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OUR TWELFTH PREMIUM OFFER!

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SIDE LIGHTS.

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

Through the columns of The Progressive 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 needs must return and take up my earthly labors again.

Six weeks spent as an invalid was not to the liking of an energetic, active individual. 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 before my recent illness. Many wonderful visions were given to inspire me to more constant effort for the cause of truth.

My trip to New Zealand, Australia and the West Coast, has been delayed, but not abandoned. I am hoping to sail from San Francisco, March 16, on the "Sierra."

The Sunday before I left Seattle I had the pleasure of ordaining Mrs. Evelyn 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 ceremony took place at the afternoon meeting, and the hall was filled with an interested audience. The candidate, clothed in pure white, carrying the sweet early spring blossoms, white hyacinths, came slowly and alone to the platform, while the notes of a beautiful march filled the air. There were few dry eyes in the hall when the charge was given. The hand of fellowship 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 entrusted to her!

"My play in Portland, Ore., will be short. While here I am lecturing for the First Society. This is my first visit to 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—Capt. Read, Capt. McMillan and Mr. Hendon. While in the city, the Spiritualists of Portland have loved when they are called to answer the roll—these three old men stand clearly silhouetted 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 what a revival, which usually follows after Mr. Sprague. We will in time learn to associate "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. 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 children's lyceum.

The 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 to the Sierran mountains, from Oregon to California, by rail. The road winds its way through the prolific valley of the Willamette; 'tis early spring, and the fields, and early wheat are a constant reminder, while the flower beauties are pushing aside the clouds of earth everywhere; and the broad flowing river shines like silver in the sun.

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 deep 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 banners of snow.

Now we commence to descend the mountains, going down, down into the valley of the Sacramento—what a 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 changes to angry rumblings, her dancing to strong, swift leaping, her shouts to deep minor tones. Ah, she is over-coming all that hinders her progress on to the sea, and when she gains the lowlands, how are her arms outstretched 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; We love and are loved like the mountain side.

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, long 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 forehead touch God's even if your feet are in the dust," is an expression of his that is inspiring to higher being.

I called upon Bro. W. T. Jones, editor of the Philosophical Journal, and found him the same genial friend as of yore, and doing good work. I think the Spiritualists should aid all editors of reputable papers—thus spreading the truth.

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 Honolulu.

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 space in which to express a few thoughts for the benefit of the readers of The Progressive Thinker, among whom are to be found many of my old friends, and some of whom have been in the field of spiritual enlightenment for years. My coming into the light and being converted to Spiritualism, through the 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 life, through manifestation, was satisfactorily demonstrated to me and to many other truth seekers who are now in the spirit realms. Mr. Mott, who will be remembered by many readers of The Progressive Thinker, was one of the strongest and most convincing materializing mediums it has ever been my pleasure to meet.

Since attending Mr. Mott's seances I have attended seances held by a score of mediums, including about all of the phases of phenomena, and being a sensitive myself, have, in many instances, discovered the spurious when the genuine was hoped for and looked for. Through the aid of Mr. 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 been healing a specialty, and am at present superintendent of a sanitarium known as the Natural Health Institute at Canton, Ohio.

I am also pleased to say that we have now in our city an excellent medium, Mrs. Nina D. Challen. Mrs. Challen's phases of mediumship consist of clairvoyance, clairaudience, trance, and trumpet. She also speaks under inspiration and each Sunday evening lectures in Blanchard's hall. After each lecture she delivers tests, and messages, mostly to non-Spiritualists, that are both convincing and consoling. Through the aid of one of Mrs. Challen'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 stage-writing medium, they claiming that they had come together. In addition to Mr. Mott and his daughter several 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-headed, were pulling a long freight train north on the Wheeling & Lake Erie R. R., and through some mistake in the orders collided with a passenger train south bound.

I could relate many more wonderful and strangely true incidents but will not ask for more of your valuable space.

BENJAMIN LINT.

Genius always gives its best 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 respect for the religion of the past.—Investigator.

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.—Aristotle.

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 closer social communion that the wonderful inventions of the age have consummated. The establishing of an international arbitration court is the first step in that direction. The second is the suggestion that an international parliament be formed to deal with all international questions. The first is an established 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 civilized world continue on the lines on which it at present is moving.

This may seem rather a curious statement to make, one that according to eternal signs is not correct. The intense anxiety to increase the size and efficiency of the armies and navies of the world, our own republic leading in that effort, would indicate that they are preparing a use for them. We will not dispute 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 spiritual aspirations of life that are bringing humanity into 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 higher manifestation of life. The 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 our present social and political systems, our race hatred and religious antagonisms to be banished forever from the domain of human life.

It is 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 of the world has become so rapid that business can be transacted between the most distant parts of the world in less time than it took to communicate between the different states. As a result there is a growing demand for a closer political union, at the same time recognizing to each one a right of independent 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 nations.

Before the consummation of that superior condition of human life which those who are not overshadowed by their ramon's greed are patiently working for its advent, there will be convulsions that will shake the old heavens and turn their very foundations, for the present patchwork structure labeled "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 mixed with the present advanced civilization, 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 according 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 that result. Suffering and lack of appreciation have been the reward of those who have uselessly labored 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 glorious 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 medieval 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 with which life formerly manifested itself in with the new, resulting in a mixture which would not, because it could not, harmonize.

The call is for a new manifestation of life, absolutely rejecting everything that is not founded upon the truth; but in this is the only thing that can lay claim to immortality, also 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 claims knowing that strict and impartial justice will be administered. It is supplemented with a parliament of nations with authority to deal with all subjects of an international character.

THE GRANDEUR OF SPIRITUALISM.

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

Rev. G. S. Klock, a leader and preacher of the local association of Spiritualists of Lincoln, Neb., was an interested spectator at the last meeting of the ministerial organization when Rev. M. A. Bullock read an article on Spiritualism.

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 Spiritualism 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 Spiritualism?" He said in part:

"As our friends, (the ministers), have after several years of soul-travel, 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 gladdened 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 agonized decades. Spiritualism is all-inclusive, teaching that there is a germ of divinity in every conscious intelligence in this or spirit life; that all nations, races and tribes are brothers; that true soul unfoldment must arise from within; that the harmonious life should be now and here; that discipline in all worlds is remedial; that intermediary instruments through vibrations, trances and various manifestations demonstrate a future progressive existence, describing with much accuracy the employments and golden opportunities of those who seek for the purer and the higher; that spirit intrusions into the spiritual world give us very exact ideas of the relations there existing; that differentiations of good and evil prevail in the spheres invisible; that these states range from angelic asraphs down the moral scale to restless demon spirits tethered to the cowering earthly spheres, tethered and morbidly bound to earthly states of being till they seek, see the light, hear and answer the voice, 'Come up higher.'"

"Wisdom's door of mercy is never shut. The pulse of infinite love throbs and thrills through all the 'low clime' 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 stairway, the ladder of light, the golden shores of immortality and to the lovely summerland parks that dot the measureless immensities with brilliancy unspeakable."

"Spiritualism as a principle, as a glowing truth can never die. It is alive and aflame with eternal hope. Its visions reveal the glories of the inner heavens. Its medium messengers heaven bless them! bring the glad tidings of sympathy and of the guardianship of loving, ministering angels. Oh! blessed Spiritualism, and blessed because 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 hopeful brightness, of incoming equal opportunities, of a widening co-operation and of the present advancement upon the principle of eternal justice illumined and warmed and crowned with tenderest, sweetest love. It is this Spiritualism 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 a Spiritualist," declared Mr. Klock. "He cannot teach the true principles of a religion unless he is one. The word God does not fit the universal spirit because it is impossible to comprehend a universal spirit. The preacher of the orthodox faith must imitate Spiritualism or he cannot be true to the things which he professes to believe and talk about in the pulpit and out of it."

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 nations will be merged into one, but that which characterizes the inhabitants of our planet will cease, but it does imply that the accursed prejudices that will 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 a great earthly remuneration or the applause of those whom they are striving to benefit, for the prejudices of ages are difficult to overcome, but the spiritual satisfaction that comes from the consciousness of a good deed overbalances all other considerations.

HAMILTON DE GRAW.

West Troy, N. Y.

A soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

Philosophy, in the final analysis, seems to consist of 'convinced' ones self that it is easier, for the whole, not to want things than it is to get them.—Puck.

Aggression which is justified when committed by one is not justified when committed by a host.—Herbert Spencer.

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 gloaming—

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-born bodies, The balm for their wounded hands, The healing touch for their broken hearts

In the beautiful Summer Lands.

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

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."

Kenilworth, Ill.

HEATHCOTE ST. GEORGE.

WHICH ARE THE CHRISTIANS?

A Timely Article Illustrating the Radical Difference Between the Russians and the Japanese—The Japanese Are the Real Christians, While the Russians Are the Pagans.

The Russian press is doing its level best to keep 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 how, in their spiritual superstition, images of wood and stone.

The Russian government as a general 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 believe not in Christ, but in Buddha.

Nominally it is true, the Russians are "Christians" and the Japs are "Pagans," 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 just-loving civilization? If the latter, then Japan is away ahead of Russia.

In progressiveness there is no comparison 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 Juggernaut, 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 a death blow to the war, on the other hand, 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 such patriotism, courage and devotion as perhaps the world never witnessed before, while the unspeakable tyranny and brutality of the Russian authorities are plunging 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 mightily touched the heart of a Bayard or a Sidney, as well 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 feeling before the victorious Japs, the Cossacks in Russia are running amuck among the unarmed populace, riding down old men, defenseless women and innocent little children, slashing them with their whips and staves, and showing no more intelligence and courage than the wild beasts of the forest.

Well, may we ask then, "Which are the Christians?" The answer is not far to seek, and here it is—"The Japanese." They may know very little of the historical Christ; they may be deplorably ignorant of the creeds over which "Christians" have been quarreling and fighting for two thousand years; but of the real spirit of Christianity, as taught by the Great Friend and Brother of us all, they have very much more than is possessed by the Russians; or, to be more precise, by the crowd that is at the head of the Russians.

In this case, clearly, the Pagans are the better Christians, and the "benighted heathen" who bow down to "images of wood and stone" are "more intelligent and more pious" than the followers of the Cross.—Rev. Thos. B. Gregory in Chicago Examiner.

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—on pension—fund 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 sorely-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 reward.

Rev. H. C. Dorn is one of the donors in the following list. Brother Dorn held a seance for the benefit of this relief 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 suggestion 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 true Spiritualists each send one dollar to follow the 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 follows—March 15—is as follows:

Estate of Mary L. Farnum, via Mrs. Nelson, \$100; Spirit Orphan, 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 Spirit Society, James-ton, N. Y., \$10; Mrs. J. W. Storrs, \$10; H. M. Edmondson, \$10; "Boston," \$10; Mrs. G. A. Felt, \$10; Ohio Star 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 Waters, \$5; Mr. and Mrs. H. Lovell, \$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 Chalfond, \$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 Mealyard, \$2; Henry C. Dorn, seance, \$2; H. C. Pulchres, \$2; John P. Hendrick, \$2; Geo. A. Hendrick, \$2; C. Crane, \$2; Mrs. M. M. Millard, \$2; E. F. H. per editor Banner of Light, \$2; Mr. and Mrs. Titus M. Welsh, \$2; Ellen Halman, \$2; F. R. Wilder, \$1; Wm. Roe, \$1; Mrs. Armstrong, \$1; Miss Leola 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. Matthews, \$1; Fred Burkle, \$1; A. Baker, \$1; Rufus Sumnerlin, \$1; Mrs. E. T. Richey, \$1; Ada B. Howell, \$1; James O'Donnell, \$1; Caroline E. Fox, \$1; A Friend, Dorchester, Mass., \$1; C. L. 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. 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, \$431.55. MARY T. LONGLEY, 600 Pennsylvania avenue S. E., Washington, D. C.

THE INEFFECTIVE PREACHER.

Lo, the poor minister, whose tutored mind Sees God in books, and not in human kind, 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 flood, 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 a stronger need, And cries to heaven to be unearthed, and freed.

How dare we hold our own salvation For the few who pray, and think and not be a snob and try to get in with the rich. It means to enjoy and be grateful for the little, wholesome blessings and pleasures of life—to be glad because of health, and love, and friends, and books, and music, and nature and whatever of good that you have. Of course, there are many things which you have not, but others who have these things are not any happier because of them, for they only long for more. You will you can find plenty of things to be glad for, and if you do this you will have reached the aim of all living, which is happiness, for you will be content, and that is happiness.

But share with wealth which does not yet repent The unjust tariff, and the unearned rent? —Chas. H. Fitch.

The Open Court.

Moses Hull on Obsession.

An Important Consideration.

RHEUMATISM

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 speaker.

I have watched the progress of the "Open Court" with much interest, and have been greatly benefited by some of the ideas advanced, and feel that many excellent thoughts have been called to the front during the discussion. I cannot say, however, that I am prepared to accept the idea of wholesale "Obsession," as I do not think it at all compatible with the Spiritual Philosophy of any of its aspects. As for going into any of its details, I do not think there can be much weight attached to that.

Because something was believed by our ancestors, is no evidence that it is based upon a foundation of fact. We are discarding as being incompatible with reason and nature many of the ideas of our ancestral relations, as with the discarding of "the world is flat" idea, and many other vagaries, including the great big Ho God that has 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 existence.

One thing I have regretted to see in this discussion was the tendency on the part of some to resort to the use of invective and denunciation. No matter what the question may be, it is never benefited by the use of denunciatory argument; in fact, denunciation is not argument at all, and to my mind wherever it is resorted to it is evidence of a weakness in the logic which must be glossed over in some way, and the denunciation is called into play to draw attention from the weakness of the whole fabric.

I have observed that there are generally honest men on both sides of every question that comes up for consideration, and that while each side has a portion of the truth, they have neither one a monopoly; verbal pyrotechnics are not proofs—they are but the subterfuge through and by which the populace is generally kept in ignorance; 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.

I submit that real cases of obsession are rare. I do not deny that there may be isolated cases; but when we attempt to prove that it is such a wholesale affair as some of the worthy people who have addressed the Court would have us believe, it becomes quite another thing. It savors too much of that attitude toward spiritual phenomena which induces so many to gaze rapidly upon a COMBINATION OF CHESE-CLOTH AND PHOSPHORUS AND RECOGNIZE SOME LOVED ONE THEREIN, OR TO ACCEPT EVERY COLD CHILL EXPERIENCED BY HALF HYSTERICAL MEN AND WOMEN AS BEING CONCLUSIVE EVIDENCE OF IMMORTALITY.

Personally I do not approve of such methods. I believe I have a right to 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 mass of escape there is here for the cowardly type of man who is afraid to face the universal as many would have us believe! I have made what the world calls mistakes in my life, but "I am not to blame," "I WAS OBSESSED." Out upon such a subterfuge! When mistakes occur in my life they are the mistakes of Will J., and not of some one that has fastened himself upon me to the utter extinction of my own individuality.

I hope I may be pardoned if I say that I am not entirely a novice in the study of 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 ideas of the ages of antiquity. I have learned that it is not every person in which all things should be weighed, and that balance is reason. If obsession 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 partied essences," "are drifting hither and thither and being inbreathed, absorbed, attracted to sensitive of different organizations, impinging upon their spheres, touching and lodging in tissue, nerve and ganglionic centers, clogging the brain, the temple of receptivity, and menacing the very Ego itself, which Ego is the divine, uncompounded, indissoluble center of conscious life. These living entities and electrons, through the law of attraction," continues the Doctor, "invade the spiritual or etheric body, becoming under certain conditions disturbed, frenzied with repulsive and vibratory dialogues, and hurling epithets and thought forces in the wildest confusion. These influencing entities involve the personality of the victims, causing soul imbalances and internal obsessions"—then of a truth we are undone.

One thing I am glad of is that the Doctor has given us to understand that it is not the spirits alone that do the "obsessing business"; but every molecule, every electron, every infinitesimal division of matter, an entity in itself, is arrayed against us, perhaps, and perhaps with every breath of air we are swallowing an obsessing fiend in embryo.

Truly we are in a dangerous position. Instead of simply "pulling" obsessing spirits from one's spine, in order to free the individual, we must perceive, have the "ganglionic centers" ransacked; we must have the solar plexus scraped, and the brain treated with antiseptics in order to free ourselves from these "vampire entities and internal imbalances which open the broad gateway for low earthbound spirits and wandering demons to psychically attach themselves" to our auras. Ye gods, what a predicament! Obsession to the right of us, obsession to the left of us, obsession in back of us, and obsession to the front of us. Almost I am constrained to think that all of humanity is, Russian, and all molecules, electrons and spirits are Japanese, from the ease with which they have surrounded us, and cut off our retreat. We are prisoners and have no means of escape.

But seriously, in the years of my experience I have seen but three cases that might be called obsession; two of them were of persons who were naturally inclined to the debaucheries that characterize their life, and one of good, moral character, but every one of these cases were of persons who had some 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 OBSESSION WILL BE FOUND TO BE OF A PERSON WHO HAS SOME PHYSICAL ABNORMALITY. EVEN THOUGH APPEARING TO BE PHYSICALLY SOUND. A case in point is that of a little boy who, up to his ninth year, was normal and about as every other healthy boy of his years. Suddenly a change took place, and the boy developed all the attributes of the murderer. He sought to kill not only himself, but others. Finally he came under the observation of a woman who could think. She had him examined and found THAT HE HAD SUSTAINED A SLIGHT FRACTURE OF THE SKULL. THE BONE PRESSED UPON A CERTAIN PORTION OF THE BRAIN. THE PHYSICIAN REMOVED THE PRESSURE BY RAISING THE BIT OF SKULL, AND THE BOY'S "OBSESSION" WAS A THING OF THE PAST. MAY NOT THIS BE THE CASE OFT?

Obsession be true, to the extent that many writers have intimated, then what follows? Where is the moral responsibility of mankind? If it be true, please observe that:

"The prostitute is blameless. She is under obsession by delectable, as well as incarnate, beings.

The catamite is not to blame, for the obsessing legions from atmosphere and spirit world, as well as his material masters, have him in their relentless clutches.

The drunkard is not to blame. If he beats his wife and children, it is no fault of his—to the spirit world or atmosphere for the cause.

The moral degenerate is blameless. He is the victim of obsessing devils that have fastened upon him, etc.

The thief is not accountable for his "borrowing" of his neighbor's goods, for he too was forced to it by obsession.

The only obsessing influence that is prevalent to any great degree is IGNORANCE. WHEN THAT IS MASTERED 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 APPEAR TO US MORE THAN THE DEBILITY OF DEMON POSSESSION, AND WE WILL SEE A FREE MANKIND AND WOMANHOOD. WHAT SERVES WE ARE, TO BE SURE, IF OUR EVERY WHIM IS BUT THE ECHO OF THE WISH OF SOME EX-CARNATE BEING. IT IS NOT REASONABLE TO ATTRIBUTE OUR SHORTCOMINGS AND FAILURES AND OUR CARNALITIES TO UNDESIRABLE PHYSICAL IRREGULARITIES.

Because of physical irregularities, individuals always looked upon as being strictly moral develop the most pronounced carnality and stoop to the greatest degradation. The mental and physical attitude has much to do with all of these things, independent of the thoughts 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 rests upon a knowledge of the manipulation of beings to greater extent than many of us dream at present. It is positively 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 orders of intelligences have greater power of manipulation than the advanced sages on life's highway? I cannot think so.

The trouble is that people ride their hobbies to death, and those who are trying to prove that we are so greatly in danger, I fear are spreading it on pretty thick. I have in mind a man of my acquaintance in the west who took up the obsession theory; every physical ail to which the flesh is heir, according to his theory, was the result of obsession. Some one who had had consumption fastened himself upon a moral, and, presto! the mortal had the malady. This seems to be the case with those who think crime the result of obsession. Let us suppose John Smith is in the spirit life. While in the earth life he was rather a shady character. After transition he longs for the debaucheries of his earthly existence, and he attaches himself to Bill Jones, and the latter who was rather a decent fellow goes on a tear, and we blame John Smith for the deed. I would like to know, however, who it WAS THAT 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 Spiritualists are at last waking up enough to try to find out what Spiritualism really is. 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, as it were, preparing the way for itself. A great majority called it devilish, lumbago 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 phenomena all evil, with the other class it was all good.

The real philosopher, the one who weighed facts, and drew legitimate conclusions, brought down upon his head denunciations alike from so-called Spiritualists, and anti-Spiritualists. Everything written or spoken on the subject must be freighted with blame or praise—must be filled with vituperation 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 dignified investigation and the formulation of a philosophy. This brings on the tug of war. They like education and other good things, are good in good hands, and bad in bad hands. Education in the hands of the great and good enables them to do more good than they otherwise could; in the hands of an incendiary, or of otherwise evil-disposed persons it increases their power for evil.

While I have believed in spirit control for over two decades, it has been nearly that long since I ceased to believe in spirit control. Does this statement sound paradoxical? Allow me to explain. I believe in the fact of spirit control, but I do not believe in the utility of it. I do not believe in any one person controlling or subjugating another. I greatly doubt whether a wise or a good spirit ever has a desire to assist, to co-operate, to influence, but not to master and make their medium simply a tool. Honest spirits are aids leaving mediums free to act upon their suggestions. Paul said, "The spirits of the prophets are subject to the prophets."

I Cor. xiv:32. Jesus said to his friends, when they obtained dominion over spirits, instead of allowing spirits to dominate, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Luke x:20.

Even the Jehovah of the Jews did not, or could not dominate over the Jews. He asked Moses, his medium, to allow him to do certain things; it was not granted and the things were not done. See Ex. xxxiii:10-14. Even the New Testament cautions us to not believe in or submit to every spirit because false spirits have gone out into the world. We should not believe in spirit control or receive or reject every spirit. See I John, iv:1-3.

Dr. Peebles' book may, and perhaps does present cases as obsession which are not obsession; he may have made more out of certain cases than the facts would warrant, but the tenor of the book is right. There are hundreds of cases of supposed mediumship which are not mediumship, but the imagination of the medium. There is no mediumship. There are undoubtedly cases of supposed obsession which may be only disease of the liver, but that does not prove that there are no cases of obsession.

That death takes all of the immaturity, and all of the revenge, fault-finding and lying out of people, I do not believe. If death does not make a saint of a sinner, then Professor Loveland must be in part, at least, wrong. Jesus spent much of his time in casting out "unclean," "impure"—spirits. Greek. Some of these spirits were not wicked; they were only blind, and dumb. In Luke viii:2, we read of a woman who had been healed of evil spirits and infirmities. In x:14, a dumb devil, or demon was cast out. In verses 24-26, an unclean spirit found seven other spirits more wicked than himself, who assisted him in the matter of obsession. There is no mediumship. In Mark v:24, we read, "And when he was come out of the ship, immediately 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 no dwelling among the tombs; and no man could bind him, nor with chains, because that he had been often bound with fetters, and with chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him." In connection with this the reader is advised to turn to Ephesians six, where the twelfth verse of chapter six, where the author says "We wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world, against spiritual wickedness in high places." The margin reads, "against wicked spirits in the heavenly regions."

There is no doubt but that Jesus, as well as Paul believed that there were 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 cannot come." John vii:34. In John vii:21, he tells the Jews why they cannot find him. "Ye shall seek me and shall find me in your sins; whither I am 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 prison—those 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 repentance? I have seen the storms of adverse fate sweep darkly round a head, and the brightest sunlight shamed Shut out from all the world of good, by Christians scorned and blamed. I know what means that motherhood you turn aside to praise—its hopes, its fears, its cares, its pains, the parting of its ways.

Ab, God! to sit white-haired and weak in poverty, alone. Keep silent, you who cannot know what mother's hearts have known.

—Charles Eugene Banks.

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lightness, and get rid of their selfishness and ignorance, as people can in this sphere of existence.

All of this shows that, in the opinion of the Bible writers death is not an immediately satisfying agent.

On this subject, whether right or wrong, Dr. Peebles agrees with his Bible. On page 24 of his book he says of certain evil forces, "they 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 themselves, Cimmerian demons obsessing and possessing mortals, and will so do until the grosser and more external, or earth-derived portions of their organism 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 authority, thereof, since we believe that none other than the word of God—not some parts of it more and some parts less, but all alike the utterance of him that sitteth upon the throne—absolute, faultless, unerring, supreme." I use it simply to show the opinions of that portion of the world, which enjoyed spirit communion upon the subject. I will therefore carry the Biblical argument a little farther.

In Isaiah, li, is a prediction of what the king of Babylon should be, and what he should meet in the nether world. Verse 9, says "Hell," that is, hell, or the place, or condition of the dead, "from beneath"—that is the lower conditions, or the condition of the more ignorant or wicked dead, is moved to meet thee at thy coming. It is stirred up to the dead—that is the departed—for thee, even all the chief men of earth, and all the kings of the nations. All they shall speak and say unto thee, Art thou weak like unto us? Thy pomp is brought down to the grave.—To Sheol, the place of the dead.—Heb. It would be well for the reader to study the whole chapter.

I think Ezekiel throws some light on this subject. He represents that when the king of Babylon went down to hell he was a perfect man, and he whole, who went down into hell with his implements of war, found comfort in the idea that they had a new ally in the king of Babylon.—See Ezek. xxxi. Especially verses 14-18.

I will now say to those who talk of taking vengeance on the author of "Spirit Obsessions," that you are too late. If Dr. Peebles was to have been crucified, or burned at the stake, it should have been done long ago. He was a perfect man, and he whole, who went down into hell with his implements of war, found comfort in the idea that they had a new ally in the king of Babylon.—See Ezek. xxxi. Especially verses 14-18.

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Dr. Peebles, in his introductory chapter, gives down fifteen propositions, which it seems to me no Spiritualist can deny. I wish I had room to fully state them. I can only indicate the substance of some of them, as follows:

His first and second propositions, are that death does not change the character nor individuality of a person. A bad person here may continue so on the other side of life until he learns by experience that "Though hand join in hand the sinner cannot go unpunished."

His third and fourth propositions take the positions that in order to maintain their personality and identity spirits must necessarily take on a consciousness with them. This would necessitate that there should be as many classes and conditions in the spiritual world as in this.

Five: As persons may hypnotize and cheat others in this world, and that without their knowledge of the fact, so those on the other side of life may be able to use the same power.

Six: As death does not materially change the character of a person, those who are dominative or ignorant in this world will be likely to remain so for a time in the hereafter.

Seven: Sensitive and negative persons 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-bound spirits are as naturally chained, or held within the limitations of earth's atmosphere as lead is held to the surface of the earth by the fixed law of gravity."

The other seven of these propositions are quite as logical, as reasonable and as true as those to which reference has been made.

It is hoped that this symposium will throw much needed light on this question. 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,

I am a mother who has felt the baby life's crossings.

You say the mother's duty is the highest duty known,

I am a mother from whose arms the nestlings have all flown;

You say within the mother's hand the country's honors rest,

The Evil Influences on the Spirit Side of Life.

The question of evil influences from the spirit side of life is being considered by those interested in human welfare. It is a subject of vast importance, not to be lightly flung aside or laid on the shelf till time unravels the mystery. We must look the facts squarely in the face, and then seek to understand the laws 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 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 phases of life.

My own guide, teach the same. But this teacher made the statement that no spirit ever came into relation or correlation with the mortal life for the purpose of injury to the individual it correlated itself with. It was merely a mental inharmonious 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 unfolding 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 subscribes 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 years. I am obsessed, and have suffered indescribable tortures by the evil spirits. I 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 a friend of the sinner and to protect them. I used to say the devils were tormenting me, for I cannot see how anyone ever having been human could be so inhuman, so brutal, so filthy and so cruel. 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 all 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 possibly 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 her to know if all she stated in her letter 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 were necessary to stand up to the relation. I at once investigated the case thoroughly, 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, and she said they came in a moment, and she was in a moment, and they took time to do the work. Why for the benefit of others who may make the same inquiry, I will explain as I did to her. I cannot always tell how long it will take to master the situation. Some are easily taught to harmonize their influence with the individual life so as to bring better results. Others resist teaching and discussion 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 unfolding through the laws of physical life, so the soul can develop its powers, and in time become strong enough to hold at a distance, or resist the influences that are undesirable.

In another letter the lady explained that the first knowledge she had of the 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; they 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 that are 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 saith the Lord.

They would have us learn the laws of our life in its relations to physical growth and metaphysical powers.

Man has studied to develop floral, vegetable and fruit life, also the lower animal life, and bring perfection by harmonizing their efforts with God's laws. Why? Because the mighty God, who was sought after, and science could not explain, was growing and evolving a higher organism, and the perfect man. No wonder Jesus taught, "Lay up

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 us all.

What will the gold be worth in comparison with the higher development of life in our child, given through a higher unfolding of our own physical, mental and soul powers?

The spirit world is knocking at the door of our 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 simple laws of eating and drinking, the psychic 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 threefold blessed; not alone for the crown of reward, but to escape the sorrow that 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 so as to express it in your life and illuminate the path for others."

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 interest 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 lecture in the year 1888 to relieve a beautiful young lady of an obsession, and restore her to her family in her right mind. The father, a wealthy dealer in trunks, valises, 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 a young ladies' private school in St. Louis.

Mr. Westbrook, father of the noted actress, Bertha Westbrook, was a mutual friend of my family and the young lady's. The father noticed that Mr. Westbrook in his distress. The physicians decided the girl was dangerous and must be sent to the asylum. Mr. Westbrook visited the patient, formerly 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. Westbrook sought an interview with the girl, and asked her to come to the parents; he asked whether she had ever attended a circle anywhere. The father 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 woman, pretending to be a nurse, but seemingly better adapted to shoveling coal, displayed 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 in the eyes said: "Why do you hold possession of this girl's body to the exclusion of her own spirit? Don't you know you are doing wrong?"

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 medium against her will, and command you to leave her now and for good." 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 seemingly 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 her. We learned the girl had been visiting during the Thanksgiving holidays. In company with a girl friend she had visited friends in Chicago. The friend was sent for and confessed that through curiosity they had visited a medium and stayed to the evening circle. The mediums present were undeveloped and controls of all classes came and controlled. The young ladies stayed only a short time, they became disgusted 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 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 conversed with me and consented to go, leaving the young lady as pure and sweet as before obsession. She resumed teaching. I heard from her some six years afterward and all was well with her. She had developed some beautiful gifts in trance and clairvoyance.

I have had numbers of cases of obsession as pronounced as this in my forty-three 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 unfortunate who are obsessed and relieve their distress, as did the master old, Galena, Kans.

SARA C. SCOVELL.

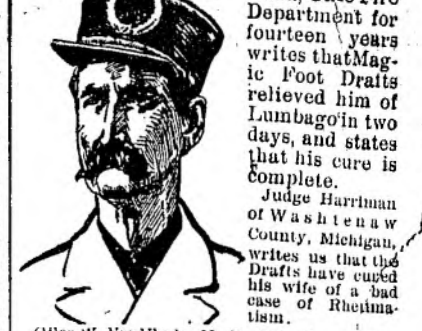
Dr. Woolley's PAINLESS CURE FOR RHEUMATISM. Send FREE to all who desire it. Contains full particulars of the cure, and is a valuable book to all who are afflicted with this terrible disease. Price, 25 cents. Address: Dr. W. WOOLLEY, 101 N. 3rd St., St. Louis, Mo.

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DRAWN OUT THROUGH THE PORES New External Remedy so successful That the Makers are Willing to Wait for Their Pay Until the Work is Done.

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Linna, Ohio Fire Department for years writes that "Dr. Woolley's Pains Expeller" relieved him of Lumbago in two days, and states that his cure is complete.

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Send your name to-day. The Dr. Woolley's Pains Expeller will come by return mail prepaid. Then if you are satisfied with the benefit received, send us one dollar. If not, they cost you nothing. You decide. Magic Foot Dr. Woolley's Pains Expeller is the largest in the body. They cure rheumatism in every part of the body—to stay cured—because they purify the blood. At the same time they impart to the blood certain neutralizing agents which hasten the cure. It must be evident to you that we couldn't afford to send a dollar pair of Dr. Woolley

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 *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 mind. Everyone applauds the *Open Court*.

Obsession Aply 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.

Governor Talmadge of Wisconsin, one of the early workers in the cause of Spiritualism, once said that consistency was the art of being inconsistent. The friendly but somewhat pungent discussion between our venerable octogenarian Brother 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 lam 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 subject.

I look upon life as a natural phenomenon, upon death as another, and spirit return as being no more remarkable than 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 to be a little suspicious of the man who begins in a debate BEGAN TO TALK OF THE FRAILTY OF CONSEQUENCES THAT WOULD OCCUR IF HIS OPPOSITION'S THEORY WERE PROVEN TRUE, for I have always found it on analysis to be nothing but special pleading to scare people away from investigation.

I never yet found a truth that was not perfectly consistent with every other truth, therefore truth can always safely be taken care of by its own consequences.

Our knowledge of psychic laws and principles is exceedingly limited, but we do know the influence of positive minds over negative minds in this world is of hourly occurrence. The psychic suggestions of parents, of teachers, of associates, and the constant admonitions of old people to the young to avoid bad associations and to seek good ones, is a perpetual recognition of this psychic law. Let a boy or a girl once become infatuated with a person older than themselves, and they will take that person as their model and criterion, and the example set, whether good or bad, will be followed to the letter. A great lawyer sways a jury by this power. A successful orator aways the multitude by it. The successful revivalist does the same, and no physician of any school need ever hope for success if he ignores psychic law and psychic influence. It is as natural as the chemical union of oxygen and hydrogen to produce water, and were it not for the effort of a certain class of Spiritualists to parade in the cast-off plumage of orthodox theology, and do for Spiritualism what Constantine did for Christianity, the thinkers of the world might be induced to lend a hand to place it upon a natural, scientific foundation, and then fraud and charlatanism would be as impossible in this field as they now are in botany or chemistry.

It seems that Brothers Peebles and Loveland are at an agreement on one important point, and that is that in obsession one spirit doesn't move out and another move in, but both agree that it is a case of hypnosis. This has a tendency to simplify the subject, for the theological gabgob 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 Spiritualist philosophy has ever been, that DEATH IS ONLY A PHYSICAL CHANGE AND HAS NO MENTAL OR MORAL SIGNIFICANCE; that it is a perfectly natural transition that simply rendered the person invisible to earthly human sight, and that the disembodied entity gravitated to the sphere or circle that his state of development fitted him to occupy. Now if this be true, it follows by a law as unchangeable as that of gravitation, that if they remain at all and influence sensitive, THEY WILL INFLUENCE THEM FROM THEIR OWN INTELLIGENTIAL AND MORAL PLANE; otherwise, the chain of natural law would be interfered with, and as neither of the disputants accepts the doctrine of miracles, it is a little amusing to see Brother Loveland, the leader of the agnostic school of Spiritualists, breaking a lance with Dr. Peebles, the ultra Theistic Spiritualist, over such a question.

All church superstitions had a foundation in fact, just as all myths, as shown by Ingersoll, Edward Clodd and others, were simply misunderstood natural phenomena. Here we have a worldwide phenomenon, called in one age demonic possession, in another diabolism, in another witchcraft, and now Prof. Loveland argues that it is the telepathic and hypnotic power of certain thoughts, passing from one mind to another, and producing a deleterious effect upon sensitive persons, whom he shows are in the majority.

If ideas and thoughts can wander about in space without any brain or body, then the existence of the orthodox god "without body or parts" becomes a possibility, and the new brand of god called "Infinite Intelligence," which Bro. Loveland once mocked, and even the orthodox devil himself has a "ghost of a show!" I fear that the theory that "thoughts are things," at least in that sense, is a precious bit of transcendentalism which has a very little foundation upon which to rest.

I do not believe that a thought ever existed or will exist, that was not the product of an organization called in this sphere of life a brain, and if there is any evidence to the contrary I would 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 the cause of "campmeeting jerks" and the convulsive phenomena described by Dr. Andrew D. White, is, I think, a well established fact. But will telepathic waves or vibrations of the ether account for the noted "Wassena Wonder," where all of the peculiar characteristics of an individual who was known to be dead, were expressed continuously for months through the physical form of another person whose individuality was totally suspended during that period?

Obsession and energy are, so far as we know, inseparable complements of each other, in reality, they are not merely two 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 meteor, or pulsing in the brain of a poet; hence, the passage from one state of existence to another to involve the separation, not of one distinct entity from another, but the separation 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 finality any more than this one is, but I shall expect that body to maintain the continual flux, developing a still finer and more ethereal body that will take its place in a still higher expression of life. As progress enables me to "work the subsoil out of my system, I presume that my manifestations will partake of that progress, just as a farm boy who has been through college will use a higher grade of language than one who has remained uneducated.

But the initial state of any disembodied human being in the next expression of life cannot, in the very nature of things, be other than that which the stage of its development warrants; and once that it is admitted that the spirit can actively influence a sensitive, CAUSING HIM OR HER TO THINK THE SPIRIT'S THOUGHTS AND SPEAK THE SPIRIT'S LANGUAGE, IT NECESSARILY FOLLOWS THAT THE INFLUENCE WILL BE IN STRICT KEEPING WITH THAT SPIRIT'S DEGREE OF UNFOLDMENT. THEREFORE, THE INFLUENCE OF AN UNDEVELOPED OR VICIOUS SPIRIT WOULD BE DETRIMENTAL, WHILE THAT OF AN EXALTED SPIRIT WOULD BE GOOD.

As Prof. Loveland says, superstitions did not arise under the most difficult conditions, but the idea that there is something or somebody in the universe that arbitrarily does things; punishes people, answers prayer, and plays general utility man! Spirits control sensitive very much as water runs down hill, and as like attracts like and like produces like, it follows that the manifestation will be intelligent or otherwise, in proportion to the grade of the control; and an ignorant spirit might do mischief through its very ignorance without any harmful intention.

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 understood as asserting that these individuals were under the control of evil spirits, and that Christ literally emancipated them from this diabolical servitude, and cast the evil spirits out. He distinctly recognized the personality and presence of demons distinct from the man in whom they were and from whom they were cast out. Either his words were falsely reported, i. e., demonic possession is a mythical addition of a later date, or he was himself under a delusion respecting these cases; i. e., he shared the ignorance and superstition of his age, or he ratified and confirmed that superstition for the purpose of adding to his prestige by seeming to cast out spirits that had no existence; i. e., he lent himself to imposture, or evil spirits really exercised a control over the impulses and will of those whom they were sent to possess, and Christ really drove them out from their possession and emancipated the soul from their control. If the question is asked why these demonic possessions are unknown now, the answer is that they ARE NOT KNOWN; THAT ON THE CONTRARY, DEMONIC POSSESSION IS THE MOST NATURAL EXPLANATION OF CERTAIN FORMS OF SO-CALLED MORAL INSANITY."

The very highest scholarship, such as that of Herbert Spencer, Bauer, Cheyne, Dr. Campbell, Alexander Campbell and others, agree that the gods of the ancients were the disembodied spirits of human beings; and it seems reasonable to conclude that out of this idea has grown all of the gods and devils that have afflicted the human race.

Spencer says that the early Spanish missionaries were confronted with the difficulty that the only native American word that could be translated for "ghost" was "devil." There must be some foundation in fact for such a world-wide opinion to rest upon, that invisible beings exercise an influence over mortals for good or ill; and instead of civilization having eradicated it, the facts grow

more and more puzzling to the scientific investigator, in the light of modern 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 purpose of being treated for a mental malady. 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 woman seized Mrs. Folsom's arm as though she would tear it with her teeth, saying at the same time, "Aren't you afraid I will bite you?"

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 that the woman was obsessed by the spirit of her betrayer, Mrs. Folsom had had the woman under her own influence and in a short time she was able to go out alone and became rational and gentle.

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 ancients was evolved the beautiful science of Chemistry. Out of the crude astrology 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 propensities 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. Loveland says that physical states cannot be substituted for purely mental states, and it is mental growth and moral unfoldment in spirit that must cause the passions to be left behind. This is why men in this world cannot be made moral by Act of Congress; and as long as that spiritual growth is unattained, the passions and propensities will be there as mental fetters which control a sensitive. THESE MENTAL STATES WILL EXPRESS THEMSELVES, JUST AS SOME SPIRITS WILL TELL FALSEHOODS, IMPEL THEIR MEDIUM TO PLAY TRICKS, EVEN TO PROSTITUTING 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 is a very simple matter to ask why if turned policemen, and an expenditure of \$1,500,000 per year does 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 sensitive are under the influence of the low, coarse and undeveloped spirit, the pure and refined influence is powerless to reach them. Just as the world, when man is indicated 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. Violent 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 for both joy and grief. This shows that they still have the emotional nature, 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 they will, master the arcane forces, and understand the laws whereby mediums, whose vibrations are so far beyond the mortal plane, that did they bring their 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 than the spirit of the physical existence, and it is such a time as the spirit of the sensitive is developed beyond the reach of obsessing spirits.

There must be something in the sensitive or the environment of the sensitive to attract and give these undeveloped cold chill down their spine before the public as "John and Mary" mediums (?), and bringing both themselves and the cause of Spiritualism into disrepute, ought to be rebuked and criticised and lampooned from the face of the earth!

I for one am glad that Dr. Peebles has published his book on Demonic Possession, and I am glad that it is being criticised, but I think that all proposals to burn the book or pitchfork its venerable author merely shows a lack of sense, and a spirit of bigotry on the part of those who utter them.

There is no place in Spiritualism so long as we repute the supernatural. It is true that all things should be done decently and in order, but I draw the line on having my prayers printed in a book! I really don't think that the railway companies would require it!

Spiritualism is the crowning truth of all the ages, because it not only takes all the old gods and goddesses, but it connects all the universes, together in one grand chain of law, that harmonizes all elements, all forces, all phenomena together and justifies Hope's other couplet which says:

"All partial evil is but universal good; All discord harmony not understood."

And as the colors of the rainbow blend in pure white light, and all the different pieces in an orchestra blend in musical accord, so all the vicissitudes of life, all its burdens, all its joys and sorrows have their uses and purposes, and the soul can never wander beyond the Power which has brought it into being.

No, my venerable Brother Loveland, Spiritualism will not become mere system of resuscitated demology, for in this universe action and reaction are equal, and the evil is only the absence of the good, as darkness is the absence of light. And though it is proven that undeveloped earthbound spirits may harass sensitive at times, the good will finally conquer and both spirit and medium take up the sweeter song on the heights of immortality. That there is never a soul so sorely beset on life's uneven road but the light is shining out through the mists and gloom from the dawn of a new day, and the angels are calling in sweet and tender tones, "O Wanderer, come home, come home!"

C. W. STEWART.

St. Louis, Mo.

I have read with much interest the various articles published in your "Open Court" relative to the question of obsession. The question seems to have resolved itself into one of "theory" as well as of "fact." Those who start out with a theory, seem to be somewhat dogmatic in their assertions, although they may be logical in their arguments. Those who start with facts do not seem to have correlated all of the facts bearing upon this subject. A theory to be logical must include all the facts, or, in other words, the facts must all be referable to their theory in order to be logical. The question is how many of their facts are properly referable to the theory of obsession. The first point to be established seems to me to be: Do spirits actually entrance and impress sensitive? Second, Are there evil spirits, sometimes called demons by reason of their action, as well as good spirits whose communications and impressions upon sensitive are usually of a proper and right and beneficial to the sensitive?

To deny that evil spirits entrance, influence and impress sensitive, is to deny that good spirits can do so. It seems to me that to deny obsession is to deny the whole Spiritualist theory of entrancement, sometimes going to the extent of being almost if not quite a denial of the theory of entrancement. It is necessary to understand how to build the bodies of their children, and even all this for the conditions that make obsession possible. Spirits operating upon matter is what we call ourselves to-day. If the vehicle of manifestation—the matter the spirit uses in its manifestation, is endowed with the proper qualities, suitable for the higher manifestation of spirit force, spirit would manifest on higher lines. In fact it would be able to manifest on a level other than those higher lines. Examine spirit must necessarily manifest in accordance with the acquired and inherent qualities of the matter by which it manifests. When people learn a few facts in regard to obsession—when they recognize the verity of these facts and cease trying to find some pleasant cause to account for them, they will begin to understand how to build the bodies of their children, and even all this for the conditions that make obsession possible. Spirits operating upon matter is what we call ourselves to-day. If the vehicle of manifestation—the matter the spirit uses in its manifestation, is endowed with the proper qualities, suitable for the higher manifestation of spirit force, spirit would manifest on higher lines. In fact it would be able to manifest on a level other than those higher lines. Examine spirit must necessarily manifest in accordance with the acquired and inherent qualities of the matter by which it manifests. 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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, APRIL 1, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious 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 worshipped. 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 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 hordes of humanity were frequently slaughtered and laid on the smoking altar.

Carthage, the rival of Rome, when envied by her powerful enemy; her fortress, palaces and temples aflame, and hope almost dead, 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; yet 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 Carthaginian 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 appease Almighty wrath. Wit, genius, eloquence, the wise and brave had been laid on the altar in vain. A yawning gulf—let a good orthodox 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, begot 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 his Redeemer, and would adore him as the Eternal God.

Modern religious ideas are but a slight remove from primal faiths. Though beyond the clouds, and above the cerulean vault, still the God must be pleased, that is, appeased. To gain his favors he must have our prayers. He still determines results on the battlefield, 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

A Substitute for the Bible.

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 with 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 subordinate.

The best "moral guide" is the knowledge of man, and his relations 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 environment 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 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 public 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 purpose.

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, his armies, aided by all the modern appliances of war, and specially skilled in the art of killing, with a triple population to that of her enemy; a people without a God, without a chaplain to address him, just emerging from barbarism, only science receiving their adoration, they drive all these concentrated Christian forces, their Cossack chiefs; their many-titled generals; their almost countless warriors; their chaplains 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 of the Rebellion, Gen. Grant only advancing, President Lincoln was approached with the complaint that the victorious leader at the front was indulging too freely in the use of whisky. "What brand does the General use?" inquired the president.

"I don't know."

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

President Lincoln placed his trust in the valor of his generals and his subordinates, instead of the Lord of Hosts. The result: Victory crowned his efforts; the nation retained its integrity; the whole world caught the contagion, and freedom became universal; while the blight on the Pope of Rome, then only head of the Christian church, whose bull had authorized the enslavement of heathen, and who quoted divine inspiration for his sufficient authority, was made inoperative forever.

Moral: Place not your trust in princes, whether of earth or heaven, but in your own strong arm, cloven only with the right.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1850 to 1910." By Yarmo Vedra. For sale at this office. Price \$1.00.

"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-INSPIRING, THOROUGHLY INTERESTING, AND BRAIN-STRENGTHENING, and when placed in 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. Anyone who wishes to write on the subject 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 Illinois are advised to have nothing to do with a man named C. A. Burdette, who is again heard from as traveling about in the state. Reports reach headquarters which place him in the light of an enemy towards our cause, unless strictly 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 dog than in Burdette.

Spiritualists of Illinois are urged to advise the state association, at 4205 Evans avenue, Chicago, whenever a transient, unendorsed and unknown individual appears in their neighborhood, giving all possible particulars as to their past field of labor and present methods. This request applies to individual Spiritualists 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 Ill. S. S. A.

The Tyrannical Medical Octopus.

To the Editor:—I want to call the attention 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 terrible and worthy of a better cause. The Anti-Compulsory Vaccination League of California, located at Berkeley, has been 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 special committee of both houses, and circulars and pamphlets have been circulated, meetings held, articles pro and con have appeared in the papers from all writers. The Hon. George C. Pardee, governor of this golden state, has seen fit to 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 at 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 vaccination, 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. Eugene Campbell of the same city is secretary. Any information sent them to or 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 Demonism, 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 con on this momentous and important subject. I think Spinoza, or one of the ancient philosophers says that a sharp disputation will arrive at facts.

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.

I 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 thought by the human mind. It recognizes the universality of a common brotherhood, its teachings embrace all the humanitarian reforms. Indeed, Spiritualism embraces a principle of an ever-increasing hope, an oasis in a lonely and desolate wilderness. It teaches though our sins are as scarlet, though we are unable to direct our ways from wanderings in the wilderness of illusion, yet love, the all-pervading attribute of the human mind, and the all-pervading love, is sufficient to guide our wanderings in the infinity of time, to finally see and realize the brightness and beauty of all the expressions of Nature.

The Symposium on Demonism has presented new views in relation to the doctrine of evil and fallen angels, which will enable all to harmonize the old with the new or more rational and commonsense premises. Yes, with all the combined contributions to The Progressive Thinker, Brother Peebles' article is richly worth one year's subscription.

LEVI WOOD.

Kalamazoo, Mich.

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

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.00.

Proceedings of the I. S. S. Convention.

The eighth annual meeting of the Illinois State Spiritualist Association opened Tuesday evening, March 21, with brief remarks by President Warne, followed by a piano solo by Mrs. Lucile de Loux, an invocation by J. O. M. Hewitt, congregational singing, and a selected song by the convention choir.

Mrs. Laura G. Fixen, vice-president of the I. S. S. A., delivered the address of welcome and greeting to the convention in her usual enthusiastic and very interesting manner. She spoke of the truth and power of Spiritualism, and the force of lies in understanding one's self and keeping in touch with humanity and thus in communion with the 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 and earnest 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 and Spiritualists have accomplished. Her words of cheer and encouragement reminded one of the dearly-beloved, enthusiastic, 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 set of people. No class or creed can get a mortgage on it. She placed great stress upon the saying of Thomas Palmer: "The work is 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 a careful voice-culture and elocutionary training. She carried the audience into an expression of deep appreciation, and had to furnish an encore. Her soul seemed to enter into the song to an enchanting degree.

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 they 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 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 hall. In President Warne's oral report he stated that the greatest need of the state association is funds. He spoke of the work accomplished in the past year, the meetings attended by himself and others as missionaries, stating here that missionaries were badly needed in the state work.

Reading of secretary's and treasurer's reports and reports of societies consumed most of the morning session, and the showing of Spiritualism over the state, from the reports read, is indeed 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. Smoes 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 till Thursday, 9:30 a. m.

Afternoon Session.

Session opened with song by quartette, 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 illustrations and hints in support of spirit return.

Mrs. Margaret E. Skeels, of Onarga, Ill., delivered an interesting inspirational address. She is indeed a ready 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. Her inspiration is ready and logical.

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

Mrs. Nellie Kussorow, in the absence of Mrs. Kussorow, 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 evening with harmony. The convention quartette sang a selection.

Mrs. 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 a 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 credulity 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 received.

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 Leroy Barrier. The title of the 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 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 thoughts that are 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. These 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 controlled, was made by discovering that conscious thought influenced the form of the subconscious mind. The form of influence, 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 subconscious 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 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 accomplish all formation. The author has incorporated into the science of human culture the new science and art of suggestion, or the new psycho-physiology. He employs suggestion, especially auto-suggestion in all of his systems of self-culture. Human culture 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. At 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 step in progress.

There are thousands of persons who have become acquainted with the use of suggestion and auto-suggestion as the powers utilized in controlling and directing 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 suggestion to influence either 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 acknowledged.

Most of 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 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 sessions. Everything was in its first-class and drew full houses at each meeting and the Illinois State Spiritualist Association has so far overcome all hindering obstacles as to be assured of life, liberty and prosperity. It looks so to

Yours truly,

DR. T. WILKINS.

Reporter.

SPIRIT RETURN.

One Who Was Killed in a Wreck, Manifests at Once.

I am a healer at Sheridan, Wyoming. I have a very interesting incident which proves spirit return without a doubt. I had a patient who had been very sick. During her illness she showed me letters from a friend. He spoke of "return" in several places in his letters, and in explaining the letters to me, she had often talked of spirit return, and had agreed that the one to pass over 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 correspondence followed.

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

"She answered: 'He was here last night 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 before.

This spirit has been constantly with this lady ever since his departure. He has entered 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 her away through the session. He said: "I was taken over in a short time."

WALTER V. TIBBETS.

Sheridan, Wyoming.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

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Whenever you desire the address of your paper changed, always give the address of the place to which it is being sent, or the change cannot be made.

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 safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious 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 worshipped. 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 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 hordes of humanity were frequently slaughtered and laid on the smoking altar.

Carthage, the rival of Rome, when envied by her powerful enemy; her fortress, palaces and temples aflame, and hope almost dead, 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 toll 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 Carthaginian 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 appease Almighty wrath. Wit, genius, eloquence, the wise and brave had been laid on the altar in vain. A yawning gulf—let a good orthodox 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, begot 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 his Redeemer, and would adore him as the Eternal God.

Modern religious ideas are but a slight remove from primal faiths. Though beyond the clouds, and above the cerulean vault, still the God must be grasped, is applauded. To gain his favors he must have our prayers. He still determines results on the battlefield, 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

A Substitute for the Bible.

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 with 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 subordinate.

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 environment 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 public 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 purpose.

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, his armies, aided by all the modern appliances of wars, and specially skilled in the art of killing, with a triple population to that of her enemy; a people without a God, without a chaplain to address him, just emerging from barbarism, only science receiving their adoration, they drive all these concentrated Christian forces, their Cossack chiefs; their many-titled generals; their almost countless warriors; their chaplains 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 of the Rebellion, Gen. Grant only advancing, President Lincoln was approached with the complaint that the victorious leader at the front was indulging too freely in the use of whisky. "What brand does the General use?" inquired the president.

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

President Lincoln placed his trust in the valor of his generals and their subordinates, instead of the Lord of Hosts. The result: Victory crowned his efforts; the nation retained its integrity; the whole world caught the contagion, and freedom became universal; while the blight on the Pope of Rome, then only head of the Christian church, whose bull had authorized the enslavement of heathen, and who quoted divine inspiration for his sufficient authority, was made inoperative forever.

Moral: Place not your trust in princes, whether of earth or heaven, but in your own strong arm, cloven only with the right.

"Heliocentric Astronomy or Essentials of Astronomy and Solar Mensurals, with Tables of Eclipses from 1850 to 1910." By Xaruo Wedra. For sale at this office. Price \$1.50.

"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-INSPIRING, THOROUGHLY INTERESTING, AND BRAIN-STRENGTHENING, and when placed in 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 range 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. Anyone who wishes to write on the subject 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 Illinois are advised to have nothing to do with a man named C. A. Burdette, who is again heard from as traveling about in the state. Reports reach headquarters which place him in the light of enemy 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 association 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 4205 Evans avenue, Chicago, whenever a transient, unendorsed and unknown medium visits their neighborhood, giving all possible particulars as to their past record of labor and present methods. This request applies to individual Spiritualists 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 Ill. S. S. A.

The Tyrannical Medical Octopus.

To the Editor:—I want to call the attention 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 been 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 special committee of both houses, and circulars and pamphlets have been circulated, meetings held, articles pro and con appeared in the papers from able writers. The Hon. George C. Pardee, governor of this golden state, has seen fit to 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 intend 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 small-pox manifesting itself after vaccination, 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. Eugene 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 Demonism, 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 con on this momentous and important subject. Spoken of by one of the ancient philosophers as "a sharp disputation will arrive at facts."

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.

I was deeply impressed by reading Dr. Peckler's article 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 have yet been wrought by the human mind. It recognizes the universality of a common brotherhood. Its teachings embrace all the humanitarian reforms. Indeed, Spiritualism embraces a principle of an ever-increasing hope, an oasis in a lonely and desolate wilderness. 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 inward, whose mercy and tenderness is sufficient to guide our wanderings in the infatuation of our vanities and realize the brightness and beauty of all the expressions of Nature.

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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 and Spiritualists have accomplished. Her mode of delivery, and accent of language combined to make her discourse, enthusiastic, 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 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 is 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 culture and eloquent training. She carried the audience into an expression of deep appreciation, and had to furnish an encore. Her soul seemed to enter into the song to an enchanting degree.

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 they 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 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 stated that the greatest need of the state association is funds. He spoke of the work accomplished in the past year, the meetings attended by himself and others as missionaries, stating here that missionaries were badly needed in the state work.

Reading of secretary's and treasurer's reports and reports of societies consumed most of the morning session. But the showing of Spiritualism over the state, from the reports read, is indeed 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 decided the nomination, and the names of Dr. Cross, Mr. Kropp and Mr. Smoes 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 till Thursday, 9:30 a. m.

Afternoon Session.

Session opened with song by quartette, 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 inspirational address. She is indeed a ready 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. Her inspiration is ready and logical.

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

Mrs. Nellie Kussersow, in the absence of Miss Kierke, bore 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 evening 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, the first speaker of the evening, who spoke from the subject, "Why I Became a Spiritualist," relating his early studies, experiences, and changes in doctrine, from Methodism to Spiritualism, weaving into his discourse many remarkable incidents. He is a scholar, trained for old theology, and is using his scholarship for opening the doors of credulity 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 Loux, seemed to be well received.

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 Leroy Berrier. The title of the 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 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 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 subconscious 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 desirable characteristics, powers and capacities, both physical and mental. In order to form a system of human culture must control and direct in some way the subconscious life forces which accomplish all formation. The author has incorporated into the science of human culture the new science and art of suggestion, or the new psycho-physiology. He employs suggestion, especially auto-suggestion in all of his systems of self-cultivation. Human culture, with the powers of self-formation and auto-suggestion, is one of the greatest, if not the greatest.

The new psychology and physiology has regenerated human culture. At 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 step in progress.

There are thousands of persons who have become acquainted with the use of suggestion and auto-suggestion as the powers utilized in controlling and directing 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 influence either on others or themselves, there are no successful effects observable. A thorough reading of "The Power of Self-Formation" should assist any intelligent person in making his or her auto-suggestion effective. Certainly 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 been so slow in this matter is that people are just stepping out of the rigid organizations of the theology of the past and want to enjoy a freer 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. A. L. Murtha gave tests and consoling messages, mostly to strangers, so acknowledged.

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 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. A very short season of perfect freedom. The point is well taken. Her discourse was so roundly applauded she had to arise and acknowledge the compliment.

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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 genuine 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 artificial person, and of course exempt from the rules governing ordinary mortals. His dress, the tone of his voice, his benign countenance, all proclaim his vocation. He lives a fictitious 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 truthfulness.

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 earth 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 Galileo on the other?"

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 is 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 dribble 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 a free lunch. No man is consistent. Watch his zigzag course and see. 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 airship;—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 world.

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 surroundings. 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 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 to surpass that level. * * * Where everybody is a humorist, the odds are that nobody is a wit. The mere force of numbers holds back the elect few."

Peoples, institutions, governments and rulers are nothing but symbols. They represent the spirit of the times in which they exist. The religion, the laws, the morals of a nation are a true gauge of their civilization and appreciative ability along these lines. The philanthropist sees in the future of mankind the goal of human happiness. The highest expression of art is to exalt 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 ever an artist shine
Who copies nature line for line."

Some things can be learned—others are innate. Oratory is natural—rhetoric 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 not—depends 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 Esquimaux 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 indistinguishable.

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 studies * * * 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 functions of a social unit." HENRY MORRISON TEEFT.

Norwich, N. Y.

TWO ANGELS.

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 placid 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.

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 Medio-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 quite proper for the Medio-Legal society to examine Mrs. Pepper or any other reputable medium.

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 in tenement-house on Ninth street, she passed some hours every day at the bedside of the sick woman. Mrs. Fox Kane was unable to move head 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." 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 scrawling. 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. Kane 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 to appoint a committee to investigate Mrs. Pepper.

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 commonplace.

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

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 question of the occult. 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 beliefs 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's brother, it is stated that the lady whose strange death has shocked all California, desired to establish at Stanford University a Chair of Psychology, whose special duty it would be to study the facts of Spiritualism. 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 living 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 lifetime 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 character.

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 disfavor 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 seances, and have no more desire to increase that acquaintance than to busy myself with the witchcraft 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. Jordan'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 kindly to the occult, are children of our age, responding to its skeptical spirit.

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 impugn, 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 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 soiled 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, discreditable 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 more 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 ultimately 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.

DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "ACTINA" WAS DISCOVERED.

Ninety-five per cent. of all cases of deafness brought to your attention is the result of catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. This inner ear cannot be reached by probing or spraying, hence the inability of ear-rists or physicians to cure. Ear drums are worse than useless. Thus there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions, and passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cure. A valuable book—Professor Wilson's 400-page Dictionary of Diseases, Free. Address New York & London Electric Association, Dep. 31, 25 Walnut St., E. C. Kansas City, Mo.

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\$3 a Day Sure—Send your address and we will show you how to make \$3 a day. We furnish the work and teach you free, you work in the locality where you live. Send us your name and we will send you the book and the work. We guarantee a cure or your money back. Write for full particulars. Address: WORLD MANUFACTURING CO., 82 World Building, Cincinnati, Ohio.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide repute, making a volume of great value. 538 octavo pages. Price, cloth, \$2.

General Survey.

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

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

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

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

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

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

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

F. E. Akin writes: "The Progressive Thinker is full of meat nowadays for everybody; always was good, but of late has been outdoing itself. Long 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 Wagon, Brother Egan, 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 and theory without experience is of very little use. We have been receiving theory for ages, and the experiences gained through Spiritualism are fast proving their unreliability. The writer has seen too many cases of obsession, and I say unto myself, why should it not be so? Are we any different after transition than before? Do we not carry the same characteristics with us? Does anyone claim from knowledge that we are immediately transformed into angels, pure? or do they think we are chained below until made pure? As long as we send them 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 to occupy Thomas Grimshaw's room at the First Spiritualist 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 the great spirits who left him 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 Bradwell was 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 is 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 celebrating the 57th Anniversary in grand style, on March 26, with J. Clegg Welch for speaker, both afternoon and evening."

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

G. E. Runyan writes: "The First Spiritual Church of Elwood, Ind., which has recently been organized, has from the start been doing good work. We have had good speakers, among them W. Smith of Anderson, Ind. Mrs. Dr. S. E. Pierce has been with us 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 Chesterfield in a short time. We have always good local talent."

When writing for this paper use a pen or typewriter.

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

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 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, Ill.: "On last evening we had a fine social at our house, over fifty in attendance, conducted by Bro. H. M. French of Toledo, 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 largely increasing our membership."

Mrs. C. Kitchner writes: "At the afternoon services of the Rising Sun Mission, Sunday, March 19, Brother Montgomery presided over the service, which was clear and concise, and 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 Traflet 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 Buren and Leavitt streets. Good speakers, good vocal and instrumental talent, and plenty of good mediums will be 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 seats."

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

Edwin A. Ford writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Society is celebrating the 57th Anniversary of Modern Spiritualism 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; begin at 2:30 and 7:30."

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 every week regular as clockwork, and to the brain with the highest order of literature, with only one drawback, too much of it—it tries 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 and versatile writer, which Mr. Tuttle certainly is."

F. W. Faulkner, a prominent Spiritualist and a philanthropist in every sense of the word, lately passed to spirit life at Cedar Rapids, Iowa. V. Drabos says of him: "He was a true Spiritualist and believer of our faith, and his cause. My heart is too full to say what I feel." The Gazette says: "Few men have 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 the unlearned, had no weight with him. He knew that all lived on the plane of humanity, and that to the eye of the Creator 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 Faellen Hall, 30 Huntington, avenue, Boston, at 11 a. m. and 7:30 p. m., J. C. F. Grumble lectured, there being standing-room only. His themes were "Your Own Will Come to You" and "M. J. Savage and the New Spiritualism."

Forest Home camp, located at Snowflake, Arizona county, Mich., will open July 30, and close August 21. All those desiring program of information of kind and pertaining to camp, will receive prompt attention by the secretary, Ruth Eastman, Mancelona, Mich.

Harriet Duhl writes from Elmira, N. Y.: "We are prospering, working together 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 street; 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 speaker; her messages are clear and recognized by those fortunate enough to receive them, and there are many. We 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."

Maggie Henry writes: "The Universal Occult Society, March 19, had a very interesting meeting in the afternoon. In the evening Evangelist F. M. Stollger, read for the scripture lesson the fifth chapter of St. Matthew. After listening to a song by the quartette, Prof. Stollger introduced the speaker, Dr. Geo. B. Wagon, who delivered a very interesting lecture on the progress of Spiritualism in making to-day. 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. Stollger. All are invited to attend. In Wednesday evening, March 22, the ladies closed with the second lecture 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 assure you a good time."

Mrs. Clara M. Monahan writes: "The Society of Modern Truth Seekers of Elkhart, Ind., have engaged the services of Mrs. M. Elizabeth Blanker, of Fort Wayne, Ind., to lecture for the month of March, and she has delivered two very good lectures before good sized audiences at 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 those to whom they were given."

Secretary of Forest Home Camp Association writes: "Once more I wish to announce to all attendants of Spiritualist camps, campers, roomers, in fact every one, believer and non-believer 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. C. K. French, from Hutchinson I went to Sterling, Kansas. Here again I was met and entertained by old friends, Brother and Sister T. H. 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 and heard Sister Josephine Brant, lecturer and message-medium, and Sister Winget. It may be of interest to state that all of these mediums developed in Sterling in their respective home circles, 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-spox scare prevented the friends from securing audiences, and therefore had to postpone the engagements. My lectures everywhere were well attended, also my classes 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, the 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 "curable diseases," including insanity.

Mrs. Nathan Hall writes: "The sweet, beautiful spirit manifested in Harrison D. Barrett's Reminiscences and the old-time 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 anything 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 Society 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 in 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 EXTEND MY MOST HEARTY CONGRATULATIONS TO YOU, BROTHER FRANCIS, ON THINKING 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. 2322 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."

Mrs. A. E. Sheets writes: "It is with feelings of gratitude that I can say this is the time when my work is better. Renewed hope and courage makes me desire to come in closer touch (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 enforced 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 a few minutes' distance from home. I have a bell phone, or can be reached by telegram—the first named method preferred. Preparations are being made for the opening of Grand Lodge camp, July 23. Excellent talent and good mediums will be present. All letters of inquiry should be addressed to I. W. Ewing, Grand Lodge, Mich."

Wm. F. Ruffie writes from No. 735 Seventh street, Louisville, Ky.: "I am glad to report continued success at our meetings, Sundays, at Barbers' Aid Hall, and Wednesday circles at the residence, 735 Seventh street. My services are appreciated so much that volunteers offered last Sunday to defray hall expenses. My subjects for addresses and inspirational poems are suggested by the audience. I am open for camp engagements."

Mrs. M. Theresa Allen writes from Springfield, Mo.: "I have just returned from a four-weeks' lecture tour to Kansas, stopping at Joplin, Mo., as the first point. Among the many true Spiritualists that greeted me there were Brother and Sister R. J. Sheridan. Brother Sheridan is the president of the East Side Spiritualist Society, and Sister Sheridan is the speaker and medium for same. They 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 the cause. I also lectured for the West Side Spiritualist Society, where the noble work of its president, Mrs. E. J. Stiles, and her many co-workers, has met with gratifying success. From Joplin I went to Leawards, 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 of the Psychological Research Society of

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, April 2, 1905, 8 P. M.: "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 bright and strong; so I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself. I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions. May every link in the Golden chain of Love become bright and strong."

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

that city, and with the president, Bro. Ferguson 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. H. 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 and heard Sister Josephine Brant, lecturer and message-medium, and Sister Winget. It may be of interest to state that all of these mediums developed in Sterling in their respective home circles, 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-spox scare prevented the friends from securing audiences, and therefore had to postpone the engagements. My lectures everywhere were well attended, also my classes 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, the Silver Chain Developing Circle, for it evidenced the growing interest in Spiritualism."

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Dr. B. F. Austin is lecturing at St. Louis, Mo., and will remain there during April. His address while there will be No. 2322 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."

Mrs. A. E. Sheets writes: "It is with feelings of gratitude that I can say this is the time when my work is better. Renewed hope and courage makes me desire to come in closer touch (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 enforced 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 a few minutes' distance from home. I have a bell phone, or can be reached by telegram—the first named method preferred. Preparations are being made for the opening of Grand Lodge camp, July 23. Excellent talent and good mediums will be present. All letters of inquiry should be addressed to I. W. Ewing, Grand Lodge, Mich."

Wm. F. Ruffie writes from No. 735 Seventh street, Louisville, Ky.: "I am glad to report continued success at our meetings, Sundays, at Barbers' Aid Hall, and Wednesday circles at the residence, 735 Seventh street. My services are appreciated so much that volunteers offered last Sunday to defray hall expenses. My subjects for addresses and inspirational poems are suggested by the audience. I am open for camp engagements."

Mrs. M. Theresa Allen writes from Springfield, Mo.: "I have just returned from a four-weeks' lecture tour to Kansas, stopping at Joplin, Mo., as the first point. Among the many true Spiritualists that greeted me there were Brother and Sister R. J. Sheridan. Brother Sheridan is the president of the East Side Spiritualist Society, and Sister Sheridan is the speaker and medium for same. They 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 the cause. I also lectured for the West Side Spiritualist Society, where the noble work of its president, Mrs. E. J. Stiles, and her many co-workers, has met with gratifying success. From Joplin I went to Leawards, 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 of the Psychological Research Society of

that city, and with the president, Bro. Ferguson 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. H. 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 and heard Sister Josephine Brant, lecturer and message-medium, and Sister Winget. It may be of interest to state that all of these mediums developed in Sterling in their respective home circles, 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-spox scare prevented the friends from securing audiences, and therefore had to postpone the engagements. My lectures everywhere were well attended, also my classes 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, the Silver Chain Developing Circle, for it evidenced the growing interest in Spiritualism."

Mrs. M. S. Corless writes from Spokane, Wash.: "How very much I enjoy reading The Progressive Thinker. The lessons it teaches each week are so 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 contents. I could not get along without it."

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, and with her inspiring utterances on the rostrum we are sure to connect with the heavenly ones. Her presence and her work here is sure to beget good results. 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. It 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 limpid waters."

PROFESSOR R. S. RAY.

A True and Honest Medium, Who is Doing a Most Excellent Work.

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

The address of Prof. Ray are always interesting, instructive and comforting. This Sunday evening it was especially so. He spoke of the necessity of leading a pure life if we would enjoy communion with our loved ones who have passed within the veil; that the life we live 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 more spiritual life and a closer communion with the angel world that many were in tears.

After the address came the answering 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 audience.

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. The Professor was ready to read them. He 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 friends.

So much is being said of late in the daily press about Spiritualism, mostly by people who prove in their own articles 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 15 cents for admission to the parlor meetings 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 possesses in a degree, and which it is their privilege to develop to the same perfection which he has attained. He further said he was not there to tell people what would please them, but to tell them the truth.

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

FRANCIS M. NORTON.

488 Belden avenue, Chicago, Ill.

PASSED TO SPIRIT LIFE.

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

Another veteran has answered to the reveils 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 expressed a wish for the final release of his spirit. On the day of his burial business houses were closed, and all classes of citizens turned out to do honor 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 conducted by Mrs. May Elmo of Chicago. At the cemetery the Masons rendered their impressive burial service, being followed by the local Post with the ritual 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 dear ones in spirit life. He exchanged the mortal coil for immortality in spirit life, with joy and thanksgiving. His former home was 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, respectively, at her home in Oxford, Mich. She had been ill many years. A son and an adopted daughter, both of the last named Mrs. Homer Chase of Rochester, Mich. According to the teachings of Spiritualism, Mrs. Knapp joined a husband and four children in spirit land. Mrs. A. E. Sheets was called to officiate. At the request of the son, a Dowieite minister was sent for to assist, but on arrival his conscience 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 poor.

A FRIEND.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of childbirth or remain childless. Dr. J. H. Dye has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 144 Zonia block, Buffalo, N. Y., and he will send you his wonderful book which tells how to give birth to happy, healthy children, absolutely free of pain. Also how to cure sterility. Do not delay, but write to-day.

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This strangely attractive narrative does not assume to be either scientific, philosophic, or as advancing any special religious creed. It is a plain statement of facts based upon the experience of a woman whose highest aim is to acquire a knowledge of truth, to earnestly strive to live it, and to offer to others a stepping-stone which may aid them, in their progress towards the light.

From the standpoint of Spiritualists this is a most interesting book, as Mrs. Weiss actually took these Journeys in spirit and has given them in all simplicity to the world. The book is uplifting and full of beautiful thoughts. 548 pages. Price \$1.50.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Taskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a gentleman well known as a lecturer and medium. It is a mine of valuable reflections and

QUESTIONS AND ANSWERS.

This department is under the management of
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 brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the paper, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

H. S. Lee, England: Q. Will you tell us what the chances are that the new language, "Esperanto," will become universally spoken as an auxiliary?

A. Nearly the same question came up in regard to "Volapuk" a rival for the claim of becoming the universal tongue. Esperanto is the name given to a language which has been created, with a grammar, orthography, and dictionary all its own. It avoids the irregularities of spelling, and of verbs, which have grown into all others, and its terminology is the same for all words of the same class. Hence it becomes easy to learn, and has a soft sound like the Italian, which Byron said ought to be written on satin.

The object of such a language is to have a common tongue for all nations. Commercial agents and travelers are now handicapped because it is impossible to learn all languages. If therefore, there was a common speech for all, it would be a wonderful convenience. There has been considerable interest manifested in England in the new form of speech, and a journal printed in it has been established with numerous clubs for its study.

It is a queer language. One would infer that it would, when it takes words from three tongues leave them recognizable, but it does not. It has a terminology that makes the sounds monotonous. As examples, London, London; Londonian, Londoner; kato, kati; katio, kitted; hundo, dog; hundido, puppy.

The Saxon and Latin words, taken at random, are seen in the passage, "Paulo habeas librum." 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"? These 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 of the languages which are now spoken? Will it be learned by such a number of people that it will be available as a common speech? The languages spoken by the various races of mankind have grown through thousands of years, and are subject to the law of evolution as much as the specific forms of life. Each language is fitted to express the thoughts of the people who speak it. Translations may be made into other tongues, but then there are far apart, as we will see 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 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 a person who has History proves that it is difficult, if not impossible, to force a new form of speech on a people. Language is intertwined with their thoughts.

Hence it is inferable that beyond the club and the special classes, "Esperanto" 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 day it will arise who will be able to convey the subtlety of poetry by means of its vocabulary, but it appears from these efforts to be quite hopeless.

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. It is spoken by one hundred and fifty millions of people, and will be by twice that number within the present century.

We might think better of this "language," if a satisfactory answer could be given why, child, is not as good as "infanto," boat as "boat," nest as "nesto," butter as "butero," John's bicycle as "la biciklo de Johano"? The first is strong, the latter soft and weak.

Geo. E. Corpe, C. An orthodox minister claims that the pillar of salt that was formerly Lot's wife, remains whole today and if it is broken off, as a finger, it is immediately replaced by an unseen power of God. Is there anything about this matter outside the Bible?

A. This correspondent writes from the far west, and the minister of the gospel preaches to a church there. I 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, up one would dare dispute the Bible statement 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 thereby shows the mental lethargy which the study of "the book" produces, and the persistency of superstition. Or shall we 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 sheep," hereditarily asserting itself over environment, and some criminal ancestor, as it were, returning to earth.

So these theological beliefs, which were held by all centuries ago, stalk into the present by means of some belated birth. The "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?

A. Spirits in prison were those confined in the nether-world; the region of the dead, and if Christ came to save the world, and no one could be saved except through him, it would be unjust to the countless hosts of departed souls to give them no opportunity to receive his salvation. Hence the afterthought of his going to that prison-world and offering the same salvation that he did in this. To equal the Saviors preceding him he must become a Savior of the dead as well as the living.

Zoroaster, the Persian, fulfilled his office by descending into hell. Osiris, the Egyptian Savior, and Horus the Virgin Born, descended into hell. Adonis, Bacchus, and Hercules, all sons of virgin mothers, by the gods, descended into hell. The myths of many other people hold to this descent of their Saviors. Baldu, the Scandinavian, and Quetzalcoatl, the Aztec Redeemer, all these gods went down to the spirits in prison, and remained three days, and then rose again. The idea was easily formed and its translation into the life of Jesus was only a change of place, and application to another person.

It was a logical outcome of the doctrine of mediocrity and salvation by atonement. If Christ saved only those who heard his teachings and believed on him, the myriad generations of the dead were irretrievably lost unless he descended to their abode.

The gospel of Nicodemus, although called apocryphal, makes the subject plain, and why it was not included in the New Testament by the priests who made the selection is difficult to understand. Perhaps it is too realistic and definite. This gospel represents all the world, from Adam to Christ as confined in hell, under the charge of the "Prince of Hell," who fought desperately against the attempt to bring salvation to this nether world.

The apocryphal gospels were of much later date than the canonical, and show the growth of the doctrine under the pressure of pagan myths, which became necessary to support the scheme.

Without this gloss in his career, Christ would have been exceeded by the pagan "Saviors," and it was thus essential to maintain his dignity and equality.

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 readers of The Progressive Thinker of the work I have been interested in since my last letter.

I served the society in Watertown, N. Y., for the month of January. On my arrival I was taken to the ever hospitable home of Mr. and Mrs. Fred Matteson, whose home has been the abiding place for years, of so many of our workers, who have been ever welcome in their home. I went to them an entire stranger, but received a most cordial welcome, and was made to feel at home; there was a mother and daughter, which is worth so much to one who is constantly on the go, meeting strangers and all kinds of conditions, and a home, in the sense of a freedom to do as one feels, all of the time, is worth so much.

The society owns a very pretty temple, free from debt. The temple has recently been put in perfect order, an addition built, in which there is a fine kitchen, 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, who, just before she passed away, sent for Mr. Matteson and told him to go on and put the temple in first-class order, and to see that everything was done as it should be done. Mr. Matteson did 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. Matteson can point with pride to the work accomplished. The society is doing a glorious work for the cause, and can feel that great good has been done during the years of its existence, and under new conditions, is reaching out into larger fields of usefulness.

There was some change in the officers at the last election, and I find I am unable to recall their names and offices, except one—that of Mrs. Bowker, who was elected president, and right well she did fill the position. The other officers fill their positions well, and each works for the advancement of the cause. There is a Ladies' Aid that has done and is still doing a splendid work; but here, again, I am lost, for I do not 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 mid-week 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 Watertown, I went to New York City.

Continued in 5th column.

ST. PAUL AND MINNEAPOLIS.

Excellent Results of Progressive Lyceum Work.

To the Editor:—A year ago after my visit to the Minnesota Mid-winter Mass-meeting, 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 the fact that 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 am sure that if they keep growing there will be no need of calling in the foreigners to assist them. The old workers were all there, with the exception of Mrs. Sauer and Mrs. Trickey; each being detained because of sickness. Of the new workers who had not appeared in my presence before, the most pronounced success was attained by Mrs. Nettie Buehler and Mrs. Zoroaster. The former worked principally in the trace or semi-trance condition, 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 workers keep on as they have been doing for the last few years. The old 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 put up to 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 a suspicious moisture in the writer's eyes. I think the little lady's name was O'Connell. I remember some of them just as they were rendered. I beg to tell the oration of Master George Whitwell, which was as follows:

"Mr. President and Friends: I will express to you today a few thoughts, as I 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, the death of an individual 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 one I shall leave behind; the conditions of happiness or unhappiness depending upon the manner and quality of life I have led on the earth plane."

"Spiritualism has taught me to understand that I alone am responsible for my thoughts and actions; and that all wrong thoughts must be outgrown and all wrong and unjust actions undone by my own efforts, before my soul can unfold to a spiritual or heavenly condition; and until this is done I shall be in the earth plane, and 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 one I shall leave behind; the conditions of happiness or unhappiness depending upon the manner and quality of life I have led on the earth plane."

"Spiritualism does not teach that we should avoid evil for fear that we might offend a person God who loves the power and will to punish us severely 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 human being is a child of The Universal 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.' (Applause.)"

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

"Mr. President and Friends: I have been asked to express my thoughts to-day upon the subject, 'Who Are the Angels?' and I have been told that 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 plane."

"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 passed to the spirit world, in time they become so good that we call them angels. And then they come back to the earth plane and teach us how to live and grow better. They are the good ones who 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 McKay, whose cogent thoughts called forth a ready response from her several auditors. I give her thoughts just as written by herself. Subject: "My Views of Spiritualism." "Spiritualism teaches us to do good, to think good thoughts, and to give them out to others, and giving them out to others we also help ourselves to

develop. So in order to grow we must constantly give. It also teaches that after we are dead we do not go to a place of fire and brimstone to burn forever, but we go to a place where we are happy according to our growth. A thief or a drunkard would go to a place or a class of people who are in a very low condition, and remain there until they have a desire to grow, and when they have that desire, angels friends will assist them."

"We believe that when persons pass into the spirit world, they can come back and warn us of coming events. I impress you in regard to our daily lives; I believe that the spirit world is all about us, as Addison says: 'Millions of spirits, 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 think."

"And ever near us the unseen, 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 of Resurrection."

"When we are anchored safely over life's stormy sea, we are met by the Angel of Resurrection, coming to greet us into the new and higher life which we 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 also pay their kindness back by giving a helping hand to a shipwrecked brother or helpless girl, and by sending kind thoughts to others, for 'as we 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. Our thoughts upon any subject, for our chapter is placed in life's book and is known long before we reach the 'other shore.'"

Perhaps the piece "par excellence" is the one that follows, though each one is the best in its own particular sphere; but 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 Gentlemen: I have chosen for my subject, '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 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 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 general understanding of this subject."

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"And so by reasoning together we 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 realize its value, the world will be most 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 different 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 their whole soul to the world in thoughts and words. The contrast between Russia and America is a sufficient example of the benefits and happiness to be derived from the cultivation of mind and the free expression of the individual thought, coupled with a proper appreciation of the value of the thoughts of others. This 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."

"So let us live the best of lives, and cultivate the best of thoughts, and when we pass to the spirit world, we shall have no regrets. My life has not been lived in vain, and with the poet we shall know 'Minib own shall come to me'—all that I have drawn to me by my thoughts on the earth plane."

The above gives very good evidence of the trend of mind of these pupils of the lyceum, and shows what preparation for life is made for these men and women of the future-day. I venture to say that the girls who have begun to think as these children, will be fully able to take the places made vacant by the tradition. The lyceum work is a work that cannot receive 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 beginning to realize our own duty to them. Let no one fail to establish the good work in their locality, if there is any possible way in which it can be done.

Spiritualism is worth while—there is more need of the true and ennobling Spiritualism than ever before. The ranks are going through a purging process that will eliminate them greatly and yet will leave them stronger than ever. These growing minds are getting ready to step into the breach. The old-time Spiritualist was such because he was compelled to be such by dint of much phenomena, but the newer recruits 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.

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 old home. I made my first stop in Vernon, Oneida 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 memory.

I had not been in Vernon in many years; the last time was shortly after I came out as a Spiritualist, and my relatives and friends were horrified to think I would go "into such a work as that" and I took 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 expressed, and the mental atmosphere about us is, sometimes, of such a character as to drive us away. So I looked forward to this visit with not the greatest anticipations of pleasure, but felt that it would be best to go. I 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, but those who remained were 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 extended, there would have been a gathering of all of my old playmates and friends, at one of the homes and, the next evening, a session of 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 of every person I met spoke of the great work done there by those 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 to where my grandfather lived till 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 graves, now, lie in the Land of Souls, and where we are all tending.

As I looked up and saw those great hills, almost mountains in their extent and beauty, I realized more than words could tell of the glory of the place, of the inspiration of those mighty 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 to make, and where we should be born; and I was more than thankful that glorious 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 the truth. So, I was thankful that I had once more visited my native home, for I may never visit it again. The experience was 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. I serve, once more, the Watertown, N. Y., society for March. My address will be 116 Flower Avenue West, where I will respond to calls for funerals and mid-week meetings.

Watertown, N. Y.

G. H. BROOKS.

I 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 wait for the hand of fate,
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 sunny tide,
Or when it is tempest tossed,
I peacefully in that love abide,
For I know I cannot be lost.

O, Seek of Love with infinite trust,
I bathe my soul in thee,
And know that the law unfailing and just,
Will bear my own to me.

LAURA B. PAYNE.
The Temple, Ft. Worth, Texas.

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JOHN F. M.

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