed, she was placed in the kitchen, and compelled to do the most menial tasks, entirely beyond her frail

The years passed slowly, and most remarkable she endured and lived through the tasks and indignities she was made to bear.

Incidentally she gives pen-pictures of the inside of an English prison, which are so revolting that it is almost bevond belief that such merciless cruelty in the treatment of human beings exists, in the lauded humanities of civilization. Among the most pathetic passages are those describing the taking of her two children, their alienation preventing her from receiving letters from them, and now she finds them as strangers. The most deplorable feat-

ure of such imprisonment is the irresponsibility of the government. Resti tution and recompense cannot possibly be made. The years of life are gone and cannot be restored. The suffering and degradation have been endured The victim has no recourse.

Mrs. Maybrick is robbed of fifteen years of her life at its meridian, of her property, her children, and health and the government plumes itself on its stern justice and impartiality in vindication of its laws!

Mrs. Maybrick has vindicated herself and may rest assured that she has only sympathy, and good wishes from the people of the land of her birth HUDSON TUTTLE.

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 photo-gravure 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 rice remains the same, one dollar. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. 'A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep honor. thought and patient research into Na-ture's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates.

VERY LARGE MEETINGS.

Presided Over by the Eminent Judge Dalley. Ji

To the Editor: - I suclose herewith a copy of a notice which by the request of the board of trustees, I read to the audience last Sabbath evening before services. We had a splendid meeting, however, and no disturbance. Probably

500 people were turned naway, who could not get into the chuych, Brooklyn, N. Y. A. Hal DAILEY. Public Announcement, From the Board

of Trustees of the First Spiritual Church of Brooklyn For the information of the public generally, and especially of those who attend the meetings of this church, it is hereby made known, that this church is a duly organized religious corpora-

tion, and its objects and purposes are laid down in its manual, which has been widely circulated, and copies of which can usually be obtained upon application to any of the Board of Trustees. It plainly declares and accepts all truth contained in the creed of any other churches, including those contained in all Christian organizations. In addi-tion to what is preached and taught in other Christian churches, this church accepts and proclaims the truth of the teachings and doctrines contained in the New Testament, concerning the dithe gifts of healing; the working of so-called miracles; the gift of prophecy; the discerning of spirits; the diversity of tongues; the interpretation of tongues, and the right to exercise all other spiritual gifts given by God to

It has furnished, since the first Sunday of October last, in the afternoons, instructive lectures from eminent physicians, and learned persons concerning the laws of health and the laws of life, and upon kindred subjects, which been growing in interest and in popularity. In the evening its services have been purely of a religious character, opening with music and congrega-tional singing; followed by prayer and musical selections rendered by an ex-cellent soloist, and the reading of the scriptures and a sermon These exercises have been followed by manifesting those gifts, clearly commended by Paul in the New Testament, given for the information of inquiring people, in regard to matters tending to prove the immortality of the soul, and the possibility of communion between this and

the spiritual world. It is is our privilege to exercise all the rights vouchsafed to us by the Con-stitution of the United States, the State of New York, and by the laws appertaining to such matters. We not only claim this, but demand protection in every part of our services, against interruption or interference on the part of any person whomsdever. No one is obliged to attend any of our services, and we shall exercise our right to exclude those we deem improper persons. Whoever enters this church must pay the price charged at the door, for the privilege of receiving the instruction to be here given, whether acceptable or not Any person causing the least in-tentional disturbances or, interference with the services, by any rude noise. loud whispering or talking, or in any

other manner, except it be an officer of the church, an psher, or an reply by a person addressed by the pastor, without her consent, or that in the board of trustees, will be arrested, removed from the church, and prosecuted for disturbing a religious meeting. The audience is requested to refrain from manifestations of applause, and not to leave their seats until after the benediction.

TURN ON THE X-RAY.

Some Pertinent Facts of Experience in Obsession.

We want the truth, the whole truth. LET US HAVE ALL THE FACTS THAT ARE KNOWN. TURN ON THE X-RAY. Probe the question to the bottom-the more fully we understand the

subject the better it is for us. Ignorance of the law excuses no one and neither will our ignorance of the causes, etc., of obsession, guard us

against obsession. All should thoroughly post them-

selves on this subject. Live right!

Think right!

Live and practice the divine virtues yes, but one or more of them, and no one need ever fear obsession.

Obsession is a fact, a positive truth and all our denials will not make it otherwise. Spirits of the lowest conditions of the lower zones obsess persons, places and things.

A family a few miles from here, last summer were greatly troubled. The lady is a sensitive and a believer in Spiritualism. The spirits would talk to her, and tell her that her husband no longer loved her; if she didn't believe it to "jump into the well" and she would see. It was all she could do to not to do so. She secured help and was soon free of them. She was told how and what to do to get rid of them. I am convinced that her knowledge of Spiritualism is what saved her until she could get help in freeing herself from

Another case, almost in my own neighborhood. The family has been annoyed for some time. First, the oldest girl began to see spirits plainly. After retiring for the night, she would see them walk about the room; then they would go and stand by the fire, two or three, at a time. They annoyed the family in different ways, also a friend of mine, who lives with the

family. The girls told their father about how the spirits were doing, and he laughed at them. One night when he lighted the lamp, the spirits blew it out, and did so three times, as fast as, he could light it. In other ways also he was made to know something was doing,

and the old man got serious.

The oldest girl is troubled the most The oldest girl is thousing the most. They make ugly faces at her; do anything to frighten her, Sometimes she sees a bunch of sharp halls, something like an old-time hackly for flax. This is held in front of her and "jabbed" right in her face. She does not see the spirit, only the nails. This frightens her were then part the old so for her worse than anythittle else so far.
Only a week or so back, my friend
was reading one night. He heard a
strange noise of some sort in a few minutes he heard the girl call for some one. He asked her "what was wrong. She said: "I don't, know. I was speech

its) had me that time." My friend says at one time, they got so bad, if they had not held up he would have been compelled to leave There is a cause for this trouble, and

less for a while. I thought they (spir-

they could free themselves of these spirits if they but would. I have not read Dr. Peebles' book, "Denionism of the Ages." I am too poor at the present time to purchase a copy, but I think every family sould get a copy of it and study it, whether they are Spiritualists or not. THE MORE LIGHT WE CAN GET ON THE

CHICAGO SPIRITUALIST LEAGUE.

Regular Monthly Public Meeting Held In Kimball Hall, March 7.

The attendance was unusually large and very encouraging. Dr. George B. Warne, president of the League, pre-

Services opened with congregational singing, led by the choir of the Rising Sun Spiritualist Mission, rendering the old song of "America" in a spirit that was exalting and spiritualizing.

Mrs. M. A. Burland was introduced by the president, and made a very impressive invocation. Dr. Warne made some remarks ex-

planatory of the mission, purpose and plans of the executive board of the League, that must have convinced the audience that honest mediums are to be sustained, and the public posted in so far as it is possible for the League to post it as to who may be engaged in ousiness as fake mediums in Chicago,

Miss Stinson and Miss Weinberg gave a duet on the piano that was very entertaining. Mrs. Cora Richmond was very cordially received by the audience, and listened to with every evidence of deep

interest in the subject of her lecture, "Psychometry," which she handled in a cientific and philosophical manner. Dr. C. Burgess gave several psychometric readings; one that he made from a glove, and another from a knife were very clear, and many points were brought out, showing that the Doctor had some process of getting impres-sions about other people differing from

the ordinary processes in use, Mrs. C. Kirchner gave a number of readings from watches, gloves and keys, that were to the point, in revealng traits of character of their owners, business conditions environing them, and in several of her readings giving descriptions and names of deceased persons, readily recognized as relatives and friends of the owner of the articles road.

Mrs. May Elmo gave readings from a small pocket mirror, keys and several watches. The points made were very direct and acknowledged by the owners of the articles as true. While reading with one of the watches, she held it up and said, "I hear a voice from the spirit side of life that says this was his watch when he was in earth life"; then describing the spirit whose voice she heard, followed with the name; the present owner of the watch said it was

true in every particular.

Remarks were made by Mr. Colwell, Mr. Stoller, Dr. Cross, Mr. Bishop, Mr.

Elmo and Mrs. Elmo. The drift of the remarks was to show that psychometry in part by certain phases of phenomena has no relation to disembodied spirits; that this phase or phenomena is no credit to Spiritualism as it savors much of fortune-telling, and that through it and for low and selfish motives a class of people seek Spiritnalist meetings, not because they are interested in a future life after death or in an elevating philosophy and re-ligion to lead better lives morally, but purely to get some advantage in the business world Again other phases of psychometric phenomena Indicate the most intimate connection with disembodied spirits, the intelligence being given by them to those who are sensiive psychics, that the psychics by their mortal powers alone cannot give. discussion did not exhaust the subject. and there is plenty of desire existing for more light upon it. Everybody present appeared to have an interest in the subject and to enjoy all that was said and done in connection with it. The next public meeting of the League will be held Tuesday evening, April 4. Everybody is invited. The subject of lecture and discussion: Trance Medium-DR. J. H. RANDALL,

HE CALMLY "UPS AND DIES."

Just about the time a fellow gets important in his head, d begins to think

him would become quite dead: he is great and wise, And the world must roll around him

then he calmly "ups and dies. Just about the time a fellow gets home that suits him well And he laughs at all his neighbors, and

his head begins to swell; Just about the time a fellow thinks i isn't hard to rise, And he climbs upon the ladder, then he

calmly "ups and dies." Just about the time a fellow thinks he's past the greatest strife, And that he has reached the highest and the best of earthly life; Just about the time a fellow feels above

the normal size. And the world to him must kowtow then he calmly "ups and dies.

Just about the time r. fellow thinks 'tis he that moves the earth,

And the little folks around him have no great intrinsic worth; Just about the time a fellow lifts his nasal toward the skies.

And tip-toes about his highest, then he

calmly "ups and dies." Just about the time a fellow gets his wings and feathers plumed To rise above and o'er all others whon he thinks are only "doomed:

Just about the time a fellow thinks he's IT. he meets surprise. For the world can plainly read himthen he calmly "ups and dies."

Just about the time a fellow gets in flated in his soul, And he wouldn't trade his chances for all others for the goal;

Just about the time a fellow thinks the mote is in his eyes, And the beam is in his brother's, then he calmly "ups and dies."
DR. T. WILKINS.

THE AVERAGE MAN'S MISTAKES. An average man at the end of life

Sat counting his life's mistakes

Were caused by indecision.

Were those that rashness makes. And the other half-here he lifted his He could scarce believe his vision Yes, full the other half, he said,

-Ethelwyn Wetherald.

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Life in the Spirit Realms.

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

silea, Medlum.

It has been said by some who read The Progressive Thinker, that Carlyle Petersilea, being a musician; cannot understand spiritual things as well as others who are not musicians; but those who say this are usually reincarnationists or those who believe in a personal God. Now I certainly do understand spiritual things as far as I have lived Lausician my nature and my life are attuned to the highest and most exalted harmonies. This alone would bring me into close sympathy and communion with corresponding brothers and sisters within the spiritual realm; and when with you in the body of flesh for more than twenty-five years I thought and cared for little else than spiritual knowledge. My music had become of secondary importance to me, going on with it more as a means of livelihood than anything else; for, I had in the years gone by reached the summit of earthly music, but not the limits

of the music which was within my soul. Oh, how I longed for a grander and higher expression! And this fact alone should be positive evidence of immor-tality. If the soul has that within it that cannot be expressed on the earthly plane: is it not positive proof that there is a higher plane of existence where it can find expression?

My poor wife is half the time in "Doubting Castle" because I have not been able to manifest to her in a more tangible manner. But mediumistic powers differ in different individuals. and Mrs. Petersilea has not that aura or magnetic power that is required to produce tangible physical demonstra-Spiritual gifts are many and di-Some have the gift of healing: others the gift of spiritual sight; others the gift of tongues or speaking in different languages unknown to them when in their normal state; others the gift of writing that spiritual beings can make use of. This power my wife possesses, but she has not the gift that is required for physical manifestations. I do most sincerely wish that a medi-

um who has this power would make Mrs. Petersilea a visit; one who would like to enjoy the California climate for awhile; have a good outing and vacation and visit Long Beach and Mount Lowe. Mrs. Petersilea is not able to pay a medium of this kind in money, but one could have the comforts of a home, a good room and board, without money and without price, as long as it would please such an one to stay. But nothing which is fraudulent would be tolerated for an instant. Mediums for physical demonstrations know themselves wnether they are frauds or not, and one who has the true gift need fear

One may ask. Does not the writing power convince Mrs Petersilea? Does she think the writing through herself fraudulent? No! She believes it to be true; but the writing power is different from independent physical demonstrations, because the writing power is not independent of the medium; it is given through the medium, and when there has been so much written about the subconscious self, the subliminal selfhood, reflex action of the mind, and so forth, when the control leaves, the poor medium suffers tortures and sometimes hides within "Doubling Castle."

-the true mediums earth suffer, but the suffering reaches up into the heavenly spheres.

And now I want to show to the whole world that it is not my doubting, sensitive wife who does this writing, but a power above and beyond hers. I personally will not write what follows alone, but will bring to my aid a number of grand and progressed souls; then those who cavil and say that of course a musician cannot understand much except music, can rest assured that there are others besides musicians who control my wife to write. This

message will be from a band of angels; and by this I mean not male spirits aione, nor female spirits alone, but as we here understand it, from spirits that are united, the right male and female blended into one, which constitutes the perfect whole or the angel; and until this true angelhood is reached, spirits is better that such communities should by themselves are in a very imperfect not be too large. Our communities dif-condition, and no imperfect half can fer from cities of earth, inasmuch as give perfect truth to the world below or to the spiritual world.

Marriage on the earthly plane here the good, gambling dens, mean, squalld, tofore has been looked upon as a state tenement houses, grand mansions, vile of convenience; the female being a subordinate and inferior, while the male has been the ruler or superior; and very few are beyond that at the present time. This state of affairs also walks, lined on either side with brokenappertains to the lower spiritual realm. The farther one goes back into barbarism the more pronounced is it until we reach a point where woman is bought and sold, and a little farther back when she is thought to be soulless and only the male is immortal.

Now a perfect condition can never be attained until man and woman walk evenly together, making the one perfect beauty of its own. No filth, no squalor, whole; and that is why we contend that a single man cannot give a perfect religion to the world. He is only one-half of a whole. He needs the other half to soften him down—or the other half of himself is softer, more truly spiritual—in fact is the real spiritual part. Woman is love, refinement, spirituality-the quickener. The man is wisdom, but her love must quicken his wisdom, for without it his wisdom runs off at a tangent and nothing but the love of the other part of himself can bring it back into the right and proper channel; but he must not rule over her; he must not dominate her. The love and the wisdom must be equal. The the eart wisdom must be perfected and softened degree.

Does one think that a woman would ever have given to the world a religion wherein hellfire and a devil were prominent features? or a great male God sitting on a throne to be worshiped and adored? No! The great male potentate is a magnified man without a woman, and his slaves must all bend the knee before him, falsely called his chil-

dren but really his slaves.
Such is the old barbaric conception or the patriarchal. The wife, and perhaps many wives and children are all slaves, except, perhaps, the eldest son who, as the father must die, must take his place; and this is what first gave rise to the idea of a savior, or in other words God's best beloved or eldest son. and so that the other children might not complain and perhans siay this son he became holy, not begotten like the oththink that such folly can be believed by the people of to-day who call them. The people of to-day who call them. Young and old will be benefited by it.

Letter Number Eight-Amelia Peter- | fact is they have not yet outgrown bar

woman represents refinement and beauty. Wihout woman man is neither refined nor beautiful; he is harsh. Force and courage he may have, but his force must be softened by an equal amount of refinement; and his courage becomes cruel and murderous unless held in check by the tender, refined, and pitying mercy of the woman, or the qualities that reside within the other half of his being.

Man, now upon the earthly plane ooks upon himself as a whole and complete being, the great ego; but this is not so, and in the higher and more perfect spheres man and woman each alone by himself or herself are looked upon as merely wandering spirits yet to be perfected and made whole when united each to its other true self or other half; and after such union takes place; then beautiful homes arise. and as they go on hand in hand, the woman equal with the man, not one jot less, but different, she supplying all that he lacks, and he supplying all that she lacks, then comes a state of perfection, or at least a far more perfect state, but of course perfection is not an end, for even when a wholeness is obtained the whole being can go on into greater heights of wisdom and glory, and thus is perfection attained.

We have communities here, or as we express it, communities of angels, for spirits, as we said before, are halves not yet made whole, and are far lower in the scale than angels. The females represent love without wisdom, and the males wisdom without love, and wisdom can be so low that it amounts to little more than brute force, and love can become so degraded that it simply answers the purpose of reproduction, and these carry with them war, squalor and poverty; but the medium will not write of these things. She says that if she cannot write of all that is beautiful and good, she will not write for us. She thinks, and we agree with her, that beauty, true wisdom begets higher wis dom, true love begets a more exalted love still; wars, brute force, squalor and all that is perverted and low be get their kind.

She does not wish, neither do we, to drag the world down, but to help raise it up; and when we talk to you of the good the true and beautiful, the grand and sublime, then your souls are exalted and you aspire to be like that which you hear about; but when we talk of that which is low, mean and vile, ther your souls are dragged down into the mire and filth of that which the mind conceives of. It may be true, and no doubt is, that there exists all kinds of perversions and wickedness, but the mind should not contemptate them except, indeed, for the shortest possible space of time, and, then, only for the purpose of bringing some struggling roul up out of the mire and filth of ignorance and perverseness.

And now we desire to take our mediim up into the higher realms and show her some of the grandeur and beauty that exists here in one of the communi ties of the angels. Some of you scientists may say, it is all the imagination

of the one who writes. Well, we want those who say so to explain to the lower world just what imagination is. Analyze it to the very utmost. Let the wisest man who lives I have written the foregoing that you on earth do this and find out exactly may all see the misery and harm such what is meant by imagination. We, as writings do to the tender, sensitive well as yourselves, know the general ac When she is unhappy I am miserable rect. We tell you that in this case, as in many others, it is the picture or mirage of that which really exists cast or impressed, stamped on the brain of medium, psychic or sensitive, which-ever you will, by us here in the higher of spirit-that which really exists here.

Sometimes we take the spirit of the medium up with us for a short time and she beholds with her own spiritual vision these beautiful scenes

nature that like attracts like. If this the child wonder, will always be in attendance. Others will assist. These sixes and sevens, haphazard, and permeetings will be continued all summer. fection and beauty could not exist. Now we will transport the medium to street. the very locality where our own homes are made, together with the surrounding scenery that already exists.

This is not a very large community. Some might call it a small city, for it such cities contain people of all grades. the high and the low, the victous and resorts, splendid churches and cathedrals. the slums, wide, beautifully paved streets, dirty, filthy alleys and lanes, narrow streets with broken sidedown dilapidated houses; and such cities are usually large, very large.

Now we have none of this here. As we said before, like attracts like, and none of our communities are very large. We do not mean that in a community all the houses are alike. In fact, no two are alike. They differ as their occupants differ, each having a peculiar no poor, dilapidated houses. All is clean, pure and grandly beautiful. Now there are millions and billions of such communities within the spiritual realms. In fact they exist throughout eternity; and as they grade upward and onward, they become so gloriously beautiful that they could not be described by or through an earthly organism. But we-the band that is with this medium at present-have not yet arrived at such an altitude; and probably it will be a long period of time before we, any of us, shall. We are nearer the earthly lane, and only exceed the very highest beauty and goodness that exists upon the earthly plane by one grand step or

(To be continued.)

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

SPIRITUALIST MEETINGS.

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

First German Spiritualist Society on the West Side. Meetings every Sunday 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. ence at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting 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 illary 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 attend Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove

Mrs. May Elmo, pastor, as avenue. sisted 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 even-ings 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. Bur-

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

The Progressive Society holds services 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 champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture 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 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 Sist street and Indiana avenue. Admission to after noon meetings, free; evening service There is a great unchangeable law of 15 cents. Mrs. Dixon and her daughter. Dr. Beverly, president, No. 44 East 31st

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

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

macher, 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 ab

sence 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 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. . Ashton. Pastor's uddress, 3802 Ridge avenue, Rogers Park. Day at

home, Friday. Psychic Research meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 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. League wishes every Spiritualist socity 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,

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavilt streets. Rising Sun Lyceum meets at 2 p. m. The German-English Society der Wahrheit No. 18, holds services ev ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn-

er Hall. Mr. Frank Joseph. medium. The Hyde Park Occult Society holds

Kimbark and Monroe avenues. Jackson-Park cars pass the door. The best tal-ent 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

he Church of the Soul, meets at Room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is quested to furnish refreshments for 3:15 supper. Coffee tickets 10 cents.

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. Temple Light and Truth, 370 Wabangia avenue, near Robey street and North avenue, Sunday-school 10:30 a. m. Lectures and spirit messages given

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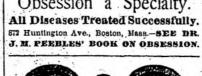
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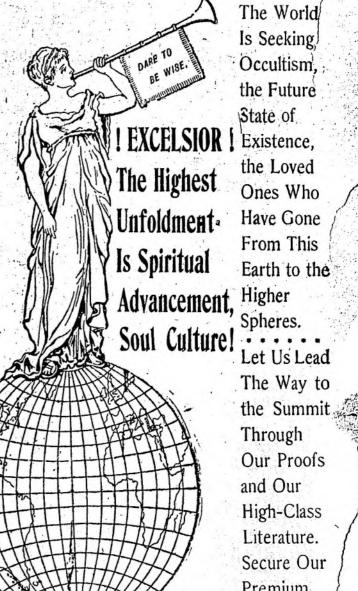
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