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CHICAGO, ILL., APRIL I, 1905.

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

The Profoundly Interesting, In- 66 LETTERS FROM THE SPIRIT WORLD. 99 Given Through the Mediumship structive and Truly Descriptive of the Late Carlyle Petersilea. This Book—THE TWELFTH VOLUME OF OUR PREMIUM LIBRARY—Is Now Ready for Distribution. See Special Offer Elsewhere in This Paper.

SIDE LIGHTS.

Af They Emanate from the Pen of Mrs. Loie F. Prior.

gressive Thinker, am I glad to greet my many friends again. I have been on a journey; the way was long and dreary, and I a weary traveler. I longed for rest, but no, I

earth labors again. Six weeks spent as an invalid was not to the liking of an energetic, active in-dividual. My hold on earth life was very weak for a while, and the Land of Souls near; but the hour had not come when I was to lay aside physical efforts, and enter into spiritual pleasures. I was disappointed, for it seemed so easy to die, to get a nearer view of the sublimity of soul life, but return I must. And now I lay hold of my work more fully, if possible, a Spiritualist than be-

nore constant effort for the cause of My trip to New Zealand, Australia and the far East, has been delayed, but not abandoned. 1 am hoping to sail from San Francisco, March 16, on the

The Sunday before I left Seattle 1 had the pleasure of ordaining Mrs. Ev-clyn Lake Pomeroy. Mrs. Pomeroy is a psychic of rare ability, and no doubt will be heard from in the near future, as an inspirational speaker and test medium. She is intellectual, scholarly and pleasing in her address, making friends wherever she goes. The mony took place at the afternoon meeting, and the hall was filled with an interested audience. The candidate, space in which to express a few clothed in pure white, carrying the thoughts for the benefit of the readers sweet early spring blossoms, white hyacynths, came slowly and alone to the dry eyes in the hall when the charge was extended her by the officers of the society, and the speakers and mediums

in the city. May our sister have ever the aid of spirit and mortal friends, in the mission

This is my first visit o Portland Spiritualists for eight years, and I note many changes.

Some of the dear familiar faces have disappeared, called to their soul's home, and strangers have taken their places. Three of the old "war-horses" are still in harness, though showing the marks of the many battles they have passed through—Col. Read, Capt. McMillian inlists of Portland have lost when they are called to answer the roll-these three old, men that stand clearly sil-

bouetted before us? Rev. Love is active in the work, now state president, and doing a great deal of good, as no doubt Brother Sprague and wife will testify. They were guests of Brother Love and wife last week, and this city experienced quite a revival, which usually follows after Mr. and Mrs. Sprague. We will in time learn to "revival, organization," as their "familiar spirits."

Ere this letter reaches your readers a new society will be well under 'way, the N. S. A. missionaries' work bringing forth fruit.

The officers of the First Society are doing all they can to present the best in the teachings of Spiritualism, and they should have the support of all lovers of truth. The meetings are held in a very pretty hall, which seats about three hundred people; three services on Sunday, and a childrens' lyceum.

ladies of the society, under the leadership of Mrs. Ella York, have banded themselves together to build a temple, and they will succeed! I bid farewell to Portland next week.

You will hear from me again from San Francisco ere sailing for Wellington, New Zealand.

May the "side lights," which we trust will be turned on, lead us to greater doing, and higher achieving.

Sometimes a journey is long and tedious, and one is anxious to reach the end: but not so with the one I have just made over the Siskyou mountains from Oregon to California, by rail. The road winds its way through the prolific valley of the Willamette; 'tis early spring, and the plowed fields, and early wheat are a constant reminder, while the flower beauties are pushing aside the clods of earth everywhere; and the broad flowing river shines like silver in

Eight hours of this panoramic life; then the scene changes, we are carried under the tall firs and pines, and up, up into the mountains, darting through tunnels, rumbling over bridges, and skirting great chasms. Here a giant pine of the forest, and yonder a great mass of stone, that Vulcan flung from his forge as useless, when he was casting beautiful Shasta. Many have been the snow-capped peaks that I have been privileged to see, but none more beautiful than Shasta, when she unfolds her

banhers of snow. Now we commence to descend the mountains, going down, down into the not ask for more of your valuable valley of the Sacramento—what a space.

BENJAMIN LINT. saucy stream, laughing, dancing, shouting, as she bounds along, telling all that her-life comes from Shasta's snow. How she changes into fury when she meets obstructions; now her laughter is changed to angry rumblings, her dancing to strong, swift leaping, her shouts to deep minor tones. Ah, she is overcoming all that hinders her progress on to the sea; and when she gains the low lands, how are her arms outspread to embrace all, saying, "See, here am I, my birthplace Shasta's snow, my life, a struggle against rock and boulder, my death, an ocean's embrace."

Tis thus that sweet nature measures The joys of each hour and day; e love and are loved like the mount-

Through the columns of The Pro- We give and are fed by the fountains, Thus endless God's symphonies play."

Two days and a night's travel, then San Francisco. While here I was privileged to listen to a lecture by Joaquin Miller, poet of the Sierras. What a grand old man—over six feet in height, needs must return and take up my ong white hair and beard; how gracefully sits his age upon his shoulders. He is like the mountains which have been his home for long years; "let your foreheads touch God's even if your feet are in the dust," is an expression of his that is inspiring to higher being.

I cailed upon Bro. W. T. Jones, edtor of the Philosophical Journal, and found him the same genial friend as of ore, and doing good work. I think the Spiritualists should aid all editors of reputable papers—thus spreading the fore my recent illness. Many wonderul visions were given to inspire me to

Mrs. Anna L. Gillespie is doing an excellent work, in this city, with the children's lyceum, and as pastor of the People's church. I had the pleasure of saying a few words at both meetings. There are many societies here and all working in their own way for the good of the cause. But they all join in one grand union meeting for anniversary Sunday. May the angels inspire them ever. My next letter will be from Hon-LOIE F. PRIOR.

Some True Incidents Narrated.

To the Editor:-I have been a reader. for years of your valuable paper, The Progressive Thinker, but never having contributed to its columns, I will ask of The Progressive Thinker, among whom are to be found many of my old platform, while the notes of a beautiful friends, and some of whom have been march filled the air. There were few in the field of spiritual enlightenment dry eyes in the hall when the charge for years. My coming into the light was given. The hand of fellowship and being converted to Spiritualism, with a knowledge of spirit communion, dates back about thirty years and through the wonderful spirit manifestations witnessed in circles held by Harvey Mott, then of Memphis, Mo., the fact of spirit return and continuity of 'My stay in Portland. Ore., will be life, through manifestation, was satisfact. While here I am lecturing for factorily demonstrated to me and to many other truth seekers who are now in the spirit realms. Mr. Mott, who will e remembered by many readers of The Progressive Thinker, was one of

> terializing mediums it has ever been my pleasure to meet. Since attending Mr. Mott's seances I have attended seances held by a score | time than it took to communicate be of mediums, including about all of the tween the different states. As a result phases of phenomena, and being a sentine there is a growing demand for a closer sitive myself, have, in many instances, discovered the spurious when the genuine was hoped for and looked for. Through Prof. A. J. Still, an excellent clairvoyant, I first learned I had healing powers, and for some years thereafter, when an opportunity was presented, did healing, and for the last six years have made healing a specialty, and am at present superintendent of a sanitarium known as the Natural Health Institute

the strongest and most convincing ma-

at Canton, Ohio I am also pleased to say that we have now in our city an excellent medium and worthy woman in the person of Mrs. Nina D. Challen, Mrs. Challen's phases of mediumship consist of clair voyance, clairaudience, trance, and trumpet. She also speaks under inspiration and each Sunday evening lec ures in Blanchard's hall. After each lecture she delivers tests, and messages, mostly to non-Spiritualists, that are both convincing and consoling Through attending one of Mrs. Chal len's trumpet seances recently, I had the pleasure of conversing with Mr Mott, the materializing medium, herein mentioned, but who has been on the spirit side for some time, also his daughter Essie, who was an excellent slate-writing medium, they claiming that they had come together. In adulition to Mr. Mott and his daughter sev eral other old acquaintances who formerly lived near Macon City also came, gave their full names, and to prove their identity mentioned incidents that took place years ago when I lived in

Missouri. At another sitting George Wise, a Spiritualist and a railroad engineer, who met his death in a railroad wreck, near Canton, on the evening of March 6, came into the seance room where a special seance was being held by Mrs. Challen for the benefit of one of my patients, and gave his name. This was within two hours after his death. Being well acquainted with Mr. Wise, and knowing nothing of the wreck, I doubted that it was he who was talking, but when morning came and I went out for breakfast, I was told of the wreck and the death of two engineers, one of whom was Wise. I then went over to the morgue which was nearby and took a look at his body. Wise and the other engineer, making a double-head er, were pulling a long freight train north on the Wheeling & Lake Erie R. R., and through some mistake in the or ders collided with a passenger train

I, could relate many more wonderful strangely true incidents but will

Canton, Ohio: Genius always gives its pest at first; prudence at last.-Lavater.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert. Give up no science entirely, for science is but one. Seneca.

Much of the religion to-day is only re-

spect for the religion of the past.-In-

vestigator. Reason must be our last guide and judge in everything.-John Locke. A well-governed mind learns in time to find pleasure in nothing but the truth and the just -- Anen.

OUR UNIVERSAL CITIZENSHIP.

A Forecast of the Oncoming Day of World Peace.

It is recorded to the credit of Thomas Paine that he announced his belief in the following words: "My country is the world, and my countrymen are all mankind." The trend of events at the present time is to bring the nations of the world into a closer political communion, to correspond with the close social communion that the wonderful inventions of the age have consum-The establishing of an international arbitration court is the first step in that direction. The second is the suggestion that an international parlia ment be formed to deal with all inter national questions. The first is an es-tablished fact, the second will in a few years be realized, probably before the first quarter of the twentieth century has passed if the desires of the civil ized world continue on the lines on which it at present is moving.

This may seem rather a curious state ment to make, one that according to external signs is not correct. The intense anxiety to increase the size and effi-ciency of the armies and navies of the world, our own republic leading in that effort, would indicate that they anticipate a use for them. We will not assert that they will not be used, for the indications, point very strongly that they will be used. But all that is only a ripple on the great ocean of thought forces that as-time moves on is being controlled more and more by the spiritnal aspirations of life that are bringing humanity into a closer communion by removing the barriers that have prevented the consummation of that universal citizenship.

There are forces more powerful than armies and navies, and before which they will eventually bow in humble submission. It is the spiritual aspirations of human life united and determined to evolve from out of the undeveloped a nigher manifestation of life. gross condition which makes itself manifest and at times seems to control human aspirations will be superseded by a higher civilization, one that will cause cur present social and political systems, our race hatred and religious antago-nisms to be banished forever from the domain of human life.

It was a glorious example that our world when in its formative stage it brought all the different states into a union that recognized the equal rights of each one to direct its own internal affairs, but made the compact more than a loose confederation, so that our citizenship is not local but includes our whole country. The means of communication between the diverent countries of the world has become so rapid that business can be transacted between the most distant parts of the world in less political union, at the same time recognizing to each one a right of independ ent action as far as it concerns their internal affairs, but making that union so strong that it would remove all possibility of conflict between the different

Before the consummation of that su perior condition of human life which those who are not overshadowed with mammon's greed are patiently working for its advent, there will be convulsions that will shake the old heavens and earth to their very foundations, for the present patchwork structure 'modern civilization" with its warfare and its selfish instincts that stop at nothing, showing no consideration for the rights of fellow beings if it only can accomplish its designs, will be sent to that realm where all the other outgrown barbarous systems have gone. The not eliminated barbarism that is mived with our present advancement would make a poor foundation on which to build a structure such as is anticipated

by the advance thought of the age. The work of preparing the way for the acceptance by the world of that universal citizenship must be thorough; no remnants of the old order can remain to be mixed with the new and accord ing to present appearances the political moral and spiritual convulsions that will be needed to establish the new order may seem appalling to those who look only to the externalities of life, and expect to sit on flowery beds of ease waiting for its consummation.

No great good has ever come to human life, only through an earnest labor to bring about the result. Suffering and lack of appreciation have been the re ward of those who have unselfishly la bored for the advancement of life, and many times physical martyrdom; but their sacrifices fertilized and made fruitful the fields on which is budding and blossoming and bearing the glori ous fruitage of a more perfect life for

humanity.

There is a growing unrest pervading the political, social and religious phases of human life, and it is of a higher phase of manifestation than has ever before been experienced; even the me dieval empire of Russia is feeling the pulsations of that life coming from the new order, and banishment or imprisonment cannot prevent its manifestation but will be a means of hastening its development. So far it has been a sort of patchwork system, a mixing of the outgrown and should-be-discarded forms ith which life formerly manifested it self in with the new, resulting in a mixture which would not, because it could

not, harmonize.

The call is for a new manifestation of absolutely rejecting everything that is not founded upon the truth, because that is the only thing that can lay claim to immortality, all else is of a transitory nature and however useful they may have been in filling the gap for the time being, they must retire and give place to those forms of life which are better adapted to the growing demands of the present age.

Such idea is embodied in the demand for an international court before which all nations can come and present their laims knowing that strict and impartial justice will be administered. That supplemented with a parliament of nations with authority to deal with all subjects of an international character | Spencer.

THE GRANDEUR OF SPIRITUALISM.

Vividly Portrayed by G. S. Klock, Spiritualist Minister.

Rev. G. S. Klock, a leader and preach er of the local association of Spiritualists of Lincoln, Neb., was an interested ministerial organization when Rev. M. A. Bullock read an article on Spiritual

At the close of the reading of the paper Mr. Klock- was invited to speak and tried during the brief time given him to throw more light on the question which has occupied the minds of many thinking men for generations. He was asked to explain his view of Spiritual ism but was allowed only ten minutes Later he announced that he would speak on the subject the following Sunday night and invited the members of the association to come out and hear him.

His subject was, "What Is Spiritual

sm." He said in part;
"As our friends, (the ministers) have after several years of soul-travail, got so near to the border-land of spiritism in its best estate as to admit that mediumship proves a future existence, but nothing more, they will permit me to publicly introduce to them for their calm consideration, the grandest truth, considering its attributes, inspirations, communications and encouraging, spiritualizing tendencies, that ever glad lened this rolling planet. Its keynote is Spirit-the One, the Absolute Presence underlying and over-reaching all the great reforms, all the ennobling, uplifting movements that have graced the clusive, teaching that there'is a germ of divinity in every conscious intelligence in this or spirit life; that all mations races and tribes are brothers; that true oul unfoldment must arise from .within; that the harmonial life should be gin now and here; that discipline in all worlds is remedial; that intermediary instruments through vibrations trances and various; tions demonstrate a future progress ive existence, describing with much accuracy the employments and golden opportunities of those who seek for the purer and the higher; that spirit intromissions into the spiritual world give us very exact ideas of the relations existing; that differentiations good and evil prevail in the spheres invisible; that these states range from angelic arsaphs down the moral scale to restless demon spirits tethered to the

ill they seek, see the light, hear and answer the voice, 'Come up higher.' "Wisdom's door of mercy is never The pulse of infinite love throbs and thrills through all the ldw cimme rian spheres of moral darkness. The tender voices, the echoing voices from celestial abodes are ever vibrating and crying, 'Come up to fairer spheres! Climb on, oh! souls, up the alabaster stairways that lead to the evergreen shores of immortality and to the lovely summerland parks that dot the meas ureless immensities with brilliancy un-

enzoning earthly spheres, tethered and

morally bound to lower states of being

peakable. "Spiritualiem as a principle, as glowing truth can never die. It is afire and aflame with eternal hope. Its visions reveal the glories of the inner heavens. Its medium messenger (heaven bless them) bring the glad tidings of sympathy and of the guardian ship of loving, ministering angels. Oh blessed Spiritualism, and blessed be cause it demonstrates a future existence, describes and largely defines the conditions and occupations of that existence, as well as prophesies of increasing progress, of intensified hope ful brightness, of incoming equal op portunities, of a widening co-operation and of an ultimate altruism based upon the principle of eternal justice illum ined and warmed and crowned with ten derest, sweetest love. It is this Spirit ualism that I invite the ministers to come with me, and millions of others, and be a partaker. It will brighten

and glorify their sunset days; "The orthodox preacher must be Spiritualist," declared Mr. Klock, "He cannot teach the true principles of a spirit unless he is one. The word God does not fit the universal spirit because it is impossible to comprehend a uni versal spirit. The preacher of the or thodox faith must imbibe Spiritualism or he cannot be true to the things which he professes to believe and talk about in the pulpit and out offit."

will remove the last vestige of danger from war, and the energy and resources of the world can be used in its peaceful development so that it will literally

blossom as the rose. Our universal citizenship will in time be realized as one of the facts of human existence. It does not imply that the normal race and national differences which characterize the inhabitants of our planet will cease, but it does imply that the accursed prejudices? that torious little Japs, the Cossacks in Rus-ihrough ignorance have predominated sia are running amuck among the unwill cease to control human life, and the higher law will not only be a beautiful ideal but an actual fact that is Dominating human life. To those who are willing to work for that consummation there cannot be promised great earthly remuneration or the applause whom they are striving to benof those efit, for the prejudices of ages are diffiult to overcome, but the spiritual satisfaction that comes from the consciousness of a good deed overdalances

all other considerations.

HAMILTON DE GRAW. West Troy, N. Y.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Elfot. trust and reverence.—George Philosophy, in the final finalysis, seems to consist of convincing one's self that it is easier, on the whole, not to want things than it is to get them. -Puck.

Aggression which is fingitious whe committed by one is not see when committed by a host.—Herbert

BROTHERHOOD.

Let me sing for the weary millions, The patient toiling throng,

Whose backs are bowed to the burdens, On a journey sad and long. For a song shall pierce thro' the gloam-

ing,
If its note be true and high, And lift a glimmer of gladness To brighten a lowering sky.

Oh, not for the pampered thousands, Safe lapped from the storms away, And not for the strong and mighty, Shall my voice be raised to-day. But for them, my brothers and sisters, Who eat of the bitter bread,

And whose lips are salt from the waters Where their starving lives are fed. For them I sing of a morning That breaks for them even now

Of the glory and gladness of living Where none shall disallow. The rest for their earth-worn bodies The balm for their wounded hands, The healing touch for their broken

In the beautiful Summer Lands.

Oh, aching hearts of the many, My soul is rent with your pain; lift my cry to the heavens, Where your prayers seem raised in

And I call in the bitter travail Of a soul to your souls akin, That the open portals of knowledge May find and welcome you in,

That the loving, pitying angels Shall strengthen you for the fight And teach through each hour of anguish That "whatever is, is right."

And that never a pang or sorrow But hears its lesson and recompense When the spirit understands.

Oh, souls of my brothers and sisters, If I, in the body bound, Can feel such pity and yearning, Such love to enwrap you round, Shall they that have passed the portal-And who loved you better than 1-Shut heart or ear to your sorrows

Each strangled sob in the darkness To the angel host is known. You are not left in the silence To bear your burdens alone. Compassionate arms enfold you, Your lips by the lost are pressed;

On the heart that loved you best, May pass you as idle air; You may not see them or understand. Yet the angel hands are there. Seek ever to lead you hence

Where ever earth's stress and trial Have set their seal on the soul, There stands a spirit immortal To proffer love's aureole

Kenilworth, Ill.

WHICH ARE THE CHRISTIANS?

A Timely Article Illustrating the Radithe Real Christians, While the Russians Are the Pagans.

The Russian press is doing its level est to ketp the world in mind of the fact that the war in the far East is a clash between Christianity and Paganism, between the followers of the Cross and a lot of benighted heathen, who are groping in spiritual darkness, and bowing down, in their spiritual superstition, to images of wood and stone.

The Russian government as a genera thing keeps a pretty sharp censorship on the newspapers, but it has helped, rather than hindered, the Russian press in its harping upon the glorious fact that the soldiers of the Czar are also the soldiers of the Christ, and that the Japs are a set of wretched pagans, who pelieve not in Christ, but in Buddlia. Nominally it is true, the Russians a

"Christians" and the Japs are gans," but in reality it is just the reverse, the Russians being the pagans and the Japs the Christians. What is Christianity, anyway? Is it a profession of belief and the practicing

of a certain ritual, or is it a life-a life that manifests itself in a progressive, kindly and justice-loving civilization? If the latter, then Japan is away head of Russia.

In progressiveness there is no com-parison between the Colossus of the North and the Island Kingdom. Eighty per cent of the Russian people are unable to read or write, while in

Japan education is almost universal. The Russian government is a Jugger aut, crushing the life out of the people grinding them to death in its heartless merciless greed of power and gold;

while the government of Japan is beautifully paternal, existing to bless rather than to curse the Japanese people. So barbarous and cruel is the Russian Government that, if the truth were known, it would probably be found that the overwhelming majority of the people are praying that the Mikado may give it a death thrust: while, on the other hand, so fair and beneficent is the

Japanese Government that every one of

the forty millions of its subjects is ready to die for its preservation. The justice and beneficence of the Powers that Be" in Japan are eliciting uch patriotism, courage and devotion as perhaps the world never witnessed efore, while the unspeakable tyranny and brutality of the Russian authorities are plucking the heart of valor out of the rank and file of their soldiery and making them the laughing stock of the

world. On the gory battlefields of the far East the Japs are looking, with infinite skill and tenderness, after the sick and the wounded; providing for them with a compassion that would have mightly touched the heart of a Bayard or a Sidney, as well as with the science that would have made Napoleon and Grant

look on with blank amazement. And while the Cossacks in Manchuria, their one time terrible prestige gone forever, are fleeing before the vicsia are running amuck among the unarmed populace, riding down old men, defenseless women and innocent little swords, beating them with their knouts, of their horses.

the Christians?" The answer is not far to seek, and

ere it is—"the Japanese." They may know very little of the historical Christ; they may be deplorably Christians" have been quarreling and the real spirit of Christianity, as taught all they have very much more than is possessed by the Russians; or, to be

In this case, clearly, the Pagans are f wood and stone" are showing not more pity and love than are shown by will have reached the aim of all living the followers of the Cross. —Rev. which is happiness, for you will be con-Thos. B. Gregory in Oblicago Examiner, tent, and that is happiness.

And give no heed to your cry?

And your hidden tears you weep to-day

Their whisper of hope and comfort And the gentle hands of your dear ones. From your prison houses of bondage And the blindness of mortal sense.

And in this, my voice, do they call you By the tie of our brotherhood; 'In love and faith press on with hope Till the end be understood. BEATRICE ST. GEORGE.

Philosophy of Happiness.

There is strong common sense combined with spiritual philosophy in some cal Difference Between the Russians piquant remarks by one who signs her and the Japanese The Japanese Are self Marjorie, in the Chicago Chronicle. Her words convey a rich lesson that should be learned and heeded by every

> Little things-chance words and unimportant incidents—often teach us mighty lessons. Years ago I was standng among a group of girls in the dress ing-room at school. I wore for the first time a new coat which my mother had sewed for me. The little girls were examining it. "How nice and warm it is!" said one

little tot, whose sole protection against he winter's cold was an old black jer "Yes, but I don't like it," I pouted. "I vould rather have it red than brown,

and I don't like the way mother made "Oh, I would be so glad if I could only warm enough

sighed one girl of the black jersey. All unconsciously her words proached me; she made me ashamed of eing ashamed of the coat my mother had made me. That winter she died, of ung fever, the doctor said, but I knew was of a not warm enough coat That was long ago. I have forgotten her name, but as I have grown older the lesson which I first learned from herthe lesson of being grateful and contented with what we have-has sunk more deeply in my heart. I have not

learned it yet, but every day I am surer that it is not things that make us happy, but the content in our heartnot what we have, but our attitude to ward what we have, that makes life worth living.

Of course, this has all been said before-innumerable times and in innumerable ways. Yet I believe that it is one of the greatest truths of life, which cannot be said too often. It is the uni versal experience of mankind to be dis satisfied with what it has and to strive and long for that which it has not The poor workman wishes a better house his wife wants prettier and richer clothes. The millionaire wants a finer yacht; his wife spends thousands of dollars on dress and yet is not content The king is not satisfied with his earthly might, but even envies and apes the Almighty in his power. 'Tis in the very nature of man to want what he has not. If it were not so he would not grow and progress and develop. If it were not so man would not be a finer and more complex and powerful being now than he was 2,000 years ago. It is his desire

for more that leads to his self-develop-

Yet it is a curious anomaly that they

ment.

who, while striving and doing their best, still enjoy to the utmost the good things they have are the happiest. They who each day get the most joy out of life are they who think more of the blessings they have than of those which they lack. This is not any "high falutin" philosophy, as an old friend accused me of writing; it is just everyday common sense. It means to enjoy a walk along the boulevard instead of fretting because you cannot go in an au tomobile or ride in a carriage. It means to be thankful that you can have a \$1 seat at the opera and can go at all inchildren, slashing them with their stead of spending the evening envying those in the parquet and boxes. rushing them under the ironshod feet means to take a lively interest in fixing over your last year's hat and dress and Well may we ask then, "Which are to see just how pretty you can make them instead of bewailing your fate because you can not afford some of the handsome new ones you see in the shop windows and on other women. It mean to enjoy the little gatherings with your gnorant of the creeds over which friends-to appreciate them and not to be a snob and try to get in with the fighting for two thousand years; but of rich. It means to enjoy and be grateful for the little, wholesome blessings and by the Great Friend and Brother of us pleasures of life—to be glad because of health, and love, and friends, and books, and music, and nature and what more precise, by the crowd that is at ever of good that you have. Of course, the head of the Russians. there are many things which you have not but others who have there cainge the better Christians, and the "benight are not any happier becatte of ed heathen" who bow down to "images them, for they only long for incre. It you will you can find plenty of things only more intelligence and courage but to be glad for, and if you do this you

FROM N. S. A. HEADQUARTERS.

Official Report of the Mediums' Relief Fund.

To the Editor:-It gives me much pleasure to report to you and to the readers of your helpful and valuable paper, concerning contributions received for the Mediums' Relief-or pensionfund of the N. S. A. Since our last appeal, Feb. 1, which opened the new list for the thousand dollars we are trying to secure by contributions, and thus gain the second thousand from a benevolent friend in this city, we have received the handsome and encouraging sum of \$431.55. We hope and pray that the hearts of all who have not yet donated to this grand work will be opened very soon in this direction and that their offerings will be sent to this office to help swell the list and thus make it possible to secure the desired and sorey-needed sum. The grateful appreciation, thanks and blessings of all in the N. S. A., and of our beneficiaries, go to

all who have aided in this work. Since our last report one of our aged and tired pensioners, Mrs. T. C. Pardee of Ellington, N. Y., has passed to spirit life at the age of ninety-three; the last days of this aged one were made comfortable and free from anxiety by the monthly pension devoted to her use from the Relief Fund of the N. S. A. Such work is blessed and brings its own

Rev. H. C. Dorn is one of the donors the following list. Brother Dorn held a seance for the benefit of this reief fund-he has done such work before, several times; his suggestion is that each medium hold a benefit seance for the N. S. A. pension fund, once in three months, and send the receipts to the N. S. A.; a good and valuable sug-

gestion which we trust our mediums will adopt. "Veta" gives five dollars and suggests that one hundred true Spiritualists who have been helped and blessed by mediumship, each send us five dollars, and that five hundred other good and true Spiritualists each send one dollar to the relief fund within sixty days, that the work of caring for needy mediums may go nobly on; wise and practical suggestions that we would like to see carried out. Contributions, large or small, will be gratefully received and acknowledged. Please do not let this grand work fail, but send your mite to this office, and the angels will surely

bless each noble deed.

The list to date-March 15-is as follows: Estate of Mary L. Farnum, via Mrs. Nelson, \$100; Spirit Owassa, to aid his old medium, Dr. Slade, \$25; J. A. Buckwalter, \$20; Helen A. Haddox, \$20; Philadelphia Spiritualists Society, \$20 collection; Friend, Washington, D. C., \$10; First Spiritual Society, Jamestown, N. Y., \$10; Mrs. J. W. Storrs, \$10; Mrs. Geo. Fellows, \$10; Ohio State Association, collection, \$6.30; Progressive Spiritual Association, Waverly, N. Y., \$5.10; Mrs. D. Dickey, \$5; L. S. Burdick, \$5; Mrs. L. V. Burdick, \$5; J. K. and H. Parker Morse, \$5: Ladies' Aid of Spiritual Science Society of Rockford, Ill., \$5; "St. Valentine," \$5; A Friend in Santa Ana. \$5: A Friend in Philadelphia, \$5; Rosalie Hoffmeyer, \$5; E. A. Ewings, \$5; Esther Wattles, \$5; Mr. and Mrs. H. Lovi, \$5; Mrs. P. E. M. Dunn, \$5; Mrs. S. L. Russell, \$5; Miss E. M. DeLano, \$5: "Veta." \$5: S. A. Tallmadge, \$5; Flora Cabell, \$5; Henry Challond, \$5; J. E. Hoskins, \$5; C. E. Langdon, \$3.75; Nelson Adams, \$3; J. O. McGrath, \$2.50; Chartered society, Troy. N. Y., \$2.50; F. N. Hathaway, \$2; Robert Meatyard, \$2; Henry C. Dorn, seance, \$2; H. C. Fulchers, \$2; John F. Handlon, \$2; Geo. A. Shultz, \$2; Mrs. F. Cramer, \$2; Mr. and Mrs. R. M. Millard, \$2: E. F. H., per editor Banner of Light, \$2; Mr. and Mrs. Titus M. Welsh, \$2; Ellen Hainmann, \$2; F. R. Wilder, \$1: Wm. Roe. \$1: Mrs. Armstrong. \$1: Miss Leila Wilson, \$1; H. M. Baldwin, \$1; W. C. Dougherty, \$1; Mrs. M. C. Dudley, \$1; Chas. J. Fisher, annual, \$1; Martha Hammer, \$1; John Sprich, per Sunflower, \$1: Julia A. Bunker, \$1: W. Bowman, \$1; Mr. and Mrs. C. H. Mathews, \$1; Fred Buerkle, \$1; A. Baker, \$1; Rufus Summerlin, \$1; Mrs. E. T. Richey, \$1; Ada B. Howell, \$1; James O'Donnell, \$1: Caroline E. Fox. \$1: A

Golden, 50 cents; Mrs. Dell Golden, 50 cents; Mertie Wilson, 50 cents; C. D. Dewey, 40 cents; N. Becker, 25 cents and V. L. Capwell, 25 cents. Total. MARY T. LONGLEY, 500 Pennsylvania avenue S. E., Washington. D. C.

Friend, Dorchester, Mass., \$1; C.

Patted, \$1; Bertha M. Avery, \$1; J. C.

Lowell, \$1: Spiritual Research Society,

Flint, Ind., \$1; Susan Jones, \$1; Geo.

Maddock, \$1: Thos. Sanders, \$1; C. H.

P., \$1; A Friend, Saginaw, \$1; Ed A.

THE INEFFECTIVE PREACHER. Lo, the poor minister, whose tutored

Sees God in books, and not in human And delving late in ancient stones and scrolls Sleeps at God's sunrise, and is losing

souls. Even the corpses in a rising tide Float upward; churches dead in pride

Heave on the bosom of the ascending Whose billows breathe the unfettered word of God.

That which once spoke within the Gothic nave In mine and factory hears the wage bound slave Send up strong prayers to serve

stronger need,

And cries to heaven to be unearthed, How dare we hold our own salvation

sure, Who preach good manners to the murmuring poor. But share with wealth which does not yet repent

The unjust tariff, and the unearned -Chas. H. Fitch,

The Open Court.



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

Obsessed by Ignorance

Will J. Erwood is president of the Wisconsin State Spiritualist Association, and as a young man working in the cause of reform, he is certainly gaining ground in our ranks, and is becoming very popular as a

have been greatly benefited by some of tiseptics in order to free ourselves from the ideas advanced, and feel that many these "vampire entities and internal inexcellent thoughts have been called to harmonies which open the broad gate the front during the discussion. I can- way for low earthbound spirits and wannot say, however, that I am prepared to accept the idea of wholesale "Obsestion," as I do not think it at all compatible with the Spiritual Philosophy in patible with the Spiritual Philosophy in right of us; obsession to the left of us; any of its aspects. As for going into obsession in back of us, and obsession antiquity and resurrecting the demoniac beliefs of the remote past, in strained to think that all of humanity is order to prove that this thing of obsession is a fact, I do not think there can and spirits are Japanese, from the ease be much weight attached to that.

our ancestors, is no evidence that it is based upon a foundation of fact. We are discarding as being incompatible perience I have seen but three cases ideas of our ancestral relations, as wit them were of persons who were natur ness the discarding of "the world is ally inclined to the debaucheries that flat" idea, and many other vagaries, in- characterize their life, and one of good cluding the great big He God that has so long held sway in the imaginations of mankind. The evidence I do not deem sufficient to establish the general belief in wholesale subjection to the denizens of the other sphere of exist-

One thing I have regretted to see in whole fabric

erally honest men on both sides of A SLIGHT FRACTURE OF THE every question that comes up for con- SKULL. THE BONE PRESSED UPON sideration, and that while each side has A CERTAIN PORTION a portion of the truth, they have neither BRAIN. THE PHYSICIAN REMOVED one a monopoly; verbal pyrotechnics THE PRESSURE BY RAISING THE are not proofs—they are but the sub-terfuge through and by which the popu- "OBSESSION" WAS A THING OF lace is generally kept in ignoranc; a too profuse verbiage is always inimical to the progress of knowledge in its various domains, and is of necessity dangerous to the seeker for truth.

be isolated cases; but when we attempt to prove that it is such a wholesale under obsession by decarnate, as well affair as some of the worthy people as incarnate, beings. who have addressed the Court would have us believe, it becomes quite an- obsessing legions from atmosphere and other thing. It savors too much of that spirit world, as well as his material attitude toward spiritual phenomena masters, have him in their relentless which induces so many to gaze raptly clutches. upon a COMBINATION OF CHEESE-CLOTH AND PHOSPHORUS AND beats his wife and children, it is no RECOGNIZE SOME LOVED ONE fault of his-to the spirit world or at-THEREIN, OR TO ACCEPT EVERY mosphere for the cause.
COLD CHILL EXPERIENCED BY The moral degenerate HALF HYSTERICAL MEN AND WO-

Personally I do not approve of such methods. I believe I have a right to be, too, was forced to it by obsession. question and investigate, and those of my friends who know me know that I do not approve of the "cheese-cloth, cold-chill-down-the-back" kind. of evidence as proof of immortality. By the same logic I am most emphatically opposed to the spreading of the idea that we do nothing of ourselves: that whenever we make a mistake it is because we are "obsessed." What a vast means of escape there is before the criminal of every type if obsession be as universal as many would have us believe! I have made what the world calls misupon such a subterfuge! When mistakes occur in my life they are the mistakes of Will J., and not of some one SHORTCOMINGS AND FAILURES that has fastened himself upon me to AND OUR CARNALITIES TO UNthe utter extinction of my own indi-

I hope I may be pardoned if I say that I am not entirely a novice in the study strictly moral develop the most proof the spiritual philosophy and its attendant phenomena. Its study is the work of my life; a solution of its problems, the prize that spurs me to greater effort, but the result of those studies is not to attempt to fasten upon the philosophy the revival of the demoniac ideds of the ages of antiquity. I have learned that there is but one balance in which all things should be weighed, and that balance is reason. If obses sion be as general as some think, then where is our boasted individuality?
Will some one tell me? Dr. Lane tells us the "molecules, electrons, infinitely minute entities and particled essences, "are drifting hither and thither and being inbreathed, absorbed, attracted to pinging upon their spheres, touching and lodging in tissue, nerve and gangtemple of receptivity, and menacing the very Ego itself, which Ego is the divine, uncompounded, indissoluble cenattraction," continues the Doctor, "invade the spiritual or rather the soulbody, becoming under certain conditions disturbed, frenzied with repulsive hatred, involving thought conflict and trying to prove that we are so greatly vibratory dialogues, and hurling epithets and thought forces in the wildest pretty thick. I have in mind a man of confusion. These influencing entities my acquaintance in the west who took involve the personality of the victims, up the obsession theory; every physical causing soul inharmonies and internal ill to which the flesh is heir, according

obsessing business; but every molecule, who think crime the result of obsession. every electron, every infinitesimal division of matter, an entity in itself, is spirit life. While in the earth life he

Truly we are in a dangerous position.

I have watched the progress of the sacked; we must have the solar plexus "Open Court" with much interest, and scraped, and the brain treated with anwith which they have surrounded us Because something was believed by and cut off our retreat. We are prison

ers and have no means of escape. But seriously, in the years of my ex with reason and nature many of the that might be called obsession; two of moral character, but every one of these physical abnormality. May not this fact be the case in many of the so-called instances of obsession that have come up in the course of time? I believe EVERY CASE OF SO-CALLED OB SESSION WILL BE FOUND TO BE this discussion was the tendency on the OF A PERSON WHO HAS SOME part of some to resort to the use of in-vective and denunciation. No matter THOUGH APPEARING TO BE PHYSwhat the question may be, it is never ICALLY SOUND. A case in point is that benefited by the use of denunciatory ar- of a little boy who, up to his ninth gument; in fact, denunciation is not ar- year, was normal and about as every gument at all, and to my mind wherever other healthy boy of his years. Sudden it be resorted to it is evidence of a ly a change took place, and the boy de-weakness in the logic which must be veloped all the attributes of the murglossed over in some way, and the con- derer. He sought to kill not only him demnatory is called into play to draw self, but others. Finally he came unattention from the weakness of the der the observation of a woman who could think. She had him examined I have observed that there are gen- and found THAT HE HAD SUSTAINED

THE PAST. MAY NOT THIS BE THE CASE OFTEN?

If obsession be true, to the extent that our many writers have intimated, then what follows? Where is the moral I submit that real cases of obsession responsibility of mankind? It it be are rare. I do not deny that there may true, please observe that:

"The prostitute is blameless. She is The catamite is not to blame for the

The moral degenerate is blameless.

He is the victim of obsessing devils MEN AS BEING CONCLUSIVE EVI-DENCE OF IMMORTALITY. that have fastened upon him, etc. The thief is not accountable for The thief is not accountable for his 'borrowing" of his neighbor's goods, for

The only obsessing influence that is prevalent to any great degree is IG-NORANCE. WHEN THAT- IS MAS-TERED THERE WILL BE NO FEAR OF THE DEMONS EITHER IN OR OUT OF THE BODY. WE WILL SEE THAT WE ARE RESPONSIBLE FOR OUR OWN ACTIONS. TRUTH WILL APPEAL TO US MORE THAN THE REVIVAL OF MYTHOLOGICAL IDEAS OF DEMON POSSESSION, AND WE WILL SEE A FREE MAN-HOOD AND WOMANHOOD. WHAT SERFS WE ARE, TO BE SURE, IF takes in my life, but "I am not to OUR EVERY WHIM IS BUT THE blame," "I WAS OBSESSED." Out ECHO OF THE WISH OF SOME EX-CARNATE BEING. IT IS NOT REASONABLE TO ATTRIBUTE OUR

SEEN FORCES. Because of physical irregularities, individuals always looked upon as being nounced carnality and stoop to greatest degradation. The mental and physical attitude has much to do with all of these things, independent of the

houghts of outside entities. Let us remember that mediumship is not as universal as many have supposed; that not every person who thinks he is controlled by a Christ, a Lincoln, a Washington, a Socrates, a Galileo or an Aristotle is a medium. The percentage of real mediumship is so small, all things considered, that the wonder is that we have learned as much as we have. There are comparatively few that are actually controlled even by the higher and more intelligent entities. The matter of spirit control sensitives of different organizations, im- rests upon a knowledge of the maninulation of beings to greater extent than many of us dream at present. It is posilionic centers, clogging the brain, the tively difficult for the most advanced souls to utilize the mortal organism through which to speak their message. Can it be possible, then, that the lower ter of conscious life. These living en-rities and electrons, through the law of power of manipulation than the adorders of intelligences have greater vanced sages on life's highway? I cannot think it is.

The trouble is that people ride their hobbies to death, and those who are in danger, I fear are spreading it on obsessions"-then of a truth we are un- to his theory, was the result of obsession. Some one who had had consump-One thing I am glad of is that the tion fastened himself upon a mortal, Doctor has given us to understand that and presto! the mortal had the malady. It is not the spirits alone that do the This seems to be the case with those

arrayed against us, perhaps, and perhaps was rather a shady character. After haps with every breath of air we are transition he longs for the debaucheries swallowing an obsessing fiend in emorphism of his earthly existence, and he at-bryo. latter who was rather a decent fellow Instead of simply "pulling obsessing goes on a tear, and we blame. John spirits from one's spine" in order to Smith for the deed. I would like to free the individual, we must perforce, know, however, who IT WAS THAT bave the "ganglionic centers" ran- OBSESSED JOHN SMITH WHEN HE

Rev. Moses Hull is a profound biblical scholar, and one of the foremost speakers on the rostrum to-day. The Open Court would not be complete without his views.

I am glad that some of the Spiritu-, ight couspess, and get rid of their selfalists are at last waking up enough to try to find out what Spiritualism really When what is called Modern Spiritualism first came to the front to claim a hearing, it was compelled to be its own John the Baptist,—to, as it were, prepare the way for itself. A great majority called it devilism, humbug and trickery. The few who embraced it pronounced it all good. It was good simply because it came from spirits. As to the spiritual philosophy, there was none. One class thought the phecomena all evil, with the other class

it was all good.

The real philosopher, the one who veighed facts, and drew legitimate conclusions, brought down upon his head denunciations alike from so-called Spiritualists, and anti-Spiritualists. or praise-must be filled with vituper ation or adoration.

At last, the world having examined the phenomena and about all, all whose opinions are worthy of attention, have concluded there is something in it, the time has arrived for a more rigid inves of otherwise evilly-disposed persons always increases their power for evil. While I have believed in spirit control little farther.

for over two decades, it has been nearly that long since I ceased to believe in spirit control. Does this statement what he should meet in the nether sound paradoxical? Allow me to ex-plain. I believe in the fact of spirit plain. I believe in the fact of spirit sheel, or the place, or condition of the control, but I do not believe in the util-dead, "from beneath"—that is the lower ity of it. I do not believe in any one person controlling or subjugating an more ignorant or wicked dead, other. I greatly doubt whether a wise moved to meet thee at thy coming. It or a good spirit ever has a desire to stirreth up the dead—that is the decontrol. It is the delight of such to parted—for thee, even all the chief assist, to co-operate, to influence, but ones of the earth. It hath not to master and make their medium from their throne all the kings of the simply a tool. Honest spirits are aids nations. All they shall speak and say leaving mediums free to act upon their unto thee, Art thou weak like unto us? suggestions. Paul said, "The spirits of Thy pomp is brought down to the the prophets are subject to the propher grave"—To Sheol, the place of the ets." I Cor., xiv: 32. Jesus said to big. friends, when they obtained dominion reader to study the whole chapter. over spirits, instead of allowing spirits

to allow him to do certain things; it pecially verses 14-18. was not granted and the things were 1 will now say to those who talk of not done. See Ex. xxxii:10-14. Even taking vengeance on the author of I. John. iv: 1-3.

present which are not obsession; he may have the value of his writings.

made more out of certain cases than Dr. Reebles, in his introductory chapthere is no mediumship. There are unwhich may be only disease of the liver, ter nor individuality of a person. but that does not prove that there are no cases of obsession.

bad person here may continue so on the other side of life until he learns by ex

must be in part, at least, wrong.

Jesus spent much of his time in cast Greek. Some of these spirits were not wicked; they were only blind, and world as in this. dumb. In Luke viii:2, we read of a Five. As porso woman who had been healed of evil verses 24-26, an unclean spirit found able to use the same power. seven other spirits more wicked than nimself, who assisted him in the mater of obsession.

he was come out of the ship, immedi- for a time in the hereafter. ately there met him out of the tombs. a man with an unclean spirit"-"under the power of a wicked spirit"-Twentieth Century translation-who had his dwelling among the tombs; and no man could bind him, no, not with chains, him, and the fetters broken in pieces; law of gravity." neither could any man tame him." In the twelfth verse of chapter six, where been made. "We wrestle not rulers of the darkness of this world, against spiritual wickedness in high The margin reads, wicked spirits in the heavenly regions.

There is no doubt but that Jesus, as well as Paul believed that there wer earth-bound spirits, that is spirits bound here by the sins and shortcomings of this life. What else did Jesus mean when he said to his vicious opponents, "Ye shall seek me and shall not find me, and whither I am ye can-not come." John vii:34. In John John vii:34. In John viii:21. he tells the Jews why they cannot find him. "Ye shall seek me and shall die in your sins; whither I go ye cannot come." Sin places a person in one sphere, or condition, and righteousness in another.

Jesus told some of his disciples the same thing; they could not go now, but afterwards they might follow him. Jesus preached to spirits in prisonthose who once were disobedient and now were ready to repent and pass to a higher life. See I. Pet., iii:18-20.

Why make the proclamation to the dead, as is recorded in I. Pet., iv:6, if they could not break off their sins by

WAS IN THE EARTH LIFE, AND COMPELLED HIM TO DO THE THINGS HE DID. This is true, that if Bill Jones was obsessed to take the step he has taken, then John Smith must also have been subject to the same law when he was in the body, therefore he is not responsible for his previous acts, and he also, is not responsible for his influence upon Bill Jones. Then who's to blame for all of this? Who is responsible for the crime the misery of the world?

Simply you and I, ladies and gentlemen of the Court. If we make mistakes -if we are obsessed wit is by our own carnal desires; our cupidity, our selfshness, our bigotry, and above all things, by our IGNORANCE. Down with our ignorance, and the Obsession bugbear will die of itself. WILL J. ERWOOD.

shness and gnorance, as people can in this singer of existence. All, of this shows that, in the opinion

of the Bible writers death is not an immediately sanctifying agent.
On this subject, whether right or wrong Pr. Reebles agrees with his Bible.
On page 21 of his book he says of certain ones whose sins have held them back in the other sphere of existence, "Their thoughts and affections are of the earth. They are earth-bound. They are wandering, ghostly, spirit-tramps. They take on false names. They are restless demons roaming about seeking gratification and sensual pleasures by magnetically attaching themselves to sensitives, Cimmerian demons obsessing and possessing mortals, and will so do until the grosser and more external Everything written or spoken on the or earth-derived portions of their organ subject must be freighted with blame ism shall have been expurgated of evi ism shall have been expurgated of evil by such retributive, yet remedial processes of purification as pertain to the next state of existence,

I do not use the Bible in the sense expressed in the Westminster Confession of Faith or Dean Burgon's Sermon, "because of the infallible truth, or Divine ligation and the formulation of a phil- authority thereof," or because "it is osophy. This brings on the tug of war. none other than the word of Gou—not They, like education and other good some parts of it more and some parts things, are good in good hands, and bad less, but all alike the utterance of him that sittleth muon the throne—absolute, in bad hands. Education in the hands that sitteth upon the throne—absolute of the great and good enables them to faultless, unerring, supreme." I use it do more good than they otherwise simply to show the opinions of that porcould; in the hands of an incendiary, or tion of the world, which enjoyed spirit communion upon the subject. I will therefore carry the Biblical argument a

In Isaiah, xiv., is a prediction of what the king of Babylon should be, and world. Yerse 9, says "Hell," that is conditions, or the condition of the I Cor., xiv: 32. Jesus said to his dead .- Heb, It would be well for the

I think Ezekiel throws some light on to dominate, "Rejoice not that spirits this subject. He represents that when are subject unto you, but rather re- the king of Babylon went down to hell joice because your names are written —sheol—Rharach and his whole host in heaven." Luke x:20. who went down into hell with their im-Even the Jehovah of the Jews did plements of war, found comfort in the not, or could not dominate over the idea, that they had a new ally in the Jews. He asked Moses, his medium, king of Bahylon.—See Ezek. xxxi. Es-

the New Testament cautions us to not "Spicit Obsessions," that you are too believe in or submit to every spirit late. If Die Peebles was to have been because false spirits have gone out into crucified, or burned at the stake, it the world. We should try the spirits, should have been done before his book not receive or reject every spirit. See was written. Persecution of an author or the destruction of a book after it has Dr. Peebles' book may, and perhaps gone out into the hands of the people, cases as obsession will popularize the author and enhance

the facts would warrant, but the tenor ter pays flown fifteen propositions, of the book is right. There are hun-which it seems to me no Spiritualist dreds of cases of supposed mediumship can flow. I wish I had room to fully which I think are wholly the work of state them. I can only indicate the he imagination; that does not say substance of some of them, as follows: His first and second propositions, are doubtedly cases of supposed obsession that death does not change the charac-

other side of life until he learns by ex-That death takes all of the immatur- perience that "Though hand join in ty, and all of the revenge, fault-finding hand the sinner cannot go unpunished." and lying out of people, I do not be- His third and fourth propositions of a sinner, then Professor Loveland tain their personality and identity spirits must necessarily take their consciousness with them. This would neing out "unclean"—"impure"—spirits, cessitate that there should be as many classes and conditions in the spiritual

Five. : As persons may hypnotize and obsess others in this world, and that spirits and infirmities. In x1:14, a without their knowledge of the fact, so dumb devil, or demon was cast out. In those on the other side of life may be

Six. As death does not materially change the character of a person, those who are domineering or ignorant in In Mark v:2-4, we read. "And when this world will be likely to remain so

Seven. Sensitive and negative perons are liable to be influenced by such persons in spirit life.

The Doctor's eighth proposition is so important that I give it in his own words, "Earth-hound spirits are as nat because that he had been often bound urally chained, or held within the limwith fetters, and with chains, and the its of earth's atmosphere as lead is held chains had been plucked asunder, by to the surface of the earth by the fixed The other seven of these propositions

connection with this the reader is ad- are quite as logical, as reasonable and vised to turn to Ephesians and read as true as those to which reference has It is hoped that this symposium will

against flesh and blood, but against throw much needed light on this quesprincipalities and powers; against the tion. As a result all parties may somewhat modify their views on the subject. MOSES HULL.

MOTHERHOOD.

You say that motherhood is blessed above all other blessings. am a mother who has felt the baby lips' chressings; You say the mother's duty is the high-

est duty known. am a mother from whose arms the nestlings have all flown;

You say within the mother's hand the country's honors rest, I and a mother whose brave sons the Mbody field have pressed; You'Bay that God, whose goodness notes the tiny sparrow's fall,

Will keep from harm the mother's child who off His name shall call: and a mother who through life in hum-Adeness have sought

To follow Him who for our sins unto the cross was brought, Anderhaverseen my children Troop) and die for bread: reuseen the storms of adverse fate - sweep! Barkly round a head whose clinging curls in babyhood the

brightest sunlight shamed, Shut out from all the world of good, by Christmans scorned and blamed. knowswhat means that motherhood you turn aside to praise-Its hopes, its fears, its cares, its pains

the parting of its ways: Ah, God! to sit white-haired and weak in poverty, alone. Keep silent, ye who cannot know what mother hearts have known. T Charles Eugene Banks. AT AL

"The Light of Egypt." Volumes 1 and 2. An occult library. In liself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy." Price \$2 per volume.
"Spirit Echoes." My Mattie B. Hull. This pretty volume contains fifty seven of the author's latest and choicest

An Important Consideration. | RHEUMATISM

of Life.

The question of evil influence from be given spirit side of life is being considered by life her those interested in human welfare. It us all. is a subject of vast importance, not to be lightly flung aside or laid on the parison with the higher development of shelf till time unravels the mystery. We life in our child, given through a higher must look the facts approach in the facts must look the facts squarely in the face, unfoldment of our own physical, mental and then seek to understand the laws and soul powers? of life in order to be able to deal with them intelligently.

Recently I listened to a lecture given by one who is able to expound the higher laws of life; one who ought to know whereof he speaks, for he has been giving instructions from spirit ple laws of eating and drinking, the side of life for many years through one of our best trance mediums. He teaches a scientific knowledge of physical laws to work in harmony with metaphysical laws to produce perfect conditions for all relations of life. My own guides teach the same. But this teacher made the statement

or corelation with the mortal life for the purpose of injury to the individual it corelated itself with. It was merely a mental inharmony of the different personalities making the soul life, and an imperfect condition of the physical life of the mortal that produced undesirable results. There is a great deal of scientific

truth in his statement, but if spirits do not come with intent to injure, it is evident injury is the result in many cases. In the many that come to me for help and instruction I find spirits are making use of the laws which enable them to break down the wall of unconsciousness on the mortal side of life, and become an evil, a harmful influence, as all that harms or hinders the perfect unfoldment of life is evil to the struggling soul in the mortal body.

I will copy a letter from one lady as

an illustration. She writes: "A dear friend of mine who scribes for The Progressive Thinker gave me your address, and told me to write you and see what you could do for me. I have been in hell on earth for three years. I am obsessed, and have suffered indescribable tortures by the evil spirits. 1 did not know for a long time what was the matter with me, for I always thought those things were before Christ, and that he came as them. I used to say the devils were tor menting me, for I cannot see how anyone ever having been human could be so inhuman, so brutal, so filthy and so ignorant. Never for one second since they came have I had peace. They talk constantly, and, oh! such filthy, ignorant language, and lie something fearfully. They inflict tortures in my poor, weak body, and no matter what medicine I take, they take the effects away so that I suffer as no brute or beast suffers, and can get no relief whatever. They repeat my thoughts, even out loud, so that I am in constant torment and hell. I have tried everything. The people here never heard of such a case. and they refuse to believe it, so you see It is impossible to get sympathy or relief from them. My poor old widowed mother must suffer with me. They are in the house, and they keep her sick ali the time, and keep everything going wrong, so that all we can do is to suffer and worry. My dear sister, for God's sake, help me out of this hell if you possible can. I can't stand it much longer. I am a perfect wreck and have no strength at all. They are sucking my life away and unless something is done quickly I'll be a murdered woman. Answer at once, and tell me just what you can do for me, and if there is anything I can do for myself." She gave me permission to publish

the letter, providing I withheld her name, but she said I could give it to anyone privately who wished to write know you are doing wrong?"

session of this girl's body to the exclusion and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 30 cents. her to know if all she stated in her let-

ter was true I knew there was likely to be imperfect physical conditions, knowing well that spirits of that nature could take advantage of the weakened physical frame; that mind and body were so closely allied that what impaired one affected the other, and that a strongly developed and perfectly well mind and body was seldom used by spirits in a way to make the mortal conscious of the relation. I at once investigated the case clairvoyantly, and found kidney trouble of a serious nature caused by acid in the blood, generated from nervous indigestion. I described her physical condition, which she said was true, and asked her to state how she first became conscious that spirits were around her, for she said they came in a moment, and asked why they could not took time to do the work. And for the same inquiry, I will explain as 1 did to her. I cannot always tell how long it are easily taught to harmonize their influence with the individual life so as to teaching and persuasion is necessary for me to instruct the mortal in the laws of relation, and help the soul still in the mortal robe to grow strong, to use its own powers to overcome the forces working against it. As a gladiator goes into training to develop physical strength by a systematic unfoldment through the laws of physical life, so the soul life can develop its powers, and in time become strong enough to hold at a distauce or resist the influences that are

undesirable. In another letter the lady explained spirits, one night shortly after retiring a voice called her to come to them, and kept calling all night. The next day there were half a dozen or more; talked, cursed, sang, laughed, and have kept it up ever since—a man's voice most of all. She has prayed, sought the advice of ministers and doctors, but she says preachers and doctors will not believe her, and adds. "It is too horrible that we must suffer lives of hell and no one to help us."

Now this is only one of many cases, but it illustrates the condition. What is the best remedy? Is mediumship a curse or a blessing?

There are imperfect conditions of life and undesirable influences from spirit side of life without the knowledge that it is from the spirit world, because there is no mediumship. It is through the laws of mediumship that we can come into an intelligent understanding of the higher laws of life, and can receive the teaching of those who, from their exalted plane would redeem the world, would build God's kingdom on earth by teaching, "Thus sayeth the laws of nature." They would have us learn the laws of

our life in its relations to physical growth and metaphysical powers. Manchas studied to develop floral, egetable and fruit life, also the lower animal life, and bring perfection by harmonizing their efforts with God's daws: Why? Because the mighty dollan was sought after, and science could of the author's latest and choicest sid in perfecting the growth and give poems. Neatly bound in cloth, and with a higher moneyed value to the production. No wonder Jesus taught, "Lay up

The Evil Influences on the Spirit Side for yourselves treasures in heaven;" also that heaven was within the human soul; that the whole mind should not be given to the fleeting happiness of life here, when eternal results await

The spirit world is knocking at the door of our soul-consciousness, saying: "Come up higher. Live nearer God, nearer nature; study the laws of influence from earth and air, from planetary forces, from hereditary laws, the simpsychic laws, all laws pertaining to life and learning; make use of the wisdom to enrich your life-not for a day, but for eternity: not for yourself alone, but for future generations, that will partake of the blessing and make your efforts thrice blessed; not alone for the crown of reward, but to escape the sorrow that that no spirit ever came into relation may come, for the same principle in the law that leads upward will lead downward if you follow the path in that direction, and make your life a curse to those who are a continuation of your life in future generations. Seek the true light and live so as to express it in your life and illuminate the path for MRS. MAY A. PRICE. Washington, D. C.

ANOTHER MEDIUM'S VIEWS.

Mrs. Sara C. Scovell, Well and Favorably Known as a Lecturer in the East and West, has Something Important to Say.

The Open Court discussion is of inerest to me as it is, no doubt, to others, from the main subject in dispute, viz. Obsession. While material reasons and the care of an aged mother have confined me to a semi-private life for a few years, yet all spiritual questions are eagerly read and digested. It was my privilege in my St. Louis

ministry in the year 1888 to relieve a beautiful young lady of an obsessing influence and restore her to her family clothed in her right mind. The father, wealthy dealer in trunks, vallses, etc., was himself almost insane over the condition of his daughter. The young lady was highly cultured and being ambitious secured a position as teacher in young ladies' private school in St. Mr. Westbrook, father of the noted actress. Bertha Westbrook was a mutual friend of our family and the young lady's. The father appealed to Mr. Westbrook in his distress. The physicians decided the girl was dangerous and must be sent to the asylum Mr. Westbrook visited the patient, for merly one of the most refined and cultured of young women. She met him with a volley of profane and vulgar language, ordered him from the room Mr. W. sought an interview with the parents; asked whether the girl had ever attended a circle anywhere. The ather asked what he meant by the question, never having heard of such a place. Nonplussed, Mr. Westbrook came to me and by request of the parents, I visited the girl. A big, burly voman, pretending to be a nurse, but seemingly better adapted to shoveling coal, disputed my entrance. I heard the patient raving and pushed my way in. The moment I saw the girl I noticed her aversion to the woman, and asked the father to have the nurse leave the room, which she did. The father, Mr. Westbrook, Mr. Scovell and myself were the only ones present. We formed a circle around the bed. I seated myself at the head of the bed, took the patient's hand and looking her straight inthe eyes said: "Why do you hold pos-

She commenced to swear at me "Stop, sir," I said; "you have no right to swear through this pure organism." "Who are you, and what do you want?" was the obsessing spirit's answer.

"I am a medium, and know, you as an influence who holds this against her will. I command you to

leave her now and forever."

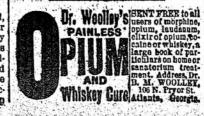
The father was amazed to hear our conversation. The girl raved and in the foulest of language berated all who came near her, but here she was seem. ingly talking to me in a rational manner and yet not herself. I held her hands until she slept. The parents were thankful for this, as she had raved night and day since the attack. Leaving the girl asleep, we questioned the father. We learned the girl had been visiting during the Thanksgiving holibe gotten rid of in a moment. Why it days. In company with a girl friend took time to do the work. And for the she had visited friends in Chicago. The benefit of others who may make the friend was sent for and confessed that through curiosity they had visited a me dium and stayed to the evening circle. will take to master the situation. Some The mediums present were undeveloped and controls of all classes came and controlled. The young ladies stayed bring better results. Others resist only a short time; they became disgust ed with the crude manifestations.

How many truth-seekers are turned away by and through undeveloped psychics! On her return home the young lady became obsessed by one of the poor, undeveloped spirits, and probably both psychic and spirit would have dragged their lives out bound together until death released them if myself or some other medium had not released them. The young lady being a psychic, yet

ignorant of the law of control, became an easy subject for obsession. The that the first knowledge she had of the spirit of this profane man desiring to express himself sought the first avenue which presented itself, and thus entered and held possession, and only the fortunate fact of Mr. Westbrook being a Spiritualist and a friend of her family prevented her spending her days in an insane asylum. I visited and treated her three times only; the spirit con versed with me and consented to go leaving the young lady as pure and sweet as before obsession. sumed teaching. I heard from her some six years afterward and all was well with her. She had developed some beautiful gifts in trance and clairyoy-

I have had numbers of cases of obses sion as pronounced as this in my fortythree years' experience as a medium and speaker. As a psychometrist it is easy to decide between insanity and obsession. While obsession is a truth it should never turn any one from investigating Spiritualism and spiritual gifts, but rather urge them on the road to study out the way to assist unfor tunates who are obsessed and relieve their distress, as did the master of old. SARA C. SCOVELL.

Galena, Kans.



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THE OPEN COURT.

The Present Discussion.

Never before in the history of Spiritualism has there been a discussion so important to the whole world of modern reformatory thought as the one now being carried on in The Progressive Thinker, in the would tear it with her teeth, saying at the time, "Aren't you afraid I will hite Open Court. Every article is charmingly written. The sentiments presented, though conflicting, are instructive and fascinating, and they broaden the understanding of the reader, and increase the number of his brain cells, so essential to every well-balanced spirit of her betrayer, Mrs Folsom soon mind. Everyone applauds the Open Court.

Obsession Ably Considered.

C. W. Stewart, once a prominent lawyer, but now one of our most able Spiritualist lecturers, has something to say on the all-absorbing question of Obsession. His calm, dispassionate method of reasoning will attract your close attention.

of the early workers in the cause of product of an organization called in this Spiritualism, once said that consistency sphere of life a brain, and if there is was the art of being inconsistent. The any evidence to the contrary I would friendly but somewhat pungent discussion between our venerable octo genarian Brothers Loveland and Peebles over what Paul called "old wives fables and doctrines of devils," has a tendency to remind one of the above statement.

I have never been the proprietor of a pet hobby or ism of any kind that required to be propped to keep it from falling over, so I think I may be able to take an unbiased view of the sub-

I look upon life as a natural phenome.non, upon death as another, and spirit return as being no more remarkable dividuality was totally suspended durthan the return of spring at the proper time of the year. Long ago I realized the truth of Pope's famous couplet: "Know then thyself, presume not God to scan,

The proper study of mankind is Man. Hence, instead of wrangling uselessly about First Causes or Last Causes. I have tried to obtain a little information on my relationship with nature; and incidentally I will say that I also learned from one state of existence to another to be a little suspicious of the man who carly in a debate BEGAN TO TALK tinct entity from another, but the sep-OF THE FEARFUL CONSEQUENCES aration of essential elements like a THAT WOULD OCCUR IF HIS OP-PONENT'S THEORY WERE PROVEN TRUE, for I have always found it on analysis to be nothing but special pleading to scare people away from investi-

I never yet found a truth that was not perfectly consistent with every other truth, therefore truth can always finality any more than this one is, but I safely be left to take care of its own shall expect that body to maintain the

Our knowledge of psychic laws and

know the influence of positive minds over negative minds in this the subsoil out of my system, I presume world, is of hourly occurrence. The that my manifestations will partake of psychic suggestions of parents, of teachers, of associates, and the constant ad- has been through college will use a monitions of old people to the young to avoid had associations and to seek good ones, is a perpetual recognition of this psychic law. Let a boy or a girl clder than themselves, and they will take that person as their model and its development warrants; and once criterion, and the example set, whether that it is admitted that the spirit can good or bad, will be followed to the let- actively influence a sensitive, CAUSING ter: A great lawyer sways a jury by HIM OR HER TO THINK THE SPIRthis power. A successful orator sways IT'S THOUGHTS AND SPEAK THE the multitude by it. The successful re-vivalist does the same, and no phy-SARILY FOLLOWS THAT THE INsician of any school need ever hope for FLUENCE WILL BE IN STRICT success if he ignores psychic law and KEEPING WITH THAT SPIRIT'S DEpsychic influence. It is as natural as GREE OF UNFOLDMENT. THERE-the chemical union of oxygen and hy-drogen to produce water, and were it DEVELOPED OR VICIOUS SPIRIT not for the effort of a certain class of WOULD BE DETRIMENTAL, WHILE Spiritualists to parade in the cast-off THAT OF AN EXALTED SPIRIT plumage of orthodox theology, and do WOULD BE GOOD. for Spiritualism what Constantine did As Prof. Loveland says, superstitions for Christianity, the thinkers of the die hard, and one which is most difficult world might be induced to lend a hand to kill is the idea that there is some to place it upon a natural, scientific thing or somebody in the universe that tanism would be as impossible in this ple, answers prayer, and plays general field as they now are in botany or chem- utility man! Spirits control sensitives

Loveland are at an agreement on one like, it follows that the manifestation important point, and that is that in will be intelligent or otherwise, in proobsession one spirit doesn't move out portion to the grade of the control; and and another move in, but both agree an ignorant spirit might do mischief that it is a case of hypnotism. This has through its very ignorance without any a tendency to simplify the subject, for harmful intention. the theological bugaboo of all the ages has been dualism. But Prof. Loveland declares that death, while doing the individual no harm, really betters his condition, and this Dr. Peebles denies.

One of the cardinal points of the Spir-MORAL SIGNIFICANCE; that it is a pated them from this diabolical serviperfectly natural transition that simply tude, and cast the evil spirits out. He rendered the person invisible to earthly distinctly recognized the personality human sight, and that the disbodied and presence of demons distinct from entity gravitated to the sphere or cir- the man in whom they were and from cle that his state of development fitted whom they were cast out. Either his him to occupy. Now if this be true, it words were falsely reported, i. e., defollows by a law as unchangeable as moniacal possession is a mythical addithat of gravitation, that if they return tion of a later date, or he was himself at all and influence sensitives, THEY under a delusion respecting these cases; WILL INFLUENCE THEM FROM i. e., he shared the ignorance and super-THEIR OWN INTELLECTUAL AND stition of his age, or he ratified and con-MORAL PLANE: otherwise, the chain firmed that superstition for the purpose leader of the agnostic school of Spirit- over the impulses and will of those nalists, breaking a lance with Dr. Peebles, the ultra Theistic Spiritualist, over such a question.

tion in fact, just as all myths, as shown asked why these demoniacal possesby Ingersoll, Edward Clodd and others, sions are unknown now, the answer is were simply misunderstood natural that they ARE NOT UNKNOWN; phenomena. Here we have a worldwide THAT ON THE CONTRARY, DEphenomenon, called in one age demon- MONIACAL POSSESSION 18 facal possession, in another diabolism, in another witchcraft, and now Prof. CERTAIN FORMS OF SO-CALLED Loveland argues that it is the telepathic MORAL INSANITY." and hypnotic power of earthly thoughts, The very highest scholarship, such as passing from one mind to another, and that of Herbert Spencer, Bauer, Cheyne,

If ideas and thoughts can meander man beings; and it seems reasonable to about in space without any brain or conclude that out of this idea has grown body, then the existence of the orthodox all of the gods and devils that have argod "without body or parts" becomes a flicted the human race. possibility, and the new brand of god | Spencer says that the early Spanish called "Infinite Intelligence," which Bro. missionaries were confronted with the Loveland once mocked, and even the difficulty that the only native American orthodox devil himself has a "ghost of word that could be translated god, also a show!" I fear that the theory that meant devil. There must be some foun-"thoughts are things," at least in that dation in fact for such a world-wide

alism which has a very little foundation lings exercise an influence over mortals

Governor Talmadge of Wisconsin, one existed or will exist, that was not the be delighted to know it. That telepathic suggestion on similar planes of vibration is a fact there is not the least doubt; and that telepathic waves are he cause of "campmeeting jerks" and the convent phenomena described by Dr Andrew D. White, is, I think, a well established fact. But will telepathic waves or vibrations of the ether ac-count for the noted "Watseka Wonder," where all of the peculiar characteristics of an individual who was known to be dead, were expressed continuously for months through the phy-

sical form of another person whose in-

ing that period? Matter and energy are, so far as we know, inseparable complements of each other, if, in reality, they are not merely wo conditions of the same thing. And as was said by Dubois Raymond, an atom of iron is eternally iron, whether in the wheel of a locomotive, rushing through space in a meteorite, or pulsing in the brain of a poet; hence, the passage involves the separation, not of one disaration of essential elements like a process of distillation, by which the finer and more ethereal is sifted, so to speak from the coarser elements. Therefore I expect to be born into spirit life as a physical personality that is being developed here in this earth form, and I do not apprehend that the spirit body, so called, will be a permanent

continual flux, developing a still finer and more ethereal body that will take principles is exceedingly limited, but its place in a still higher expression of life. As progress enables me to "work that progress, just as a farm boy who higher grade of language than one who has remained uneducated. But the initial state of any disbodied

human being in the next expression of life cannot, in the very nature of things. be other than that which the stage of

ndation, and then fraud and charla- arbitrarily does things; punishes peovery much as water runs down hill, and It seems that Brothers Peebles and as like attracts like and like produces

> Dr. Lyman Abbott, in commenting on the subject of Jesus Christ casting out

devils or demons, says: "No honest interpreter can doubt that the Evangelists shared the common opinion of their day, and intended to be itualist philosophy has ever been, that understood as asserting that these in-DEATH IS ONLY A PHYSICAL dividuals were under the control of evil CHANGE AND HAS NO MENTAL OR spirits, and that Christ literally emancif natural law would be interfered with, of adding to his prestige by seeming to and as neither of the disputants accepts cast out spirits that had no existence; he doctrine of miracles, it is a little i. e., he lent himself to imposture, or nusing to see Brother Loveland, the evil spirits really exercised a control whom they were sent to possess, and Christ really drove them out from their possession and emancipated the soul All church supersitions had a founda- from their control. If the question is

producing a deleterious effect upon of Campbell, Alexander Campbell and sensitive persons, whom he shows are others, agree that the gods of the anin'the majority.

MOST NATURAL EXPLANATION OF

is a precious bit of transcendent- opinion to rest upon, that invisible be for good or ill; and instead of civiliza-I do not believe that a thought ever tion having eradicated it, the facts grow

more and more puzzling to the acten-tific investigator, in the light of mod-ern occult manifestations.

Some years ago, in the city of Springfield, Missouri, a woman was taken to Mrs. Josie K. Folsom, the renowned medium and clairvoyant, for the pur pose of being treated for a mental mal-ady. Years before the poor woman had been betrayed by a villain, and in her despair she had killed him. She had been a raving maniac in an asylum, and when brought to Mrs. Folsom she was actually lacerating her arms and hands with her teeth. Mrs. F. went into a room with the woman alone, and began trying to soothe her, and the women seized Mrs. Folsom's arm as though she

Mrs. F., keeping her eyes fixed upon her, replied: "No, you will not bite me; your angel mother is here and she will not let you bite me. You are going to be gentle and kind, and will be well

and strong and happy."

Although all the symptoms indicated had the woman under her own influ ence and in a short time she was able to go out alone and became rational

Out of the grotesque animal life of the remote geological periods was evolved the human race. Out of the crude and grotesque alchemy of the encients was evolved the beau-tiful science of Chemistry. Out

the crude astrolatry and astrology of the past has grown the magnificent science of Astronomy. And as truly as all evolution consists in the slow modifications of the old into the new, so the science of life here and hereafter is slowly evolving from the crude systems of religion, and as science is only sifted knowledge, all of these crude elements are but the raw materials from which to construct a more perfect system for the future

Prof. Loveland is right in saying that in the process of evolution, all useless organs are aborted, and that the pro ensities will be left behind. BUT IT IS A PROCESS OF EVOLUTION WHICH IT WOULD NOT BE IF THE MERELY NEGATIVE PROCESS OF DYING CAUSED THE CHANGE.

Prof. Bain clearly shows that physical states cannot be substituted for purely mental states, and it is mental growth and moral unfoldment in spirit must cause the passions to be left be hind. This is why men in this world cannot be made moral by Act of Con gress; and as long as that spiritual growth is unattained, the passions and propensities will be there as mental states, and if the spirit controls a tive. THOSE MENTAL STATES WILL EXPRESS THEMSELVES, JUST AS SOME SPIRITS WILL TELL FALSE-HOODS, IMPEL THEIR MEDIUM TO PLAY TRICKS, EVEN TO PROSTI TUTING THE MEDIUM'S POWERS TO UNLAWFUL ACTS

If it is said that our spirit friends should be able to prevent evil spirits from doing mischief through media, it may be sufficient to ask why fifteen hundred policemen and an expenditure of \$1,500,000 per year not prevent crimes and misdemeanors in this big city of St. Louis? The fact is that by reason of a psychic law as absolute as that of gravitation, when sensitives are under the influence of the low, coarse and undeveloped spirit. the pure and refined influence is powerless to reach them. Just as in this world, when a man is intoxicated and wild with passion, all efforts save those of physical violence are apt to fail in trying to control him. As shown by Bain, human mentality

and character are chemical phenomena Intense anger not only causes the face to flush and the temperature to rise, but the mother's anger will affect the health of the nursing child. anger consumes the tissues of the brain more rapidly than the most intense thinking can consume it, and this is largely true of the other passions and emotions. I have heard a spirit weep and as tears are an evolutionary contrivance for the protection of the eye from the heat of intense emotion, and that state of being called spiritual is a perfectly natural one, it follows that spirits probably shed tears. If the next expression of life is but a continuation of this, A SPIRIT BODY THAT IS EVOLVED FROM A CRUDE, IMPURE PHYSICAL OR EARTH BODY MUST NECESSARILY PARTAKE OF THE NATURE OF THAT EARTH BODY. UNLESS IT CAN BE SHOWN THAT MIRACLE HAS BEEN PERFORMED AND THAT LAZARUS HAS GONE NTO ABRAHAM'S BOSOM A SPOT-

LESS ANGEL! Either talk science and sense, or keep your nonsense pure and unadulterated! If the spirit world is a perfectly natural world, and spirits are perfectly natural people, please do not talk of death immediately bettering the moral and mental condition of those who experience it. IF IT IS CULTURE AND ED-UCATION THAT IMPROVES HUMAN-ITY IN THIS WORLD, THEN IT MUST BE THE SAME IN THE NEXT.

It is true that a wagon is made under one set of mechanical laws and when finished it is trundled out of the shop and becomes subject to an entirely different set of conditions; but that does not alter the fact that the change of conditions does not change the quality of the wagon. So a human being whose tendencies are all undeveloped and evil CANNOT BECOME ANGELIC BY ANY MIRACULOUS PROCESS; and if that individual controls a sensitive he will only be able to bring to bear the qualities of his own personality. How could a man teach mathematics who had

never heard of that science? Every soul vibrates its quality, just as a mu sical instrument vibrates its quality, and this must be the case in all possible states of existence, else there is a miracle somewhere.

Spiritualists ought not to be afraid of discussion. In the days of the Apostles when the Pharisees were raving at the new sect of Christians, old Gamaliel gave them a little wholesome advice. which it would be well to heed at the present time. There seems to be a tendency on the part of a certain element to get up a sort of Index Expurgatorius whenever a book appears that criticises Spiritualism. I have carefully read T. J. Hudson's "Laws of Psychic Phenomena," "The Great Psychological Crime," and many others of like character, and they have all been useful to Psychological Crime" should be read by all who would like to see TRUE ME-DIUMSHIP PURIFIED AND EXALT-ED, for just as sure as fate the author of that book has told some very whole some truths about those who allow themselves to become puffed up with vanity, allow their ill tempers to run away with their sense, and become so egotistical that they make nuisances of hemselves, and in fact he calls down all crankism in a most thorough manner. There is not the slightest neces

sity for mediumship causing any injury f media will only consent to be gov erned by common sense, and hold their mediumship as a sacred trust for the henefit of humanity; but this thing of having people who have only experi-

A Question of Theory and Fact.

fest on other than these higher lines.

facts and cease trying to find some

they will begin to understand how to

If women only thought beautiful

things and lived upon beautiful things

-clean things of beauty and morality

mentally and physically-there would

and happy to every soul born of the

we must be born of the flesh. How

great and magnificent would lives be

here, if born under kind, faithful, truth-

ful, justice-loving conditions, where no

inharmonies are created. The dynamic

force of thought can accomplish much

along these lines, and as the great ag-

nostic, Robert G. Ingersoll has said

Every child has a right to be well

born." Therefore I say that body-build-

ing has much to do with obsession-this

body-building of truth by the dynamic

force of thought, directed with care, free from traducing, ostracising and the

the soul. If you speak darkly and ma-

liciously, these thoughts have the color

etry and poetic ways, with sympathy

kindly thought for everything that

creeps and crawls. Disease can never

approach you if you but live truly to

God's life and God's word: and, obses

sion will never disturb the body thus

I will not in this article, undertake to

participants in the discussion have act-

vally and tacitly admitted. I will only

refer to facts of obsession that have

come under my own observation, which

I know to be facts, in which I know

there is no element of psychometry, as

one learned professor undertakes to ex-

plain-no element of telepathy, or any-

the sensitive by the vicious-spirit. I

refer to the instances quoted in my

wife's book, "Psychic Light," on pages

them to be facts beyond question or

to any other theory than the theory of

obsession, our learned friends to the

He who undertakes to explain the

physiological and psychological laws

under which mediumship is possible

able to direct influences and operations

spirit in the body. I for one, do not be-

the invisible assistant. I may say the

To sum up the discussion, if I have

Yes, even have odor to

of mianight.

formed and created.

build the bodies of their children.

a few facts in regard to

J. S. Drake is the husband of the noted medium, Mrs. Maud Lord Drake. Mr. Drake has been specially prominent as a lawyer and journalist, and his connection with Spiritualism and mediums has been such that what he says will carry great weight.

I have read with much interest the oped or uneducated or so-called evil various articles published in your spirits the ability to influence, not only "Open Court" relative to the diestion of sensitives, but many who do not know obsession. The question seems to have that they possess mediumistic qualities resolved itself into one of "theory" as and possibilities. There is very little well as of "fact." Those who start out danger of obsessing sensitives unless with a theory, seem to be somewhat there is something in the character, per-dogmatic in their assertions although sonality and life of the sensitive that they may be logical in their drguments. of "like attracting like." If the me-dium or sensitive lives a clean, pure, Those who start with facts do not seem to have corelated all of the facts bearing upon this subject. A theory to be charitable, truthful, naturally healthful logical must include all the facts, or, life, free from stimulants and narcotics, in other words, the facts must all be referable to their theory in order to minimum, and, I may say eliminated. have logical thinkers accept their conclusions. The question is how many of even all this for the conditions that their facts are properly 'referable to | make obsession possible. Spirits operthe theory of obsession. The first point ating upon matter is what we call our to be established seems to me to be: selves to-day. If the venicle of mani-Do spirits actually entrance and im- festation-the matter the spirit uses in Second, Are there its manifestation, is endowed with the press sensitives? evil spirits, sometimes called demons proper qualities, suitable for the higher by reason of their action, as well as good spirits whose communications and impressions upon sensitives are usually proper and right and beneficial to the sensitives? To deny that evil spirits entrance, in

fluence and impress sensitives, is to deny that good spirits can do so. It and inherent qualities of the matter by which it manifests. When people learn to deny the whole Spiritualistic theory when they recognize the verity of these of entrancement, sometimes going to the extent of being almost if not quite pleasanter theory to account for them embodiment. It is unnecessary to discuss the verity of the fact that spirits formerly living in the body do influence mediums and do influence them in ac cordance with their (the spirits) former character and in accordance with the memories of their previous existence and in accordance with the prejudices. passions and appetites. Anyone at all familiar with genuine mediumship knows these things to be facts. Death produces no marvelous changes in the spirit. Ofttimes spirits who know little of the Spiritualistic theory find themselves out of the body, and it is with difficulty that they can be convinced that they are freed from their physical bodies. Such spirits are not at such times freed from their character, which is all there is of them, from their appetites, their prejudices and their passions. Now this does not indicate that appetites which are supposed to be physical, have their origin in their spirbe no chance for obsession, but human life would always be bright, buoyant itual natures. If they did, these appetites would forever remain with the spirft. flesh, for if we are born into this life

I believe it to be an accepted fact with all Spiritualists, that soul essence or spirit, is the same and that the ultimate destiny of all spirits is the same. that each spirit possesses all the potentialities and possibilities of any other spirit, but that it requires infinite experience to progress to the higher possibilities. Where spirit begins we do not know other than that conscious spirit-spirit that is conscious of its consciousness -begins in the human stage of existthat memory is the chief and essential quality of spirit and that the spirit must necessarily take into its spiritual existence a memory of all of creating of inharmonies or any element its experiences in the physical exist- detrimental to the human uplifting of ence. If it has had any prior existence, we have no evidence that the memory of such existence and experiences persist in the physical existence and in the the sensitive. Rather let your thoughts rext succeeding stage. I'therefore con- be formed in rhythm and song, in poclude that our experiences begin with the physical existence. The action and for all—everything that moves and has reaction of spirit upon matter, and in life, the old and the young. Have a matter gives us growth and development or evolution of spirit

Those spirits that have only acted and reacted upon the physical plane in the matter of physical appetites and prejudices and along material lines of action must necessarily remember these exfor both Joy and grief. This shows that periences—must take them with them, they still have the emotional nature, and must act for a time in accordance sion. That obsession is a fact, all the with such experiences, until such times as they have progressed beyond these conditions. Now, it is a fact that spirits near the earth plane can, if they will, master the arcane forces and under stand and use the laws whereby mediumship is possible better than spirits whose vibrations are so far beyond the mortal plane, that did they bring their thing else but pure simple control of forces to bear upon mediums, it would be destructive of brain structure.

Therefore it seems to me that so-called obsession is more easily accomplished 512-14, 556-7-8. These instances, or than the control by the higher spirits, facts, I, personally verified and assert until such time as the spirit of the sensitive is developed beyond the reach of dispute-facts that cannot be referred obsessing spirits. There must be something in the sen-

sitive or the environment of the sensi- contrary notwithstanding. tive to attract and give these undevel-

enced a cold chill down their spine go- will find difficulty in making himself uning before the public as "John and derstood by the average reader. All we Mary" mediums (?), and bringing both can do is to take the facts as they are themselves and the cause of Spiritual- presented to us-facts that are referism into disrepute, ought to be ridiculed and criticised and lampooned from the of the spirit out of the body-not the I for one am glad that Dr. Peebles lieve that mesmerism, hypnotism and

has published his book on Demonology, and I am glad that it is being criticised, out taking into account the one factor, but I think that all proposals to burn namely, the "invisible fellow" who is the book or pitchfork its venerable auassisting the operator in the undertakthor merely shows a lack of sense, and ing. I do know that psychometry is a spirit of bigotry on the part of those possible and independent of the invis who utter them.

Priestcraft has no place in Spiritualpathetic manifestation of the embodied
spirit through matter that is adapted to

natural. It is true that all things should the manifestation of this faculty, or be done decently and in order, but I sense of the spirit. I have yet to see draw the line on having my prayers any evidence on the part of the oper printed in a book! I really don't think ator in mesmerism or telepathy that that the railway companies would re- can be made possible without the aid of quire it! Spiritualism is the crowning truth of same thing of the operations of Chris

all the ages, because it not only takes than Scientists, Magnetic and Faith away the sting and fear of death, but it healers. It is true the spirit of the opconnects all the universe, together in erator generates a force called magnetone grand chain of law, that hapmonizes ism and performs many things, but in all elements, all forces, all phenomena these departments of spiritual science I together and justifies Fope's other think not without the assistance of the couplet which says: invisible operator. 'All partial evil is but universal good;

All discord harmony not understood." read it intelligently, is that "Obsession" And as the colors of the mainbow is the influence, the entrancement by blend in pure white light, and all the evil spirits or ignorant spirits who are different pieces in an orchestra blend acting viciously. If such is what is in musical acord, so all the vicissitudes meant, then obsession is a fact and part of life, all its burdens and cares and of the phenomena of Spiritualism the sorrows have their uses and purpose, same as any other of the phenomena. and the soul can never wander, beyond The lesson to be drawn from this seems heing. -

the Power which has brought it into to me to be-surround your sensitives being. with the best possible conditions of No, my venerable Brother Loyeland, harmony, of morality, of truth and jus-Spiritualism will not becomed mere tice. First educate them to the highest system of resuscitated demonology, for in this universe action and reaction are truth, justice, charity and toleration. It equal, and the evil is only the absence is true these qualities are in a great of the good, as darkness, is the ab measure inheritance, yet spirit can masence of light And though it is proven nipulate matter so as to change its inthat undeveloped earthbound spirits herent and acquired qualities, and thus may harass sensitives at times, the good modify the atoms out of which brain is will finally conquer and both spirit and manufactured. No one has as yet medium take up the sweeter song on measured the dynamic force of thought the heights of immortality That there nor will they be able to gauge it until is never a soul so sorely bested on life's they practice this suggestion. Assimi-uneven road but the light is shining out late only matter of the higher grade in through the mists and gloom from the the line of foods and their preparation windows of heaven, and the angels are Then by constant thought and repeated calling in sweet and tender tones, "O action will you produce a brain that Wanderer, come home, come home!" will resist the impress of immoral yiwill resist the impress of immoral, vi-C. W. STEWART. cious and obsessing spirits.

St. Louis, Mo. tilDr. spirit, or viciously inclined, that it is best for them not to so act. I do not believe a spiritual meeting, or seance believe a spiritual meeting, or seance ignorant, becan be held that some ignorant, be-nighted spirit is not attracted by the spiritual radiance of such meetings When proper, these spirits should be given audience and instruction, which

in my experience, I know in many many cases to have been exceedingly I wish to state for the people discuss ing this question of obsession, one fact or spiritual law that they will do well to

take into account. The spirits leaving

the body under any strong feeling of

fied physical desire, find themselves, as

in the case mentioned in George W.

nassion or anger, or hatred, or ungrati

Lew's' article in your "Open Court," as it were, obsessed by that feeling, brings into play the great spiritual law that passion or that appetite, and necessarily must seek its gratification whenever that spirit resumes its contact charitable, truthful, naturally healthful with matter, either in connection with the medium, a sensitive or with humanthe danger of obsession is reduced to a ity. This being the law, how can we We might look a little deeper than spirits sent into spirit life under the operation of our laws, on the battlefields, in the riots and contentions of our cities where humanity is denied its force of our industrial system until in the struggie for life there is engendered that intense hatred, communistic and manifestation of spirit force, spirit vicious feeling that is growing so poent and irresistible in our large cities would manifest on higher lines, In fact it would be impossible for it to mani--from those who die on the gallows defying the laws of God and man, cursing Excarnate spirit must necessarily maninumanity and all who are better condilest in accordance with the acquired tioned than are they. Little wonder

then that these spirits soon learn that

they possess great power for evil and

proceed to use it even as they do in the

body. The spirit world may be able to

control and take care of these viciously

inclined spirits, but how much easier

would it be if we educated them to dif-

ferent results before we send them un-

Obsession in some lives begins alprepared and impenitent, into an existnost at the inception or the beginning ence for others to care for. of life. If the theory here outlined is It is a further law if that desire can be gratified, in a measure, by coming correct, in the woof and weave of life le these threads of evil, or the possibilin contact with humanity, that the desire is satisfied and the spirit moves ities of beauty. It is necessary for humanity to distinctly understand from more readily along the line of progresthe beginning, that the lives of their sion. Otherwise that desire hampers children lie open in their hands-open them in their progress, it may be for to their soul's understanding if they years. They must be educated up to will but comprehend and leave the he point that desire is only a memory things out that are degenerate-leave which they must gradually dismiss by these things alone that are an abomiworking out other and more important nation in the eyes of God-leave things, like the hungry man after the these things alone that the body may be dinner hour is past becomes interested woven and interwoven, not with evil in the business of life and forgets his light which is thrown into so many appetite.

These are natural laws and the soon er Spiritualists and the teachers of our philosophy understand them and devise some method of teaching or preaching to "the spirits in prison," as it is said the Nazarene did on his advent into spirit life,—the sooner we make Spiritualism practical and beneficial-the sooner will we eradicate from the public mind, the ignorance and prejudice that exists against it.

I have no desire to take part in the, discussion of your question of obsession and would prefer now that what I have written, you use for your own information rather than let it appear in print. I told you in Chicago that I would give you my ideas of the discussion as it progressed and while this is somewhat hastily written it will in a measure keep my promise to you.

Boulder Creek, Cal.

WAS THIS OBSESSION?

f Not, What Was It?-A Spirit Secures Control of a Pure, Noble Woman, and Tries to Commit Murder-The Doctrine That the Pure Are Never Obsessed Fully Exploded.

Several years ago I was one of a company of about twelve persons who atended a seance to which we were all invited. The meeting was held at the residence of a prominent lawyer, whom will name Judge ."A." His wife was the medium. She was a noble, refined lady, and a member of the Methodist church, and so was her husband. She attention from the beginning to the was not a professional medium. She and it is chockful of stirring incinever received any money compensation for her services.

Mrs. "A" was entranced, and for perhaps an hour gave us tests and uplifting grand messages. Suddenly countenance changed, taking on a MOST MALIGNAN'T EXPRESSION. She sprang from her chair and rushed like a tiger upon a man whom I will call Mr. "B." He had never before attended Mrs. "A's" seances. He cam- this time with a friend. The medium was forcibly restrained from assaulting Mr. "B by her husband and others. She strug gled violently, and while FROTHING AT THE MOUTH she gave utterance to the most shocking profanity. Judge 'A" and another gentleman crushed her down to the floor and held her there with-great difficulty.

She swore, and threatened, and struggled, trying to get free.

A gentleman was present, whom will designate as Professor "C." He was a prominent teacher in the public schools, and a medium. He was a large man, of splendid physique. He stood over the struggling, prostrate woman held down on the floor. Calmly and kindly, yet very firmly, he said: "Who are you, my friend, who is con trolling this medium?"

No answer.

"Now," said the professor, "you must leave this lady; you are injuring her. If you will surrender your control of her, you may control me. I now com mand you to leave the medium.

So saying, the professor made several passes with his hands over the prostrate woman from head to foot. In a few minutes Mrs. "A" suddenly became quiet and opened her eyes. Her husband assisted her to a seat, when she said: "Why, what have I been do-ing down on the floor?"

She was now perfectly normal; she remembered nothing of what had just Later during the evening, after Mr.

"B" and some others had left, Professor "C" clairvoyantly saw and conversed with the spirit cast out, who told the professor that he had been stabbed and killed by Mr. "B," and that he wanted to kill his murderer, and would have done so through Mrs. "A," if he could have accomplished it.

The professor talked kindly to the spirit, urged him to forgive his enemy. and finally elicited his promise to do so. Mr. "B" had not long resided in the town, and but little was known of his

Now this incident, the truth of which I personally vouch for, would seem to support Doctor Peebles' contention that WICKED, UNDEVELOPED SPIRITS SOMETIMES OBSESS SENSITIVES, and that the oft repeated statement that, "like attracts like," IS NOT AL WAYS TRUE. 1 personally knew Mrs. "A" well, and for many years. She was gentle, kind, intelligent Christian lady, loved by her husband and children, and held in high esteem by all who knew her. If this was not a case of obsession, what was it?

(Ex-Senator) R. A. DAGUE. Alameda, Cal.

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SATURDAY, APRIL 1, 1905.

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The Gods, With a Moral.

In the early days of the world, when the gods were young and the people were ignorant, rulers of nations accredited their victories and their defeats in battles to the gods they worshiped. If defeated in a great contest the tribal god was beaten, then force or strategy was employed to capture the victorious god of the enemy and compel him to serve them. If again defeated it was no fault of the army, but the captured god would not serve them faithfully, so a new raid was made on some other victorious people to gain the coveted prize of a successful fighting god.

began to be suspected of imposture, the knowing ones taught the real God had a kingdom and throne just above the clouds, and his services could be gained by prayers and praise, and by the gratification of his senses. This led the way to the sacrifice of bullocks, and rams, and lambs, and doves; while Jews and Phoenicians sacrificed the first born of their .own race-roasted them on the altar, while the burning incense ascended to their God, to placate his anger, and enlist him in the service of those who were most generous in contributing to his pleasure. In protracted contests with a powerful enemy whole hecatombs of humanity were frequently slaughtered and laid on the smoking altar.

Carthage, the rival of Rome, when environed by her powerful enemy; her fortress, palaces and temptes aflame, and hope almost fled, selected a dozen of her most distinguished citizens and immolated them on a blazing altar. Though their smoke and incense ascended to God, yet he remained silent and indifferent while the slaughter went on. Towers fell: her walls were broken down; the toil and genius of long centuries were in ruin; her population dead; desolation everywhere sackcloth, fasting, prayers and sacrifices had been of no avail. Two thousand years and more have fled; but Carthage, the colony of Tyre; her ships in every port on the Great Sea, and her white sails on every coast, yet her ancient site remains a dreary waste; her victors ciaiming the gods had abandoned her to desolation. The Carthagenian god was inferior to Jupiter, of the Romans, hence the melancholy result.

Time passed. Ages lapsed. The whole world was sunk in barbarism. No sacrifices had yet been sufficient to address him, just emerging from barappease Almighty wrath. Wit, genius, barism, only science receiving their adeloquence, the wise and brave had oration, they drive all these concenbeen laid on the aftar in vain. A trated Christian forces, their Cossack yawning gulf-let a good orthodox chiefs; their many-titled generals; their Christian tell the story-was yawning to receive the entire race, the young, the brave, the aged, the wise and good, all, were totally depraved. Their first parents had eaten of forbidden fruit, so they and all their posterity to the last vibration of the pendulum of Time were doomed to eternal tortures. Thus teach the creeds.

But, happy thought! The great Creator of this mighty universe, a wilderness of worlds, with fifty millions of suns, each greater than our own, with planets and satellites like our solar system, devised a way to save the wretches of his creation from impending, eternal torture. He overshadowed a Jewish maiden, begat a son, and allowed that first born to be offered as an atonement to himself, for the sins of the whole world. This would satisfy his ire, conditioned the sinner by inheritance, accepted this sacrificed son as The result: Victory crowned his el his Redeemer, and would adore him as the Eternal God.

Modern religious ideas are but slight remove from primal faiths. Though beyond the clouds, and above the cerulean vault, still the God must be praised, that is applauded. To gain his favors he must have our prayers. He still determines results on the battle-field, and Christian armies, on both sides the line, have their chaplains to intercede with him and beg his kindly

influence in their behalf. But, sad to relate, this God of the Christians, if rightly interpreted, has lost his power. There are the Russians, a Christian nation; its Czar the Supreme Pontiff, Pope of the Eastern

I was recently asked the following question: "What would you substitute for the Bible as a moral guide?" My reply was as follows: "I do not regard the Bible as a "moral guide.

The Bible is a collection of books, embracing history, fiction, myth and mythology; proverbs, prayers and imprecations; general moral precepts, which all nations accept, and particular conceptions, commands and prohibitions unsuited to this age, and more honored in the breach than in the observance.

The moral code of a nation may be said to be its real guide. It sums up the conceptions of morality which have grown through many centuries of human experience, and it is the result of the influences of natural character and education.

With discoveries in science and progress in morality, believers in book revelations modify their views so as to adjust them to the new order of things, and to interpret their bibles so that they will harmonize with the later conceptions. Bibles are appealed to as authoritative, but those who make the appeal get their moral ideas not from the Bible, but from their mental and moral environment. When the Bible conflicts Anyone who wishes to write on the subwith these current ideas, such portions of the book are ignored or twisted out of their obvious meaning. Thus, while the Bible teaches the subordination of woman, sanctions and authorizes human slavery and commands submission to government, under all circumstances, we may find Bible believers who favor woman's elevation, who condeman slavery, who believe in the right of revolution. Belief in the New Testament as a revelation from God is held by those who do not believe that wealth is a crime or that poverty is a virtue; yet the New Testament teachings are positive and plain on the subject.

It is only when people find in the Bible approval of what they have come to believe through all the influences (that of the Bible and other literature included), that they appeal to the Bible as authority. When current belief is divided, as it was on the slavery question, as it is now on the question whether it is a duty to abstain from the use of wine,

both parties quote texts to sustain their contentions. When it comes to the question. What is the standard of truth and right? I answer that the highest standard is the enlightened reason of man. It is the standard to which all enlightened minds ultimately turn for the settlement of questions of whatever kind. Human reason, at its best, is not infallible, but it is the highest and most reliable standard that we have, and to which all others, in the final appeal, must be subor-

The best "moral guide" is the knowledge of man, and his relations are expressed in the moral codes of the world, which are essentially the same in all civilized lands. This is the guide of the Bible believer as well as of the man who rejects all special revelations and all forms of

Let the Bible rest on its own merits, like other so-called sacred books. Let the fact be recognized that Bible believers and unbelievers are born and reared in the same general environmnt and have the same moral ideas and the same "moral guide." But when there is a difference of opinion as to the truth of some theory or the wisdom of some reform, both sides often try to sustain their positions by quoting Scripture. They do this to support and to advance opinions that were formed without regard to the Bible, which was no "guide," until the opinions were reached partly or wholly through other than either moral or religious considerations.

When men believed in slavery, they continued to quote Moses and St. Paul in its favor, merely in defense and perpetuation of it. When publie sentiment in the north was strongly opposed to slavery, the Bible passages in favor of the institution produced no impression. Christians, like the heathen, because of their moral obtuseness, their selfishness and cruelty, enslaved their fellow-men. It was convenient to have a Bible to quote from to their slaves in favor of slave holding and slave beating. When, in spite of Bible teachings, public sentiment had grown strong against slavery, Christian ministers quoted whatever they could find in the Bible in favor of freedom. They could find no passages in plain denunciation of slavery, but passages against the oppression of the Israelites or declaring that "we are all one in Christ Jesus," served the

The moral guide is always back of bibles and revelations of all kinds: for out of revelations come only what man has put into them, and although ancient error, made sacred by age, may be obstructive of truth and justice, the sum total of human knowledge, experience and inheritance at any given time, serves as the determining influence and the practical guide of life. The moral precepts, which express the duties and obligations of human beings represent the ideal, the conception of which alone satisfies, but the realization of which is difficult, if not impossible, in any known social condition. B. F. UNDERWOOD.

IMPORTANT NOTICE

By order of the Official Board of the Illinois State Spiritualists' Association, all persons who believe they have been deceived or defrauded by Spiritualist mediums for any phase of manifestation, are requested to forward full particulars thereof to Dr. H. A. Cross, Secretary, 560 East 55th street, Chicago.

Christians, with a chaplain in each regiment to intercede with his God for kindly favors. And yet as we write, pliances of wars, and specially skilled lation to that of her enemy; a people almost countless warriors; their chap lains and their Gods, before them! What a terrible spectacle, in the light of the claims of the dominant religion!

When our great generals, with their commands, were retreating in the war victorious leader at the front was indulging too freely in the use of whisky. "What brand does the General use?" nquired the president.

"I don't know."

"Well, find out. I will order a quanity for our other generals in the field. We need an abundant supply of fighting whisky, the kind General Grant uses, a this time."

President Lincoln placed his trust in the valor of his generals and their subordinates, instead of the Lord of Hosts. forts: the nation retained its integrity: the whole world caught the contagion and freedom became universal; while the blight on the Pope of Rome, the then only head of the Christian church, whose bull had authorized the enslave-

Moral: Place not your trust in has a day to his credit." princes, whether of earth or heaven, but in your own strong arm, clothed celebrated by all means, and preparaonly with the right.

of Astronomy and Solar Mentality, and wark it with a headstone and an in-with Tables of Ephemeris from 1830 to

Mary and Benjamin

What suggestion and auto-suggestion can accomplish is forcibly illustrated his armies, aided by all the modern ap- by the fact that thousands of people are flocking to Benton Harbor, Mich., for in the art of killing, with a triple popu- the purpose of meeting Christ. A special telegram states that The Living Roll of without a God, without a chaplain to Life, the religious sect which anticipates a visitation of God, announces that Mary and Benjamin, writers of the Star of Bethlehem, who as messengers left this city last November for Australia to speak to the people of the great hope of Israel, which those Australians, it is claimed, recognized as the voice they longed to hear, will arrive in New York on March 22 and will come in special cars direct to Benton Harbor, arriving here two days later. Many of the Rebellion, Gen. Grant only ad- people have left their native country on vancing, President Lincoln was ap- account of oppression that they may be proached with the complaint that the free to worship God in their way in free America, but these Australians have had no reason of this kind. They have had social and religious freedom, some of them prominent citizens of Melbourne. Thousands are yet to come for the great ingathering of Israel at Benton Harbor.

Many Israelites, as they style themelves, all over the country have been waiting for the return of Mary and Ben-jamin to come to the ingathering, and it s asserted they will now come by hundreds and thousands until the full number (144,000) is made up, as the closing time is at hand.

In Honor of Adam.

A Southern newspaper suggests another legal holiday. The birthdays of great men are now in order. It says: "As Adam was the first man why not nonor his memory by making his birthment of heathen, and who quoted divine day a legal holiday. He was the inspiration for his sufficient authority, was made inoperative forever.

Moral: Place not your trust in has a day to his arealty.

Yes, let Adam's birthday be annually tory to it, Congress should appoint a committee to find his place of burial, "Hellocentric Astrology or Essentials and mark it with a headstone and an in-1910." By Yarmo Vedra. For sale at character. How would Mark Twain do this office. Price \$1.50. las chairman of that committee?

"THE OPEN COURT."

Next week the discussion of Obsession in the Open Court will be concluded, With Some excellent articles. During the time it has been running

t has been EDUCATIONAL, AN EVOLVER OF TRUTH, SOUL-INSPIR-ING, THOROUGHLY INTERESTING, AND BRAIN STRENGTHENING, and when placedia book form, it will fill a most important niche in the history and philosophy of Spiritualism, and will be remembered as one of the most important discussions that ever took place in the ranks of Spiritualism, either in this country or Europe.

We still have on hand many brief articles which are highly interesting, touching on Obsession and cognate subjects, and one will appear occasionally for a season, under another heading. ject in the future must not occupy over one-third of a column, as about all that can be said on the subject has already

IMPORTANT NOTICE.

Once more the Spiritualists of Illiois are advised to have nothing to do with a man named C. A. Burdette, who again heard from as traveling about in the state. Reports reach headquar ters which place him in the light of entowards our cause, unless he strikes a neighborhood where it pays him better to take the other side. He is credited with saying that he has no more use for officers of our state association than for a yellow dog. They have far more confidence in the

than in Burdette. Spiritualists of Illinois are urged to advise the state association, at 4203 Evans avenue, Chicago, whenever a transient, unendorsed and unknown medium visits their neighborhood, giving all possible particulars as to their past field of labor and present methods. This request applies to individual Spir itualists as well as to the officers of local societies. A pull altogether upon this point will make us a power for good in Illinois, and bring Spiritualism. GEO. B. WARNE. President III. S. S. A.

The Tyrannical Medical Octopus.

To the Editor:- I want to call the at tention of the readers of your great progressive journal to the fact that the tyrannical medical octopus is doing its deadly work on this coast, with a tenacity worthy of a better cause. The Anti-Compulsory Vaccination League of California, located at Berkeley, has een working early and late to push a bill through the assembly and senate that would allow the children to at tend school without being vaccinated The excitement has been running high. Quite a crowd of us met at Sacramento to present our claim before a special committee of both houses, and circulars and pamphiets have been circulated, meetings held, articles pro and con have appeared in the papers from able writers: The Hon George C. Pardee, governer of this golden state, has seen it to yeto the bill. Inasmuch as he is an old-school physician by profession, and having two wealthy doctors in the senate, who, of course, are in favor of vaccination, the learned governor was very officious in stating his reasons in detail why the bill that passed both nouses should not become a law.

But the Anti-Compulsory Vaccination League, will not down any more than Banquo's ghost, and intends to fight from now on till the next session of legislature, and also will see to it that the Hon. G. C. Pardee will not be the next governor of California

Will every Spiritualist and Liberalist assist us by sending the league an authenticated report of all cases of sickness and dangers resulting from vaccination as well as any cases of smallpox manifesting itself after vaccinaon, which can be used as evidence against the abominable practice of the inoculation of poison into the healthy bodies of our children.

Dr. W. W. Allen, Berkeley, is the president. Dr. Eugenia Campbell of the same city is secretary. Any information sent them or to myself will be greatly appreciated.

GEORGE F. PERKINS.
1961 Myrtle street, Oakland, Cal.

THE SYMPOSIUM

And its Great Value to the People.

Demonism, through the columns of The Progressive Thinker, has been produc ing thought-waves with the nev ers as they come in contact with the views pro and con on this momentous and important subject. I think Spinoza or one of the ancient philosophers says

It is, indeed, gratifying to observe that the most of the disputants have been governed by a spirit of friendly inquiry rather than a desire to cross swords with a view of demolishing an

opponent. was deeply impressed by reading Dr. Peebles' reply to Brother Loveland. The entire article is replete with a deliberate and candid consideration of the subject under analysis, especially where Spiritualism is introduced. With me there is an underlying principle that transcends all phenomena; it is the base, the apex, the all-embracing, the embodiment of the most humane and rational view of life, with its marvelous, varied and complex expressions that ever was yet outwrought by the human ego. It recognizes the universality of a common brotherhood. Its teachings embrage all the humanitarian reforms. Indeed, Spiritualism embraces a principle of an ever-increasing hope, an oasis in a binely and desolate wilderress. It teaches though our sins are as scarlet, though we are unable to direct our ways from wanderings in the wilderness of pollution, yet love, the all-pervading attribute of the infinite, whose mercy endureth forever, is suffi-cient to guide our wanderings in the in-finitude of time, to finally see and realize the lirightness and beauty of all the expressionsing Nature.

The Symposium on Demonism has presented new views in relation to the doctrifie of lievils and fallen angels of antiquity aslescripture teachings, which will entitle all to harmonize the old with the new or more rational and con-mon-sense premises. Yes, with all the combined contributions to The Pro-Gressive Thinker, Brother Peebles' article is richly worth one year's subscrip-

Kalamazoo, Mich.

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

The Present Age and Inner Life;
Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few opplies of
this work by the celebrated seer.
Slioth, \$1.10.

Proceedings of the I. S. S. Convention

Illinois State Spiritualist Association between spirits and mortals, and the opened Tuesday evening, March 21, other a soul-sensing, which may be culopened Tuesday evening, March 21, other a soul-sensing, which may be with brief remarks by President Warne, tivated by all to some extent. followed by a piano solo by Mrs. Lucile rapped the stuff that is commonly la-de Loux, an invocation by J. O. M. Hew-beled "Materialization," good and itt, congregational sloging, and a sepproper, and made light of the idea of lected song by the convention choir.

of welcome and greeting to the convention in her usual enthusiastic and very truth and power of Spiritualism, and in running peep-shows for money. the force that lies in understanding one's self and keeping in touch with lumanity and thus in communion with he only God known. She said many things that could not be given in the small space allotted to the proceedings of this convention. To say the least, the speaker gave all a sisterly brotherly welcome. She is a grand and earnest advocate of true Spiritualism.

The piano solo by Albert J. Bliss, son of the medium, Mrs. Bliss-Green, was good and rendered with spirit. He had to play an encore.

Miss Elizabeth Harlow, the speaker of the evening, with a strong contralto voice that would easily fill every niche in the largest hall in the city of Chicago, gave a grand and eloquent discourse; giving in glowing language just an inkling of what Spiritualism Spiritualists have accomplished. Her mode of delivery, and accent of language remind one of the dearly-beloved, thusiastic, and now arisen Mrs. Colby-Luther. Her discourse was able and to the point. She said that Spiritualism came not to build more churches, but to teach us how to use those we have. It is not owned by any sect or get a mortgage on it. She placed great stress upon the saying of Thomas Paine: "The world is my country, and to do good my religion." Her address was of a nature to make a reporter wish for the aid of stenography, but it wasn't lost upon the large audience that was held in rapt attention from first to last. Miss Elizabeth Harlow bas, no doubt, a busy future in the field of Spiritualism. She should have.
The vocal solo (Jerusalem) by little

Miss Florence Daniels, was most beau tifully rendered, exhibiting careful voice-culture and elocutionary training. She carried the audience into an ex pression of deep appreciation, and had to furnish an encore. Her soul seemed to enter into the song to an enchanting

The psychometric readings by Dr. C. Burgess, and the messages by Mrs. Geo. S. Lincoln and Mrs. J. A. Murtha were greatly appreciated by those to whom were delivered. Mrs. Lincoln works in a trance, and Mrs. Murtha in her normal condition. After all is said in regard to messages from the platform, at the present stage, it is certainly all right, for it does much to interest skeptics in the facts of spirit return, and is a drawing card for our conventions. The time does not seem ripe to dispense with platform mes ages, and may not come for another quarter of a century.

Wednesday-Morning Session.

The committee on credentials, com prised of W. L. Skeels, O. E. Kropp, Geo. Drummitt, after deliberation, reported a voting membership of 277 and the delegates representing those votes were seated in the convention.

In President Warne's oral report he state association is funds. He spoke of the work accomplished in the past year. that missionaries were badly needed in root in the ranks of Spiritualism.

sumed most of the morning session. But the showing of Spiritualism over into touch with her own.
the state, from the reports read, is in. The conference was, encouraging.

Bangs sisters.

Upon the election of officers, Dr. Geo. B. Warne and Mrs. Fixen, president and vice-president, were elected by acclamation. For secretary, Mrs. Ella J. Bloom declined the nomination, and the names of Dr. Cross, Mr. Kropp and Mr. Smoos were presented, resulting in the elec-tion of Dr. Cross. Mr. N. Speight was elected to succeed himself as treasurer The three trustees chosen are Mrs. J. R. Francis, Mrs. Ella J. Bloom, of Chi cago, and Geo. Drummitt, of Dana.

Business meeting adjourned Thursday, 9:30 a. m.

Afternoon Session.

Session opened with song by quarette, and the introduction by President Warne, of Will J. Erwood, president of the Wisconsin State Association, who gave his usual fine discourse upon Spiritualism, ancient and modern, making many good biblical insinuations and hints in support of spirit return.

Mrs. Margaret E. Skeels, of Onarga Ill., delivered an interesting inspiration), and inbreathing the breath of ditional address. She is indeed a ready vinity." talker, and uses good language to express her ideas. She is not one of the younger speakers, but is young in spirit and progressive in thought. She lectures with eyes closed. Her inspiration is ready and logical.

After a song by the quartette, Mrs. C. Kirchner gave a number of messages, recognized.

Mrs. Nellie Kusserow, in the ab sence of other message bearers upon the program, was called to the rostrum and for a few moments interested the audience with her gift of reading.

Evening Session. A piano solo by Albert J. Bliss opened

the meeting with harmony. The con-vention quartette sang a selection. Mr. Warne's voice gave out, but he succeeded, by a struggle, in introducing Rev. B. F. Austin, of Toronto, Canada., the first speaker of the evening, who spoke from the subject, "Why I Became Spiritualist," relating, his early

studies, experiences, and changes in doctrine, from Methodism to Spiritualism, weaving into his discourse many laughable incidents. He is a scholar, trained for old theology, and is using his scholarship for opening the doors of creedal prison-houses and releasing the victims of false imprisonment. He is truly a bright light to our truth. The vocal duet, "What Are the Wild

Waves Saying," by J. W. Caldwell and Mrs. Lucile de Loux, seemed to be well Miss Elizabeth Harlow followed with

"The Crisis of the Hour" as her subject, and delivered an interesting address. She scored the class of fortune-tellers found principally in the advertisements in daily papers, plainly telling the au-dience that "Spiritualism lays no claim to this class of persons." She explained our cause can best be pushed forward the difference between the medium and by organization from the tonal to the

The eighth annual meeting of the the psychic: One a machine operating such men as Lincoln, Paine and Grant Mrs. Laura G. Fixen, vice-president coming back merely to amuse us at se of the I. S. S. A., delivered the address ances; spirits of wisdom and with an eternal and universal purpose before them, and an unlifting aim for humaninteresting manner. She spoke of the ity returning to aid designing mortals

When the last speaker closed her remarks the hour was too late and the audience too restless for the message bearers' work, and the meeting closed with Mrs. Fixen, acting for Mr. Warne,

Thursday-Morning Session. A short business meeting was held between 9:30 and 10 o'clock, in which considerable unfinished business of the previous meeting was transacted, regarding committee reports and their approval and the organization of a Lasist in raising funds for the promotion of many important and much needed branches of the work over the state. The officers of the Ladies' Auxiliary are: Mrs. Dr. Cross, president; Mrs. O. B. Wilson, vice-president: Mrs. Ella Johnson Bloom, secretary; Mrs. F. A. Koehler, treasurer. Board of directors: Mrs. H. L. Lichtig, Mrs. H. K. Stewart, Mrs. A. W. Bloom, Mrs. B. Hilbert, Mrs.

C. Kirchner, Mrs. J. R. Francis. At 10:30 the conference opened with J. O. M. Hewitt on the floor to present from his point of view the subject chosen, "Past Lessons, Present Duties, Future Possibilities." He claimed that we had no frauds and fakes in our ranks in early days, when there were nothing but curses and ostracism in even phenomenal mediumship; the fraud came when there was found to be much money in it. He related many interesting personal experiences direct to the subject, and made a forcible plea for honest mediumship and active, energetic work

Mrs. Dr. Juliet Severance was next called and spoke as though while she remains in the form, she is destined to retain her force of mind and generous spirit to the end, if there be an end. Lucinda B. Chandler, that beautiful

soul and active reformer, was called on and talked upon that which is always nearest her heart—the social responsibility of every man and woman to make this life better. Dr. Warne spoke upon the reciprocity

n our "labor of love." He also spoke of the great warfare now on between principle and fraud, between truth and reception. His talk was the most forceful your reporter has ever heard him give. We should have more such advocates of truth.

Mrs. India Hill of Decatur, Ill. proved herself a host in the cause by her ready wit and easy flow of words, which makes us know there are those yet in the home work who are deserving of greater and broader fleids.

Mrs. Cora L. V. Richmond brought a nessage of congratulations and encourgement from the Morris Pratt Instiute. She spoke to the subject calling attention to the methods of the gang of fakers, but claiming that Spiritualists are much to blame, by their "everlasting test-hunting."

Will J. Erwood spoke of the mix-up between the true and false in test-giv stated that the greatest need of the ing, and how hard it is for the true to compete with the false in sensational tests. In fact, the conference took the the meetings attended by himself and turn of discussing the fraud question, others as missionaries, stating here showing this question to be taking deep

Reading of secretary's and treasurer's to the point in her good-natured and enreports and reports of societies con- ergetic manner, with many a witty fling to enliven the spirit of the conference

The conference was, without doubt, the most intellectual feast, and the S. H. West, of Leroy, III., presented highest in dignity and influence for the state association with a photo of Abraham Lincoln, gotten through the has attended in the city. The best talent stood out in bold relief from first to last, and points most vital to the cause of Spiritualism were discussed with great force.

Afternoon Session.

After choir singing, B. F. Austin began his discourse upon "Higher Spirit-It is useless to attempt to give even an inkling of the magnitude of this man's ideas of Spiritualism and of the infinite powers that belong to man. He said in part: "The main thing is to seek our own possibilities and reach out through opportunities to our limitations, and even carry that seeking out beyond our human bounds. The higher Spiritualism is true Spiritualism, and there can be no low Spirit-

We ought to be glad, and no doubt all are, that the Methodist church ousted him for his heresy. In conclusion he said, "We must organize our lives upon the principle of harmony and prayer (the soul's true inspira-Miss Dell Stone, of Elmhurst, Ill., fa-

ored the audience with a beautiful whistling solo. Will J. Erwood, protesting against the prefix "Rev." being used in connection with his name, launched out into

the realms of Spiritualism uncurbed by prefixes, affixes or creedal appendges or appurtenances. Messages were given Weaver and Mrs. Murtha.

Evening Session.

Opened with singing "Shall We Gather at the River," by the congrega-

Albert J. Bliss played a piano solo, and as usual was loudly applauded.

Mrs. Cora L. V. Richmond discoursed upon the subject, "Is Spiritualism on he Decline?" She said, "Truth cannot the Decline?" decline, and that, builded upon truth, Spiritualism has done more to change the thought of the world in less than sixty years, than anything else that ever came upon the earth, and when anyone in the ranks of Spiritualism snys it is on the decline, we prefer to call it a nervous attack and would recommend a magnetic treatment." said that Spiritualism is the only religion or philosophy that includes every human being on earth; that this bugbear of evil spirits and the decline of Spiritualism go together—but your re-porter will not here attempt to follow the speaker in the many good things the said, as her husband has it in shorthand and no doubt The Progressve Thinker will get it in full . some

Dr. L. H. Freedman sang a solo. Miss Elizabeth Harlow delivered the

THE POWER OF SELF-FORMATION.

A Book of Far More Than Ordinary Value to Every Thinking Person.

Early in January The Progressive Thinker announced a new book by I roy Berrier. The title of this book which is now on the market, is "The Power of Self-Formation," and judging from the demand for this first edition, it is destined to have a very wide circulation. When the advance orders were filled there were only about 300 copies left, and these are now going out. This temarkable demand for a book of this character and with such a title evidences the wide-spread interest in the new psychology and physiology.

Comparatively recent discoveries in psychological and physiological sciences have demonstrated that the forces that build up, operate and sustain the organism are subconscious mental forces which are amenable to conscious control and direction; that is to say, the thought of those subconscious mind forces can be controlled and directed by the conscious mind. This is a most wonderful discovery, The author holds that it is the greatest discovery of all the ages. Those subconscious organic forces operate in all formation, and if they can be controlled, it is evident that formation can be controlled. The discovery of the fact that they were mental, was made by discovering that conscious thought influenced them. The form of influencing con scious thought has been christened 'suggestion," and the science and art of suggestion has been originated. Suggestion is the subtle power that controls and directs the subconscious mind which is known as the life forces

and capacities. There are different forms of suggestion, and they are divided into two general classes, suggestion and auto-suggestion, the latter meaning self-suggesion. Through auto or self-suggestion we gain self-control of the subcon-

The author of The Power of Self-Formation is a devotee of the science of human culture. As we all know, the purpose of human culture is to develop desirable characteristics, powers and capacities, both physical and mental. In order to do this the systems of human culture must control and direct in some way the subconscious life forces which has incorporated into the science of I man culture the new science and art of suggestion, or the new psycho-physical cgy. He employs suggestion, especially auto-suggestion in all of his systems

deals with the powers of self-formation and auto- suggestion constitutes one of the greatest, if not the greatest. The new psychology and physiology has regenerated human culture. hest the unregenerated human culture was a blind, sluggish procedure. It considered the forces it dealt with as mere forces in nowise mental or intelligent.

self-cultivation. Human culture

Not so with the new human culture; it leals with those forces as mental and intelligent. A most wonderful stop in progress. There are thousands of persons who rave become acquainted with the use of suggestion and auto-suggestion as he powers utilized in controlling and airecting the subconscious mind. There is no lack of evidence to convince them that the subconscious mind is amenable to suggestion in either form, but on attempting to utilize suggestive inthere are no successful effects observ-

fluence either on others or themselves, able. A thorough reading of the "The Power of Self-Formation" should assist any intelligent person in making his. her auto-suggestion effective. tainly every human being should understand the power of self-formation. The book is issued in cloth, gilt top, for 80 cents; in durable paper for 50 cents. Address The Progressive Thinker.

ple are just stepping out of the rigid or ganizations of the theology of the past and want to enjoy a short season of perfect freedom. The point is well taken. Her discourse was so roundly applauded she had to arise and acknowledge the compliment.

Mrs. de Loux sang a solo, and Mrs. May Elmo, Mrs. Isa Cleveland and Mrs. J. A. Murtha gave tests and consoling messages, mostly to strangers, so ac

Financially the meetings were a success, and that without the customary urgent solicitation or strenuous beg ging for extra funds.

I want to say in conclusion, that this convention was in every way a grand success, and great credit is due all the executive officers for the high-class talent presented in both the lecturers and mediums, as well as in the perfect system, order and harmony throughout the entire session. Everything was firstclass and drew full houses at each meeting and the Illinois State Spiritual ist Association has so far overcome all hindering obstacles as to be assured of life, liberty and prosperity. It looks so

Yours truly, DR. T. WILKINS,

SPIRIT RETURN.

One Who Was Killed in a Wreck, Man fests at Once.

I am a healer at Sheridan. Wyoming. I have a very interesting incident which.
proves spirit return without a doubt. had a patient who had been very sick. During her ailment she showed me letters from a friend. He spoke of "eter; nity" in several places in his letters and in explaining to me, she said: "W.R have often talked of spirit return, an had agreed that the one to pass ove first would come back to the other these two persons about three years ago were separated, the lady coming to Sheridan, Wyoming. After that a cor-respondence followed.

A few days ago I entered her home, and found her crying. Asking her the trouble, she said: "Mr. vas killed in a wreck last night."

I asked her how she knew. "She answered: "He was here last night and told me all about it."

I suggested that she write immediate-

A letter was sent to his home. In que time an answer came, bordered in crepe, giving the death of the party, and an account of the wreck, exactly as he lady had related to me. It seems that as soon as the spirit was free of its body, it fulfilled the promise given

This spirit has been constantly with this lady ever since his departure. He has entranced her, and I have talked to him several times. He has told me some very interesting things. The lady is getting better, since he became one of her guides. He says that if he had not come to her, she would have passed out, as he banished an evil guide who was making her sick, and would have

taken her over in a short time.
WALTER V. TIBBETS.

J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Forbitice as Second-Ciass Matter

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At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers. if you do not receive your paper promptly write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

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

SATURDAY, APRIL 1, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safebe lost or stolen. Secure a postal order for five cents, and that you are pertectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spirittalist Association.

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

The Gods, With a Moral.

In the early days of the world, when the gods were young and the people were ignorant, rulers of nations accredited their victories and their defeats in battles to the gods they worshiped. If defeated in a great contest the tribal god was beaten, then force or strategy was employed to capture the victorious god of the enemy and compel him to serve them. If again defeated it was no fault of the army, but the captured god would not serve them faithfully, so a new raid was made on some other victorious people to gain the coveted prize of a successful fighting god.

As time advanced and wooden gods began to be suspected of imposture, the knowing ones taught the real God had a kingdom and throne just above the clouds, and his services could be gained by prayers and praise, and by the gratification of his senses. This led the way to the sacrifice of bullocks, and rams, and lambs, and doves; while Jews and Phoenicians sacrificed the first born of their .own race-roasted them on the altar, while the burning in cense ascended to their God, to placate his anger, and enlist him in the service of those who were most generous in contributing to his pleasure. In protracted contests with a powerful enemy whole hecatombs of humanity were frequently slaughtered and laid on the smoking altar.

Carthage, the rival of Rome, when environed by her powerful enemy; her fortress, palaces and temptes aflame, and hope almost fled, selected a dozen of her most distinguished citizens and Though their smoke and incense asand indifferent while the slaughter went on. Towers fell; her walls were broken down; the toil and genius of long centuries were in ruin; her population dead; desolation everywhere, sackcloth, fasting, prayers and sacrifices had been of no avail. Two thousand years and more have fled; but Carthage, the colony of Tyre; her ships in every port on the Great Sea, and her white sails on every coast, yet her ancient site remains a dreary waste; her victors claiming the gods had abandoned her to desolation. The Carthagenian god was inferior to Jupiter, of the Romans, hence the melancholy result.

Time passed. Ages lapsed. The whole world was sunk in barbarism. without a God, without a chaplain to Life, the religious sect which antici-No sacrifices had yet been sufficient to address him, just emerging from barappease Almighty wrath. Wit, genius, barism, only science receiving their adeloquence, the wise and brave had oration, they drive all these concenbeen laid on the altar in vain. A trated Christian forces, their Cossack left this city last November for Ausyawning gulf-let a good orthodox chiefs; their many-titled generals; their Christian tell the story-was yawning almost countless warriors; their chapto receive the entire race, the young, lains and their Gods, before them! the brave, the aged, the wise and good, all, were totally deprayed. Their first of the claims of the dominant religion! New York on March 22 and will come in parents had eaten of forbidden fruit, so they and all their posterity to the last vibration of the pendulum of Time were doomed to eternal tortures. Thus teach the creeds.

But, happy thought! The great Creator of this mighty universe, a wilderness of worlds, with fifty millions of suns, each greater than our own, with planets and satellites like our solar system, devised a way to save the wretches of his creation from impending, eternal torture. He overshadowed a Jewish maiden, begat a son, and allowed that first born to be offered as an atonement to himself, for the sins of the whole world. This would satisfy his ire, conditioned the sinner by inheritance, accepted this sacrificed son as The result: Victory crowned his efthe Eternal God.

Modern religious ideas are but a slight remove from primal faiths. Though beyond the clouds, and above then only head of the Christian church, the cerulean vault, still the God must be praised, that is applauded. To gain his favors he must have our prayers. He still determines results on the battle-field, and Christian armies, on both sides the line, have their chaplains to intercede with him and beg his kindly

influence in their behalf. But, sad to relate, this God of the Christians, if rightly interpreted, has lost his power. There are the Russians, a Christian nation; its Czar the Supreme Pontiff. Pope of the Eastern | this office. Price \$1.50.

I was recently asked the following question: "What would you substitute for the Bible as a moral guide?" My reply was as follows:

"I do not regard the Bible as a "moral guide." The Bible is a collection of books, embracing history, fiction, myth and mythology; proverbs, prayers and imprecations; general moral precepts, which all nations accept, and particular conceptions, commands and prohibitions unsuited to this age, and more honored in the breach than in the observance.

The moral code of a nation may be said to be its real guide. It sums up the conceptions of morality which have grown through many centuries of human experience, and it is the result of the influences of natural character and education.

With discoveries in science and progress in morality, believers in book revelations modify their views so as to adjust them to the new order of things, and to interpret their bibles so that they will harmonize with the later conceptions. Bibles are appealed to as authoritative, but those who make the appeal get their moral ideas not from the Bible, but for a season, under another heading. from their mental and moral environment. When the Bible conflicts | Anyone who wishes to write on the subwith these current ideas, such portions of the book are ignored or twisted out of their obvious meaning. Thus, while the Bible teaches the subordination of woman, sanctions and authorizes human slavery and commands submission to government, under all circumstances, we may find Bible believers who favor woman's elevation, who condemn slavery, who believe in the right of revolution. Belief in the New Testament as a revelation from God is held by those who do not believe that wealth is a crime or that poverty is a virtue; yet the New Testament teachings are positive and plain on the subject.

It is only when people find in the Bible approval of what they have come to believe through all the influences (that of the Bible and other literature included), that they appeal to the Bible as authority. When current belief is divided, as it was on the slavery question, as it is now on the question whether it is a duty to abstain from the use of wine, both parties quote texts to sustain their contentions.

When it comes to the question, What is the standard of truth and right? I answer that the highest standard is the enlightened reason of man. It is the standard to which all enlightened minds ultimately turn for the settlement of questions of whatever kind. Human reason, at its best, is not infallible, but it is the highest and most reliable standard that we have, and to which all others, in the final appeal, must be subor-

The best "moral guide" is the knowledge of man, and his relations are expressed in the moral codes of the world, which are essentially the same in all civilized lands. This is the guide of the Bible believer as well as of the man who rejects all special revelations and all forms of supernaturalism.

Let the Bible rest on its own merits, like other so-called sacred books Let the fact be recognized that Bible believers and unbelievers are born and reared in the same general environmnt and have the same moral ideas and the same "moral guide." But when there is a difference of opinion as to the truth of some theory or the wisdom of some reform, both sides often try to sustain their positions by quoting Scripture. They do this to support and to advance opinions that were formed without regard to the Bible, which was no "guide," until the opinions were reached partly or wholly through other than either moral or religious

When men believed in slavery, they continued to quote Moses and St. Paul in its favor, merely in defense and perpetuation of it. When publie sentiment in the north was strongly opposed to slavery, the Bible passages in favor of the institution produced no impression. Christians, like the heathen, because of their moral obtuseness, their selfishness and cruelty, enslaved their fellow-men. It was convenient to have a Bible to quote from to their slaves in favor of slave holding and slave beating. When, in spite of Bible teachings, public sentiment had grown strong against slavery, Christian ministers quoted whatever they could writers! The Hon George C. Pardee, find in the Bible in favor of freedom. They could find no passages in plain denunciation of slavery, but passages against the oppression of the at to Israelites or declaring that "we are all one in Christ Jesus," served the

The moral guide is always back of bibles and revelations of all kinds; for out of revelations come only what man has put into them, and although ancient error, made sacred by age, may be obstructive of truth and justice, the sum total of human knowledge, experience and inheritance at any given time, serves as the determining influence and the practical guide of life. The moral precepts, which express the duties and obligations of human beings represent the ideal, the conception of which alone satisfies, but the realization of which is difficult, if not impossible, in any known social condition. B. F. UNDERWOOD.

IMPORTANT NOTICE

By order of the Official Board of the Illinois immolated them on a blazing altar. State Spiritualists' Association, all persons who cended to God, yet he remained silent believe they have been deceived or defrauded by Spiritualist mediums for any phase of manifestation, are requested to forward full particulars thereof to Dr. H. A. Cross, Secretary, 560 East 55th street, Chicago.

> Christians, with a chaplain in each regiment to intercede with his God for pliances of wars, and specially skilled lation to that of her enemy; a people What a terrible spectacle, in the light

When our great generals, with their dulging too freely in the use of whisky. "What brand does the General use?"

nquired the president.

"I don't know." "Well, find out. I will order a quan- ton Harbor. tity for our other generals in the field. We need an abundant supply of fighting whisky, the kind General Grant uses, at

the valor of his generals and their sub- ber (144,000) is made up, as the closing ordinates, instead of the Lord of Hosts. his Redeemer, and would adore him as forts; the nation retained its integrity; the whole world caught the contagion. and freedom became universal; while other legal holiday. The birthdays of the blight on the Pope of Rome, the whose bull had authorized the enslave-

> Moral: Place not your trust in has a day to his credit." princes, whether of earth or heaven, Yes, let Adam's birthday be annually but in your own strong arm, clothed celebrated by all means, and preparaonly with the right.

Mary and Benjamin

What suggestion and auto-suggestion kindly favors. And yet as we write, can accomplish is forcibly illustrated his armies, aided by all the modern ap- by the fact that thousands of people are flocking to Benton Harbor, Mich., for in the art of killing, with a triple popu- the purpose of meeting Christ. A special telegram states that The Living Roll of pates a visitation of God, announces that Mary and Benjamin, writers of the Star of Bethlehem, who as messengers tralia to speak to the people of the great hope of Israel, which those Australians, it is claimed, recognized as the voice they longed to hear, will arrive in special cars direct to Benton Harbor. commands, were retreating in the war arriving here two days later. Many of the Rebellion, Gen. Grant only ad- people have left their native country on vancing, President Lincoln was ap- account of oppression that they may be proached with the complaint that the free to worship God in their way in free victorious leader at the front was in- America, but these Australians have had no reason of this kind. They have had social and religious freedom, some of them prominent citizens of Mel-bourne. Thousands are yet to come for the great ingathering of Israel at Ben-

Many Israelites, as they style themselves, all over the country have been waiting for the return of Mary and Benjamin to come to the ingathering, and it is asserted they will now come by hun-President Lincoln placed his trust in dreds and thousands until the full numtime is at hand.

In Honor of Adam.

A Southern newspaper suggests angreat men are now in order. It says: "As Adam was the first man why not honor his memory by making his birthment of heathen, and who quoted divine day a legal holiday. He was the inspiration for his sufficient authority, was made inoperative forever.

Washington was only the putative father of the United States, and yet he

tory to it, Congress should appoint a committee to find his place of burial, "Hellocentric Astrology or Espentials and mark it with a headstone and an in-of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra For sale at character. How would Mark Twain do as chairman of that committee?

"THE OPEN COURT."

Next week the discussion of Obsession in the Open Court will be concluded, with some excellent articles. During the time it has been running

it has been EDUCATIONAL, AN EVOLVER OF TRUTH, SOUL-INSPIR-ING, THOROUGHLY INTERESTING, AND BRAIN-STRENGTHENING, and when placedin book form, it will fill a most important niche in the history and philosophy of Spiritualism, and will be remembered as one of the most important discussions that ever took place in the ranks of Spiritualism, either in this country or Europe.

We still have on hand many brief articles which are highly interesting, touching on Obsession and cognate subjects, and one will appear occasionally ject in the future must not occupy over one-third of a column, as about all that can be said on the subject has already been given.

IMPORTANT NOTICE.

Once more the Spiritualists of Illi nois are advised to have nothing to do with a man named C. A. Burdette, who s again heard from as traveling about in the state. Reports reach headquarters which place him in the light of enmity towards our cause, unless he strikes a neighborhood where it pays him better to take the other side. He is credited with saying that he has no more use for officers of our state assoclation than for a yellow dog. They have far more confidence in the dog

than in Burdette. Spiritualists of Illinois are urged to advise the state association, at 4203 Evans avenue, Chicago, whenever a tran-sient, unendorsed and unknown medium visits their neighborhood, giving all possible particulars as to their past field of labor and present methods This request applies to individual Spir itualists as well as to the officers of local societies. A pull altogether upon this point will make us a power for good in Illinois, and bring honor to Spiritualism. GEO. B. WARNE, President III. S. S. A.

The Tyrannical Medical Octopus.

To the Editor:-I want to call the at tention of the readers of your great, progressive journal to the fact that the tyrannical medical octopus is doing its deadly work on this coast, with a te-Anti-Compulsory Vaccination League of California, located at Berkeley, has een working early and late to push a bill through the assembly and senate that would allow the children to attend school without being vaccinated The excitement has been running high. Quite a crowd of us met at Sacramento to present our claim before a specia committee of both houses, and circulars and pamphicts have been circulated, meetings held, articles pro and con have appeared in the papers from able governer of this golden state, has seen veto the bill. Inasmuch as he is an old-school physician by profession, and having two wealthy doctors in the senate, who, of course, are in favor of vaccination, the learned governor was very officious in stating his reasons in detail why the bill that passed both houses should not become a law.

But the Anti-Compulsory Vaccination League, will not down any more than Banquo's ghost, and intends to fight from now on till the next session of legislature, and also will see to it that the Hon. G. C. Pardee will not be the next governor of California.

Will every Spiritualist and Liberalist essist us by sending the league an authenticated report of all cases of sickness and dangers resulting from vaccination as well as any cases of small pox manifesting itself after vaccinan, which can be used as evidence against the abominable practice of the noculation of poison into the healthy bodies of our children.
Dr. W. W. Allen, Berkeley, is the

president. Dr. Eugenia Campbell of the same city is secretary. Any information sent them or to myself will be greatly appreciated. GEORGE F. PERKINS.

1961 Myrtle street, Oakland, Cal.

THE SYMPOSIUM

And its Great Value to the People.

To the Editor:-Your symposium on Bemonism through the columns of The Progressive Thinker, has been producing thought-waves with the new readers as they come in contact with the views pro and icon on this momentous and important subject. I think Spinoza, or one of the ancient philosophers says that a sharp disputation will arrive at

It is, indeed, gratifying to observe that the most of the disputants have been governed by a spirit of friendly inquiry rather than a desire to cross swords with a view of demolishing an

was deeply impressed by reading Dr. Peebles' reply to Brother Loveland. The entire article is replete with a deliberate and candid consideration of the subject under analysis, especially where Spiritualism is introduced. With me there is an underlying principle that base, the apex, the all-embracing, the embodiment of the most humane and rational view of life, with its marvelous, varied and complex expressions that ever was yet outwrought by the human ego. It recognizes the universality of a common brotherhood. Its teachings embrage all the humanitarian reforms Indeed, Spiritualism embraces a principle of an ever-increasing hope, an oasis in' a lidnely and desolate wilder ress. At teaches though our sins are as scarlet, though we are unable to direct our ways from wanderings in the wil-derness of pollution, yet love, the all-pervading attribute of the infinite, whose mercy endureth forever, is suffi-cient to guide our wanderings in the in-finitude of time, to finally see and real-ize the tirightness and beauty of all the expressions in Nature.

The Symposium on Demonism has presented new views in relation to the doctrific of devils and fallen angels of antiquity aslescripture teachings, which will entitle all to harmonize the old with the new or more rational and con-mon-sense premises. Yes, with all the combined contributions to The Pro-Gressive Thinker, Brother Peebles' article is richly worth one year's subscrip-

Kalamazoo, Mich.

"The New Life." By Leroy Berrier, Eminently suggestive along the lines of

Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Price, cloth, \$1.

"The Present Age and laner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jack son Davis. We have a few orpies of this work by the celebrated seer. Bloth, \$1.10.

Proceedings of the I. S. S. Convention.

with brief remarks by President Warne, tivated by all to

tion in her usual enthusiastic and very them, and an unlifting aim for human-interesting manner. She spoke of the lity returning to aid designing mortals truth and power of Spiritualism, and in running peep-shows for money. the force that lies in understanding the only God known. She said many small space allotted to the proceedings as chairman. of this convention. To say the least, the speaker gave all a sisterly and brotherly welcome. She is a grand and earnest advocate of true Spiritualism.

The plano solo by Albert J. Bliss, son of the medium, Mrs. Bliss-Green, good and rendered with spirit. He had to play an encore.

Miss Elizabeth Haulow, the speaker of the evening, with a strong contralto voice that would easily fill every niche in the largest hall in the city of Chicago, gave a grand and eloquent discourse; giving in glowing language just an inkling of what Spiritualism and Spiritualists have accomplished. Her mode of delivery, and accent of language thusiastic, and now arisen Mrs. Colby-Luther. Her discourse was able and to the point. She said that Spiritualism came not to build more churches, have. It is not owned by any sect or set of people. No class or creed can get a mortgage on it. She placed great stress upon the saying of Thomas Paine: "The world is my country, and to do good my religion." Her address was of a nature to make a reporter wish for the aid of stenography, but it wasn't lost upon the large audience that was held in rapt attention from first to last. Miss Elizabeth Harlow has, no doubt, a busy future in the field of Spiritualism. She should have.

The vocal solo (Jerusalem) by little Miss Florence Daniels, was most beautifully rendered, exhibiting careful voice-culture and elocutionary training. She carried the audience into an pression of deep appreciation, and had to furnish an encore. Her soul seemed to enter into the song to an enchanting

The psychometric readings by Dr. C. Burgess, and the messages by Mrs. Geo. S. Lincoln and Mrs. J. A. Murtha were greatly appreciated by those to whom were delivered. Mrs. Lincoln works in a trance, and Mrs. Murtha in her normal condition. After all said in regard to messages from the certainly all right, for It does much to interest skeptics in the facts of spirit return, and is a drawing card for our conventions. The time does not seem ripe to dispense with platform messages, and may not come for another quarter of a century.

Wednesday-Morning Session.

The committee on credentials, comprised of W. L. Skeels, O. E. Kropp, Geo. Drummitt, after deliberation, reported a voting membership of 277 and the delegates representing those votes were seated in the convention.

President Warne's oral report he the work accomplished in the past year, the meetings attended by himself and that missionaries were badly needed in root in the ranks of Spiritualism. ne state work.

reports and reports of societies consumed most of the morning session. But the showing of Spiritualism over the state, from the reports read, is in-

Geed encouraging.
S. H. West, of Leroy, Ill., presented the state association with a photo of Abraham Lincoln, gotten through the

Bangs sisters. Upon the election of officers, Dr. Geo. B. Warne and Mrs. Fixen, president and vice-president, were elected by acclamation. For secretary, Mrs. Ella J. Bloom declined the nomination, and the names of Dr. Cross, Mr. Kropp and Mr. Smoos were presented, resulting in the election of Dr. Cross. Mr. N. Speight was elected to succeed himself as treasurer The three trustees chosen are Mrs. J R. Francis, Mrs. Ella J. Bloom, of Chicago, and Geo. Drummitt, of Dana.

Business meeting adjourned Thursday, 9:30 a. m. Afternoon Session.

Session opened with song by quar-Warne, of Will J. Erwood, president of ualism." the Wisconsin State Association, who gave his usual fine discourse upon Spir- all are, that the tualism, ancient and modern, making ousted him for his heresy. In conclumany good biblical insinuations and sion he said, "We must organize our hints in support of spirit return.

Mrs. Margaret E. Skeels, of Onarga, and prayer (the soul's true inspira-lil, delivered an interesting inspira-tional address. She is indeed a ready vinity." talker, and uses good language to ex-press her ideas. She is not one of the younger speakers, but is young in spirit and progressive in thought. She lectures with eyes closed. Her inspiration s ready and logical.

After a song by the quartette, Mrs. C Kirchner gave a number of messages all being recognized.

Mrs. Nellie Kusserow, in the al sence of other message bearers upon the program, was called to the rostrum and for a few moments interested the audience with her gift of reading.

Evening Session.

A piano solo by Albert J. Bliss opened the meeting with harmony. The convention quartette sang a selection. Mr. Warne's voice gave out, but he

succeeded, by a struggle, in introducing Rev. B. F. Austin, of Toronto, Canada., ism, weaving into his discourse many

"The Crisis of the Hour" as her subject, and delivered an interesting address. She scored the class of fortune tellers

The eighth annual meeting of the the psychic: One a machine operating Illinois State Spiritualist Association between spirits and mortals, and the opened Tuesday evening, March 21, other a soul-sensing, which may be culfollowed by a piano solo by Mrs. Lucile rapped the stuff that is commonly lade Loux, an invocation by J. O. M. Hewbell itt, congregational singing, and a se-proper, and made light of the idea of lected song by the convention choir. such men as Lincoln, Paine and Grant Mrs. Laura G. Fixen, vice-president coming back merely to amuse us at se of the I. S. S. A., delivered the address ances; spirits of wisdom and with an of welcome and greeting to the conven- eternal and universal purpose before

When the last speaker closed her re one's self and keeping in touch with marks the hour was too late and the aunumanity and thus in communion with dience too restless for the message bearers' work, and the meeting closed things that could not be given in the with Mrs. Fixen, acting for Mr. Warne,

Thursday-Morning Session.

A short business meeting was held between 9:30 and 10 o'clock, in which considerable unfinished business of the previous meeting was transacted, regarding committee reports and their approval and the organization of a Ladies' Auxiliary of the I. S. S. A., to assist in raising funds for the promotion of many important and much needed branches of the work over the state. The officers of the Ladies' Auxiliary are: Mrs. Dr. Cross, president: Mrs. O. B. Wilson, vice-president; Mrs. Johnson Bloom, secretary: Mrs. F. A. Koehler, treasurer. Board of directors: Mrs. H. L. Lichtig, Mrs. H. K. Stewart Mrs. A. W. Bloom, Mrs. B. Hilbert, Mrs. C. Kirchner, Mrs. J. R. Francis.

At 10:30 the conference opened with J. O. M. Hewitt on the floor to present from his point of view the subject chosen, "Past Lessons, Present Duties, Future Possibilities." He claimed that we had no frauds and fakes in our ranks in early days, when there were nothing but curses and ostracism even phenomenal mediumship: much money in it. He related many interesting personal experiences direct to the subject, and made a forcible plea for honest mediumship and active, en-

Mrs. Dr. Juliet Severance was next called and spoke as though while she remains in the form, she is destined to retain her force of mind and generous spirit to the end, if there be an end.

Lucinda B. Chandler, that beautiful soul and active reformer, was called on and talked upon that which is always nearest her heart-the social responsibility of every man and woman to make this life better. Dr. Warne spoke upon the reciprocity

in our "labor of love." He also spoke of the great warfare now on between principle and fraud, between truth and forceful your reporter has ever heard him give. We should have more such advocates of truth.

Mrs. India Hill of Decatur, Ill., proved herself a host in the cause by her ready wit and easy flow of words, which makes us know there are those yet in the home work who are deserving of greater and broader fields.

Mrs. Cora L. V. Richmond brought a message of congratulations and encouragement from the Morris Pratt Instiutc. She spoke to the subject calling attention to the methods of the gang of fakers, but claiming that Spiritualists are much to blame, by their "everlasting test-hunting." Will J. Erwood spoke of the mix-up

between the true and false in test-givstated that the greatest need of the ing, and how bard it is for the true to state association is funds. He spoke of compete with the false in sensational tests. In fact, the conference took the turn of discussing the fraud question, others as missionaries, stating here showing this question to be taking deep

Reading of secretary's and treasurer's to the point in her good-natured and energetic manner, with many a witty fling to enliven the spirit of the conference into touch with her own.

The conference was, without doubt, the most intellectual feast, and the highest in dignity and influence for good of any conference your reporter has attended in the city. The best talent stood out in bold relief from first to last, and points most vital to the cause of Spiritualism were discussed with great force.

Afternoon Session.

After choir singing, B. F. Austin be-gan his discourse upon "Higher Spiritgive even an inkling of the magnitude of this man's ideas of Spiritualism and of the infinite powers that belong to man. He said in part: "The main thing is to seek our own possibilities and reach out through opportunities to our limitations, and even carry that seeking out beyond our human bounds. The higher Spiritualism is true Spirittette, and the introduction by President ualism, and there can be no low Spirit-

We ought to be glad, and no doubt lives upon the principle of harmony and prayer (the soul's true inspira-

Miss Dell Stone, of Elmhurst, Ill., favored the audience with a beautiful whistling solo. Will J. Erwood, protesting against

the prefix "Rev." being used in connec-tion with his name, launched out into the realms of Spiritualism uncurbed by prefixes, affixes or creedal appendages or appurtenances.

Messages were given Weaver and Mrs. Murtha.

Evening Session.

Opened with singing "Shall We Gather at the River," by the congrega-

Albert J. Bliss played a piano solo, and as usual was loudly applauded. Mrs. Cora L. V. Richmond discoursed upon the subject, "Is Spiritualism on the Decline?" She said, "Truth cannot decline, and that, builded upon truth, Spiritualism has done more to change the first speaker of the evening, who spiritualism has done more to change spoke from the subject, "Why I Became a Spiritualist," relating his early sixty years, than anything else that studies, experiences, and changes in doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than a sixty years, than anything else that studies, experiences, and changes in doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than anything else that studies, experiences, and changes in doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than anything else that studies, experiences, and changes in doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than anything else that studies, experiences, and changes in doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than anything else that studies, experiences, and changes in doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than anything else that ever came upon the earth, and when doctrine, from Methodism to Spiritualism has done more to change the thought of the world in less than anything else that ever came upon the earth, and when doctrine is the control of the world in less than anything else that the control of the world in less than anything else that the control of the world in less than anything else that the control of the world in less than anything else that the world in less than anything el shys it is on the decline, we prefer to laughable incidents. He is a scholar, call it a nervous attack and would rectrained for old theology, and is using ommend a magnetic treatment." She his scholorship for opening the doors of said that Spiritualism is the only religcreedal prison-houses and releasing the doors of said that Spiritualism is the only religious creedal prison-houses and releasing the ion or philosophy that includes every victims of false imprisonment. He is human being on earth; that this buggittily a bright light to our truth.

The vocal duet, "What Are the Wild Spiritualism go together—but your re-Waves Saying," by J. W. Caldwell and porter will not here attempt to follow Mrs. Lucile de Loux, seemed to be well the speaker in the many good thinks. Miss Elizabeth Harlow followed with shorthand and no doubt The Progressive Thinker will get it in full . some

Dr. L. H. Freedman sang a solo. Miss Elizabeth Harlow delivered the found principally in the advertisements in daily papers, plainly telling the audience that "Spiritualism lays no claim to this class of persons." She explained our cause can best be pushed forward the difference between the medium and by organization from the total to the

THE POWER OF SELF-FORMATION.

A Book of Far More Than Ordinary Value to Every Thinking Person.

Early in January The Progressive Thinker announced a new book by Heroy Berrier. The title of this book which is now on the market, is "The Power of Self-Formation," and judging from the demand for this first edition, it is destined to have a very wide circulation. When the advance orders were filled there were only about 300 copies left, and these are now going out. This remarkable demand for a book of this character and with such a title dences the wide-spread interest in the new psychology and physiology.

Comparatively recent discoveries in

psychological and physiological sciences have demonstrated that the forces that build up, operate and sustain the organism are subconscious mental forces which are amenable to conscious control and direction; that is to say, the thought of those scious mind forces can be controlled and directed by the conscious mind. This is a most wonderful discovery, The author holds that it is the greatest discovery of all the ages. Those subconscious organic forces operate in all formation, and if they can be controlled, it is evident that formation can be controlled. The discovery of the fact that they were mental, was made by discovering that conscious thought influenced them. The form of influencing conscious thought has been christened "suggestion," and the science and art of suggestion has been originated. Suggestion is the subtle power that controls and directs the subconscious mind which is known as the life forces and capacities.

There are different forms of suggestion, and they are divided into two general classes, suggestion and auto-suggestion, the latter meaning self-suggestion. Through auto or self-suggestion we gain self-control of the subcon scious mind.

The author of The Power of Self-Formation is a devotee of the science of human culture. As we all know, the purpose of human culture is to develop strable characteristics, powers and capacities, both physical and mental. order to do this the systems of human culture must control and direct in som way the subconscious life forces which accomplish all formation. The author has incorporated into the science of h man culture the new science and art of suggestion, or the new psycho-physicicgy. He employs suggestion, especially auto-suggestion in all of his systems self-cultivation. Human culture

deals with the powers of self-formation and auto- suggestion constitutes one or the greatest, if not the greatest. The new psychology and physiology best the unregenerated human culture was a blind, sluggish procedure. It considered the forces it dealt with as mere forces in nowise mental or intelligent.

Not so with the new human culture; it deals with those forces as mental and intelligent. A most wonderful stop in There are thousands of persons who have become acquainted with the use of suggestion and auto-suggestion as the powers utilized in controlling and is no lack of evidence to convince them that the subconscious mind is amenable to suggestion in either form, but

on attempting to utilize suggestive influence either on others or themselves, there are no successful effects observable. A thorough reading of the "The Power of Self-Formation" should assist env intelligent person in making his or her auto-suggestion effective. tainly every human being should understand the power of self-formation. The book is issued in cloth, gilt top, for 80 cents; in durable paper for 50 cents. Address The Progressive Thinker.

national, and that the reason we have ple are just stepping out of the rigid or ganizations of the theology of the past and want to enjoy a short season of perfect freedom. The point is well taken. Her discourse was so roundly applauded she had to arise and acknowledge the compliment.

Mrs. de Loux sang a solo, and Mrs. May Elmo, Mrs. Isa Cleveland and Mrs. J. A. Murtha gave tests and consoling messages, mostly to strangers, so ac-

Financially the meetings were a success, and that without the customary urgent solicitation or strenuous begging for extra funds.

I want to say in conclusion, that this convention was in every way a grand success, and great credit is due all the ent presented in both the lecturers and mediums, as well as in the perfect system, order and harmony throughout the entire session. Everything was firstclass and drew full houses at each meeting and the Illinois State Spiritualist Association has so far overcome all life, liberty and prosperity. It looks so

Yours truly, DR. T. WILKINS.

SPIRIT RETURN. One Who Was Killed in a Wreck, Mani fests at Once.

I am a healer at Sheridan. Wyoming, have a very interesting incident which proves spirit return without a doubt. had a patient who had been very sick.

During her ailment she showed me letters from a friend. He spoke of "eter, nity" in several places in his letters and in explaining to me, she said: "WR have often talked of spirit return, an had agreed that the one to pass ove first would come back to the otherns. These two persons about three years ago were separated, the lady coming to Sheridan, Wyoming. After that a correspondence followed.

A few days ago I entered her home, and found her crying. Asking her the trouble, she said: "Mr. —— is dead. He vas killed in a wreck last night."

I asked her how she knew. "She answered: "He was here last light and told me all about it."

I suggested that she write immediately. A letter was sent to his home. In due time an answer came, bordered in crepe, giving the death of the party, and an account of the wreck, exactly as the lady had related to me. It seems that as soon as the spirit was free of its body, it fulfilled the promise given

This spirit has been constantly with this lady ever since his departure. He has entranced her, and I have talked to im several times. He has told me some very interesting things. The lady is getting better, since he became one of her guides. He says that if he had not come to her, she would have passed out, as he banished an evil guide who was making her sick, and would have taken her over in a short time.

WALTER V. TIBBETS.

Random Shots.

The world is full of shams and pretenders. The poorest student that enters college never fails to graduate. No applicant for priestly orders or professional honors is ever rejected. An M. D., D. D. or L. L. D., attached to a man's name means nothing.

The most profound lawyers are not selected for judges, nor the ablest men for rulers. Napoleon could make kings of his brothers, but not marshals to command his army. If it was not for the extreme gullibility of people most of the lawyers, doctors and priests would have to seek other employment.

Things are not always what they appear. It is hard to detect the gen uine from the imitation. There is a science of surgery, but no settled science of medicine. The doctors are the last ones to denounce false systems of practice. It is the man who cries "Thief! thief!" that does the stealing. The doctors kill more people than "Mental Scientists," "Christian Scientists," "Metaphysical Healers," and others of like nature, all combined. It is only in certain well defined diseases, where good nursing and dieting are the main necessities, that the physician succeeds. If the patient gets well, the doctor claims the credit, if he dies the responsibility is thrown upon Providence.

The less a man knows the more assumption he makes; the lower his station in life the greater his concern lest he be unduly catalogued. The ignorant assume to be learned, the foolish, wise, and the poor, rich. The barber, the cobbler and the tailor, are more apt to wear silk hats and kid gloves than the lawyer or the doctor. The clergyman is an ertificial person, and of course exempt from the rules governing ordimary mortals. His dress, the tone of his voice, his benign countenance, all proclaim his vocation. He lives a fictitions life. Everything about him is artificial and unnatural. His very appearance upon the scene changes the natural current of thought and action. Women speak in pious tones, and men at once begin to look thoughtful and serious. The man of God is taught that he has been born of the Spirit and assigned to his work by some special intervention, when in fact he is only of the earth earthy, and comes a great deal nearer being a sinner than he does to being a saint. The only call any man has to preach is his ability and fitness, the same as any other business or profession. Neither the age of a doctrine, nor the number that believe it, is any proof of its truth-

Schopenhauer is quoted as saying that "the universality of an opinion is no proof, nay, it is not even a probability that it is right." There was a time when men believed that the carth occupied the center of the universe and that the sun, moon and stars were all made especially for its benefit. It was a terrible revelation to the world when Copernicus overthrew this doctrine.

'Even humanity," says Michelet, "weighs little in the balance. Who does not remember that the world was on one side, Copernicus and

In all the ages, the majority of mankind live, work, believe, and die, in error, under the spell or shadow of some great name, doctrine, or institution. I think it was Carlyle who said, "For the multitude of voices s no authority; a thousand voices may not, strictly examined, amount to one vote. Mankind in this world are divided into flocks, and follow their several bell-wethers."

There is a strange inequality in life; but often the most absurd things go unnoted by reason of their slow growth, long standing, and common acceptance or occurrence. The man who steals a loaf of bread goes to prison, but the one who steals a railroad or robs the people of a million dollars is more liable to reach the United States Senate than the penitentiary. "Rob a chicken roost" says one, "and you are a thief. Wreck a bank and you are an embezzler. Ruin your competitor and you are a financier. Return a driblet of your stealings and you are a philanthropist."

The legislator who betrays his constituents and the people for the sum of a thousand dollars or more despises the poor voter whose votes he buys at the polls for five, -but the principle is the same in either case. There is no such thing as consistency. No man is consistent. Watch his zigzag course and sec. Thomas B. Reed once said, "the only place where you can find sympathy now is in the dictionary." The same can be truly said of consistency. Selfishness stands at the bottom of all our acts; even our loves and our friendships are not exempt from the general rule. Value received is written upon nature and life. A man who can give nothing, receives nothing.

The background is always an important part of a picture. The setting of a gem enhances its brilliancy and beauty. If you want to know what position a man will take on a given question study his history and surroundings.

There is a key to every artist's and author's life which gives form and color to his work; -a background which finds expression in each picture he paints, in each word written and act done. No radical change takes place in a person's thought without a moving cause. Chance has only a small place in this world; all actions and conditions are governed by law.

One state and purpose prepares the way for another. As a mode of travel it is a long way, from a sedan chair to riding through the air in a balloon or air-ship; - in architecture, from a hut to a Parthenon, St. Peters, or the Capitols of the world; -in recording knowledge and facts, from using all manner of signs and hieroglyphics, to the printing press -in conveying intelligence from the one part of the country to another, from the stage coach to the telegraph and telephone.

There are no cataclysms in history. What appear to be so, on closer observation prove long years of preparation. Both progress and retrogression proceed in orderly course. First the Feudal System, then the Crusades, then the reformation First flattery, then authority. First a demagogue, then a tyrant. The liberties of a people are never subverted at once. The common people never ruined any country. Moral rottenness works down and not up. Society commences to decay at the top and not at the bottom. Just in proportion that patriotism, and love of country and its institutions, decline, the army must be increased and the laws made more stringent.

As the faith of the people in the legendary history of Christianity weakens, forms, ceremony and liturgy increase and become more important and satisfying. Protestantism is disintegrating—Catholicism is growing stronger. The church of Rome is to regain her medieval power. Her star is already in the ascendant. She has but one purpose-authority, but one goal-power. She fawns upon neither kings, potentates or rulers, but steadily clings to her divine right to rule the

Some writer, speaking of Pius X., says, "he must be a statesman, he must keep constant watch on the political purposes of every government in Europe, and be on the alert to oppose, to obstruct, to check, to hinder, to delay, all those which are hostile to the church." The trend of religious worship, to-day, is toward ritualism, symbolism, and whatever addresses itself to the senses. The crowd must have images, badges, music and parades. You cannot organize and hold the mob on principle.

It matters not whether it concerns religion or politics. The people require something to fill the eye and satisfy the imagination. Were it not for the music, the dress parades, the gold braid and brilliant display of uniforms-there could be no army recruited. No man can fully understand the present because incidents, conditions and circumstances are seen in detached lines; it requires distance, perspective, to see the bearing that one event has upon another. The soldier engaged upon the field is cognizant of but a small division of the battle.

The only way to read the future is by the past. History is largely repetition. Everything bears fruit in due season. It requires a million years to make a sun, form a planet or set a star in the sky. A nation, a race, a civilization, is only an incident, an episode, a passing phase in the great panorama of time. It takes hundreds of years to mold the national type so that out of each individual difference there comes to be a general universal likeness clearly seen and recognized the world over. The longer people live together the more they become alike in thought, looks and action.

Each community has certain uniform habits, customs and usages. The merchant buys what his customers demand and in time their tastes. and ideas of fitness become one. Above the individual differences of opinion-there is a higher level where communities move in common. As a matter of fact, we are simply drops in a big cistern, and we take on, in spite of ourselves, the characteristics of the drops next to us, Take a drop of pure water and throw it into the ocean, it becomes salt, Throw the same drop into a cesspool, and it becomes foul. Human beings, in spite of themselves and without any exception, absorb the characteristics of those around them."

There is a likeness, a general tendency to sameness in a community but, as in passing through a country one occasionally sees steep hills and mountain heights rise abruptly out of a vast plain, so in society individual greatness, sometimes, stands out, marked and distinct, in striking contrast with the mediocre stroundings. Greatness is not a child of luxury or privilege. Epoch makers, kingdom founders, revolutionists, come from barren places. It is the tree that stands alone, far away to appoint a committee to investigate Mrs. Pepper. from any other, that develops the greatest strength and beauty.

Where everybody is educated, there are few learned. In a community, in which wealth, position and literary advantages are equal, all will be ordinary, but none great. Inequality seems to be an incentive to action. "The rule is, that the common possession and enjoyment of every advantage does not make for excellence in any special branch. The average intellect becomes the dominant factor. Where everybody is educated to a certain level, the tendency is for nobody tarrisg about that level. * * * Where everybody is a humorist, the odds are that nobody is a wit. The mere force of numbers bolds back the elect fews

Peoples, institutions, governments and rulers are nothing but sym They represent the spirit of the times in which they exist. religion, the laws, the morals of a nation are a true gage of their civilization and appreciative ability along these lines. The phylanthropist sees in the future of mankind the goal of human happiness." The highest expression of art is to axalt nature The artist paints his ideal-not the real picture. Even science, history and religion are improved by a touch of fiction.

> "No man will e'er an artist shine Who copies nature line for line."

Some things can be learned-others are innate. Oratory is naturalrhetoric is artificial. Genius must be born-talent can be acquired. Genius is nature, not art. It will not always stand near observation. It requires distance, times, occasions. Nature in some of her grandest and most exalted expressions is fictitious, not real. There is no beauty in the clouds, in the landscapes, in the mountains, only as distance gives the varying shades of light and color and the blending together of all objects, scenes, tints and hues. What is ugly and uncouth at close range becomes grand, sublime, inspiring when viewed from afar

Whether a man, or a principle, or a doctrine seems consistent or notdepends upon our point of view. In the days of slavery remove a man from the north to the south and he became a slave-owner. A hair's weight, sometimes, turns the scale of life. Some one has said, "Lower the temperature of the tropic seas by ten degrees, and thousands of millions of organisms will die from lack of heat alone. Millions of others will perish for lack of food. Raise the temperature slowly and the Arctic Esquimau will evolve into the Arab.

All things are in constant change. Words wear out, language dies, new Saviors are born, new creeds established. No state, institution, or society stands still. Science teaches that every atom in the most solid substance is in constant motion. The vibratory motion in a block of marble or stone is so slow as to pass unnoted by the eye, but it is surely going on. The most widespread movements in the physical, moral and social world move slowest. It may take a hundred years in a nation's history to see whether the trend of civilization is moving backward or forward.

Mankind is ever learning, ever advancing, but after a long line of progression, first moral, then intellectual bankruptcy sets in. This is history. It is impossible to ever reach our ideals. Man was born to worship-yet he is always doubting, always sinning, always reasoning. There are certain questions that affect communities, others that apply to states, but there are still others which are universal. The same blue skies cover all the earth; the same moon and stars light all nations. Events fade out, people and races pass into forgetfulness, heroes become gods, and history and fable blend together and become indistinguish-

We don't know whether Homer, Zoroaster, or Job were men or myths. All the great life problems remain unsolved. Not an interrogation point has been removed. Our ideas of immortality and a future state are as vague, dim, and uncertain now as they were ten thousand years ago; they come not from logic but from revelation. The heart sometimes is a surer guide than the head; instinct, intuition and feeling are more potent factors than reason.

To what point of civilization mankind is bound to reach is also problematical. No prophecy has foretold or vision seen the final consummation of human history. But Herbert Spencer says: "Long stidies * * * have not caused me to recede from the belief expressed nearly fifty years ago that the ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the func-HENRY MORRISON TEFFT. tions of a social unit." Norwich, N. Y.

> TWO ANGELS. "

10. (Ha 2 12/1) I dreamed I saw two angels hand in hand And very like they were, and very fair.

One wore about his head a golden band; A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow; A radiant spirit-smile of wondrous grace Shed, like an inner altar lamp, a glow Upon his beautiful uplifted face.

The other face, like marble-carved grief, Had placed brows laid whitely o'er with pain, With lips that never knew a smile's relief, And eyes like violets drenched in rain.

Then spake the fair, sweet one, and gently said: Between us-Life and Death-choose thou thy lot. By him thou lovest best thou shalt be led; Choose thou between us, soul, and fear thou not."

I pondered long. "O Life," at last I cried,
"Perchance 'twere wiser Death to choose, and yet My soul with thee were better satisfied!" The angel's radiant face smiled swift regret.

Within his brother's hand he placed my hand; "Thou didst mistake," he said in underbreath, "And, choosing Life, didst fail to understand; He with the thorns is Life; and I am Death!"

-Harpers.

Lir. ni

MRS. MARGARET FOX KANE VINDICATED.

An Account of Remarkable Tests Given During Her Last Hours.

In New York City, the subject of Spiritualism was taken up. It was at a meeting of the Medico-Legal Society, the members of which are among the most learned and respectable of two professions. The famous medium. Mrs. Pepper, who for a dozen years past has been the favorite test-subject of the most competent investigators of Spiritualist phenomena, has removed from Boston to Brooklyn; N. Y., where she has invited an investigation by sharpest minds thereabouts. The meetings were called to consider the appointment of a special committee of the society to investigate Mrs. Pepper and Spiritualism in general.

The motion for the committee was made by a lawyer who said that he had seen Mrs. Pepper do things that caused him almost to believe. The principal opposer of the motion was a prominent physician, who asserted that it would be absurd to investigate a humbug that had already been exploded sufficiently. Then a woman doctor, Mrs. Mellen, joined in the discussion, saying that she was not a Spiritualist, but that, all the same, she personally knew of facts that would make it quito proper for the Medico-Legal society to examine Mrs. Pepper or anyother reputable

Her story had to do with one of the Fox sisters, Mrs. Margaret Fox Kane. She said that shortly before her death, in a room incattenementhouse on Ninth street, she passed some hours every day at the bedside of the sick woman. Mrs. Fox Kane was unable to move light or foot. There was not a closet in the place nor any other hiding place of any kind. And yet the knockings were heard, now through the wall, now through the ceiling and again through the floor.

"They were heard," continued Mrs. Mellen, "in response to questions the woman put to her guide, as she expressed it, and she was as incapable of cracking her toe joints at this time as I was.'A The sequence was this, according to Mrs. Mellen: "One day she unexpectedly asked for paper and pencil. I brought the articles to her and she placed them on a small table that stood by her bed. She began to write feverishly and kept this up till she had filled some twenty pages with rapid scrawl When she had finished she handed me the pages, which I looked over, and to my surprise found that she had written down a detailed story of my life. The most startling thing did not appear till near the end, where Mrs. Hane mentioned the will of my mother and certain persons at Manchester, Ind. I wrote at once to my brother. He sent a friend to Manchester and the will was recovered. The persons who had the will were as ignorant of its existence as I and my brother were. This story determined the action of the meeting. The motion carried

F. A. EASTMAN.

Spiritualism and Stanford University.

Mrs. Leland Stanford was one of the noblest of women. At the age of 80, a short time ago she passed to spirit life. In founding the great University in California, she did a great work for humanity, and that too, under the direction of wise spirits. Her crowning work in contemplation, cut short by her death, was founding a Chair of Psychology, the object being to have scientifically investigated all occult and Spiritualistic subjects. Too bad, indeed, that she could not have lived a short time longer. Arthur McEwen, not a Spiritualist, reviews the case, deploring the failure to have the Chair of Psychology endowed for the University.

Deplorable in all its aspects, Mrs. Stanford's death is peculiarly so in the loss to intellectual freedom which it entails. The great seat of learning which her husband founded has been deprived of the inestimable blessing of her guiding mind and, it is to be feared, may now yield to the usual academic tendency and sink into the rut of the com-

"With the name Spiritualist," President Jordan is reported as remarking in an interview at Honolulu, "I associate masks and other

So do most people, particularly educated people, but it is hardly possible Dr. Jordan would have said that—at least for publication—while his benefactress, and the benefactress of the institution of which he is the official head, was living.

Mrs. Stanford was a Spiritualist, and that fact had an important effect upon the external Palo Alto attitude toward the whole quesion of the ocult. It compelled a gravity and respect which otherwise would have been withheld. The disposition of the modern educator, when unrestrained, is to scoff at the phenomena of Spiritualism-indeed to hold in contempt the supernatural altogether. Thus it comes about that belicfs and manifestations which are dear, even sacred, to many, are denied scientific consideration. Were President Eliot of Harvard, and President Hadley of Yale, and President Wheeler of Berkeley asked to undertake a serious investigation of the claims of Spiritualism, in all probability they would decline instantly and impatiently, on the ground that they were concerned with realities and had neither time nor inclination to give dignity to the delusions and superstitions of the credulous ignorant by admitting, even by implication, that such preposterous imaginings were worthy the respectful consideration of enlightened men. But so long as Mrs. Stanford lived Palo Alto was not at liberty to thus insult the noble woman who was its Providence.

On the authority of Mrs. Ariel Lathrop, wife of Mrs. Stanford brother, it is stated that the lady whose strange death has shocked all California, desired to establish at Stanford University a Chair of Psy chology, whose special duty it would be to study the facts of Spiritual ism. President Jordan himself admits, in the Honolulu interview, that Mrs. Stanford had told him "she hoped there would some day be an opportunity for scientific research into psychological matters, so that the iving might be placed in communication with the dead."

That research, that Chair of Psychology, cannot be expected now The influences which were efficient to prevent it during Mrs. Stanford's ifetime will doubtless continue to be powerful enough to deprive the university and the world of its advantages.

Those advantages would have been manifestly great, in the direction either of demonstrating the genuineness of mediumistic communications and materialization of spirits, or of proving their fraudulent char-

It is true that the establishment of such a Chair of Psychology would have subjected Palo Alto to ridicule. The irreverent would have said that Dr. Jordan had preferred the derision of his scientific brethren to the distavor of his employer—that he had chosen to incur the disesteem of the intelligent for himself and the university in his charge rather than quarrel with his bread and butter.

It hardly needs saying, however, that an educator animated by the scientific spirit should ever have the moral courage to have ridicule in the search for Truth. The pioneers of knowledge have always walked with bleeding feet and smarting backs in advance of the stone-throwing and jeering multitude.

For myself, I have to admit with Dr. Jordan that "with the name Spiritualist I associate masks and fancies." I have small acquaintance with mediums and scances, and have no more desire to increase that acquaintance than to busy myself with the witcheraft which was once regarded as the corner-stone of Christianity, and in which all our pious forefathers believed on pain of damnation. In my view, the medium has the same rank as the fortune-teller, and those who patronize the medium in faith that of muddle-minded dupes whose standard of probability belongs not to the twentieth but sixteenth century. The negro who carries about in his pocket a rabbit's foot to cure his rheumatism seems to me quite as rational a creature as the person who can give credence to the money-making miracles of the medium.

That is the customary way of looking at Spiritualism. It is Dr. Jor- words of truth so vital that they live in the reader's memory and cause him dan's way of looking at it, as is evidenced by his contemptuous remark about "masks and fancies." He, like the rest of us who don't take the lasting improvement of his own kindly to the occult, are children of our age, responding to its skeptical work in the world, in whatever line it lies—flow from this talented woman's

But while I or any ordinary man, is to be excused-in his engrossment with immediate concerns—for trusting to his common sense for his posture toward the supernatural, Dr. Jordan is not so privileged. We ordinary folk are of the laity; he is, or ought to be, an expert. It is his business to know, not to assume. His duty as an educator, as a scientist, as a seeker for knowledge through original research, is to prove all things, to the end that he, and we through him and his like, may learn what is good and hold fast to it.

Were my best friend to tell me that he had seen a ghost, I should laugh at him, or suggest the doctor, and that would end the matter for me. But Dr. Jordan is not entitled to so off-hand and comfortable a method of dismissing the testimony of undoubtedly respectable and seemingly sane persons. When somebody in whose general veracity he has confidence, and whose intelligence he would not venture to imp gn, tells Dr. Jordan that he has seen a ghost or received communications from the dead, the obligation is imposed upon Dr. Jordan, as a scientific man, to go into the thing and find out all about it. He is at the head of a university, and a university should be be the last place to harbor indifference, contempt or hostility for any form of honest belief. There unpopular opinions ought to be sure of a respectful hearing. Always the university should offer sanctuary to persecuted truth. The central facts of astronomical science were once under odium as heavy as that which bears upon Spiritualism. A generation has not passed since the pulpit was as hard on evolution as it is still upon the phase of supernaturalism which solaced Mrs Stanford's grief-bruised heart. The discovery of the circulation of the blood was ridiculed by the medical profession. So was Pasteur at first.

Although belief in Spiritualism may seem to Dr. Jordan, and me, and most other people, discrebitable to the intelligence of those who give its shabby wonders credence, that belief is no more absurd and disreputable in our view than other beliefs have been held to be which we now know were correct, founded on truth. Truth can be ascertained only by investigation, and a willingness to investigate is the soul of a living and therefore useful university.

There is no university anywhere which could so appropriately as Stanford set about the investigation of Spiritualism. Had Mrs. Stanford survived there is ample reason to think that sooner or later she would have insisted upon the Chair of Psychology. Apart from its immediate work of subjecting Spiritualism to searching inquiry, its mere existence would have had a beneficent effect by inducing a tolerant and respectfully interrogative spirit toward the unorthodox in the whole field of human thought. That would have been the greatest service of a department which would doubtless have evoked the mirth of conventional education institutions, which are lamentably prone to subservience to the opinions, prejudices and pecuniary interests of the orthodox in science and religion.

That Mrs. Stanford should not have insisted is a circumstance which reveals to us the beautiful gentleness of her character. For experience had taught her that, with reference to the university, she had only to command in order to be obeyed. Insistence on the Chair of Psychology must have ultimated not merely in its establishment, but in its becoming perhaps the most conspicuous feature of the university. Ever sedulous to please and do honor to his benefactress, Dr. Jordan could have been trusted to withdraw his opposition, and even, did she greatly desire it. to take the chair himself.

For the prosperity of Spiritualism, as I have said, men like myself have no concern, but all who desire the spread of knowledge and the growth of the liberal spirit of inquiry in every domain of human thought and belief, can but sorrow that the death of Palo Alto's munificent patroness entails as one of its consequences the absence of a Chair of Psychology, a Department of the Occult, from Stanford University. The loss is mankind's, however great the relief to President Jordan.

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801

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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 to this place, or Albany, N. Y. There understood that our space is inade are a few Spiritualists in Albany. to hand, however much we might desire to do so. That must account for the non-appearance of VOIIR article.

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

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KEEP COPIES of your poems sent to if we have not space to use them.

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-PURPOSE.

everybody; always was good, but of for their speaker." late has been outdoing itself. Long Emil T. Vaas w may it continue, for a grand work is being done. The controversy aroused by Dr. Peebles' book on Obsession will result in much good, and all should appreciate the freedom of the columns of The Progressive Thinker for the discussion now going on. When I read the articles written by Sister Watson, Brother Barrett and others, I say unto myself, how fortunate are they who escape who do not have to pass through the experiences that seem to be the lot of others, yet the lack of experience has its drawbacks, no matter how severe they may be, for without experience, all is theory theory for ages, and the experiences gained through Spiritualism are fast proving their unreliability The writer has seen too many cases, not to know that Obsession is a fact, and why not? Why should it not be so? Are we any different after transition than before Do we not carry the same character istics with us? Does anyone claim from knowledge that we are immediately transformed into angels, pure? or do they think we are chained below until e send over we must expect them to return. Many in the form have been taken unaware of such a thing as obsession. This discussion will tend to protect them. Keep up the good work.'

Georgia Gladys Cooley concluded her second engagement with the First-Spiritualist Society of Syracuse, N. Y., Sunday, March 19. She was engaged to lecture in the opera house at Little Valley, N. Y., March 21, 22 and 23, and is to occupy Thomas Grimshaw's rostrum at the First Spiritual Church, 3015 Pine street, St. Louis, Mo., during the month of April. Address her while there in care of General Delivery. Permanent address 3148 Prairie avenue, Chicago, Ill.

The Chronicle says that the "venerable Judge J. B. Bradwell is a self-declared Spiritualist and no one who knows him will doubt his sincerity. He is wont to allude to the most of the professionals with something like contempt as 'these mediums.' He says that a true Spiritualist, in order to communicate with spirits of the departed. does not need assistance from any living person. He himself, he says, lives in daily communication with Mrs. Bradwell, who left him many years ago for the other world. Another firm believer. a man of prominence in this city, but who has asked that his name be reserved, was on Saturday seen on the subject and the talk with Judge Bradwas gone over with. This second well-known man was of the opinion that not less than 12,000 individuals in Chicago are on the same plane of spiritual advancement as Judge Bradwell.'

Of Will J. Erwood, the Sparta Herald says: "Mr. Erwood teaches not only religion found in the churches, but religion that should be found in the homes. If the teachings he gives out are followed it matters little what name you are known by, be it Methodist, Congregationalist, Catholic, Baptist, etc. It is a good religion to follow. He much of a gentleman, and during his stay here has made many friends.

H. F. Schrader writes from Newport Ky .: "The First Temple Society of this city intend celebrating the 57th Anniversary in grand style, on March 26, with J. Clegg Wright for speaker, both afternoon and evening."

H. Smith writes: "Sunday evening March 19, the Society Students of Nature, 1565 Milwaukee avenue, had large meeting. Sister McIntyre, Bro. Schimith and Prof. Hunt gave spirit messages, which were convincing and consoling to the listeners. The North west side people have become much in terested in Spiritualism this winter. through reading The Progressive

G. E. Runyan writes: "The First Spiritual Church of Elwood, Ind., which has recently been organized; has from the start been doing good work. have had good speakers, among them T. W. Smith of Anderson, Ind. Mrs. Dr. S. E. Pierce has been with its since January 8, as test medium, and we have a crowded house every Sunday. Mrs. Pierce closed her engagement with us, March 19. She will return to Camp city. E. K. Walbridge, a prominent Chesterfield in a short time. We have Spiritualist here, left for California on always good local talent."

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

S. J. N. writes from Delman, N. Y .: "How I wish E. W. Sprague could come are a few Spiritualists in Albany. quate to publish everything that comes. There has been so many frauds here that it has hurt the cause.'

Laura B. Payne writes from Fort Worth, Texas: "With your kind permission I will state through the columns of your paper that I am now located at this place, 811 Taylor street, and am lecturing in the Temple here. The Temple is the name of the building erected here by the Spiritualists in 898. It is a beautiful, though unpretentious looking edifice, standing near the central portion of the city on one of its best streets, and surrounded as it is by well-kept grounds, it forms one of he most attractive spots in Fort Worth. The attendance at the lectures so far has been good, and we look for ward to a successful ministry in this our new field. I wish The Progressive Thinker and the blest cause it repreents, unbounded success,'

Little Rock, Iowa.-The famous Donovan hypnotism case has been affirmed y the Iowa supreme court, and it is ju licially established that the crime of seduction, in Iowa, will be no more serious when hypnotic influence is employed than otherwise. Donovan, who sypnotized a young woman and induced ier to elope with him, will spend three the writer. The items of those who do years in the penitentiary for seduction Had the theory of the prosecution been accepted by the court the employment KEEP COPIES of your poems sent to of hypnotism would have made the this office, for they will not be returned crime rape, instead of seduction, and the penalty would have been ten years instead of three.-St. Paul Dispatch March 17, 1905.

J. R. writes from Elkhart, Ind.: "Our society, the Modern Truth Seekers, has hired Mrs. M. Elizabeth Slanker, of Ft. Wayne, Ind., as speaker for the month DIUMS. A REPORT OF WHAT THE Of March, and our meetings are in-VARIOUS SPEAKERS SAY WILL creasing in interest. We will have NOT BE PUBLISHED, AS WE HAVE with us during the month of May, D. A. NOT SPACE SUFFICIENT FOR THAT Herrick of Grand Rapids. Mrs. Slanker s a young medium, with a pleasing and attractive personality, and whose con-F. E. Akin writes: "The Progressive trols are of a high order, and societies Thinker is full of meat nowadays for will make no mistake in engaging her

Emil T. Vaas writes: "Our society, Bund der Wahrheit No. 18, is still moving onward and our meetings are well patronized. Among our German peo-ple there seems to be quite a stir in favor of Spiritualism. On Wednesday evening, March 29, we will have a coffee earty at National Hall, formerly Garfield Turner Hall, on Larrabee street. After our regular meeting, lecture and lests, we expect to adjourn to the hall below, where coffee, cake, ple, dough nuts, etc., will be served free. After that the evening will be given to amuse ments, games, dancing, and 'fixing the tail on a donkey.' These evenings have and theory without experience is of always been very well patronized in the very little use We have been receiving past, and we invite our friends to come again and have a good time with us. Admission at the door for the eyening service up stairs is 15 cents. Everybody welcome. Everybody come. wish you and the indispensable Progressive Thinker much success."

> Emma A. Ellis writes: "The regular accting of the Band of Harmony was held last Thursday at Room 512 Masonic Temple. The usual feast of good spiritual things being much enjoyed by those present. It was decided to have n experience meeting on the first Thursday in April, when everyone attending will bring the . money earned for this special time and relate their experience in earning it. No one is limted to amount and all are invited to participate. This occasion is an annual one, always causing much pleasure and curiosity. So we hope to see all our old friends, and new ones, too."

Orientalist writes as follows to the New York Globe: "Those who have nown the scholastic career of the Rev Dr. Funk editor of the Standard Dicionary, know full well that he is about the last person in the world to be im cosed upon by any occult methods. He as been used to investigation all his ife, and he is merely taking up Mrs. Pepper's manifestations in the interests of scholarship. Dr. Funk's 'Widow's Mite and Other Psychic Phenomena will compare favorably with Prof. Hysop's 'Observations of Certain Trance Phenomena," published in 'The Pro ceedings of the Society for Psychical Research' in the October number of 1901. It is very evident to any unprefudiced observer that Dr. Funk has approached the subject as a possible be lever. Skepticism unfits a man for intelligent travel and careful research and the learned doctor has endeavored to avoid this spirit. He now offers to pay the cost of any person who will expose Mrs. Pepper's methods before a properly constituted jury, and no time should be lost to seize this offer before there is any possibility of organization on the part of Spiritualists to defeat the inquiry."

Dr. Figuers writes from Cleveland, Ohio: "The East End Spiritual Society, 1749 Superior street, in order not to conflict with other anniversary meetings will celebrate the 57th anniversary of Modern Spiritualism at its hall, on the First Sunday in April, 1905. A fine program has been arranged, of speaking, readings, music, both instrumental vocal, to be followed by messages by well-known local mediums. The afernoon session will be called to order at 2 o'clock sharp; the evening session at 7 o'clock. Refreshments will be served during intermission, by Mrs. Taylor, at a small price. Those who bring their own lunch can buy coffee or tea, and tables will be provided for their use. Come out and help make our anniversary day a season of gladness and joy. Let us begin a new spiritual life on that day, which shall have no

end either on earth or in heaven." John A. Lant writes: "The Spiritualst Society of Pittsburg, Kansas, meets every Sunday evening at A. O. H. Hall. This society was recently launched through the efforts of Mrs. John Spangler, who presides at the meetings, ast Sunday, Mrs. Nancy Coles gave the lecture, under control, to a large audience, and also gave very satisfactory tests. Mrs. Mabel Harris is the most active and efficient secretary. The interest in Spiritualism here is remarkable, in proportion to the population, more than 100 persons being present a each meeting. Mrs. Coles, the amiable and popular medium, resides at Wier

When writing for this paper use a pen or typewriter.

ing, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind. H. H. F. writes from Reynolds, Ind. We have had with us, Brother A. A. Finney, the best trumpet medium in the country, I think. We had some wonderful demonstrations through the

trumpet. Very many friends had the

We go to press early Monday morn

consolation of talking with their dear ones who have gone before, giving true assurance of the life hereafter. Much good was done." Thos S. Kizer writes from Decatur, "On last evening we had a fine so cial at our house, over fifty in attendance, conducted by Bro. H. M. French of foledo, Ohio. He has been serving our society for the last two Sundays, and will be with us until after the 2d of April, at which time he will conduct (or the spirit forces through him) the 57th anniversary exercises. We are all

pleased with his work and feel that his

coming among us will be the means of argely increasing our membership." Mrs. C. Kirchner writes: "At the afernoon services of the Rising Sun Mission, Sunday, March 19. Brother Montgomery interested the audience by the clear and concise manner in which he showed how the Bible is nothing but Spiritualism, and that if the orthodox ministers deny our religion, they deny the Bible. Mrs. Luce and Mrs. Gifford gave some fine messages. In the evening Dr. J. H. Randall occupied the platform, and his lecture was full of fire, and the audience heartily applauded his remarks. Sister Trafton did good work in convincing the audience of spirit return in giving her messages. An elaborate program has been arranged for the celebration of the 57th Anniversary of Modern Spiritualism. which will be held Sunday, April 2, afternoon and evening, at 2 and 8 o'clock, at the People's Institute, corner Van and Leavitt streets. Good peakers, good vocal and instrumental alent, and plenty of good mediums will e present. Ordination services will be held in the evening. All are welcome. Our speaker for April 9 will be Mrs. H. Petrie, president of the Ladies' Douglas Park Club. Come early to get good eats."

BISHOP A. BEALS WRITES FROM SUMMERLAND, CAL.: "YOUR PAPER IS THE EXPONENT OF THE BEST HOUGHT OF THE AGE, AND THE GLEANER OF TRUTH UPON EVERY MPORTANT SUBJECT PERTAINING TO THE WELFARE OF MAN HERE AND HEREAFTER."

Edwin A. Ford writes from Grand "The Grand Rapids Spiritual Society is to celebrate the 57th Anniversary of Modern Spiritualm on the last Sunday in March, at its hall, the Lincoln Club rooms, 66 Pearl street. Good talent has been secured, and a good time will be had. Services to commence at 10:30; again at 2:30

Mrs. May Price, whose contributions have often appeared in The Progressive Thinker, will answer calls to lecture and give tests and messages. Address her at No. 423 First street N. E.,

Washington, D. C. O. W. Barnard writes: "The good old Progressive Thinker comes to hand week regular as clock-work, filled to the brim with the highest order of literature, with only one drawback, too much of it-it tires one to read it all. I read the letters from the spirit world with deepest interest, I also read all the questions and answers in Brother Tuttle's department. To answer all the questions sent in requires an able versatile writer, which Mr. Tuttle certainly is.'

F. W. Faulkes, a prominent Spiritualist and a philanthropist in every sense of the word, lately passed to spirit life at Cedar Rapids, Iowa. V. Drahos says of him: "He was a true Spiritualist, a believer of our great and good cause. My heart is too full to say what I feel." The Gazette says: drawn more attention to their work, and its best test is found in contemplation of the good achieved, and by asking if there is one good thing that has been proposed for city or for state that he has opposed. Can anyone now cite an improvement for which he did not work. There was no man too lowly to have necessities as great as the most exalted. This fact he knew, and these necessities he sought to relieve. The slight difference in station between the wealthy and the poor, the cultured and inlearned, had no weight with him. He knew that all lived on the plane of humanity, and that to the eye of the Cre ator the one possible difference was in character. Neither wealth nor poverty could take man from the plane in which he was made to move.

At Faelten Hall, 30 Huntington, avenue, Boston, at 11 a. m. and 7:30 p. m., J. C. E. Grumbine lectured, there being standing-room only. His themes were Your Own Will Come to You." and "M. . Savage and the New Spiritualism."

Forest Home camp, located at Snowfake. Antrim county, Mich., will open July 30, and close August 21. All those desiring programs or information of any kind nertaining to camp, will receive prompt attention by the secretary, Ruth Eastman, Mancelona, Mich.

Harriet Duhl writes from Elmira, N. Y.: "We are prospering, working to-gether in harmony for the blessed white light of truth. We have as pastor for this and the coming year, Mrs. R. W. Barton. She will take up her residence the first of April at 360 West Third treet; present address is 313 Columbia street, from where she can be called by those who wish her services for lectures through the week, or to officiate at funerals. Mrs. Barton is a forceful peaker; her messages are clear and ecognized by those fortunate enough o receive them, and there are many. have fine audiences in all kinds of weather. Last evening the streets were covered with a coating of ice, but our church was nearly filled."

Maggle Henry writes: "The Universal Occult Society, March 19, had s very interesting meeting in the afternoon. In the evening Evangelist F. M. Stoller, read for the scripture lesson the fifth chapter of St. Matthew. After listening to a song by the quartette, Prof. Stoller introduced the speaker. Dr. Geo. B. Warne, who delivered a very interesting lecture on the progress Spiritualism is making to-day. As the Doctor is a very interesting speaker, all enjoyed his remarks, and we hope to have the pleasure of hearing him again soon. Messages were given by Madam Lucile de Loux and Mrs. Wagoner, followed by psychometric readings by Prof. Stoller. All are invited to On Wednesday evening, March 22, the ladies connected with the so-ciety held their social. We did not have a very large attendance, but all had a delightful time, and a dainty lunch. We hold the socials every two weeks. If you have not attended one of our socials, just make an extra effort and attend the next one. I can as-

sure you a good time."

Mrs. Clars. M. Mosshous writest "The Society of Modern Truth Seekers of Elkhart, Ind., have engaged the serv-ices of Mrs. Ms Elizabeth Slanker, of Fort Waynes a semi-trance medium, for the month of March, and she has delivered two very good lectures before good sized audiences in G. A. R. Hall, which was rented for the occasion. She held the attention of her hearers from start to finish, and presented some very fine and edifying thoughts which were well received and fully appreciated by all present. She is a lady of pleasing address and makes friends wherever she goes. On Sunday evening, March 19, after the lecture she gave some very good tests from the platform which were acknowledged to be correct by hose to whom they were given."

Secretary of Forest Home Camp Association writes: "Once more I wish to announce to all attendants of Spiritual ist camps, campers, roomers, in fact every one, believer and non-believer in in the philosophy and phenomena of Spiritualism that our talent will be of the best. Mr. and Mrs. E. W. Sprague and Mr. and Mrs. Morrill will be our speakers and message bearers. Their presence at camp will be a great incentive for others to wish to be there. In the first place the natural scenery of surrounding woodland, consisting of trees, of which there are upwards of fifty varieties, is beautiful. Those attuned to the beautiful in nature, can not help being benefited by the panorama spread before them. Our location is a panacea for that dreadful disease, hay fever. Mosquitoes and other small insects do not molest. Our grounds border on beautiful Intermediate Lake, belonging to the long chain of water, either by river, brook or lake of northern Michigan, navigable many miles by large and small craft. The atmosphere is salubrious. Come, and get a good cool, fresh breath. A cottage of seven sleeping rooms will be erected this early summer. Our dining hall is large, cool and airy. The locust grove where we have held meetings, is lovely on a pleasant day. 'An auditorium to shelter in storm, will be built in the near fu-Our programs will soon be ture. ready for issue. Any person wishing them can write to the secretary who will be punctual in answering all correspondence. Address Ruth Eastman Secretary Forest Home Spiritualist Camp Association, Box 69, Mancelona, Mich. F. H. Lesher, president."

J. L. Foster writes from Elwood, Ind.: Will J Erwood, of Wisconsin, spoke for the Progressive Spiritualists of Elwood, Ind., at their hall on Main street, on the evenings of the March 6 and 7, to a fair-sized audience, who appreciated his visit among us, and from what we have seen and heard, we do not hesitate to recommend him to any society We have nothing to say only in his highest praise. He so endeared himself to us while in our home that we will hail the day that will bring his return. He gave us much comfort and consolation and we were loth to part with him."3d . V:

D. G. Hill writes: "The Sunday even ing service, March 19, of the Golden Rule Spiritualist Society, 161 W. Madison street, was another meeting that brought encouragement to those having charge, and seemingly much satisfac-tion to the audience. The speaker, the Hon. Ex-Judge W. L. Snell, was greeted with applause when presented to the people. He chose for his subject, 'Eyolution as Demonstrated in Law From the Past to the Present. Your correspondent fails in ability to properly describe the Scholarly and instructive way that he presented the subject. Suffice it to say that the audience at the close showered him with congratulations Pleasing musical selections and songs, followed by messages by Mrs. A. Bloom, concluded the evening service. The Golden Rule Spiritualist Society will change its location from 161 West Madison street, to the O'Donnell College building, located on South Paulina street, between Washington Boulevard and Park avenue. The first service will be held at the above hall, Sunday 3 p. and 8 p. m., April 2. Good speakers and message bearers always in attendance.

Elizabeth Delphin, secretary, writes: Mrs. V. B. Lyon was to speak for the Englewood Spiritual Union, March 19, subject, 'The Divinity of Christ,' but for some reason which has not been explained to us, she did not keep her engagement, and we were without a speaker, but one of our good workers. Bro. A. W. Keller, came nobly forward and did such efficient work that all went away well satisfied. Every test was recognized. Sunday evening, Mar. 26. will be Mediums' Night. We have engaged the services of Mrs. H. L. Lichtig, of: Waterloo, Iowa., for the month of April, so that we will not again be disappointed in a speaker. All are welcome. Our hall is 6603 South Halsted street.'

Mrs. A. E. Sheets writes: "It is with feelings of gratitude that I can say this spring that my health is better. Reewed hope and courage makes me feel desire to come in closer through the columns of THE BEST OF PAPERS The Progressive Thinker) with my friends who have shown their interest in me during the months of en-forced idleness, when I so much wished to be active in our good cause. It was not possible for me to speak or attend funerals through the winter, but now I can respond to calls for funerals within reasonable distance from home. 1 have a bell 'phone, or can be reached by telegram-the first named method refered Preparations are being made for the opening of Grand Ledge camp, July 23. Excellent talent and good mediums will be present. All letters of inquiry should be addressed to I. W. Ew-

ng, Grand Ledge, Mich." Wm. F. Ruffle writes from No. 735 Seventh street, Louisville, Ky .: "I amglad to report continued success at our meetings, Sundays, at Barbers' Aid Hall, and Wednesday circles at the resdence, 735 Seventh street. My services are appreciated so much that vol-unteers offered last Sunday to defray hall expenses. My subjects for ad-dresses and inspirational poems are suggested by the audience. I am open or camp engagements."

Mrs. M. Theresa Allen writes from Springfield, Mo.; "I have ust returned rom a foun weeks' lecture trip to Kanas, stopping at Joplin, Mo., as the first point. Among the many true Spiritualists that greeted; me there were Brother and Sister J. J. Sheridan. Brother Sheridan is the president of the East Side Spiritualist a Society, and Sister Sheridan is the speaker and medium for same. They also have a good lyceum with Mrs. J. L. Powers as conductor. Too much cannot be said of the true and tireless efforts of these workers for I also lectured for the the cause. West Side Spiritualist Society, where the noble work of its president, Mrs. E. J. Stiles, and her many co-operators, has met with gratifying success. From Joplin I went to Neodesha, Kansas, where I was entertained by Brother and Sister J. H. Fleming, who have done so much for Spiritualism in that community. From there I went to Hutchinson, Kansas, to the home of our old friends, Brother and Sister G. W. Frazier. Brother Frazier is secretary

LYCEUM.

Sunday, April 2, 1905, 8. E., 58: "The Lyceum's Golden Chain."

Gem of Thought:-"I am a link in the Lyceum's Golden Chain of Love, that stretches around the world, and must keep my link oright and strong; so I will try to be hink pure and beautiful thoughts, peak pure and beautiful words, and to do pure and beautiful actions. every link in the Golden chain of Love ecome bright and strong,"

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

that city, and with the president, Bro. Hodgson and others, is doing a good work for Spiritualism. From Hutchinson I went to Sterling, Kansas. Here again I was met and entertained by old friends. Brother and Sister T Brown. Sister Brown is president of the Spiritualist society there. She has developed into a good trance speaker. and lectures to appreciative audiences every Sunday afternoon, taking her subjects from the audience. I also met turer and message-medium, and Sister Wingett. It may be of interest to state that all of these mediums developed in Sterling in their respective home cireles, and, together, are carrying on the weekly public meetings They are certainly doing well. I expected to visit and lecture at other points in Kansas beside these, but the small-pox scare prevented the friends from securing audiences, and therefore had to postpone the engagements. My lectures everyclasses in Spiritual Science and mediumship. I was especially pleased to note the general interest manifested in our Mediums' Home School here at Springfield, Mo., and our Circle-at-large, he Silver Chain Developing Circle, for it evidenced the growing interest in Spiritualism."

D. W. Hull has moved from Olympia, Wash., to Vineland, Cal., where he will establish a sanitarium for the cure of all "incurable diseases," including inebriacy.

Mrs. Nathan Hall writes: "The sweet. cautiful spirit manifested in Harrison D. Barrett's Reminiscences and the oldtime friends called up, is well worth to me the year's subscription. Lyman C. Howe's article on Obsession is a great relief from those who cannot see anybing but demons."

Mrs. M. C. Ryne writes from Toronto, Canada: "I am taking a great deal of interest in the independent spiritual church, which I organized last September. We have a Helping Hand Soclety with a membership of 56, doing good work for the purpose of raising funds for a temple of our own."

The Light of Truth social will meet n the parlors of Mrs. Burland, the last Thursday of this month (March 30), in the evening. Many mediums, music and lunch. A very enjoyable time is expected.

G. H. Brooks serves Mr. Locke's society, of Philadelphia, Pa., for the month of April, and his address will be 719 North Sixth street. He will respond to calls for funerals, hence send all letters and telegrams for the month of April to him at No. 719 North Sixth street.

W. J. DURHAM WRITES: "I EX-TEND MY MOST HEARTY CONGRAT-ULATIONS TO YOU, BRO. FRANCIS, AND THINK THE PROGRESSIVE THINKER THE GREATEST PAPER THIS SIDE THE PEARLY GATES." Dr. B. F. Austin is lecturing at St.

Louis. Mo., and will remain there during April. His address while there will be No. 2922 Pine street. Dr. Beverly writes: "The Spiritual Science Society will hold free meetings

afternoon and evening, during the month of April, at Arlington Hall, Thirty-first street and Indiana avenue. Fine talent has been secured, and all who are anxious to hear the truth and see demonstrations of this beautiful philosophy are cordially invited to come and bring their friends. Our last party and dance for the season will be given Saturday evening, April 1. Vogel's orchestra will give us its best; all will enjoy a first-class entertainment. Florence Daniels and others will entertain with-something new and up-to-date. This lovely singer is at our hall every Sunday, and all enjoy her talent. Tickets to dance, 25 cents per couple."

Frank T. Ripley has been engaged for the month of April by the People's Spiritual Church in Louisville, Ky. This is the third month of his work there. He has the Sundays of May and June open for engagements to lecture and give messages. His terms will be liberal. Address all letters to him in care of the General Delivery, Louisville,

Ella A. Towers writes: "The Paw Paw Valley Spiritualists' Association will hold its next anniversary meeting in Shoesmith's Hall, Paw Paw, on Sunday, April 2. Speaker, Dr. George B. Warne of Chicago. Services will be held at 2 and 7 p. m. Conference and election of officers in the forencon."

M. Emrick writes: "The writers on both sides of the obsession question in the Open Court, are sure glving your readers much to think about." Oscar F. Evertz writes from

Louis, Mo.: "The Progressive Spiritualists Association of Missouri will hold an anniversary celebration on March 30 and 31, afternoons and evenings, at Masonic Temple Odeon, Grand and Finney avenues. The services will be in the form of mass meetings, to which the general public will be invited. An extensive vocal and musical programme has been arranged, and the social features will receive special attention at all the various sessions of the entertainment. The committee in charge of the arrangements of the affair promise that this shall be without question the greatest affair of its kind ever held by the Missouri Association, and it will without doubt be long remembered by all who attend. All the prominent mediums and lecturers in St. Louis, and other cities of the state will participate in the programme, among them being such well known workers as C. W. Stewart, Mrs. E. B. Price. Mrs. Dorner. Mrs. Folsom, Mrs. Hary, Dr. H. W. Faber and others. The committee has worked very hard to make this anniversary celebration a grand history-making epoch in the great cause of Spiritualism, and it is hoped that their expectations will be fully realized."

Mrs. M. S. Corselius writes from Spokane, Wash.: "How very much I enjoy reading The Progressive Thinker. The lessons it teaches each week are instructive and uplifting. I eagerly watch for its coming as I would for a dear valued friend, and the many beautiful articles that adorn its pages can never be understood only by those who carefully read and ponder upon its conof the Psychical Research Society of I tents. I could not get along without it,

TORIC FOR THE PROGRESSIVE and will ever send out towards you my best thoughts for your welfare.'

Mrs. Anna Duncan writes from Tampa, Florida: "Your issue of March 23 reached me this morning and I say keep on exposing the frauds and parasites that are doing their nefarious work, clinging to Spiritualism and disgracing the cause. Mrs. Curran and her good husband are here with us now, and with her inspiring utterances on the rostrum we are sure to connect with kind and gentle to every living thing I | the heavenly ones. Her presence and meet, and to protect and help all who her work here is sure to beget good reare weaker than myself. I will try to sults. I hope she will be benefited by the climate here. Her teachings go to prove that men and women must live the higher life in order to deserve the appellation of a Spiritualist. She will endeavor to organize a society here. Keep on, The Progressive Thinker is the mouthpiece of the angel world to clean the barnacles that cling to the ship of the sea of life, and effectually eradicate the slime and filth from its impid waters."

PROFESSOR R. S. RAY.

Truc and Honest Medium, Who Is Do ing a Most Excellent Work.

The meetings of Prof. R. S. Ray, held three times a week at 207 Lincoln ave nue, just south of Webster avenue, are a comfort and a joy to all nalists, and a marvel to all investiga tors who attend them. On Wednesday, Friday and Sunday evenings, he has neeting commencing at 8 o'clock for instruction in the philosophy of Spirit ualism, and for answering test questions. The meetings are opened with a hymn, an invocation, and then an address, usually by the Professor, some times by an invited speaker, such as any minister might give an audience.

The addresses of Prof. Ray are always interesting, instructive and comforting This Sunday evening it was especially so. He spoke of the necessity of lead ing a pure life if we would enjoy communion with our loved ones who have passed within the veil: that the life we ive here will give us our status when we have left the mortal behind; that while here we build our own mansions for eternity. So touching was his appeal for a more spiritual life and closer communion with the angel world that many were in tears.

After the address came the answer ng of questions which had been given to the Professor by those present, some 150 or more, and the psychometrization of articles, also furnished by the audi ence.

The questions were written and folded with writing inside and lay in a pile upon the table on the platform in plain view of every one present until the Professor was ready to read them. He then took up one paper after another and gave the answers even to the names mentioned in the papers without ever seeing the inside of a paper. After this he described clairvoyantly

many spirits, giving wonderful tests to their triends. So much is being said of late in the

daily press about Spiritualism, mostly by people who prove in their own ar ticles, that they have not investigated with unprejudiced mind either the belief, philosophy or phenomena of Spiritualism, that we would suggest to these writers and adverse critics, that they take the time and spend the 19 cents for admission to the parlor meet ings held by this honest, consecrated and developed medium, Prof. R. S. Ray. As he said this Sunday evening, he does not claim his gift of reading as supernatural, but perfectly natural, and by the use of faculties which every one ossesses in a degree, and which it is heir privilege to develop to the same perfection which he has attained. He further said he was not there to tell

tell them the truth. I believe with many others who at end these meetings, that no person can hear the tests Prof. Ray gives without becoming convinced eventually, that the information comes to him from spirits and from no other source.

people what would please them, but to

FRANCES M. NORTON. 488 Belden avenue, Chicago, III.

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 vords constitute one line.]

Another veteran has answered to the reveille of death. Captain K. M. Burnham, a Spiritualist for forty years, laid aside mortality at his home in Lowell, Indiana, on March 20, 1905, at the age of 75 years. His illness lasted two weeks and from its beginning he ex ressed a wish for the final release of is spirit. On the day of his burial business houses were closed and all classes of citizens turned out to do onor to the memory of one who had been their friend and neighbor for fifty years. The services at the house, very appropriate to the occasion, were con ducted by Mrs. May Elmo of Chicago. At the cemetery the Masons rendered their impressive burial service, being followed by the local Post with the rit ual of the G. A. R., and Mrs. Elmo closed all with final words of prayer. A good man has laid down the burden of life and entered upon the enjoyment of the treasures his words and deeds had stored up for his transition. CITIZEN.

Passed to spirit life, at Ball, La., Feb 25, 1905, M. Y. Thompson, aged 65. He was a true Spiritualist for thirty years. He lived according to his knowledge waiting long and patiently to be called to join his dearn ones in spirit life. He exchanged the mortal of earth for im mortality in Spirit life, with joy and hanksgiving. His former home Arkadelphia, Ark.; but was living at his death with his daughter.

MRS. W. J. COWN.

The passing away of Mrs. Clarissa Knapp, and her funeral, occurred the thirteenth and sixteenth of March, repectively, at her home in Oxford, Mich She had been ill many years. A son and an adopted daughter survive her the last named Mrs. Homer Chase of Rochester, Mich. According to the teachings of Spiritualism, Mrs. Knapp loined a husband and four children in pirit land. Mrs. A. E. Sheets was alled to officiate. At the request of he son, a Dowieite minister was sent for to assist, but on arrival his concience would not permit him to offer a prayer at services conducted by a Spiritualist. Mrs. Knapp was very charitable and ever kind to the sick and A FRIEND. poor.

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This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

NOTICE.-No attention will be given ever information I am able, the ordinim he must become a Savior of the nary courtesy of correspondents is exided as well as the living. HUDSON TUTTLE.

A. Nearly the same question came of spelling, and of verbs, which have and application to another person. It was a logical outcome of the docgrown into all others, and its terminology is the same for all words of the trine of mediatorship and salvation by learn, and has a soft sound like the Ital- who heard his teachings and believed ian, which Byron said ought to be writ-ten on Satin.

on him, the myriad generations of the dead were inretrievably lost unless he

The object of such a language is to have a common tongue for all nations. now handicapped because it is impossi-ble to learn all languages. If therefore, would be a wonderful convenience. stand. Perhaps it is too realistic and There has been considerable interest definite. This gospel represents all the manifested in England in the new form of speech, and a journal printed in it in hell, under the charge of the "Prince has been established with numerous of Hell," who fought desperately

clubs for its study. It is a queer language. One would to this nether world. infer that it would, when it takes words nizable, but it does not. It has a terminology that makes the sounds monotonous. As examples, Londono, London; came necessary to support the scheme. Londonano, Londoner; kato, cat; kati-

do, kitten; hundo, dog; hundido, puppy. The Saxon and Latin words, taken at random, are seen in the passage, "Paulo tial to maintain his dignity and equal-havas librou," Paul has a book. Why is not the latter as good for universal speech as the former? Why is not plain cat as desirable as "kato?" questions might be asked of every word, and constructive change in the

language.
But admitting that it is a perfect language, with all the irregularities of others rectified, the question is will it take the place its advocates claim for it? readers of The Progressive Thinker of one I shall leave behind; the conditions will it be learned by such a number of the work I have been interested in of happiness or unhappiness depending people that it will be available as a since my last letter. common speech? The languages spoken by the various races of mankind have Y., for the month of January. On my grown through thousands of years, and are subject to the law of evolution as pitable home of Mr. and Mrs. Fred Mattanuch as the specific forms of life. Each teson, whose home has been the abiding place for years, of so many of our thoughts of the people who speak it. *Translations may be made into other tongues, but when these are far apart, tire stranger, but received a most cortice and the stranger. as the we will say, Chinese and German, it is probable that nice shadings of ideas are impossible to be rendered. In other words a Chinese does not think as a German. The English language and all kinds of conditions, and a home, has been centuries in its growth, is constantly enlarging its vocabulary and making itself more distinct and strong.

The new language is a creation, not a growth, it has no literature, and it is not presumable that it ever will have. History proves that it is difficult, if not impossible, to force a new form of speech on a people. Language is inwrought with their thoughts.

Hence it is inferable that beyond the club and the special classes, "Esparanto" will not gain standing. The inadequacy and "lameness" of this "language," is best exemplified in the attempts at poetry which the publications contain. Perhaps some Tennyson may arise who will be able to convey the subtlety of poesy by means of its vocab-

Why is not the English language good enough? It is one of the easiest to learn, and the best for the growth necessary for the expression of modern thought, especially in science. spoken by one hundred and fifty millnumber within the present century.

guage." if a satisfactory answer could now, under new conditions, is reaching given why, child, is not as good as out into larger fields of usefulness. "infanto," boat as "boato," nest as "nesto," butter as "butero," John's bicycle as "la biciklo de Johano"? The unable to recall their names and offices,

Geo. E. Corpe. Q. An orthodox min-

A. This correspondent writes from the far west, and the minister of the gospel preaches to a church there. 1 do not communicate the name of the town, out of mingled pity and shame. that there is such a benighted corner in this country. Yet not a century ago, no one would dare dispute the Bible statment if he cared for his orthodox reputation. The story of Lot's wife has as much historical value as Jack the Giant Killer, and when taken literally is a comic absurdity. It may be taken as absolutely correct that there is nothing outside the Bible supporting it. It is a story all by itself, and belongs to

the folk-lore of ancient times and the childhood of the race. It is given attention—of itself it deserves only a smile—because a gospel teacher declares it true as God's word, and there-by shows the mental lethargy which the study of "the book" produces, and the persistency of superstition. Or shall ve think that the Darwinian theory of reversion or "atavism," which means that sometimes in the purest strain of blood which culture can produce, there will appear an offspring "taking back" to the original "scrub" ancestors? In mankind, families that for some generations are noted for high moral and intellectual character, will have their pride of birth humiliated by a "black heep," heredity asserting itself over environment, and some criminal ancestor, as it were, returning to earth.

So these theological beliefs, which vere held by all, centuries ago, stalk into the present by means of some belated birth. These "reversions" seem to have escaped the influence of the centuries of culture, and are oblivious of the world's present knowledge.

T. A. Sensabaugh:Q. What is the meaning of Christ preaching to the spirits in prison?

Spirits in prison were those confined in the nether-world; the region of the dead, and if Christ came to save the by Mrs. Nettie Buehler and Mrs. Zedress must be given, or the letters will through him, it would be unjust to the not be read. If the request be made, countless hosts of departed souls to world, and no one could be saved except mot be read. If the request be made, countiess nosis or departed souls to the name will not be published. The give them no opportunity to receive his correspondence of this department has salvation. Hence the afterthought of this going to that prison-world and offerbecome excessively large, especially let ters of inquiry requesting private and the same salvation that he did in wers, and while I freely give what this. To equal the Saviors preceding

Zoroaster, the Persian, fulfilled his office by descending into hell. Osiris, the Egyptian Savior, and Horus the Virgin H. S. Lee, England: Q. Will you Born, descended into hell. Adonis, tell us what the chances are that the Bacchus, and Hercules, all sons of vir. new language, "Esparanto," will become gin mothers, by the gods, descended universally spoken as an auxiliary? people hold to this descent of their sp in regard to "Volapuk" a rival for Saviors. Baldur, the Scandinavian, and the claim of becoming the universal Quetzalcoatle, the Aztec Redeemer, all tongue. Esparanto is the name given these gods went down to the spirits in a language which has been as it were prison and remained three days, and created, from all languages, with a then rose again The idea was ready grammar, orthography, and dictionary formed and its translation into the life all its own. It avoids the irregularities of Jesus was only a change of place,

same class. Hence it becomes easy to atonement. If Christ saved only those descended to their abode.

The gospel of Nicodemus, although Commercial agents and travelers are called apocryphal, makes the subject there was a common speech for all, it made the selection is difficult to underworld, from Adam to Christ as confined against the attempt to bring salvation

The apocryphal gospels were of much from three tongues leave them recog. later date: than the canonical, and show the growth of the doctrine under Without this gloss in his career, Christ would have been exceeded by the pagan "Saviors," and it was thus essen-

LETTER FROM G. H. BROOKS.

Notes of Visits and Work in New York State.

I did not intend to let so much time elapse ere I sent a report to the many

I served the society in Watertown, N. workers, who have been ever welcome tire stranger, but received a most cordial welcome, and was made to feel at home; there was the utmost freedom, which is worth so much to one who is constantly on the go, meeting strangers in the sense of a freedom to do as one feels, all of the time, is worth so much.

ple, free from debt. The temple has recently been put in perfect order, an adkitchen, perfectly equipped, and a dining-room; also a nice hall, to be used for social purposes, perfect in all its appointments. There is a furnace to heat the entire building; also electric light throughout the temple, new seats in the auditorium and a new carpet in the audience room. All this was done through the generosity of Mrs. Davis. for Mr. Matteson and told him to go on and put the temple in first-class order, ulary, but it appears from these efforts and to see that everything was done as to be quite hopeless. as she desired, and on the first of September the temple was once more thrown open to the public and re-dedicated to the cause of Spiritualism. Mr. It is Matteson can point with pride to the work accomplished. The society is doions of people, and will be by twice that ing a glorious work for the cause, and can feel that great good has been done We might think better of this "lan- during all the years of its existence, and

There was some change in the offi-cers at the last election, and I find I am first is strong, the latter soft and weak, except one—that of Mrs. Bowker, who was elected president, and right well does she fill the position. The other ister claims that the pillar of salt that officers fill their positions well, and was formerly Lot's wife, remains whole each works for the advancement of the to-day and if a portion be broken off, as cause. There is a Ladies' Aid that has a finger, it is immediately replaced by done and is still doing a splendid work; an unseen power of God. Is there any- but here, again, I am lost, for I do not thing about this matter outside the remember a single name of an officer. But, what matters it, when each one does his share of the work?

January was a most unpleasant month, filled with storms and severe cold weather, limiting the attendance; I did not have a pleasant Sunday nor a pleasant Thursday night for the midweek meeting. One Sunday was so bad there could be no afternoon service, and but very few attended in the evening. I enjoyed my stay in Watertown despite the storms and cold, and am to return for the month of March, and trust the weather will be somewhat better, to say the least.

After my work was done in Water-Continued in 5th column.

How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 (Spiritualism teaches us to do good; to think good thoughts, and to legive to think good thoughts, and to legive them out to others, and in giving them to their locality of them. Price is any possible way in which it can be done.

ST. PAUL AND MINNEAPOLIS.

Excellent Results of Progressive Lyceum Work.

To the Editor:—A year ago after my visit to the Minnesota Mid-winter Massmeeting, I submitted quite a lengthy report of the work done at that meeting by the children of the St Paul Sunflower Lyceum; the report, I think, did some good in that it drew attention to that very important phase of the work in our ranks, and in view of that fact I feel that my recent visit to the same place would be incomplete without reference to the same phase of the work this year, which showed marked advance. Of course there is much that might

be mentioned in connection with the entire meetings but time and space forbids more than passing mention of the workers there. Aside from the writer, the workers were all from the Twin Cities, and I venture to say that if they keep growing there will be not need of calling in the foreigners to assist them. The old workers were all there, the exception of Mrs. Sauer and Mrs. Tryon; each being detained because of sickness. Of the new workers who had not appeared in my presence before, the nora Martin. The former worked principally in the trance or semi-trance concition, while the latter gave a discourse that gave every evidence of

deep thought, and individual effort: As I started to write about the lyceum, however, I must leave the older workers to look after their own laurels -and in truth they will have to look after them very sharply if the lyceum youngsters keep on as they have been doing for the last few years. The spe-cial program prepared for the lyceum session was replete with good things in the way of recitations, songs and musical selections; the different participants vying with each other in good-natured rivalry, showing themselves keenly alive to the importance of the work they were expected to do. I noticed many little orators who will be heard in the days to come.

In order that St. Paul may not be puffed up, after reading this report, I must not forget to say that one of the finest-perhaps the very finest orator came from Minneapolis. This was a little lady of fifteen years of age who rendered a selection with such pathos and power that I am free to confess brought suspicious moisture in the writer's I think the little lady's name eyes. vas O'Connell or something similarthe name of itself suggests the impassioned oratory that carries an audience

What I want the readers of The Proessive Thinker to note particularly in this report is the depth of thought in some of the short discourses delivered by these children, not one of whom was over eighteen years of age, and most of whom were not over twelve or thirteen years old. I append some of them just as they were rendered. I begin with the oration of Master George Whitwell, which was as follows:

"Mr. President and Friends: I will express to you to-day a few thoughts, as have learned to understand them, in regard to what Spiritualism does and does not teach. I have learned to understand that there is no death, in the sense in which death has been understood, that is, that death is an end to a life of usefulness and activity, and an open door to an everlasting existence of heavenly joy; but that what has been known as death is the passing of the soul from the material form into spirit existence and the spirit world.

"I understand that when I enter the spirit world I shall find a life of activity and usefulness just as real as the upon the manner and quality of life I have led on the earth plane. "Spiritualism has taught me to un-

derstand that I alone am responsible for my thoughts and actions: and that all wrong thoughts must be outgrown wrong and unjust done by my own efforts, before my soul can unfold to a spiritual or heavenly condition; and until this is done I shall be near the earth and material plane of existence, through the conditions I have created around myself. And speaking of 'thoughts,' I would say that if our thoughts are right and honorable our actions and whole lives are sure to be right, for 'thoughts are things' which control our whole life both in a material and spiritual way.

"Spiritualism does not teach that we should avoid evil for fear that we might offend a personal God who has the power and will to punish us severey for all eternity, but rather that we should avoid evil and do good for the reason that the result of every thought and every action becomes a part of our selves, making us more useful and happy, or less useful and happy, members of the human family.

Spiritualism does not teach that it is necessary to be a Spiritualist in order to reach heaven. It teaches that every numan being is a child of 'The Univergal God' who loves each and all of us alike. That the only gateway to heaven is that of a noble and upright life, with weakness, mistakes and selfishness. outgrown and overcome. and 'our heaven is what we make it." (Ap-

plause.) The next in order after the interven ing music, etc., was the discourse of Miss Anna Whitwell, a little maiden of eleven years. It speaks for itself, and gives assurance that with such thoughts such young heads the future looks bright indeed. Let everyone read and ponder, and then start a lyceum that our own children may receive similar

nstruction. "Mr. President and Friends: I have been asked to express my thoughts today upon the subject, 'Who Are the Angels.' It has been said, God made the angels; I do not think this means that God created angels perfect and unfolded beings and placed them in a condition of perfect happiness. I believe that all unfoldment comes with growth and is gained by our own efforts. If God had created them angels they could not have gained the knowledge that comes by experience. So I think the angels are those who have lived on the earth

"After passing through material experiences they advance to the spirit world. By trying to live good lives here on earth, and by working to make themselves still better when they have assed to the spirit world, in time they become so good that we call them an gels. And then they come back to the earth plane and teach us how to live and grow better. And we too can grow to become angels to each other while we live on earth." This, too was greeted with loud applause.

Another little lady of but twelve years of age who spoke out in clear, ringing tones the ideas that had gathered in her active mind, was Ethel Mc Kay, whose cogent thoughts called forth a ready response from her several hundred auditors. I give her thoughts

develop. So in order tolgrow we must constantly give. It also, a teaches that after we are dead we do not not go to spiritualism than ever before. The a place of fire and dispussione to burn ranks are going through a purging proforever, but we go to a place where we are classed according to our growth. A and yet will decimate them greatly and yet will leave them stronger than thief or a drunkard would go to a place ever, for these growing minds are getthey have that desire, angel friends will

assist them. 12 12
"We believe that when persons pass into the spirit world; they can come back and warn us of coming events." They can also impress us in regard to our daily lives; I believe that the spirit world is all about his as all liton says:
"Millions of spiritual creatures walk
the earth unseen, both when we wake
and when we sleep."

"When our friends pass away to join their friends in the spirit world they are not so far away as some people

The dear immortal spirits tread; For all the boundless universe Is life—there are no dead."

Miss Carrie Jordan, another lyceum maiden of tender years, touched the hearts of the vast audience with the thoughts that I give complete. Her theme was "The Angel or Resurrec-

have so longed to reach. "Our angel friends come to us at all times, when we are sad and silent, or when we are cheerful and gay; when we are friendless they are ever waiting to give us a helping hand. But we must

sow so shall we reap."
"We are now sowing seeds to harvest in the future; may our harvest be good, and free from chaff; may the angels guard and guide us to that other world and bring joy and comfort to those we leave behind us. As we live in this world so will we live in the next. We all have to answer for ourselves, and cannot burden someone else, for our chapter is placed in life's book and is

Perhaps the piece "par excellence" is the one that follows, though each one is the best in its own particular sphere; it would not be for me to judge; but this fact stands out very clear in each one, i. e., these children are learning to think, and to think independently; not only that, but they are learning how to express themselves without mutilating 'the Queen's English' to the extent that we are given the "night-horse" in the day-time, which is by far more than we can say of many who pose as teachers, who are three times the age of this seventeen year old lyceum boy, Master

Whitwell, whose essay is here given:
"Mr. President, Ladies (and Gentle ment: I have chosen for my subject today, 'The Value of the Unfoldment of the Mind.' Every person has powers and talents, or gifts of their own which they wish to unfold and develop as they go through life. But greater than all gifts, and the one thing most worthy of all our attention is the development of the mind and the cultivation of thought. In studying this matter, we find it is possible for us to change the current of thought at will, and also to concentrate our thoughts upon any given subject for whatever length of time we choose. This power of concentrated thought is the greatest power in the world, and the one thing that has brought to the world all modern invention, all higher civilization and all true success. So we see what great gifts lay hidden in the mind of man, and how much power is being lost for the want of a more gen-

start the study of our own mind and thoughts is right now; and this applies especially to us who are children in the lyceum, for our minds are still plastic will use the will power which God and nature have given to us. We who attend the lyceum every Sunday morning have opportunities to acquire and develop a proper understanding of thought forces, as we assemble together in conference and all are encouraged to express their own ideas upon subjects under consideration, and to concentrate their minds upon that subject while it

"And so by reasoning together learn to glean the wheat from the chaff. Spiritualism is, I believe, the first religion to bring this thought forth and to give to it the position of importance to which it is entitled. When we all realize its value, the world will be much benefited, for we shall learn to train our minds so that they will be in harmony with the world and with the spirit world; and when we have passed to the other side of life we shall continue unfolding as we have started here, and shall not be obliged to start all over again.

"Then also when we have arrived at a proper understanding of the 'Value of Thought' there will be less misunderstanding and cruelty and fewer wars in the world. For we shall learn to give the same consideration to the thoughts of others as we do to our own, and every thought will be worthy of consideration, as different thoughts are the diff ferent expressions of the same grand truth—the soul seeking for light and happiness' in its own particular sphere

of unfoldment. "The greatest progress and benefit the world has received has come from men and women who have so unfolded that they have been sable to express their whole soul to the world in thoughts and words. The contrast between Russia and America is a suffltween Russia and America is a sufficient example of the penetis and happiness to be derived from the cultivation of mind and the free expression of individual thought, coupled with a proper appreciation of the value of the thoughts of others. A his appreciation of other peoples' thoughts is the one thing necessary to do away with much misunderstanding and unhappiness between those who should be the best of friends. friends. "So let us live the best of lives, and

cultivate the best of moughts, and when we pass to the spirits world we shall each one be able toway, 'My life has not been lived inevalue and with the poet we shall know Mine own shall come to me'—all that I have drawn to me by my thoughts on this carth plane.' The above gives vary good evidence of the trend of mind of these pupils of the lyceum, and shows what prepara tion for life is made for these men and women of the future day. I venture to say that the boys and girls who have begun to think as have these children will be fully able to take the places made vacant by the transition. The lyceive too much attention, as the proper education of children is one of the first duties of parents everywhere. We are beginning to get over the old idea that we can never be repaid by our children for what we do for them, and are be-"Spiritualism teaches us to do good; ginning to realize our own duty to them.
to think good thoughts, and to give Let no one fall to establish the good them out to others, and in giving them work in their locality it there is any

Spiritualism is worth while—there is more need of the true and ennobling Spiritualism than ever before. The thief or a drunkard wound go to a proof or a class of people who are in a very low condition, and spending there until low condition, and spending there until have a desire to grow, and when cruits are Spiritualists because their reason has carried them into the philosophy. The Spiritualist of yesterday knew not why the phenomena occurred, he only knew that they were true—the Spiritualist of to-morrow will be able to tell why the phenomena are-what produces them, and what are the relative values of them when they do come Foremost among the Spiritualists of the coming day will be the graduates of the children's lyceums. So may it be. WILL J. ERWOOD.

LETTER FROM G. H. BROOKS. Continued from 2d column.

town, I visited my old home, where I was born and spent some of my boyhood days. It has been nineteen years since I last saw my native hills. I made my first stop in Vernon, Oneids county, N. Y., where my mother has a sister living, and where my mother lived a good many years. I spent my boyhood days there, and around those days were woven so many pleasant experiences, common to all, yet sweet in

I had not been in Vernon in many years; the last time was shortly after I came out as a Spiritualist, and my rel-atives and friends were horrified to think I would go "into such a work as that" and link myself with a movement so unpopular. Hence, the visit of years ago, while pleasant outwardly, was yet filled with depressing influences; for we cannot help feeling what is not ex pressed, and the mental atmosphere about us is, sometimes, of such a character as to drive all sunshine away. So l looked forward to this visit with not he greatest anticipations of pleasure, but felt that it would be pest to go found my own people all changed in their thought towards me, and I never received a more royal welcome in my life. And, talk? Well, I guess we did! As there was a change in the domestic circle, there was no less a change among my boyhood friends. Not many left, to be sure, yet a goodly number still remain, and all were more than glad to see me. All had changed as the years went by; all were interested in Spiritualism, and all were full of questions. I found it hard to get away from them, and could my visit have been ex tended, there would have been a gath ering of all of my old playmates and friends, at one of the homes and, the next evening, a lecture on Spiritualism. But my stay was limited.

I should like to write more fully of Vernon, of its beautiful surroundings, and of the work done and impress left on the community by the Unitarian and Universalist teachings of many years ago, of the sterling character of the members of those denominations, of their great moral influence, felt till this day; and everyone whom I met spoke of the great work done there by teachers and people. My grandfather was among the early advocates of Universalism, and helped to spread its teachings.

From Vernon I went to Munnsville, Madison county, N. Y., where I was born, where my mother has a sister and a son living, and where I found a royal welcome and the same change in sentiment, and hungry souls eager to listen to the teachings of Spiritualism. I visited the graves of my father and other members of my family, and realized, as I stood there in snow and cold, what great things had taken place in life since the earth was opened to receive the body of my father. All around me were the silent evidences of the great change taking place, as I read here and there the names of those I used to know whose home, now, is in the Land of Souls, toward which we are all tending. As I looked up and saw those great hills, almost mountainous in their extent and beauty, I realized more than words could tell of the glory of the place, of the inspiration of those nighty hills, of the grandeur of the Mohawk Valley and of the great destiny, or whatever you may call it, that calls us into being; that we have no selection as to where we should be born; and I was more than thankful that glo rious New York state, with its beautiful hills and valleys was the place of my birth. More than all, I realized how near my father had been to his little family, of some of the great work that he had done, and that no longer was this glorious truth despised of men as in days gone by; but, gradually, as the soul unfolded, it was ever ready for this truth. So, I was thankful that I had once more visited my native home, for I may never visit it again. The experiwas pleasant of once more living the scenes of early life (brought back so truly!', and it was comforting to realize that at no distant day we shall all be dwellers in the spiritual life and meet on broader planes of existence.

But, I must close. I cannot tell in this letter of my experience in Buffalo with the society, and of many pleasant gatherings; I will defer that until later. serve, once more, the Watertown, N .. society for March. My address will be 116 Flower avenue West, where will respond to calls for funerals and mid-week meetings.

G. H. BROOKS. Watertown, N. Y.

TRUST. rest in the arms of infinite love, I sail on life's ocean, and trust

That all that is mine will float to me, Since God's laws are perfect and just. Chorus!-So I watch and walt for the hand of

To bring to my soul what it craves, And I know it will come, yes, I know it must come On the crest of the bounding wave.

When my bark drifts out with the or when it is tempest tossed, peacefully in that love abide. For I know I cannot be lost.

O, Sea of Love! with infinite trust. I bathe my soul in thee, And know that the law unfailing and

Will bear my own to me LAURA B. PAYNE. The Temple, Ft. Worth, Texas. pt 13 40.41

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'And ever near us tho' unseen, "When we are anchored safely o'er life's stormy sea we are met by the Angel of Resurrection coming to greet us into the new and higher life which we

also pay their kindness back by giving a helping hand to a shipwrecked brother or helpless sister, and by send-ing kind thoughts to others, for 'as we

known long before we reach the other

eral understanding of this subject. "The best time for each one of us to

is being considered.

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LETTER NUMBER EIGHT.

(Continued from No. 799.)

To such a community as this gravi tate the great and good minds as they leave the earthly sphere. By this we do not mean that we have not schools of all kinds and grades where wisdon in all its various forms is taught. Yes. we have grand theaters, great halls of large elegant buildings given up to the highest art, auditoriums and platforms for those who desire to teach by lecturing; but no poverty, no vice; no squalor, no filth. No vile persons enter here until they are cleansed from their filth.

Our homes and grand public buildings are not near together, for distance does not count with us; but there is plenty of space for any who have erected homes, to establish schools or art buildings, theatres, halls for lecturing, or any other building for some good and grand purpose, near or about their In a community of this kind there is usually one large and exquisitely beautiful conservatory of music, one grand theatre, one large pavilion or auditorium, one immense lecture hall, a ditorium, one immense lecture hall, a constant of the form of vapor, and that is beautiful cathedral (not a Roman Catholic one, however) where the religious element in man's nature may find expression, and every new truth that is discovered by any one may here be explored and stop and one may here be explored and stop any one may here be explored and stop long enough to enter the manual stop long enough to enter others who are qualified to accept such Herein such men as Henry Ward Beecher, Theodore Parker, John Pierpont and other progressive souls can hold forth to large and delighted

no! They do not say: "We know it all, and it is, without dispute, just as we say." Not at all. They pick up a new truth as they would a precious jewel and if at one time they say, we think thus and so, at another time if they have accepted a new truth from what ever quarter it may come, they immediately give it to their listeners; and the more jewels they have the better pleased they are, and so are their

Now, there are many, many schools in such a community. There is scarcely a home without one school or more about it; and there is also an immense long building given to high art.

A beautiful lake or large body of water is generally near such a community with all kinds of boats dancing upon it. The wide streets look like silver. Now do not laugh, but the side-walks look like gold. Great, majestic trees line the walks on either side, and every house, school, or building of any kind, is literally surrounded by flowers, beautiful to behold, according with the tastes of the occupants. Large parks and public gardens are always near-an immense one in the center or heart of such a community-and in the parks stray tame and domestic animals, such as were pets.

In the outskirts, and farther away, In the outskirts, and farther away, girl called out: "Auntie! Auntie! They are large forests, green meadows, hills, have got Auntie there." dales, towering mountains; the grandest and most delightful scenery that can possibly be imagined; and here animals find their homes, for all things send their spirits upward.

This is not a picture of the imagina-tion, dear friends, but the real and actual truth; yet we must image it upon the brain of the medium; and if the could pass directly through a hill or great and wise men of earth can gainsay it, let them tell just how it is

first, they are scouted, called lunatics, sions, houses, spires, fountains, pagodas tion, and of no account generally. The designs. The beauty of all that I saw mediums suffer and pass on and the so enraptured me that I had to cover earthly world slowly, laboriously, and my eyes for a short time. scientifically work it out at last; and, lo, and behold, the mediums had said visit the community in which your husall this years before. Others take the band resides." palm. But what does it matter who takes the palm? As soon as a medium city which was very large in extent but gets here he or she finds that the great the buildings were far apart, the streets truths which were given have always extremely wide; nowhere was it hud-

Now we want to say a few words about Mrs. May S. Pepper, that grand and good lady-that great sensitive.

here who says," thus and so. She then perfect and magnificent. Some of the goes on to tell what the spirit says. She also reads the letter or letters which are sealed, without opening them. But find some other way out of it. Mrs. some power which they, as yet, do not understand. They do not think she understands it herself. Of course not. It would not do for anyone to understand anything better than pants. Do you see that beautiful marthese men, so great in their own con-ble structure over there? That is where

But the woman says simply and truly "There is a spirit here who says" thus and so. Perhaps it is a mother, a child, a husband, a father, brother, or sister, or other dear friend; but Mrs. cannot enumerate them; and that build Pepper, true to herself and the spirit world, says: "There is a spirit here who light, as though composed of every tells me," thus and so. She does not say it is the great I who tells you so. Look at me; I, personally, possess a great actors and actresses still continue great unusual power, and all must bow down before me. No; she simply says: "It is the spirit of your loved one. I am but the medium of communication. 1 stand like a telephone to receive and other grand actors and actresses whom give you the messages from the spir-

Why not accept this truth in its sim ple and natural form? Why warp and twist it out of all its naturalness to suit minds biased in some other direction? Does not Mrs. Pepper know herself, as well as other mediums, that a spirit tells her thus and so? Natural things are always, apparently, simple.

But to go on with the description of roam around in the ether, or even in space—but, really, in one sense, there is no such thing as space, for all space whatever is filled by something-would not give us an opportunity for improvement; and if we were sexless, homes could not well be established. But such is not the case. There is a correspond-ence here to all that you have on earth, state. Now we will transport the medium, and allow her to see with her own eyes—the eyes of her spirit—this community, for within it dwells her dearly beloved husband, Carlyle Petersilea, and when she returns into her body again she shall remember all that

Section 1 Dear friends and readers of The Progressive Thinker: When I had writen the above, or was controlled to write it, my penell dropped from my fingers "Oh, yes; in that way. We do not are and I thought, perhaps I was going to bitrarily. We do not pass laws and faint. I was very dizzy for a while and punish culprits as they do on earth, but then I was away up in the ethereal study ways and means to benefit all blue. I was as light as a feather and who are ignorant, and bring them into

along tranquilly between two other forms, and these I knew, at once, were angels, or rather, one angel in two forms-the male and the female. were, at this time, away up above what I am about to describe, and, looking down upon it, somewhat as one would look down upon a scene from a high monument, excepting that we were floating along in the ether, not confined within anything.

We paused over a large and beautiful lake, which sparkled and shimmered with all the colors of the rainbow inten sified and beautified. The ether, with-in which we floated, was still cerulean lue, flecked here and there with little white feathery clouds. I was surprised that the water was of all tints and colors, glinting and sparkling, as though each drop was some rare jewel, and my companions told me that the water here was not like the waters of earth They are dull, heavy and leaden, but this was light and rare.
"You know," said they, "how a rain

bow looks on earth, and you also know simply light water whose particles or small drops are driven farther apart by heat. This lake which you now is somewhat after the manner of the vainto the details now, but look well at everything and then write it out, with our help, to the people of earth. The angels are determined that they shall know more about this spiritual world. O! how they need to know!

Now upon the lake were hundreds of boats, the most of them small, yet I observed one or two were quite large, and nore than half of these little fairy boats were filled with children. The oats were of all descriptions, some in the form of sea-shells with all their beautiful tints, others like flowers, lilies, blue-bells, oh, every form of flower was represented. Others were formed like birds, the bodies hollowed out, but the heads, breasts and necks retained as well as the sparkling eyes;

Sailing upon the water were all kinds of aquatic birds-or the spirits of such. Beautiful swans, ducks of all descrip tions, and many, many such as I had never seen; and the birds were as happy as children. The children were playing in high glee, learning how to manage their little boats, and many were diving into the lake, disappearing for a while and coming to the surface aughing, playing, swinging around in circles. I gave a little gasp when I saw them dive, for I thought they would be rowned. The angels smiled and said, They cannot drown. This is not like the earth, but it is heaven."

Some of the children observed us waved their hands to us and shouted, threw us kisses. I recognized two or three of these little ones, for I had known them on earth, and one little

Now my sight took in the surroundings of the lake, and here were level plains, meadows, hills, mountains, dales, lens, trees, forests, and all that goes to make up beautiful scenery on earth, only, like the water, it was not heavy and material like earth, but rare and refined. A material body of mountain, and yet they were as real to my vision as an earthly mountain. All Mediums, from first to last, have told around the lake, upon its shores and as you nearly all you know; and always, at far as I could see, were villas, man-It is hallucination, imagina- and all sorts of beautiful architectural

"Now," said my companions, "we will

We floated on a little and I saw a lled or crowded.

Oh, the beauty of those streets and buildings is beyond description. The and good lady—that great sensitive.

Mrs. Pepper says: "There is a spirit sidewalks like gold and pearl, the trees buildings were grand beyond compare. Great temples, beautiful parks, dim old forests in the distance. No two houses the doctors and the scientists want to were alike, but all differed, each one having a peculiar beauty all its own.

My companions said: "These buildings are of chemical composition,

brought together and arranged to suit the character and tastes of the occu-Robert G. Ingersoll often lectures, as well as other grand souls well known to earth-Robert Dale Owen, Henry Ward Beecher, Theodore Parker, John Pierpont, and so many others that we ing that glitters and glistens in the ter; and that is where some of the to delight audiences. John McCulloch often plays there. Charlotte Cushman, Edwin Forrest, and very many others that you have seen and heard on earth:

you have never seen or heard.
"And now we have something to tell you which we think will greatly please you. They have a grand orchestra there, and your own dear husband is one of the leaders in it; and many of the great, grand old masters in music often play in that orchestra. Now, cast your eyes over toward that eleva-Observe that grand structure well that crowns its height"; and I obeyed: Here stood a large, glittering, our community. Now, dear friends, to white building, veined with gold, with a golden dome and silver spire, from which floated a beautiful flag, and upon it I deciphered the symbols and colors of the flags of every nation upon the earth, all blended harmonlously together. The great silken flag waved in the ethereal breeze to and fro. and,

over all the rest. in golden letters, "Peace on Earth. Good Will to Men." "That is our house of representa-tives," said the angels. "In that house often convene the martyred presidents of earth-such men as Lincoln. Buchan an, McKinley, and it is visited by Washington himself. Thomas Paine is often there Gladstone also, sometimes, as well as the great statesmen who have left earth that favor freedom, arbitration, liberty, the pursuit of happiness

I looked in surprise.

"Do you legislate here?" I asked. as airy as a zephyr. I was floating wisdom's ways—into ways of true hap. Price 25 cents.

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piness. These great and good men, like musicians and others who join their forces, combine and influence men of earth to do that which is for the bestthat is, all whom they can influence."

The houses and homes, together with the schools, were so beautiful that cannot describe them. Some were exceedingly grand. Others more modest and all were surrounded by gorgeous flowers, brilliant and beautiful beyond compare. There were also spraying fountains sending up jets of the vapory water, which was like the lake, in al imaginable colors; and the ethereal atmosphere was also in sparkling, effer-vescing colors, but not just like the water. It differed about as much as the color of the earthly atmosphere does from the color of its waters, which is not very great.

I wish scientists would look into these things. They pass them by as fiction or imagination, and at last when they do examine closely, they find that they are everlasting truths. Real clairvoyants see truly now. As the substance composing the houses and structures is all of a spiritual nature, or combining all the various attributes of chemistry, that is, they are all spiritual, chemical compositions, they resemble the most beautiful things on earth, but many degrees more beautiful still. The trees are perfect and green like those of earth only more beautiful and grand; but the houses look like gold, silver, mother of pearl, ebony, crystal, marble, polished granite, gems of all kinds; dia-monds, pearls, topazes, emeralds, opals, garnets, and all other gems that I can not now remember their names, and these in all their various shadings.

The structures were built in every architectural style imaginable, for the great artchitects that are in the spiritual world delight in the improvement of their skill, as well as each angel that constructs a home constructs or has it constructed to suit their own peculiar character or taste. Usually it is constructed according to the characteristics of the one who desires it.

Within the large and beautiful parks and public gardens angels were stray ing and children romping and playing Little dogs and kittens were also play ing with them, together with other pet animals. Everywhere, and always, l saw animals of all kinds; not crowded nor too many, but just enough to lend charm and beautiful life to the scene.

You may ask why the angels were no all floating-and I ask the control. The answer is this: "We can float, walk and ride at will, and we do not always care to float. We can also sit as you do on earth, recline on couches or on beds; and there are many beautiful seats in our parks and gardens; and chairs, sofas, couches, and beds in our homes, also seats in our halls and audit briums. Do you think we have less than you do on earth? No, oh, no; but

a thousand times more. Some of you talk about being imerged within the Godhead, but you do not know what you mean by the God-head. God is the whole, everything and everywhere. All is God and without God all would be nothing and void. But this is unthinkable. We are simple showing you some of the things that e ist within God.

"Many of you talk about the joys of the spirit and the delights of the spirit ual existence, and we have been trying to tell you in what some of them con

Notes From Portland, Oregon. Brother Sprague and wife, N. S. A.

missionaries, in passing through Oregon made many friends and did a good work for the cause at the same time. They organized a society in McMinnville, one in Cottage Grove and another in Medford. These societies have all applied for and been granted charters by the State Association. Two new societies have been organ-

ized in this city (Portland, Ore.); one of these has applied for a charter, and we are in hopes the other one will do so in the near future. The First Spiritual several years and is well attended.

The other society calling for a charter is called the Ministers' and Mediums' Protective Association, and on Friday night March 10, elected their officers for permanent organization. Rev. J. H. Lucas is president and Ben F. Atherton is secretary. As president of the State Association of Oregon, I wish all these societies peace and prosperity. The more meetings and the more peo-

ple attending them the more respect will be shown us by those who are not Spiritualists. REV. G. C. LOVE.

New Era Camp, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will hold its annual camp-meeting at Nev Era, Clackamas county, Oregon, beginning July 9, and ending July 30, 1905 We shall have with us Mrs. Ella Royal Williams and daughter of Washington, D. C.; Mrs. McCoy and Harry J. Moore and others prominent in the cause of Spiritualism. As the Lewis and Clark exposition is to be in existence during the time the camp-meeting is in session, thousands of people, many Spiritualists among them will come to Oregon during July and it will be a pleasant trip to make, taking in the camp-meeting twenty-two miles south of Portland, on the Willamette river. Spiritualists of Oreson and sister states, wake up and help us to make 1905 camp-meeting at New Era, in the coming July, the grandest, the best in the history of the associa-REV. G. C. LOVE, President.

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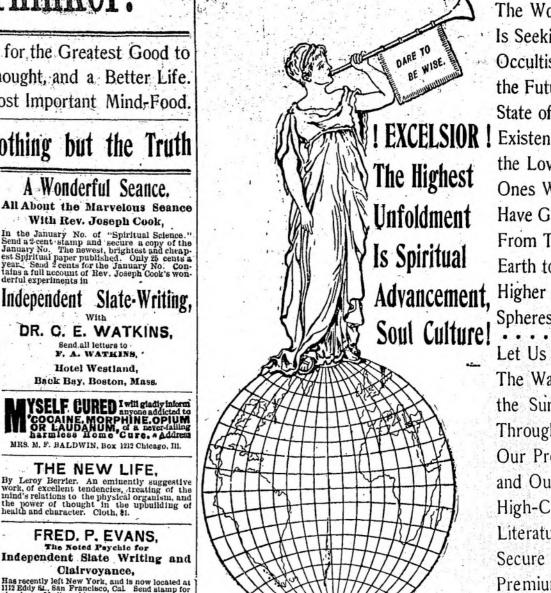
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