NO. 802

VOL. 31

CHICAGO, ILL., APRIL 8, 1905.

Let us love our cause and dare to advocate its

SPIRITUALISM IS A TRUTH. "One truth is clear-whatever is, is at by a legitimate deduction from all the truth and decry fraud.

right." Pope.

facts which are truly material." Coler-"I long to know the truth hereof at idge. large." Shakespeare.

of falsehood and disease." Ingersoll.

"Plows, to go true, depend much up-"Let us make truth catching instead on the truth of the iron." Mortimer.

"Truth bears the torch in the search will only thrive, and "Truth depends on, or is only arrived for truth." Lucretius.

If we have the pure it cannot be destroyed in 3 the crucible of reason and fair discussion. It

## TRUTH IS IMPERISHABLE.

Prov. viii., 7.

again." William Cullen Bryant.

having lungs and refusing to breathe." it will be held as a dead dogma, not a "However unwillingly a person who living truth." John Stuart Mill.

"My mouth shall speak the truth." has a strong opinion may admit the possibility that his opinion may be false, he "Truth crushed to earth shall rise ought to be moved by the consideration that however true it may be, if it is not "To have truth and not live it is like fully frequently, and fearlessly discussed

expand more rapidly.

Womnn's Interest in Good Government.

For all time the family relation has been and will be the most essential fac tor for continuing the race and per-petuating ideas and institutions, that are destined to survive. For more than any other reason, because he is a home maker, man needs the ballot. Woman's relation to the home, as home-keeper is stronger, finer, closer than man's and quicker than he she recognizes the de fects of environment that result from bad government. She suffers more from neighborhood nuisances, filthy streets and unsanitary conditions. It the schools are defective, she is the first to know it. If, for want of room, children are excluded from school, she grieves over it. When an evil influence overshadows the neighborhood, she is the first to feel it. These things often injure her and her influence on her family before they thoroughly attract

the serious attention of the men. Men, absorbed ten or more hours of the day in business pursuits, are no conscious of good or bad government except as it touches and passes through the home interests. Woman, ever pres ent in the home, is alert to discover and realize danger. Is it wise longer to withhold the ballot from these homekeepers who sorely need this safeguard to make strong their influence upon the

growing family? Is not the ideal home that in which the father and mother have equal power, and where the best characterist ics of both parents find expression The ideal state is that in which the best characteristics of both man and woman are represented. We assert that the home interest is paramount in any good government, and by according woman the franchise the continued supremacy of the nome and the permanency of institutions are secured

CORNELIA K. HOOD.

Letter From Dr. M. F. Hammond.

To the Editor:-The Progressive Spiritualist Church, which I am at present serving, is prospering in every way Unfortunately it can not hold services in the hall which it now occupies but once a day, but hopes soon to secure one which will allow of two services. 'At present the afternoon services are held in the parlors of a true and devout Spiritualist, Sister Sarah Zeigler, at 139 S. Noble street. The afternoon services take the form of a conference. Usually there are several mediums present This city has a good number of honest mediums, so with the tests and communications by the mediums, and a general conversation by all visitors, very much good is being done, for all inves tigators have questions, which if intel ligently answered, will do far more good than lectures or tests. Our augiences at Pierson's Hall, 135 N. Delavare street, Sunday nights, usually tax its seating capacity. I have lectured every Sunday night for two months, and after my lectures I have been followed by Mrs. Amos (nee Ropp), and Mrs. Haden, two noted, and truly honest test mediums. They, with several others, have done this society much Such mediums ought to be supported instead of those who will practice fraud if the conditions prove to be such that genuine manifestations can not occur, when they see a great big round dollar (or several) before them.

The Progressive Thinker, No. 800, was a corker! I have conversed with several staunch Spiritualists during the past week, and all have freely expressed their satisfaction at your course. Bro. Francis is commended by all for his courage. Now, if "thoughts are things," "telepathy" a fact, then your efforts to cast light on hidden things, and uncover the nauseous, foul, treacherous, rene gades of the most holy thing in the sunlight of the universe, will be aided by the thousands of true Spiritualists, not only in America, but all over the world who are constantly sending their best thoughts to 40 Loomis street, Chicago, and saying, "Go on! We will aid you."
It is my hope that the efforts now be ing put forth by The Progressive Thinker in particular, and all the able minds working in conjuction with it, that some movement may be worked out whereby something can be done to eliminate from our ranks all fakes, of whatever name and nature, and if by no other way, then let it be done by State legislation, compelling licenses to all who do not possess credentials from a state Spiritualist association, or the N. M. F. HAMMOND. General Delivery, Indianapolis, Ind.

Letter From a Former Church-Member.

To the Editor:-Will you allow me a little space in "our paper." I say our paper for I feel that we are all getting so much more than what we pay for at a dollar a year that we are all sharing in the profits. I have kept pretty well posted in the proceedings of the Open Court as published from week to week, and trust it will do much good in opening the eyes of the people to the truth or fallacy of spirit obsession.

I would not burn Dr. Peebles or his book, for that would be going back to paganism, from which some of us are, I hope, emerging.

I have not read the Doctor's book, neither do I want to. I have seen enough of it in the extracts given by him and others from it to satisfy me wholly. Neither do I read the stories of dog fights, prize fights or foot ball games or associate with those that promote them; they are all too horrible and

Like the ... od Doctor, I was formerly a church member and took its teach ings for truth, but when after much tribulation and long searching for the truth I broke the old theological shell and was born into the full and glorious light of our philosophy, and felt that I was as free as the bird that flies, I just gathered up my feet and kicked old theology, with all its Gods, Christs, devils and superstitions clear over the edge of time into the bottomiess pit of oblivion and have never been bothered with any of them since. I therefore vote to condemn the book, and I want to stand

Some Pagain and Christian Epitaphs.

A Christian writer has remarked: "There is not much hope on the pagan tombs, though all that is affectionate and humane is there." This is probably true, generally speaking. In the later days of the republic and in the empire there was much Stoicism, but no excess of op- so with my wife often. I would now if I could. timism; and while there was no such religious fear of death as has prevailed in Christendom, there was no well-defined idea of a future life, day, wrote: and no joyful anticipations in regard to it. Doubt and disbelief as to the reality of conscious existence after death were as common then perhome of the dead. Thus:

"The bones of Nicen are Luried here. Ye who live in the upper air, live on, and farewell. Hail ye, below, receive Nicen.'

Another epitaph says: "Traveler, curse me not as you pass, for I am in darkness and cannot answer.' The Roman Pagan epitaphs have usually at the top "D. M.," meaning Spirit."

Diis Manibus, "to the manes," or souls of the departed. A wife entreats the manes to take good care of her husband, to allow her to see him in her dreams, and soon to be with him again. She says:

"When I lost thee, O my husband, I lost the sweet light at the same time."

Husbands testified to the worth of their wives in words like these: "I loved her better than myself, and nothing could part us but death.'

my eyes.

'She never pained me except by her death." "She was chaste, modest, irreproachful, a mother to all the world; dead are asked, as in the following:

she came to the help of all who were needy." Aulus Memmius Urbanus to his "dearest fellow-freedman," expresses

nimself in these words of friendship: "Between thee and me, my most excellent fellow-freedman, there has eternal rest. never been a dispute. We first met in the slave market; we received our liberty in the same house; and nothing but this fatal day could separate seemed not to be disturbed by fears of an angry God or of hell torments.

Among other inscriptions are the following: "I have restored everyall the good I could.

"I have never had any lawsuit, I have not quarreled, I have paid my debts, I have been faithful to my friends. I had a small fortune, but a great mind.'

"When my daughter Lydia died, the model of beauty perished. Strangers, who pass, fill with tears the hollow recess in this marble." "Our hope was in our boy; now all is grief and ashes."

"The fates judged ill when they robbed me of my boy." Some of the epitaphs emphasize the brevity of life: "Life is a trifling

"Live for the present hour, since we are sure of nothing else." The skeptical and agnostic view of the future is expressed in the fol-

lowing inscriptions: "Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"I lived as I liked, but I don't know why I died."

On the tombstone of one who evidently enjoyed life, is found the following:

"You who read this go and bathe in the baths of Apollo. I have done

A man whose wife, child, brother, sister and nephew died the same The angry gods gave all five in one day to an everlasting sleep."

Another inscription is rather bitter in spirit: "I lift my hands against haps as now. The popular idea was that of a dark underworld as the the gods who took me away at the age of twenty, though I had done no harm. These epitaphs are quite different from the early inscriptions found on the Christian tomis in the catacombs, some of which are as follows:

"Eutuchius, wise, pious, and kind, believing in Christ, entered the portals of death, and has the rewards of light.' 'To dearest Cyriacus, sweetest son: Mayst thou live in the Holy

"Regins, mayst thou live in the Lord Jesus."
"To my sweetest husband: Live in God."
"Here sleeps, in the sleep of peace, the sweet and innocent Severianus, whose spirit is received into the light of the Lord.'

'Silvana, thou didst live well with me from thy maidenhood, rejoicing in innocent wedlock. Refresh thyself among the holy spirits."
On one tombstone is written: "Called away by angels." Words like

these are often found: "He departed in peace." "He has rested."
"Though dead, she will always be alive to me, and always golden in "He will rest." "He went to God." "Thou dost repose forever free from care." "Ever faithful, he will remain with God." "In peace and benediction." In some of the Christian epitaphs prayers of the

"Here rests a handmaid of God, who of all her wealth retains this house only. Her friends bewail her and seek for consolation. O pray for thine only child, whom thou hast left behind. Thou wilt remain in

In the early days when these inscriptions were written Christians There are but few allusions to doctrines in these epitaphs; no reference to titles or rituals; the character and practical works of those commemthing committed to my trust, I have not been quarrelsome. I have done orated are given prominence, together with their faith in God and in Christ as the son of God and the savior of mankind, and in immortality and peace with God. There was a childlike simplicity in this faith. There was but little of the controversial spirit and theological strife which, centuries later, disgraced Christendom and led to wholesale destruction of life. In the thousands of inscriptions of the first centuries there is no reference whatver to many of the doctrines which, in later times, came to be regarded as essential to salvation.

The adherents of the new faith had a confidence and hope and enthusiasm which the old Pagan religion, undermined by doubt and disbelief, could not impart, and this faith, which supplied a want that the old Pagan system could no longer meet, spread and gained in power and influence till it became the established religion of the empire, meanwhile becoming a great theological and ecclesiastical system, as corrupt in its character, as persecuting in its spirit, and as paralyzing in its influence. as any system that ever ruled the minds of men.

B. F. UNDERWOOD.

up by and be counted with Mrs. Clara Watson, Sar'gis and Prof. Loveland, and others who, like me, believe the book has, and will do a good deal more harm D. M. DUNLAP.

Stony Creek, N. Y. Anniversary at Philadelphia, Pa.

In celebration of the 57th anniversary of Modern Spiritualism, the Philadel-phia Association of Spiritualists, presided over by Thomas M. Locke, made elaborate preparations for the occasion to be observed on Sunday, Mar. 26. The exercises commenced at 1:30 p. m., and continued until about 10 p. m. children's lyceum exercises occupied a major part of the afternoon, and were replete with many surprises of their talent and careful preparation. Under the leadership of Mr. and Mrs. McKlenn they showed an esprit very complimentary to these untiring workers. The children always take an earnest interest, if they have a devoted leadership

by some adults. The lyceum has had good help from most of our speakers during the past year, and from Mr. and Mrs. Kates' regular visitation during their engagements with the society. That added much to the childrens' expectancy each to each scholar who would attend each padge for each one who would recite each Sunday. These were won by six members, and the same were duly presented during the anniversary exercises. Mr. Kates made the presentations in a happy manner. Members of the First Association and its lyceum. participated in the afternoon exercises, and added much to the general interest. much appreciated and will be reciprocated next Sunday, when the First Association will celebrate.

vious to the service, the following per- tunes in themselves? sons made short addresses of much interest and earnestness: T. M. Locke, F. Corden White, Dr. Raylin, Mr. Rawson, Mr. Duffield, Mr. McLean, Samuel temple or cathedral. The other even-Wheeler, and others. This proved to he a very happy portion of the program. what was called a lecture, but it was The choir rendered several excellent one of the most tiresome affairs it has selections in their competent manner. Mrs. Kates gave the address of the afternoon, and paid a thankful tribute to the Fox Sisters and scored the Spirit- hearing one of Dr. Savage's grand and

of Spiritualism.

April, and others. The spirits prophesy of grand cele head. He says Mrs. Eddy was a brations to come in the future, but we itual medium years ago in Lynn, Mass. this year.

MRS. THOMAS M. LOCKE.

Give up no science entirely, for sci- as he says, ence is but one.-Seneca.

CHRISTIAN SCIENCE.

Some Pertinent Facts in Reference to It.

There has been a great deal of discussion the past week, and the papers have given considerable space to the matter regarding Miss Grace Carpenter, a music teacher of West End avenue, who it is stated has been crazed by Christian Science.

Mrs. Carpenter, the mother of the

young lady, who was interviewed by a reporter, said: "My daughter is not the first of our family that has been mentally irresponsible by Christian Science. My nephew. Louis Balliet, the husband of Mary Fargo, grand-daughter of the founder of the Well-Fargo Express Co., is in an insane asylum in Canada as the result of studying the Mrs. Eddy cult. When Mr. Balliet married Mary Fargo he and her sister were ardent students of Christian Science. They interested him. Four months after his marriage he lost his mind. His wife tried to cure him by Christian Science. She put him in a Christian Science home near Boston, but was finally compelled to have him committed to the insane asy- contributing anything to your appreci um at Middletown, N. Y. Later he was ated journal,

emoved to a Canadian asylum. "Mrs. Balliet has given fully \$90,000 o Mrs. Stetson's Christian Science sponsive chord counter to that which Sunday during the year, and a beautful church at Ninety-sixth street and Cen- leads one through the mist of incomtral Park West. Her sister has given prehensiveness. There is so much 30,000 more; both are firm apostles of

Mrs. Eddy.' The reason I give this and lay so understand.

nuch stress on the matter is that we I have read so much on "All-is good; much stress on the matter, is that we magnificent temples, as they have two sociation will celebrate.

At the conference meeting held presuch large sums which are really for-

ices on Central Park west, you imagine yourself at once in some foreign ing at one of these churches, I attended over been my fate to attend, and it was

each service in her usual accurate and the evening. What seems strange to me is, that Mrs. Eddy for the good of The hall was elaborately decorated, her own cause does not have some men and all of the large audiences were with some magnetism and oratorical much enthused by the occasion.

The exercises will be further continities and their lectures. Is the same ued Friday afternoon and evening, March 31st, when our home mediums will participate, aided by Mr. and Mrs. like to say that Mr. John T. Dow's are Kates, Mr. Brooks, our speaker for ticle on Christian Science in the issue of January 21, hit the nail on the not think so; and did all that we could treatment of disease because they fear head. He says Mrs. Eddy was a Spir- to relieve their suffering by putting it would place them in the physician's can say that we have had a grand one and I have seen the very house that concluded that our hearen would not be she resided in at the time. She was complete unless we will see them then Mrs. Glover or Patterson, and our gamboling in their name shere away Corresponding Secretary. own Dr. Peebles has stated that he has attended her seances. Without doubt,

suited the church people, and they are

Health." their text-book, they have to recite the whole thing every time, and finish by saving by Mary Baker G. Eddy. As Mr. Dow says at the end

article, "Spiritualism is sure to become the science, philosophy and religion of all live, intelligent lovers of virtue, purity and truth." J. OSBORNE LUNT.

New York City. "ALL IS GOOD."

Looking Through the Mist of Incompre hensiveness.

I have always been a student rather than a teacher and never thought of but the remarks upon the question, "Whatever is, is right," by Emma Gibbs, has touched in me a recommon sense in what she says, man though he be a fool cannot fail to

Spiritualists and others wonder how all is good; there is no evil," in sothe Christian Scientists can build such called New Thought, it has come to sound idiotic. Admitting that our exon Central Park west in this city. The periences are our best teachers, there This expression of fraternity was very answer is easily told, when people give are experiences from which we cannot such large sums as mentioned above, see any benefit derived. For instance: I and the question is, Why do they give once knew a most promising young man, and shall never forget how happy he looked as he stood heside his interesting bride. His mother was a good, To enter either of these imposing edi- praying woman; so fervent were her supplications, had they been answered, all of her posterity would have been blest. Yet all of her children were afflicted in some way which afflictions were inherited, no doubt. But the one of whom I speak was the greatest sufcver been my fate to attend, and it was ferer of them all. Only a few years impressed more on me, because the day after he was married he became cripbefore I had had the great pleasure of pled in all of his limbs, and he was so generally distorted he was a pitiable and Buts." It proved to be a defense was a dissipation of the same tone of f Spiritualism.

It or relate the church was crowded, but messages at people got up and went out all through with his own affliction drove him to desach service in her usual accurate and the evening. What seems strange to

Many of us know of similar cases, but her to sanity. it is certainly beyond himan compre-

them painlessly out of existence, and

writual- rying an old lover in the spirit world, criminals just out of the penitentiary.

ism, and mixed it with some sugar- seems to me erroneous in the extreme. that has just I became very intimate with Miss Judjust leaving their old churches and (which is divided from Newark by the rushing into "Christian Science," and Passaic river.) We dined together fre-having to put up their little \$3.50 or \$5, quently and she told me a great many one, for their "Science and of her experiences from her childhood up to the present, but never hinted any . What amuses me very much, that at thing about a lover, although we all their meetings when they refer to touched sometimes upon the question of matrimony. But, to use a common expression, her whole heart and soul were wrapped up in Enney, a pet name she gave her brother Elnathan, who was a very great sufferer, and whom she took her say more than once that the great est joy that could await her would be to meet him in a world where suffering is unknown. Now, when I hear that she has slipped off and married an old

lover, it does not seem to me like Abby Judson. But to return to the subject: Let us work with all our might To set this cruel world aright. For oh, there is so much to do To remove the old and build the new

REBECCA NORTHROP CRANE, Newark, N. J.

PSYCHICAL HOSPITAL An American Institution for Scientific

The plans for a psychical hospital for New York are being advanced. The plans were thoroughly discussed at a meeting of the American Institute for Scientific Research, at which Dr. J. H.

Research.

Dr. Hyslop explained that the institute is to have a board of trustees similar in scope to the board of the Carne gie institute, and that the field of the institute should be a scientific study of abnormal psychology, with a view to the curing of certain forms of insanity, hallucination and functional mental troubles in a clinic to be established by the society, as well as the study of supernormal phenomena, whose physical side is frequently explained fraudulent ly in favor of "spirits."

Dr. Hyslop gave some examples of what he meant by treating cases with in the domain of abnormal psychology "Pierre Janet," he began, "the great French psychologist, had the case of a woman 55 years old who went insand by suggestive induction of affection for "One young woman used another cat. to drink petroleum and eat lead and refused all other forms of nourishment. By hypnotic suggestion Janet restored

"Those are examples of work done at hension to see that it is right.

In the case of dumb animals, if Paris. In this country nothing has whatever is, is right, it must be right been done as yet in the psychical treatfor people to breed them and send ment of disease. We shall need a hos them adrift to suffer, and, die from pital for this and the aim of our society pital for this and the aim of our society want. But Abby Judson and I, who should be to provide one. People in were dear lovers of dumi animals, did this country are still afraid of hypnotic treatment of disease because they fear power. The institute would aim to abolish this fear; it would aim to facilitate publication of documents like the records of the cases on Ward's Island, to I that he has from this world of want and tear. (age care of people who come out of asylums and who seem to be worse of istian Sci-given of Miss Judson meeting and mar-

## OBSESSION AND SELF-PROTECTION.

Is it madness or obsession, or some Your own spirit is the ruler; is the kind of little germ?

kind of ugly worm? These are questions in discussion, and are varied by each mind,

And to all must come conviction by the evidence they find. Some say spirits have no power to re-

great eternal plan, And believe a conscious ego that controlled a form one time

turn and obsess man,

May return to other beings, but cannot commit a crime. It matters not what people call it,there's nothing in the name;

Few can pass along life's highway and be always just the same. There are human demons passing, as there are the human good, And if one returns in spirit, it is plain

another could. It need not follow that the victim be a demon in his mind;

He may be a helpless person, if receptive, and be kind. It is WILL that is the power; and the strongest in the soul, With a Will for good or evil,

one that will control. You need never fear obsession by a demon of the dark,

When you cultivate the power of this Nature-given spark: When you learn the force of selfhood and assert it all the time, No "Demon of the Ages" can persuade

When you count your own pulsations in the stillness of the night, Know that back of all, your own great

spirit 13-of owner's right, Know that Nature, at the fountain, drew this form and gave it you; Keep your thoughts away from evil and your spirit ever true.

No one has a right to trespass on your

Nature-given own;

I accord to others likewise, all that Nature made for them, And shall claim no tyrant fiat-to con

on earth I am to stay. And no mortal or immortal can possess

form and mind to me; They are mine for use, and truly shall

DR. T. WILKINS.

THREE MOST REMARKABLE TESTS | longed to, in working their way into the Given at the Church of Spiritual Unity Masonic Temple-Odeon-St. Louis.

Mo., Prof. W. F. Peck, Pastor. Sunday, January 29, at the close of the conference meeting, Miss Ella C. Preston was called upon to give tests and messages. After giving several very satisfactory ones with full names (she nearly always gives full names) "I now see a spirit in female form, and she takes me to the back of

Walking down the middle aisle she stopped in front of an elderly gentleman and gave the spirit's name in full, saying, "She is your mother, sir." He said the name she gave was his mother's name.

She repeated the mother's appeal to Spiritualism, assuring him that it was but the acceptance of the natural law. The medium turned to go up the aisle when he asked if she could not give him something more definite. She answered

you want?" He made no answer to this question. She turned to him again and said, 'You have a book about three by five inches in size, in the inside pocket of your coat, have you not?"

"I might have one," he replied. She said, "I know you have one." "Well, yes, I have one about that She said, "There is a pencil in the

"Yes," he answered. She said, "There is also a pass over the Missouri Pacific R. R."

He said there was.

She said there was also another card on which there was something about in her hand and see if she could read it. emigration bureau.

gration bureau." He arose and stated that he had attended a great many meetings but had Signed 'C. C.'" never received a satisfactory test before, but was now satisfied that there was some truth in Spiritualism. On Sunday afternoon, Feb. 12, Miss

Preston was again called upon at the aloud. It read word for word as the close of the cenference meeting. After giving several tests and messages, she said, "The next spirit I see is a man the question the writer asks." She who says his name is George Ney, a great grandson of Marshall Ney (Napoleon Bonaparte's field marshal at the battle of Waterloo). She walked down the aisle and stopped in front of a gentleman who sat in about the same place as the one who received the former test two Sundays before. I then saw that it was the man who had received the former test. She said, "This spirit comes to you, sir. He says you knew him in earth life, well; he lived in the south of France. "Yes," he said, "I knew a man with

that name.' Then she give a general message, all of which I cannot now recall, all of which he said he recognized. The spirit urged him to lay aside his skepticism and accept the grand truth of Spiritual-

She started to go up the aisle, when he said: "Now, lady, when you can give me that much you can give me more." She immediately turned toward him. laughingly saying, "That sounds so silly to me that it does not seem that it could mean anything, but I will tell you what he says." Then commenced dialogue. I knew that it was as though a member of a secret society was working his way into the lodge room, for he responded with his part of the dialogue as though he was the guard or sentinel. Then she repeated another to which he responded. Then she turned and went down. the He immediately arose and stated that time to make affidavit to all the foreevery word that she had uttered was going facts. the very words used by a member of the secret order that they both be-

king upon the throne; Is it sickness or possession, or some No vile demon of the darkness can usurp your holy right To possession of your body, if your

WILL turns on the light. Light of reason; Light of goodness; Light of one's eternal soul, Must be ever burning, gleaming, to be

WILL of spirit, born of spirit, is the motor of mankind, And no other has a right to one's own channel of the mind

ever in control.

Here on earth man rules his fellows; owns their very forms and souls And no wonder that, returning from the soul-land he controls;

"Tis his nature now as ever, mind sees fit to change, And to think he still can do it is both likely and not strange.

Self-Protective Resolution.

If I have no right in Nature to express through matter here.

Then all rights of human beings mus forever disappear. I have come through Nature's channel, and am her own offspring still,

And to stay where She has placed me

by the grace of Her I WILL. No one has a right to trespass.

ruler o'er my own.
This is my own true possession, made for me and me alone.

trol, possess, condemn Mine is mine, and I shall hold it while

and take away.

All the laws of Life Eternal gave this

I hold my title free.

lodge room, and that it must be George Ney, who had given it to her, unless some member of the order had violated his most sacred obligation, which he

could not believe to be true. He also said that George Ney was never during earth life in America.

At this point another gentleman arose and stated that he was a member of the same order and that every word of the dialogue was in perfect form, as the only means by which a member could gain admission to the lodge room.

Again on Sunday, Feb. 26 I got to talking with a friend when a gentleman approached me and introduced himself as Mr. C. C. Rogers, who said he was markable tests from Miss Preston. But her son, to accept the grand truths of he said, "As I am in Missouri, they havo got to show me. Now, I am going to test this thing a little farther. I have written a question on a sheet of paper. and sealed it securely in an envelope and given it to a lady who is an entire stranger to me, and requested her to him, "if that is not definite, what do keep it in her pocket and not let anyone know that she has it. Now, if the medium can tell me word for word what I have written, and answer my question truthfully, without opening one. I am a Spiritualist for life, and no

power on earth can convince me to the contrary." At the close of the afternoon conference the mediums were called upon to give tests and messages as usual. Miss Preston was the second one called. After she had given several messages, she asked if some one of the audience

had a sealed question in their pocket? "Yes!" came from the back part of the hall. She asked if she might take it A lady stepped to the front and handed "Yes," he said, "that is right. I have it to her. She held it in her hand for the pass, and am an agent of the emi- possibly a minute, then said: "I see the following words: Brother Edward, where did we last meet in earth life?

> She handed the envelope to the director of the meeting, Mrs. C. Fannie Allyn of Boston, with the request that she open and read it; she did so and read it medium had announced.

> She said: "Now, with reference to walked down the aisle about half way and on the opposite from the two former occasions, and stopped in front of the same man who had received the former tests. "Sir, Brother Edward says that the last time we met was at the first battle of Bull Run. lieutenant-colonel of the 5th Vermont Regiment and I was a drummer boy in the 14th New York Regiment. At second battle of Bull Run, you were wounded, and sent to the Lincoln Hospital in Washington, D. C., where you lay between life and death for one

this point Miss Preston turned and

went to the front. When Mr. Rogers arose, with notice able feeling, and stated that his question had been answered exactly in harmony with the facts in the case, and at last the prince of skeptics was completely conquered, as he had no more doubts. Miss Preston quietly walked back to him and said, "Brother Edward says that you have a bayonet wound on your right knee eight inches long, and another one on your head." stated that he had both scars located just as she had stated, and wore a sil-

After the meeting he placed my finger in the scar on the right side of his head. I found it to be about the size of a me dlum-sized English walnut. Mr. Rogers says he is ready at any

ver plate in the one upon the head.

PARKER C. MARSH.

St. Louis, Mo.

# The Open Court.



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

# Fact Vs. Theory.

For several months the discussion of Obsession in the Open Court has waxed warm, and the same has attracted world-wide attention. 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, instructive and suggestive, touching on Obsession and cognate subjects, and one will appear each week 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. The following from Miss Nora Batchelor will be read with interest.

ribject, one well attested fact is worth desire. volumes of theory. In the present controversy upon the subject of obsession, or the power of demoniacal infidences, upon his former subject with the hate Dr. Peobles has immensely the advan- and vengeance of an infuriated demon. tage, for the simple reason that he is in He has the power to inflict unutterable possession of the facts. Probably no pain upon the sensitive organism, and man living possesses the evidence on he does not fail to use it. this subject which he possesses. His opportunities have been great. He has with many races and with many peoples. He has studied the subject both from the written page and the living He knows whereof he speaks. His book is one of the most important contributions to Spiritualistic literature

in many a day.
On the other hand, his opponents while possessing as much learning and scholarship in certain lines, as the Docter, on this particular subject are not informed. They are not acquainted with the facts. If they were, they would not be found on this side of the

When I hear a person denying the fact of obsession I know at once that he is proceeding wholly upon theory, that he knows nothing whatever of the subject. He proceeds upon the assumption that evil spirits ought not to influence mortals, therefore they do not. It would be quite as much in harmony with the truth to assert that evil beings in this world ought not to have the power of doing harm, therefore they

If the evilly minded possess power to go mischief in this life, they must possess it in the other. If not, this world is governed by one set of laws, and that by another. Who believes such a doctrine as this? It is contrary to every principle of the Spiritualist philosophy. But the old idea still lingers that on this mundane plane men are free to do evil, but in realms above they are restrained by some mysterious power; that as soon as the mortal form is dropped all power to work mischief is Great Beyond are so perfect that not a culprit escapes the vigilance of higher the flesh? powers. Not so. Bolts and bars may hold the physical body of the wrongdoer, but what chain or fetter or prison

wall will hold the decarnate spirit? The whole question narrows itself down to this. Men on the earth plane are subject to hypnotic suggestion. This is a demonstrated fact. Only the ignorant will deny it. These suggestions may be good or bad. They may be given through good or evil intention. The hypnotist may be a high-minded, noble man, or he may be a demon in huunseen world. Does he lose that power the power of giving any but good sug- irol of the organism. gestions? Are mental and psychic spirits and over mortals, that he posprevent.

gestions of mortals, he will be suscept-But here the danger is ten-fold greater,

How do I know? Because I have had now in ignorance.

all his strength of body, mind and soul ward path to degradation and ruin.

Not that he is under any compulsion to accept and act out the suggestions of volumes of theory. What we "think' fered. Not at all. He is free to do or not to do the thing suggested, just as of very little consequence. What we chooses. For it is a law in hypnotism that no subject can be compelled, even in the hypnotic trance, to do what session, as others are doing now. his moral sense condemns. He is not have learned something since then, and compelled to act, or to do an evil thing am no longer "wise in my own conceit." unless he chooses, but he is compelled I too, held the doctrine that character to receive whatever suggestions may things of which he would give worlds to the only safeguard is knowledge-the remain in ignorance. But they come streaming in upon him. vile. loathsome. disgusting, abominable-and he has no power to shut them out. His sleep is broken, his health impaired, his mind all but unhinged. Months, perhaps years must pass before he can free him-

self from the hateful influence. What is the object of such persecution? I do not know, unless it be to gratify a feeling of revenge because of plans frustrated and hopes destroyed. a mortal? Obviously, for some selfish

In the study or investigation of any purpose, to gratify some low passion or When foiled in that purpose, when baffled in that desire, the vials of his wrath are poured forth. He turns

But this is not obsession, you say No, but it is persecution and torment traveled extensively, and is acquainted unspeakable. It is what many mediums are obliged to endure. Obsession is another thing. If the subject is weakwilled, if his ideals and natural inclinations are not of the highest, if he yields to the evil suggestions, and does the bidding of the unseen power, then we have obsession, and the inevitable consequence of degradation and ruin.

Who that has felt the power of an evil unseen intelligence, can doubt that much of the world's misery, sin and crime is the direct result of hypnotic suggestions from the throng of low, deprayed beings who infest the earth's atmosphere, and seek to gratify through mortals their own vile appetites and passions?

"But goodness and purity," it is said, are a bar to the approach of these evil intelligences. Persons of upright character carry with them an atmosphere of purity which protects them against he approach of the vile and wicked." Is this fact or theory? Who is authority for this oft-repeated statement? Where are the facts which support it? Is uprightness of character a bar to the approach of evil beings in this world? When the virtuous man threads the streets of a strange city at midnight, does his integrity protect him against the attack of footpads? Does the club or sandbag strike his "atmosphere of purity" and glance harmlessly aside? Does it? When the innocent girl is caught unprotected upon some lonely road, does her "atmosphere of purity repel the villain she may chance to meet? Does it? If a pure spiritual atmosphere will not repel evil beings in lost; that police regulations in the the flesh, how in the name of all that is wonderful can it repel those out of

Here is the old idea cropping world is something entirely different from that which governs us here. No more foolish or erroneous doctrine could be set forth.

Evilly minded men, both spirits and mortals, seek to gratify their desires through every means in their power. They have no more regard for purity of character than have tigers and hyenas The unfleshed spirit sees, or thinks he sees, in some highly sensitive subject man form. Suppose he passes into the the means of carrying out his evil intentions; and he at once proceeds by of giving suggestions? Or does he lose cautious and easy stages to gain con-

A telegraph instrument can be ope laws reversed on the other side of the ated equally well by a demon or an angrave? No, the hypnotist will possess gel in the flesh. Goodness or badness the same power there over his fellow are not the qualifications required for successful manipulation. The same is sessed while here. Any other conclu- true of the sensitive subject. His orsion is impossible. If he chooses to ex- ganism can be played upon by both ert an evil influence there is nothing to good and evil powers, and until he is sufficiently developed psychically to dis-Now take the case of the subject. If tinguish the difference between the two. he is susceptible to the hypnotic sug- he is at the mercy of whatever influence may choose to exert its ible to those of disembodied spirits. upon him. For months I was controlled to write automatically, without the because the spirit hypnotist is unseen, slightest suspicion that the influence and his presence unsuspected. He was evil, or that a most cunning, deeptherefore has an immense advantage laid and diabolical scheme was being over his earthly fraternity. When his practiced upon me. At last I discovinfluence is felt by the mortal subject, ered the truth, but it was too late. In he can assume a virtuous character, he my ignorance and innocence I had alcan play the part of a friend, and his lowed the unknown power to control intended victim be none the wiser. He my hand, never dreaming of the awful can practice his nefarious art until the results that would follow. Sometime I unsuspecting subject is thoroughly in shall write out the history of that expehis power, and then laugh like the flend rience. It will fill a volume, and will he is, at the desperate struggle for lib- be one of the strangest tales ever writ-

Now I am free, but that freedom was the experience. A little personal expe- not gained without a terrible struggle, rience in this matter would teach our and after months of suffering. I was theorists a few things of which they are not obsessed, for I refused to do the bidding of the evil power, but I was tor-But whether suspecting or unsuspect- mented and persecuted to the very limit ing, the sensitive subject, the psychic of human endurance. I can understand or medium, is open to suggestions, good now how hard, how impossible it would and bad, from the unseen side of life. be for a weak-willed character, with When he has once yielded himself, traits and tendencies naturally low, to through ignorance or otherwise, to such resist such an attack. And I have no control, he has formed a bond which, if | doubt that thousands of such cases sucthe hypnotist be unwilling, will require cumb, and are hurried along the down-

As before stated, a little personal ex perience in this matter is worth severa or "believe" in regard to this subject is know is all that is worth considering. Five years ago I scouted the idea of ob is a sufficient safeguard against all forced upon him, to be conscious of things evil. I have since learned that knowledge which Dr. Peebles and Ed itor Francis are striving to give. - May success attend their efforts, For there is no subject on which the world stands in greater need of enlightenment.

NORA BATCHELOR. Ashland, Ore.

"The Present Age and Inner Life fied and explained." By Andrew Jack plans frustrated and hopes destroyed, son Davis. We have a few copies of Why does an evil spirit seek to control this work by the celebrated seer. by the celebrated seer. Cloth, \$1.10.

# Speaking from Experience. | The Proof of Obsession.

on Spirit Obsessions,

Permit me a little space in the Open Court, the articles of which I have read with deep interest. The truths and valuable lessons drawn from observation and mediums' experiences, and record ed in Dr. Peebles' book, "The Demon ism of the Ages," are above price at There has never in my opinion been a placed before the public and especially those who have had this terrible expebefore Spiritualists for consideration rience, or realize what this awful burn and discussion.

It is to the editor of The Progressive Thinker that we most largely look for the all-side considerations of the great questions of the day and age. Here we have arrayed in Open Court some of the oldest and ablest talent in the Spirtualist field. Mr. J. S. Loveland, said to have been the first speaker upon our rostrum in behalf of spirit philosophy and who has ever been awake to the great reforms of the times, and espe cally do I admire him for his stand in regard to Socialism, the later, yet sis ter co-worker, with Spirftualism, but when I come to consider the matter of obsession there is a parting of the roads between the very able Mr. Loveland and myself. HE WRITES FROM THEORY AND I FROM DIRECT AND POSITIVE PERSONAL EXPERIENCE.

Mr. Loveland and our Michigan Dr Peebles, able, learned and venerable here cross swords. Both are thorough ly in earnest. It is for us to watch the conflict and draw our own conclusions. Of one Sar'gis I have nothing to say, only to express my regrets at his severe, haish, unbrotherly style. his matter, however, and not mine. The people must judge.

The cases in court are supposed to be and should be decided upon evidence-EVIDENCES AND PERSONAL EXPE-RIENCES, and as my name appears in this book of Dr. Peebles,' I ask to be heard, and I trust that intelligent Spiritualists will allow me to say this much of myself. I was a born sensitive. was mediumistic from childhood. look back and now understand many things that were a sealed book before

spirit mediumship threw more light upon this matter. I have for years been both a worker and an official more or less in the ranks of Spiritualism. organized one of our prominent camp meetings. I have done some public speaking. I am engaged with one of the largest life insurance companies in the world and am doing what I can to build up the grand and glorious truth of a rational Spiritualism. I consider myself pretty level-headed.

I read in Dr. Peebles' wonderful book the straightforward testimonials from very many different witnesses, claiming in the main the same thing, and that was that they had been influenced, obsessed or controlled by some unseen power or powers which upon investigation proved to be physically disembodied spirits. Some were influenced for a time to say and do good things and others bad things. Some were influenced by physically disembodied spirits to drink intoxicating liquors until actially drunk, others were influenced to cease drinking, and stop their bad habts. To me with my clairvovance and ersonal experience all of this is perectly natural and I consider Dr. Peebles' book a book of facts and tesimonics, the most important ever pubished upon this subject.

No author has ever taken the pains o make the investigations, or to go so horoughly into the matter, as has the enerable Doctor. Having been around he world four times visiting the different countries, studying the numerous and different religions of the different people, surely he above all others is in position to know whereof he speaks. lis works account for all the d manifestations in a clear, lucid and logical manner. He maintains the ground that every cause has its necessary effect, that the change called leath does not change the moral standng, nor destroy the individuality, nor the personality of human beings. If a veloped low, vile, sensuous or malicious abits, those habits are not of the body out are a part and parcel of the physi-

cally disembodied spirit. The opposition seems to take the ground that all vice dies with the physical body and that when the spirit is physically disembodied it immediately sails off into a condition of sublime purity, becoming at once holy and unable to commit a wrongful act; in other words, the great law of compensation is absolutely obliterated by death and a low, vile, licentious drunkard or libertine, the malicious wrongdoer, the one the development of his lower, baser nature, is immediately converted into an angel. I do not wish to convey the imvrong-doer to any punishment in the future life, but whatever my inclinations might be, it matters not, for the law of compensation is as fixed as the law of gravitation. The transgressors of natural law must suffer the consequences of those transgressions whether in this or any other life, and the influence of every spirit in the spirit world is an exact representation of

what that spirit really is. If physical death were a great equalizer we should at once proceed to petition Congress to inaugurate exterminatng expeditions to thrust the vile and vicious criminals into summerland, or we should ask all believers to unite with us in earnest prayers to the Great Controlling Influence of this universe asking him or it to again deluge the earth, and start all over again-but away with such nonsense! I doubt whether any of Dr. Peebles' critics believe that death destroys the moral agency of the spirit; and the power to do the right implies the power to do wrong.

Referring to my letter published in the Doctor's book (pages 163-164); 1 want to say that every word of it is true. I know that I as a medium have been influenced by both good and evil spirits. I have seen those spirits clairvoyantly, and it seemed to me that they were engaged in an almost deadly conflict over my organism. Mark my CLAIRVOYANTLY SAW THESE BAD SPIRITS. I do not say this because I want to parade my own case before the public, but because I hope that out of the experiences I have had I may be able to warn and guide

others. To the influence of my early environment I largely charge the cause of my himself upon me, and was using my physical organism to satisfy the habits snow. The life was always very re the good and the bad. Without the pospulsive to me, and I tried for two years litive and the negative, the high and the to find help to overcome this demoniac low; without the wise and the foolish,

Direct Testimony from One of the Ob. influence.: I did not fully know at first sessed, as Found in Dr. Peebles' Book | what it was that! forced those terrible impulses upon me, and in my undevel ped or ignorant condition I at times attributed it to the orthodox devil. I attended church and revival meetings and tried there to find the necessary

help. I would feel a strengthening in fluence for a time but all of a sudden there would come over me what I now know to be the psychological power of this seeming crisis in Spiritualism. that very demon. He would simply take me and FORCE ME TO DO HIS more important volume written or BIDDING911 None can know excepting rience, or realize what this awful burning desire is, and one who passes through it as I have can positively say that there is such a thing as direct control by evil spirits. 'This I actually know.

The first spiritual seance I ever at

me of the conditions that I was passing through, told me of this EVIL SPIRIT THAT HAD COME INTO MY ATMOS-PHERE, and not only influenced but controlled me, also told me that my de sire to overcome the life that I had been leading had attracted to me a band of higher spirit friends who were trying to break conditions that surlounded me and to liberate me from this demon's influence. She told me if I would go to my home and form a home circle I would soon get manifesta tions that would prove to me beyond the shadow of a doubt that Spiritualism was a truth, and that what she had told me pertaining to myself and my mediumship was a real fact. I followed her instructions, and for the next two months I sat faithfully, and learned that all she told me was true, and with the It is lifelp of those higher influences I was not only liberated from that dark ob sessing influence, but we had the pleasure of showing to this VILE DEMON the mistakes he was making, and I am glad to say, that he is now one of my truest spirit friends. Higher spirits re deemed him. And here I want to say that eternal vigilance is the price of liberty. ALL SENSITIVES MUST BE CONSTANTLY ON THEIR GUARD, FOR THEY ARE JUST AS SENSI TIVE TO THE EVIL INFLUENCES OF DEMONS AS THEY ARE TO THE GOOD. Now let us consider this phil osophy a little farther.

Take for instance Leon Czolgosz who assassinated President McKinley. He was either controlled by a mad, viclous, murderous demon, or else he was one himself. In either case that spirit is to-day in the spirit world. Is there anyone who will contend that it was his physical body that committed that crime, or was it the MALICIOUSNESS OF HIS VICIOUS SPIRIT? We all know that it was the spirit, that conscious life-force which manifested it self through his physical organism. "By their works ye shall know them; good spirits do good deeds. Their life purpose is to make this or any other world in which they may live a better, grander and more beautiful place to in

Recognizing the fact that happiness s only attained by perfecting conditions of harmony and righteousness; on the other hand evil spirits live only for the purpose of satisfying their self ish, sensuous desires. Their only ambition is to pay tribute to those abnor mal conditions produced by their earth ly dissipations.

It is high time that the Spiritualists began to recognize these facts, and began to draw the lines of distinction be ween these two conditions; for theirs is the true philosophy of life. They can look back to old Mother Nature and by studying her evolutionary processes they can to a certain extent account for their origin. They can by the same application of their reason applied to the conditions of their every-day life prescribe a scientific means to attain Knowing all of these things, should

we not join hands in a movement for the purpose of comprehending at least to a limited degree how to control these evil or earth-bound influences? TWO FORCES : ARE CONSTANTIA AT WAR WITH EACH OTHER AND oul in earth life has cultivated and de- WE AS INDIVIDUALS MUST TAKE SIDES WITH ONE OR THE OTHER. Which shall it be? You and I as individuals will attract to us spirit influences from the other side of life. They will either be good or evil; much pends upon ourselves. It you will live pure, simple and unselfish life, striving and aspiring to develop the best that is within you, you will attract to you spirit influences who will be guardian angels and instructors On the other hand, if you have no desire to develop the best that is within you, if you are in the least sensitive you are sure to attract to you spirit influences who who has expended all his energies in may land you in the penitentiary or in the insane asylum. The disembodied spirits having no physical organism can suffer no physical punishment at pression that I would condemn the the hands of the law, but the medium who is obsessed is held as the responsible party. My advice to every Spiritualist is to

get this work of Dr. Peebles' and care fully digest the facts therein set forth by him. J. E. WALKER. Grand Rapids, Mich.

Everything Has Its Opposite. I have read with considerable interest the pros and cons of Demonism, as viewed by the different writers, and so far there seems to be no controversy as to the fact that there is some power somewhere that does obsess, possess, or dispossess people of their innate goodness and make of them demons for he time being. What that power is, or where it comes from, is the question.

Some say it cannot come from the spirits of men, for the spirit comes from God, and God is good, therefore there are no evil spirits or demons that obsess. Then again, it a God, he would not permit them to come. It seems, by way, that some Spiritualists write that they can not get rid of the old idea of a personal God? A God, or the law that governs all

things, carnot be changed. We are at liberty to do good or evil, but if we transgress a law we are sure to be punished. Orie of the old Bible writers says: "God will by no means clear the guilty." The sconer we learn this fact the betteet will be for us fact the better it will be for us.

Again, some Spiritualists, as well as others, say that evil cannot come from God, and at the same time they declare God is all and in all, that he created all things and that he is everywhere present. As one of the old Bible writers says: "If I ascend to heaven thou art there; if I take the wings of the morning and fly to the utmost parts of the case of obsession. I was naturally very sea, thou art there; if I make my bed sensitive, and before I realized any of in hell, thou art there." In fact, there the real conditions of life, this spirit is no place where God is not. If that is who had passed out of this life in a de so, God is the evil as well as the good. bauched condition had simply fastened I think I hear some one say that cannot be. You forget that everything has the right and the wrong side; the upper had contracted while in his own and the under side. This world would physical body. This I know-positively not be complete without what we call

A FATAL CASE OF OBSESSION.

I hope to be pardoned for taking the liberty of trespassing upon the space of your columns and also upon the patience of the thousands of interested readers who peruse its columns weekly. If this is not a case of obsession, will some one please demonstrate the real cause?

A dearly beloved sister of the writer passed to spirit life recently.

An account of the particulars of this

case just at this time I consider quite important, as it has something of interest to add to the much-discussed question of obsession. It will probably not be remembered that I referred to this case in a former

number as one that was brought on by improper use of the planchette. This sister, about six years ago, while visiting me when I and a brother were livtended, a medium who was present told ing near Greeley, lowa, at the time made alternate calls on both families. Seeing that she was a fine subject or sensitive I told her of her natural adaptability to spirit impression, but did not think to warn her in time not to meddle with the planchette. Shortly after this she and some of the members of my brother's family improvised one and

> she, with others, had been having with the "little fun-maker," as she termed the planchette. Being myself acquainted with the act of her marriage with a Catholic impressed my mind very forcibly that she was probably dominated by a strong Catholic influence, consequently 1

immediately proceeded to business.

The next visit to my family she soon

chearsed to us the experience and fun

"Why?" said she, with a look of surprise which I see still as I refer back to he time of this interview.

more to do with the planchette.

I explained as best what I thought would be the dreadful result of such neddling. She only laughed at me, as she assured me she could will off all bad influences if she found them about to overpower her. Self-conceit having been a very prominent trait in our famly from our youth, it was no exception to the rule that she should come in for an extra large share, being the last of the family, this faculty naturally became prominent when we remember she most always did about as she chose. Her visit terminated, but I parted with her with my heart exceedingly Three years later she came again after I moved my place of residence to Thorpe, lowa. She told me what wonderful experience she had been having with her spirit band who were all Catholics, led by a German

medium, at some future time, but all awaited her unless she acted solely upon their advice; which had no effect upon us for we understood too well the true nature of the case to pay any atention to their glaring prophecies. One morning she asked me to walk out with her, to which as a matter of course I readily consented

During this walk she informed me that the priest had a great secret to give me, which he wished me to keep from my wife as it directly concerned ier both as to her physical and spiritual future weltare. She told me very was a devil who would remain for two years from that time, and she would rolled her. One Sabbath evening we three were

was no hindrance whatever to their heartily, movements, she laughed while stoutly maintaining that they (the spirits) could no more pass to, explain to her how they could pass through matter as easily as a bird could glide through the atmosphere, but so oughly and knew for a fact she was obconceited was she and her superior hand of spirits that they (and she also) would not admit a single point upon our side of the question.

I put to the priest this question: "What do you understand by the term obsession?" He admitted that he did

all in vain; she knew it all. At the close of this visit, with me we

of the philosophy of spirit intercourse s we had been at any time. After returning home, it was not long greatest and grandest paper in the field until she wrote us that she could not of Spiritualism to-day

see any reason why to be a medium was not the greatest curse this life had in store for any mortal being.

Another time she wrote: "My life is

curse to me; there's not a moment of shricks of the damned in hell." Subsequently her strength gave way and for more than a year prior to her departure, she did not leave her bed, but she Court which have lately appeared in

tirely confined to bed, but have no pain plain it, seem to have been overlooked. whatever. But, oh! how I long to die." sage she lingered almost if not all of leaving no means of expression other the next year; finally passing out as than the physical body, die with it. It above stated. During all of these visits has been stated that these weaken and almost nightly loud raps could be plain- finally cease with advanced age or bodly heard in different parts of the house ily infirmity. The fact, I think, is that And as I most earnestly hope and has been exercised through life a maspray that my dear "baby" sister is or tery over them has, to a greater or

from the thralls of obsession, I ask the intellectual or spiritual powers have earnestly that you, dear reader, join been more used than the physical, and me with your prayers for her release. for higher purposes, they have gradu-Thorpe, Iowa. H. BRADY. man lives.

the learned and the unlearned, the rich and the poor; in fact everything has its opposite. The bible says: "God has a right and left hand;" but because God has a left hand as well as a right, do we want to remain on the left? But fore there can be no wrong or eyil. In certain sense everything is right; child that doesn't know that fire will flesh pots of Egypt.

Durn; it is right for him to try, and it is right for him to get burned for doing right for him to get burned for doing parish but the placety. We must not think because it is right for us to be punished because DR. A. P. CONANT.

"The Attainment of Womaly Beauty stimulate to action those in giens and Health Culture. By twenty cry which satisfactorily explains most physicians and specialists. Edited by of the phenomena of obsession. Albert Tur al interest and vale

PROOFS OF OBSESSION.

Stating Facts of Better Existence, and Illustrating Extremes in an Individual

I have read both sides of this argument in the Open Court and I believe that Dr. Peebles is right, for he seems to know all about obsession and the different kinds of evil spirits who do he obsessing. Twenty years ago there was a man

who stood well in spiritual work, and

my wife and I invited him to make a

visit at our house. He came, and we

did all we could to make him at home. He was a fluent talker, and had lectured and he spent many hours in extrolling he beauties of a good and spiritual life. We had always subscribed liberally to literature, and had several volumes of magazines relating to occult matters on hand which we prized highly. These our guest read with avidity, and he asked us if we would give him several to keep; but we made known to him hat such a course would break up the volumes, and thus we could not comply with his request. But to our astonishment, later on, after our guest had departed, we found that he had carried away several of the magazines; in short, I suppose I might be justified in saying that he had deliberately stolen

Our son, who was at that time a grow ng youth, had shown great reluctance at sharing his room with our visitor, and we now learned the reason why He was a man of most deprayed habits, obscene actions and had made our innocent boy the victim of his depravity. strongly opposed her having anything Shocked and full of rage at the duplicity of the wolf in sheep's clothing, whom we had unwittingly taken to our hearts, we wrote him such a letter as must have caused the blush of keenest remorse to crimson his face, and had he not been out of our reach we would have put him in jail, where he deserved o be

Not long after, a medium and clairvoyant spent the day at our house, and we handed her the gloves for spiritual perception, which this hypocrite had left behind bim. We told her nothing of the story, as

we were ashamed to have it known that our innocent boy had been corrupted by the vile beast. The medium ook the gloves, but shudderingly cried: 'Oh! what a bad man! I see a man who looks like this." She described the man perfectly, and then said: Why, this man is obsessed by evil spirits of the lowest order, and he is thoroughly depraved. And yet how strange, for I see him talking to the multitude and they hang on his words. This band were going to perform a He talks most beautifully on the plat-ery important mission through their form. He raises his hearers to the seventh heaven of delight, and then, after hey did of importance was to warn my the lecture he steps down from the roswife of the pitfalls and snares that trum and these black demons crowd around him and he does the most depraved acts-acts in which have no share-only youth of the opposite sex.'

I said to the clairvoyant: "Why is it that he is obsessed by these spirits?" She answered: "Because he began his life with these low acts and has attracted Jesuit spirits who committed these same deeds in earth life, and they live over again in his aura, and enjoy a vicious existence. These Jesuits had to take a vow of chastity and thus they had to resort to perversions against naconfidentially that inside of my wife ture, and they have obsessed him to do ilkewise. They inspire him to lecture beautifully so as to hide their hand. die at that time if she continued to be This man must suffer dreadfully later the instrument of the band who con- in spirit life, for his crimes against the young.

The medium told us much about our at home alone when in the course of a whilom guest, which we verified after-discussion on the presence of the spirits ward, and although he is alive to-day then around us, she asked me how they and has lived to octogenarian age, yet got in the house as the doors were all his indelible stigma has followed him all his life, and he will find some day Upon being told that we understood that, even a hoary head will not save that the most dense material substance him from condign punishment, nor will his efforts at whitewashing himself at this late day be of avail.

Another case of obsession that came under my notice was that of a servant through matter than one or us. I tried girl who used to howl and scream and leclare that satan himself stood at her bedside. I investigated her case thorsessed

J. M. Peebles is on the right track. He is an octgenarian and his work gives evidence that he will live close new century. He seems to bear up well under all the attacks from his opposers. The latest one from his foes declares that, "Although hoary-headed, he is ob-I argued and pleaded with her, but sessed by Jesuit spirits," but he laughed at their missiles. The Open Court is for those who can testify as to the truth were as wide apart on the true import of obsession. Come forward, one and all, and give your testimony, and help make The Progressive Thinker

> THOMAS CAMPBELL. Revere, Mass.

OBSESSION.

my life that I can't hear the terrible A Short Article in Further Explanation.

In the contributions to the Open

The Progressive Thinker, one fact and I am no longer able to sit up, am enthe theory which would rationally ex-It has been assumed by some corre-After writing this melancholy mes-spondents that the animal propensities, or two hours near the midnight hour. where a sufficient amount of self-control

at least will be in good time released lesser degree, been attained. Where ally supplanted them. But these cases are the exceptions, not the rule in hu-

Desire is born in the mind and expresses itself through the body, mind or soul, according to the development, or lack of development, of the Individual It does not cease with its former means of gratification.' That is true in this some say whatever is is right, there. life, and it is reasonable to conclude is true in all life. In time the lesson may be learned and the soul seek nobler that is, it is right acording to the law pleasures; but this takes time. Meanthat produced it. Take for instance a while there is much longing for the child that doesn't know that fire will flesh pots of Egypt.

perish, but the pleasures of their gratiright for us to transgress the laws of fication be long held in memory. The cond or nature, if we don't know any better, that we will not be punished for natural affinity in other minds of like cotter, that we will not be punished for disposition. The fact that the desire of the right for us to be numbed because hereby we learn how to avoid the pun-shment. DR. A. P. CONANT. The theory that these desires, both from incarnate and discarnate, may of Form and Features. The Cultiva. these powers are vital, lies at the root tion of Personal Beauty, Based on Hy. of our spiritual philosophy. It is a the

> E. J. BOWTELL. New London, Ct.



# Read

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angels help their afflicted ones in their

In conclusion let me say that my ar

ticle on Obsession was written in Ca-

naan, Maine, last November, and that it

has been awaiting its turn to be pub

own sweet.way?

# 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.

# Truth Concerning Obsession.

Dr. Andrew Jackson Davis, the great seer and author, a man who has made a deep impression on the world for good, expresses his opinion.

What was and is the chief end of the MIXED MEDIUMSHIP IS, IN THE stupendous and the harmonious system LAST TWENTY-FIVE YEARS, AL-

MOST UNIVERSAL. These mixed states question is the same as the more of mediumship—these imitations and and sublime question—what honest approximations toward the un-This question is the same as the more was and is the central thought in the alloyed conditions of spirit intercourse Infinite Supreme Wisdom?

By impression I have long ago plainly answered these spiritual questions. cerning re-incarnation, obsession, etc.,
The answer was and is (so far as 1 which the honest investigator is called have any knowledge), THE END OF ALL NATURE AND THE THOUGHT long as he is able to think and reason. OF GOD, IS THE EVOLUTION AND THE INDIVIDUALIZATION OF THE Proclamations of our distinguished friends, Peebles, Colville, Richmond, HUMAN SOUL AND SPIRIT.

Simple and insignificant as this answer seems, it is (I think and believe) the profoundest and the sublimest of all human conceptions. Away up in the immeasurable mountains of mineral, vegetable, and animal kingdoms of ife, you behold the natural miracle— .n unspeakable production of all principles and of all organisms-the individualization of immortal Man! He is the offspring of the harmonious conjugium of Father God and Mother Na-

inheritance the ultimate, the final, the tations of great and renowned actors. end of the material and spiritual uni- To artistically personate an historical fixed and fully equiped for an eternal ex- ambition of the theatrical star. One of is tence, it is (in this rudimental stage the most frequent exhibitions of an eloof being), impossible for him to com- cutionary student, is to deliver a thrillprehend little more than the most suing scene in both speech and action of perficial and inconsistent estimate of the "Maniac." It is exquisitely amus-

and he knows (from recent investiga- austere majesty of a kingly character, tions and demonstrations) that he dies or the impersonation of some noted just like any other organism-but, un- queen, is the foundation of the success like all the inferior forms of life, when and prosperity of several noted men he dies and "lives again." His course and women in the world of culture and is onward, and that his individuality is art. chemically a unit, intrinsically homogeneous, and can not be dissolved or um is hypnotized or "influenced" by lest in the bosom of eternity.

light, let us ask, "What is Man, that sion," "evil spirits," etc. Meanwhile thou art mindful of him?" Is not the the free-going and jolly-loving "Diakka" government of God an unerring govern- are having a first-class theatrical comment? Are not the principles of Na- edy. What we have ascertained as to ture divine and immutable? Is not the these celestial characters-the unwise spiritual universe unutterably more and conscienceless students in the up perfect than the rudimentalisms of this per universities—they are authors of alearthly section of the infinite system? most all the farces and semi-religious

kitchen of human experienc , what do audience." we find? Alas! we find a progressive

the spiritual universe. in a mass of superficial reasonings con- theories are fascinating sophistries-all cerning certain abnormal phases of such doctrines, while containing a subpsychical experiences. It is absolutely stratum of reality, are deplorable mentrue THAT UNALLOYED MEDIUM- tal demoralizations in the very face of SHIP IS A RARITY; WHILE IT IS Modern Spiritualism.
ALSO TRUE THAT PARTIAL AND

-are the cause of a confused and disheartening mass of speculations conupon to face and to candidly endure as I have gladly welcomed the eloquent

and others on the other side of the Atlantic, and have tried to appreciate all their honest attempts to present these progressive demoralizations in strongest form of emphasis, to the end that a full and most complete statement might be made for the free investigation of every mind. In my researches I have found some

twenty-four phases of what is termed mediumship. Among these phases. the most common (and, often, the most attractive as well as the most delightseductive) is Therefore Man is by parentage and This is the chief charm in the manifes-And inasmuch as he is organ- character is the height of all study and his luherent capacities and experiences, ing as well as disgusting to witness a 19e knows that he is born into life personation of the besotted and brutal just like every other visible organism, "drunkard." The assumption of the

But it is not true that, when a medisome spirit to perform in a similar man-Contemplated in this inextinguishable ner, the manifestation is called "obses-I leave with you the import of these exhibitions exploited under the thrilling caption-"Obsession." It is certain on Coming now down into this cellar- the Spiritualistic billboard to "draw an

A word in conclusion. Remember demoralization of human speculations that Man's individuality is his one sole on the established reality of inter- sacred and "divine right." No other course with some of the inhabitants of personality can cause a displacement of the embodied individual. All such This demoralization consists, mainly, claims are spurious-all such mystical

A. J. DAVIS.

AN OBSESSION.

As illustrated in the Life of an Orthodox Minister.

The following is an extract from Dowie's sermon on "Divine Healing": While a young man, serving an Episcopalian church in a town in Scotland. a strange enidemic seized the inhabitants: it was of the nature of epilepsy accompanied by cursing and raving; I tell whether this gentleman was under have never witnessed the like else- obsession, Mr. Montgomery Hollinshead

fifteen funeral services dying, the despair and sorrow of the Eventually he could hear spirits talk not describe it. I cannot forget it.

a good family of my church were tion of distress on his head which would stricken. I loved them dearly.

I shall never forget the morning-that I snail never lorget the morning-that would say: "You must not think of any among you are afflicted, let him pray." among you are afflicted, let him pray. The prayer of the faithful shall save the sick and the Lord shall raise him shotgun and tell them that he would he healed."

Oh! how those words burned down into my soul. I rush to the home of those three children. The mother was in despair. The eldest, a little maid, was moaning, raving and swearing. We allowed our band to remove them The doctor was there, helpless. He from him, which they did in a few mo-The doctor was there, neipiess. It from him, which they did in a rew mosaid as I entered, "I can do no more. It seems to be God's providence." I replied, "Doctor, it is not God's providence that this innocent child who dence that this innocent child who him, and then he was conscious of a bim, and then he was conscious of a conscious (evil spirits in truth).

The doctor rushed from that home, and I kneit beside the maid and I cried school, as we close now. We expect to cut from the depths of my innermost open up in the fall in another location, do rely on thy promises; heal this child paper. by the laying on of my hands and my faith according to thy promise, or I will on "Obsession," but I do know that IT forever leave thy ministry." Then I IS THE TRUTH, and all who wish to made passes over the child and laid my investigate mediumship will do well to hands upon her. She became passive, read his book, and learn how these Moisture came into the palms of her malignant forces can and do obsess and hands and upon her forehead. She torment innocent victims. It shows furslept long and deep, awoke natural, ate thermore that Dr. Peebles has adand was restored. I prayed with the vanced in thought and understanding other two children; they were restored, toward a higher plane of mediumship and there was not another death in my than many who do not understand the

Let the reader peruse the book, "Out\_ Toledo, O. of the Depths Into the Light," and the statements made by Professor Von "Discovery of a Lost Trail."
Marx in the book entitled, "Ghost B. Newcomb. Excellent in Land," and they will have an explana- suggestiveness. Cloth, \$1.50.

tion of Dr. Dowie's experiences with an obsessed people. A SPIRITUALIST.

A SAD CASE OF OBSESSION.

Illustrating in a Marked Manner the Pitiable Condition of the One Obsessed by an Evil Influence.

I leave it to your understanding to of South Bend, Ind., R. R. No. 1.

Oh, how they died. One day I read His experience for four years has been one OF A LIVING HELL! He be-Oh! the suffering, the anguish of the gam to develop automatic writing. living. I see and hear it still. I can and then his troubles began. He dared not use his own mind. If he would conof describe it. I cannot lorget it.

Oh! how I prayed; slept little, ate template to work in the fields, they would say, "We will punish you for Three beautiful innocent children of that." And they would throw a condi-

cause him great torture. For weeks he could not sleep. Spirits To obtain sleep he would pick up his Pray one for another that ye may commit suicide, and that they would be held responsible for his murder. Then they would beg of him not to do so, and would let him rest for a few hours.

This tofture continued about three years, when he heard of our school. He came to us in this dreadful condition. dence that this indicent child him, and then he was conscious of a rever swore is now cursing. It is not wast change. The pain of his head left God's work; it is the work of the devil and he felt a conscious harmony close about him.

This is not an advertisement for our "Oh! God, I believe thy word. I and will give due notice through this

I have never read Dr. Peebles' work

fact of obsession. REV. CORA AND WM. F. BENTON.

"Discovery of a Lost Trail." By Chas.

# THE OPEN COURT. The President of the N. S. A.

IN RE OBSESSION.

President Harrison D. Barrett Rises to a most excellent mang as is also my

"Oh, that mine enemy had written a book!" These words of an ancient oet are better understood by me to-day than ever before, especially so since I lave been receiving private letters criticising my views on the theory of ob-

When one asserts that I abused Dr. Peebles, and want to see him "burned or pitted upon a red-hot pitchork." I think the limit is reached, and respectfully request the privilege of entering a protest. I am too busy to reply personally to all of my correthat I should have signed "San Antospondents, hence seek this means of reaching them.

If people will read my article carefully, it will be seen that no abuse of either Dr. Peebles or his book appears therein. On the contrary, I distinctly is a fact, instead of a theory, I want to disclaim any intent to criticise him or to review his book. My purpose was to show that the theory of obsession was and is being overworked; that undue emphasis is laid upon it, and that many of the phenomena classed under its name can be accounted for by other hynotheses and demonstrations.

Some of these curious phenomena are due to suggestion, to auto-suggestion, to self-hypnotism, to over-wrought imagintions, to self-abuse, to opium-eating, to absinthe, to hashish, to whisky, to narcotics of different kinds, and to various REYOND THESE ARE THE PHENOM. ENA DUE TO THE INFLUENCE OF IGNORANT, VICIOUS AND EARTH-BOUND SPIRITS, "THE DIAKKA" OF A. J. DAVIS, WHO ARE NOT VIC-TORS IN THE END OVER THE GOOD AND THE TRUE, BUT ARE MISDI-RECTED ENERGIES OF THE SOUL, SELF BEHIND THEM.

Every man in passing out of the body goes to his own place, as did Judas Iscarlot, the betrayer of Jesus. Like seeks like, as water seeks its level. Therefore, these ignorant and vicious ones gravitate into their own places. and seek media who live on the same low plane. Put a good man or woman he or she-is in hell. Put one of the ignorant and ignoble ones in company with the pure and good and he is in Both would be at once repelled hell. by the very majestic aura about their unnatural associates, and would at once seek their own places. It requires a greater stretch of the imagination than possess to believe that true, pure, honest media welcome as controls the horrible specimens of humanity as spir its whose only purpose is to destroy

The influence of the members of the 'Church Triumphant" over the members of the "Church Militant" is a case of "Like seeking like." The Catholic seeks his own, as does his Presbyterian brother. That both sometimes seek to proselyte, even as spirits, may be peramong mortals or among spirits? Do they attach themselves to the spirits of mortals to kill them, or are they placed in charge of enlightened spirits to be instrumental in the truths of God?

"Have I repudiated theism?" Non-ense! P -Peebles himself is no stronger in his Theism than I am in mine. It is not a warfare between Theists and atheists that is now on in this discussion; witness Mr. Griffen, Mrs. Richmond, A. J. King, Mrs. Cassell, all strong theists, with Prof. Loveland, Sar'gis, Miss Clara Watson, et al, antitheists, on the one side, with Dr. Peebles, theist, and a large number of Anti-theists on the other side. DID NOT MRS. LONGLEY AND

GOOD FATHER PIERPONT PROVE OBSESSION TO BE A FACT, AND IS THEY GAVE MANY VALUABLE stead of the girl being the patient, B TRUTHS TO THE WORLD IN THEIR was now the one to care for. As soon as we were housed, I spiritually healed SEEK TO ACCOUNT FOR EVERY ILL TO WHICH HUMANITY IS HEIR, LAYING IT TO OBSESSION. They took the ground that A. J. Davis does: there are earth-bound spirits who are viciously ignorant, and need aid. They asserted that we (the earth-people) should stop sending evil-minded people into spirit life. These two positions are mine, and in no way do I insult either of them or Dr. Peebles by asserting opinions that are, by their own admission, their very own. My protest is against substituting millions of devils for the one "Big Devil" of orthodox Christianity.

Spiritualists, by the use they make, in extremis, of the obsession theory, create an innumerable host of scapegoats upon whom to cast the responsibility for their own misdeeds. If the kettle boils dry, if a dish is broken, if a man or woman gets cross, if a person indulges in profanity, if media cheat and defraud, if they drink, carouse, and abscond with thousands of dollars belonging to innocent people, the cry goes up, "The evil spirits did it!" Better a thousand times to have one devil to hold responsible for humanity's ills, than a myriad of excarnate spirits. It is far more logical and reasonable, for it personifies Evil and gives Good a chance to cope with it.

Honestly, now, when a man or wo man does wrong, does not plain common sense tell you and me and all others that that person is alone responsible for what is done, and must meet the consequences of it? It is more in keeping with reason and common honesty to believe that I am responsible for my every misdeed than it is to throw it off to obsession, or that all troubles come upon "Evil Spirits!" "The spirit did it! I am not to blame!" is the cry of every fake speaker, medium, and pseudo psychic in our ranks to-day. This obsession discussion will give them a richly-deserved stirring up, and thor-

ough roasting. The Diakka, of whom Dr. Davis writes, and to whom Dr. Peebles and Father Pierpont refer, do need attention. They should be educated, reformed, illumined-not given license to injure pure-minded mortals on earth.
They should be restrained in their every attempt to harm- human beings. and the best restraint I know of is this: Stop creating them; stop being Diakkalike; stop welcoming their influence in pure spiritual circles: control them and not let them control us or our me dia. I have no war to make upon my long-time friend, Dr. Peebles, nor upon anyone who takes his view of the case He wants the same result that I do these unhappy, ignorant spirits turned toward God. His purpose, I believe, is an honest one, and no true Spiritualist desires to have his book burned and

imself spitted upon a hot iron. We should-all be truth seekers, and ready to accept truth from whatever source it may come to us. But we do not find truth by quarreling with one another, nor by holding up "Evil Spirits" as Spiritualism's chief revelation to Wm. George Jordan. It treats of the the world. We do not see the sunshine crimes of the tongue, the Red Tape in a cloudy day. We do not gain peace by entering into war. Dr. Lane has the revelation of reserve power, etc.

Some Impressive Particulars in Relation to Dark Spirits-He Gives an

side of the case that I have been privfleged to read in this discussion. He is long-time friend, Dr. Kimball: I have wish to set people against them or their work. I do wish to emphasize the potency of Goodness, and to; voice to the world some of tho words I have received from my spirit helpers; "You get back whatever goes jout from your mind." Is it not time, we thought of goodness, truth and beauty, and let the

Like Mrs. Watson, I have not read the book, because I am not able to buy it; but I have read all written about it in our papers and accept its statements in full.

seance held in our home some years lished since that time. Those who fee ago. At our regular sitting through a nio. Texas." in place of "Canaan Maine," will please take notice that I was not in Texas when said article was written, hence could not give an address that was not mine. If Obsession know it, and, panoplied in the armor of Truth, be ready to do my part to over come its baneful influence in the world When I have read Dr. Peebles' book, may have more to say on this subject ii the good editor of The Progressive Thinker be willing I should do so HARRISON D. BARRE'I'T.

Ilustrating the Potency of Practical Ex perience in the Investigation of Demonism.

A MOST INTERESTING CASE.

"But, Doctor, you must come." It was out of my beat, and there was all I ought to do at home, for although I was called a crank in those days, peo ple would come for the "crank" when they got in a tight place.

"She is so like her mother." pleaded the young man; "all bloated up, and her heart in a terrible condition. She has not been able to lie down for two B-, and Dr. C-, besides the best counsel from the city; and they do not help her a bit. Why, we can't have her die like this, just as her mother did. You must come and do what you can. If you can't cure her you may be able to relieve her suffering, and they didn't

And so, I went, and went prepared to handle the case if it could be done. My assistant, whom we will call B, accompanied me. B possessed clairvoyance, and experience had taught me that this gift was valuable, especially so in cases where other remedies fail, as the cause would most likely lie upon a plane not perceived by our physical senses. I gave no description of the case to B on our drive out, only that we were to visit a sick girl. We entered the house and sick-room together. In my capacity as a physician I took the ead, and made usual inquiries, found the patient much as her prother had stated, but with a perfectly normal Calling for a glass of water, 1 prepared a simple Homeopathic remedy While doing so, B went to the girl's stroked her pretty brown hair lightly for a moment, and expressed sympathy for her, that she could not rest. To the natural eye that was all we did: but I knew by the look in B's eye that the case was to be sucessfully treated. We took our departure. As soon as we 'Well?'

"Her mother possessed her," was the reply. "I have her attached to me now, and if you don't drive fast and get me out of this quickly, I don't know how can endure it."

Before we could reach our office, B was becoming so bloated that it was necessary to loosen waistbands. Inhour's time B regained normal condition, bloat all gone.

. It was almost useless to see the girl again. We knew she would be all right and she was. She went to bed the very night after we were there and slept well: all that was needed was to recover strength and confidence. covery cannot be laid to medicine, as the remedy. I have even forgotten what I gave, but it was simple and suited to the case. I even kept unmeaicated pellets to dissolve when I felt medicine was unnecessary, for some people will have it. I learned to depend upon my natural healing powers, but not being able to see or hear spiritually, was obliged to get a clairvoyant to assist in the use of these powers. The case just related was one of obsession, and such cannot be reached by material means. Whenever you find distressing symptoms and a normal pulse, look out for such cases. mental troubles, look carefully for ob-

session or hypnotic control. An isolated case? Oh, no!

FOR THIRTY YEARS OR MORE, IT HAS BEEN MY FORTUNE TO BE CONTINUALLY MEETING WITH OB-Some fifty years ago I had my first

ease, but aid not know what it was, or what I had done to heal the patient before he could get my prescription If physicians would only use a little more common . sense and judgment, and not go to extremes-for instance, do not think that every disorder is due

from the physical side of life, and can be reached by material means. It is only a blind man in these days that will shut his eyes to the fact of spirit control and obsession; and it is knave and a hypocrite that will favor an exclusive medical law. A physician who will do so should be deprived of his rights, for a true physician always looks to the cure of humanity, by whatever means that can be used, and, by the way, suggestion was not used in the case just related, for B and I kept the matter from the family, and from the sick girl. Of what use would it have been to speak in those days, over twenty years ago, besides, I wanted more light myself, more experience. I can vouch for the truth of the above statement, and trust that the case will prove interesting to your readers.

JESSIE S. PETTIT FLINT.

Corvallis, Oregon. 19 11

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. "Spirit Echoes." My Muttle E. Hull.

This pretty volume contains fifty seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. ."The Kingship of Self-Control." By INSTRUCTING DARK SPIRITS.

Instance of Demoniac Possession.

In The Progressive Thinker of October 8th I read with much interest the "Scintillations" from Mrs. Clara Watson's pen and Dr. Peebles' reply. 1 always read what flows from these minds with great care, and often coincide with Mrs. Watson; but this time I must side with the "good Doctor," though Jesus (whom the Doctor always defends) said, "There is none good but one, that

I wish to relate one experience at a

trance medium under control we were asked to hold a series of seances for the benefit of earth-bound spirits. We consented, and agreed that nothing sickness should be an excuse for absence. The circle consisted of seven members, four of whom were trance mediums, two of them being clairau dient and clairvoyant. A cabinet stood in one corner of the room, with a round table in front of it. One medium sat in the cabinet, the others around the table so all could see in the cabinet. Very dark spirits were often brought to thes circles which we held for nearly two years), and were seen, described and instructed by and through these me-

One evening we were asked to fes

toon the curtain of the cabinet and seat the medium close to the front in full view of the circle (we had a good light at every sitting), when as described by both clairvoyants a very dark spirit appeared by her side; his hands were crossed in front and tied with a silken cord, by which he was led by a child, and as he advanced another appeared, until a double horse-shoe circle formed around our circle, the children between us and the dark ones, and all facing the cabinet. There were twenty of these dark spirits, and we were told that they were Roman Catholics, and at a large convention of such spirits a great cardinal had taught them that there was no possible way by which they could communicate with friends ment, and missionary spirits induced them to choose ten from each side whom they would conduct to a circle on earth, where they could see and learn for themselves. controlled by a spirit teacher to address them, after which they returned to the cabinet in the same order and disappeared.

told) did not believe they were such, having passed through the change called death, or that any higher or low er conditions existed than those they now dwelt in. They, however, witnessed the method of control, taught the truth, and in company of the missionary spirits carried the teach ings to their friends. At another sitting I persuaded

Catholic lady (who had not before sat in a circle) to be present. She was con-trolled by a spirit who doubled up her fist AND STRUCK A BLOW which would have given me a black eye had l not dodged it in time. On being interro gated, he said (speaking through her lips) that he had been sent by his bish op to give me a good thrashing, and had meant to black my eyes, but an Indian had pushed my head asked if he had known me in earth life. or if I had ever injured him.

"No," he replied, "but you have tried to take this woman from the bosom of the Mother Church. I was her father in the church. I baptized her and con firmed her, and by order of the bishon will punish you for persuading her to come here.'

He doubled her fist again, but an Indian control seized him (or her) and held him until he promised to retire or behave.

if there were not spirits present better clothed and brighter than he. He admitted there were. Then I told him to seek the truth from them, and return and report to us through the same me-

"What!" said he, "you invite me to return?"

"Yes, these meetings are held to help ust such spirits as yourself, and our pirit friends will aid you to return." Three weeks elapsed before he re turned. Then controlling Mr. R., he

said that he had been placed in confinement by the bishop because he had no rescued the medium or punished me, out the brighter ones had released him and enabled him to return. He gave his name, his church and position, which our medium friend ratified, though she did not realize the part as medium, she ook, not believing that she could be so easily controlled.

This priestly father afterwards gave us a history of his spirit life, thanked us for what we had done for him, and said that he was advanced to better condition than he before believed could exist, and was now employed as a mis sionary among those in creedal dark-

I could give many such instances occurring during the two years we continued our circles, every one of which strengthens Dr Peebles' position, for truly every state or condition of earth ife has its corresponding state or condition over there. No reincarnations are needed in order to instruct even the lowest or darkest spirit there, through mediums on earth and schools of spirit land, all needed instruction can be furnished in order to piace these dark ones on progression's JAS. H. YOUNG. Onset, Mass.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. the cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to healta by the Kola Plant Compound. Among others, een at once restored to health by the many ministers of the gospel testify to its wonderful powers.

its wonderful powers.

Rev. S. H. Eisenberg. Ph. D., Centre Hall. Pa., perhaps one of the worst cases, was permanently cared after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter. writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene. Texas, writes was cured of Hay-Fever and Asthmanatter eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gainesyille, Ga., Manager of the Gainesyille Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1166 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker wh suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

THOUGHTS OF SPECIAL IMPORT-

tween a Person Possessing an Idea and the Idea Possessing the Person.

There is quite a difference between a person possessing an idea and the idea ossessing the person. In the first instance the person who possesses an dea can change the idea to suit testimony, and to fit circumstances; and he does not consider it any great loss if he has to discard it altogether, as he generally gets something better in its place; but the person who is possessed by an idea, he has to shape himself to fit the idea, and as ideas do not change themselves he becomes a fixture so far as growth is concerned.

A church creed is a crystallized idea, and the good, staunch member is one who gets himself nicely fitted into it. and any rude effort which may force him out generally results in some form of disaster, either to the church or the person, and in the long run accomplishes no real good. For a person to accept the tenets of

Spiritualism, they have in the first place to cut themselves loose from all possessing ideas, and learn to stand up in their own strength, to examine crit ically anything that may present itself. When we consider the great difference in the mental make-up of different individualities, is it any great wonder we have such conflict of opinion as presents itself in the discussions, such as those over "The Great Psychological Crime," and the one going on now over Dr. Peebles' book, "Obsession, or Demonism of the Ages," in The Progressive Thinker?

I HAVE WATCHED THE DISCUS-SIONS VERY CLOSELY, AND READ THE ARGUMENTS ON BOTH SIDES WITH INTEREST, AND I MUST SAY THAT WHILE THE DISCUSSION HAS BEEN FAIR AND CANDID IN MOST INSTANCES, YET I SEE TRACES AT TIMES OF WHERE THE IDEA APPEARS TO POSSESS THE PERSON. It is the rule in common law that the

case hinges almost entirely upon the testimony presented, and the rule is a correct one. MERE OPINIONS DO NOT PASS. Old Spiritualists very generally detect the difference between real testimony and mere individua ideas. They all have their beliefs rest ing upon something which has been di rect testimony to them; but the mistake that is too often made is in supposing that the testimony which they have had covers the whole case. It is very natural to suppose all the others are mistaken; and, because they do not give up their own ideas, and treat the testimony they may have received direct to themselves as merely some mistaken whim, and come bodily over to accept ours, we too often take after them with clubs. WE SHOULD BE FAR ENOUGH ALONG TO COMPRE-HEND THIS FACT, THAT THE WHOLE TRUTH IS TOO BIG A THING FOR US TO GRASP IT IN ITS ENTIRETY. There is no doubt but we all have our share of truth, and also our portion of error; that some have one portion of the truth, while others may have another portion of it, and be cause there is a gap of error between the portions possessed by the different persons they do not seem to fit together so the conflict arises; both parties be ing too determined to stick by their own fragment to think of going over and investigating what the other parties have, and then all working together with the idea of eliminating the gap of error between them, so they can fit the two fragments and thereby all parties come into possession of a larger portion

The members of a church have what they are to believe handed out to them. like ready-made clothing, and they must fit themselves into them at all hazards; trim themselves down to fit the belief, so there is rarely any dis turbance among them in that direction: fit the idea he almost invariably slips out of the church. But with Spiritualthese subjects, as has been presented ferent writers can only result in larger 1.50 postpaid. growth; and we can rest assured the truth will not suffer by the agitation. THOMAS BUCKMAN.

Marshfield, Ore:

POSTAL THIEF FOUND INSANE.

Huber Thought Spirits Ordered Him to Open Mail and Remove Contents.

M. O. Huber, who was employed as registry clerk and in the postoffice, and against, whom eleven indictments were found charging him with robbing letters committed to his care, yesterday afternoon was declared to be insane. When the case was called for trial in

the United States Court a large numher of witnesses were on hand. United States District Attorney Valentine rep resented the prosecution and Attorney Adam hompson and Thomas L. Woolwine appared for the defense. A strong case was made out against the defendant, but a plea of insanity was entered by his attorneys. In support of this a number of physicians testified that they had examined the defendant and found that he was suffering from delusional insanity. He imagined that he was controlled by spirits who com manded him to open letters and cmbezzle the contents. These spirits were known to him by the names of "War Eagle," "Black Hawk," "White Star" and "Betsy." A verdict was rendered, finding him insane, and the indictments against him were dismissed.

Huber is a veteran of the Spanish-American war and served in the navy with considerable distinction. At the battle of Santiago he was in charge of a twelve-pound gun, and at the conclusion of the fight Captain Clarke of the Oregon complimented him personally

To the Editor:-The above was taken from the Los Angeles Express, March 17, 1905, and is, I think, a very fair il lustration, which could easily come under the jurisdiction of the present "trial," Peebles vs. People, now pending in the Open Court.

The civil court of Los Angeles ren dered a verdict of "insanity" .against Mr. Huber, and he was consequently committed to the asylum for the insane Is Mr. Huber insane? Is he obsessed?

If obsessed, is he insane, and is in sanity of this form obsession? L. M. HYLAND. Ocean Park, California.

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BY ABSORPTION

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THE TO-MORROW OF DEATH, Or the Future Life According to Science. By Louis Piguier. Translated from the French by S.R. Crockee. A very faschating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumaus and the inhabitants of earth." Price, \$1.50.

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SATURDAY, APRIL 8, 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 thin you are pertectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE,

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

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

No One Religion Can Fit All People.

Long years ago, many years before the war of the Rebellion, philanthropists projected a colonization society. its purpose to gradually remove the colored population in America, to their original habitat in Africa. The distinguished Henry Clay was president of the organization. A fertile territory was selected on the west coast of Africa, which received the name of Liberia, and a ship was secured to ply between American ports and Liberia, its special purpose to transport those who would volunteer to become colonists. It was hoped and expected that in time all Africa would become Christianized through the influence of that colony and a similar one near it was established by British philanthropists.

But horror of horrors! A few years residence of civilized and Christianized negroes in sunny Africa, where nature supplies the greater part of man's needs, and he relapsed into barbarism. His Christian teaching was laid aside, and he affiliated with the native tribes as one of them.

Now the announcement: A negro child fifty years ago was taken in charge by a Christian church in Huntington, Indiana. He was specially educated from infancy, under discipline for missionary work in Africa. For twentyfive years, say the newspaper accounts, Rev. Daniel Flickinger Wilberforce served the missionary board. But that board reports: "The missionary has been lured back to heathenism, he has become chief of a tribe of devil worshipers, and has contracted plural marwilds of Africa

Rev. Wilberforce has done just exactly what the climate and productiveness of Africa will do by all his race if sent there. No incentive to labor, why should he toil? The climate of the temperate zone, from a third to half the year covered with snow and ice, necessity has compelled the residents to become industrious: and all our institutions are the outgrowth of that indus-Our religious faiths are native productions: but they are exotics in Africa. The action of Rev. Wilberforce, only one of a multitude of somewhat similar cases, confirms us in the position stated. The attempt to make system of religion for all peoples is the re-enactment of the practice of Procustus, the robber chieftain, who stretched the legs of the short, and cut off those of the long, to make all'fit a common

#### Herculaneum to Be Exhumed.

A mine of great wealth now awaits the pick and spade of the archaeologist, and the prospects are, the explorations will commence in the near future. All other discoveries among the ruins of ancient cities, so far as practical results are concerned, will be small in comparison to these. That mine is no less than the resurrection of Herculaneum, only eight miles distant from the ruins of Pompeii, and buried at the same time, in the year 79. Pompell was covered with hot ashes, scoria and cinders from Mt. Vesuvius; but a torrent of mud spread over Herculaneum, to which additions have subsequently been made, until now from 80 to 120 feet of debris overlies the buried city.

Pompeii was a commercial town. Not a single manuscript was found while making the explorations. In the sister city, the home of Grecian art and literature, 1,750 papyri were found while exploring one small villa. It is believed vast amount of ancient learning will be restored to the world in exhuming Herculaneum; and it is hoped the lost books of Livy, giving a history of the Roman empire, which originally embraced 140 books, only 25 of which remain, will come to light. A sea of mud from the volcano overwhelmed the city, and buried all in a common ruin, the very site being lost until within a hun-world's traffic and travel is now in the dred and fifty years, hence everything process of construction, 300 miles of must remain precisely as it was when the calamity came. And, best of all, no priestly hands have had access to what is buried there to manipulate in the interest of the church and a more modern

As Italy is unable to meet the great expense of unearthing the lost city, it is proposed the present literary nations unite in the undertaking, and jointly

pursue the work of exhumation. Pompeli added greatly to our knowledge of a remote civilization; but Herculaneum will give us treasures of which the world has no conception.

"Just How to Wake the Solar Pleat" By Elizabeth Towne. V: "10 or health. Price 25 cents.

#### Science Versus Faith.

the ancient religions. Zoroastrianism, Brahminism, Confucianism, Mohammedism, Buddhism and Christianity with Spiritualism, and note the distinguishing differences between the older religions and the new, provided the latter may be designated a religion? The former religions are all based on faith, 81 00 with no facts behind them for their support. The latter was we have averred many times and repeat, is predicated on positive knowledge, there-

fore is a science. Christianity, according to its own claim, had its root in Judaism, though soon after it came into being it made war on its parent faith and persecuted, even to death, its votaries.

The Jews claimed man in his primeval condition fell from his high estate, became totally depraved, and expected a Messiah to come and restore him to his original condition. Christians claim that Messiah appeared in the person of Jesus.

Thinking persons, including Spiritualists, in this age of education, do not believe in the fall of man. They know the race is not totally depraved. They do not believe God required the sacrifice of a son, nor any man, not even a dove, a goat, or a bullock, to reconcile him, therefore they have no need of a Redeemer, and have none save that of knowledge.

All sorts of fictions have been devised to make need of a Savior. An almighty prison-house, with a devil in charge, sulphurous heat and eternal torture, and no possibility of escape. Once there, forever there. But no man in his sober senses in this age of general education believes in these lurid pictures of another life. A general judgment day when time shall end, with the separation of saints and sinners, is now only preached by revivalists, or the most ignorant of the clergy, to scare their victims into the church.

Books written by whom and when compiled no one knows, are not a part of the new faith. A revelation if made to persons two thousand years ago, passing through more than seventy generations and numberless translations to accommodate it to a living tongue. cannot be more than hearsay now. Certain it is, it is not a revelation to us, whatever it may have been to others.

As science is but another term for knowledge, so if there ever was a scientific religion it is that given us by disembodied minds, that is disembodied to our gross material senses.

Science, contra-distinguished from faith, is the corner-stone of Spiritualism; hence its votaries have no occasion to distrust the great truths it has unfolded. Geology furnishes the stone record of a past Eternity. Astronomy makes us acquainted with the immensity and grandeur of worlds, and of their Creator. While the microscope enables the investigator to become acquainted with the minute details of matter. Each science of itself is a revelation which ignorance cannot successfully controvert, sophistry confuse, or skepticism overwhelm.

Spiritualists have no martyrs, and need none. No wars have been waged to propagate its inculcations. No dungeons have been constructed in which to confine its opponents; the stake and fagot have never been called into requisition to silence criticism. Humble in beginning with varied means of communication between the mortal and the immortal, yet the faith of all sects have been changed and enlarged in conse-

All hail the new day, already dawned, which will sweep away the fogs of error and cruder faiths, and give place to the new whose foundation is Truth, whose superstructure was reared by angel hands, and whose duration is eternal.

quence of its teaching.

#### TO CONTRIBUTORS.

The Open Court has crowded out many interesting articles, which will be published as soon as space will permit Each contributor must be patient and forbearing. But such a thing as pleasing everybody is impossible.

ADJOURNED.

The Open Court Will Take a Brief Va cation.

The Open Court will take a brief vacation. W. M. Forster, a prominent physician of San Francisco, Cal., says

Regarding the Open Court, it is one of the treats of a life-time to have the opportunity of reading the opinions of so many able minds, discussing the subject from so many different standpoints, and I hope that when you see fit to close the present discussion, that you will maintain the Open Court for the discussion of other subjects of importance to our knowledge of spirit and spirit laws: it is a WONDERFUL EDUCATOR along these lines, and will do much to dissipate many of the superstitions connected (through ignorance) with the name of Spiritualism.

Yes, the interest in the Open Court and the question discussed, "Obsession," has been of unparalleled interest. Another question will soon be presented and that too, will set people to thinking along new lines.

## Railway Civilization.

It was stated in these columns some years ago, that a railroad was projected from Damascus, in the extreme north of Palestine, south, by way of Jerusalem and Medina, to Mecca, in the south of which will be completed this spring, and open to business.

At Damascus connection will be made with a line west to Constantinople, and east to Bagdad on the Persian Gulf. These, with other connected lines of railway, constructed, else in prospective, must revolutionize Southern Asia, and do more for civilization and human progress than creeds and missionaries could accomplish in 5,000 years.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism," By Moses Hull. Price 10 cents.

## Thought, Brain and Continuity.

A New York brain specialist not long Did the reader ever stop to contrast since believed that he had located definitely the seat of human intelligencethe special part that thinks.

Of course such a speculation is of some interest, but a far more important question is the genesis of thought itself. The questions exciting greater attention among thinkers are: What is thought? How does thought originate? A class of materialists affirm that thought is inseparable from the human brain, and death, as it ends the activity of the brain, terminates the intentgence and thought so far as the dead individual is concerned.

Some of the secular journals have taken up the discussion of the subject, in its various relations, and that in a manner that cannot but fail to be pleasing to those who have become convinced of the truth of spirit return and manifestation. For instance one of these tournals declares that a pretty strong case has been made out in favor of the proposition that in certain instances there has been a survival of intelligent individuality after the death of the body. The case is strong enough to have convinced numerous men of science, to say nothing of men in other walks of life. It can not be dismissed with a mere disparaging allusion to "ghost stories," because men of the caliber of Sir William Crookes, for instance, are not to be disposed of in that

Now, if it can be proved, even in one case, that intelligent thought has survived the death of the body the demonstration certainly is fatal to the theory that thought is simply a function of the brain. If thought is shown to have persisted after the destruction of the brain that hypothesis will have to be abandoned.

Just how intelligence is perpetuated when its ordinary vehicle, the brain, is no longer available is a question which no one has yet undertaken to answer. Nor is it of any especial pertinence to the immediate question. The main point at issue is the indispensable connection between thought and the brain. If it be shown that no such indispensable connection exists the field may be cleared for the ensuing question: How does intelligent personality exist independent of the human body?

The question is not religious but scientific. Many things are clearly discerned by the eye of faith which are invisible to the instruments of science. f science can be convinced by its own methods the result will be profitable to the world.

Readers who may desire to extend their knowledge and gain further light on the subject will do well to consult the rich pages of Hudson Tuttle's Arca na of Spiritualism.

#### The Hope of Science.

Prof. A. P. Matthews, of the Chicago University, is reported to have recently expressed himself in a magazine article, that "life will, eventually, be produced by artificial methods." He says: "Liv ing matter is every moment formed from lifeless matter in ourselves and all about us. Living matter must have begun to exist at some definite time in the earth's history, and must then either have originated, or have come from space."

The Professor then suggests: "It is more probable living matter originated spontaneously.'

Concluding he adds: "I think from reent progress we have every reason to feel encouraged, and to look forward with confidence to the artificial formaion of protoplasm.' The germs of life must be sought in

the minute. The mammoth tree, the elephant, all life, vegetable or animal, sprang into being from the infinitesimal, and there we must go to search for the beginning. Very possibly new forms are ever being developed: but the historic period has not and could not note during its brief existence the rise and destructions of these minute forms in the process of developing into the higher forms of life.

Prof. Matthews has turned his attention in a laudable direction. Pursued by successive generations of scholars. similarly inspired, then the sphinx will answer the questions, "Whence came life, and, What is its destination?"

### An Arraignment of Alcohol.

It would be a source of great consola tion to churchmen if they could place Col. Ingersoll in the ranks of the intemperate. Some of them have endeavored to do so, by citing a literary production of his sent to a sick friend, with a bottle of whisky, which had been prescribed for medicinal use. The Colonel's real views of intoxicants are best illustrated by his discarding their use in his family, and by himself, and by his own words, as follows:

"I believe, gentlemen, that alcohol, to

a certain degree, demoralizes those who make it, those who sell it, and those who drink it.| I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dis honor, it demoralizes everybody that touches it. I do not believe that any body can contemplate the subject with out becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks either bank of this stream of death-of the suicides, of the insanity, of the poverty of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing and despairing wives, asking for bread; of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds on either bank-I do not wonder that every thoughtful man is prejudiced against the damned stuff called alco-

#### Science to the Front.

The announcement is now made that the great Sahara, a desert of shifting sand, in Northern Africa, is to be, reclaimed; that the character of the country has been falsified; that water is abundant a little below the surface; that the rainfall in many quarters will supply all agricultural needs without irrigation; that the suppression of nomadic tribes, with their predatory and pilfering bands, followed by intelligent labor, are all that is needed to make those almost boundless sand-barrens the most productive and flourishing of

the French colonies. Religion has been running this world since the very dawn of history, and it has made slow progress. Science is: coming to the front now, and the world already breathes easier.

the body. They are diseases of the

spirit, which are engendered in ignor-

ance as the latter are in unsanitary

conditions. They take hold of a com-

munity because the conditions have prepared the soil. Childhood training

is responsible to a large measure for

this susceptibility in mature years. The

evangelist puts forth all his efforts in

some communities without success, and

explains that the people are led away

tured beyond his methods, and immune

An illustration of this principle is

forcibly shown in the great revival now

going on in Wales. There not a com-

munity but a nation is afflicted. The

Welsh are an excitable race, with more

feeling than reason, and their lives are

narrowed by their surroundings. They

love music, and Evan Roberts the evan-

gelist, has aroused them more by the

exhortations which are common-place

After his appeal to sinners, the hymns

bring the mutitide into wild ecstasy.

Men and women cry out for the holy

spirit and work themselves into frenzy,

All have to be baptized. In one

mountain hamlet, fifty converts were

baptized in a little chapel. They en-

tered the well with all their clothing on

even caps and boots. Aged men, women

and children came dripping out, "while

friends fell weeping on their necks."

Then they walked in the wintry air to

their homes, followed by shouting,

It is not strange that a whole nation

under such emotional tension, should

all are insane in some degree, there will

be violent attacks. The people look

regard every manifestation as the work

"It is a good thing," they say, "ever

In most cases these victims of the re

vival are jealously guarded by their

riends, and their affliction is kept from

the public. Prominent churchmen in the north of Wales who have been com-

nitted to asylums are Edward Edwards

deacon of the Johnstown Methodist

chapel, and Edward Haunan, a leading

member of the Gwyddelwen Welsh Cal

vinistic chapel. The latter, after inter-

rupting a funeral service, rode around

the district in a milk cart, declaring it

A movement fraught with such disaster

would not be allowed by law under any

man lecturing on reform, science, poli-

tics, any subject whatever, whose fol-

lowers indulged in such follies, and fa-

naticisms, and in every neighborhood

caused hopeless cases of insanity

would be arrested at once and severely

dealt with. As a revivalist he is hon-

ored, and his praise lauded by the

seen one word in condemnation. Noth-

ing appears but eulogies on the great

If Dr. Quackenbos wants to find

"maniac religion," here it is ready to

his hand. Spiritualism is the religion

of sanity. It does not conjure from the

abysses of diseased imagination, a

horrible god with flaming hell and sub-

servient devil, to frighten mankind into

The Spiritualists' God does not de

mand plunging through the ice to wash

away sins, nor does he stoop to win a

baseball player by catching the ball for

him. Only ignorance and superstition

deplorable, pitiable, and out of time and

place in the present, yields this brood

of converts. There have been many

cases of folly among Spiritualists, no

referable to Spiritualism, but to their

superstitious beliefs before they came

to its knowledge. Put all of these to

gether, and make them tenfold, and the

sum would not equal the exhibitions of

credulity, craftiness, imbecility and

Keep an Eye Out.

of a man, he walketh through dry

places seeking rest, and findeth none

Then he saith, I will return into my

house from when I came out; and when

he is come, he findeth it empty, swept

state of that man is worse than the

This quotation being authoritative

their faith was a believer in obsessions;

and it explains why the vile, who are

professedly reformed. become "seven"

ask if this idea of demoniac possessions

is true, but we are met at the very

threshold of the inquiry with the state-

ment, "This is asserted by the Lord as

the cautious will keep an eye on those

from whom devils are expelled, and

have no entanglements with them, be-

low. He who is wise will not be en-

A Common Miracle.

Dr. Isaac K. Funk, of the firm of

umship of Mrs. May Pepper, of Brook-

lyn, N. Y., a man learned the address of

his father from whom he had no infor-

Dr. Funk asserts there is no chance for

To Spiritualists there is nothing re-

markable in this. for similar occur-

rences have been frequent for more

come so common they are now rarely

mentioned unless by new converts to

fraud in the premises.

dangered.

the falth.

a fact, therefore criticism is ended."

ter in and dwell there; and the

"When the unclean spirit is gone out

HUDSON TUTTLE.

Editor-at-Large N. S. A

folly of one "successful" revival.

insanity and imbecile submission.

work Roberts is doing.

to be the chariot of the Lord.'

develop many cases of madness.

calmly on the most terrible cases.

f God, not to be interfered with."

o lose reason, to gain salvation."

lymns his singing leader sings than his

by the devil. The fact is they are cul

from the disease.

prayer.

singing crowds.

The institution of "Peter's Pence,". The next day he went to a ball game, dates back many centuries, and in every catholic church in the world an an-win. The turning point in the game ery Catholic church in the world an an-win. nual collection has been taken and sent was when the ball to the Holy Father at Rome. This, way. He says: "I turned and ran after however, has not been yielding enough it, and as I did, I prayed, 'Oh, Lord, if for the greedy maw of the Holy See. ever you helped mortal man, help me and now an active campaign is going to get the ball.' I leaped over a bench be waged to gather in the shekels. Mgr. and caught the ball with one hand. Broderick will have charge of the movel Boys, I believe God helped me catch the ment, and will be located in Washing-ball." It won \$1,600. ton. From thence he will travel through the country exciting the interest of the priests and founding "Peter's intimation that He is an expert in base-Pencey societies. Think of it! Socie-, ball! Yet this man, with his lurid rhetoric ties all over this country with the one object, of raising money for the Pope! of hell and the devil, his flashes of keen All Catholics will be requested to give satire and trite sayings, hypnotized his according to their means, and the malhearers and bagged 500 converts! The chinery of the church brought to bear church leaders made a good investment in compelling them to hold up their if these converts do not backslide. hands, at the stand-and-deliver order of When the hypnotism wears off-when the priests. It is said that the Pope the diseased condition is healed-and heartily approves the plan. Why should the commonsense of the world prevails, This United States is a rich they will not feel the pressure of sin as harvest field. The Catholics here are they do now. protected, and earn more by labor than Such "revivals" are to the spirit, anywhere else. Why should they not what epidemics and contagions are to

contribute to the support of the church part of their yages? If every one of the ten millions of Catholics in this country gave a dime, there would be a million dollars for the royal pageantry of the man who preends to represent the lowly Nazarene, who had no place to lay his head. The pope might maintain the style of magnificent royalty, by the flow of this stream of gold from his dupes in this country alone. How many weary days in mines and factories; washing, scrubbing and brutalizing work, are represented in this vast sum for the drones who contribute nothing, absolutely nothing, to the public good, but like vampires latten on people's blood!

And now emboldened by the freedom extended to them, this horde of priests have established a bureau of tribute, and set at work to make this nation tributary to Rome.

The Associated Press reports that the proposed "Institute of Scientific Research wants \$100,000 to enable it "to peep into the Great Beyond." Let all Spiritualists understand the position of "Institute." Let them not be until exhausted they fall in a dead wheedled into the belief that it is to be swoon. Men kneel in the streets in anything but "psychical." Rev. M. J. Savage is reported as saying, "the movement should not be confounded with Spiritualism, although to the lay mind the two are closely akin.

At a recent meeting of those interested in the movement, Dr. Hyslop, who is its pioneer, said \$100,000 must be had to make a foundation and then \$25,000 a year would be required to maintain it.

We do not know how many professors are intended. Five ought to sufficient and after \$10,000 a year for expenses, that would leave \$3,000 a year for each chair. This would be very good pay for the work intended, which s exactly what thousands of Spiritualists have done, and are doing, for nothing except the satisfaction it furnishes them. The presidency of such an institute, once obtained would be good for life, and a plum worth shaking the tree

In his closing paragraph Dr. Savage shows his inclination to Spiritualism. He said: "I have been immensely interested in these investigations because believe that if we could make people sure of continued existence and could couple with this in popular appreciation a recognition of the universal law of cause and effect, we should be able to lift the level of the moral life of the world, That is, if people could know that they must keep right on and it they could couple with this the further knowledge that as the past has made other guise than that of religion. A the present, so the present must make the future; that there is no magic in the fact of death to change our nature, but that we keep right on what we have made ourselves-this knowledge would seem to me the mightiest moral lever that the human mind can possibly conceive."

days of Grecian and Roman greatness has Fame furnished place for the statue of a woman. From her high place in the Roman and Grecian household and state she was degraded by the tenets of Christianity, and because a woman was a man's mother made him deprayed in sin. Only one, the "holy virgin," the impossible mother of God, was represented by tawdry imagery, or the mimitable marble statues of Venus or Ceres, were bedaubed and decorated and worshiped as images of the

Statuary Hall, at the national capital has the monotonous row of distin-guished heroes broken in upon by the statue of Frances E. Willard. It is the work of a woman artist. Henel Farnsworth Mears of Wisconsin. As each state is allowed only two representatives, the honor Illinois confers by this election is the more noteworthy. That this selection should be made, with all the contending elements, of political pull, and personal influence, indicates the appreciation of Miss Willard by her fellow citizens. She probably was no more heroic, or self-sacrificing or devoted to duty than thousands of women in that great state, yet she came prominently to the front, and bore the limelight of public opinion, and thereby became representative of the nobility. purity and devotion of the women of the

Evangelists have worked up local ex- and garnished. Then goeth he, and in many taketh with himself seven other spirits citements called "revivals" towns, and wonderful "ministrations of more wicked than himself and they en-God" have been recorded. A good Spirtualist has sent the reports of one at Redwood, Minn., which is a typical ar-fair. The churches of that northern This quotation being author town had become luke-warm, and a man named Sunday was called to shake up the dry, hones and grapple with the devil. Revivals are conducted along commercial lines. There is no better paying profession than that of a successful dyangelist. The deacons and head men of the church see that the in-terest is at low ebb; the pews becoming more and more conspicuous for their emptiness; the membership not increasing and the salary of the minister more difficult, to collect. The life of the church depends on new member-ship, and the fuick way to that is by means of a refival. They look around and are recommended to a Sam Jones. or Small imitator, who after bargaining grees to come and work in the Lord's vineyard for a bonus and percentage of the gate feesl? Then the work of saving souls begins.

The Redwood church secured Mr Sunday—the Rev. Sunday. He is a regenerated baseball champion and allround athlete! He constantly alludes to his in his sermons. As a specimen of his talk the following is suggestive. He mation for thirty years. A correspond-bad agreed to run a foot-race on Sun- ence was opened between the parties. He was converted and could not carry out the agreement. So he went to the manager, who said, "You must run the race and fix it up with 'God afterwards." He won and says: "I fixed things up with God and the church and from that day to this I have tried to live in harmony with God's

# Events and Their Significance. Letter from the Eminent Dr. I. K. Funk

which, in my judgment, will prove helpful in separating the true from the false phenomena and in determining the laws that govern them, and as to how the press and the public may render essential service in helping to right conclutions. It is press and the public may render essential service in helping to right conclutions as a solution of the press and the public may render essential service in helping to right conclutions. sions? My meaning will be more easily understood through several concrete il

#### FIRST CLASS OF PHENOMENA.

lustrations:

A few weeks ago in Chicago, Dr. Carl A. Wickland, an intelligent and respectable physician of that city, residing at 616 North Wells street, gave me a number of personal experiences which have convinced him that obses sion by evil discarnate intelligences is the cause of a large per cent of insanity -over one-half, he thinks. Through his wife, who is a non-professional 'sensitive,' or 'medium,' he has made hundreds of investigations, and has applied many ingenious tests to prove the identity of these so-called foreign intelli gences. He claims to have cured many cases of insanity by working along this theory-some who were pronounced hopelessly insane. We may laugh at this, but is there solid ground for an apriori dogmatic conclusion that hypnotism may not be a fact between a spirit out of the flesh and one in the flesh as it is a fact between two persons in the flesh? A few years age we nearly all ridiculed hypnotism as wholly charlatanism or illusion. Obsession was common enough in Christ's time. Many an insane one Christ and His disciples cured by "casting out devils." are other practitioners throughout the world who believe and practice as does Dr. Wickland. Will not the press gather carefully facts bearing on this class of cases and publish them, giving names and addresses and verified de tails, especially the facts that would seem to establish the identity of the socalled obsessing spirit? Is it not worth while?

Let us remember, a single scientific ally demonstrated fact of the existence of even an evil discarnate spirit will do more to prove the continuance of life after death than all the sermons on immortality that have been preached in the last ten years. That single demonstration would be the death knell of ma terialism.

#### SECOND CLASS OF PHENOMENA.

By an arrangement with Dr. A. M Veeder of Lyons, N. Y., a medical scien tist of wide repute, I in Brooklyn drew the figure of a fish, and then pointed to the zenith. Sensitives whom Dr. Vec der had at his office told him at that moment that I drew a fish and pointed to the zenith. No one but myself, 400 miles distant, could have known eithe fact by any scientifically recognized method of communication. This seems to point to long distance telepathy Similar facts are occurring in many places. Will not the press be hospitable to them and closely verify and report them minutely? Nature in this way may be whispering to our dull senses of forces and laws, more subtle and vastly more important than those that gave us wireless telegraphy.

THIRD CLASS OF PHENOMENA. G. L. Seabury, 1414 Atlantic avenue,

Brooklyn, whose respectability and truthfulness can be easily tested, has given me the facts to the least detail of a test experiment he made through Mrs. but if they will study it out, they will Pepper. She answered for him an imfind these words the hardest kind of portant personal question in a letter which he kept in his pocket throughout. the whole sitting. The evidential value of such a test depends upon the honesty of the sitter, his secrecy as to his intention and his avoidance of giving any information to the medium during the sitting. A large per cent of sitters are "easy victims, giving themselves away" has made the universe fireproof, and in their talk. I have cross-examined has thought it altogether safe to trust press. Perhaps some editor has writ- Mr. Seabury, and think this case typical us with the match-box to experiment Yes, the world moves. Not since the | ten disparagingly, but we have not | of a large number of cases worth care | with. ful investigation. On pages 217-235 of "And now will the press permit me to "Widow's Mite," many experiments of suggest that the instruction be reversed this class are given which I made that seems in some newspaper offices to through Mrs. Pepper ("Mrs. A") and be given to reporters: "Young men, through Margaret Gaule ("Miss B"), under test conditions at private sittings. ing; third, fourth and fifth, be interest-These cases indicate at least near-by ling; and then incidentally, if convenmind-reading of a high order. But what | ient, be truthful. is the explanation of them if they are

To the Editor:—As the anti-psychic storm has now subsided, though the sea here and there still runs high, will not message sent in English from Boston the press permit me a few suggestions through Mrs. Piper, and received althe methods of investigation most simultaneously by another medium in England in Greek, neither medium understanding Greek? . If the press

#### FOURTH CLASS OF PHENOMENA.

A short time since I gave to the press the case of a man finding his father who had left home in London twentynine years before, and had never thereafter been heard of by the family. Since then I have got all the facts, examined all the letters between father, son and executors, cross-examined the man and have found him well-to-do and deemed by friends and neighbors to be of unimpeachable veracity. The case, from every point that I have approached it, seems criticism proof. No recognized theory of telepathy explains it. What is the explanation? Coincid dence? Yes, as says one, if we may sup-

pose that an explosion of a type foundry would somewhere in the universe and some time in eternity produce the Genuine cases of the above and other

classes, wherever occurring, should be searched for by the press more than if they were lumps of gold, and should be verified, if possible, to the minutest incident, and given, not jocosely, but seriously, to the world. My time is so occupied that I can give but a few minutes now and then to this work-a few minutes of my recreation hours. Why will not the press soberly take up this matter? Rightly handled, there is sensation in it worthy of the most royal purple journalism. Believe me, there is more than fraud and coincidence in these experiences. Gladstone was right when in his membership letter to the Society for Psychical Research, he said that this work of investigation "is the most important work which is being lone in the world-by far the most important." No hypothesis of explanation is as a

ret given that matches all around; n.e., theory has as yet passed beyond theory has as yet passed beyond speculative stage. Permit me an additional point

in these investigations, it is not with o assume that a "sensitive" you desired worth testing is dishonest. If you desired he chances are you will get nothing. de wise as serpents, but harmless as loves. Remember, Christ could do no vonders in his own country because of their unbelief." Learn what that means ou who "know it all" and are so "cock sure." A prestidigitator is good at de-ecting tricks, but may not be worth is salt in the investigation of genuine sychic phenomena. Psychic things re psychically discerned as musical hings are musically discerned. A Darvin whose faculty for music is atrohied, is no judge as to whether it is a 'aderewski at the piano in the other room; the judgment of a child musically developed is far better. All things carry their own proof to a faculty up to the level of the faculties' development. Also, predisposition is a sword that cuts both ways; deception invites deception; like draws like. These things are true whether the psychic phenomena which are being investigated are from the subjective mind of the medium or from foreign intelligences, "Words, words, and nothing more," is all this to nine out of ten of even cultured readers;

sense. Do not be afraid that the universal order of things will be upset if some new supernatural; there is nothing super-natural but God, and He most probably is infinitely natural. Never forget God

And now will the press permit me to "Young men, first be interesting; second, be interest-I. K. FUNK. New York.

## A Wonderful Boy Preacher.

BE WISE! BE TOLERANT! BE COMES TO THE ATHEIST, TO THE THOUGHTFUL! SPIRITUALISM IS GOD-FEARING CATHOLIC, TO THE KALEIDOSCOPIC, MANIFESTS IT- IGNORANT, TO THE WISE, TO THE SELF IN MANY DIFFERENT WAYS. DEVOUT CHRISTIAN, TO THE SPIRITUALISTS HAVE NO PATENT YOUNG AS WELL AS THE OLD, AND RIGHT ON IT. NO COPYRIGHT EX- INCULCATES ALL SHADES OF BE-ISTS TO IT ON EARTH OR IN HEAV: LIEF. IT IS NO RESPECTER OF EN. SPIRIT RETURN IS COMMON PERSONS. IN THE FOLLOWING TO ALL HUMANITY. YOU SHOW A CASE, AS RELATED BY THE CHI-WANT OF GREY MATTER IN YOUR CAGO CHRONICLE, A LITTLE BOY BRAINS WHEN YOU CLAIM THAT IS CONTROLLED BY AN ORTHODOX SPIRIT RETURN BELONGS EXCLUS- DIVINE, AND IN SOME RESPECTS IVELY TO SPIRITUALISTS. IT IS DOING A GRAND WORK.

"It's a girl! It's a girl!" was the but were soon listening attentively to child with a wealth of golden curis that nouse.

fell to the waist, and the countenance "And a little child shall lead them," of a cherub.

compliment or an accusation, suddenly address, when, calling for confessions held the cynosure of curious eyes up of repentance, scores of his hearers rewith Christians, shows the founder of into full view and declared with a sponded with words of convincing sinis 8 years old. Do any of you suppose en on fallow ground. a girl could talk like he does?" A sigh of half-satisfaction escaped from huntimes more vile after tarrying for a time in the church. We were about to dreds of lips.

looked more feminine than she—he, I evangelical work for the last

#### Child-Preacher Holds Audience.

cause of what the Master says is to folering of 2,000 persons in Moody Church, isters.

La Salle and Chicago Avenues, last Besides this missionary work in the ence listened with rapt attention as exhorted in different audiences with the infant divine, with the words and marked success in scores of small manners of a minister of mature years, towns through this state and Indiana. but with the appearance and voice of He first evinced a religious proclivity Funk & Wagnalls, Publishers, New a tot from the nursery, urged his hear- at the age of 3 years, when he began York, announces that through the mediers for over an hour to spurn all ephe- to exhort his baby brother to lead a meral amusements and follow the Christian life, and upon being questeachings of the Savior. Never once tioned by his father, declared he had hesitating for a word and with a shrill been called to carry on the work of voice, which carried to the farthest Christ. corner of the large auditorium, the youthful prodigy, for such he is claimed "Voltaire's Romances." Translated to be, extolled righteous living as the from the French. With numerous if only means of salvation, and by way of lustrations. These lighter works of the confirmation quoted passage after passibilliant Frenchman, an invincible enthan fifty years. Indeed they have be-

exclamation of scores of women, young every word, and long before the close and old, who jostled against each other murmurs of wonderment and admiralast night to get a fleeting glimpse of a tion were uttered in all parts of the

clearly enunciated as the opening sen-Meanwhile the father, at whose side tence, provoked a smile at the opporthe child huddled, uncertain whether to tuneness of the remark. And such construe the words of the woman as a proved the case near the close of his inge of impatience: "It's a boy, and he cerity, showing that his words had fall-

#### Shows Early Trend to Preach.

Young Joseph Raycroft, the son of "I reared nine girls," vouchsafed one Joseph A. Raycroft, 79 West Adams little woman, "and none of them ever street, has been actively engaged in years, for the most part at missions and street corners on the west and northwest sides, and is credited with Joseph Raycroft, 8 years old, the sub- the conversion of hundreds of recreant, ect of the above speculation, had just ones whose hearts were apparently imfinished an exhortation before a gath- pervious to the pleadings of adult min-

Everyone of the large audi- slum districts of the city, the child has

sage from the scripture, which alone emy of the Catholic church, are worthy were considered feats of memory. At of wide reading. Wit, philosophy and first the audience was inclined to smile romance are combined, with the skill of at the child's apparent presumption, a master mind. Price \$1.50.

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Published Every Saturday at 40 Loumis Street,

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

TERMS OF SUBSCRIPTION: THE PROGRESSIVE THINKER will be furnished until further notice at the following torms, invariably in advance: 
 One Year.
 81 00

 Six Months
 59cts

 Thirteen Weeks
 25cts

 Single Copy
 5cts

REMITTANCES: Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

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

SATURDAY, APRIL 8, 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 fectly safe, and will save yourself annoyance and trouble.

#### HUDSON TUTTLE,

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

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

#### No One Religion Can Fit All People.

Long years ago, many years before the war of the Rebelllion, philanthropists projected a colonization society, its purpose to gradually remove the colored population in America, to their original habitat in Africa. The distinguished Henry Clay was president of the organization. A fertile territory was selected on the west coast of Africa, which received the name of Liberla, and a ship was secured to ply between American ports and Liberia, its special purpose to transport those who would volunteer to become colonists. It was hoped and expected that in time all Africa would become Christianized through the influence of that colony and a similar one near it was established by British philanthropists. But horror of horrors! A few years'

residence of civilized and Christianized negroes in sunny Africa, where nature supplies the greater part of man's needs, and he relapsed into barbarism. His Christian teaching was laid aside, and he affiliated with the native tribes as one of them.

Now the announcement: A negro child fifty years ago was taken in charge by a Christian church in Huntington, Indiana. He was specially educated from infancy, under discipline for missionary work in Africa. For twentyfive years, say the newspaper accounts, Rev. Daniel Flickinger Wilberforce served the missionary board. But that board reports: "The missionary has been lured back to heathenism, he has become chief of a tribe of devil worshipers, and has contracted plural marthe wilds of Africa.

Rev. Wilberforce has done just exactly what the climate and productiveness of Africa will do by all his race if sent there. No incentive to labor, why should he toil? The climate of the temperate zone, from a third to half the year covered with snow and ice, necessity has compelled the residents to become industrious; and all our institutions are the outgrowth of that industry. Our religious faiths are native productions; but they are exotics in Africa. The action of Rev. Wilberforce, only one of a multitude of somewhat similar cases, confirms us in the position stated. The attempt to make one system of religion for all peoples is the re-enactment of the practice of Procustus, the robber chieftain, who stretched the legs of the short, and cut off those of the long, to make all fit a common

## Herculaneum to Be Exhumed.

A mine of great wealth now awaits the pick and spade of the archaeologist, and the prospects are, the explorations will commence in the near future. All other discoveries among the ruins of ancient cities, so far as practical results are concerned, will be small in comparison to these. That mine is no less than the resurrection of Herculaneum, only eight miles distant from the ruins of Pompeii, and burled at the same time, in the year 79. Pompeil was covered with hot ashes, scoria and cinders from Mt. Vesuvius; but a torrent of mud spread over Herculaneum, to which additions have subsequently been made. until now from 80 to 120 feet of debris overlies the burled city.

Pompeli was a commercial town. Not a single manuscript was found while making the explorations. In the sister city, the home of Grecian art and literature, 1,750 papyri were found while exploring one small villa. It is believed vast amount of ancient learning will he restored to the world in exhuming Herculaneum; and it is hoped the lost books of Livy, giving a history of the Roman empire, which originally embraced 140 books, only 25 of which remain, will come to light. A sea of mud from the volcano overwhelmed the city, and buried all in a common ruin, the very site being lost until within a hundred and fifty years, hence everything must remain precisely as it was when the calamity came. And, best of all, no priestly bands have had access to what is buried there to manipulate in the interest of the church and a more modern

As Italy is unable to meet the great expense of unearthing the lost city, it is proposed the present literary nations unite in the undertaking, and jointly pursue the work of exhumation.

Pompell added greatly to our knowledge of a remote civilization; but Herculaneum will give us treasures of which the world has no conception.

"Just How to Wake the Solar Plea By Elizabeth Towne. or health. Price 25 cents.

#### Science Versus Palth.

Did the reader ever stop to contrast the ancient religions, Zoroastrianism, Brahminism, Confucianism, Mohammedism, Buddhism and Christianity with Spiritualism, and note the distinguishing differences between the older religions and the new, provided the latter may be designated a religion? The former religions are all based on faith, with no facts behind them for their support. The latter was we have averred many times and repeat, is predicated on positive knowledge, there-

fore is a science. Christianity, according to its own claim, had its root in Judaism, though soon after it came into being it, made war on its parent faith and persecuted, even to death, its votaries.

The Jews claimed man in his prime val condition fell from his high estate, became totally deprayed, and expected a Messiah to come and restore him to his original condition. Christians claim that Messiah appeared in the person of Jesus.

Thinking persons, including Spiritualists, in this age of education, do not believe in the fall of man, They know the race is not totally deprayed. They do not believe God required the sacrifice of a son, nor any man, not even a dove, a goat, or a bullock, to reconcile him, therefore they have no need of a Redeemer, and have none save that of knowledge.

All sorts of fictions have been devised to make need of a Savior. An almighty prison-house, with a devil in charge, sulphurous heat and eternal torture, and no possibility of escape. Once there, forever there. But no man in his sober senses in this age of general education believes in these lurid pictures of another life. A general judgment day when time shall end, with the separation of saints and sinners, is now only preached by revivalists, or the most ignorant of the clergy, to scare their victims into the church.

Books written by whom and whet compiled no one knows, are not a part of the new faith. A revelation if made to persons two thousand years ago. passing through more than seventy generations, and numberless translations to accommodate it to a living tongue, cannot be more than hearsay now. Certain it is, it is not a revelation to us, whatever it may have been to others.

As science is but another term for knowledge, so if there ever was a scientific religion it is that given us by disembodied minds, that is disembodied to our gross material senses.

Science, contra-distinguished from faith, is the corner-stone of Spiritualism; hence its votaries have no occasion to distrust the great truths it has unfolded. Geology furnishes the stone record of a past Eternity. Astronomy makes us acquainted with the immens ity and grandeur of worlds, and of their Creator. While the microscope enables the investigator to become acquainted with the minute details of matter. Each science of itself is a revelation which ignorance cannot successfully controvert, sophistry confuse, or skep-

ticism overwhelm. Spiritualists have no martyrs, and need none. No wars have been waged to propagate its inculcations. No dungeons have been constructed in which to confine its opponents; the stake and fagot have never been called into requisition to silence criticism. Humble in beginning with varied means of communication between the mortal and the immortal, yet the faith of all sects have een changed and enlarged in conse-

quence of its teaching. All hail the new day, already dawned, new whose foundation is Truth, whose superstructure was reared by angel hands, and whose duration is eternal.

#### TO CONTRIBUTORS.

The Open Court has crowded out many interesting articles, which will be published as soon as space will permit. Each contributor must be patient and forbearing. But such a thing as pleasing everybody is impossible.

#### ADJOURNED.

The Open Court Will Take a Brief Va cation.

The Open Court will take a brief vacation. W. M. Forster, a prominent physician of San Francisco, Cal., says

Regarding the Open Court, it is one of the treats of a life-time to have the opportunity of reading the opinions of so many able minds, discussing the subject from so many different standpoints, and I hope that when you see fit to close the present discussion, that you will maintain the Open Court for the discussion of other subjects of importance to our knowledge of spirit life and spirit laws: it is a WONDERFUL EDUCATOR along these lines, and will do much to dissipate many of the superstitions connected (through ignorance) with the name of Spiritualism.

Yes, the interest in the Open Court and the question discussed, "Obsession," has been of unparalleled interest. Another question will soon be presented, and that, too, will set people to thinking along new lines.

#### Rallway Civilization.

It was stated in these columns some years ago, that a railroad was projected from Damascus, in the extreme north of Palestine, south, by way of Jerusalem and Medina, to Mecca, in the south of Arabia. That great highway for the world's traffic and travel is now in the process of construction, 300 miles of which will be completed this spring, and open to business.

At Damascus connection will be made with a line west to Constanti-nople, and east to Bagdad on the Persian Gulf. These, with other connected lines of railway, constructed, else in prospective, must revolutionize Southern Asia, and do more for civilization and human progress than creeds and missionaries could accomplish in 5,000 vears.

"Talmagean Inaulties, Incongruities. Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

## Thought, Brain and Continuity.

A New York brain specialist not long lince believed that he had located definitely the seat of human intelligencethe special part that thinks.

Of course such a speculation is of some interest, but a far more important question is the genesis of thought itself. The questions exciting greater attention among thinkers are; What is thought? How does thought originate? A class of materialists affirm that thought is inseparable from the human brain, and death, as it ends the activity of the brain; terminates the intentgence and thought so far as the dead individual is concerned.

Some of the secular journals have taken up the discussion of the subject, in its various relations, and that in a manner that cannot but fail to be pleasing to those who have become convinced of the truth of spirit return and manifestation. For instance one of these journals declares that a pretty strong case has been made out in favor of the proposition that in certain instances there has been a survival of intelligent individuality after the death of the body. The case is strong enough to have convinced numerous men of science, to say nothing of men in other walks of life. It can not be dismissed with a mere disparaging allusion to 'ghost stories," because men of the caliber of Sir William Crookes, -for instance, are not to be disposed of in that way.

Now, if it can be proved, even in one case, that intelligent thought has survived the death of the body the demonstration certainly is fatal to the theory that thought is simply a function of the brain. If thought is shown to have nersisted after the destruction of the brain that hypothesis will have to be

Just how intelligence is perpetuated when its ordinary vehicle, the brain, is no longer available is a question which no one has yet undertaken to answer. Nor is it of any especial pertinence to the immediate question. The main point at issue is the indispensable connection between thought and the brain If it be shown that no such indispensable connection exists the field may be cleared for the ensuing question: How does intelligent personality exist independent of the human body?

The question is not religious but scientific. Many things are clearly disby the eye of faith which are invisible to the instruments of science. If science can be convinced by its own methods the result will be profitable to the world.

Readers who may desire to extend their knowledge and gain further light on the subject will do well to consult the rich pages of Hudson Tuttle's Arcana of Spiritualism.

#### The Hope of Science.

Prof. A. P. Matthews, of the Chicago University, is reported to have recently expressed himself in a magazine article, that "life will, eventually, be produced by artificial methods." He says: "Living matter is every moment formed from lifeless matter in ourselves and all about us. Living matter must have begun to exist at some definite time in the earth's history, and must then either have originated, or have come from space.

The Professor then suggests: "It is more probable living matter originated spontaneously." Concluding he adds: "I think from re-

cent progress we have every reason to feel encouraged, and to look forward with confidence to the artificial formation of protoplasm."

The germs of life must be sought in the minute. The mammoth tree, the elephant, all life, vegetable or animal, sprang into being from the infinitesimal, and there we must go to search for the beginning. Very possibly new forms are ever being developed; but the historic period has not and could which will sweep away the fogs of error | not note during its brief existence the and cruder faiths, and give place to the rise and destructions of these minute forms in the process of developing into the higher forms of life.

Prof. Matthews has turned his attention in a laudable direction. Pursued by successive generations of scholars, similarly inspired, then the sphinx wil inswer the questions, "Whence came life, and, What is its destination?"

#### An Arraignment of Alcohol.

It would be a source of great consolation to churchmen if they could place Col. Ingersoll in the ranks of the intemperate. Some of them have endeavored to do so; by citing a literary production of his sent to a sick friend, with a bottle of whisky, which had been prescribed for medicinal use. The Colonel's real views of intoxicants are best illustrated by his discarding their use in his family, and by himself, and by his own words, as follows: "I believe, gentlemen, that alcohol, to

a certain degree, demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the colled and poisonous worm of the distillery until it empties into the hell of crime, death and dis honor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject with out becoming prejudiced against this liquid crime. All you have to do; gentlemen, is to think of the wrecks on either bank of this stream of death-of the suicides, of the insanity, of the poverty of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing and despairing wives, asking for bread; of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds on elther bank-I do not wonder that every thoughtful man is prejudiced against the damned stuff called alco-

#### Science to the Front.

The announcement is now made that the great Sahara, a desert of shifting sand, in Northern Africa, is to be, reclaimed; that the character of the country has been falsified; that water is abundant a little below the surface; that the rainfall in many quarters will supply all agricultural needs without irrigation; that the suppression of nomadic tribes, with their predatory and pilfering bands, followed by intelligent labor, are all that is needed to make those almost boundless sand-barrens the most productive and flourishing of the French colonies.

Religion has been running this world since the very dawn of history, and it has made slow progress. Science is coming to the front now, and the world already breathes easier.

# Events and Their Significance. Letter from the Eminent Dr. I. K. Funk

It won \$1,500.

We have heard preachers give many

Yet this man, with his lurid rhetoric

Such "revivals" are to the spirit,

An illustration of this principle is

Welsh are an excitable race, with more

love music, and Evan Roberts the evan-

gelist, has aroused them more by the

hymns his singing leader sings than his

All have to be baptized. In one

mountain hamlet, fifty converts were

tered the well with all their clothing on

even caps and boots. Aged men, women

and children came dripping out, "while

Then they walked in the wintry air to

their homes, followed by shouting,

It is not strange that a whole nation

under such emotional tension, should

develop many cases of madness. When

all are insane in some degree, there will

be violent attacks. The people look

calmly on the most terrible cases. They

regard every manifestation as the work

"It is a good thing," they say, "ever

In most cases these victims of the re-

vival are jealously guarded by their

riends, and their affliction is kept from

the public. Prominent churchmen in

the north of Wales who have been com-

member of the Gwyddelwen Welsh Cal

vinistic chapel. The latter, after inter

the district in a milk cart, declaring it

A movement fraught with such disaster

would not be allowed by law under any

naticisms, and in every neighborhood

caused hopeless cases of insanity

would be arrested at once and severely

dealt with. As a revivalist he is hon-

ored, and his praise lauded by the

If Dr. Quackenbos wants to find a

"maniac religion," here it is ready to

his hand. Spiritualism is the religion

abysses of diseased imagination, a

horrible god with flaming hell and sub-

servient devil, to frighten mankind into

The Spiritualists' God does not de

mand plunging through the ice to wash

away sins, nor does he stoop to win a

baseball player by catching the ball for

him. Only ignorance and superstition

deplorable, pitiable, and out of time and

of converts. There have been many

cases of folly among Spiritualists, not

referable to Spiritualism, but to their

superstitious beliefs before they came

to its knowledge. Put all of these to-

gether, and make them tenfold, and the

sum would not equal the exhibitions of

credulity, craftiness, imbecility and

Keep an Eye Out.

of a man, he walketh through dry

places seeking rest, and findeth none,

Then he saith, I will return into my

house from when I came out; and when

he is come, he findeth it empty, swept

This quotation being authoritative

with Christians, shows the founder of

their faith was a believer in obsessions:

and it explains why the vile, who are

professedly reformed, become "seven"

times more vile after tarrying for a

time in the church. We were about to

ask if this idea of demoniac possessions

ment, "This is asserted by the Lord as

the cautious will keep an eye on thos

from whom devils are expelled, and

have no entanglements with them, be-

cause of what the Master says is to fol-

low. He who is wise will not be en-

A Common Miracle.

Dr. Isaac K. Funk, of the firm of

Funk & Wagnalls, Publishers, New

York, announces that through the medi-

Dr. Funk asserts there is no chance for

To Spiritualists there is nothing re-

markable in this, for similar occur-

dangered.

"When the unclean spirit is gone out

HUDSON TUTTLE.,

Editor-at-Large N. S. A.

folly of one "successful" revival.

place in the present, yields this brood

insanity and imbeclle submission.

tics, any subject whatever, whose

of God, not to be interfered with."

to lose reason, to gain salvation.

singing crowds.

munity but a nation is afflicted.

The institution of "Peter's Pence," The next day he went to a ball game, dates back many centuries, and in every catholic church in the world an antiwin. The turning point in the game nual collection has been taken and sent was when the ball cathe soaring his to the Holy Father at Rome. This, way. He says: "I turned and ran after however, has not been yielding enough it, and as I did, I prayed, 'Oh, Lord, if for the greedy maw of the Holy See. ever you helped mortal man, help me and now an active campaign is going to get the ball.' I leaped over a bench be waged to gather in the shekels. Mgr. and caught the ball with one hand. Broderick will have charge of the moves Boys, I believe God helped me catch the ment, and will be located in Washing- ball. From thence he will travel through the country exciting the interest of the priests and founding "Peter's intimation that He is an expert in base-Pence" societies. Think of it! Societal! ties all over this country with the one object, of raising money for the Pope! of hell and the devil, his flashes of keen All Catholics will be requested to give satire and trite sayings, hypnotized his according to their means, and the ma- hearers and bagged 500 converts! The chinery of the church brought to bear church leaders made a good investment in compelling them to hold up their if these converts do not backslide. hands, at the stand-and-deliver order of When the hypnotism wears off-when the priests. It is said that the Pope the diseased condition is healed-and heartily approves the plan. Why should the commonsense of the world prevails, This United States is a rich they will not feel the pressure of sin as he not? harvest field. The Catholics here are they do now. protected, and earn more by labor than anywhere else. Why should they not what epidemics and contagions are to

contribute to the support of the church the body. They are diseases of the a part of their wages? spirit, which are engendered in ignor-If every one of the ten millions of ance as the latter are in unsanitary Catholics in this country gave a dime, conditions. They take hold of a comthere would be a million dollars for the munity because the conditions royal pageantry of the man who preprepared the soil. Childhood training is responsible to a large measure for tends to represent the lowly Nazarene. who had no place to lay his head. The this susceptibility in mature years. The pope might maintain the style of magevangelist puts forth all his efforts in nificent royalty, by the flow of this some communities without success, and stream of gold from his dupes in this explains that the people are led away country alone. How many weary days by the devil. The fact is they are culin mines and factories; washing, scrub- tured beyond his methods, and immune bing and brutalizing work, are reprefrom the disease. sented in this vast sum for the drones contribute nothing, absolutely forcibly shown in the great revival now going on in Wales. There not a comnothing, to the public good, but like vampires fatten on people's blood!

And now emboldened by the freedom extended to them, this horde of priests feeling than reason, and their lives are have established a bureau of tribute, narrowed by their surroundings, 'They and set at work to make this nation tributary to Rome.

The Associated Press reports that exhortations which are common-place. the proposed "Institute of Scientific Re- After his appeal to sinners, the hymns search wants \$100,000 to enable it "to bring the mutilide into wild ecstasy peep into the Great Beyond." Let all Men and women cry out for the holy Spiritualists understand the position of spirit and work themselves into frenzy, this "Institute." Let them not be until exhausted they fall in a dead wheedled into the belief that it is to be swoon. Men kneel in the streets in anything but "psychical." Rev. M. J. prayer. Savage is reported as saying, "the movement should not be confounded with Spiritualism, although to the lay baptized in a little chapel. They enmind the two are closely akin."

At a recent meeting of those interested in the movement, Dr. Hyslop, who is its pioneer, said \$100,000 must be had to friends fell weeping on their necks." make a foundation and then \$25,000 a year would be required to maintain it.

We do not know how many professors are intended. Five ought to sufficient and after \$10,000 a year for expenses, that would leave \$3,000 a year for each chair. This would be very good pay for the work intended, which is exactly what thousands of Spiritualists hayp done, and are doing, for nothing except the satisfaction it furnishes them. The presidency of such an institute, once obtained would be good for ife, and a plum worth shaking the tree

In his closing paragraph Dr. Savage shows his inclination to Spiritualism. He said! "I liave been immensely inmitted to asylums are Edward Edwards terested in those investigations because a deacon of the Johnstown Methodist chapel, and Edward Hannan, a leading believe that if we could make people sure of continued existence and could couple with this in popular appreciation a recognition of the universal law of cause and effect, we should be able to rupting a funeral service, rode around lift the level of the moral life of the world, That is, if people could know that they must keep right on and if they could couple with this the further to be the charlot of the Lord' knowledge that as the past has made other guise than that of religion. A man lecturing on reform, science, polithe present, so the present must make future; that there is no magic in lowers indulged in such follies, and fathe fact of death to change our nature, but that we keep right on what we have made ourselves-this knowledge would seem to me the mightlest morallever that the human mind can possibly conceive."

Yes, the world moves. Not since the ten disparagingly, but we have not days of Greelan and Roman greatness seen one word in condemnation. Nothhas Fame furnished place for the statue ing appears but eulogies on the great of a woman. From her high place in work Roberts is doing. the Roman and Grecian household and state she was degraded by the tenets of Christianity, and because a woman was man's mother made him depraved in of sanity. It does not conjure from the sin. Only one, the "holy virgin," the impossible mother of God, was represented by tawdry imagery, or the inimitable marble statues of Venus or Ceres, were bedaubed and decorated and worshiped as images of the

Statuary Hall, at the national capital, has the monotonous row of distinguished heroes broken in upon by the statue of Frances E. Willard. It is the work of a woman artist. Henel Farnsworth Mears of Wisconsin. As each state is allowed only two representatives, the honor Illinois confers by this selection is the more noteworthy. That this selection should be made, with all the contending elements, of political pull, and personal influence, indicates the appreciation of Miss Willard by her fellow citizens. She probably was no more heroic, or self-sacrificing or devoted to duty than thousands of women in that great state, yet she came prominently to the front, and bore the limelight of public opinion, and thereby became representative of the nobility. purity and devotion of the women of the

Evangelists have worked up local ex- and garnished. Then goeth he, and in many taketh with himself seven other spirits citements called "revivals" towns, and wonderful "ministrations of more wicked than himself and they en-God" have been recorded. A good Spir- ter in and dwell there; and the tualist has sent the reports of one at state of that man is worse than the Redwood, Minn., which is a typical af-fair. The churches of that northern This quotation being authori town had become luke-warm, and a man named Sunday was called to shake up the dry, hones and grapple with the devil. Revivals are conducted along commercial lines. There is no better paying profession than that of a successful dyangelist. The deacons and head men of the church see that the in-terest is at low ebb; the pews becoming more and more conspicuous for their is true, but we are met at the very threshold of the inquiry with the stateemptiness; the membership not increasing and the salary of the minister a fact, therefore criticism is ended." So more difficulty to collect. The life of the church depends on new member-ship, and the quick way to that is by means of a refival. They look around and are recommended to a Sam Jones. or Small imitator, who after bargaining agrees to come and work in the Lord's vineyard for a bonus and percentage of the gatelifeesi? Then the work of saving souls begins.

The Redwood church secured Mr Sunday-the Rev. Sunday. He is a regenerated baseball champion and all umship of Mrs. May Pepper, of Brook-round athlete! He constantly alludes to this in his sermons. As a specimen of his father from whom he had no inforhis talk the following is suggestive. He mation for thirty years. A correspond-bad agreed to run a foot-race on Sunence was opened between the parties. day. He was converted and could not carry out the agreement. So he went fraud in the premises. to the manager, who said, "You must To Spiritualists ther run the race and fix it up with 'God afterwards." He won and says: "I rences have been frequent for more fixed things up with God and the than fifty years. Indeed they have bechurch and from that day to this I have come so common they are now rarely tried to live in harmony with God's mentioned unless by new converts to-

To the Editor:—As the anti-psychic taken in connection with the case storm has now subsided, though the sea here and there still runs high, will not message sent in English from Boston the press permit me a few suggestions through Mrs. Piper, and received al-as to the methods of investigation most simultaneously by another mediwhich, in my judgment, will prove helpful in separating the true from the false phenomena and in determining the laws and public will give a sufficient number that govern them, and as to how the press and the public may render essentists quite likely will in due time solve tial service in helping to right conclu- for us also this puzzling riddle, sions? My meaning will be more easily understood through several concrete illustrations:

#### FIRST CLASS OF PHENOMENA.

A few weeks ago in Chicago, Dr. Carl A. Wickland, an intelligent and respectable physician of that city, residing at 616 North Wells street, gave me a number of personal experiences which have convinced him that obsession by evil discarnate intelligences is the cause of a large per cent of insanity -over one-half, he thinks. Through his wife, who is a non-professional 'sensitive,' or 'medium,' he has made hundreds of investigations, and has applied many ingenious tests to prove the identity of these so-called foreign intelligences. He claims to have cured many cases of insanity by working along this and some time in eternity produce, the theory-some who were pronounced hopelessly insane. We may laugh at this, but is there solid ground for an apriori dogmatic conclusion that hypnotism may not be a fact between a spirit out of the flesh and one in the flesh as it is a fact between two persons in the flesh? A few years age we nearly all ridiculed hypnotism as wholly charlatanism or illusion. Obsession was common enough in Christ's time. Many an insane one Christ and His disciples cured by "casting out devils." There are other practitioners throughout the world who believe and practice as does Dr. Wickland. Will not the press gather carefully facts bearing on this class of cases and publish them, giving names and addresses and verified details, especially the facts that would seem to establish the identity of the socalled obsessing spirit? Is it not worth while?

Let us remember, a single scientific ally demonstrated fact of the existence of even an evil discarnate spirit will do more to prove the continuance of life after death than all the sermons on im mortality that have been preached in the last ten years. That single demonstration would be the death knell of ma-

#### SECOND CLASS OF PHENOMENA

By an arrangement with Dr. A. M veeder of Lyons, N. Y., a medical scien tist of wide repute. I in Brooklyn drew the figure of a fish, and then pointed to the zenith. Sensitives whom Dr. Vee der had at his office told him at that moment that I drew a fish and pointed to the zenith. No one but myself, 400 miles distant, could have known either fact by any scientifically recognized method of communication. This seems to point to long distance telepathy Similar facts are occurring in many places. Will not the press be hospitable to them and closely verify and report them minutely? Nature in this way may be whispering to our dull senses of forces and laws, more subtle and vastly more important than those that gave us wireless telegraphy.

#### THIRD CLASS OF PHENOMENA.

G. L. Seabury, 1414 Atlantic avenue, Brooklyn, whose respectability and truthfulness can be easily tested, has given me the facts to the least detail of test experiment he made through Mrs. Pepper. She answered for him an important personal question in a letter which he kept in his pocket throughout the whole sitting. The evidential value of such a test depends upon the honesty of the sitter, his secrecy as to his inten-tion, and his avoidance of giving any information to the medium during the sitting. A large per cent of sitters are "easy victims, giving themselves away" has made the universe fireproof, and in their talk. I have cross-examined has thought it altogether safe to trust press. Perhaps some editor has written disparagingly, but we have not of a large number of cases worth care. ful investigation. On pages 217-235 of And now will the press permit me to "Widow's Mite," many experiments of suggest that the instruction be reversed this class are given which I made that seems in some newspaper offices to through Mrs. Pepper ("Mrs. A") and be given to reporters: "Young men, through Margaret Gaule ("Miss B"), un- first be interesting; second, be interestder test conditions at private sittings. ing; third, fourth and fifth, be interest-These cases indicate at least near-by ing; and then incidentally, if convenmind-reading of a high order. But what | ient, be truthful. is the explanation of them if they are

message sent in English from Boston um in England in Greek, neither um understanding Greek? . If the press

#### FOURTH CLASS OF PHENOMENA.

A short time since I gave to the press the case of a man finding his father who had left home in London twentynine years before, and had never thereafter been heard of by the family. Since then I have got all the facts, examined all the letters between father, son and executors, cross-examined the man and have found him well-to-do and deemed by friends and neighbors to be of unimpeachable veracity. The case, from every point that I have approached it, seems criticism proof. No ecognized theory of telepathy explains What is the explanation? Coincid dence? Yes, as says one, if we may suppose that an explosion of a type foun-

dry would somewhere in the universe lliad.

Genuine cases of the above and other classes, wherever occurring, should be searched for by the press more than it they were lumps of gold, and should be verified, if possible, to the minutest incident, and given, not jocosely, but seriously, to the world. My time is so occupied that I can give but a few minates now and then to this work—a few minutes of my recreation hours. Why will not the press soberly take up this matter? Rightly handled, there is sensation in it worthy of the most royal purple journalism. Believe me, there is more than fraud and coincidence in these experiences. Gladstone was right when in his membership letter to the Society for Psychical Research, he said that this work of investigation "is the most important work which is being ione in the world-by far the most imortant."

No hypothesis of explanation is asse ret given that matches all around; nis, theory has as yet passed beyond theory has as yet passed beyond speculative stage.

Permit me an additional point

in these investigations, it is not with o assume that a "sensitive" you de to or control testing is dishonest. If you dress he chances are you will get nothing. le wise as serpents, but harmless as loves. Remember, Christ could do no vonders in his own country because of 'their unbelief." Learn what that means ou who "know it all" and are so "cock sure." A prestidigitator is good at deecting tricks, but may not be worth ils salt in the investigation of genuine sychic phenomena. Psychic things are psychically discerned as musical hings are musically discerned. A Darvin whose faculty for music is atro-hled, is no judge as to whether it is a 'aderewski at the piano in the other room; the judgment of a child musically developed is far better. All things carry their own proof to a faculty up to the level of the faculties' development. Also, predisposition is a sword that cuts both ways; deception invites deception; like draws like. These things are true whether the psychic phenomena which are being investigated are from the subjective mind of the medium or from foreign intelligences. "Words, words, and nothing more," is all this to nine out of ten of even cultured readers; but if they will study it out, they will find these words the hardest kind of

Do not be afraid that the universal order of things will be upset if some new truth is discovered-natural truth, not supernatural; there is nothing super-natural but God, and He most probably is infinitely natural. Never forget God

And now will the press permit me to New York.

## A Wonderful Boy Preacher.

VELY TO SPIRITUALISTS. ' IT IS DOING A GRAND WORK.

BE WISE! BE TOLERANT! BE COMES TO THE ATHEIST, TO THE THOUGHTFULI SPIRITUALISM IS GOD-FEARING CATHOLIC, TO THE KALEIDOSCOPIC, MANIFESTS IT- IGNORANT, TO THE WISE, TO THE SELF IN MANY DIFFERENT WAYS. DEVOUT CHRISTIAN, TO THE SPIRITUALISTS HAVE NO PATENT YOUNG AS WELL AS THE OLD, AND RIGHT ON IT. NO COPYRIGHT EX. INCULCATES ALL SHADES OF BE-ISTS TO IT ON EARTH OR IN HEAV- LIEF. IT IS NO RESPECTER OF EN. SPIRIT RETURN IS COMMON PERSONS. IN THE FOLLOWING TO ALL HUMANITY. YOU SHOW A CASE, AS RELATED BY THE CHI-WANT OF GREY MATTER IN YOUR CAGO CHRONICLE, A LITTLE BOY BRAINS WHEN YOU CLAIM THAT IS CONTROLLED BY AN ORTHODOX SPIRIT RETURN BELONGS EXCLUS- DIVINE, AND IN SOME RESPECTS

last night to get a fleeting glimpse of a tion were uttered in all parts of the child with a wealth of golden curls that nouse. of a cherub.

a & years old. Do any of you suppose en on fallow ground. girl could talk like he does?" A sigh of half-satisfaction escaped from hundreds of lips.

mean.

### Child-Preacher Holds Audience.

ering of 2,000 persons in Moody Church, isters.

La Salle and Chicago Avenues, last Besides this missionary work in the night. Everyone of the large audi-slum districts of the city, the child has ence listened with rapt attention as exhorted in different audiences with the infant divine, with the words and marked success in scores of small manners of a minister of mature years, towns through this state and indiana. but with the appearance and voice of He first evinced a religious proclivity a tot from the nursery, urged his hear- at the age of 3 years, when he began ers for over an hour to spurn all ephe- to exhort his baby brother to lead a meral amusements and follow the Christian life, and, upon being questeachings of the Savior. Never once tioned by his father, declared he had hesitating for a word and with a shrill been called to carry on the work of voice, which carried to the farthest Christ. corner of the large auditorium, the youthful prodigy, for such he is claimed to be, extolled righteous living as the only means of salvation, and by way of lustrations. These lighter works of the confirmation quoted passage after passibilitiant Frenchman, an invincible entered from the Section of the confirmation of the section of the sage from the scripture, which alone emy of the Catholic church, are worthy

"It's a girl! It's a girl!" was the but were soon listening attentively to exclamation of scores of women, young every word, and long before the close and old, who jostled against each other murmurs of wonderment and admira-

fell to the waist, and the countenance "And a little child shall lead them," clearly enunciated as the opening sen-Meanwhile the father, at whose side tence, provoked a smile at the opporhe child huddled, uncertain whether to tuneness of the remark. And such construe the words of the woman as a proved the case near the close of his compliment or an accusation, suddenly address, when, calling for confessions neld the cynosure of curious eyes up of repentance, scores of his hearers reinto full view and declared with a sponded with words of convincing sininge of impatience: "It's a boy, and he cerity, showing that his words had fall-

#### Shows Early Trend to Preach. Young Joseph Raycroft, the son of

"I reared nine girls," vouchsafed one Joseph A. Raycroft, 79 West Adams little woman, "and none of them ever street, has been actively engaged in looked more feminine than she-he, I evangelical work for the last three years, for the most part at missions and street corners on the west and northwest sides, and is credited with Joseph Raycroft, 8 years old, the sub- the conversion of hundreds of recreant, ject of the above speculation, had just ones whose hearts were apparently imfinished an exhortation before a gath- pervious to the pleadings of adult min-

were considered feats of memory. At of wide reading. Wit, philosophy and first the audience was inclined to smile romance are combined, with the skill of at the child's apparent presumption, a master mind. Price \$1.50.

# Purgatory and Indulgences.

By Charles McArthur.

Charles McArthur is thoroughly posted in ev-|this and declared that Irenaeus intended saying that the souls would erything pertaining to Catholicism. Indeed he is regarded as authority on all subjects pertaining to that when convinced they are of ancient origin—and a spered halo so blinds sect. The readers of The Progressive Thinker are them that they welcome every one of these old fossils as "our elder to be congratulated that they have the privilege of me lift the veil and show him in his true colors. I lay down this proporeading in the following article the historical data and sition. "Where a witness falsifies a fact in respect to which he cannot conclusions the learned gentleman presents.

In The Progressive Thinker of October 15, there appeared an article on "Catholic Indulgences," by Irving P. Henning, and in the issue of November 5, E. J. Bowtell takes him severely to task for displaying "considerable, although not unusual, ignorance of the subject." Mayhap Mr. Bowtell may be surprised in turn, to learn that Mr. Henning was absolutely correct in his statements, and that the only mistake he made was that he simply skimmed the surface. I shall endeavor to get somewhat nearer to the bottom of this papal cesspool, and if Mr. Bowtell still thinks that telling the truth will "place a weapon in the hands of our opponents," then "our opponents" are heartily welcome to all they can make out of it, for I will confine myself to historical facts, mostly taken from papal sources, which any student may easily verify.

Indulgences are inseparably connected with Purgatory. Destroy

either and the other commits suicide.

The theory of Purgatory existed in all religions that we have any ac count of, as Sheol or Hades or any other name, indicative of a place, lo cated somewhere and bounded by everywhere. The so-called early Fathers of the church, were, as their writings abundantly prove, imbued with very many pagan superstitions. Some accepted the theory of Hades, others denied it. No two of them agreed fully, and it was not till the reign of Pope Gregory I. (590-604) that any definite but not authoritative decision was made. I use the term "authoritative" advisedly, for, until the 11th century, all popes were elected by the clergy and people of Rome, just as we elect our public officers. Councils elected and deposed popes, as late as the 15th century, when the council of Constance (1414) deposed John XXIII and elected Martin V.

'In his "Dialoges" Pope Gregory tells us that a certain holy man dreamed that he saw a number of spirits descending the crater of a volcano. He named some of them to the pope who determined that as they were evidently on the road to the nether rgions, and as he knew some of them were too holy to be welcomed in hell, that there must be a halfway house. Thereafter it was held as a sort of local tradition in Rome

was accepted by one pope and denied by his successor. The first authoritative announcement was by the Council Ferrara-Florence (1438-42) during the pontificate of Eugenius IV. The council decided that those who died without having fully repented their sins, were held in an unknown place, which, in lieu of a better name was called Purgatorium. Here they remained for an uncertain period till purified by fire. The only authority quoted for this decision was the Epistle of James, which was characterized by Luther as "the epistle of straw," and now universally recognized as a fiction of the 13th century 'Many souls shall be saved, even by means of fire." But even this

council only recommended that priests should offer up prayers for the suffering souls and the laity be urged to buy masses for them and that especial attention be paid to "death bed bequests," which the clergy were to urge on all their penitents.

But the decisions of this council are not recognized by Rome, as it de posed Eugenius, stigmatizing him as a thief, a liar and an all-around scoundrel; in fact there was no term in their vocabulary too vile to ap ply to him. And if one-half that is told of him be true, he fully de served all they gave him. The council then elected ex-King Amadeus of Savoy as pope. Amadeus was a widower. He was consecrated priest, bishop and pope on the same day, his two stalwart sons assisting at the ceremony.

The next, in fact the only official decision recognized by Rome was at the Council of Trent. This council sat, off and on, for eighteen years

The various tenets of the papal church were in a jumble. It was a six-day-go-as-you-please, every man for himself and the devil take the hindmost. Every bishop did just as he chose, and each pope considered that he was not expressing his full importance unless he abrogated some of the decisions of his predecessors. In fact, it is a safe proposition, that up to 1870, when papal infallibility was declared, there is no decision of any pope to which a counter decision by some other pope can tory. In olden times, during the so-called persecutions, many recanted, not be quoted.

published one. He made a plain statement of facts; the book was at all who had remained faithful, the character and duration of the once placed on the Index of Prohibited Books and a papal assassin ment meted out to them was determined. They were obliged to stand nearly finished the career of the ambitious priest. The assassin escaped outside the church, during services, recite certain prayers, give alms,

presents.

The other history is by Jesuit Cardinal Pallavicini. He spent, so he claims, thirty years in its compilation, and all the official documents were subjected to his inspection. The work was published in 1656, and proved to be a worse expose than the history by Sarpi, for even Jesuit ingenuity and casuistry failed to hide the innerworkings and the puerile arguments of the assembled wisdom. So this work was placed in the Index, and a second edition, carefully edited, was published in 1666. Even this last edition cannot be read by the laity, or even by a priest, unless by permission of his bishop, and the bishop in turn, must apply to his cardinal, and the Lord only knows to whom the cardinal must apply. The decision of the Council of Trent is as follows, and it is no more like the teachings of the preceding centuries than chalk is like cheese.

"Since the Catholic church, instructed by the Holy Spirit (where and when?) from the sacred writings (what writings?) and the ancient traditions of the fathers (what fathers?) hath taught in holy councils (this is an unqualified lie) and lastly in this Occumenical council, that there is a Purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the most acceptable sacrifice of the mass, this holy council commands all bishops to have a diligent care that the sound doctrine of purgatory delivered to us by venerable fathers and sacred councils be believed, maintained, taught and everywhere preached." The clergy are then solemnly enjoined to urge the laity to give alms for this purpose and to pay particular attention to deathbed bequests. They are also especially commanded not to dwell, in their sermons, on the question, never to argue it or quote any of the presumed authorities, but simply to say that the church teaches it and always has taught it.

I now challenge any papal theologian to quote the decision of any Occumenical council, except the two I have quoted above, which in the slightest degree recognizes the existence of Purgatory. Some local synods may have, but their records are so questionable that most papal writers pass them by in silence. These local synods were dominated by their own bishops; their decisions were simply recommendations and did not extend beyond their diocese. Nor were they obligatory.

That being so, we must look to the early fathers, to discover the au

thorities quoted by the Council of Trent. It is an undeniable fact that all the early fathers, up to and including St. Augustine, admitted that the idea of purgatory was taken from the pagan Sheol or Hades. It was the fundamental theory of the Stoics and is advocated at great length in the Sibylline Books. These books, it was claimed, dated from the Trojan war. A set was preserved in the Roman archives ages before the Christian era. They were burned in 83 B. C., but duplicates were procured. These, in turn, were burned by Stilicho about A. D. 400, by command of the church, as they disclosed the origin of many of the superstitions and all the rites, ceremonies and beliefs of the papal church. For it is an unquestionable fact that all that Rome holds most sacred, are directly traceable to some pagan re-

In quoting from these early fathers, the papal legates studiously avoided offering for discussion, by the council, any opinions that in the slightest degree differed from the law laid down by the pope. For each the condition of the infamous jus primae noctis." This was simply that of these early fathers had his own theory of purgatory, which depended in a great measure, from which branch of paganism he had been con- He could delegate any member of his monastery to act for him, or he werted. No two of them agreed either as to location, method or duration of punishment, or as to any mode of relief, except that of simple prayer. Not a few claimed that the soul ascended direct to heaven or

descended straight to hades. So they selected Irenaeus of Lyons (d 202) because his theories came the nearest to the papal teachings and his work, "Hereticos" was used as their text-book. In this work Irenaeus denounces as heretics all who differ with him and claims that as Jesus spent three days in hades, that et high mass in the Sistine chapel on the fourth Sunday of Lent. Only

There is considerable glamor attached to these barly fathers. Antiquity appeals to many who are prepared to accept the crudest theories brother." So, as Irenaeus is the key-stone to this papal'structure, let law, morality, and justice to apply the maxim falsus in uno falsus in omnibus." This is a decision in the U. S. Circuit Court. It is good law and good morals. Therefore, when a man advocates what is manifestly false, the presumed sanctity of his character does not prevent him being considered unreliable; and if it would not be fair to apply the above rule, on-the ground that he may in perfect honesty advance as a fact that which appeals to him as such and yet be mistaken, it would be equally unfair to claim that, if in a number of facts attested to by him and his witnesses, common sense and a very ordinary knowledge of natural laws should decide he was mistaken in the great majority of them, that he is of necessity correct in the small remainder, simply because it is impossible for him to be mistaken in every statement,

Nor is the crudeness of the age and admitted ignorance of the writers sufficient excuse for the uttering of a palpable falsehood, as papal apologists claim, for the attestation to a fact requires no learning, but simply ordinary comprehension joined to a love of truth. Therefore I hold that the truthfulness of a writer's assertions concerning a marvelous occurrence depends on the evidence furnished, both in regard to the probability of its having happened and the credibility of the attesting witnesses; and that the credulity of the acceptor guarantees neither the probability of the occurrence nor the truthfulness of the writer and his witnesses. Looked at in this light, and I think it a very fair light, every one of these early fathers, without a single exception, may be put down

as a monimental liar

In speaking of criticisms on these early fathers, when they came to renacus, a papal commentator says; "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed." Says another: "He is the terminus a quo of theological controversies." "In his writings he makes it clear that he stood in immediate relations to the Apostles," remarks a third. The preciousness of his writings bears no proportion to their bulk;" "Behold the light of the Western world," etc. We are in very exalted company. Well, what does this "terminus a quo" know of the origin of God? He says: "First of all the First Father was united in conjunction with his thought; then the only begotten, that is, Intelligence, with Truth; then Word with Life and man with church. These Eons being sent forth for the glory of the Father and desiring of their own accord to honor the Father, sent forth emissions by conjunction. Word and Life, beside man and church, sent forth ten other Eons whose names are: The Deep and Mingling, the Undecaying and Union, the Self-existent and Pleasure, the Immovable and Blending, the Only-Begotten and Happiness.

Is it not time for a commission de lunatico inquirendo?

So much for his theology; now for his prophecy, for he was a great prophet. He says, speaking of the millennium which he assures us is near at hand: "The days will come in which there will grow vineyards, each having 10,000 vinestocks; each stock having 10,000 branches; each branch 10,000 shoots; each shoot 10,000 bunches; each bunch C,000 grapes, and each grape squeezed shall yield 25 metretes of wine. And when any of the Saints go to pluck a bunch another bunch shall cry out 'take me and bless the Lord through me.'

As a metrete is eight and two-thirds gallons, it is easy to compute that one of these papal vineyards would produce enough wine to float the entire shipping of the world, and allowing a couple of gallons daily to each of the inhabitants of the earth, keep all of us drink for about

20.000.000 years. Oh shades of Carrie Nation!

So much for his prophecy, now for his veracity. He tells us that when Polycarp was martyred (155) the flames refused to burn him, but formed an arch over his head. The executioner then thrust a sword into his side whereon a dove flew out of the body and so much blood ollowed that the flames were extinguished.

One papal commentator in speaking of this holy and truthful man says: "One firm abutment rests upon the Apostle John, the other, as secure, rests upon the well-known Irenaeus." Yes, he was also one of the abutments of the council of Trent, and the pope was the other:

The origin of Indulgences is as easily traced, as the origin of Purgaand when peace was restored, some of them desired to re-enter the There are two historians of the Council of Trent. Father Paul Sarpi church. These backsliders were severely punished, and, by the vote of to papal territory where he was received with honor and loaded with etc. This was called "a remission of the temporal punishment due to

After Constantine had stamped the church with his official seal, the punitive powers gradually passed into the hands of the bishops, the ceremonies of rehabilitation became more and more elaborate and offenses began to be compromised for a monetary consideration. This state of affairs continued up to the time of the Crusades. Of course it is impossible in a newspaper article to state all the reasons for the gradual increase in the punishment of backsliding members. But the principal ones were auricular confession, the absolute power of the clergy, the Inquisition and this one grand fact, that a man was either a member of the church or a heretic. If the former, he obeyed all the rules and went through life with his mentality doped. If the latter, then his life was at the mercy of any one who chose to take it; his property was confiscated to the church, less a small percentage to the assassin, and his wife and children were branded as heretics, and became hewers of wood and drawers of water for three generations. They were debarred from all professions or from any lucrative trade; they could not marry with the faithful or even associate with them on terms of equality, but only in a subordinate capacity.

When Urban II, preached the first crusade at Clermont in 1095, we hear for the first time of "the superabundant merits of Christ" which formed a fund from which the pope could draw to meet all demands. They claimed that Jesus being God, he was necessarily perfect, and his every thought, word and deed, was perfection and that he had deeded them to the pope to utilize for the benefit of the church. Then there were the saints, holy men and still holier women, who had not used up all their "merits" in attaining heaven. These, also, belonged to the In Germany particularly, it was preached and believed that these "merits" were kept by the pope in a huge chest and there are several instances of pilgrimages to Rome to implore the Holy Father to open this chest and dispense its contents more liberally. This he never failed to do, for an equivalent.

Urban II, was in reality an anti-pope. The regularly elected pope Clement III., ruled in Rome; but Urban is recognized as true pope, because he discovered a new method for extending the superpatural powers of the indulgence. He offered indulgences to all who would enlist to fight in Palestine, which not only applied to the temporal and spiritual punishment attached to sin already committed but to those yet to be committed. Also, freedom from debt, and secular firstice, for usury murder, etc., and in event of death, rapid transit to leaven. 960,000 accepted and only 80,000 reached Jerusalem.

It may appear strange, to those who have not studied this question, why so many so eagerly rushed to the crusade and accepted these indulgences. But look at the mental, moral and physical condition of the "There were only noblem and priests. people, as described by Motley. "There were only noblemand priests.

Slavery was both voluntary and compulsory. Paupers sold themselves that they might escape starvation. The timid sold themselves that they might escape violence. These voluntary, sales, which were frequent, were usually made to cloisters and ecclesiastical establishments, for the condition of church-slaves was preferable to that of other serfs." These church-slaves were not allowed to marry "except under the abbot had the privilege of passing the first night with the bride.

could sell the right to any outside cleric, but never to a layman. It is ridiculous for any one to attempt to deny that Urban was the first one to discover the mysterious chest of Christ's merits and apply it to indulgences. Or, that the indulgence did not apply to sins to be committed. Papal history, disguise it as they may, is replete with examples, and traces of it are found here, even to-day. Urban instituted the ceremony of the "golden rose," which is a rose, blessed by the pope all souls must remain there till resurrection day. The council accepted one is consecrated every year, and it is sent to some great benefactor of ship on the Second day of October in lives. Price, by mail, \$1.

the church. It carries a plenary indulgence for sins committed and to be committed, and guarantees the owner a safe passage to heaven without having his wings even scorched while passing through purgatory.

We have a notable instance of this in the case of Mary Caldwell, now the Marquise des Monstiers. She chipped in about \$600,000 to the university at Washington. The late pope, Leo. XIII, sent her the golden rose, but, as the lady has had her eyes opened, and prefers attending to her own salvation, the rose and its indulgences, no doubt could be bought, cheap for cash, unless Mary decides to keep it as a continual reminder of her youthful indiscretions.

Moreover, Urban's bulls of indulgence are sold even to-day in Spain They are known as the "Cruz Cruzada," and carry the same indulgences as those of the old crusaders, except that they must be renewed every year. In proof of this I cite an historical fact. About twenty years ago the Spanish government petitioned the pope to withdraw them, claiming that they were destructive to morals and were costing the people nearly \$2,000,000 yearly.

Also, in the late war with Spain, at the battle of Santiago, every dead or wounded Spaniard had one of these indulgences on his person. This was noticed in several papers, but the facts were afterwards hushed. When the Spanish fleet set sail for Cuba, every man aboard, even the Scotch engineers, was supplied with one. It was so in the Philippines, only with this addition, that the Filipino was guaranteed safety from the Yankee bullet. If more testimony be needed, I can furnish enough to fill an entire page of The Progressive Thinker.

The Crusades gave indulgences a boom. Their availability and extent never were questioned. And it is remarkable that the penalty could always be avoided by a monetary consideration. St. Peter Damiani tells us that Guido, archbishop of Milan, imposed on himself a penalty of 100 years in purgatory to atone for his rebellion against the pope and compromised it by paying a certain sum every year.

When that remarkable man, Hugo of St. Victor (d 1141) discovered that indulgences were also applicable to souls in purgatory, the anxiety for their possession and the modes for their procurement naturally increased. Competition is the life of trade. Rosaries, sacred emblems, agnus deis, etc., ad infinitum, sprung up on all sides, and he was a very poor stick, who would not pay a dollar for a piece of wax, stamped with a sheep or a goat, and say a prayer, to get his mother, or even his mother-in-law, out of limbo. Every sacred relic, whether a toc-nail or the head of some myth, carried with it an indulgence, partial or plenary, depending on the amount of the offering. And I defy any theologian to deny, that the prepuce of Jesus, which was exhibited in the Church of Ara Coeli, Rome, as late as 1890, on every feast of the Circumcision, did not offer a plenary indulgence for all its worshipers, applicable, to the living, the dead and the unborn.

But it remained for the Franciscans to can the climax. Founded early in the 13th century by Francis of Assisi, a cataleptic, they commenced as a mendicant order. Virgin Mary was attracted to them by their poverty, humility and piety. In fact their favorite picture of the lady discloses numerous husky Franciscans peeping out from beneath her skirts. Oh, fie! and these holy men were celibates. So Mary announced that no matter what kind of a life a man might lead, no matter how vicious and immoral, if he would only be buried in the dress of the Franciscans, she would see that he did not go to hell, and that every Saturday, at exactly 12 noon, she would visit purgatory and carry all of them to heaven.

Emperors, kings, princes and people rushed to be enrolled and the Franciscan clothing trust prospered. We are told that Mary kept her promise, and any good Franciscan will tell you, even to-day, provided he is not sober, that at five minutes past noon, every Saturday, purgatory is emptied of all those who affiliated with the Franciscan order.

(To be continued.)

GEN. WINFIELD SCOTT.

His Prediction Concerning the Great Colorado Desert.

A great deal is being written and said about the development of the cn said desert. geat Colorado Desert in Southeastern Monday, Dec California. An impression came to me F. K. Hulburd, who passed to spirit life this morning to send you for publica- in 1862, while in the service of the tion in your grand paper "The Progressive Thinker," a prediction made by Gen. Winfield Scott through the mediumship of Justin Hulburd, October 2, 1885. It was given near the close of nia desert and hovering a long communication given on the life of Justin, the medium.

I made through the little one's medi-

"When I was in the Mexican war I admired the country and fell in love with the climate and thought some day a distance of 200 miles, thereby changsurely this country will be governed by the United States.

"When I passed to spirit life I met more frequent during the summer—or an individual that I knew in the body, who bore the name of Don Rodriguez fected by it favorably, particularly sen-Santos. I told him I was thoroughly sitives, and the desert will become the attached to Mexico. He says: 'Suppose Garden of California. Gen. Scott says we visit that country.' In company the development of the desert is taking with a few other spirit friends we vis- place much sooner than he expected ited Arizona and the desert where the when he made the prediction through largest part is located in the county of this medium in 1885. San Diego

"I said, 'Spirit friends, behold this desert. One day it will be, teeming with a thriving, busy population. It will contain on its surface one of the most beautiful cities the world ever Here is where fruit will grow in abundance when the soil is properly prepared to give the roots nutrition. Wealth in abundance lies all around in these hills. Water will some day be led on to this desert through canals and it will blossom like the rose. I will not give the different names of the fruits that will grow in abundance here. This will become the haven for the invalids. Millions will come here some day and build palaces for the abode of the human race. They will find material lying around in these hills that will build some of the grandest structures that the human eye ever beheld. There are formations and ingredients when properly mixed by the mechanic, that will produce a beautiful classification of stone, when formed in the moulds and exposed to the dry at mosphere will become a solid piece of masonry. It can be made to look like polished granite of different shades and colors, according to the mixture will lay therein the shade, tint or color of the stone that they wish to produce.' "I turned and said to my spirit mate,

Juanita, 'Now I must find little Justin and locate where he lives, as I wish to make the first prediction through his mediumship.

"On the 2nd day of October, 1885, 1 came to his dwelling with my spirit mate. There was a spirit who bore the name of Manzineti. She said 'I will lead you to his home. He lives in a little valley in the mountains.'

"We followed her and entered his home on an afternoon. There I discovered him sitting in an old-fashioned and he looked much larger than when will give you. There was a William heard by the other family? E. High, Ebenezer Wallace Hulburd, two different agents, or did one agent Frederick Dietrich, Conrad Meyer, Don use different means to arouse the two the people present given me by his the two families in different ways? We guide, Rosa, whose proper spirit name can ask questions, but we cannot an 'Water Lily.' I then and there made desert, also described some of the advantages that could be enjoyed by people taking up their habitation on said

"He is the first spirit medium that ever this prediction was made through. which said gentlemen that were present on that afternoon could testify to, and swear to before any Notary Public in the county.

"I, Winfield Scott, once General of the United States army, do hereby swear that through the mediumship of this little one, my beloved friend, who was dear to my soul on earth in a body, and is more so now in spirit existence, I made said prediction

the year 1885. Any other medium claiming that I made such prediction through their organization utters a falsehood. Many of so-called mediums and mountebanks no doubt will claim such honor when they see the elevation and civilization that will be produced

Monday, December 2, 1902, Captain Union, came and said, "Gen. Winfield Scott is called in the spirit world, the President of the band that is interested in the development of the great Califor nia desert and hovering over and around it the greater part of the time. He says that the bringing of water "I will now relate a prediction which through canals upon the desert will absorb the alkali and it will arise into the air, forming clouds which will increase the rainfall, not only on the desert but throughout the surrounding country for ing the general characteristics of South ern California. 'Rains will be much

E. W. HULBURD.

WHAT WAS IT?

Did the Spirit of a Dying Man Visit His Sisters Hundreds of Miles Away?

The parties herein mentioned are highly respectable and well known to the writer, who was present when an operation was performed on a man 36 years old. That was in Louisa county, lows, in the summer of 1895. The man had been kicked by his horse about noon that day. He died under the hands of the doctors at one o'clock next morning. His sister and her family in Clay county, more than two hundred miles northwest, knew nothing of the trouble; but about the time he died she and her husband and only daughter vere suddenly awakened, and so heavly impressed by a presentiment that they dressed themselves and could do nothing till daylight but pace the house from one room to another, as though they were expecting to find something Inugual

Another sister and her family in Le Sueur county, Minn., three hundred miles north, were the same moments aroused by what they at first thought was a loud and terrible thunder; but seeing the sky perfectly clear and full of stars, they could not account for the noise, neither could they sleep any more that night. In the morning both families received telegrams calling them to the funeral.

What was it? Was it telepathy, or was it the spirit of the dying brother coming in person to bid them good-by, or was it the work of an interested messenger from the spirit realms?

It was evidently occasioned some covered him sitting in an old-fashioned how by the brother's departure. Why chair. His hair was somewhat gray and how could it make such a noise a noise that could be heard only by his I had seen him before. There were sister and her family three hundred some parties present whose names I miles away? Why was not the noise Jose Sopez. These are the names of families, or did the same means affect swer There are more wonders in the prediction in conhection with the heaven and earth than are dreamt of in our philosophy.

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of people have been cured of blindness, failing eye-sight, cataracts, granulat-ed lids and other amictions of the eye through this grand discovery, when eminent oculists termed the cases incurable

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such as are received by us daily.

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Susan Gardwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

ma."
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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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MAHOMET. THE ILLUSTRIOUS. By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and hones: life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbyn's

# General Survey.

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

CONTRIBUTORS .- Lach contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the hon-appearance of VOIIR 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, () insure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper.

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

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

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

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

G. S. Klock writes from Lincoln, Neb.: "I held meeting in Red Ribbon Hall, in Lincoln, Neb., as usual Sunday night, and had a full house. My subject was, 'What Is Spiritualism?' To introduce Spiritualism, I read the part of Brother Peebles' reply to Loveland, in The Progressive Thinker, entitled 'Spiritualism Introduced,' which fit the case. There seems to be something that comes in each Progressive Thinker for each of my lectures. Talso read the poem entitled My Star, which I used as an opening. I appreciate The Progressive Thinker, as it is a great help to me. I wish to correspond with some good physical medium that will be willing to come to Lincoln, Neb., and hold meetings with me for a month or more. Address me at No. 2900 P street, Lincoln,

Mrs. Clara Wagner, 407 Highland street, Defiance, Ohio, would like to have some good medium come there and hold meetings. There is a nice little hall there that can be used for. the purpose. She will give full particulars if any mediums write to her.

E. W. Sprague and wife. N. S. A. missionaries, have engagements at the following camp-meetings for the coming season: Chesterfield, 'Ind.: Snowflake, Mich., and Vicksburg, Mich. These enstreet, San Francisco, Cal.

work, in a home called 'Rescue Home tory by the followers of Mrs. Eddy. for girls out of work.' This is practicing what we preach."

ent time. The future, however, may reveal such a line as Mr. Maxwell suggests for the general public.

Charlestown, W. V.-A weird story nona, Fayette county, and Mrs. Rogers, wife of C. P. Rogers, a Winona business man, is the authority for the details. During a recent severe thunderstorm statement, was standing by the east window of her kitchen, preparing the blue haze, like a small puff of smoke, which she was standing. She thought nothing of this until the haze, seeming glass. Mrs. Rogers still retains possession of the glass, and her friends are investigated.

The fifty-seventh anniversary of Modern Spiritualism was given recognilows of Miss Elizabeth Harlow: "The tion last night by special services at misuse of Spiritualistic phenomena was the Light of Truth Society hall, South the subject of an address made by Miss Broadway. The society lecturer, W. V. Elizabeth Harlow of Columbus, to the Nicum, discussing the philosophy of Illinois Spiritualists in convention at Spiritualism, said, in substance, that in Handel Hall. 'The attitude of most his opinion there were three great Spiritualists in entering the seance epochs in the development of the hu- room,' she said, 'is that of the seeker man race. These were marked, re for amusement or else the motive is one spectively, by the advent of Jesus of of pure selfishness. He is thinking not Nazareth, the work of Martin Luther, of the ethical value of Spiritualism or and the discovery of the laws recogniz- the great truths which he could find, ing Modern Spiritualism, the phenom- but merely what advantages he can seena of which was first brought to the attention of the world by the Fox fam- do for him. This misuse of Spiritual-Mr. Nicum: "In each case God raised somebody or something at just the where the rest of the world can and right time to call people to the inner does criticise it and make it an object life, the spiritual."—The Dayton (Ohio) of ridicule. And to this attitude we can

Certain mines, like certain houses, mines, where the "tommy knockers" are, have usually been the scenes of vi- put away the selfish and lighter motives olent deaths. The records of such which have influenced them." mines are talked over by the miners as

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

Dr. G. B. Warne writes: "While I

ave no wish to quarrel with the theological editor of The Progressive Phinker over his suggestion of Mark I wain for chairman of a committee to locate Adam's place of burial and mark t with befitting headstone, yet I feel confident our veteran Alonzo Thompson now of Denver recently of Nebraska has important information bearing upon that matter. During a delightful evenfrom the Holy Land, he certainly left the impression that he had wept a flood of tears at Adam's grave and further re ported that all the Bible worthies had received decent burial in carefully desgnated sacred ground except Eve. Can it be possible that the mother of us all nas gone without funeral honors for more than nineteen centuries? Let the same committee be further charged to discover and rescue for suitable burial Eden. The U.S. Government has just

the ashes of the mischief-maker of located the dust of Capt. Paul Jones in an obscure spot in a French cemetery. Will not the natural gallantry of mer undertake to do as much for the original inal woman? When will Bro, Thomp son furnish The Progressive Thinker with Palestine through the eyes of a Spiritualist on horseback?" W. J. Colville lectures in Spiritualist

Temple, San Diego, Cal., April 4 to 16 inclusive, at 8 p. m.

J. C. C. writes: "The First Spiritual Church of Hutchinson, Kansas, a new organization, held its first meetings Sunday, March 26. Mrs. Virginia Bryan of Chicago, a grand and noble medium, gave us two of her soul-stirring and soul-elevating lectures which were highly instructive and interesting to the people who were fortunate enough to get into our overcrowded hall. Edith E. Edwards of Kansas City, was our message bearer, and her messages and tests were accurate and convincing NOT BE PUBLISHED, AS WE HAVE Mr. W. E. Harvey of Richmond, Ind., followed with physical manifestations at both meetings, which were highly appreciated. Hands were materialized so that all could see them, messages were written and passed through the solid curtain, bells were rung, guitar was played and handed out of the cabinet. The medium sat outside of the cabinet, both of his hands being held by a lady selected from the audience. We have been fortunate in getting good, genuine mediums here, and through their efforts many have been converted to Spiritualism. This is a good field for honest workers." W. V. Nicum writes from Ohio: "I am

glad you are getting after the fake element in our ranks. You are doing a good work."

A dispatch from New York says: "Miss Luella Huestiss, who with her mother, Mrs. James H. Huestiss of Mt. Vernon, lay in a trance for fifteen days in the Presbyterian Hospital, following partial gas asphyxiation, died yesterday without having regained consciousness At the moment of her death the mother, who lay in an adjoining room, began to show signs of failing vitality. This peculiar circumstance in the case is in accord with the theory advanced by Dr. John D. Quackenbos, of Columbia College, that mutual hypnotism was responsible for the death like trance of Mrs. Heustiss and her daughter."

Lincoln, Neb., March 29.-Governor gagements begin July 23 and close Au | Mickey to-day vetoed the bill passed by gust 11. They would be pleased to the legislature providing that all prachear from those wishing their services titioners who accept pay as healers before or after those dates. Address should be compelled to take a four them until April 15, at 1429 Market years' course and pass an examination before the medical board before they P. A. Seguin, the ex-Catholic priest, could practice in the State of Nebraska. is engaged in a meritorious work. He The bill was aimed particularly at We are engaged in a great Christian Science healers and the veto work of saving girls who are out of by the Governor is regarded as a vic-Elizabeth Schauss writes from To-

ledo, Ohio: "The Psychic Research So-L. W. Maxwell suggests that a mall ciety of Ashtabula. Ohio. celebrated the line be established between the earth anniversary of Modern Spiritualism, on and spirit life. It seems practical to Thursday, March 23. A splendid literhim. While letters are received ary programme was rendered. A short through mediums from our spirit address on 'What Has Spiritualism friends, the conditions under which Done to Benefit the World?' was delivthey are written are such that the plan ered by the writer. A large audience can not be made universal at the pres- had assembled to hear the programme Spiritualism is attracting uncommon attention in this city and its vicinity. On Sunday, April 2, the writer will deliver the anniversary address at Sandusky comes from the coal-mining town of Wi. Ohio, where two services will be held one in German and one in the English language. During the remaining four Sundays of April I will serve the so ciety at Conneaut, Ohio. From the Mrs. Rogers, according to her own ever-increasing audiences that have greeted me throughout the winter at the various places where I have served, morning meal, when, just after a vivid I feel to say that truth is gaining flash of lightning, she noticed a thin ground steadily; the message of spirit communion and the conscious continu gather near the window-pane in front of ity of life after death is being embraced by many people who have not yet haken off all of the shackles of past ig to settle on the glass, took the form of norance, but are willing to accept this a human being and remained upon the much while getting ready to receive more; then let the light shine on."

Married, March 29, by Rev. Dr. J. O. trying to induce her to send the "ghost M. Hewitt, at his residence, 533 W. Madpicture" to some eminent scientist at ison street, Chicago, Mr. Peter J. Schon one of the large universities and have it and Mrs. Mathilda Corchran, both of

Chicago. The Chicago Chronicle speaks as folcure from the spirit world, what it can ism, this seeking for self-aggrandizement, has put Spiritualism in a position not object, for by our own acts we have instified it.' Miss Harlow then went or are believed to be haunted. And these to urge those present to greater study of Spiritualistic ideas and ideals and to

W. C. Mann writes from Louisville. they gather at lunch time far under the Ky .: "Mr. Frank T. Ripley is serving ground to eat the contents of their din- our society, the Peoples Spiritual ner buckets, or as two or-three of them Church, and is meeting with grand sucassemble somewhere in the workings cess. Last Sunday our hall was crowd-for a few minutes to loaf and smoke ed to overflowing, both afternoon and their pipes when the boss is out of night, and there were as many as seyenty-five turned away."

When writing for this paper use a pen or typewriter.

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

M. C. Campbell writes: "Rev. Alice Baker and son, Milton, formerly of Cleveland, Ohio, now of Dallas; Texas, start to the Pacific coast at an date. Mrs. Baker has contracted a critical lung difficulty that the physicians all say necessitates a change of climate immediately. While we very much regret the necessity of this change we feel to say our loss will be California's gain. It is hoped that the Spiritualists of California will cordially receive the noble worker. Our strongest thoughts are that the beautiful climate of California, with the help of the angel world, will fully restore our beloved pastor to perfect health."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Union of this place celebrated the 57th anniversary of Modern Spiritualism on the 26th ult., in an all-day meeting. Despite the rain in the morning the sun came out so that there was a good attendance in the afternoon and evening. The programme was most excellent, consisting of addresses, vocal and instrumental music, a conference, refreshments, etc. The exercises were most interesting."

New York .- The sword is dangling over the head of Dr. Ottoman Zar-Adusht-Hanish, self-styled the Rabi-Magi of the Mazdaznan Temple, high priest of the Persian Sun Worshipers and a lot of other mysterious titles, and he is in imminent danger of feeling the chill clasp of handcuffs.-Chicago American. March 23. Oscar F. Evartz writes from St.

Louis, Mo.: "The Society for Spiritual Research is now holding its meetings at the new hall, 3331 S. Seventh street, St. Louis, Mo., every Sunday afternoon. The new location has proved a great progression as shown by the increased attendance and the interest taken in the phenomena. The features of the meetings are the powerful lessons received from the spirit world and also the beautiful poems given us by the controls. The subjects for both lectures and poems are given by the audience and the rendition of the discourse altogether extemporaneous. This arrangement of the phenomena is in itself quite a 'test,' especially as one considers the length of both poems and lectures. Mrs: E. B. Price of 110 Courtois street, this city, is our lecturer and instrument, having given her entire time for the last ten years to spreading the great nomena is not in the least spectacular but is confined rather to expounding such intelligence as the spirit world gives us through her mediumship. The subject on a recent Sunday was 'The Spiritualist's God and How to Worship Him,' and was rendered in such an elobers of the society were surprised. Several clairvoyants who were present seemed to agree that it was the spirit of Robert G. Ingersoll, the great agnostic, that manifested through Mrs. Price on the occasion, and the manner of speech was much like Mr. Ingersoll. Our lyceum has proven a great success and the influence exerted on the grown folks by the children is very marked and helps the condition of the meeting which follows the close of the lyceum As a part of the lyceum work, the Sun Band of Kindness was recently organized, the object being to teach the children the 'art of being kind' to all things. Meetings of the Band of Kindness are held on the first Sunday of every month and are given over to entertainment, music, recitations, spirit lessons and poems by several of Mrs. Price's controls. These meetings have proved a wonderful power in holding the children to the lyceum, as they are anxiously awaiting each successive Band of Kindness. One of our spirit achers suggested plant a flower, care for and raise it carefully and she would later on ar range a flower Sunday, when the results of the children's efforts as horticultur ists would be reviewed. The lyceum board therefore arranged to give each member of the Lyceum a package of flower seeds at the next meeting, which will be done and we hope for good re sults. We would find it hard indeed to get along without the lyceum now and advise the extension of its influence to all co-workers in the grand cause or

truth as exemplified by Spiritualism." Ernest H. Collins of New York says 'My father is a devotee of the game of chess, and was accustomed to play the game daily with a Mr. B. One morning father told us at breakfast of a dream he had the previous night, which de nicted him playing chess with Mr. B. who fell dead. He assisted in carrying his body up stairs and helped in laving him out. He gave the most minute de tails. Two days later the dream came true in every detail."

A. A. Averill writes from Lynn, "The Lynn (Mass.) Spiritualists Association celebrated the 57th anniver sary in Cadet Hall on Sunday, March Very large audiences were in attendance, the hall being completely filled at the evening service. The exer-cises, which were conducted by Presient Caird, consisted of short addresse and tests by Mrs. Dr. Caird, Mrs. Albert Lewis, Mrs. J. O. Allen, Mrs. Dr. Chase Mrs. C. H. Wildes, Mrs. Maude Litsh. Circles were held at the close of the afternoon service. Supper was served to large number in the banquet hall followed by a very enjoyable concert and song service, at which the lyceum children gave a very fine entertainment. Master Joseph Cuffe and Fred A. Baker, soloists. Mr. Oscar A. Edgerly is to be with us during the whole month of April, and we are looking forward to a rare treat. President Caird has a very fine programme arranged for the conwhich are being held every Sunday at 6:30. The association is holding free classes for children, which are well attended. A class in singing under the direction of Prof. Harry C. Chase held every Sunday at 11, and a class in elocution at 12, with Prof. Meader, instructor. The children's lyceum is making elaborate preparations for an entertainment to be held in Cadet Hall, Friday evening, April 24. A large array of first-class talent has been engaged."

Dr. G. B. Warne goes to Michigan this week to lecture. He is in great demand

to lecture. Maggie Henry writes: "On Sunday, March 26, at the Universal Occult Soclety, Evangelist F. M. Stoller read for the evening lesson the 18th chapter of St. Matthew, it being the anniversary of Modern Spiritualism. He made the services very interesting by giving an account of seances held in the White House during President Lincoln's administration. We had quite a large audience, and we hope the meetings will increase in attendance. We extend a special invitation to strangers. Messages given by Madam Deloux and Mrs. Wagner."

Mrs. C. Kirobner writes: "At the "On TOPIC FOR THE PROGRESSIVE ference and experience meeting of the Rising Sun Mission on Sunday, March 26, quite an amount of food for thought was given by flose who attended. The experiences of the brothers and sisters were quite interesting, as well as was the spirit messages given by the guides of Sister Trafton. A large number stayed for luncheon to be on hand for the evening selvices, which commenced promptly at 8 o'clock. The hall was filled with a yery intelligent class of people who are seeking after the higher truths. Mrs. Stella Brooks, the trum-pet medium, rendered a very fine solo, and our choir rendered some very fine music, which added considerable to the harmonious conditions which prevailed. The subject of the discourse for the evening was "Charity." Our president read the 13th chapter of Corinthians, which led up to the lecture which was given under inspiration by the guides of Sister Frayel. Every word that was uttered was spiritual, and was eagerly listened to by an appreciative audience Our speaker for April 9 will be Mrs. Nora Petrle, president of the Douglas Park Ladles' Club. Everybody welcome. Services every Sunday afternoon at 3 and evening at 8 o'clock, at Mission Hall, People's Institute, corner Van Buren and Leavitt streets.

"The Church that Pleases God" meets every Sunday at 506 Clinton street, Defiance, Ohio, second floor. Lyceum at 6:30 p. m. Evening service at 7:15. Pastor, Mrs. Clara Wagner.

Mrs. Ella J. Bloom writes: Ladies' Auxiliary to the Illinois State Spiritualist Association, met at the home of Mrs. J. R. Francis, 40 Loomis street, this city, Tuesday afternoon, March 28. On this occasion business of importance was transacted. Six new names were added to our membership. and we will be delighted to add even more names at our next business meeting to be held Tuesday afternoon, at 2 o'clock, April 10, 1905, at the home of Mrs. Wm. Hilbert, 204 Burling street, We extend a cordial invitation to the ladies, not only in the city but throughout the state, to come and join us in our effort to promote clean Spiritualism, and to assist our State Association to carry on its good work in our state. Come and be one of us. A word to the gentlemen. Don't think you are entirely barred, for ere long we will extend to you an invitation to attend our socials, and help us make them a success. For information concerning our society, and how to become a member address me at 892 Turner avenue. Chicago." Wilson Duncan writes: "Of all the

able contributions, to our view, in the Open Court, the late paper from the pen of Chas. Dawbarn, in the issue of March 25, covers more exact science coupled with truth, than any other article that has ornamented the columns of our great luminary, The Progressive Thinker. How all the creeds of the past, formed in ignorance and blind superstition, are herein challenged to pile up and burn their monstrous sophistries! How sad the ficture that millions of all ages have been and are now yoked in bondage of a soul-slavery, more or less willing dupes to the wiles of priestcraft, hydra-headed, from Melchisedec down to Jo. Smith. What would the great medium of Nazareth say, were he to suddenly come materialized, and with countless hosts of advanced spirits, into our land this summer? We close by saying that man made every religion; and manufactured in his brain all the Gods that have ever existed. We greatly need more life, and conversions to our case; of greatly increased finances: "of more suitable nonies. To sing words we don't beieve is hypocrisy. J. W. writes from East Liverpool, O .: 'Great interest has been awakened in our city. The spirit of love is truly in our midst. We feel our hands holding the plow, determined to never look

back, but accept the truth and build upon a platform that was given centuries ago, that which has made men and women true and strong all through the ages. The world is my country and to do grath; a vocal solo by James E. Coe, do good is my religion. We have had and the beautiful christening service as us during February and March, Mrs. Elizabeth J. Demorest of Pittsburg, one of the best platform speakwe have ever had. Her private readings are remarkable, giving full names, dates and incidents, that convince the most skeptical of the existence of a spiritual influence by which we are surrounded. We are all Progressive Thinkers, without which we would feel lost 'to the progressive world." Elizabeth Delphin writes: "The En-

glewood Spiritual Union is holding meetings every Sunday evening at 8 o'clock in McDermott's Hall, 6603 So. Halsted street. The Ladies Aid holds meetings in the same hall on Thursday afternoon at 2:30. Mrs. H. L. Lichtig will serve us for the month of April. We are working hard to spread the truth and need the help and co-operation of our friends and members. extend a cordial invitation to all, Spiritualists and investigators. On Thursday evening, April 27, we will hold a Psychic Social, the mediums, as far as possible to appear in the dress of their guides. Admission ten cents. Come

ind have a good time." J. J. Sweeney writes from Lone Pine, Cali.: "Two years ago myself and wife began to investigate Spiritualism, and got some wonderful tests. On the 3rd f January, 1904, my little 13-year-old daughter tipped the table. Since that ime, she has developed to be a wonder. She can read a book or paper, tell the time of the day, or read coins blindfolded. She can draw birds and flowers with colored pencils, or paint landscapes, mixing her paints blindfolded. She can play on the plano blindfolded. She also plays under control music that we never heard, and then takes a pencil and gets its name. You can hide anything and she will find it blindfolded. She can see the spirits, hear them talk to each other, and then they talk to her. She also plays while in a trance but remembers nothing about it. She remembers, however, that they took her away, dressed her in beautiful white robes with a pice wreath of flow-

ers on her head. My address is 108 So. Fourth street, Victor, Colo." More than 300 persons attended the celebration of the fifty-seventh anniver-sary of the founding of Modern Spirit-ualism, held in the Odd Fellows' Hall, Sixth and Walhut streets. In addition, sixth and Wainut streets. In addition, seventy-five were turned away from each meeting. Mr. Frank Ripley, of Tiffany, Ind., who is more than 55 years of age, and one of the oldest lecturers in the Spiritualistic field, spoke in the afternoon on Life. Mrs. W. C. Mann, 829 Eighth street, conducted the demonstrations. At the evening meeting Mr. Ripley reviewed the history of Modern Spiritualism since it was founded at Rochester, N. Y., fifty-seven years ago by the Fox sisters. Mrs. Mann and Mr. Ripley had charge of the tests. Another large meeting will be held Easter

Sunday.-Louisville Post. Mrs. R. G. Ingersoli Gets \$95,000 .-Boston, Mass., March 29.—Judgment for \$95,000 for her husband's legal services has been awarded Mrs. Eva Ingersoll, widow of Robert G. Ingersoll, against the estate of the late Andrew J. Davis, a Butte, Mont., mine owner.

Sunday, April 9, 1905, 8, E, 58.: "Man a Progressive Being."

Gem of Thought;-

From out the Center of All Good, Immortal Man is swung; He moves by law, just as he would, His fellow-men among.

Though through dark wastes the jour ney leads, Progressing still he goes,

And finds each scene the one he needs By light and shade he grows. For information concerning The Pro-

gressive Lyceum, authorized lesson sheet of the National Spiritualists Assoclation, address John W. Ring, 'Spiritualist Temple, Galveston, Texas,

Mrs. K. Childs writes from Grand

Rapids, Mich.: "I consider The Pro-

gressive Thinker the cheapest and best weekly printed. How could it be otherwise with such an able corps of writers as weekly contribute to its columns. The whole body of Spiritualists should awaken to the fact, and give it the support it so justly merits. What if every article may not coincide with 'our idea' of truth? Truth is many-colored, and many-sided. All truth cannot be put in our little measure. All the obsession I know anything about is of the earth earthy-ignorance, weakness, unbal anced mentality, negativeness; if these demons do not obsess our mediums they need not fear demons from spirit life. I wonder if the hext cry comes ringing up to us will not be that all these fakes, unprincipled tricksters. are obsessed. I think they are, and the demon's name is Money. Can it be When wondered at so very much. money is made such a god, worshiped as it is in this and other lands? The late exposures are enough to make the heavens rain blood. Conscience has been strangled somewhat in every walk of life, especially in high places; but the thought is almost unbearable that its burial ground should be among mediums we have trusted." DR. GORST SAYS REVIVALS CAUSE

INSANITY.—"THERE IS NO GREAT-ER CRIME AGAINST THE STATE THAN HOLDING RELIGIOUS REVIV-ALS," SAID SUPT. GORST OF THE MENDOTA HOSPITAL FOR THE IN-SANE TO A PARTY OF LEGISLA-TORS RECENTLY. "WHENEVER THERE IS A STIRRING RELIGIOUS REVIVAL IN ANY PART OF THE STATE IT IS FOLLOWED BY A ERITABLE INFLUX OF PATIENTS SENT TO THE ASYLUMS. IT IS NOT ALWAYS SAFE TO SAY THESE THINGS OPENLY BECAUSE IT IS NOT ALWAYS SAFE TO TELL THE RELIGIOUS MANIA IS ONE OF THE MOST COMMON FORMS OF INSANI-TY AND TOGETHER WITH OVER-IN-DULGENCE IN ALCOHOLIC DRINK AND FAMILY TROUBLES, RELIG-IOUS ENTHUSIASM IS THE GREAT CAUSE OF SENDING PERSONS TO INSTITUTIONS LIKE THIS."-PORT-AGE (WIS.) DAILY DEMOCRAT.

Mrs. L. J. Vaughn is visiting in Milvaukes, Wis.

Wm. F. Ruffle writes that he is having excellent attendance at his meeting and circles in Louisville, Ky. He can be addressed for engagements at No. 720 Sixth street.

D. G. Hill writes: "Those of the Golden Rule Spiritualist Society having the work in charge were pleased to see the large audience that gathered at its hall, 161 W. Madison street, on Sunday evening, March 26, to enjoy the varied program of the service, beginning with a piano solo by our capable organist, Miss Park Stinson. It was a masterly address, that of the Hon. Chas. Hughes who held the closest attention of his hearers for an hour while he explained to them what he considered the perfect life as it should be lived in this expression. A cornet solo by Miss Effie Mcconducted by the guide of Mrs. Nora E. Hill, made a fitting closing of a most enjoyable evening. This society will location to its new hall in the O'Donnell College Building, located on South Paulina street, between Washington boulevard and Park avenue, on Sun day, April 2, where it will hold meetings each Sunday at 3 and 8 p. m. The speaker for Sunday evening, April 9, will be the talented inspirational speaker, Mrs. J. H. Fravil of Austin, Ill. All West Side elevated and surface street car lines stop near the hall. All interested in the philosophy are cordially invited."

Des Moines, Iowa, March 31.-From the spirits of the dead Mrs. A. E. Baker of this city claims to have discovered the cause of the sudden disappearance of Frank S. Richardson, a prominent farmer living near Audubon, six years ago. Through her visions she claims to have seen a murder and has actually directed excavations near an old tree on the Richardson farm which have re sulted in the finding of a human skeleton believed to be that of the missing man. When Richardson disappeared there was quite a sensation, and though many murder theories were evolved no trace of the man could be found. Recently his brother was in Des Moines and met Mrs. Baker. He asked her to assist him in the matter. A few days after her arrival the skeleton was found. She is now here and states she will return to Audubon in a few days to the spot where she believes she may get in communication with the spirit of

the man she believes was murdered. H. Smith writes: "The Society Stu dents of Nature will celebrate the 57th anniversary of Modern Spiritualism Sunday evening, April 9, at its hall 1565 Milwaukee avenue, corner ern avenue. Prof. W. Lynn, the great psychometrist, and Sister Green, with other message bearers, will assist the pastor. None should fail to hear. Prof. Lynn on this occasion." Mrs. H. M. Keller writes: "The La

dies' Aid Society of the Englewood Spiritual Union elected the following officers for the ensuing term: President Mrs. L. J. Martin; vice-president, Mrs. C. Oswald, secretary, Mrs. H. M. Keller; treasurer, Mrs. C. Oswald. The following sick committee was appointed: Mrs. C. Smale, 6339 S. Halsted street; Mrs. M. Smith, 1208 W. 63rd street; Mrs. L. J. Martin, 6222 S. Halsted street. Our meetings are held regularly every Thursday afternoon at our hall 6603 S. Halsted street, at 3 o'clock sharp. We have very good attendance; always good mediums present to give readings. These meetings are held for the advangement of Spiritualism and to spread the truth, and not for the benefit of an individual medium, as our workers are doing their worl for the benefit of humanity and for the love and truth of Spiritualism. The meetings are very harmonious. regular Sunday meeting of the Engle wood Spiritual Union are held every Sunday evening at the same hall. 8 clock. We have engaged Mrs. H. L. Lichtig, of Waterloo, Iowa, for the

month of April, as lecturer and test me

dlum. Everybody is welcome at our

H. A. Varga writes from San Antonio, Texas: "I can't be without your paper in my family. The good it has done for my wife and self will never be repaid. I will do all in my power to help the good work along, and also your paper. I can not find words that will express my gratitude.'

C. J. Barnes, the well-known trumpet nedium, will visit Galesburg and Charlotte. Mich., and many other points in that state. He will be at Canton, Ohio, sometime in May.

Elizabeth Craig writes from San An-

tonio, Texas: "I take great pleasure in giving my tribute of love to one of our good workers in the broad field of advance thought, which is all conducive in the work of Spiritualism. I have been in the city one week and attended the services conducted by Mrs. Nellie S. Noyes of Boston. She grows in favor with our people and i would advise any who wish her services to communicate with her. 'The control, Charity, is a beautiful, brave and true spirit, and nelps her medium to bring the people together and holds them because of the consistent life of the medium. On Sunday night, Charity chose for her subject 'Free Love,' and handled it from the standpoint of purity, honesty and sincerity, thereby separating it from free lust. Everyone was pleased with the it was presented. The spirit way friends as well as those on this side have made a wise selection in sending to us Mrs. Noyes." F. J. Lentsch writes from Louisville, "The People's Spiritual Church

celebrated the 57th anniversary of Mod-ern Spiritualism in Odd Fellows' Hall, Sixth and Walnut streets, where we hold our services. The hall was decorated with flowers for the occasion. We had an afternoon service at 2:30. which was well attended. Frank T. Ripley delivered an address on Life which was enjoyed by all Tests were given by the mediums present. After the services the Ladies' Aid prepared a lunch and all had a good In the evening the hall crowded. Brother Ripley reviewed the history of Modern Spiritualism since it was founded at Hydesville by the Fox sisters. He gave a number of tests which were all recognized. He was followed by the Rev. Mary Mann who is the only ordained and registered lady minister in this section of Kentucky. She gave-some very convincing tests. After Sister Mann, Mrs. Geo. Marks, nee Kegwin, formerly of Jeffersonville, Ind., took the rostrum. She has inde pendent writing and demonstrated with several messages, one of which was from our late well-known medium, Hatfield Pettibone, consisting of six closely written pages pertaining to right living; also one from one of our late presidents, U. S. Grant. The public was surprised by the tests which were given under strict conditions. At the close of the services Brother Ripley took up a collection for the mediums' home. On services and expect to have a packed house. Brother Ripley will be with us during the month of April. He is doing a good work and is loved by all." E. R. Fielding writes: "Mrs. M. T

Longley closed a two months' engagement as speaker for the First Spiritualist Association. J. Clegg Wright of Amelia, Ohio, will be the speaker for the month of April. The auxiliary of the First Association held the anniversary exercises at Mr. F. A. Wood's the president. The programme was most excellent. Mrs. Longley closed the exercises by giving us a beautiful poem entitled. 'Let the Bells of Heaven Ring. Mrs. Willis was chairman for the evening. The Temple League, with an elaborate programme, held a sociable at Mrs. W. Farrows', the president. Educational Society meetings are held as usual at Smith's hall. Mr. Mason and Dr. Temple are speakers. Julia Warneke is the test medium for the months of April and May. Meetings are held as usual at Mrs. Hinkle's, No Fourteenth street."

Mrs. M. M. Malone writes: "The Progressive Spiritualist Society of Smithville, Texas has the past week had with them the good and faithful worker, Mrs. Isa Wilson Kayner, who has labored faithfully for the cause of Spiritualism, as a missionary worker for some time past. Quite an impressive service was held last Sunday evening by Mrs. Kayner, in christening and naming of the baby of Mr. and Mrs. Saubrasula. Flowers were used beautifully and impress ively while naming the little one, Mary Saubrasula, and dedicating her to the angel world and the spiritual truth of life. After this Mrs. Kayner gave a few tests which were recognized, and each one made to rejoice and feel the presence of the angel world in sweet communion. On Wednesday evening the society was honored with the pres ence of our National President, Harrison D. Barrett, who was greeted by an audience of more than two hundred persons. He spoke at length on the subject of Spiritualism from the biblical view. All who listened to this discourse were amply repaid, and all feel greatly benefited thereby.'

Dr. Bartholow of New York, says: "It may be that through Spiritualism will come the scientific demonstration of the immortality of the soul. And why should not this be scientifically demon strated? There is not a thinking man to-day who does not believe in mind reading or telepathy and phrenology, and yet in the beginning of the study of these subjects they were ridiculed in every way as much as Spiritualism is to-day."

A WORD OF WARNING.

To the Editor:-In response to the call for information regarding take work of persons calling themselves mediums, I have received the following letter which I think would be well to publish as a word of warning to an unsuspecting public. H. A. CROSS. Secretary I. S. S. A.

Dr. H. A. Cross, Chicago, Ill.: Dear Doctor:-In response to your notice in the last Progressive Thinker, report a deceptive boy. I will call him by the name of Otis Comer, who claimed his nome to be in Richmond Ind., I believe. He posed as a trumpe medium, and made my home his for several weeks, but was suspicioned from the start. His game in the dark circle was to place his hands on the ton of the ones who sat with him, and then to have the trumpet or any other article within easy reach of his right hand, which he soon had free, and then th manifestation and talking was abundant. He went from here to Greenup. Ill., and was caught at the same game. I reported his fakelsm through The Progressive thinker soon after it occurred, as he had written an article in The Pro gressive Thinker, recommending himself as something wonderful and signing a noted lady's name to it. I hope you will succeed in exposing all those frauds from the ranks of true mediums. as such make the best of us doubtful. I shall be pleased to aid in the movement any way I can record a list of the fakes.

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

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio

NOTE-The Questions and Answers have called forth such a host of reig compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-scriive, which of all things is to be dep-recated. Correspondents often weary recated. 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 space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will physical body yielded to the approach of age, and his noble spirit was rethen name will not be published. The leased to go forth into the fields of scionce properties of this department has the correspondence of this department has become accessively level. become excessively large, especially letters of inquiry requesting private and support the support of the suppo nary courtesy of correspondents is ex-that prophecy is a proven fact, does not bected. HUDSON TUTTLE. this also prove an intelligent Creator

M. R. G .: Q. You refer to Prof Robert Hare, as one of the earliest among men of science to investigate Spiritual-Where can a record of his life be found? Will you give a brief synopsis of his work?

To the old-time Spiritualists, who have watched carefully the great movement from its advent, the ignoring of the investigation of this remarkable man by those scientists who have recently condescended to go over the same field he so well cultivated and harvested, seems most unjust to his memory. His research, and conclusions were published in a large octavo volume and bearing the title of "Spiritualism Scientifically Demonstrated." has been for a long time out of print, and is difficult to obtain. For this reason I give the brief story as requested.

Robert Hare was born in Philadelphia, Jan. 17, 1781. His father was an Englishman of fine intellectual powers. and his mother belonged to a notable Philadelphia family. He early inclined to scientific pursuits, and when only wenty years of age invented the oxyhydrogen blow-pipe for which he re-ceived the Rumford medal from the American Academy. It furnished the highest degree of heat that was attainable at that time, for the wonderful energy of electricity was then unknown. In 1806 he received the degree of M.

D., from Yale for honore causa, and in

1816 from Harvard, in which year he invented the calormeter, a form of galvanic battery by which an intense heat is produced. In 1831 he introduced a blasting. new process of sub-aqueous In 1818 he was called to the chair of chemistry in William and Mary College, and the same in the University of Pennsylvania which he filled for twenty nine years; which he filled with distinguished honors until he retired to be free to pursue more uninterruptedly his chemical and editorial studies. His contributions to the scientific publications were voluminous. He made over one hundred publications, mostly on chemistry and electricity though he intermingled these with political, moral and financial essays. He originated many mechanical inventions, which are in continual use, and electrical and chemical appliances, which he bequeathed to the Smithsonian Institute. He was honorary member of nearly scientific association in the

Such was his scientific character and attainments when he was attracted to the phenomena of Spiritualism. He was in belief, or rather disbelief, a prominent infidel and atheist, and l:ence cannot be said to have had a partiality to that movement.

In 1858, Professor Paraday published a letter in which he attempted to exrlain rapping and table moving as the result of conscious muscular action on the part of those with whom the phenomena were associated, "and the result of galvanic accumulations which exploded." Frof. Hare accepted this theory and closed an article on the subject with: "I entirely concur in the conclusions of that distinguished experimental expounder of nature's riddles. Dr. A. Comstock, one of his own pu-

Lils, who had become interested in the subject said to him: "If Prof. Faraday were to present any new theory in regard to chemistry, would you not feel bound to examine the whole matter, and put it to the test of experiment, instead of accepting his mere assertion? The phenomena to which he refers are occurring all around you. Why not examine them for yourself before you de-

He at once accepted the challenge, fully persuaded that he could explode the spiritual theory. He entered a circle held in a private family, as he says "a company of worthy people." O those dreamnights of music and laughter The medium, a lady, was every way qualified by superior mediumship for in- They now seem to come back with this vestigation of the phenomena. His fertile mind invented numerous ways to test the power, and call out its intelligence. Among these was the dial, which he made to serve to give messages, and of which the psychograph or dial planchette is a modified form.

After he had prepared his dial, and at the circle found that it gave answers, surprising in the intelligence displayed, he was not satisfied until he had made modifications which would be of greater assurance. The circle declared his skepticism unconquerable, and the me dium said she "should not deem it worth while to sit for him again." A few days afterwards, he, having perfected his apparatus, this lady gave him a scance, the success of which overwhelmed his doubts.

Yet he continued until his experiments as recorded make a volume of facts such as the Psychical Research

Society present no parallel.

Accustomed as he had been to have his researches in all other fields received by his scientific associates with deference to his acknowledged ability, he was disappointed and chagrined ful spirituality. Price \$1.

when he found himself almost ostracised. He wrote with sadness in every

"The most precise and laborious ex-periments which I have made in my investigation of Spiritualism, have been assailed by the most disparaging sugestions, as regarding capacity of being the dupe of any medium employed. Had my conclusions been of an opposite kind, how much fulsome exaggeration had there been founded on my experience as an investigator of science for more than half a century; and now in a case where my own direct testimony is adduced, the most ridiculous surmises as to my probable indiscretion and oversight, are suggested as the means of escape from the only fair conclusion."

During the last two years of his life ne became conscious of mediumistic powers. During the last year and up to the time of his last illness he was engaged in interesting experiments in regard to changes in metals by electric currents, and their passage from one hermetically sealed glass to another. He also had planned to assemble

many mediums that he might experiment on the power thus concentrated. Death came to prevent the consummation of these plans.

During his last illness he was cheered by the presence of spirit friends. He retained his intellectual

as you claim in a preceding answer, this also prove an intelligent Creator who knew the end from the beginning?

A. The chain of causes and effects from eternity of the past, to the eternity of the future, may be employed in support of the existence of an Over-ruling Intelligence, but does not necessarily imply that there is a God, outside of creation, as the term God is understood by theologians.

The limited capacity of man sees only a few links in this infinite chain. He sees causes produce effects and these act as causes for the production of other effects. Of the impelling energy, of the primal cause, he has no knowledge. He may, comparing creation with his own productions think it is made by a creator, a being with power superior to his own, yet if he pauses to reason for a moment, he will confess that there can be no parallel between his work and the growth manifested in the evolution of the universe.

It is true that in the main the effects seen in nature are such as appeal to our intelligence. The wonders of solar systems, and marvelous processes of life, but side by side are processes which to our understanding are those of insanity; the activity of a power bereft of reason or intelligence. The destruction of the hurricane; the cutting down of the harvest by rain and hall; the spasm of the earthquake: the torture of disease; the letting loose in infinite swarms the germs of contagion, if we place a Supreme intelligence over all. what are we to infer from these manifestations? If a man after building an exquisite machine should rend it to eces, he would be pronounced mad. Is this Supreme Intelligence subject to in-

THE FORGOTTEN LETTER.

One day I unearthed this old letter From a play actor's trunk, buried

Under manuscripts, play books and lit-That none but a player would keep;

And I thought of the day it was written, And the answer that came in return. And I wondered why this more than He had kept and forgotten to burn.

But I mind me in this was a picture Of a young girl light-hearted and

And I smile when I think of the mes-In the letter that came back to me. And I turn from the chill of life's au-

And I bask in the warmth and the Of the springtime of youth, ere my foot-

Were borne down to the frost and the snow.

And I see the old home and dear mother, Whose memory time ne'er can efface; And I clasp once again the dear brother,

And each sister in loving embrace. and I see the old-fashioned garden, With bright popples and primroses and I gather a sprig of sweet briar,

And a rosebud to wear in my hair. And I see the old room and the win-

Where we sat and looked up with a While we "wished" to the first star of

evening. And the "dipper" that hung in the

And I sit once again in the doorway, And I see the old gate and the lawn Where the merry good-nights were re-With the "man in the moon" looking

on.

That once heralded life's rosy dawn, letter, Bringing all the dear ones that are

Other scenes and new friends are around me. Loving hearts full of goodness and

Yet my heart often yearns for the dear That I loved in the days of my youth.

IRENE CLIFTON.

'A Ghance to Make Money.'

Cincinnati, Ohio.

I made \$127.00 in twenty-three days selling the 'Beonomy Gas Tip,' which saves \$3 per cent gas to the consumer and improves the light by 60 per sent. Every family will buy. It's like coloning noner, I get my tips from the "Beonomy Light Co.," Drawer 65. St. Louis. Mo. Send them 19 2cent stamps and they will send you outfit and start you in business with territory. They want a Manager in each tow.

## "How Shall I Become a Medium." Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O. that the subject does not know any that the children, the mesmeric than the children, to look to then cents could not be anything unusual is going on.

Independent suggestion is also paraded before metaphysical students as a Price 25 cents,

planation of the Clairvoyant State.

Clairvoyance according to Webster is defined to be: "A power attrib" uted to persons in a mesmeric state, or observing objects which are not present to the senses." This definition we accept as correct except that the clairvoyant power is not residing in the clairvoyant, but manifested through such a person when in the mesmeric state; or in other words: That the phenomenon called clairvoyance is a result of, or rather obtained when a sensitive is in, the mesmeric state.

Our special attention to this subject at this time was brought about by two co-ordinate causes:

1. The general misunderstanding resulting from an erroneous explanation of the phenomenon. 2. The remarkable phenomenon pre

evening of January 14, this year.

Now, kind friends and readers of the grand exponent, the far-reaching and all-embracing Progressive Thinker, please do not jump at the conclusion that ve are or might be an obdurate faultfinder tinctured by egotism and all those bad things. We simply cannot help but speak right out in meetin' ought not to hurt anybody's feelings, especially as we should all of us have a desire to get in line with that which is true, and hustle along up closer to the front and be un-to-date in psychological psychology corresponding to our 20th century expansion in soul realms, mani-

fested in evolutionary progressive un-

oldment of soul powers. The seance at Mr. Martin's . home commenced at 8 p. m. sharp. There being no prospect of any manifestation the seance was closed at. 8:30. after the family is never slighted especially when apple or pumpkin pie is on the bill of fare: when suddenly to their great astonishment they observed and distinctly saw standing beside the table -not "Jim" but a well-known business the lunch set before him. After the surprise was to some degree overcome, and the Martin's folks had collected their senses sufficiently for a closer observation, it was found that ple and milk were gone, without plate and tumbler being the least disturbed.

Now for the explanation. Our theosophical friends of course would explain this apparition (if such a term will apply) to be an astral projection, or perhaps a magnetic or thought body sufficiently objective to be seen by physical sense of sight. We beg pardon if we fail to properly present the various theoretical hodies as taught in theosophy, for they have so many that it is mpossible to keep track of all of them, and by their theories they heap mysteries upon mystery until the whole subject becomes an aggregation of mystifled mysteries.

This business man whose apparition or double-or whatever else you may be pleased to call it-was at that particular time, sitting in our healing parlor, engaged in conversation with us.

Now if anyone can give a logical explanation from a theosophical standpoint how this business man could have any thing to do with the apparition that appeared in Mr. Martin's seance-room apparently feasting on milk and honey-no, milk and pie, seven miles away—we certainly should like to hear from them, until then the theosophical theory must be set aside as inadequate.

astral projection, or the theory that the I taves. soul with the spiritual body may at above." times leave the physical and travel through space-is and must be untenable—and that such a separation can only take place under the processes we call death. Our Spiritualist friends will no doubt come forward with the theory that it must have been a materialization personating the individual spoken of; but even this explanation falls flat by virtue of the fact that Miss Rachel being just as close to the table as any of the others did not see this person said to be standing by the table, who perhaps in some way was feasting on milk and nie to his heart's content. but she did see that the ple and milk in some mysterious way disappeared. Consequently the materialization theory will not apply.

Another class of psychological students will no doubt put forward their pet theory, "telepathy," which is made to cover a multitude of sins, and made do duty as a modern Paul by explaining "all things unto all men," stretching and pulling their theory to correspond with their zealous effort along posed scientific lines, in order to arrive at some kind of an explanation. But their theory is too absurd to demand a

very serious consideration. A large class of Spiritualists will naturally set up the claim that a spirit being was seen personating a human being in the flesh, and appear as such to the clairvoyant vision. If we should accept this explanation it would simply plunge us still deeper into the mysteres, because there is no adequate proof for such a position; the only evidence obtainable is so-called experience, which may so easily be misinterpreted. Hence we must look in another direction for a true explanation of this re-

markable phenomenon. In dealing justly with this question which necessarily involves the explanation of all other corelated psychic phenomena, we would require more space than could be obtainable, hence we shall only try to point out the psychic processes, which are similar in all cases, and only differ in relative quality and quantity; by this we mean their. corelated position on the scale of vibra-

Clairvoyant mediumship is defined to be "a power possessed by a person in a mesmeric state, of observing objects which are not present to the senses.' But the real fact is, the power does not reside in the medium, but in the one that induces the mesmeric state, the medium being only the channel through which this power is manifested, hence it is illogical to talk about independent

nediumship. Independent clairvoyance may be pos sible for aught we know (we know but very little of that which is knowable) but so far in our observation we have never yet come across an independent ase of clairyoyant mediumship.

Students of mesmeric, and, hypnotic phenomena know that a subject in the mesmeric state can be made "to see objects not present to the senses," and that the subject does not, know any-

Most Rigid Analysis and Logical Ex- positive fact, which may perhaps be possible in a certain rew, cases when Greek meets Greek, but what would a suggestion be worth if the psychological wind should happen to be blowing in the wrong direction. Its worth would equal the wind necessary for the articulation. Independent suggestion from a healer to a patient is an utter impossibility, and must be 30 by the very nature of the case.

ture of the case. Suppose for instance that the low point of the one-hundredth part of one per cent of the mesmeric or hypnotic process existed when the suggestion was given, such suggestion could not even then be said to be independent, hence healing by independent suggestion is an impossibility, the mesmeric or hypnotic process must have reached the 20 per cent point in order for a suggestion to have a noticeable therapeutic effect. But remember that the mesmeric or hypnotic phenomena cannot sented in Mr. L. A. Martin's room on the take place until the 50 percent point has been passed, say between 55 and 60 per cent.

Our new explanation of mesmerism and hypnotism, based on the musical scale, gives a thorough explanation of mesmeric and hypnotic phenomena, and the processes leading thereto hence we can qualifiedly state: that the phenomenon presented in Mr. Martin's whenever we can see our way clear, and seance was mesmeric or hypnotic in its if we but speak the truth it certainly nature manipulated by an individual on nature manipulated by an individual operator under whose suggestions Mr. and Mrs. Martin in a mesmeric state, did "see objects which were not present to the senses." And that Miss Rachel was left out of the deal that we might have additional evidence to support this fact, which is susceptible of proof by other uncontrovertible evidences, all theorists and isms to the contrary notwithstanding.

To further substantiate our position, we will relate an experience we had last fall with a business man of this city which Mrs. Martin brought in a lunch, whom we cured of serious ailments by and placed a piece of apple pie and a the 40-mile-an-hour process, after which tumbler full of milk on Spirit Jim's he seemed to develop in clairvoyance to plate, who as a recognized member of a marked degree. Going down town one evening he was halted by a voice from the unseen saying, "stop!" but as he could see no one he went on down the sidewalk, when the voice again sounded in a more commanding tone, "Why don't you stop?" Then he did stop and man of Ponca City, ready to partake of found himself standing face to face with a brother-in-iaw who died fifteen years ago, with whom he conversed for some little time on different subjects without being the least disconcerted. This supposed dead friend was continually with him for a month or two when he suddenly announced his intention to leave him for a while, after which our clairvoyant friend became psychically as blind as a bat, which to him now seems very deplorable. Our clairvoy-ant friend admits this to be a new reve-lation to him, and that it has changed his course of life in a marked degree. In this case we find that when the operator departed, the mesmeric state ceased, and our clairyoyant, friend could

no more see "objects which are not present to the senses." With this understanding of the psy-chic processes it is hoped that it will become very easy to make proper application in reference to clairaudience, telepathy, psychometry and all other psychic phenomena of same nature, hence we deem it unnecessary to occu py more space to explain different variations of similar processes, which al-ways correspond to their multiple relations on the scale of vibration, and they are very simple when properly under

stood. All processes in the physical realm of nature are simple and always follow a general line, the few deviations from this line are called freaks of nature; in the invisible psychic realm of nature we The more we study the primary con- have a corresponding similarity which stituent parts of the human being the in its multiple relations on the higher

> The explanation of all psychic phenomena should be simplified down or rather up to the naked truth, that it might be so easily understood that even a wayfaring man could not err therein. P. PEARSON, P. H., Ph. & T.

Ponca City, O. T. Note:—Having a clear comprehen-sion of how the human entity in the realm of consciousness, sees, hears, smells, tastes and feels, through the physical senses, it becomes easy to understand how a mesmerist can induce or cause a subject in the mesmeric state "to see objects not present to the P. P.

Relation of the Home to the State. We often hear it said by the opponents of woman suffrage that the place of women is at home taking care of their children. I agree to this. Women's interests are, for the most part, closely connected with their homes and because the protection and safety of the home are so vital to most women, because the maternal and housekeeping instincts are stronger in them than any other, I plead for the power of the bal-

lot to effectually guard that home. It is said that the state belongs to men, and the home to women; but where will you draw the line? What touches the state and leaves the home exempt? The state exists for the safe ty, the well-being of the homes, and to whom is a voice in the councils of the state more vitally necessary than to those whose very lives are bound up in the safe and continued existence of the

Is it nothing to women whether the laws against saloons and gambling houses are enforced? If the husband spends all his earnings at pool or on the race-track, is it nothing to the wife? If there is a saloon at every corner to tempt the weak man who cannot resist, is the home untouched? Is it sufficient consolition for the second consolation for the mother who sees the son of her hopes, her prayers, her tears, slowly but surely descending the tears, slowly but surely descending the downward road, is it consolation for her to feel that she has hever transcended her sphere—the home? You will say, perhaps, that the mother's influence should be brought to bear. But we know how utterly inenfectual that influence often is against the strong forces which work against it. The son should be taught to fesial temptation? Undoubtedly, but human nature is weak. Temptations surround the growing boy on all sides and the mother ing boy on all sides and the mother cannot lift her hand to lessen the num-ELIZABETH B. CURTIS.

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Anniversary Exercises at Battle Creek Michigan.

During the month of March our secle y has employed Oscar A. Edgerly, and Mrs. Eva McCoy as message medium. This was Mr. Edgerly's sixth engage ment with our society. His lectures have always been popular with our peo ple, but we all concede that his work during the month of March has been better than usual.

We have found Mrs. McCoy to be a lovable lady, and one of the best test mediums we ever employed. We hope she may long be blessed in her great work.

The services held on March 26, were of unusual interest, the day being devoted to the observance of the 57th anniversary of Modern Spiritualism. Mr. Edgerly's subject for the morning was Spiritualism the Crowning Glory of the Nineteenth Century, and the Mental and Spiritual Illuminant of the Twenti The afternoon was devoted to a conference meeting and musical pro gramme. We were proud to present at our conference such an array of local talent, among the number being Dr. P. T. Johnson, a true and tried worker for our cause for over forty years, a man who has the respect of all in our community. We would also refer to Mesdames Briggs and Robinson, Mr. H. J. Wells, younger, but no less valued ex-

In the evening Mr. Edgerly gave the regular anniversary address, and to say that it was a masterplece of logic, elo quence and historical accuracy, is to give but faint praise, Mrs. McCoy followed each lecture with her pleasing and very accurate spirit messages. The afternoon service was a fitting and grand conclusion to Mr. Edgerly's and Mrs. McCoy's most successful engagement. Sunday, April 2, Dr. Edison A. Titus will begin a return engagement with our society.

MRS. S. W. KING, Battle Creek, Mich. 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.]

Mr. John H. Pratt of Washington, D. ., a consistent and staunch Spiritualst, president of the Educational Soclety of Spiritualists of that city, passed to the higher life, from a hospital recently, after a prolonged and painful illness. Mr. Pratt knew that he could not recover and was prepared to go. He left a written paper containing his wishes in regard to certain personal matters, including a request that Mrs. M. T. Longley should be invited to de liver the address over his remains. Having no near relatives to attend to affairs, some of the friends of Mr. Pratt, members of an order to which he belonged took the matter in hand and secured the service of an Episcopalian clergyman to conduct the ceremony, but on later finding the paper in question, arrangements were made for Mrs. Longley to make an address after the minister had read his service for the dead from the Episcopal formula. It may be well believed by Spiritualists that the secretary of the N. S. A. gave a clear exposition of pure and simple Spiritualism when her turn came to address the assembly at the chapel of Lee's undertaking establishment, that many who were present heard for the first time what the teachings and claims of our philosophy really are; these the speaker applied to the life of Mr. Pratt, assuring her hearers that he was a loyal Spiritualist whose pleasure and comfort were mainly found in receiving communications from his cended wife, and that, as he had lived a life of goodness showing his Spirit-ualism by his dealings with the world, so had he died a Spiritualist with no fear or trembling, but only with rejoic-ing that he had been called to the bethis many friends attested to the teem in which he was held: the body was taken to New Haven, Ct., for inter ment. After the ceremony several strangers were heard to remark, "It that is Spiritualism the lady gave, would like to learn more of it.

John E. Rehme was released from material suffering at his late home, 1017 Elm street, Indianapolis, Ind. March 22, aged 54 years. He was a lifelong Spiritualist. He lived his Spiritualism. He has surely gone where his talents will be recognized, for like too many in earth life, his ways and motives were wrongly interpreted. leaves a widow and many friends whose thoughts will assist his soul in its expansion. Services by M. F. Hammond.

On March 22, at the home of her only laughter, Mrs. Irene Talcott, the spirit of Mrs. Lovisa M. Bliss, for more than fifty years a Spiritualist and a faithful member of the society at Ashtabula, O., was promoted to the higher life. The grave at Madison (where interment was made) was conducted by Mrs. Elizabeth Schauss of Toledo, Ohio

Passed to spirit life, March 24, 1905. at Columbus, Ohio, Sarah E. Willson wife of Charles M. Willson, who still survives her. Their two children preceded her, their only son going in 1891, and their only daughter in 1900. The husband and father is the only surviv ing member of the family. Spiritualism is the light of that home, so that it is not a home of mourning in the general sense. Mrs. Willson was an excellent medium for automatic writing and the vonderful messages and discourses given by her hand have been a school and light to all that came within their influence. Also there was a spirit by the name of Dr. Quinn that has followed her and done excellent work in diagno sis. He has dumfounded the regular profession more than once, giving prescriptions in Latin when Mrs. Willson knew nothing of the language. It was this noble spirit who guided them during her long tedious illness. She was a member of the First Church, and the funeral was held from there on Sunday afternoon, March 26. The church was crowded with loved ones and friends The casket was literally buried with floral offerings of the choicest flowers. Her last words were: "I am not afraid, thank God." Then looking to her husband, said, "God bless you," and she quietly stepped across the line. What power is the knowledge of Spiritual ism in hours like this. The pastor offi ELIZABETH HARLOW. ciated.

From the home of her son Thomas, on March 3, 1905, Mrs. Janet Semple of Kingston; Wis., left her wearled body after 91 years of earthly solourn. She was loved by all who knew her. He husband, Robert Semple, crossed the river in 1885. They both found the comfort of Spiritualism in 1860, when she became a healing and test medium Spiritualism was the joy of her declin ing years.

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# Truth-An Allegory

Bleak and drear lay the Valley of Inconstancy, and dark and disorderly bave met with more attractions on the stretched the Valley of Bewilderment. Opposed to these rose majestically the Willnotsee." Mountain of Stability. Inspiring in its | Sloth expressed his desire to remain height and solidity—almost, unalimb at Skepticism as the place rather able appeared this massive link in nappleased him. John Weak proposed an be seen footholds and notches leading the base of the mountain and to inform to the top of the mountain, so that the ascent could be made with little effort. They raised their voices and they found Neither was the mountain barren of that the sound reached the cities below. vegetation, for its sides were well Col. Agitator answered their call. grown with evergreen trees which appeared in groups, and in the open found our journey delightful. We have to those which thrive in colder cli-|desirous of visiting Truth, Sloth will sustenance for all growths irrespec- we will communicate with you." tive of nativity.

Truth. Its walls defied attack, but its gates were open, ready to admit the basely deserted us." stranger and wanderer. Peaceful were Self answered, "I the inhabitants of this city, and yet At the base of the mountain in the Val-Cities of Willnotsee, Superstition and of the mountain more desirable leaders had long since cherished nu- trayed to us we shall be satisfied. cupy the city as their own.

Truth, and would gladly have advanced scend." to attack were it sure of any success. own, but they did not realize who their

neighbors were.

A short distance up the mountain lay a small village comprised of some Government of the Cities of Willnotsee, Superstition and Ignorance, These people had left their respective cities and had begun the assent on Stability to Truth, but had stopped after some travel and were content to stay where they had located. Foremost in the City of Willnotsee was Col. Agitator, an ostentatious individual, with a gruff friend and helper was one Captain Self, broken promise to one John Alert had path. in the dead of night, when Willnotsee Village of Skepticism. Their flight provoked Col. Agitator and he declared for which they were bound. Being in its streets walked people of all ages. aware of the opposition to Truth on part of Superstition and Ignorance he some needing a staff for their support. Apprehension was called, at which the method of procedure was to be decided upon. Col. Agitator in laying the matter before the people said: "Singly we cannot do anything, but if our forces

age could be done the city." Captain Sloth, of Ignorance, answered, saying, that he did not know anything about the city on the mountain, and very little as to how much arwere not in a position to take any stand in the matter at all, but they would do as Willnotsee and Superstition did. Major Fear arose on behalf of Superstition. He thought that if an advance were made upon Truth, Truth from its more favorable position, might mountain top, and they would all certainly be crushed, and that it was best to retire to their respective cities and not attack Truth, thus ensuring the safe-keeping of what little possession they had. But Col. Agitator was not to be appeased, for here was an opportunity to pose as an indispensable workman. He proposed sending a delegation to the Village of Skepticism for information regarding Truth, and any possible fortifications. Acting up-on which, Willnotsee sent Captain Self, Captain Sloth represented Ignorance, while John Weak went on behalf Su-

These three received instructions to ascend the mountain, and to answer all unbeknown to the dweller in Truth. questions, with the remark that they were Investigators prospecting. Be him speak to those whom he had left. fore beginning their journey Captain Then spoke Self to the council: "I ad-Self addressed Sloth and Weak, say-ing: "We have been sent forth as self, knowing that you can hear. Weak tend to lose sight of my own interests.

prospecting." And thus they set out, and being intent on their mission, they found the called God. We have learned that notches leading up the mountain and man's consciousness enables him to disafter a time arrived at Skepticism where they were kindly treated by Governor Test, who asked their mission. Captain Self, speaking for his party, answered Governor Test by saying that they were desirous of ascending the prayer is ineffective unless accompamountain to visit Truth in order to obtain knowledge as to any possible adcile. For awhile Test said nothing, considering the remarks of his visitors. Finally he answered and said: "My friends, the ascent is easy if you but look for the footholds, they are plentiful. My people and I have had no is in line with the natural progression trouble in arriving at our present loca- of man regardless of how often or how tion and we can now see the notches leading up higher, but we have never attempted to climb any higher than the position we now occupy for we find this he is an incarnate spirit and a part of a rather comfortable place; if we did attempt to climb the mountain we might not find so good a location as we now hold. But I have often wondered about one thing, and that is this: I have been here a long time and I have never had any desire to retrace my steps and neither have I ever seen anyone return from: Truth. If I were positive of the attractiveness of Truth I would go with you immediately. You are not aware that the atmosphere on the mountain is such that the sound of a voice is carried a great distance. We in Skepticism have often talked with Truth and so can you. We can hear much of what is said in Truth, but who will vouch to us that we shall partake of all Truth should we leave our present habitation

proceed directly to Truth. I have no

ture. But upon closer inspection could attempt at communication with those at spaces between these groups could be been sent to Skepticism by our people seen gay flowers, the marvel being that The accounts of Truth we have re tender plants grew in close proximity celved there have been such that we are mates. So fertile was the soil on the remain at Skenticism, while Weak and Mountain of Stability that it provided I will proceed to Truth. From there

"Deserters!" shouted Col. Agitator, At the top of the mountain, shining "you know that never yet has any one and beautiful, lay the caim City of come down to us from Truth, and if you go there you will stay there. You have

Self answered, "It is true that none ever came from Truth to Willnotsee there were enemies lurking in ambush, for that very reason and from the re ports we have of Truth we shall pro ley of Bewilderment were situated the ceed to reconnoiter. If we find the base and Ignorance. Willnotsee greatly ad- shall certainly return. Should we find mired the location of Truth, and its Truth but half as beautiful as por merous plans to lay siege to the city are informed that because of its beauty, and overthrow Truth or attack and oc- there is no downward road from Truth However, has Truth been misrepresent Superstition stood in deathly fear of ed we shall find a path by which to de-

Col. Agitator left their remarks unan-Ignorance's people saw that somewhere swered, but turned to his people and above them they had neighbors whose said: "All my life have I lived in Will-location was more desirable than their notsee, and so has my father before me. I have looked over the records of our city and find that we have had many arrivals from neighboring cities and towns, but not once have we had a of those who had rebelled against the visitor from Truth. The records fur ther show that no one was ever seen to leave the City of Truth, but many have been seen to enter."

One of his followers ventured the re mark that if any one would return to sages at each service. Midweek meetwould certainly be Captain Self, as he was a great title-holder in the city of Willnotsee.

Captain Self and John Weak passed voice, always ready to antagonize, yet on their way to Truth. During their never achieving any success. His travels there came down to them from the city of Truth words of encouragewho was deceived by the great manner | ment, but they knew not by whom they of Col. Agitator. These two men had were spoken. These words were as a ruled the people of Willnotsee until a lamp to their feet and as a light to their But the way seemed long and at caused a rebellion in the city. John times the travelers would miss the foot Alert called his friends about him and belos and become greatly discouraged times the travelers would miss the footwhen from Truth came a voice saying lay asleep they left the city for the "Come unto me all ye that labor and mountain. As the morning broke this are heavy laden, and I will give you

And thus they received new hope and finally arrived at Truth. They saw its war against them and the City of Truth gates were open and free of access, and

.There were those who were elderly,

applied to his neighboring cities for sup- There were also youths and maidens port in the battle against Truth. As a and little children playing in the preliminary proceeding a conference of streets. The streets were clean. It was a city of order. Entering the gates the investigators were met by a little child who led them to an old man in a white flowing robe. He was whitehaired and wore a serene expression. are allied I think we shall be able to His name was Reason; And Reason reoverthrow Truth, but how to go about ceived the weary travelers kindly and it is at present a puzzle to me. What gave them water with which to wash. And when they had washed, their eyes tack? Truth is situated so high that were cleared, and they saw the beautles of Truth and were filled with joy. I am afraid any weapon we now have will prove unequal to strike where dam-And they were ready to proceed in Truth. So they came to one with a kind, yet stately and firm bearing, who said to them: "I am Justice and welcome you to our city of Truth. There laws laid down here, for Truth tillery Ignorance possessed, and in fiself is law. And as a man enters noon meetings, free; evening service, fact neither did any of his kinsmen, Truth he partakes of the Spirit of 15 cents. Mrs. Dixon and her daughter, fact neither did any of his kinsmen, fruth he partitles of the child wonder, will always be in atfor they had never taken an account Truth. And the Spirit of Truth is the child wonder, will always be in atfor any effects or liabilities and so they Truth and shall lead unto all Truth tendance. Others will assist. These and so man shall know Truth and Truth shall make him free."

Self and Weak asked permission to communicate with the cities they had left, but Justice answered: "You have just entered into Truth, dwell therein for a space and partake of its divine inhurl down upon them rocks from the structions. We cannot force anyone to come to us, yet all who come remain, for the love of Truth causes them to continue in Truth."

And so they tarried for a while, learning lessons in Truth, and Wisdom was

Now Col. Agitator in the city of Willnot see was greatly annoyed at the de-sertion of Self, Sloth and Weak from the ranks of the army against Truth, and being unable to force their return, called upon Ignorance and Superstition who again met in council and judgment was passed upon the three and they declared them to have lost any right and all right and title to any interest which they held in those cities. This was not Then spoke Justice to Self and bade spies in the interests of others. Who and I are in Truth, there to remain. We knows but what our interests may di- have found the city one of great order rectly conflict with the interests of and cleanliness. And the lessons we those who have sent us? I do not in- have learned are foreign to you. We have learned that all the workings of and if there is any gain for us in Truth | nature are in harmony and ruled by an let us take advantage of the opportu- infinite intelligence. That Life is love, nity. Let us indeed be Investigators and that wisdom and power are invested in the universe and that these ele-ments are embodied in that great force tinguish between that which is essential to his progression and that which would retard his progression. That there is no God that will or can help man unless man helps himself. That nied by concentrative action and that the answer to prayer is the direct result of such concentrative action. That true religion is based on that great commandment spoken by the Man of Gali-

long he may loiter in his progression. We further have learned that man is more than a mortal body of flesh, that that infinite divine intelligence pervading and permeating the universe, and that the casting off of man's physical body, and so-called death, is but a transition, that the spirit of man does not die, but lives on after such transition to lwell in such spheres of spirit life, as nan, by reason of his life in the mate cial plane, may be entitled to. That so called death is no bar to spirit communion between embodied and disempodied spirits. That by reason of this God-spirit being incarnate in man, all men are brothers. All this knowledge we have derived from Wisdom in Fruth, yet had we labored without Love we should not have become enlightened. fruth and we have partaken of its and journey to the city above?" leansing waters; we have been born
Then answered Self: "I think I shall gain with new life and he who was

ee when He said: Love thy neighbor as

thyself. We know that all men shall

eventually come to live in Truth for it

# The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

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

FOR THE

HELP ...

Truth is Courage, and he who in Willnotsee was called Self since being born' anew in Truth is Ego.

And those in the cities below heard

the message from Truth and marveled, and a great many left their homes and journeyed to Truth.

M. ADELE THIEMAN. Milwaukee, Wis. -

### SPIRITUALIST MEETINGS.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds

ervices at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. Central Spiritual Church holds serv ices each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Honking' Hall 528 W 63rd street, near Stewart avenue. Confer ence at 3 p. m. Lecture at 7:45. Mes ing Thursday 3 p. m. Mrs. Jeffery Burland; pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Aux lifary every Thursday afternoon at 2:30. 'Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser, All wel-come. Services at 3 and 8 p. m.

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

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

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

Isa Cleveland. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to aftermeetings will be continued all summer Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunand Thursday evening at 8 clock. Tests and music at every ser-

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

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

Lake View Spiritual Union holds

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service It a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home. Friday.

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

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

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

der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn-Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds neetings every Wednesday evening at oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, mes-sages and tests. R. S. Ray, pastor. The Hyde Park Occult Society holds

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

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple, every first and third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for known as Weak in Superstition, in 6:15 supper. Coffee tickets 10 cents.

# ... SICK

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derived by all.

Mrs. Cora L. V. Richmond, of Chicago,

Ill.; Rev. W. J. Erwood, LaCrosse, Wis.

Test mediums: Mrs. Anna Thrond-

son, Louisville, Ky.; Mrs. Francis Wheeler, LaCrosse, Wis. Past Presi-

ident Clara L. Stewart and other per-

sons of note will be in attendance and

these workers are enough to assure ev-

ery one a season of pleasure and profit.

Lay aside your business cares for a

few days and turn to the spiritual side

of life, and give your soul a lift. You

will return better prepared to meet your

fellowman and help to bring to earth a

reign of justice. Each one of you are of

mighty moment. Sands are small that

compose the ocean beach; none would

miss the tiny grain, but many form the bulwark that bids the mighty waters

not to in-land creep. Then come, we

urge you, and hold the waves of ignor-

fair land.

have been secured:

good house for the rate).

of the association.

productive of good.

Planters-\$1.25 per day

ance back that seek to devastate our

· A reception will be tendered the dele-

ates and visiting members, Monday

Hotels are in close proximity to the

Emder House-\$2 a day, single

Hotel Columbia-\$1 per day (this is a

Ten-cent backs run to all parts of the

Tuesday at 10 a. m., so that the business

pecial effort to arrive on Monday. The

egislation for this convention will com-

orise vital points to the future welfare

Good speakers, good message bear-

First Progressive Spiritual Society of

Watertown, N. Y.

Mr. George H Brooks concluded his

engagement with our society by arrang-

ing for an anniversary observance,

which gave our people and those of sur-

rounding towns a full week's program

of spiritual things. Every service was

The evening of March 21 was given

to Rev. Moses H. Harris and his choir

of the Universalist church. Rev. Har-

ris' lecture on "Man's Capacity of

Growth" was generously treated with

while Mr. Gould, the genial president of our society, astonished all by his work,

as this was his first appearance in pub-

lic. In fact, all four were so enthused

with the spirit of the meeting, it would

be hard to tell which one did best, for

their messages were readily recognized

and of a nature to encourage the recip-

The Sunday morning conference

brought about a relation of experiences

that made us wonder whether we were

doing all we should to espouse so

worthy a cause. The afternoon meet-

ing was opened by our president, who

made an address of welcome so thor-

oughly imbued with spiritual thought

that it impelled an oath of allegiance

from the seventy people present. His

was followed with short addresses by

Mr. Brooks, Mrs. Clark and Mrs. Jack

son, who held the good word with equal

The Ladies' Aid then served a free

dinner to the thirty people who wished

to stay until evening when the temple

was again well filled to listen to the an-

niversary address by Mr. Brooks and

the many sweet messages handed by by

two message meetings at which she psy-

chometrized articles, answered written

lic work; she is with us again to-day

will rest entirely with her as to the

time she can allow us. She works with

to her, and as a true medium and wo-

man, she will never be forgotten in

engagement with us in the past few

years, and we have from past experi-

ences every reason to expect the next

two months will close a season whose

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fourth edition of .Dr. Bland's book, "In

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record will be well worth keeping

and the matter of her coming again

Mrs. Clarke's guides.

emphasis to the close of the meeting.

have ever had in our temple.

REV. WILL J. ERWOOD,

Secretary W. S. S. A.

Pres. W. S. S. A.

ers, good music. Come one and all.

REV. NELLIE K. BAKER,

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evening, April 17 from 7 to 9 p. m., at

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Buyle treat Catarrh, Bepochitis, Astima, Ripeumatism, Kidhery and Bladder Trouble, Heart Trouble, Stomach, Bowel and Liver Troubles, all Blood and Nervous Diseases as well as all-diseases and weaknesses peculiar to both man and woman. They employ the latest and most approved methods of treating these disease and if you are not completely cured your stomach is not ruined wilth strong drugs. If you are in poor health and want treatment or if you do not understand your case and wish to know your exact condition write the Doctors for advice. They charge you nothing for a complete diagnosis and if they find your case is curable their charges will be most reasonable. They will also send you literature fully explaining their methods of treatment.

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

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

2:30 p. m.
The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall 1378 S. Western avenue, under the direction of Mrs. Nellie Kusserow.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washing ton Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Christian Occult Church, United Brotherhood' Hall, 3245. State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

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To the Spiritualists of Wisconsin. Your attention is hereby called to the

LAKE HELEN, FLORIDA. fifth annual convention of the Wiscon-Notes of Events at the Southern Cassa sin State Spiritualist Association, to be daga Camp. held in Portage, Wisconsin, Tuesday,

Wednesday and Thursday, April 18, 19, and 20, 1905. After seven weeks of uninterrupted injoyment spiritually and socially, .The court house has been secured for Lake Helen camp was brought to a sucthe occasion. It is centrally located, cessful close March 26, at which times the 57th anniversary of Modern Spirit-ualism was fittingly observed. A large leasant and commodious. It will also be the headuarters of the Association. fine array of talent has been secured audience was present at the morning and aside from the regular convention and afternoon sessions, and the earnestwork much pleasure and benefit can be ness and zeal displayed showed that the appreciation of spiritual truths was Speakers for the public meetings are, in no wise lessened even at the close of Rev. Moses Hull of Whitewater, Wis.; Rev. M. E. Hull of Whitewater, Wis.;

Rousing speeches were made by Messrs. Hilligoss, Peck and Bond, and Mesdames Twing, Wheeler, Marchant and Cadwallader. Beautiful original poems written for the occasion were iven by Mrs. Carrie Pratt, and W. F. Peck. But the climax was reached when with gracious dignity, President Hilligoss presented the great-hearted, philanthropic Susan B. Anthony, and Rev. Anna Shaw, the liberal Methodist minister from Philadelphia, who is so widely known. With one accord the people rose to their feet, saluting them with waving handkerchiefs and words of cheer, and their brief but impressive remarks were received with enthusi-asm. In the evening a farewell meeting was held, participated in by many who spoke of the benefits received by, coming to this sunny land.

By request Miss Grace Hawtin sang "The Holy City" in charming voice and good expression. At its close Dr. Hilligoss remarked that as he listened to the beautiful song the thought came to him if there was a place on earth that could be called "The Holy City," it was Lake Helen, a sentiment that met with, acquiescence from all.

the home of Rev. Nellie K. Baker in the Corning House Block. And truly it has been a sacred, soullace of meeting. The following rates satisfying spot. The many lectures have been of an exceptionally high order, spirit messages comforting and convincing, social functions thoroughly enjoyed, dramatic entertainments well patronized and appreciated, while the beauties of nature are unsurpassed. When looking at the beautiful clouds, the lofty pines with their glistening. All delegates and representatives are quivering needles, the sweet-scented arged to be in their seats promptly flowers blossoming in such rich profusion, and listening to the songs of the birds, one feels it is a joy just to be, alive. Add to this the deep feeling of business transacted at the morning sespeace and harmony which reigns susions and leave the afternoon sessions preme and you have an earthly para free for public meetings. This can be dise. Such is Lake Helen. done if you personally will make an es-

The attendance has been larger than ever before and the prospects are that next season will see even a greater, number present.

Lake Helen is fast growing to be a popular winter resort as well as spiritual camp. A number who came here claimed the hotel rates were lower than any they had found elsewhere. That item alone is worthy of consideration. The Ladies' Aid, whose untiring offly

cers are so deserving of praise, has performed a marvelous work and was hear ily supported by the entire camp, Just to show how generously people respond to the call made by the auxiliary, will mention the Carrie Twing gingerbread social—said gingerbread delicious, recipe original with Mrs. Twing. The proceeds, donations included, were seventy dollars. One night was devoted to the sale and auction of articles from the bazaar, a good round sum being realized. Tickets on the silk quilt to the amount of eighteen dollars had been sold, and Mrs. Lucy A. Goodrich of Willoughby, Ohio, held the lucky number which drew it.

liberal sentiment and so absolutely de-void of theory that one could not help Everything the Ladies Aid had in being educated from its expression; charge proved a success. In the seven while the song service as rendered by weeks they took in over \$700, and after his choir was by far the best music we paying current expenses turned over to The evening of March 23 was given to nice sum on hand to be used next sea-son. Following is a list of officers for spirit messages by Mr. Brooks, Mrs. Mary E. Clark of Syracuse, N. Y., Mrs. the coming year: President, Carrie E. Margaret Jackson and Mr. Curtis A. Gould of local residence. Mr. Brooks S. Twing: first vice-president Mrs. S. A. Cooper; second vice-president, Alice psychometric readings were more than Spencer; secretary, M. E. Clark; treasusually well given; Mrs. Clark, who is urer, Mary McGarvey. With the excention of the vice-presidents, the officers than many an older worker we have are the same as last year. Mrs. Carious and Mrs. Wheeler found it impossible heard; Mrs. Jackson, who is one of our to again accept the office and declined own mediums and who has done but little public work, was equally successful, being re-elected.

Saturday, March 25, the stockholders held their annual meeting. The old of-ficers who have worked so harmoniously together and rendered such faithful service were re-elected, and are as follows: President, G. N. Hilligoss; vice-president, E. W. Bond; corresponding secretary, Mrs. J. D. Palmer; treasurer, H. S. Twing. Trustees, A. A. Butler, M. H. Clark and F. E. Bond.

The season has proved to be one of marked prosperity and the board and Ladies' Aid may justly feel proud of their achievements. It was decided to open camp earlier next year, and already plans are being formed for the season's work.

Sunday meetings will be continued through the month of April as a goodly number of campers remain until May 1. and some even later. The past five months has been a revelation to me, and I only hope I may again be enabled to spend a winter in this sun-kissed spot of earth.

Reader, if you want to pass the pleasantest winter of your life, come to Lake Helen. IRENE GAY. Helen.

"Continuity of Life a Cosmic Truth." This meeting concluded Mr. Brooks' By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply, services, so we retained Mrs. Clark for important subject. 1410s, cloth. 21. our mid-week services. She gave us "Death Defeated; or the Psychic 86eret of How to Keep Young. Peebles, M. D., M. A., Ph. D. Price \$1. questions and gave independent messages. Three years ago, Mrs. Clark came to Watertown to do her first pub-10 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his a will and sincerity that brings people lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritualism. The book is commetided to Mrs. Amanda L. Coffman will be with all who love to study and think. us for April and May. She, too, is a favored one here, this being her fourth Price 25 cents

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"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth, \$1.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one shom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates, For sale at this office. Price, postnaid It is a wonderful work and you will

Spiritism and Mrs. Leonorn E. Piper. "The Commandments Analyzed." By and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and W. H. Bach. The Commandments are, not only analyzed, but contrasted with inadequacy of Hudson's explanations of other Bible passage, showing great in-spiritual phenomena. Price 25 cents. congruities. Price 25 cents.