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OUR TWELFTH PREMIUM OFFER! EXTRAORDINARY! UNPARALLELED!! UNPRECEDENTED!!!

The Profoundly Interesting, Instructive and Truly Descriptive **66 LETTERS FROM THE SPIRIT WORLD.** Given Through the Mediumship of the Late Carlyle Petersilea. This Book—THE TWELFTH VOLUME OF OUR PREMIUM LIBRARY—Is Now Ready for Distribution. See Special Offer Elsewhere in This Paper.

SPIRITUALISM.

As Portrayed by the President of the N. S. A.

If Spiritualism be true, and every well-informed person wants it to be true, then some simple, rational means should be provided by which its truth can be demonstrated to a sorrowing world.

"Does man live beyond the tomb?" is the most stupendous problem that was ever propounded before the human mind for solution. Mere faith does not satisfy the honest doubter, nor does hope give him the comfort which he longs when he is forced to part with those he most dearly loves.

Spiritualism offers evidence of a most substantial character to prove that man lives beyond the grave. The discovery of this truth was the crowning glory and greatest achievement of the nineteenth century. It means more to suffering humanity than Africa's diamond mines, or the Klondike's wealth.

No precious is this truth that it would seem that every man, woman and child would ever be alert to sustain it in its purity and present it unsullied to the world. Many have done so and have been rewarded by the approval of their consciences. Others have sought to use it for selfish purposes and have debased it to the low level of the fakir, fortune-teller and charlatan. They have literally "stolen the liver of heaven" to serve Satan in, and brought untold misery upon their victims by their cruel and nefarious practices.

I need not argue the genuineness of this evidence, nor attempt to prove that psychic phenomena are facts. Professor John Tyndall and other scientists declare that these phenomena occur on all sides are established facts, and that the man who denies them is not only well informed, but also grossly ignorant. "Psychic phenomena demand the same careful analysis that is accorded the physical phenomena upon which all of the applied sciences rest."

In a single sentence: Spiritualism affirms that those occult, or psychic phenomena prove that man survives the change called death.

Some sixty or seventy different varieties of phenomena of a psychic character, through mediumship, are offered by Spiritualism to substantiate the foregoing declaration. At this point let me say that I honestly believe that the majority of these phases of mediumship are based on facts. Some of them are not yet proven to me, while others have been fairly investigated by me, hence I am not qualified to judge them. But I must not be misunderstood as accepting the majority of the so-called "phenomena" presented by those who call themselves "mediums."

There is often a counterfeit currency foisted upon the innocent public, but it is based upon an imitation of the genuine coin of an authoritative Government. So it is in Spiritualism. The coin of Truth is often counterfeited for the sake of gain, but there must be something real to counterfeit, otherwise it could not be thus duplicated.

In fine, Spiritualism has its lights and its shadows, and therefore it is in request to them that I am requested to speak.

I have demonstrated beyond a shadow of a doubt that my loved ones survive the death of the body. I accept every genuine phenomenon with pleasurable gratitude, for it adds to the sum total of human knowledge. The sunny side of Spiritualism is sweet, beautiful, holy. It is the smile of a loving God upon a heartbroken people. I have only kind words and good wishes for the honest medium who seeks through the legitimate use of his or her powers to do God's will among men. I must not be misunderstood as being a foe to phenomena, nor as an enemy to mediums. On the contrary, I am a loyal friend to both, but I do not want the spurious coin to pass current for the genuine, hence I must draw the line between the two conditions. When I say that all, or nearly all, of the different phases of mediumship are duplicated by the trickster, the charlatan and the producer oflegerdemain, I do not thereby discountenance the honest, upright mediums. Genuine work always speaks for itself and needs no defense from assault that may be made upon it.

Prominent Phases of Mediumship.

Among the prominent phases of mediumship may be mentioned clairvoyance, clairaudience, independent state-writing, automatic writing, the complete trance, the semi-trance, etherization and private test-writing. To this list some would add hypnotism, materialization, trumpet work, spirit photography, etc. I need not dwell upon the phenomena of clairvoyance and clairaudience. Hundreds of thousands of persons not Spiritualists have both seen spirit forms and heard spirit voices. I have heard clergymen of different faiths, including bishops, high in authority discourse at length upon their experiences with phenomena of psychics.

To add my own experience would simply be cumulative evidence, not necessary in the case. Suffice it to say I have had both of them in my own individual life. I know they are the sunny side of Spiritualism. Through them we see our arisen loved ones. We hear their sweet voices calling to us from their home in the realm of the soul. Independent writing is the means of freeing the thoughts from the body, and visible form. Sometimes, perhaps, only two slates closely fastened together are used to receive their messages. To me is the one satisfactory phenomenon of psychic nature.

Messages From Unseen World.

Why? Because the Investigator can purchase his own slates, take them to the medium, fasten them as securely as possible, never allow them to leave his hands, yet receive a verbatim message from the unseen world. I have done this repeatedly, but will offer only two

THE DESTINY OF MAN.

A Helpful Message from the Beyond.

All ages have been interested in the destiny of man. From Adam (figuratively speaking) down to the present day, sages and saints have asked the question, "What of Man?"

Wars have been fought, nations bled, and empires crumbled that one man might lead—but where after this life is over? What avail if one gave his life for the blessings of mankind? What if one does live for himself alone? All these questions have been asked, but have never been answered. But, Christ said, "If any man will be saved, let him deny himself, and take up his cross and follow me." And so say I, but a few will hear and understand, and to that few I write.

I, Moses Shull, in the full vigor of manhood, passed into spirit life, when all the earth looked bright. Life seemed worth the living; but transient was the dream, for over here I found that what I held highest in earth life was only a shadow of the life to come, and I want to here relate some of my experiences.

Just as I stepped across the river (for river death seemed to me) I was met by a bright band of children and I said, "Whither goest, little ones?" and they said, "To welcome you to your new home." And I said, "Why, is this the way you welcome people here?" (For I had always been led to believe the first thing done after passing to the other side was to be led up a golden street, if so fortunate as to be going that way) and to make our appearance with bowed head and quaking heart before the great White Throne and to be told of all our misdeeds in our lives and so I found that this was not so. We were told of our shortcomings, but were told of our shortcomings.

But, here I was being welcomed by the children, and they led me onward to a beautiful villa, and I asked, "Whither, now?" and they said, "To see the queen of song, and behold, I saw my own dear mother, radiant with the presence of her loved ones. Even the trance state is simulated by unprincipled men and women who have had their addresses written for them, afterwards attempting to palm off as the direct utterances of such men as Philip Brooks, Lyman Beecher or Henry Clay. But there are very few now who do this. They are few, but they are people are familiar with the sermons of Chaplain Ballou, Channing, Dr. Hall and Dr. Dodd to make it safe to use borrowed or stolen remarks from them save in remote districts where the good people take no magazines or have no access to the daily papers.

So I pretended to be a speaker and to write their own lectures (I) compiling them wholly from the writings of some of the profound thinkers of the last century. These never use a sentence of their own because unable to compose one correctly. I heard a speaker about a year ago deliver "trance" addresses in which I found quotations from Emerson, Carlyle, and many other great writers of the past. I was very much surprised to find that these people are familiar with the sermons of Chaplain Ballou, Channing, Dr. Hall and Dr. Dodd to make it safe to use borrowed or stolen remarks from them save in remote districts where the good people take no magazines or have no access to the daily papers.

Well, I worked there until I found I was being prepared for another field of work, and I was only getting me accustomed to the new field of things; so, now, my work is the regeneration of man.

In every man I find something of the child, and when I have found that I go to work from that point and nearly every time I succeed in reclaiming him. It is a great work, and every man who is proud of doing it for the glory of the new idea of Heaven, being a place of usefulness instead of stagnation.

I want to tell you that every one that comes here stands on his own feet; and that there is no hiding behind any one. You must take your own medicine, and you cannot put the blame on anyone else; but, after a while you begin to feel that that is the only way, and if you have one ounce of progression you need not stay down long, for you will find plenty to help you; and that is another thing that is different from earth, for there you are plenty to sink you down and few to lend a helping hand upward.

We have some laughable scenes here. The amazement of some people is ludicrous in the extreme. They begin to look for their golden crown, when instead in many cases they receive a "ragged" and "ragged" more humble content with their lot, and a beautiful mansion that they have built by their own unselfishness. And, so on it goes, year after year, and never two cases exactly alike, so it is interesting, laughable, and sometimes, alas, most pitiful, but back of pity there is the knowledge that it is not always last. It depends on themselves if they stay in their disconsolate state.

Now, my friends, for fear of tiring you I will close, with my wishes for your journey home. I am, yours truly,

MOSES A. SHULL.

The above message was received through the mediumship of Mrs. Mary L. Kaiser of Fort Scott, Kansas.

TO-DAY AND TO-MORROW.

The Beautiful Now vs. The "Beautiful Beyond."

Write upon the walls of time these words, "Live right, and you will die right." The "Beautiful Beyond" comes to him who places his finger upon the dial of time, and ushers in the good time now.

Write upon your lives to-day—each day, beautiful deeds, and the "Beautiful Beyond" will glow beneath your touch. Let your life speak to humanity in glowing terms, and the passing days and moments will be filled with beauty. The "Beautiful Beyond" is why it is at your very door. It is to-morrow, next day, every day, all the days that are yet to come. Every day that is unborn is sweeping to us down the ages. They are but sleeping in embryo. They are in your keeping and mine—a sacred trust.

We are building to-day the to-morrow of life. We are living to-day in the "Beyond" of yesterday. Every day is a "Beyond" to some other day. Every day is a reflection of the yesterdays of life, from the experiences of which we have built our present surroundings. The "Beautiful Beyond" is not a distant land, but it is a state of mind. Every act and motive should be considered, weighed in the balance, and not found wanting.

"Beautiful Beyond!" Let us make every day and hour beautiful; not by dreaming of some far-away beauty that may never be ours, but by catching the gleam of sunshine in the ever present now. That far-away beauty may be like a will-o'-the-wisp—always evading our grasp—always disappearing when we present ourselves upon the scene. The good time now is with us. Let us make the most of it. By word, by deed, let us express God for their sinner's days of atonement; several large denominations, people who believe in the Trinity and Unity of God, called Trinitarians and Unitarians.

Another religious sect believes in the real presence of God in the sacrament, or in other words, they believe that their religious teacher can change the wafer into real flesh and blood, so they actually eat their dead Lord and drink His blood every time that they take the sacrament. I might go on and name many other different religious sects, but I have heard of no anti-society to stop any of them.

Mr. May Pepper doing or saying anything to him, or irrational as most of these sects? But when right light has any person or persons to say a word against her. It makes no difference what she says she can do, or what she can see; that is not the question. Is this her religion? She says it is. Is it the religion of her followers? They say it is. Then they should not be molested or annoyed. In the United States we have 3,373 women ministers that speak, preach and lecture in public halls and churches. Why should we attempt to abuse this one woman because we do not agree with her religious ideas? Can we agree with all the sects coming from across the world? It is right for us to persecute any of them because they do not believe the same as we do?

As I have said, I am not a member of any church. My religion is justice, truth and common sense. I believe in religious liberty, political liberty and liberty for the masses. But some of the press takes too much liberty and abuses public speakers. It goes too far. Let me say, in conclusion, that it might be a good idea for many men to strive and take the beam of egotism, malice, religious bigotry and superstition out of their own eyes and hearts, before they attempt to criticize others.

J. H. SMITH.
Manhattan, N. Y.

AN EARNEST PLEA.

It is Made for Religious Liberty, and is Comprehensive in Its Nature.

To the Editor of the Brooklyn Eagle:—We boast about our religious liberty in this country. Men lecture on it, books have been written about it; in fact, we take pride in telling people that here every sect and religious order can worship God according to the dictates of their own consciences. But, is this really so, or is it only a mere figure of speech?

Let us see: In Brooklyn a woman is holding religious meetings in a church and declares she is able to read sealed letters and tell things about friends departed from this life. I do not believe this woman; but, from what I read in the papers, I believe she is a much abused person. Let me say here that I am not a member of any church, but I hold that every denomination has a right to believe, say, or do what it likes, so long as it does not break the laws of the United States, or the city ordinances. No man nor body of men has a right to interfere with or annoy any religious organization or form into a society calling itself and this or that, and hold that every denomination has a right to believe, say, or do what it likes, so long as it does not break the laws of the land. We have state laws to regulate such matters.

Now for a moment let us look at some of the different sects and religious orders in New York City. In Mott street we have Joss houses; uptown, the Sun worshipers, also Asiatic teachers—"Vedanta Swami," I think they are called. Then down on the East Side we have a number of people who kill chickens in a back yard in the summer time, to express God for their sinner's days of atonement; several large denominations, people who believe in the Trinity and Unity of God, called Trinitarians and Unitarians.

Another religious sect believes in the real presence of God in the sacrament, or in other words, they believe that their religious teacher can change the wafer into real flesh and blood, so they actually eat their dead Lord and drink His blood every time that they take the sacrament. I might go on and name many other different religious sects, but I have heard of no anti-society to stop any of them.

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J. H. SMITH.
Manhattan, N. Y.

A Vision With a Moral.

This vision occurred several nights after a somewhat extended conversation in regard to the future development of sensitive plant and to what extent they could be improved.

There came in view a finely-developed man of intellectual look and spiritual attainments and thus spoke: "You speak of the development of the sensitive plant on your material plane, but let me show you, in a small way, what is now being done in this more sensitive plane of life."

With this remark the guide led the way with a small sprinkling can in one of his hands, passing over well kept and different-shaped walks through what seemed to be a large and beautiful garden filled with various plants in different stages of growth and bloom. At one side the walk was a well trimmed and healthy rose on which were several buds, seemingly about ready to burst forth in the perfect bloom of the rose. At this rose bush the guide stopped and with the one plant, "Watch," began to sprinkle the plant with words of encouragement. The buds began to slowly open and expand into the most beautiful roses.

There seemed to be a force or bright light emanating from the center of the flower outward, and as these rays of light expanded outward they changed into numberless delicate and soft-lined columns. As the process went on the roses seemed to gain more strength and the variegated colors became more pronounced and changed more rapidly. The different parts of the flower seemed to take on more life, rapidly changing and rechanging their forms and texture into the most beautiful and delicate leaves and petals.

For many feet surrounding the plant there was the sense of the most delicate yet delightful fragrance of the perfume rose. One could feel the deep love that existed between the plant and the man under whose care it existed, and the whole plant seemed to send forth its gratitude. How wonderfully beautiful was this scene! I have seen many several blossoms, sending forth its variegated soft and radiant, delicate perfume, changing its different parts into most beautiful shapes.

Suddenly, without any warning, the blossoms faded, the buds closed up and the leaves dropped and withered. The guide stepped up and pointed down the path. Coming along the walk in an unsteady step was a human being, clothed in the coarsest of material, his face drawn into the most hideous scowl of rage and disappointment; around him, engulfing him and a part of the man himself, extending outward for several feet and following him everywhere, there seemed to be radiating from his soul dark ink emanations, the products of his own black thoughts, unvaried in their blackness in exact correspondence with his different thoughts. In his hand was a crooked stick with which he seemed to take a sense of delight in striking everything coming in his reach. He passed by, his eyes trying to pierce the dense cloud around him and muttering these words to himself: "Dead! Dead! Everything dead! A dead world!" Looking toward the sensitive plant it seemed to verify the dark spirit's words, for to the eye it looked as if all its life had gone. The sensitive plant had been senseless the approach of this vicious spirit before he had been noticed by us and the black emanations surrounding him had withered and blasted the life of the rose bush until there was no beauty left. The vision vanished and left me to think that all nature is most wonderfully beautiful, but we only develop our higher faculties sufficient to see a few of these beauties.

Goshen, Ind. E. O. DAVIS.

SCRIPTURE INTERPRETATION.

Who Was Caught Up Into the Third Heaven?

On the first page of The Progressive Thinker, issue of January 7, was printed a communication from the writer, entitled "Mourning Turned to Gladness." In that message I wrote about St. Paul being caught up to the third heaven, etc.

You printed a criticism on that statement from J. F. Kremblehne of Kenton, Ohio, who called our attention to chapter 12, 2d Corinthians, 2d, 3d and 4th verses. While I have investigated the subject since, I find that most ministers and laymen believe that St. Paul was the man who had the experience in the third heaven, but spoke as though it was another person. In reading "Seers of the Ages," by Dr. J. M. Peebles, on page 221, his statement is made on the subject:

"The Jews evidently thought Paul was 'wandering' when caught up to the third heaven, not knowing whether he was in the body or out." According to the above sentence, Dr. Peebles is in line with the general impression that prevails, and I may say to rest.

The verses referred to read thus: "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body, I cannot tell, God knoweth); such an one caught up to the third heaven."

The third verse repeats the second one in substance.

Verse 4: "How he was caught up into paradise, and heard unspeakable words which it is not lawful for man to utter."

What were those words of mystery, swearing or praises? Dr. Peebles and others, please discuss the subject as to whether St. Paul heard those unspeakable words, or the other man.

And now, Brother Francis, as you published the criticism, you ought in fairness to me, publish my explanation, or I shall consider myself knocked out of the "box." I have read this winter, "Seers of the Ages" and "The Arcana of Spiritualism." I consider both authors great souls and writers. I have read with interest the wonderful discussion of obsession, and believe it to be a fact, although there is a limit.

W. S. FRANKLIN.
Bedford, Iowa.

THE GODS OF MAN.

So many Gods! So many man-made Gods! So many church-made, too, or bigot-made! So strange, so variant, so purposeless! So vain, so futile, so impotent! So Godless, fierce, implacable, alert To terrify, and smite a quaking world. With Desolation's raving tooth, with Famine's fang, To prove His justice and affirm His power.

Such is the God that man evolves, alas! The God the zealot casts in human moulds, (Not fashioned for a purpose infinite), Who smiles to-day from out the realms of peace, To-morrow rides the chariot of war, Or helps the bigot punish heretics.

Yet everywhere, in all the universe, Is only Love, and Love is God alone, The one great Unit, spheres all the rest.

The Principle, the Power, the Spirit, And the Thought, Mind, Good, that made and holds The Universe, through all its sweep, as one.

That is the All-in-all of then and now, And the to-morrow of Eternity.

VOUS QUI PLEUREZI

You who weep! Self-exiled angel souls homeless for heaven, Bid your tears cease; no stern command is given, No law fixed for eternal banishment. Ever the glorious messengers are sent To sing "Forwardward." How their voices ring!

"Hear and rejoice! Thus sayeth Love, our king, 'These too, even these, in holy guard I keep.' Have patience, you who weep!"

You who weep, Blind groping after half remembered rays, With haunting memories of the angel days Grasp dimly in a dream, take heart of grace!

No bar shall hold you and no wrath displace. The flame immortal cannot quench or fade; Lift fearless eyes and be no more dismayed. All barriers the strong soul shall overcome; Take comfort, you who weep!

You who weep! Children of glory, though awhile you stray Through doubt and gloom in many a devious way, Hear but the Voices, touch the guiding hands, Self-exiled souls look homeward, life above.

And by your kinship with eternal Love Your heritage immortal claim and grace!

Be glad, O you who weep! BEATRICE ST. GEORGE.

MOSES A. SHULL.

The above message was received through the mediumship of Mrs. Mary L. Kaiser of Fort Scott, Kansas.

The Open Court.

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

The Problem of Obsession.

A Lecture by W. J. Colville.

W. J. Colville is well known in this Country and Europe as an Author and Lecturer, and Medium. His Answers to Questions while on the Rostrum, His improvisations, and Pearls of Wisdom that Fall from his Lips are listened to with great Pleasure wherever he goes. His Views Will Interest you.

Nothing can be more obvious than that many curious facts in human experience are susceptible of diverse interpretations, and in no case are we confronted more unmistakably with this proposition than when pursuing certain literature dealing with the always vexed and ever open question of obsession, or the interference of malignant spiritual influences in human affairs. A widely circulating book from the extremely fertile pen of Dr. J. M. Peebles, "Obsession, or Demonism of the Ages," is the present storm-center of a thrilling controversy. This volume contains much sound philosophy, much excellent advice and many very remarkable records of decidedly discreditable experience. Readers of spiritualistic papers, especially The Progressive Thinker, have had, during the past few months, abundant opportunity to discuss and hear discussed, pro and con, the entire question of demonic possession and all phenomena that seem to account for belief in the distressful doctrine that many human beings are victims of wicked spirits whose disposition and delight it is to torture and annoy their earthly victims.

At the outset of any consideration of the much controverted book by the distinguished veteran, Dr. Peebles, it is necessary to summarize as concisely as possible what the author does, and what he does not teach. If all critics and reviewers of the book in question had familiarized themselves thoroughly with the positive views entertained by Dr. Peebles before seeking either to confirm or to rebut them, much faulty dispute might certainly have been spared.

Dr. Peebles is in a very real sense both a Theist and a Universalist in addition to being an ardent Spiritualist, for he affirms Deity, the essential goodness of every human being and the ultimate harmony of all souls with God. Now as these great doctrines of universal religion are proclaimed and affirmed by Dr. Peebles, and as he entirely disavows all belief in perpetually wicked and therefore incurable devils, it is not just or reasonable to class the idea of obsessing influences which he entertains and preaches with those horrid and irrational views of "Satan and hisimps" which are still industriously promulgated by many benighted and belated theologians. To admit corrigible devils is by no means equivalent to teaching that the universe contains finally doomed souls, or that any member of the human family will prove finally impotent and be ultimately destroyed. Whatever attempted explanation of these disorderly exhibitions of psychic aberration which cause severe distress to many persons may be found ultimately correct, the fact that obsession is undeniable and it must certainly be reckoned with by all mental therapists and others whose work of it is to find a remedy for suffering humanity.

A rather unconvincing statement appeared in Dr. Herbert Parkyn's magazine, Suggestion, (February, 1905) to the effect that Dr. Peebles had practically surrendered entirely his doctrine of Obsession by stating that the observance of reasonable hygienic rules would prove a preventive and an antidote. To this assertion one answer is certainly possible, namely, that an unhealthy condition of mind and body is favorable alike to the inception and continuance of Obsession, while a healthy and sound physical state is unfavorable to all that passes under that general caption. We are always glib of occupying moderate ground amid all discussions of most questions, and being well assured that this intricate and disagreeable problem demands searching investigation, we propose to consider it as far as possible in all its phases.

In ancient times the allied questions of health and morality were almost universally unified, and it is a source of much regret to many ethical and hygienic instructors of today that a wide spread belief has long been prevalent that bodily health and moral excellence have no necessary association. In partial justification of this prevailing fallacy may be cited the obvious fact that many chronic invalids are persons of much sincere piety who manifest more than average sweetness of disposition; but on the contrary side of the contention it is necessary to assert that those mild and lovely virtues, though extremely excellent, by no means cover the entire list of righteous essences. It is the development and maintenance of a more robust moral constitution.

Christianity has for many centuries theoretically exalted the milder virtues at the expense of those more heroic, with the result that multitudes of pure-minded people have allowed themselves to believe that simple sweetness of character, coupled with fatalistic sophistry and resignation to a supposed inevitable decree of providence, constitute the all-in-all of attainable holiness.

It has been frequently remarked that religious revivals are often followed by lamentable outbursts of what certainly looks like terrible obsession, and as religious revivalists are often conscientious persons seeking, as well as they know how, to lead benighted sinners into the paths of righteousness, it seems enigmatical that their intentionally soul-saving labors should result, as they sometimes do, in the physical, mental and moral demoralization of some of their professed converts.

Strange though this situation may appear to all who are unversed in the science of psychology, to the experienced psychologist the case is by no means

so mysterious as it may otherwise appear. Sensational appeals to emotional centers in human consciousness are often result in partial dementia, and as one is ever strengthened in character or will by submissively yielding to the persuasive eloquence of a declamatory orator, without exercising his own reason or intellectual judgment, a collapse often follows unusual nervous excitement, and at such times it is easy to see how an undesirable influence or any number of conflicting influences may take control of an unbalanced sensitive. Though we are far from wishful to contradict the testimony of the venerable Dr. Peebles or of any other high-principled and philanthropic author, we must, in simple justice to our deep-seated convictions, suggest a somewhat modified interpretation of the theory now so industriously promulgated by many Spiritualists, as well as by a still larger number who oppose Spiritualism, that disorderly psychical conditions are surely traceable to the activity of malicious or at least mischievous spirits.

In a former article of ours which appeared in The Progressive Thinker, and excited considerable criticism pro and con, we attacked the idea of evil spirits somewhat mercilessly, and among the many who flew to the defense of the doctrine was an experienced writer who informed us through the columns of the Banner of Light that there are "friendly, loving, obsessors" as well as many other varieties which can only be described by widely different adjectives.

When the term "obsession" has been made as elastic as that talented lady has made it, an entirely new light has been thrown upon a large portion of the perplexing problem, with the milder aspects of which all who have had much to do with hypersensitive persons have been compelled to deal. Experience extending over many years, in many countries, has enabled me to speak with definiteness on this subject and the conclusions I have submitted are the result of individual experience, coupled with earnest and dispassionate examination of evidence presented by a very large number of mediumistic people, together with testimonials collected from painstaking investigators who have sought industriously and without prejudice to weigh evidence and to arrive at a just conclusion.

First, we must agree that physical dissolution does not in any sense or measure radically change the condition of the living entity we call the human spirit; therefore it must follow that if there be communion with incarnate entities at all we must be liable to encounter as many varieties of human peculiarity on the other side as on the earthly side of dissolution.

Second, as it is clearly evident that people act from very mixed motives while on earth, though none are altogether evil, so the same motives may actuate behavior in the spirit-world, and it is therefore possible that unwise and conflicting influences may reach and manifest through sensitive mediums emanating partly from the mental conditions of neighbors still on earth and partly from equally near neighbors (psychically considered) who are disembodied of physical habilitations.

Third, the supreme necessity for individual culture, or a high measure of reasonable self-reliance, is clearly evident to all sane thinkers, because even if we are free from all vicious desires on the part of mediumistic persons, an unbalanced personality often opens wide the door to extremely undesirable phenomena.

The above three statements, though by no means exhaustive of this tremendous subject, may be found sufficient (on general grounds) to constitute a practical philosophy in accordance with which we should be immediately be taken to counteract the prevalence of those distressful experiences which are indeed pathetic and which can be entirely obviated through the application of the proper preventative and remedies.

Though we cannot all agree as to the precise origin and immediate cause of the various disturbances, we may all cooperate to establish a better knowledge of the means whereby mediumship in all its phases may be rescued from the quagmire into which it has often fallen.

As the term mediumship is so variously employed as to be sometimes a title of glory and at other times a badge of reproach, it is often necessary in the face of current controversy to define precisely what we mean by the word when we employ it. In its simplest meaning no exception whatever can be taken to it, but since the publication of The Great Psychological Crime, which volume we endeavored to refute in a course of six consecutive lectures—many people have persisted in condemning everything that bears the mediumistic name, on the plea that no one can be a medium without forfeiting the right of self-ownership and becoming merely a dupe, creature or tool of some extraneous influence. This exaggerated and ill-founded assertion is by no means justified by experience, though like all other extravagances there is a modicum of truth in the declaration.

Dr. Peebles has evidently raised a furious tempest in Spiritualistic circles, by publishing so very uncompromising a volume as Demonism of the Ages and Spirit Obsessions, but he has printed in bold relief the brightest as well as the darkest sides of the mediumistic problem.

Without any intentional unfairness to anybody, the intrepid Dr. Peebles has testified alike to the blessing and to the

dane of sensitiveness. A medium, a psychic, or a sensitive, is merely a highly impressionable individual, very frequently (though not invariably) possessed of extremely delicate physical organization and almost always of highly nervous temperament. A sensitive, or a psychic, is a person who is especially susceptible to such descriptions frequently hears voices, beholds visions, receives impressions and exhibits generally a degree of psychic susceptibility to which less delicately organized human beings are total strangers. If such a child be carefully nurtured, and in every way kindly and wisely treated, there is no reason why such extreme delicacy of nature should not contribute to the expression of the most desirable variety of seership, but should so sensitive a plant be exposed to rough and unkind usage, it often follows that some disagreeable, nervous distemper becomes apparent and a neurotic perversion of mediumship ensues.

Sensitiveness is indispensable to mediumship, but sensitiveness is a very wide word, the full implication of which is very rarely considered. The most general and indefinite kind of chaotic mediumship can be developed into a fine display of psychometric ability such as delighted Professors Denton and Buchanan and furnished them with much material for their valuable books, or through neglect and misdirection it may lead to the clearest and most designated, "Obsession." The highly or distinctly mediumistic child is invariably peculiar, possibly eccentric and certainly emotional. Such a child learns often far more from psychic contact with cultured minds than when forced to travel in accustomed ruts of schooling, consequently it has been very frequently remarked that the best mediums are uneducated; and, however, is a misleading statement displaying gross ignorance of psychology, for though it may be clearly proved that a sensitive youth or maiden has received no academic training, there are so many subtler means of conveying information than by following the routine methods of any school that it would be far truer to declare that the sensitive "uneducated" wiseman has derived knowledge in some manner altogether apart from collegiate methods.

Much discussion is now in vogue as to the limits of telepathy, and many extreme statements on both sides of a great argument need to be considerably modified. The Simon-Pure telepathist of the school of Thomson Jay Hudson seeks to restrict mediumistic phenomena entirely within the narrow circle of exclusively mundane telepathy, while the particularly ardent Spiritualist often rushes to the other extreme and insists that whenever telepathy is demonstrated some incarnate entity has conveyed the information received by someone now in flesh. Probably every student of psychic phenomena, who is not a devotee of the "only source and certain way" of vanquishing the ill from which we may already suffer and preventing others which may loom upon our horizon of the future. Facts may be susceptible to differing interpretations, but they must be reckoned with however variously we may seek to account for them.

A very great service has been rendered by Dr. Peebles in so far as he has pointed out that simple mediumship is in itself neither a blessing nor a curse, but may become the one or the other in consequence of the manner in which it is dealt with and the conditions amid which it is exercised. A book, not altogether pleasant to be largely true, and seeing that the editor of the Progressive Thinker, who is a Spiritualist, does not believe in the hopelessness of any condition or in the incurability of any obsessing entity, we shall be better employed in seeking to aid in a good work of demon elevation than in frantically denouncing a many-sided doctrine, the last word concerning which has certainly not yet been spoken.

In the earlier days of the history of the Spiritualist movement, as evidenced by the testimony of many of the most convincing of the early writers, there seemed little tendency on the part of scientific investigators to separate what was then called mesmerism from allied phases of spirit-influence, and it must be conceded by all who have read Emma Hardinge Britten's "Twenty Years of American Spiritualism" and "Nineteen Centuries of Magic" together with the publications of other distinguished authors, that from the very inception of the Spiritualist movement, pleasant and unpleasant experiences have fallen to the lot of mediums and investigators alike. There is no reasonable justification for any doctrine approaching the theory that death transforms us into angels of light or devils of darkness, or that the tree falls so does it lie, to employ an ancient metaphor which Edward Maitland in his celebrated book, "The Pilgrim and the Shrine," long ago rationally interpreted. We are certainly in very close communion with many individuals on both sides of the veil whose acquaintance we have not made knowingly. Multitudes may know whom they do not know, and whom they have opened more widely to the surprise of "Borderland" we may be greatly surprised to learn on what conditions and from what causes we have been keeping company with long unseen associates.

There are four leading causes for psychic intercommunication. First, natural affection; second, similarity of taste; third, interest in kindred projects; fourth, general susceptibility. It is with the last of these causes that students of obsession have chiefly to deal when seeking to solve a vexed and vexing problem, seeing that the remaining three predisposing causes are almost invariably acknowledged and are palpably subject to our own control. At least ninety-nine percent out of every average hundred believe that circumstances are frequently too strong for them and that they must perforce submit to all sorts of limitations and annoyances on account of supposedly invincible weaknesses alike of mind and body. Whoever helps to dispel this grave illusion proves a world's benefactor, and if proof be needed of the willingness of the public to consider a better and healthier view of human sensitiveness we have but to consider the cordial reception given to the brazen prose and poetry of Ella Wheeler Wilcox and other inspiring teachers who point the way to victory over all debilitating phantasies.

The line of least resistance almost ever be the easiest road to travel, but that is not the road-way traversed by sturdy pioneers and illustrious inventors or discoverers. The uphill part, the steep ascent of continuous devotion to an ideal which long seems hard to realize, is ever the royal way which leads eventually to victory. Omitting from our present consideration cases of "obsession" manifestly due to encouragement of vicious propensities and especially to the prostitution of some phase of mediumship to the unrighteous end of injuring a neighbor, the large balance of distressing cases may all be attributed to lack of individualization or neglect of reasonable rules of hygiene, which is based upon the fact that a normal existence is unattainable.

To theorize upon any dark problem is ultimately profitless unless we are prepared to show some means for vanquishing a difficulty, and this we are

prepared to do in no uncertain manner.

As long ago as toward the end of the 18th century the illustrious Dr. Benjamin Rush of Philadelphia urged a plea for the isolation of all demented persons, wisely maintaining that in place of a great institution, which hundreds of lunatics should be confined, a number of small cottages should be erected so that each patient should enjoy the benefit of individual care bestowed by competent attendants and be saved from the baleful influence consequent upon close contact with other similarly afflicted persons. If "obsession" has been caused by it can never be classed as a disease of insanity, and this Dr. Peebles, in common with all ancient authors, abundantly maintains. Such being the case, it only remains for students and practitioners of suggestive healing to bestir themselves to provide the antidote and remedy evidently very much required. Volumes might easily be written on this fascinating though repulsive theme, without bringing out any solution of the difficulty, until the great principles of spiritual science are definitely applied.

Whatever frightens and enervates impressionable people, or unduly stimulates their nervous systems, is sure to multiply distressing attacks. Only by exerting direct influence through the high and safe ground of well-developed individual character. The whole doctrine of "obsession" is a nightmare of terror to many highly susceptible people who all know from very sad experience that nothing is more dangerous than fear. Neither ignorance nor knowledge of surrounding evil influences can prove a safeguard, but the building up of a strong wall of healthy aura around a sensitive is a means of effectual protection against all invasions of distress.

For the thousandth time we may be compelled to teach that individuality is the only safeguard, and, individually can never be built up so long as we wish to be "Mrs. Grundy's" satellites, or as long as it is our ambition to fall in or out of favor with prevailing fashion-setters or monopolists.

It seems pretty clearly evident to all observers on the psychic plane that the unseen spheres which encircle and interpenetrate this plane are people with exactly the same varieties of folk as meet us on our daily walks about the world. Obsession is certainly twofold: it proceeds from persons in the flesh, as well as from those who have laid the flesh aside, and exactly the same precaution needs to be taken whether we are specially dealing with one aspect of the question or with the other. In the main we are certainly not at variance with the teaching of Dr. Peebles, for we invariably counsel healthy and simple living on all phases of existence as the only safe and certain way of vanquishing the ill from which we may already suffer and preventing others which may loom upon our horizon of the future. Facts may be susceptible to differing interpretations, but they must be reckoned with however variously we may seek to account for them.

A very great service has been rendered by Dr. Peebles in so far as he has pointed out that simple mediumship is in itself neither a blessing nor a curse, but may become the one or the other in consequence of the manner in which it is dealt with and the conditions amid which it is exercised.

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INTERESTING AND SUGGESTIVE.

The following from a prominent medium and author, comprehensively illustrates the importance of the Open Court in presenting to the world questions that have heretofore been tabooed. It will be read with deep interest. As Lyman C. Howe, the veteran lecturer, remarks, "The Open Court is IM-MENSE."

As our gifted sister, Abbie Walker Gould, in her recent excellent contribution to the Open Court controversy, has so kindly and cordially introduced my name and work therein, I will break the silence I have hitherto observed, to express my surprise that only one side of the law is so generally and so persistently held. The attack of "evil spirits or demons" has been alone considered, when the majority of cases that have come under my observation for treatment, have been the too close companionship of weal, clinging (often pure and loving) spirits, whose only sin was ignorance of psychic laws, and the neglect of the simple rules upon the mortal whom they thus ensnared.

Obsession is not identical with demonic possession, as commonly is regarded. Whether or not a person "carries his animal appetites and passions with him beyond the veil of death," may still be discussed pro and con, but all must admit that the attraction of love survives transition, with the old feelings and desires as much as the new. No sentiment could be purer, and yet it leads to obsessions which, unless mercifully broken, often result in the premature removal from this plane of the one thus obsessed.

A case, could be cited of a young woman whose mother had died with prolonged consumption. For months prior to her decease she had been tenderly nursed by a kindly nurse, whose presence was the only heaven she craved. After transition, she still clung fondly, desperately, to her devoted ministrant, her arm surrounded and enlaved her child. Her deep-seated consciousness of her painful malady cast the same reflection in the daughter's system that had been demonstrated by her mother. Soon, a severe cold occurred, a sore cough, profuse expectoration, until the doctors pronounced one lung entirely gone and a large cavity the other. It was a very clear case of contagion, through inhaling the bacteria of tuberculosis. Her prostration became so great that at last three physicians in consultation, declared that she could not live five days. But when appeal was made to a psychic healer, the difficulty discovered, and the dear mother informed of her mistake, she quickly withdrew in dismay that she was thus afflicting her child, and the patient has enjoyed a sound pair of lungs for several years.

Diseases of the most acute type are frequently the reflection upon the patient of the intense suffering which the spirit passed out, the obsessor still holding it in his consciousness, so strongly that he casts it upon the mortal organism, as one's face is reflected in a mirror. A severe case of Bright's disease can be recalled which had passed to the incurable state, its hopelessness proven by examination of the kidneys, and yet when the aura of the deceased friend was detached from the patient's, there was no disease left to treat. Yet there was no "demon" in sight.

And the writer deprecates such prominent recognition of the power of evil, and of evil spirits, as unhealthy and untrue. But psychic healing is one of the greatest needs of this psychic age. Perfect work is impossible without recognition of this important field of usefulness. Cases of mysterious suicide to-day, of persons who are in no business perplexity, or sorrow, are caused by the desire of some obsessing entity to escape from a bondage of which he has grown weary, and he knows of no way to accomplish his release but to break the box he is in, by swaying the brain of his subject with an uncontrollable desire for self-destruction. For the obsessor is bound as much as his victim, even as a fly is caught in a spider's web and needs a helping hand to release him, so two spiritual atmospheres are interblended, and the disembodied "spirit in prison" is in far greater need of treatment than the mortal patient, in need of kindly ministrations, instruction, strength, upliftment, and an unkindled desire for progression. "Belong conscious on this plane, his help must come from the realm to which he is most closely related. Many times when endeavoring to assist such earthbound wail, appeal has been made to the invisible guides and helpers and the question asked: "Why can't you take this spirit, lead him away, and help him onward?" And the answer has always been, "He can't see us, he can't hear us. Though disembodied, he is conscious only on your plane."

The Testimony of a Medium on Obsessions.

Prof. Loveland's Position Annihilated.

Oscar A. Edgerly is one of Our Foremost Workers on the Rostrum. His lectures are logical, eloquent and soul-inspiring. His Views on Obsession will attract your close attention.

It is well known to the most of the Spiritualists of America that I have been for some twenty years a trance speaker upon the platform and during this time have given many readings and have been, I think, a close observer of our great movement, a movement that not only demonstrates a future life, but that through our angel ministrants gives us a very correct knowledge of the conditions and employments in that life; and I must say in regard to this matter of Demonism or Spirit Obsessions that no one is so well prepared to investigate and discuss the matter as mediums themselves; mediums who have been controlled by a spirit who claimed he had been a priest in the Greek Catholic church. This spirit gave some very good talks, but seemed to be strongly prejudiced in favor of his own religion. Soon after this spirit came to her, she told me that her spirit friends said that she must no longer sit in my circles. I told her she must act her own pleasure in that regard. Within two days after having this conversation with me she began to show signs of what the doctors would call insanity, but to the psychic student there was much to show that she was rather the victim of obsession than of insanity.

She would come into the house, grab up pen and paper, and in a few seconds dash off four or five stanzas of verse—perhaps the first two or three verses expressing the highest sentiment of morality and love, and then degenerating into the basest obscenity and actual blasphemy. These writings would be variously signed, usually by some great celebrity, but in looking over the papers carefully, there would always be found in some obscure corner the cognomen, "Portuguese Jack"; so it was we got the name of her obsessing spirit. I shall have more to say of this "Portuguese Jack" later. He made her do the most extravagant and foolish things, while some of his doings through her mediumship were marvelous.

In the first place he said he hated the woman, and would send her to the insane asylum. How well he succeeded in carrying out his design I will tell you later. He would come away from all public circles, mine included. It seemed that when she obeyed that mandate, he could do as he pleased with her, but once in a while we could persuade her to come into my circle, after which she would appear perfectly sane and natural, but as soon as she missed coming to meeting, "Portuguese Jack" would get control again.

There is where I claim the obsession began. This pure, bright, intelligent woman became so influenced by the insidious control of an obsessing spirit, that she could no longer discriminate between right and wrong, and that which was reasonable or unreasonable. This condition lasted until the lady was completely prostrated both mentally and physically. I have no doubt that any doctor of the old schools would have pronounced her insane at this time.

Despite all opposition she would persist in the use of the "talking board," and the longer she yielded to the suggestions of the controlling spirits the worse her condition. The conditions I have described had come to exist eighteen months after the first use of the board, and remember that previous to the use of the "talking board" she had been not only sane, but far more than ordinary strong mentally.

At the end of eighteen months, at the earnest solicitation of the elder sister I called at her home, and was requested to sit with them in my capacity as a trance medium, the elder sister thinking that my guides might be able to advise as to as to relieve the medium from her terrible condition. I found her apparently dumb and insane. She would not speak a word (had not broken it for over two months), because the spirits through the "talking board" had told her not to. She had not slept at night for over three weeks; would only wear such clothes and eat such food as the spirits instructed her to. Taken all together she was indeed in a terrible condition.

At first she would not come to the room where I was, as she said the board would not work there, but we formed a circle in the adjoining room and proceeded to hold our seance; my guides telling those present that they would bring her into the room, which they finally did. While in the circle she seemed to suddenly awaken, and a more astonished woman I never saw. She had no memory of anything that had occurred for the three months past. My guides advised that she be entirely secluded from Spiritualism for some time to come, and as they had broken the power that held her, she would be herself again in every respect.

The prophecy of my guides proved to be thoroughly justified, for within two months the lady was perfectly normal, both mentally and physically. I claim the above to be a clear case of obsession.

The second case that I will call your attention to, relates to a woman who came to my mother's home in Newburyport, Mass., when I was a resident of that city.

The woman came from some western city to Newburyport, to take charge of a department in one of the large shoe manufacturing in that city. You can judge that she was a woman of ability and intelligence, when I say that at her place of employment she had superintended over 150 working girls. She came to my mother's home at a time when I was holding public test circles every week. She claimed not to know anything about Spiritualism, but she soon began to show an interest in my test seances, and became a constant attendant. She very soon began to show strong indications of mediumship, and before long was controlled by a spirit who claimed he had been a priest in the Greek Catholic church. This spirit gave some very good talks, but seemed to be strongly prejudiced in favor of his own religion. Soon after this spirit came to her, she told me that her spirit friends said that she must no longer sit in my circles. I told her she must act her own pleasure in that regard. Within two days after having this conversation with me she began to show signs of what the doctors would call insanity, but to the psychic student there was much to show that she was rather the victim of obsession than of insanity.

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REVIEW OF THE SITUATION

SHE FOUGHT LIKE A TRAPPED TIGRESS.

An Associated Press dispatch says: New York, March 6.—Calvert Berwick, a native of Virginia, has caused a sensational exposure of a "materializing medium," Mrs. Herrman, in the Woman's Lexington Avenue apartments. In the midst of a seance in a crowded room, the medium, a woman weighing 300 pounds, was dragged shrieking from her cabinet and tossed into the center of the circle of dupes. She fought like a trapped tigress. Furniture was smashed, men knocked down and glass broken before the woman and her husband were finally subdued.

Then three gas jets were lighted and the medium was found gasping in the center of the room, clad in a mass of gauze, coated with phosphorescent paint. Half her spiritual garb and her headpiece were in the possession of Berwick.

LOST THOUSANDS OF DOLLARS.
 According to the Virginian, his mother—a resident of this city—has lost thousands of dollars in investments made through the advice of the spirits, and Berwick stated that he intended to prosecute, criminally and civilly, the mediums responsible for the loss.

THE EXPOSURE COMPLETE.
 The exposure was one of the most sensational and complete ever made in this city. Berwick's cousin, Harrison Gridley, was with him at the seance and struck a light while the fight was going on in the cabinet. Immediately a half dozen or more confederates attacked the two interlopers.

CHEESE-CLOTH AND PHOSPHORESCENT PAINT.
 They were floored in quick succession and after great effort the woman was dragged into the light. About her hung a mass of cheap cheese-cloth literally smeared with phosphorescent paint, while a remarkable-looking headpiece had been torn away by Berwick.

It was found to consist of the top of an old felt hat with the brim cut off, around which had been wound yards of cheese-cloth. A piece of old silk had been cut out and sewed to form a mask for the face. This was just transparent enough to give the outline of the features beneath. A tinkling music box which had been wound up just before, played "Peace Abide with Thee" during the fight.

Is not this a most pitiable spectacle for honest Spiritualists everywhere to contemplate?

Does not such a scene, such materializations, such methods of deception, make the angels weep?

Does it not convey a suggestive lesson, or are you dumb to such a lesson?—dumb to absolute facts?—dumb to the present exact status of our beloved cause, and desire it to move on in the same slimy and poisonous rut of bogus materialization?

There is all along the line a clamor for an upliftment, a renovation, a betterment of all humanity?

There is a magnificent demand made for pure food, and down with defiled corrupt eatables; a desire is gaining ground for honest municipal governments, and down with villainous thieves and shysters! There is a cry heard as never before, down with prostitution, and its attendant disasters! Down with the low dives and back-alley hotels!

STANDING ON THE WATCH TOWER.
 In order to promote honesty in this city, we have the Voters' League, the Civic Federation, the Citizens' League, the Committee that watches for young girls to save them from alluring temptations when they come to the city, and many other bodies and clubs of various kinds that stand on the Watch Tower, seeking to elevate the world to a higher plane.

They are the saviors of Chicago! Without them, without their continual vigilance, this city would become worse than Sodom and Gomorrah.

Give trickery free reins in our ranks; give all the privilege of presenting spirit manifestations like Mrs. Herrman of New York, to deceive the public, and WHAT A SLIMY MESS WE WOULD PRESENT TO THE WORLD!

A GREAT PURIFYING UPHEAVAL!

The Process of Renovation Is at Work in Our Ranks.

The Truth Shall Make Us Free!

Let Us Cleanse Our Holy Cause!

There are clouds hanging over Spiritualism, but they will be dissipated by the Sun of Truth, and a brighter day will dawn upon our beloved cause. The clouds never permanently shut out the brilliant stars or sunlight of heaven. Truth never triumphs over falsehood without a heroic struggle. There never was a Truth that has not been more or less tarnished by Error, Falsehood, Corruption and Deception, unless a heroic effort is made to prevent it. God and the Angels pity those who, dressed in artificial togery, come as your friends, pretending to be fully materialized spirits, right from the spheres of spirit life. After this pitiable climax in rank deception, the understanding of Spiritualists will be greatly broadened, the spiritual atmosphere will be cleansed of some of its impurities, and a brighter day will dawn upon our ranks. We appeal to Spiritualists to open their eyes to the degrading influence that has here and there taken possession of our Cause, palming-off the spurious for the genuine. This communication is presented to you as an Object Lesson of a serious nature, to show you that all is not gold that glitters. It is, too, a matter of news with which you should be familiar. Read, reflect, and ponder well the lesson conveyed! All history, all experience in connection with life, shows conclusively that the evil element can only be held in abeyance by constant exertion, by unremitting vigilance.

In every cause, in every cult, in every sect, in every undertaking to redeem the world, there should be many standing on the Watch Towers to prevent abuse, to keep the moral atmosphere pure, and to prevent the slimy worm of corruption from entering.

ANOTHER SAD EXPOSURE.
 But here is another exposure. It, too, makes the Angels weep! It almost makes each honest Spiritualist wear a shawl on his arms to think of it! Our soul was saddened when we read of it, and we asked, what next? Here is the whole account:

A MOST PITIABLE STORY.
 Dear Dr. Warner:—Here is the story of the downfall of Chas. E. Winans. You know me well enough to know that I stand for TRUTH AND RIGHT, and I believe what I have written to be right, having already sworn to its truthfulness. I trust the good editor of The Progressive Thinker will publish it in full as the affidavit cannot be used without.

Do not think we are prejudiced. If you know of any one who can produce the real thing, WE SHALL BE ONLY TOO GLAD TO SEE HIM.
 Fraternally Yours,
 E. H. EASTMAN.
 Hot Springs, Ark., March 7.

DR. GEO. B. WARNE ANSWERS AN INQUIRY AS FOLLOWS:

Yes, I know E. H. Eastman well and esteem him highly. Have met him as a personal friend, as a medical student, as a brother physician and as an associate lecturer in the institution from which he won his professional diploma. During his college course in Chicago he was known to fellow students and members of the faculty as an interested and discriminating investigator along psychic lines. His standing as a man, together with the fact that he himself is not a novice in the laws which govern the operation of spiritual forces, entitle him to the respectful attention of all truth seekers.

Winans was the only materializing medium playing for public patronage at the Clinton (La.) camp last August. After his departure therefrom one of his petticoated stool pigeons on the ground claimed to me that his receipts while there amounted to between two hundred and two hundred and fifty dollars. His manifestations were the storm center for many a wordy war between excited groups. A very prominent jurist on the bench of a populous district in eastern Iowa, who is a believer in materialization, or in what others might call chicanery, repeatedly offered to put up and forfeit five hundred dollars if Winans would produce a single genuine materialization in a seance held under conditions to be named and where the judge himself would not ask to be present. The challenge was wholly ignored by the medium, who seemed to regard it far safer to leave his defense to his gullible champions while retained runners gathered the innocent victims for his sacred plucking.

We cannot be absolutely certain that we have ever seen a genuine materialization at the cabinet of a medium who has been completely convicted of carrying wigs, robes and other paraphernalia for the practice of deliberate

trickery. It is not strange that because of such methods a growing distrust in the manifestations of physical mediumship has spread among our people who are tiring of the swapping method of boyhood days known as "sights unseen." "Where can only the genuine be found?"

Will the honest men and women composing the mass of Spiritualists stand back of every camp-meeting official board with their continued patronage, if those bodies will by fair and judicious methods begin the elimination of all tricksters from their jurisdictions?

GEO. B. WARNE.

CHARLES E. WINANS AND HIS LAST EXPOSURE.
 To the Editor:—Charles E. Winans of Edinburg, Ind., widely known among Spiritualists as a materializing medium, left Hot Springs a few days ago in utter disgrace, the secrets of his cabinet having been exposed to the world and proven a rank fraud. As evidence of this being a fact, we have a large assortment of wigs, false beards, gowns and costumes of various types open to public inspection. Jimmy Bundle's bowie knife, which many a reader of The Progressive Thinker has undoubtedly seen materialized in a circle, being produced from a borrowed handkerchief, even lies on my desk as I write, while some Indian feathers from the head-gear of one of my supposed Indian guides, decorate my wall.

It was a sad ending to the career of a man who had figured so prominently and had so many nice things written about him, and yet when we think of how he HAS WRUNG THE HEARTS OF many unsuspecting clients, it is only justice. That he was permitted to leave the city without being imprisoned or meeting the justice that is usually accorded such impostors by southern blood, I may be extremely thankful. I say that he has left the city, but I am not certain of this. All I know is that 24 hours after he was turned out of the house that had nursed him through an illness lasting five weeks, the home that welcomed him to Hot Springs, and the home that he tricked and imposed upon, 24 hours after this, neither he nor his baggage could be found by a searching party which was looking for justice, and perhaps it is just as well, for there are written laws, and there are laws unwritten. But here is how it happened:

F. C. Boving is a well-respected citizen of Hot Springs, being for a number of years in the book business at 520 Central Avenue. Last summer, while on a trip north, Mr. Boving and wife made a special visit to the camp-meeting at Clinton, for the express purpose of attending the seances of Mr. Winans. They were much pleased with his work, and made him promise that he would visit Hot Springs in the near future. During December it was arranged to have Mr. Winans visit this city. He wrote that he was not feeling well, and that a course of baths here would probably do him good. A number of interested parties clubbed together and paid his fare to the Springs. He was too fatigued from his journey to give us a seance the first evening, and the next day was taken ill. For five weeks he was confined to his bed in the residence of Mr. Boving. During his illness he announced to Mr. Boving that he was

absolutely without funds and requested that Mr. Boving send five dollars a week to Mr. Winans, promising to return the money when he had recovered sufficiently to resume work. This Mr. Boving willingly did, ALSO PAYING FOR A NURSE FOR HIS ENTIRE ILLNESS. With the tender care he received from the hands of Mrs. Boving, the nurse and Dr. V. H. Hallman, what might have been a fatal illness was turned into a pleasant rest and his health restored. We waited patiently for him to recover, and at last our patience was rewarded and the long looked-for seance evening arrived.

It was Sunday evening, February 26, that a little circle of friends assembled at the residence of Mr. Boving for the first seance. I was present. After the usual formalities, Mr. Winans entered the cabinet from which strains from his music box soon floated. Then Maude, his cabinet control, spoke to us, and soon after appeared Jimmy Bundle and HIS BOWIE KNIFE.

Among other forms which appeared, was one supposed to have been the spirit of a physician who once practiced in Hot Springs. HE HAD A LONG FLOWING BEARD, AND WAS LED INTO THE CIRCLE BY MR. BOVING, WHO COULD PLAINLY SEE THE STRINGS WHICH HELD THE BEARD IN POSITION. I SAW IT, AND DR. HALLMAN SAW IT, BUT WE HELD OUR PEACE. The medium seemed to scent our dissatisfaction and after one or two forms had appeared, conditions became bad and the circle closed.

The following Tuesday Mr. Boving and I had a talk and decided to make Winans either show us his paraphernalia or arrest him. That noon we confronted him at Mr. Boving's home. I told him as gently, yet as firmly as I could, that HE WAS A FRAUD, that I had seen the same thing many times before, and that he could either show us the contents of his music box or the officer, who was waiting at an appointed place, would serve the warrant. Winans deliberated a few moments, then looking up he said: "Well, I will show you what I've got."

Taking us up to his room, he unlocked his music box and threw back the cover. "THERE YOU ARE," SAID HE, "NOW, FIND IT FOR YOURSELVES." UPON BEING ORDERED TO PROCEED, HE UNLOCKED A SECRET COMPARTMENT IN THE INSIDE BODY OF THE BOX, WHICH WAS SUPPOSED TO HAVE CONTAINED THE MECHANISM OF THE BOX, BUT WHICH CONTAINED THREE LARGE BUNDLES (JIMMY'S BUNDLES) WRAPPED IN DARK CLOTH, AND FASTENED WITH A SAFETY PIN. I REMOVED THE BUNDLES, AND IN DOING SO CAME ACROSS JIMMY BUNDLE'S KNIFE, ALSO, THE INDIAN FEATHERS WHICH I KEPT.

Upon opening the bundles we found all of the costumes and wigs which he had seen in the seance of Sunday evening, also many others, which had not been used on us. Mr. Boving, Mrs. Boving and the nurse witnessed the inspection and Mr. Boving retained quite a collection of wigs and gowns as evidence. Winans was immediately turned out of the house and his baggage sent to the station. We do not know positively where he spent the night. The greater part of the residence portion of the city had just been destroyed by fire and accommodations were scarce. During the afternoon, a messenger came to the house and told the colored nurse that she was wanted at her home at once. We do not know what for, but she left at once and did not return. The next day a searching party consisting of several very determined men, could find neither Winans or his baggage.

Such is my story of the exposure of Charles E. Winans. We do not say that he cannot produce the genuine, but that he does practice fraud; we have given you the evidence, and swear to same below.

E. H. EASTMAN, M. D., F. C. BOVING.

State of Arkansas,
 County of Garland,
 On this, the 6th day of March, 1905, before me, Fred N. Rix, a notary public, within and for the state and county above mentioned, personally appeared E. H. Eastman, M. D., and F. C. Boving, to me well known, who solemnly swore that the statements hereunto attached were true to the best of their knowledge and belief.

Sworn and subscribed to before me this 6th day of March, 1905. Commission expires October 24, 1907.

FRED N. RIX,
 Notary Public.

A STILL LATER ITEM.
 Winans at Last Presents Himself, Looking Dejectedly.

Dear Doctor Warner:—You have probably by this time received my story of Winans' escape in this city. When I wrote it I did not know what had become of Winans, and as there were some new developments yesterday, you would probably like to hear them.

Yesterday noon Mr. Winans turned up, a very dejected and sorry-looking individual. Since his eviction from the home of Mr. Boving, he has been living at the home of the colored nurse. He had written home for money, which had been telegraphed him, and as Mr. Boving or some of the rest of us were the only ones who could identify him, he was obliged to come out of his hiding. At 4 o'clock yesterday afternoon, we had a conference at the office of Dr. Hallman. We told Winans that we held no personal enmity towards him, but looked upon him more in pity than he should stoop so low. He claims to have been in this business for the last thirty years, and here he is today, penniless and disgraced. Surely if there were anything really spiritual in his work, this would not be so.

I drew for him a picture of the many times in his seances when he had wrung the hearts of helpless women and aged fathers and husbands by tricking them into the belief that they were conferring with the spirit of a departed loved one! How he had used the deepest affections and sentiments of the human race for worldly gain, and how at last he had received his reward—disgrace, exposure and helplessness. But all of this seems of no avail. His moral sensibilities seem stunted. He does not appear to grasp the enormity of the situation. He listened to our pleading and accusations with a blank stare. Silence was our only answer. If he really can commune with spirits of departed loved ones, I hope they will try and teach him better, point out his mistake, open up his own spiritual understanding and ask God to forgive him.

His trunk has been located, and is now at the residence of Dr. Hallman as security for a bill of one hundred dollars for professional services. Dr. Hallman agrees to return the trunk when he has sent him fifty dollars and the same amount to Mr. Boving whom he owes one hundred and twenty-five dollars.

Now the question is, shall he be allowed to earn his money by further trickery? I say, no, not if there is any justice in the hearts of our editor friends. His ticket has been purchased and he leaves Hot Springs this evening.

Yours fraternally,
 E. H. EASTMAN.
 Hot Springs, Ark., Mar. 8, 1905.

HAS BEEN CONSTANTLY FOOLING THE PUBLIC.

This man Winans has been palming off the same manifestations all over the country to a gullible public—a public so exceedingly gullible that it is pitiable to gaze upon it. A great favorite at Clinton Camp and other places, defended vigorously in The Progressive Thinker, by various contributors, evolution took its onward course, and became so ripened, that at Hot Springs the conditions were such that an exposure was easily made. If ever genuine, he has lost his powers, and trickery has taken the place of the genuine work on the part of the spirits. The same ending will come to the whole villainous, murderous gang of disreputables; catch their materialized spirit, and it is affirmed you will have the medium, just as Mrs. Elsie Reynolds was caught with a mask and goggles on, representing a spirit known as "Aunt Betsy."

Bear in mind, Winans is one of the oldest professional mediums in our ranks; his manifestations have been considered among the best, and his exposure will cause all the fakes from Maine to Florida to tremble. Sooner or later, they will be compelled to retire in disgrace.

ELECTRICITY AND BOGUS MATERIALIZATION.

Electricity is lending its influence to the fake materialized spirit. An exquisitely small and delicate storage battery is used for small incandescent lamps in the hair of the "spirit," and they shine forth in a darkened room most beautifully, and aid in the deception. Such a light was seen on the head of one of the "spirits" at Miss Nichols' evening entertainments. It is generally believed in Chicago that it would have proved to be a slimy confederate. Her exposure, however, by the police was in no wise a success. They should have seized the spirit.

JAMES PAYNE ARRESTED.

He holds materializing circles similar to those of Mrs. Nichols. He was arrested March 16. The spirits that come to his seances are frauds of the deepest and darkest dye. He has been frequently arrested, but manages to escape conviction.

IS IT NOT TIME TO ACT?

Is it not about time that the N. S. A., the various state associations, and the camp-meetings take cognizance of the materializing gang, who, like Winans, are palming off the false for the true, the spurious for the genuine, and thus disgracing our cause? The various camps should fumigate their grounds at once—they need it badly—and commence anew, with only the genuine to give to the public.

A SLIMY STREAM OF CORRUPTION.

What a slimy, serpent-like stream of putrid corruption follows in the pathway of the miserable, rotten materializing gang that infest our ranks and invade nearly every camp-meeting. It makes the angels weep to witness them with their artificial togery concealed from public gaze in some artful way, only to be used to personate a "spirit" friend. It throws a dark pestilential cloud over our beloved cause. It sends forth a poisonous effluvia that is distasteful to every honest Spiritualist, and proves detrimental to every true medium. THE FAKES HAVE THEIR ORGAN, THE LIGHT OF TRUTH, AND SO LET IT BE KNOWN FROM NOW ON.

ALL HONOR AND PRAISE TO HONEST MEDIUMS.

Spiritualism has enough that is grand, beautiful, soul-elevating, inspiring and in every respect sublime and truthful, to reform the world. ITS GENUINE MEDIUMS ARE AN HONOR TO OUR CAUSE. THEIR HOMES ARE HEAVEN ITSELF, AND THEY LEAD THE WAY FOR GREAT REFORMS, AND TEND TO PREPARE THE WORLD FOR THE MILLENNIAL DAWN. There are splendid mediums, HONEST, NOBLE, INFLUENTIAL, scattered all through our ranks, who can give irrefutable evidence that spirits communicate with mortals—they are too pure, too conscientious, too angelic, to think of dressing themselves up in artificial togery to manifest as a spirit, like Winans, Elsie Reynolds, Mrs. Herrman, and many others, who labor on and while the trickster gains the most dollars, they expand in true spirituality. They are ascending, progressing onward and upward, while those who dabble our Cause with their

arrant frauds are descending deeper into the dark spheres of spirit life.

All honor, then, all praise to our honest conscientious mediums! They live in the light and atmosphere of the spirit realms. Angels of Love smile upon them. Their very presence is a benediction, a blessing, an uplifting influence, and they do good to all with whom they come in contact. The Progressive Thinker sings their praise—the world is made better by their presence! They alone are the Saviors of our Cause; they are the ones to drive away and dissipate the dark, poisonous effluvia that has settled over our ranks, and eating at the very vitals of truth.

We have no words but of good will and commendation for mediums whose work is genuine. They are the more deserving of praise and honor because they stand firm for truth and real mediumship, when oftentimes it is to their financial loss to put aside the temptation to cheat and deceive, for the sake of money gained at the expense of unwary and credulous seekers for tests.

Their financial loss is their spiritual gain; and in the final result their riches of spiritual achievement will make them to shine as Angels of Light in the realms of glory, while those who practice fraud and deception, though they now gain dishonest gold, will find themselves poor indeed, spiritually shriveled and emaciated, objects of pity, who must suffer and labor to arise out of the dark condition to which their evil earthly course has consigned them.

We feel that too much cannot be said in favor of those mediums who, oftentimes in face of privations and loss, stand firm and conscientious for truth and honest mediumship. TO THEM SPIRITUALISM IS INDEBTED FOR WHATEVER OF STRENGTH AND STANDING AND HIGH INFLUENCE IT POSSESSES.

The honest mediums are an upbuilding force to our Cause and to the world; while the dishonest and deceivers are a down-dragging influence, a detriment to Spiritualism and to the upliftment of society.

It is an undeniable fact that the path of the honest medium is made doubly rough and hard to travel, because of dishonesty and deception by those who pose as mediums and practice fraud. These rob the true mediums of their just earthly reward, and because of their trickery and dishonesty, bring all mediums, however true and worthy, under suspicion as tricksters and dishonest. The good and the true are made to suffer, because of the sins of the dishonest, lying pretenders, who palm off bogus tests and bogus manifestations.

THE GENUINE MEDIUM.

In fact, we see no reason why the genuine mediums should not be deeply enough interested in ridding the cause of these mountebanks to help detect and unearth the deception they know is being practiced under the guise of the gift that is theirs under the divine laws of nature and their true adaptation therefor. To the true medium it is looked upon as the deepest, blackest crime against the most sacred fact that has ever come to mortals; to represent with a cheesecloth or other dummy, the loved ones passed from view, is to besmirch the holiest cause the human mind can conceive of, and it is eminently fitting for a genuine medium to aid in running this diabolical humbuggery to its extinction.

With the true and the pure that we have in the mediumistic ranks, there is no need of fear for the life of Spiritualism. IT HAS TRUTH AS ITS BASIS AND CANNOT CRUMBLE OR PERISH. The world is coming to us rapidly, and the speed of its increase and the cause expanded by pouring in this germ of infamy and pollution from our cause, and no one can be more earnest in this work than should every genuine medium. Even self-interest ought to be an incentive to their enthusiasm.

No representative of Spiritualism has any deeper love for the noble workers than The Progressive Thinker, but upon the other hand we look upon the eradication of this evil as of infinite aid to the cause and to the interest of every medium, many of whom are virtually relegated to the rear by the preponderance of tests "more marvelous and astounding," that are shams passed from one fake to another.

"BLUE BOOK ADDENDA."

C. W. Stewart, a Prominent Lawyer and Lecturer, Imparts Some Valuable Information and Good Advice That Can Not Fail to Make a Deep Impression on Every Honest Spiritualist—Some Particulars in Regard to Mrs. Sharon.

To the Editor:—In an article with the above caption, published in a recent number of The Progressive Thinker, Dr. Geo. B. Warne publishes some letters written by one Mary Garrett Sharon, and says:

"One year ago our able brother, C. W. Stewart, of St. Louis, sent me very tart mention of the Chicago Blue Book gang to the Illinois S. S. A. Here seems to be one of them who roosted under the same roof with him, and assisted in circles and seances at 3007 Dickson street. Must, Brother Stewart have a guardian for his protection against the wiles of the wicked?"

I ANSWER YES, BUT IT IS THE SAME GUARDIANSHIP THAT IS NEEDED BY SPIRITUALISM ITSELF, AND IF THE SPIRITUALISTS DO NOT VERY SOON ARRANGE FOR SUCH GUARDIANSHIP, THE VARIOUS STATE LEGISLATURES WILL PROBABLY DO SO, AND IN SUCH WAY AS IGNORANCE GENERALLY PROVIDES FOR THE PUBLIC WELFARE, BY INDISCRIMINATELY SHUTTING DOWN ON THE ENTIRE MOVEMENT.

The facts in the above mentioned case are these: Some time in June last, this woman came to St. Louis, and presented herself at my door when the rooms were filled with the members of the Ladies' Club, attending a seance. I at first refused the woman admittance, but on account of certain representations made by her, I at last permitted her to come in. She at once began to appeal to our sympathy, related certain troubles she had recently had in Cincinnati, and begged for a crust of bread and a drink of water. Steps were at once taken to arrange for a benefit seance for her, to be held on the following Monday at my house. After this, although I had no room for her, she insisted on remaining, even proposing to assist with the house-work, and solely on account of her mediumship she was permitted to remain one month, during which time Mrs. Sharon made over one hundred dollars, fifteen of which she paid over or divided. I afterward learned that during her greater portion of that time she was trying to make mischief, and her guides were assisting her in it, for the

purpose of feathering her own nest at the expense of others.

As soon as the true state of affairs was ascertained, especially the fact that when she came to this city it was from the Cincinnati workhouse, where she had been committed December 28, 1903, for practicing a trick game, and liberated January 2, 1904, at the payment of \$62 fine and costs, positive proof of which I have in my possession, this woman was ordered to take her trunk and leave. Before I had learned the true inwardness of her schemes she had asked me to give her a letter of recommendation, and I had written something for her, which I now repudiate. I also learned that in a private sitting I had with her, her guides had personated my spirit friends for the most selfish of purposes.

The woman has written several letters back here, using language, and making statements unfit for publication, some of which, if placed in the hands of the postal authorities would probably again place her behind the bars. She is a medium of a very crude type, boasts that she and her guides are Catholics, and that when anybody molests her in any way, "Jack McJulire does them up."

And yet, she has been "laboring for the cause" at Springfield, Missouri, ever since she left here, going there, as she asserted, to regain her womanhood and reputation, which she is apparently doing by posing as a saint in public, while writing vulgar, vicious letters to those who were kind to her, and playing the blue-book business for all it is worth!

YES, BROTHER WARNE, STEWART NEEDS A GUARDIAN, AND SO DO YOU, AND SO DOES SPIRITUALISM AND THE GENERAL PUBLIC, AND WE SHALL ALL GET IT ONE OF THESE DAYS IN THE FORM OF A LAW SIMILAR TO THAT IN DEUTERONOMY 17:1, THAT A CHARMER, OR A CONSULTER WITH FAMILIAR SPIRITS, SHALL SURELY BE SENT TO THE PEN!

I heartily agree with and concur in all that Dr. Warne says on the subject, and will freely co-operate with him in weeding Spiritualism of all such persons, and from henceforth shall consider myself a servant of the cause of Spiritualism to render any assistance in my power to this end.

There is a legal maxim as old as the English Common Law, that "MENS RE TO THE CRIMINAL IS CRUELTY, UD THE STATE." Another, that "FRAUD TAKES EVERYTHING IT TOUCHES." And another, that "IT IS A FRAUD TO CONCEAL A FRAUD." Let us all arm ourselves with these maxims, and go forth fearlessly to rid our ranks of these blots, and we shall then show the world that we are sincere and desirous of proving that a future life is a scientific truth.

C. W. STEWART,
 3007 Dickson street, St. Louis, Mo.

A CARD FROM DR. PEEBLES.

On the 20th of this month I leave Battle Creek for London by the White Star Line, and I shall be in contact with several societies, among which are the London Spiritual Alliance, the London Psycho-Therapeutic Society, and the Victoria Institute, the president of which is the Right Honorable, the Earl of Halsbury, Lord Chancellor, D. C. L., F. R. S., etc. The subject of Reviews, and others properly grasping the spiritual movement, were right when they said, "This book was timely; it was needed as a signal, a warning light by the wayside!" etc.

My address in London will be: Hunsington House, 18 Endsleigh Gardens, London, N. W., England.
 J. M. PEEBLES.

Congratulations.

The hearty congratulations of The Progressive Thinker and its thousands of readers are hereby extended to President Harrison D. Barrett and Mrs. Barrett for the advent into their life, Feb. 21, of a young lady, weighing twelve pounds. Mother, daughter and father are doing splendidly.

Upholds Hebrew Sabbath.

An item of peculiar interest when viewed in connection with the Sunday laws, existent and desired, is found in a recent decision by an Ohio court, which is thus stated:

Columbus, Ohio, March 13.—An Ohio court for the first time today recognized the Hebrew Sabbath as within the meaning of the statute relating to Sunday observance. Samuel Rosen, an orthodox Jew, was arrested and fined in police court for keeping his place of business open on Sunday.

The case was appealed to the common pleas court, Rosen claiming he had observed the Hebrew Sabbath, from starlight on Friday evening to starlight on Saturday evening, and, therefore, was within the law. The court upheld his contention and reversed the verdict in the police court.

Thou Shalt Not Steal.

Said Lavater, best known for his works on physiognomy: "When there is much pretension, much has been borrowed. Nature never pretends."

Sometimes we think the philosopher would have been more correct had he substituted "stolen" in place of "borrowed," for we frequently find long passages from obscure publications, appearing without quotation marks or anything to indicate it was other than the production of a pretentious author.

Parties writing for the press cannot be too careful in giving credit where credit is due. Some one has always read these old books out of print, and if possessing a good memory is very sure to detect the plagiarist; then the witless author appears at a great disadvantage. Honesty is the best policy.

A FINE ARRAY OF TALENT.

The mass-meeting to be held by the Illinois State Spiritualists Association this week at Handel Hall, contains an exceptionally fine array of talent. See programme on the eighth page.

"What We Shall," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 600 pages. Price, \$1.75.

PSYCHOMETRY.

A Lecture by Mrs. Cora L. V. Richmond, at a Meeting of the Chicago Spiritualist League.

Mr. Chairman and Friends:—Spiritualism is more than half a century old; it is nearly three score. Your speaker has been connected with Spiritualism ever since she was a little girl (we are not going to tell you how many years ago that was). Spiritualism depends upon mediumship. Mediumship was never counterfeited until it was a reality. If a banker should say, "I want to have somebody who does not know anything about bank notes to expose all the counterfeits of such and such bank notes," you would consider the banker foolish—especially if meanwhile there are not any of those notes in existence; "but," he might say, "never mind, he is going to expose something that he does not know anything about." That is what the public press and the pulpit have been doing with Spiritualism for half a century. The coin that is genuine is the only coin that will ever be counterfeited. But the Message cannot be counterfeited, the great Message of Spiritualism; because it bears the stamp of the one who gives it and the one who receives the message knows the stamp.

Neither the genuine message nor the manner of it can be successfully counterfeited for any great length of time.

Your chairman asked the present speaker, who has known of Spiritualism from childhood, and who is now the instrument for the transmission of these thoughts to you, to speak upon Psychometry.

Many new words have been coined from the necessity of the use of new language since Spiritualism came. Psychometry is one of those words. Scholars will find that it is not quite adequate to explain what it is supposed to mean. Of course, it means soul-measurement, as psychology means a treatise upon or a thesis covering the soul; as psychic means pertaining to the soul; as psychomancy (turn to your unabridged dictionary) means divination by consulting with the souls of the so-called dead. All these words, and perhaps a thousand more, have sprung into existence because of the realm that has been unfolded through mediumship.

The late Elliot Coues—a most erudite man—assisted in adding to the English vocabulary many thousands of new words that have been demanded by investigations in psychic and occult things.

We are going to state what perhaps most Spiritualists will dispute—but they are an individual, thinking people—that there is not one of these words, "clairvoyance," "telepathy," "mind-reading," "materialization," and even "psychometry," Mr. Chairman, that does not have its origin in mediumship, pure and simple. They are simply variations of the same theme; a spiritually sensitized brain or organism, that receives impressions from spirit sources.

But there are different phases of mediumship, and different degrees of what are called spirit controls. Nevertheless, if any human being, through any process is taken into a certain state of exaltation (or sensitization) that person will be a medium, will be in communion with spiritual intelligences, even if the state is not one of mental or moral excellence. Sometimes mediumship is physical wholly; sometimes it is mental wholly, and sometimes it reaches the deeper realm of the spirit and includes the others. Mediumship is simply that which is the means of conveying a message from spirits to mortals.

It is more than a century ago, we believe, since under the name of, so-called, "Mesmerism" it was discovered, as borne forward by the experiments of Baron Von Reichenbach, that some of those who were subjects of mesmeric influence could discern surrounding organic substances, especially minerals, vegetables and later animals and human beings, an "aura" which was not visible to the human eye, but which could be visible to the one under mesmeric control. This "aura" was denominated "magnetic" or "electric," and later "psychic," according to the words that were available at the times the expressions were given. Von Reichenbach discovered that this aura could be described and that impressions made upon a substance would cause a deviation in the vibrations or radiations of aura and the "sensitive" while mesmerized could accurately describe the origin of the substance and its immediate surroundings: A piece of iron, or quartz or rock placed upon the forehead of the mesmerized subject would produce the result of an accurate description of the mine from whence it was taken.

Modern science has proven that two electrical instruments in exact attunement can transmit a message, the transmitter and receiver being in exact accord; whether there is any connecting wire or not; whether in mid ocean or on land, despite storms or other disturbances, if the attunement is perfect and equal, the message will be transmitted. This is the means of bringing a great deal of light to such minds as are looking for scientific analogy. And as everything that relates to spiritual influence, in fact all Spiritualism; clairvoyance, psychometry, healing, all visible and invisible manifestations occurred before the system of wireless telegraphy, people could not have the analogy to judge from. After Spiritualism came into existence many of these earlier experiments were explained on a deeper and broader basis. "Mesmerism," "od," or "odyle" force—and even "psychic force" unless specifically employed and governed by an acting intelligence, a personality—could solve nothing.

"Millions of spiritual beings walk the earth unseen," said the blind poet of christendom, Milton, "both when you wake and when you sleep." This was borrowed from the Greek poet, Hesiod. The truth is, that these millions of spiritual beings have been walking the earth to the consciousness of certain people for hundreds and thousands of years. It is perfect imbecility to suppose that these spiritual beings are walking the earth and doing nothing or thinking nothing.

We know that all instruments attuned in accord can each vibrate to the same note though they are in different rooms. So do we know that spirits among mortals and among those who have passed from the mortal form, if in accord, will be mentally in harmony. You have but to witness this in your own experience: how your wife, your daughter, your friend sitting near you, perhaps in silence, will suddenly speak about something, and you say, "Why I was just thinking about that same thing." Or while you are passing along on the street you will suddenly think of some one of whom you have perhaps not thought for a long time, and in a few moments you will meet that one on the street. This is called in modern scientific language "telepathy," but it is what we know by the more familiar spiritual vocabulary as "impression," a consciousness of the approach of the friend. If this can occur between embodied friends, why not more perfectly when one has cast aside the physical form that is so often a barrier to all sympathy?

Pseudo-science has endeavored to separate all this class of phenomena from spirit influence and to explain clairvoyance, including mind-reading (which the scientists call "telepathy"), by an action of the "sub-conscious" mind, either through a process which they call "auto-suggestion" or "suggestion."

They have also endeavored to place under the same heading, psychometry and even spirit messages. We say, science has endeavored to relegate all this to a domain which is not dependent upon spirit influence, or any intelligence outside of human life.

But since there has been no distinctive manifestation of this ability to describe persons and characters to any great extent excepting in connection with Modern Spiritualism; since the mesmerist—or hypnotist, to use the modern phraseology—is never able to impress upon the minds of his subjects anything except that with which he is acquainted, and since the hypnotic subjects have often broken free mentally from the hypnotist while in this trance state and described spiritual beings who have passed from the mortal form whom the hypnotist did not know; since clairvoyants under hypnotic control have broken away from the control of the hypnotist to another control, that of a spirit intelligence, and have been able to describe distant scenes and places unfamiliar to the hypnotist, and since in this class of manifestations that which is given is known usually—we say usually—to come from the personality of one or more spiritual intelligences that control the medium, we venture to make this as a spiritual hypothesis: that the moment any human being passes into a certain sensitive state, (whether unconscious or conscious) that human being, mentally, can receive impressions from certain articles, such as are strewn here upon this table for the psychometrists to read, only by being made sensitive and by receiving impressions from spiritual intelligences outside of the human form.

Now there is no soul in any pocket handkerchief, there may be a great many microbes, but there is no soul. There is no soul in a key or a watch; there is the construction and there is, perhaps, the result of the thought of the one who fashioned it. There is, however, in every object which any human being handles a certain amount of the magnetic aura that surrounds that person, that has the peculiarity of that individual's aura. There is in every article that people handle a certain imparting of their particular magnetism. But thoughts do not go into the handkerchief, or the knife, or the watch. But when these human instruments upon this platform or in the room, take up one of these articles, the brain and nervous system have been attuned to receive the impressions. If the psychometrist can become in accord with a message or a reading that is satisfactory can be given. If the psychometrist cannot become in accord with you, or you with the psychometrist, according to the same "vibration" spiritually or psychically, there can not be a satisfactory reading given.

We prefer to call this accord "sympathy," and we know that without that sympathy there can be no message.

This is just as reasonable, just as philosophical as that Marconi should have failed a thousand times before he succeeded; as that Santos Dumont should have failed as others have before aerial navigation is finally solved; i. e. the receptivity of the one endeavoring to get a reading or message must be in accord or rapport with the one giving the reading.

Often with mediumship, pure and simple, it does not depend so much upon this, because the message can be given, even if you will not receive it; the word can be spoken if you are not ready for it; your spirit friends can give their names, or give you some fact even if you do not acknowledge it.

But when it comes to delineation through external objects there is not only the concentration, which is necessary to take the medium's mind away from what he or she is to give, but to bring about the rapport of which we spoke, the attunement that is absolutely necessary. This is why, a great many times the readings cannot be given, cannot be satisfactory. If you have sent up any one of these things here and really wish an answer you must endeavor to be as receptive as you expect the psychometrist to be imperturbable, for the transmitter and the receiver must accord. This does not mean necessarily that you are a "believer," it means that you are a genuine and unprejudiced investigator.

In these manifestations of psychometric power or intercommunication there are two classes of impressions that often are received by a medium or psychometrist when giving these delineations: Sometimes there are illusions or symbols. Now we do not mean by this that they are false. They are impressions of objects, or visions produced upon the brain that are simply to turn the thought from the objects that are to be described even to the degree of describing spiritual beings.

Now, of course you know, these objects are not seen by the human eye, but there is a psychological impression made upon the organs of vision through the nerve centers produced by a distinct intelligence. To another class there is that which seems actual sight of the distant objects. This is also an "illusion" in the degree that the things are not there within the range of the vision, but are brought to the cognizance of the clairvoyant and psychometrist by this psychic contact and because of some intervening spiritual intelligence. The impression is produced upon the sensitized brain of the psychometrist that corresponds to sight or sound or symbols with their meanings.

In the transmission of messages by ordinary telepathy, electricity is the force, but the intelligence in transmission and the intelligence in receiving are absolutely indispensable. Electricity will not send a message by itself. No amount of "psychic force," or "auto-suggestion," "subconsciousness," can explain a distinct message sent through the "transmitter," who is the medium, to the "receiver" who is the person seeking and recognizing the message. Unless you receive intelligently you cannot expect an intelligent message. In other words, there is no subtle, hidden or peculiar way in which seeming messages and gifts of the spirit can be explained that is half as satisfactory and conclusive as the simple one of spirit communion.

When science has prepared the way so beautifully and "Psychic Research" steps in at the end of nearly sixty years and says: "We find that the great mass of testimony is in favor of the phenomena and philosophy of Spiritualism being true," we are glad for the sake of Dr. Hodgson, Prof. James and the Rev. Heber Newton and Mr. Savage, et al., that the Psychic Research Society has given them respectable admission into the ranks of Spiritualism. But they do "not wish to be called Spiritualists." We are very glad, for they have not earned the title. They have accepted what the great wave of Spiritualism has brought into the nineteenth and twentieth centuries after it has been demonstrated a million times; and no amount of scientific glamor or individual conceit will make the message and its co-ordinate spiritual gifts more acceptable than Spiritualism.

Now, psychometry is one of the phases of the manifestation of Spiritualism. When Prof. William Denton became a Spiritualist, his friends who were geologists and materialists, just as he was, deplored it very much, and pointed their fingers to their foreheads very significantly—that much learning, much study and much investigation had affected a wonderful brain.

When Alfred Russel Wallace, Robert Owen, and later, Robert Dale Owen, and a score of other thinkers and scientific men became Spiritualists they said the same thing. Dr. Alfred Russel Wallace "was in his dotage." Sir William Crookes had not even reached the "age limit" of Prof. Osler, not being over 35 when he first investigated the phenomena of Spiritualism. So he could not have been in his dotage, but he must have gone wrong somehow. Whoever has stepped from the ranks of the scientists into Spiritualism has been supposed to be off their balance. By some they were considered to be mesmeric or hypnotic subjects. Andrew Jackson Davis first entered the realm of inspiration through the gateway of "mesmerism," but later the spiritual realm and the higher condition became an accustomed way.

Prof. Denton was initiated not only into Spiritualism proper, the intercommunication between the two worlds, but into this realm of psychometry through Spiritualism. The book written by him called "The Soul of Things," marked an epoch of thought in this direction. Perhaps though, one of the great minds, one of the most learned of men who devoted years and years of thought to this subject before he reached his greatest age was Joseph Rodas Buchanan. He studied psychometry from the standpoint purely of mental and intellectual philosophy, and it led him into Spiritualism. This wonderful phase of being able to trace things to their source by their aura, of being able to locate mines by the aura of metals or minerals, of being able to describe scenes in the Rocky Mountains or distant places by having a piece of mineral taken from the Rocky Mountains, by a psychometrist who had never been there, this reading of character and tracing the life line of people by retrospect and prophecy. In other words, time, space and substance seem to be annihilated by this gift of soul reading. And in the atmosphere or light of the spirit alone can be found the solution, and we assure again, that these "millions of spiritual beings" that walk the earth, both when you wake and when you sleep, "make within your brains the sensitized condition of receiving, and make within the brains of those who will demonstrate to you later the sensitized condition of transmitting the thought. Marconi could as well send a message without any electric vibration as you can send or receive a message without this great spiritual atmosphere that impinges upon the human state, and makes up the life, and breath, and strength, and intelligent supply of every human thought, and every spiritual gift.

DIRE DREAM COMES TRUE.

An Englishman Hears of His Brother's Murder After Having a Vision.

London March 11.—An extraordinary murder trial which is proceeding this week in Edmonton, in the Canadian Northwest, is accompanied by no less extraordinary circumstances in the little Sussex village of Mundham, near Chichester.

A few weeks ago Harry Hayward of Mundham, whose brother Edward has been for several years in Canada, lately guiding hunting parties out from Edmonton, came down to breakfast very disturbed. "I have had a bad dream," he told his sister. "I dreamed that I saw our Ted shot."

Hears of Murder After Dream.

Two days afterward Harry Hayward received a communication from the Canadian police telling him that his brother had been murdered, and requesting his presence for the purposes of identification at the trial of an American, Tom King by name, who left Edmonton some time ago in Edward's company, and returned without him, under circumstances so suspicious that he was arrested and charged. The body of Edward was found by the Northwest mounted police, and it was very much charred, as though an attempt had been made to dispose of it by burning.

Harry Hayward has gone out to Edmonton with a vivid picture in his mind of the man whom he saw in his midnight vision.

Meanwhile a sister of the deceased in Sussex has received a letter from Inspector Strickland, at Fort Saskatchewan, to say that "the case promises to be one of the most exhaustive as well as the most interesting in the records of the criminal law of this country."

There is no doubt at all, adds the inspector, that the remains in the hands of the police are those of Edward Hayward.

It is not the many oaths that make the truth, but the plain single vow that is vowed true.—Shakespeare.

The reason why all men honor love is because it looks up and not down; aspires, and not despairs.—Emerson.

Those who deny freedom for others deserve it not themselves, and under a just God cannot long retain it.—Abraham Lincoln.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

MISSIONARIES' REPORT.

For December, 1904, and January and February, 1905.

During these three months we have held 92 meetings, organized 8 societies, visited Lawrence, Topeka, Herrington, Sterling and Hutchinson, Kansas; Denver, Colo.; Sheridan, Wyo.; Billings, Livingston and Butte, Mont.; Spokane, Seattle and Tacoma, Wash.; Portland, McMinnville, Corvallis, Cottage Grove, Medford and Ashland, Oregon.

Splendid work for Spiritualism and our organization is being done in Topeka and other parts of the state by A. Scott Bledsoe, president of the Kansas State Spiritual Association, also by Mrs. Bledsoe, Mrs. Wagner and other good workers in that city. There is a division in our ranks in Topeka. We think it is caused more by difference of opinion regarding the best methods of work than from any other cause. Though holding different opinions regarding the work and the workers, they seem to be friendly to each other and all came and attended our meetings.

Sterling, Kans., was a fine little society with three good speakers, which we understand were developed within the society.

At Hutchinson we found a society that had met with reverses and were holding meetings in a private home only. The faithful members were determined it should survive, so they called us to their assistance. They secured a hall and we remained there a week holding a "protracted meeting." Several were "converted" and joined "our church." The society again rented a hall where meetings are being held regularly.

Rev. C. H. Rodgers of the Universalist church at Sheridan, Wyo., is an avowed Spiritualist. He took part in one of our services and we returned the compliment by assisting him in one of his meetings. Bigotry is dying in some places, while it is very much alive in others.

Brother Rodgers publicly proclaimed himself a Free Mason, a Universalist, a Socialist and a Spiritualist. It would be well for the people in every minister had the courage of his convictions as has this earnest man.

At Denver, Colorado, we remained but 16 hours. We met Brother Alonzo Thompson there. Denver is his home now. We had a short but good visit with this venerable patriarch of Spiritualism. We were not out of the city until the same hour two days later, after holding two meetings and organizing a society. Brother McCormick had preceded us and arranged for our meetings at Sheridan, and he accompanied us to his home in Billings, Montana.

Sheridan has a large number of Spiritualists, many of whom we regret we did not have time to visit. The reasons: one of which appears to be that they belong to the New Thought Society, which may seem to be more popular with some. We believe it should not be more popular with people of intelligence, inasmuch as it lacks that which is most essential, most important, that the important truth of spirit communion. The New Thought movement may be denominated Spiritualism with the spirits left out. In certain localities there is a great deal of the old thought, the orthodox thought "woven into it." We find the Newthoughtists like the many other cults which are working along liberal lines, preparing the people to receive the truths of Spiritualism when they are properly presented. All Spiritualists need to do is to adhere, stick together and stand firm for our National, State and local organizations, and all of these new cults will prove to be our servants working to bring people into Spiritualism.

We arrived in Billings, Dec. 24. Mrs. McCormick, president of the Montana State Spiritualist Association, arranged for our work in Billings, as she did in other places in Montana. We held 14 meetings in Billings, including Mrs. Sprague's lecture to ladies only, and the one for organizing the Ladies' Aid Society. A number of new members were added to the main society.

January 6, we left Billings for Livingston, Mont. Mrs. McCormick, the secretary of the state association, Mrs. Selbrede, accompanying us. Our meetings at Livingston were a decided success, though Mrs. Sprague was unable to attend the last three of them.

The old society at Livingston was dead. We reorganized it; new officers were elected; new constitution was adopted, etc. We left them in good condition for future work.

Mrs. Sprague arose from the sick bed to go to Butte. Mrs. McCormick had preceded us and made arrangements for meetings for one week. Mrs. Sprague was not well enough to attend the first two meetings advertised, and I conducted them alone. She was very sick and we finally called a physician who pronounced her case smallpox, or rather varioloid. Our meetings were stopped at once. Mrs. McCormick who had gone to Anaconda and had arranged for one week of meetings there, was telegraphed regarding the situation.

At Anaconda, we returned to Butte at once and hurried home to Billings, where smallpox was raging, the town quarantined and business at a standstill.

Mrs. Sprague was taken to the contagious hospital; I was fumigated, a watch placed over me, and if I developed the disease I was to follow. She remained in the hospital two weeks. She had been having the disease one week before she was shut up in that dreadful place. Many were exposed, but no one took it from her so far as we know.

During her sickness and after the scare had abated, I held a few parlor meetings. The people were too much frightened to attend public meetings. Since her release, Mrs. Sprague has been in her usual good health, and our work goes along as nicely as before. We hope to return to Butte at some future time to do the work we would have done if Mrs. Sprague had kept her health. Sometime we will publish our experience in this case of smallpox and give our views regarding varioloid, vaccination, pesthouses, orthodox medical methods, etc.

Spokane, Wash., was our next place of labor, where we met many good Spiritualists. A reception was held at the home of Mr. and Mrs. Dr. French in honor of our coming. Sixty-five people were present, a cordial welcome was extended to us, and a general good time was enjoyed by all.

We remained in Spokane two Sundays, holding meetings daily. We organized a fine society composed of some of the best workers of that state. Two of the members of the board are state officers. We were well repaid for our efforts in Spokane.

Seattle, Wash., was our next place of labor. Here we found a fine society doing good work. It has a number of excellent mediums and speakers who work harmoniously for the success of the society; they are loyal to it and the

society is loyal to them. The parent society arranges meetings in different parts of the city during the week, at which these speakers and mediums officiate, different ones at different times, thus giving all an opportunity, and occasionally they hold a joint meeting for the benefit of the parent society, at which meeting several of the mediums and speakers take part, all of which helps the mediums to reach the public and the people to get acquainted with them and their work. This is also a source of revenue to the main society and the advantage of mediums and societies. Sister Lole Prior has just completed a year's engagement with this society and has done good work.

We were called to Seattle by Mr. R. F. Little, president of the Washington State Spiritualist Association. We served him during the week and the local society on the day after. Our work was highly appreciated by the Seattle Spiritualists, many people expressing regrets at our leaving so soon. We were happily surprised in meeting Mrs. Sprague's sister, brother-in-law, and niece in Seattle. Here we spent one week and were entertained by them at the Coronado Hotel. Mrs. Sprague had seen her sister but once in three years. We were next called to Tacoma, Wash., by Mr. Knowlton, one of the officers of the State Board. We held two meetings with his local society. Mrs. Lovejoy is the permanent speaker. There are two societies in Tacoma, and we were told that both are doing good work. There is also a New Thought society in this city with which a few that were once called Spiritualists affiliated. May they find the sweet comfort and solace in this new (?) thought that Spiritualism in its fullness failed to supply.

We stopped in Portland over night and held one parlor meeting while on our way to McMinnville. At McMinnville we held two meetings and organized a society. We found a small band of Spiritualists here who are progressive, earnest and loyal to our organization. They need encouragement from all who can furnish it.

We returned to Portland where we held two meetings in Drew's hall Sunday morning and evening, February 10. Sunday evening we attended a meeting of the Ladies' Auxiliary. This Auxiliary was organized for the purpose of raising funds to build a Temple for the First Spiritualist Society.

When the report of the year's work was read it showed that by hard work the ladies had raised over one hundred dollars. We were called upon for remarks and electrified and astonished the audience by raising one hundred and three dollars for the ladies' building fund. It was a great surprise to the ladies, especially as we had not even asked permission to do it. However they were delighted to receive the cash.

On Monday evening we attended the regular meeting at the home of "The World's Advance Thought." This Spiritualist magazine for nearly a quarter of a century has been making its periodical visits to the homes of intelligent men and women living in all parts of the world. Mrs. Lucy A. Malory, its efficient editor, is truly a Spiritualist. Her house is open at all times for meetings each week, the year round, are held in those rooms, Mrs. Malory presiding.

The regular conference meeting which was to have been held at this time was postponed to the next meeting turned over to the missionaries. There was about one hundred persons present, much enthusiasm was manifest and at the close of the meeting there was a strong effort to keep us for a week. We had to decline to remain because of previous engagements.

We came to Portland by invitation of Rev. C. C. Lewis, president of the Oregon State Association. He is a good speaker and medium. He wishes to correspond with good workers relative to serving his camp-meeting association next season. His address is 364 College Street, Portland, Oregon.

We visited Corvallis, Oregon, where we held one meeting in the little temple built and dedicated to the good work by Dr. Flint and his good wife. Mrs. Flint has been the minister of this society for several years. The temple was packed, many stood at the entrance and some went away.

This society is now chartered and has been working under the disadvantages that all societies do that are not chartered. Several of their members assured us they would work to the end that their society would take out a charter with the State Association.

We next held forth at Cottage Grove, Oregon, where we held two meetings in the Opera House, and organized a fine society and clarified them with the State Association. The Opera House was full to the doors each evening.

The president of this society, Mrs. Stouffer, and her husband (now deceased) have been workers in our cause for many years. This society is sure of success.

Our next stop was at Medford, Oregon, where we held one meeting and organized a nice little society. The Spiritualists saw the need of organization, and have taken hold of the work with energy. We will hear more from these good people, for they have been waiting for this opportunity to get to work in the proper way.

At Ashland, Oregon, we found a fine society doing splendid work. One of the brothers (whose name we cannot recall) gave about \$500 to the society to be used in building a temple. He has since passed to the better life. The society has just completed a building costing \$8,000. This hall is up one flight of stairs and is a splendid place to hold meetings. The society has rented the store on the first floor, the offices on the second floor, and the hall for the use of lodges, reserving it for Sundays for their own meetings. The rent amounts to nearly \$1,200 per year, which will soon pay the three thousand dollars indebtedness, after which the society will have all of the rent to support their meetings.

It is one of the most business-like moves that we have come in contact with for some time. It will help to make this society permanent. Moses Hill will dedicate this temple March 31st, next. We had the honor of holding the first Spiritualist meeting in this lovely hall and our prayer is that every society in the land may have such a place of meeting.

Spiritualists, ponder over this thing, and build your own halls. You can do as these people have done and make your cause self-supporting in many places. We left these people just about ready to charter their society with the State Association. We feel sure that when the society next meets their application for a charter will be ordered.

Our work in Ashland was well appreciated. We enjoyed the two meetings we held there. We closed the month of February at Ashland, Oregon, and are now on our way to Eugene, Ore. We would like to mention each one of the good souls who have welcomed us gladly, entertained us royally, and given us the assistance that has helped to make the work the success it has proved to be, but we fear we have nearly reached the limit of the good

editor's patience. Let each one feel assured that we appreciate the great assistance they have so freely given us.

Let all Spiritualists rejoice, for every-thing is working for the ultimate success of our organization and the cause of true Spiritualism.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

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

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

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

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

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

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

HARRISON D. BARRETT writes: "Since March 1, I have had a busy time visiting different points in Oklahoma and Indian Territories. Whenever the weather has been at all favorable, good evidences have greeted me on every occasion. The pouring rain and the occasional zero trend of the mercury, have 'influenced' people to stay at home. I have visited six or eight towns thus far this month. A good state association can be formed out of the Spiritualists in the two territories, if proper effort is made. The Southwest has been so persistently and systematically plundered by the fakirs and confidence men, who claim to be the 'grandest mediums on earth,' that it takes time to re-awaken an interest in Spiritualism even among old-time Spiritualists. I am ready for work, and will gladly respond to all letters of inquiry with regard to lecture engagements. Until further notice my address will be General Delivery, Oklahoma City, O. T."

H. Smith writes: "The Spiritualistic Society Students of Nature, 1555 Milwaukee avenue, had an interesting meeting, Sunday, March 12. The subject was 'The Future of the Race.' Prof. Dean lectured upon Nature and its Government. Sister McIntyre gave psychometric readings, meetings being of an educational nature. Sunday, March 19, flower reading by Sister McIntyre. Bring a bud or a flower if you want a reading that your soul needs. Mediums are invited to attend."

Chas. Theo. Schneider, inspirational speaker and test medium, is open for engagements. He will serve societies already organized and those wishing to band together to promote Spiritualism. Address him at Beaver Falls, Pa., General Delivery.

Sunday, March 26, Mrs. Amanda Coffman will lecture at Akron, Ohio, and the months of April and May at Watertown, N. Y.

Mrs. Bettie Holt writes from Smithville, Texas, that the boy medium, Milton Baker, has been there for one week. There are bright prospects before this young man. Mrs. Holt says: "I as a Spiritualist, know of the phenomena of Spiritualism, that the best results can not be procured from an audience of 200 persons, who are in no harmony with each other and make no attempts to passive."

A pretty home wedding took place on Sunday, March 5, at the home of Frank N. Foster (spirit photographer) of Grand Rapids, Mich., when their oldest son, James D. Foster, was married to Mrs. Anna Dennison in the presence of a few friends. The Rev. Amanda Coffman officiated. The bride was becomingly gowned in golden brown silk, and carried a bouquet of bride's roses. They will make their home here for the present, but will leave for California early in the fall.

Irene Russell writes: "I am glad to be able to tell my friends and co-workers that at last I have been able to awaken an interest in Spiritualism at South Bend, Ind. Three weeks ago I once more started to hold Sunday evening services at our parlors, 216 South St. Joseph street, with fifteen in attendance. Last Sunday our number increased to twenty-two. On that evening, C. H. Brown lectured for us, talking for his subject, 'What is Embodied in the Spiritual Philosophy?' He spoke in a clear, plain manner, enabling all to clearly grasp the truths of our beautiful philosophy. After the lecture my guides gave a number of tests to strangers, and they were readily recognized. I have a call to Goshen, Ind., the last of this week to hold a circle, and we have every reason to believe that our next Sunday service will be even better attended. May the good work go on and on. I shall be glad to let our friends in Chicago and elsewhere know of our continued success. I thoroughly enjoy The Progressive Thinker and the fearless way truths are published."

Correspondent writes: "The People's Spiritualist Church of Louisville, Ky., will celebrate the Fifty-seventh anniversary of Modern Spiritualism on Sunday, March 26, at 2:30 and 7:30 p. m., in the Odd Fellows' Temple, corner of Sixth and Walnut streets. In the afternoon, short addresses and messages by the different mediums; at 7:30 the pastor, Frank T. Ripley, under the control of his guide, Fidelity, will deliver the anniversary address, and give messages and answer questions. Beautiful palms, flowers, and grand music all day. Bring your lunch. Coffee will be served. All are welcome."

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The First Society of Spiritualists of Delphos, Kansas, will meet to celebrate the Anniversary of Modern Spiritualism on Thursday, March 30. All members are requested to be present. A special program will be arranged for the occasion. I. N. Richardson, President, Delphos, Kansas.

Rev. Francis B. Cassidy, S. J., in the Record of Chicago, has recently expressed his views on the possibility of spirits appearing to men. In these days of much confusion and more imposition, his interpretation is of especial value: "There is nothing impossible about spirits appearing to men," says Father Cassidy. "There are numerous cases in scripture where angels appeared to men and conversed with them. Among others we have the beautiful instance of the angel conducting young Tobias on a long journey, and of the angels receiving entertainment in the tent of Abraham, and saving Lot from Sodom. Spiritualism, then, as a cult, is regarded by the Catholic church as an invention of the devil. As an act of preternatural power, it is classed with divination, magic, fortune-telling and other superstitious practices which have always been forbidden by God and condemned by the church."

Since the close of the camp-meetings last September, Oscar A. Edgerly has been constantly and profitably employed in his capacity of trance speaker and test medium, having filled engagements in the following named places: October, Battle Creek, Mich.; November and December, Findlay, Ohio; January and February, Newport, Ky., and Cincinnati, Ohio. During the month of March he is filling a return engagement at Battle Creek, Mich. For the entire month of March, Edgerly will be at the Lynn (Mass.) Spiritualist Association at Cadet Hall. As at present he has open dates in May and June, he will be pleased to hear from societies desiring to employ a trance speaker and test medium for those months. From July 22 to August 20, Mr. Edgerly is engaged to act as chairman of Grand Lodge Camp-meeting, Grand Lodge, Michigan. He will be pleased to make engagements for the first two Sundays of July and last two of August. Address during April and May, 42 Smith street, Lynn, Mass.

Spiritualism and insanity figure in the effort of nine grandchildren to break the will of Mrs. Wilhelmina Albertsmeier in the Circuit Court. Each of the grandchildren was cut off with a bequest of \$1 except Miss Steinke, who received \$200. Miss Anna Rodewald, one of the contestants, testified yesterday that her grandmother had received advice from the spirit world. "She said the spirit of her dead husband had come to her in the night and had told her he would make trouble for her," said Miss Rodewald. "When you say 'we' you mean the grandchildren?" asked an attorney. "Yes, that is what I mean." The grandchildren who testified yesterday were all of the opinion that Mrs. Albertsmeier was of unsound mind for a period of six months before her death.—Indianapolis Star.

Our correspondent at Sandusky, Ohio, writes: "Interest in our cause in this city is certainly growing. The largest audience ever gathered at Spiritual Science Hall was that of Sunday evening last, when some were turned away, unable to gain admission. An instructive address was delivered by Dr. C. W. Hains, of Bedford, Ohio, on the subject, 'What Spiritualism Teaches me.' Mrs. H. C. Ebersthauser generously gave her services as a message bearer, giving a number of messages to spirit friends, every one of which was recognized and acknowledged correct."

Dr. Melvor Tyndall says: "It is because of our limited view-point that we take literally the admonition 'lay your burdens at God's feet.' Could we get above the pressure of every-day material existence and view life from the concrete and personal we would realize the deeper meaning in the words. To sit at God's feet is to be ready to learn His lessons. It is to have the mind receptive to knowledge, from every source. It is to be able to learn wisdom from every experience and every manifestation of life energy. It is to look for the good in all things and to keep our souls alive to the truth wherever found. When we are able to do this we find that those things which seemed so heavy a burden fall from our shoulders as if dispelled by the warmth of the sun. They were but transitory and had no real place in infinity."

E. R. Fielding writes: "The National Congress of Mothers was held in the city last week. A request was sent out asking the ministers of the city to speak upon motherhood. Mrs. M. T. Longley took for her theme, 'The Religious Training of the Children in the Home.' After the address, Mr. Alfred Terry gave tests. After the sermon in the evening, Mr. P. L. O. Keeler, the slate-writing medium, gave tests. The Temple League met at Mrs. Farrows and the Ladies' Aid at Mrs. and Mrs. Lees' Thursday evening. Public meetings, Sunday at 7:30; Tuesday at 2 p. m.; Wednesday at 7:30; short lectures followed by spirit messages and tests; Mrs. Price, medium."

Geo. B. Perillous writes: "The Spiritualists of Grand Rapids, Mich., are preparing to celebrate the Fifty-seventh Anniversary of Modern Spiritualism in a way that shall be a credit to themselves and to the cause. The North End Spiritualist Society, the Spiritual Aid (Incorporated) and the New Thought Spiritual Society, have decided to unite in observing the day in manner suited to the occasion. There are four societies in Grand Rapids, and it was thought at first that the other society would be able to join with us, but on account of previous arrangements they are unable to do so. However, the joint services of the three above named societies will be held the last Sunday of March in the Holland Unitarian Church, corner of East Bridge and North Ionia streets. A program of exceptional interest is in course of preparation, the details of which are not yet completed. It is known that Mrs. D. A. Morrill will participate, and she will be assisted by the best talent it is possible to procure. There will be good music, and messages will be given at each service by mediums of acknowledged ability. Every effort will be made to surpass the services of former years, and although we have a building with a large seating capacity, and a large number of tables will be found altogether too small for the occasion."

When writing for this paper use a pen or typewriter.

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

L. F. S. writes from Cottage Grove, Oregon: "We have recently had with us the talented Mr. and Mrs. E. W. Sprague, of Jamestown, N. H. His lectures were principally delivered from a biblical standpoint and were listened to with eager attention, as they imparted a new hearing to many minds. Mrs. Sprague's tests were marvelous in their line. She carries with her an inspiration for all that is good and pure in Spiritualism. During their stay here they organized a society of 25 members."

Rochester, N. Y.—The Reverend Dr. A. S. Crapney of this city delivered a sermon recently which has set the clerical world abuzzing. In this address he declared that a belief in the infallibility of the scriptures is no longer possible to an educated and intelligent man; that in the light of scientific research, Christ no longer stands apart from the common destiny of man in life and death, but "was born as we are born and died as we die; that the miracles are no longer to be believed; that religion no longer has a place in the educational, political, business or social life of the country. The churches stand for privilege, he said, and without unity, are without influence. The ministers holding on to the waning miracle and the crumbling denominational differences, he said, are in no condition to fight for truth and justice. The churches and denominationalism are today the rear guard of forces that make for religious progress."

Mr. C. E. Russell writes that he has returned to Canton, Ohio, and is holding regular Sunday evening meetings, lectures and tests, which give good satisfaction. On Wednesday afternoon there is a ladies' meeting, which is highly appreciated. It consists of a thought-exchange, followed by messages."

The publication of a text-book of metaphysical phenomena was suggested to the members of the Society for Psychical Research at their meeting in London, England, last week. The new president, Professor Charles Richet, the distinguished Parisian savant, "Metaphysical" science is the word coined by the Professor to cover all ghostly apparitions and manifestations, and the proposed text-book would deal exhaustively with the following subjects, recommended by the Professor as worthy of study: Apparitions; mechanical phenomena—movements of objects without direct contact; phenomena of unknown sources; hauntings; mystic voices; luminous and spirit photography; ghosts involving passage of matter through matter. "It seems to me impossible, in the light of countless instances in history and experience, to deny that clairvoyance exists," declared the Professor solemnly. "Without doubt, there are in nature vibrations which obscurely on our senses, but the consciousness, which reveal facts which our normal senses are incapable of conveying to us. But, although particular individuals—so-called mediums—are more capable than others of seeing these vibrations, I find it difficult to believe that we are not all more or less susceptible to the same influences."

Professor Richet's own theory with regard to apparitions and other ghostly phenomena is that all life throbs with a vital force, which is not material, but spiritual. The phenomena are true, but the theories that are raised upon them are absurd.—Pittsburg Dispatch.

Mrs. Bartel is now on her way to Cripple Creek, Colo., to join her family who have moved there from Milwaukee. Her address is now Mrs. M. Bartel, Physical and Trance Medium, 407 W. Eaton street, Cripple Creek, Colo.

L. P. Ames writes: "If there is one man I reverence more than another, it is Brother Peebles. I knew him when a boy, went to school to him, saw him ordained in the Universal Church of the Mother Tongue, and I consider him one of the brightest lights in our ranks. He was a bright young man, and must be a very ripe old man, and full of good ideas. What the common people want is plain facts concerning the spirit world."

Mrs. M. K. Gates writes from Winfield, Kansas: "The Spiritualist Society of Occult Science has had the pleasure of hearing H. D. Barrett, president of the N. S. A. Last Sunday he gave us two lectures. He held the audience spellbound. All who heard him are singing his praises, and are anxious to know when they will have another opportunity to reap such a feast of knowledge. I think all societies who have not heard Mr. Barrett should do all in their power to engage him, for we feel that such gifted men as he are few. We are very proud that he is our National President."

Eva L. Stewart writes: "On last Sunday evening the Hyde Park Occult Society was highly entertained by that enthusiastic speaker, known as the 'boy medium,' H. S. Fraser. The audience showed their appreciation of his talk at the close of his discourse. We intend him to be with us again in the near future. Mrs. Ruth McMenamin gave psychometric readings, followed by Mr. Fraser. On March 26, we devote the evening to the celebration of the advent of Spiritualism in this country. Dr. G. B. Warner is to be the speaker for that evening, and we are sure of a good treat. Mrs. Kline and other mediums will be present and give messages. On a previous Sunday evening our society by unanimous vote, donated \$10 to our very willing and worthy brother and co-worker, Mr. R. Gilray, of whose sickness we have heard. It seems very proper that other societies whom he has been kind enough to speak for (always without pay) should do something for him. We have concluded to drop our dances on March 23 and 30, and April 6, as some of the important things are to take place on those nights, especially April 6, when the young people of our society will give a benefit entertainment. A grand musical and literary programme has been arranged, and many mediums invited to be present and give messages. They intend making this the grandest entertainment of the season. Come one and all, and you will not be disappointed. Admission 25 cents, including refreshments and cloak room."

Wm. Clift Ruff writes from Louisville, Ky.: "At the regular Sunday meeting in Barbers' Hall, on March 12, there was a nice attendance, the tests all but one being recognized; that, however, was recognized on the following day by the lady to whom it was given. I am open for engagements, and can be addressed at No. 735 Seventh street."

D. G. Hill writes: "The Golden Rule Spiritualist Society (Haymarket Theatre Building, 161 W. Madison street), Sunday evening service, March 12, was a pleasing success. The speaker, Mrs. Nora E. Hill gave one of her interesting lectures, and her earnest attention to her audience, listening to the instruction given of how to live to place

a star in their crown in the life eternal. Miss Elsie McGuffey gave a cornet solo, assisted by Miss Johnson, the organist. Then came Mr. and Mrs. Alice Smith, with a short talk that seemed to reach into the hearts of her listeners, following with her wonderful messages that were recognized by all she addressed. Another veteran, Brother James E. Cox sang a solo that was heartily applauded. The little time left before closing was occupied by Mrs. Nora E. Hill with messages to the awaiting ones which were well received. On Sunday evening, March 26, the speaker will be the Hon. Charles Hughes; also in the evening there will be a spiritual séance in which children with flowers, under the guidance of the ancient guides of Mrs. Nora E. Hill. The lecture by Mr. Hughes will be instructive and the 'christening service' very impressive. All cordially invited. 'Take elevator.'"

Mrs. C. Kirchner writes: "The large audience that greeted our speaker, Mrs. M. Price, on Sunday afternoon, March 12, at the Rising Sun Spiritualist mission, was well repaid for their visit, as her subject, 'Spiritualism the Gospel of Truth,' was delivered in a very fine manner. Our sister will be with us in the near future with another subject of interest. Mrs. Gifford followed the speaker with a number of spirit messages which were readily recognized. In the evening Dr. J. McFarland delivered one of his masterly lectures on 'What Shall I Do to Be Saved?' His thorough knowledge of the Bible and Spiritualism caused his hearers to be dumfounded with his clear, concise explanation. We are always glad to have the Doctor on our platform, as he represents the advance thought of Spiritualism, and is always welcomed by our audiences. Following him with spirit messages were Mrs. M. Weaver and Mrs. C. Kirchner, both being always welcomed by our people for the grand demonstrations of spirit return. We cordially invite strangers to attend our meetings every Sunday afternoon, coming at the People's Institute, corner Van Buren and Leavitt streets. For March 26, our speaker will be Mrs. J. H. Fravel, who we know will deliver one of her grand inspirational lectures. We will celebrate the 57th anniversary of Modern Spiritualism on Sunday, April 2, afternoon and evening. All invited."

Maurice Mac writes: "On March 30, Mrs. Jeffery Burland, the pastor of the Light of Truth Church, will hold a social in her parlors at 3019 Vernon avenue. Invite your friends. Have a pleasant time and come as early as 8 o'clock and by 9:30 the hall will be filled to overflowing. Such a pleasant gathering you seldom find at a ball, but the Rising Sun is noted for its sociability, which always insures its success. It was a difficult matter for the judges to decide as to the awarding of the 75 prizes that were donated, but happy to say they did their work well, and were highly complimented by all for their impartial manner in which they made their awards. The ladies of the auxiliary did themselves proud in serving the luncheon which was indulged in by a large number, and quite a number of comments were made regarding the quality of same, it being first-class. Dr. Geo. B. Warner, president of the Illinois State Association, and other notable were present. All in all the affair was one to be long remembered. Preparations are being made for the second annual hard times party on April 19. Particulars later."

Mrs. J. Lindsey of Grand Rapids, Mich., writes that she has now recovered her health sufficiently to answer calls to serve societies and camps the coming season. She works along many lines. Address her at No. 326 Ninth street.

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Ben Thayer Campbell writes: "Mrs. Ada Turk Knapp, 1151 W. Monroe street, gave one of her grand sermons at my home, 305 S. Leavitt street, a short time ago, sitting for a circle of fourteen, the most of whom were investigators, and some bitter skeptics. Mrs. Knapp was placed under strict test conditions, holding floor in her hands over a black cloth dress. The dear spirit friends materialized hands and independent voices, not one in the circle was not convinced by some loved one. A guitar was carried wittily around the upper part of the room, playing all the time. And other manifestations of spirit power, until as one gentleman remarked, it was the most convincing circle he ever saw."

J. S. Stephens writes from St. Joseph, Mo.: "Mr. Harry J. Moore, of Chicago, is now lecturing for our society, with a good attendance and increasing interest at every meeting. For intelligence our audience ranks second to none in the city. Mr. Moore has demonstrated that it is possible to attract and hold good audiences without having a test medium follow the lecturer. We are also fortunate in having with us W. C. Jessup, one of the best trumpet mediums in the country. He has converted many people in St. Joseph to Spiritualism. He is a member of our society and will make this place his future home. At a meeting of the Executive Board we elected him to represent our society at the next annual convention of the N. S. A. At our meeting the last Sunday of this month Mr. Moore will conduct a spiritual christening service, at which we hope to have a large attendance, as flowers will be used instead of water. St. Joseph is destined to be ranked as a spiritual city."

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TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, March 26, 1905, 8 P. M., 57: "Our Anniversary."

Gem of Thought:—Fifty-seven years ago, This March, the thirty-first, Spirit's rapids led us to know Their presence best and worst. Mingling with this host unseen, In joy we've gone our way; Love has built the bridge between, And Truth made glad the day.

Sing a song of cheer to-day, Our Anniversary; Loving friends from o'er the way, Our Anniversary.

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

Mrs. Maggie Henry writes: "The Universal Occult Society had a fine meeting in the afternoon. The evening services opened by an invocation by Evangelist F. M. Stoller and a song by the quartette, followed by the reading of the 19th chapter of Acts, by Prof. Stoller, who then introduced the speaker, Dr. J. H. Randall who delivered an interesting lecture. He was followed by messages by Madam De Loux and Mrs. Wagoner, and psychometric readings by Prof. Stoller."

W. J. Elmo writes: "Chicago Spiritual Alliance Society in its new home, 3514 Vincennes avenue, corner Cottage Grove avenue, is growing steadily. Many new members have been enrolled and new faces have begun to count in large numbers. They are not the new faces that come to-day and gone to-morrow, but they seem to like the place and meetings, and are with us every Sunday. Mrs. Elmo gives a short lecture, followed by tests and messages. Meetings commence at 3 and 8 o'clock sharp."

Corresponding secretary writes: "The grandest event of the season among Spiritualists took place on Wednesday evening, March 15, at People's Institute, it being the second grand annual mask ball of the Rising Sun Spiritualist Mission. The merry masks commenced to come as early as 8 o'clock and by 9:30 the hall was filled to overflowing. Such a pleasant gathering you seldom find at a ball, but the Rising Sun is noted for its sociability, which always insures its success. It was a difficult matter for the judges to decide as to the awarding of the 75 prizes that were donated, but happy to say they did their work well, and were highly complimented by all for their impartial manner in which they made their awards. The ladies of the auxiliary did themselves proud in serving the luncheon which was indulged in by a large number, and quite a number of comments were made regarding the quality of same, it being first-class. Dr. Geo. B. Warner, president of the Illinois State Association, and other notable were present. All in all the affair was one to be long remembered. Preparations are being made for the second annual hard times party on April 19. Particulars later."

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were disappointed because he couldn't stay longer. He sowed some seed that will bring forth a hundred fold. Should there be any medium coming this way they will do well to stop here, as there is a good opening for a reliable test medium. Should there be any we would like them to correspond with me, and I will make arrangements for their coming."

Any one who desires that remarkable address on Obsession by Spirit Pierpont, delivered through the organism of Mrs. M. T. Longley, can secure the same by addressing her (enclosing a 2-cent stamp) at No. 600 Pennsylvania avenue S. E., Washington, D. C.

Dr. Beverly writes: "The Spiritual Science Society at Arlington Hall, 31st street and Indiana avenue, will give its last party and dance for this season, on Saturday evening, April 1. Tickets 25 cents per couple. Fine music. Many new attractions will be added, and if you don't look out you will surely get fooled by the funny man. With the largest hall and best music on the South Side we invite all to come and have a merry time. Preceding the dance, booths will be occupied by mediums and palmists where you can get readings."

Georgia Gladys Cooley will serve the Spiritualist Society of St. Louis, in the absence of the regular speaker, Thomas Chalmers, during the month of April, and while there can be seen at the week night meetings and funerals within reasonable distance of the city. She anticipates taking a trip to the Pacific coast, and would like to correspond with societies en route. Address her in care of General Delivery, St. Louis, Mo.

Prof. J. W. Caldwell will deliver a lecture before the Christian Occult Society, Sunday, March 26, at 7:30, at 2974 State street. Subject selected.

Carrie L. Hatch writes from Boston, Mass.: "The Massachusetts State Association will celebrate the anniversary of Modern Spiritualism in Berkeley Hall, 4 Berkeley street, Boston, on Thursday, March 30, 1905. A fine array of talent has been engaged, and everyone is invited to come and listen to the same. The meetings are free, and all are invited to bring their friends whether Spiritualists or not. Don't miss this opportunity of hearing some of the best workers in our ranks. The First Spiritualist Ladies' Aid Society will celebrate the anniversary of Modern Spiritualism on Friday, March 31, in Adams Hall, 9 Appleton street, Boston, Mass. This year the real day has fallen upon Friday, and as this has been the meeting day of this society for over twenty years, the society feels that this will be the real celebration. A fine array of talent will be present, and all are invited to come and decide for themselves if it is the real or not. Meals will be served in the banquet hall. Be sure and come."

OPENING DAY.—Mississippi Valley Spiritualist Association Camp.

The year is not far advanced, but the notes of preparation are sounding all over the land. A grand good meeting at Mt. Pleasant Park, Clinton, Iowa, beginning July 30 and closing August 27, 1905.

The committee on speakers began making contracts very early, and is of the opinion that it will be able to present to the friends and patrons an array of talent not excelled by any previous season.

In view of the fact that the tendency of all organizations and associations is to expand, to grow more universal and universal in character, it was decided to make an effort to secure the services of the Hon. W. J. Bryan for opening day. Through the courtesy of the Slayton Lyceum Bureau, Chicago, the effort proved successful, and Mr. Bryan is expected to deliver his beautiful lecture, "The Prince of Peace," at 2 p. m., of that day. Mr. Bryan is a friend of all reformatory movements, and by his advocacy of public ownership of railroads and telegraph systems, free legislation, the overthrow of private monopolies, etc., should create a desire in the heart of every reformer to come to camp early and bear this marvel of intellect.

At present, notes of camp life at the park, report Miss Whitmore, who was so unfortunate as to fall and break her arm, as quietly improving. This will be pleasant news to her many friends who know her but to love her. Mrs. Carroll has just returned from Texas, and having recently purchased the Prindle cottage, is cozyly resting 'neath her own 'vine and fig tree.' Mr. and Mrs. Chambers, so snugly domiciled in their Five Oaks Cottage, will go north very shortly to remain until camp opens, after which they contemplate a trip to the gloria Pacific.

It might be well to announce that the Western Union will hold a bazaar during the camp session, and persons coming to the camp are solicited to bring fancy articles as contributions to the bazaar. Those wishing to send articles, or a small donation of any kind, may direct them to Mrs. Margaret Plingle, 533 11th avenue, Clinton, Iowa.

Arrangements are about completed for the printing of the annual announcements, and we hope to have them ready for distribution at a very early date. Those desiring copies can secure them of **MRS. M. B. ANDERSON, M. V. S. A. Secretary, Clarksville, Mo.**

PASSED TO SPIRIT LIFE.

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

Passed to the higher life, at the home of her brother, March 4, Galesburg, Ill., Mrs. Elsie M. Keogh, late of 1749 Wrightwood avenue, Chicago, Ill. She was a life-long Spiritualist.

MRS. ISABELLA WEAKLEY.

Passed to the higher life, Erwood, the infant son of Dr. and Mrs. W. B. Hammond, of Rockford, Ill., aged four months. The little fellow had been ailing for some time, struggling bravely with the weakness of the flesh. The change came Monday evening. The many friends of Dr. and Mrs. Hammond sympathize with them in the sorrow that attends the passing from mortal life of this little being, who has so endeared himself to their hearts. Services by the writer.

WILL J. ERWOOD.

Passed to spirit life, in Washington, East Front street, Iowa, Mich., 221 East Dunham, 82 years of age. He was a devout Spiritualist for over fifty years—honest and upright in all his dealings, and beloved by all who knew him. He leaves a wife, Mrs. Hallie Dexter Dunham, the public speaker and message bearer, also two daughters, Mrs. Ida York and Mrs. Olive Benton, to mourn his loss. Services were held at the home, Sunday, March 12, by the writer, Dr. W. O. Knowles, 247 Coade avenue, Grand Rapids, Mich.

Passed to spirit life, in Washington,

D. C. on the morning of Feb. 18, Mrs. Eliza Ann Fell, wife of Dr. F. V. Fell, a veteran Spiritualist and able writer of that city. Mrs. Fell herself was an earnest Spiritualist, a good and gentle woman, beloved by many friends, a true and faithful mother, wife, companion and friend. The many sterling qualities of this good woman and her devotion to many hearts, all on that spiritual pathway, but none so much as the aged husband and the two dear daughters to whom she was the light and comfort in all trying experiences, as well as the sharer of every joy. The truths and teachings of our philosophy are, however, consoling and uplifting to these dear ones in their time of bereavement, and we know that they have hope and assurance of reunion in the land of souls. The funeral service was conducted over the remains of Mrs. Fell by Mrs. M. T. Longley, secretary of the N. S. A., whose invocation and spiritual remarks gave fitting tribute to the life of the deceased and breathed the truths of our glorious philosophy. Singing by the assembled friends, led by Mrs. Eliza Royal Williams, and the reading of an appropriate poem, written for the occasion by Mr. Nigh, and read by Mrs. Williams, added to the spiritual joys of the occasion. An abundance of white lilies and other beautiful flowers graced the casket and room, giving silent but eloquent testimony to the love by which Mrs. Fell was held in the hearts of her own. The deceased was a member of the First Spiritualist Association, and a memorial service will be

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
 Press him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers are called forth such a host of readers, that to give all equal hearing compels the answers to be made in the most condensed form, and often in a hurried and unpolished manner. The style is therefore necessarily terse, and the style is consequently terse. Correspondents often weary with waiting for the appearance of their questions and write letters in several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to any letters unless they are addressed to me, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private information, and while I feel that I can do what I can, I am unable to do more than the ordinary courtesy of correspondents is expected.

John Lite: Q. What truth is there in Lawson's "Frenzied Fancies"? Are there any books explaining in brief the workings of Wall Street?

Why do ministers of the gospel preach in favor of large families?

A. Whatever may be the impelling motive of Lawson, there is no doubt that he has told the truth. He has not told all the truth. The trouble is that the villainous robbery is difficult to prove, and the high-handed brothers and the contemptible villainy escape the punishment they so well deserve.

The franchises granted corporations are worth untold millions, and almost invariably have been gained by political pull or downright dishonesty. The people have been made by their official representatives, to give away their bright light, Mr. Lawson, according to his own story, was as bad as the crowd he was with, but he did not meet with that "honor among thieves," he expected, and has turned state's evidence. When thieves fall out, honest men get their due.

There are books explaining the "ways that are dark" of Wall street, but after Lawson's exposure, they are of little value. Some of these books are written to draw in the lambs for the shearing.

Wall street speculation is another name for gambling, and is as much worse, as highway robbery exceeds petty stealing. It indulges the criminal desire to get something for nothing. Every dollar one gambler gains another loses. In all the millions and billions of sales, not a single dollar is added to or taken from the real value.

The talk of the loss of millions by shrinkage of stock, or grain, is ludicrous enough to go into the newspaper's "funny column." There was a time when people believed that rise and fall of stocks meant ruin or prosperity to the whole country, and when confidence had brought a "black Friday," the pitiable spectacle was presented of the treasury of the United States coming to the rescue of the gambling crowd. Now they may have a dozen black Fridays, and the people laugh, for the business of the country is not affected, nor could it be if the robbers' roost was wiped out.

There are two subjects which trouble the ministers. One is divorce, the other the rearing of families. It is easy to see why they are so zealous. The old belief that marriage is a sacrament, and for the husband and wife joined together by God through the offices of the priest, makes any dissatisfaction with the union a rebellion on the wisdom of the priests and God's agents.

Hence they hold that there should be no separation, no divorce unless for the most heinous sin. If asked why, if unfortunately an angel becomes chafed to a beast, the marriage obligations must continue, their only answer is prompted by superstition. Divorce is deplorable, but there are conditions which make it the last and only resort.

The next step which the clergy would direct is what is to be done, after they have solemnized the marriage union. They take their cue from the Catholic priests, who constantly urge the laity to rear large families, for by that means Catholicism flourishes. But why Methodist, Presbyterian, Episcopal or Baptist ministers should think it a duty to join the cry is passing strange. Because a child is of a family belonging to any of these sects is no surety that he will become a member. The chances are that he will not. Yet Protestant and Catholic unite in this explanation to the laity to rear all the children God in His wisdom sends unto them. If they would only open their eyes and look around with common sense of ordinary mortals, they would see numberless examples where the wisdom was at least to human comprehension, reckless foolishness. In a little two-roomed shanty, a God in His wisdom has made a worthless drunkard's father to ten children and the eldest less than fourteen years! The mother has made heroic efforts to make them comfortable and with ten thousand such mothers well earned a medal for keeping the nation from "race suicide."

The preachers should praise such examples. The Bible gives a special name to the crime of not carrying out the wisdom of God in this manner, and makes its punishment death, and the preachers assembled at the ministerial Association of Northern Methodists, set themselves on record as endorsing the views of race multiplication as uttered by our zealous president.

Rev. Schutte visited the meeting by saying: "Unless our American women have enough pride in their country to be willing to become mothers, there is no hope for our American Republic. I feel that the evil [small families] has become of overshadowing importance demanding that the church take some action to save the country from the evil." The reverend brothers warmly endorsed his speech.

Why do not the truly American women compete with the foreign element

In rearing large families? The reason is not far to seek. They are governed by that good common sense which teaches that it is not well to bring into the world more children than can be well cared for; that a few well organized and well trained children are more profitable to the world than many badly educated and untrained. On the other hand the "foreign element" take no more forethought than animals, and carry out the "wisdom of God," and commands of the Bible to the letter by their brutal instincts. If the ministers have no other remedy than to place "American women" in this kind of rivalry, the country is surely doomed. Few of them will feel patriotic to the extent of sacrificing themselves for the good of the nation by such a contest with foreigners.

We can but think that "God in His wisdom" should have made all these preachers "American women," and compelled them to practice their own advice! They would then know more of woman's desires and aspirations and be better able to counsel.

These ministerial advisors, should, consistently take a codfish as a church emblem, and have it on the seal, if they have a seal, of their association—for a codfish is a creature that never "race suicide," and the extinguishment of his tribe, lays three millions of eggs—but when these hatch and grow up, they are nothing but—codfish!

Harriet N. Craft: Q. What is the address of Rev. Minot J. Savage; where was he born and name of his parents? A. Address Thirty-fourth street and Park avenue, New York City. He was born at Norridgewood, Maine. His father's name was Joseph L.; his mother's, Ann S. (Stinson).

B. F. R.: Q. I have a good influence in circles, seemingly assisting the manifestations. I am strongly urged by many to take up the work, professionally, of developing or assisting the development of mediumship. Will you kindly advise?

A. There is no doubt that there are persons so organized that although not mediumistic, they are of wonderful assistance in the production of manifestations. It is also the fact that there are persons who are interested and desirous of receiving communications, who act like extinguishers, or like a wire that taps the main conductor and draws away the current.

If one fortunately has such an organization, he should give others the benefit and regard it as a gift he has no right to hold at a price. He should not make a profession of it and sell his powers of development. The moment he does this, the power is withdrawn, for like spiritual healing, if greed comes in, the divine love which bestows itself on others, disappears.

Whatever the fortunate recipient of such endowment can freely give, is of mutual benefit to others and himself. Since of these things is as had as the crowd he was with, but he did not meet with that "honor among thieves," he expected, and has turned state's evidence. When thieves fall out, honest men get their due.

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AN IMPRESSIVE VISION.

A Conference of Spirit Teachers and Workers.

This morning, Sunday, February, 1906, at dawn of day I had a very pleasant and impressive vision which I am requesting to be put out for your truly educational paper.

A group of spirits led by a venerable looking sage manifested themselves to me. The leader came to me and said in a pleasant, audible voice, "Your Spirit Band has permitted us to come in this manner. We desire that you listen to a spiritual conference which we as workers who labor jointly with mortals on certain lines, are going to conduct. We pray that you will write the results for a lesson to the people. We all make great efforts to do what can be done, because a great crisis of thoughts and ideas is to be passed shortly by Earth's people, to alter all pursuits, and Spiritualism is even now trembling in the balance."

Our efforts are for its success, but the outcome is not clear. The great agitation, mental and otherwise in some directions, by almost all classes of people, and the indifference of others is due to the said approaching crisis. So saying, they all departed. Then, suddenly I heard voices. They seemed very distant, but fell on my ears as the audible voices to which I had listened, but as language expressed from mind to mind.

At first I could not understand. I felt that something was amiss in the vibratory adjustment, but that was quickly remedied. I could then see and hear clearly.

It was quite an assemblage of seemingly all grades of spirits; some looking rather crude, others showing marks of advancement in their forms, dress and manner.

There were a number of bright saints interesting these spirit workers. The first clear speech that came to me was from a "Primeval" beginning of millions of ages ago, not much different from those of these later processes.

"The plans for labor have been continuously improved and results have been more pleasing, but all is conducted, ever has been, and ever will be in accordance with the drafts made by the Supreme Masters, and their rules and systems conform to nature's laws and Supreme sanction. In our present efforts to bring these eternal truths home to man's comprehension, we confine ourselves solely to the labors of this present eternity."

As he stopped speaking one of the audience spoke thus: "If we are permitted to speak, about to ask questions. As you know, I am, so to say, a newcomer from Earth. I desire to be an active worker with mortals in the great work that is to be done. I have learned since coming here that quite many things are different from what I had been led to believe and hoped to find. On Earth I was an ardent admirer of one teaching system, and to some extent demonstrating his theories."

"Now I learn that his theories are not correct; but as I cannot see without aid wherein the mistakes lie, I beg to be instructed."

The one who answered him said: "The mistakes are that said Professor rejects the true basis or cause of cosmic evolution. His premises are not correct, hence conclusions cannot be right."

"He has some splendid ideas however, and is zealous for the success of his work, but he represents the ideas of a class of people only, instead of eternal verities. At this late day, it should be a self-evident fact to all true students on such lines of thought and labor, that creation is a scientific process of growth, and therefore there is a Supreme Scientist from whom all draw their wisdom to draft the referred-to plans for these great and wonderful processes. It needs no further argument. When the cause is rejected the arguments of world's facts are useless."

As he ceased speaking, the whole assembly said: "Thank you," as with one voice.

At once another from the crowd spoke as follows: "I, too, beg to be instructed. I was, while on Earth, and am still, greatly interested in the so-called scientific movement. Now it has been pointed out to me since coming here, that the most of those movements under different management are not conducted in the manner of eternal fitness of things. My desire is to work with and for the good of my Earthly kin, yes; for all people, but more especially for the laboring classes and Earth's poor."

"I had hoped that one special movement set on foot, would, in time accomplish great good, but something is amiss. I feel that the workers, where the trouble lies and how to make do, beneficial work in joint effort with mortals. Work we will, even though hardships must be endured in Earth's atmosphere and conditions, if only good comes from our efforts."

This spirit was very earnest in what he said; truly his whole soul was, so to say, bent. He felt that his effort to be set right. The bright presence seemed to answer him as he quitted a very tender voice:

"The special movement of the class you refer to, is strongly swayed by an undercurrent of selfish ambitions. There is, as we will show you, a mist in the anchorage of forces, and a thoughtless, careless, and thoughtless, weakness in the links of the connection and how to make it a realized condition on earth and then not pursue the work in accordance with the rules of right, results as it must, in failure of hoped-for success. We therefore admonish you each and all to have the line of truth as shall be made clear to you by showing you the working processes, so that good and good only will result from your efforts."

As he closed, all again said, "Thank you. We are ready to do our part as we are instructed."

Then arose a man, by his bodily appearance, clothing, and manner, showed that he was low in the grade of true manhood, but full of uncontrollable will. He spoke: "Is it true that all men, women and children are God's children, spiritually speaking, because their spirit is of and from God?"

The angel said, "It is true."

Then said the spirit, "Why are the rich scorned the poor, the intelligent the ignorant, and talking and writing ill about them instead of giving them the needed help to uplift them? Please explain."

He said it all in an ugly tone of voice as if commanding rather than asking. A very noble saint with white hair and beard replied: "My son, an explanation to you and the things you represent, is of no avail. We cannot force knowledge upon anyone who is not mentally and spiritually developed to grasp and comprehend the meaning of what may be stated, but we have infinite love and pity for you all and it shall be our greatest pleasure to teach you by experience. The duties assigned you and your class shall alter."

WHY THE EXTREMES?

A Study of Forces That Balance Each Other.

"Why these extremes?" asks the bewildered student of human affairs. "Why this discord and confusion in the world today?"

Glancing about us over the world, we ourselves can hardly refrain from asking the same question. Liberal movements among the masses, have long been balanced first by military despotism and second by plutocracy; the extreme types of government struggle for mastery over mankind, military despotism and constitutional forms. Extremes of high education and degraded illiteracy as found in Russia, our own East and South, are balanced by a general common level as in our Central States, New Zealand, Canada, in Germany and in France, also Japan. The extremes of liberal thought and of religious superstition balance each other in our own country, while Spain and Russia are offset by England and Netherlands.

The extremes of rich and poor, the evolution toward world Billionaires and the deepest pauperism in the Northeast States, the Pacific States, in Russia, China, Germany and Spain, Sicily and South Italy, is balanced by the general equal and wide distribution of wealth in France, Switzerland, Norway, Iceland, Denmark, North Italy and in our own Central States.

The narrow selfish class struggles of capitalist trusts and labor unions, is being offset by the rapid growth of the broad socialism which claims to aim for the benefit and improvement of all men, of the entire nation, of the present material and practical world life. The extreme display of luxury in all large cities of the world is being offset by extreme poverty and growing pauperism. The rapid progress and prosperity of Germany, United States, Japan, Mexico, New Zealand is being balanced by Spain, South Italy, Portugal, Turkey, Persia, Russia and the Old South.

Why these extremes in the economic, social and intellectual life in enlightened nations around us?

The masses and individuals of the enlightened nations, are today studying the problems of economic and social life as never before in the history of the world. Science is being employed to solve the complex problems of obtaining a livelihood, of winning comfort and security, of gaining advancement and independence, by the more advanced ones of mankind, and although much has been done, there remains much more to do, as the conditions of humanity are far from perfect.

The pessimist, the troubled, the discouraged and the diseased, glance about in horror and amazement at the stupendous task of alleviating human misery and suffering, and as the eyes and mind and reason of mankind are being opened and aroused by education, experience and science, the conditions of human life are certainly startling.

So shortsighted and senseless are some of the explanations, as to the causes, and the theories as to remedies that, many are quite amazed. Only a few of the most advanced scholars appreciate the fact that the causes of the present day conditions spring from Nature; ten thousand years of written human history cannot trace the origin or explain the first causes. To understand this we must go to astronomy, to geology, to paleontology, back to nature. From Mother Earth, and the slaps we can find the basis, causes, of present-day life conditions on earth.

In the double process of learning down and of building up, in the stars, of our earth, of human bodies, of nations, will we find the explanations of good and evil, of life about us, and of the forces and movements which they cause.

When we realize the extreme conditions and double processes in the physical universe all around us, then it becomes apparent that feeble, ignorant humanity, with only ten thousand years of written history behind it, is subject to the same great laws of nature, as are the stars of the boundless blue. As there is no visible escape or refuge from their directive forces and penalties, we must abide by them, learn to co-operate with them and to profit from their teachings.

It appears then, that the extremes in life are but the normal and natural condition of things, and are merely the expression of forces at work, in the great evolution of humanity, and the unfolding of the human mind. The forces are suited to the conditions.

History and science teach that the present manifestations of these extremes, have grown from normal causes and therefore will pass again in due time, when new conditions arise and new forces are required for the future and more advanced mankind. At that time the surface of human life will present a new coloring or character, and we shall differ from the present day, as is the modern from the ancient world.

It is evident that there is order and system in human evolution and if this is true, the extremes of life have a purpose and they all work out for good and for progress in all phases of life, and that their present expression is transient but necessary to human experience and evolution.

The human mind and soul learn through contact and experience with these extremes and by these contrasts.

RICHARD E. TITUS.
 Minneapolis, Minn.

note between the "classes" of people whom you have mentioned. Then only can causes be pointed out to you, which lead to just effects as they are being realized. The troubles are "manifested" and can only be adjusted rightly by being seen in the truth by all concerned. Patient labor will bring the desired results."

When he ceased speaking, quite a class of that grade of spirits answered, "We will try. We will obediently do as you've spoken." This ended the vision.

MRS. M. KLEIN.
 Van Wert, Ohio.

"The Constitution of Man," by Elizabeth Towne, gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, content and direction of desire. Price 50c.

"Talmagean Hymns, Hymnographs, Hymnologies and Hymnographies," a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hull. Price 10 cents.

"Wedding Chimes," By Delpha Pearl Hughes. Easy, beautiful and appropriate wedding songs, for the marriage ceremony, marriage certificate, with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 75 cents.

"The Priest, the Woman and the Confession," This book, by the well-known Father Chigi, contains a revealing, impure insinuation and results of the Roman Confession, as proved by the sad experience of many wretched lives. Price, by mail, 51.

1905. ANNIVERSARY LYRIC. NO. 2.

(Tune: Coronation).

Again we meet, a happy throng,
 To celebrate this day;
 With glowing speech and joyous song,
 Our tribute let us pay.

A Dispensation new is here,
 Of power and truth divine;
 It comes from many a vision sphere,
 Where Wisdom's light doth shine.
 It comes to help mankind progress,
 And teach them nature's laws,
 To help great moral wrongs redress,
 And obviate their cause.

Now history repeats itself,
 Both sacred and profane,
 And gifts have come that all earth's self
 Would try to buy in vain.
 "The spirit on all flesh is poured"
 As 'twas in ancient days,
 And spirit gifts are now restored,
 With many a change of phase.

We've seers and prophets here to-day,
 Who their commission prove;
 They take no thought what they shall say,
 But speak as spirits move.
 Some prophets speak while they're entranced,
 Like John on Patmos Isle,
 While others talk with power enhanced
 In Paul's accustomed style.

The weak and foolish, as of yore,
 How oft confound the wise,
 Who marvel at the wondrous lore
 Which e'en their own outvies.
 The sick are healed as Jesus taught,
 By laying on of hands,
 And some are healed by power of thought,
 With aid from spirit bands.

Yea, all the powers they had of yore,
 By inspiration given,
 Are now conferred, with many more
 From out the opened heaven.

The revelations of to-day,
 Bespeak mysterious birth,
 And teach us in the plainest way
 Concerning heaven and earth.
 They tell us more of things divine,
 And more of occult laws,
 And add to scripture line on line
 Of truth that upward draws.

Then let us thank the spirit band
 That's with us here to-day,
 Who come from their bright Summer Land
 To help us on our way.

Let's tune our lyres to sound their praise,
 And pour their notes along,
 And our united voices raise
 With all the power of song.

SYMPATHY.
 I was feeling sad and lonely,
 In the silence of my room,
 While I heard the storm's loud walling
 Added to the dismal gloom;
 I cared not for fame, or fortune,
 They had little charm for me,
 But my heart went out to loved ones,
 And I longed for sympathy.

Those I loved who now are absent,
 Whom I speak of as dead,
 Though at night-time in my dreams
 I can see them by my bed;
 Forms of beauty past description
 Have a loving smile for me,
 Filling heart to overflowing
 Come to bring me sympathy.

O, how often in life's journey,
 If our eyes could only see,
 Loved ones who are watching o'er us
 Give us their sweet sympathy;
 And I hear grand strains of music,
 Such as never heard before,
 Like the murmur of the waters
 Rolling on a distant shore.

BYRON D. STILLMAN.
 Chicago, Ill.

Lyceum Work.
 Dear Friends of the Lyceum Cause:
 It is with pleasure I submit this to your annual report of the Bower of Beauty Lyceum, Monson, Maine. As I cast a glance backward over the past four years, I can't but feel there has been a steady growth of strength and knowledge. Our work has been very small, is still small, but our little light is shining clear and steadily, and we know full well the work will grow until the state of Maine Lyceum work shall receive rightful recognition. Our beloved founder, Delana S. Droke, known by us who love her best as Grandma Droke, still gives to the Lyceum her soul's best offering, although in failing strength. A regular attendance has characterized our Lyceum the past year, a notable fact being that an aged lady, Mrs. Elizabeth Dare, past 80 years of age, have both been present at every session held.

The children have unfolded, and the older ones have grown better. The spirit friends have ever assisted us. Grandma Droke, who went to his spirit home one year ago, has continually reached out to help us and given us gems of thought for our "Flower of Beauty" work. The outlook as viewed from the spiritual side is promising. The Progressive Lyceum, published by John W. Ring is a constant help.

We thank all the dear friends everywhere who have helped us by thoughts, words and deeds, and so we go confidently on to plant the seeds of truth in the children's minds, for it is a paying work.

Ever fraternally yours, for Lyceum work,
MARY DROKE JENNE.
 Secretary of "Bower of Beauty" Lyceum, Monson Maine.

Do You Suffer with Asthma?
 If you do, you will be interested in knowing that the Kola Plant, a new botanical discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. E. Johnson, Sr., a prominent citizen of Grand Forks, N. D., has tried two physicians and changes of climate without relief, but was completely cured by the Kola Compound after 10 years suffering. Dr. W. H. Vail, an eminent physician of St. Louis, Mo., writes that he has analyzed on several different cases of Asthma with satisfactory results in every case. Mrs. M. Borchers, Amanda, Ohio, writes: "I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. W. E. Murphree, North Chatham, N. Y., writes: "I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters have been received by the importers, copies of which will be pleased to send you."

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

"Right Generation the Key to the Kingdom of Heaven on Earth," By Dr. H. C. Genger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 50 cents; leather, 60 cents.

"The Constitution of Man," by Elizabeth Towne, gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, content and direction of desire. Price 50c.

"Talmagean Hymns, Hymnographs, Hymnologies and Hymnographies," a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hull. Price 10 cents.

"Wedding Chimes," By Delpha Pearl Hughes. Easy, beautiful and appropriate wedding songs, for the marriage ceremony, marriage certificate, with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 75 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusiastic ideas. By Emma Rood Tuttle. Price 25 cents.

Antiquity Unveiled. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50.

A. P. A. Manual. A complete exposition of the principles and objects of the American Protective Association, with a vivid description of Romanism as it is today. Price 15 cents.

Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His Apostles, and their companions, and not included in the New Testament by its compilers. Translated from the original tongues, and now collected into one volume. Price, \$1.50.

Apollonius of Tyana. Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

Aryan Sun-Myths. The Origin of Religions. A valuable compilation of historical facts relating to the ancient conception of the necessity for saviors. By Sarah E. Titcomb. Price, cloth, \$1.

A Scientific Demonstration of the Future Life. By Dr. Thomson J. Hudson. Price \$1.50.

A Sex Revolution. By Lois Waisbrooker, author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents.

As It Is to Be. By Cora Lynn Daniels. This is a most spiritual book and gives a beautiful account of the process of dying. Price, \$1.

Asphodel Blooms and Other Offerings. A book of short poems by Emma Rood Tuttle. Neatly bound in blue cloth with silver letters. Price \$1.

Astral Worship. With a chart in the front cover with signs of the Zodiac. By J. H. Hill, M. D. Price \$1.

Atlantis, the Antediluvian World. By Ignatius Donnelly, is a book of rare thought, proving the existence of a continent by the name of Atlantis having existed years ago. Price \$2.

Auras and Colors. An Esoteric System of Teaching Concerning Halos, Aureoles and the Nimbus. By J. C. F. Grumbine. Price, 50 cts.

Automatic or Spirit Writing. With other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, \$1.

Behind the Veil. Written by a spirit in a most interesting manner,

The Progressive Thinker Stands Ever Ready to Battle for Spiritualism, Pure and Unadulterated, and for All That Tends to Elevate and Uplift Humanity.

Rally of Spiritualists! ANNUAL Mass Meeting,

Under the Auspices of
The Illinois State Spiritualist Association,
at Handel Hall, Chicago.

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 Carefully the Programme:

Tuesday Evening, March 21.
Piano solo—(a) Invitation a la Valse, von Weber; (b) Traumerel, Schumann, Mrs. Lucile de Loux.
Invocation.
Song—Selected—Mrs. Smith, Mrs. de Loux, Mr. Dean, Mr. Simon.
Address—Greeting and Foreword—Mrs. Laura G. Fize, vice-president Ill. S. S. A.
Instrumental solo—(a) Erl King, Schubert; (b) Aufschwung, Schumann, Albert J. Bliss.
Address—Have We Accomplished Any Thing? Miss Elizabeth Harlow.
Vocal solo—Selected—Miss Florence Daniels.
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 Spiritualist Association. Reports of General business—Election of officers.

Wednesday Afternoon, March 22.
Quartette—Song Selected—Messieurs 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. J. Jaquet, Mrs. Virginia Lyon.
Wednesday Evening, March 22.
Song—Convention quartette.
Address—Why I Became a Spiritualist

Thursday Morning, March 23.
General 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.
Invocation—Miss Rena Parker.
Whistling solo—Miss Dell Stone.
Address—Higher Spiritualism—Rev. B. F. Austin.
Congregational singing.
Messages—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—Miss Ella Carr Patterson.
Address—Foreglimpses of the Future—Miss Elizabeth Harlow.
Vocal solo—"We Are Passing But Once This Way"—By request—Mrs. Lucile de Loux.
Readings and messages—Mrs. May Elmo, Mrs. Isa Cleveland, Mrs. J. A. Murtha.

LAKE HELEN, FLORIDA.

Notes of Events at the Southern Cassadaga Camp.

And still a wealth of spiritual knowledge is being showered down upon us from unseen forces.

Sunday morning, March 5, a beautiful lecture on "Children of This Life and the Next," was given by Carrie E. S. Twine, and many profitable lessons could be gleaned from it.

The sweet voice of Miss Hawtin was heard to good advantage as she rendered the expressive song, "Dream Faces."

In the afternoon a powerful lecture was given by W. F. Peck, subject, "Faith Versus Reason." It was overflowing with keen, strong points, well calculated to pierce the thin tissue of faith, letting in the bright light of reason. A large, attentive audience was present. E. Gordon White gave a large number of very convincing tests at the close of the lecture.

Tuesday, March 7, Ella Wilson Marchant occupied the rostrum, talking for her subject, "Man's Relation to the Universe." It was an instructive lecture and many good points were made. Very satisfactory messages were given at its close by Corden White, some of them being remarkable as to details.

Test séances for benefit of the camp, with excellent results, have been given by Mrs. Wheeler and Mrs. Pratt.

Wednesday evening, March 8, a splendid entertainment was given by the "Great and Only Florida Minstrel." Prof. Peck was the intercomedian, and his troupe, all stars of great magnitude, gorgeously attired, did credit to his training. Some very pleasing specialties were given, among them the old plantation songs by "Auntie" Hampton of St. Louis. A funny feature was the plantation hoe-down quadrille, with Mrs. Hampton as caller, and the way she made those "play niggers" dance around was astonishing. A genuine son of Africa who sat in the audience remarked, "Dey does it purty well, but I kin see de Yankee dar."

Mrs. Curran, president of the O. S. A., widely known for her valiant work, has been quite an acquisition to the camp. She has given two very good lectures and takes a prominent part in the entertainments. One of the most delightful social functions of the season was the reception given one of the valued workers in the camp, one who is universally known and loved, Carrie E. S. Twine. People turned out in masses, all delighting to do her honor, and the many speeches made were but honest tributes to her real worth and merit, to which she responded in her own sweet, gracious way. Refreshments were served, after which the remainder of the evening was devoted to dancing.

Friday evening, March 10, a panorama of entertainment was given by Mr. Budington, views of Lake Pleasant camp and surrounding country being shown. It was well attended and thoroughly enjoyed.

Meetings are held each Saturday afternoon at the Indian camp-ground, where the different mediums allow the Indian controls to manifest. Many good thoughts and messages are given by them.

The weather is delightful. Some days the mercury rises to 90, but the heat is always tempered by the cool breezes from the Atlantic.

IRENE GAY.

"Death, Its Meaning and Significance." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated. \$1.50.

"Koradine." By Alice B. Stockham and Lida Holt Talbot. In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, \$1.

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

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

SPIRITUALIST MEETINGS.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield Hall, corner Ashland and W. 13th street.

The North Star Spiritualist Union holds services at Perla'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 services each Sunday afternoon at 2:30, at Fisking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall, 528 W. 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30.

The Christian Occult Church, Graham Hall, 2974 State street. Every Sunday afternoon at 3 and evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

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

The Light of Truth Church will hold its Sunday meetings in the Athenaeum, 20 Van Buren street. Conference and circle, 3 p. m. Lecture at 8 p. m. Good mediums to give messages. Mrs. Burdland, pastor.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m. at Kenwood Hall, Nos. 4303-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 3 and 8 p. m. at corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain and 43rd street, 3 p. m. Sunday, March 1, 1906. Lecture at 8 p. m. The hall was crowded. Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 3023 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

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

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

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1555 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence 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. J. Ashton. Pastor's address, 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 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osmond street.

The Chicago Spiritualist League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Washburn avenue. Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimball avenue, secretary.

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Meetings every Sunday at 10:45 a. m. at hall 210, Masonic Temple, under the auspices of Walter DeVoe, the well-known lecturer. Miss Cora M. Nafe, soloist.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m. at the People's Institute, Van Buren and Leavitt streets.

The German-Swiss Society Bund der Wahrheit No. 15, holds services at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 219 E. 55th street, between

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FOR THE
...SICK

Dr. Peebles Institute of Health offers Free Consultation to the Sick and Suffering.

If you are in poor health and wish to be cured, write the doctors at once. They can help you.

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

We employ the latest and most approved methods of treating these diseases and if you are not completely cured your stomach is not in poor health and want treatment. If you do not understand your case and wish to know your exact condition write the doctors for advice. They charge nothing for a complete diagnosis and if they find your case is curable they will also send you literature fully explaining their methods of treatment.

If you write to us or if you are interested in a sick friend write them a plain, candid letter and we will tell you what your troubles are and if your case is curable will quote you their lowest terms. Write to-day. Address: Dr. Peebles Institute of Health, 23 Main St., Battle Creek, Mich.

Kimball and Monroe avenues, Jackson Park cars pass the door. The best table available will be secured for all inquirers. To spread the truth is the object of this society. Address all communications to Miss Eva J. Stevens, corresponding secretary, 543 E. 65th street. Entrance to hall, 319 E. 55th street.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 309 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets 10 cents.

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

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

The Golden Rule Spiritualistic Society holds meetings in Haymarket Theatre Building, 718 W. Madison street, at 8 p. m. All welcome. The elevator. D. G. Hill, manager, 705 W. Madison street.

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

R. S. RAY, Psychical and Natural Clairvoyant. Readings by mail, Elgin, 207 Lincoln ave., Chicago, Illinois.

WOODEN TRUMPET. Invented and patented by J. S. RAY. Aids in clairvoyance. Weight, 5 to 8 ounces. Strong and durable. Indorsed by our best mediums. For particulars call or address J. S. RAY, 207 Lincoln street, between Wood & Paulina Sts.

TRUMPETS. The infallible fibre trumpet is absolutely tangible with spirit forces; very light; is guaranteed to give accurate and reliable results; is of great value to all mediums; is of great value to all mediums; is of great value to all mediums.

MADAM THERESE SHAGREN, is the most gifted medium and psychic in the world. She is clairvoyant from all parts of the globe and can read the past, present and future of all individuals. She can read the past, present and future of all individuals. She can read the past, present and future of all individuals.

"Coming Events Cast Their Shadows Before." Would you know the truth about your personal life? Would you know the truth about your personal life? Would you know the truth about your personal life?

FRANCES L. LOUCKS, is one of the most successful medium clairvoyants in the world. She is clairvoyant from all parts of the globe and can read the past, present and future of all individuals. She can read the past, present and future of all individuals. She can read the past, present and future of all individuals.

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