

YOU CANNOT AFFORD TO MISS AN ISSUE OF THIS PAPER, WITH ITS WEALTH OF SPIRITUAL LITERATURE.

The Progressive Thinker.

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SPIRITUALISM IS A TRUTH.

"One truth is clear—whatever is, is right." Pope.
"I long to know the truth hereof at large." Shakespeare.
"Let us make truth catching instead of falsehood and disease." Ingersoll.
"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.
"Plows, to go true, depend much upon the truth of the iron." Mortimer.
"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and defy fraud.

If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii, 7.
"Truth crushed to earth shall rise again." William Cullen Bryant.
"To have truth and not live it is like having lungs and refusing to breathe." "However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

THE IDEAL HOME.

Woman's Interest in Good Government.

For all time the family relation has been and will be the most essential factor for continuing the race and perpetuating ideas and institutions. That are destined to survive. For man, that 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 defects of environment that result from bad government. She suffers more from neighborhood nuisances, filthy streets and unsanitary conditions. If 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 not conscious of good or bad government, except as it touches and passes through the home interests. Woman, ever present in the home, is alert to discover and realize danger. Is it wise longer to withhold the ballot from these homekeepers who so surely 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 characteristics 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 home 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, and it is 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. The 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 investigators have questions, which if intelligently answered, will do far more good than lectures or tests. Our audiences at Pierson's Hall, 135 N. Delaware 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 good. 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 coming here by all means, and now, if "thoughts are things," "telepathy" a fact, then your efforts to cast light on hidden things, and uncover the nauseous, foul, treacherous, renegades 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 being put forth by The Progressive Thinker in particular, and all the able minds working in conjunction 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 kind, and if by any 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. S. A. 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 sessions.

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 bloody.

Like the good Doctor, I was formerly a church member and took its teachings 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 bottomless 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 Pagan 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 optimism; 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, and no joyful anticipations in regard to it. Doubt and disbelief as to the reality of conscious existence after death were as common then perhaps as now. The popular idea was that of a dark underworld as the home 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 Dis 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."

"Though dead, she will always be alive to me, and always golden in my eyes."

"She never pained me except by her death."

"She was chaste, modest, irreproachable, a mother to all the world; she came to the help of all who were needy."

Aulus Memmius Urbanus to his "dearest fellow-freedman," expresses himself in these words of friendship:

"Between thee and me, my most excellent fellow-freedman, there has 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 us."

Among other inscriptions are the following: "I have restored everything committed to my trust, I have not been quarrelsome. I have done all 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 gift."

"Live for the present hour, since we are sure of nothing else."

The skeptical and agnostic view of the future is expressed in the following 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 so with my wife often. I would now if I could."

A man whose wife, child, brother, sister and nephew died the same day, wrote:

"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 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 tombs in the catacombs, some of which are as follows:

"Eutychius, wise, pious, and kind, believing in Christ, entered the portals of death, and has the rewards of life."

"To dearest Cyrenus, sweetest son: Mayst thou live in the Holy Spirit."

"Regina, 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." "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 dead are asked, as in the following:

"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 eternal rest."

In the early days when these inscriptions were written Christians seemed not to be disturbed by fears of an angry God or of hell torments. There are but few allusions to doctrines in these epitaphs; no reference to titles or rituals; the character and practical works of those commemorated are given prominently, 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 whatever 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.

CHRISTIAN SCIENCE.

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 than good.

D. M. DUNLAP, Stony Creek, N. Y.

Anniversary at Philadelphia, Pa.

In celebration of the 57th anniversary of Modern Spiritualism, the Philadelphia 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. The children's lyceum exercises occupied a major part of the afternoon, and were replete with many surprises of their kind, and careful preparation. Under the leadership of Mr. and Mrs. McKinnon 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 children's expectancy each Sunday. Mr. Kates had offered a book to each scholar who would attend each Sunday during the year, and a beautiful badge for each one who would recite each Sunday. These were won by six members, and the same were duly presented during the anniversary exercises. Mrs. 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. This expression of fraternity was very much appreciated and will be reciprocated next Sunday, when the First Association will celebrate.

At the conference meeting held previous to the service, the following persons made short addresses of much interest and earnestness: T. M. Locke, F. Cordell White, Dr. Ravlin, Mr. Rawson, Mr. Duffield, Mr. McLean, Samuel Wheeler, and others. This proved to be a very happy portion of the program. The choir rendered several excellent 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 Spiritualists for their neglect.

At the evening service Mr. Kates gave the address upon the topic of "Life and Buts." It proved to be a defense of Spiritualism.

Mrs. Kates gave spirit messages at each service in her usual accurate and convincing manner.

The hall was elaborately decorated, and all of the large audiences were much enthused by the occasion.

The exercises will be further continued Friday afternoon and evening, March 31st, when our home mediums will participate, aided by Mr. and Mrs. Kates, Mr. Brooks, our speaker for April, and others.

The spirits prophesy of grand celebrations to come in the future, but we can say that we have had a grand one this year.

MRS. THOMAS M. LOCKE, Corresponding Secretary.

Give up no sciences entirely, for science is but one—Seneca.

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, 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 Baillet, 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. Baillet married Mary Fargo she 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 asylum at Middletown, N. Y. Later he was removed to a Canadian asylum."

"Mrs. Baillet has given fully \$30,000 to Mrs. Stetson's Christian Science church at Ninety-sixth street and Central Park West. Her sister has given \$30,000 more; both are firm apostles of Mrs. Eddy."

The reason I give this, and lay so much stress on the matter, is, that we Spiritualists and others wonder how the Christian Scientists can build such magnificent temples, as they have two on Central Park west in this city. The answer is easily told, when people give such large sums as mentioned above, and the question is, Why do they give it, and how are they drawn into giving such large sums which are really fortunes to themselves?

To enter either of these imposing edifices on Central Park west, you imagine yourself at once in some foreign temple or cathedral. The other evening at one of these churches, I attended what was called a lecture, but it was one of the most tiresome affairs it has ever been my fate to attend, and it was impressed more on me, because the day before I had had the great pleasure of hearing one of Dr. Savage's grand and inspirational discourses.

This person at the Christian Science church talked in the same tone of voice for about two hours, and strange to relate the church was crowded, but people got up and went out all through the evening. What seems strange to me is, that Mrs. Eddy for the good of her own cause does not have some men with some magnetism and oratorical power to hold their audiences, for what they call their lectures. Is the same thing over and over again—no change.

While I am on this subject, I would like to say that Mr. John T. Dow's article on Christian Science in the issue of January 21, hit the nail on the head. He says Mrs. Eddy was a Spiritual medium years ago in Lynn, Mass., and I have seen the very house that she resided in at the time. She was then Mrs. Glover or Patterson, and our own Dr. Peebles has stated that he has attended her seances. Without doubt, as he says, "Christian Science has

ism, and mixed it with some sugar-coated orthodoxy, and that has just suited the church people, and they are just leaving their old churches and rushing into "Christian Science," and having to put up their little \$3.50 or \$5, each one, for their "Science and Health."

What amuses me very much, that at all their meetings when they refer to their text-book, they have to recite the whole thing every time, and finish by saying "By Mary Baker G. Eddy."

As Mr. Dow says at the end of his article, "Spiritualism is sure to become the science, philosophy and religion of the live, intelligent lovers of virtue, purity and truth."

J. OSBORNE LUNT, New York City.

"ALL IS GOOD."

Looking Through the Mist of Incomprehensiveness.

I have always been a student rather than a teacher and never thought of contributing anything to my appreciative audience, but the remarks upon the question, "Whatever is, is right," by Emma Gibbs, has touched in me a responsive chord counter to that which leads one through the mist of incomprehensiveness. There is so much common sense in what she says, that a man though he be a fool cannot fail to understand.

I have read so much on "All is good; all is good; there is no evil," in so-called New Thought, it has come to sound idiotic. Admitting that our experiences are our best teachers, there are experiences from which we cannot see any benefit derived. For instance: I once knew a most promising young man, and shall never forget how happy he looked as he stood behind his interesting bride. His mother was a good, praying woman; so fervent were her supplications, had they been answered, all of her posterity would have been blessed. 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 sufferer of them all. Only a few years after he was married, he became crippled in all of his limbs, and he was so generally distorted he was a pitiable sight to behold. His suffering was intense, and he was wholly dependent. Finally after suffering for about thirty years, the only prop left was a dispirited son, whose dissipation coupled with his own affliction drove him to desperation and he committed suicide.

Many of us know of similar cases, but it is certainly beyond human comprehension to see that it is right.

In the case of dumb animals, if whatever is, is right, it must be right for people to breed them and send them adrift to suffer and die from want. But Abby Judson and I, who were dear lovers of dumb animals, did not think so; and did all that we could to relieve their suffering; by putting them painlessly out of existence, and concluded that our heaven would not be complete unless we could see them gamboling in their native sphere away from this world of want and fear.

Pardon a digression; but the account given of Miss Judson's teaching and crying an old lover in the spirit world,

Is it madness or obsession, or some kind of little germ?

Is it sickness or possession, or some 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 return and obsess man, yet believe in spirit presence as a great eternal plan, and believe a conscious ego that controlled a form one time 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, is the 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 you into crime.

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

Your own spirit is the ruler; is the king on the throne;

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 evil and am her own offspring still, 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.

Here on earth man rules his [follows] owns their very forms and souls; And no wonder that, returning from the soul-land he controls; 'Tis his nature now as ever, till his 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 must 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. I am ruler o'er my own. This is my own true possession, made for me and me alone. I accord to others likewise, all that Nature made for them, And shall claim no tyrant flat—to control, possess, condemn.

Mine is mine, and I shall hold it while on earth I am to stay, And no mortal or immortal can possess and take away. All the laws of Life Eternal gave this form and mind to me; They are mine for use, and truly shall I hold my title free.

DR. T. WILKINS.

THREE MOST REMARKABLE TESTS

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), she said: "I now see a spirit in female form, and she takes me to the back of the hall."

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 her son, to accept the grand truths of 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 him, "If that is not definite, what do 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 size."

She said, "There is a pencil in the book."

"Yes," he answered.

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

She said there was also another card on which there was something about emigration bureau.

"Yes," he said, "that is right. I have the pass, and am an agent of the emigration bureau."

He arose and stated that he had attended a great many meetings but had 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 close of the conference meeting. After giving several tests and messages, she said, "The next spirit I see is a man 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 gave 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 Spiritualism.

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 so that it could mean anything, but I will tell you what he says." Then commenced a 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. He then repeated another to which he responded. Then she turned and went down the aisle. He immediately arose and stated that every word that she had uttered was the very words used by a member of the secret order that they both be-

longed to, in working their way into the 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 afternoon meeting quite early. I sat talking with a friend when a gentleman approached me and introduced himself as Mr. C. C. Rogers, who said he was the man that received those two remarkable tests from Miss Preston. But he said, "As I am in Missouri, they have 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 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, then I will believe in the envelope, 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 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 in her hand and see if she could read it. A lady stepped to the front and handed it to her. She held it in her hand for possibly a minute, then said: "I see the following words: 'Brother Edward, where did we last meet in earth life?'" Signed C. C.

She handed the envelope to the director of the meeting, one F. R. Bailey, of Boston, with the request that she open and read it; she did so and read it aloud. It read word for word as the medium had announced.

She said: "Now, with reference to the question the writer asks." She 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. You was lieutenant-colonel of the 5th Vermont Regiment and I was a drummer boy in the 14th New York Regiment. At the 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 year."

At this point Miss Preston turned and went to the front.

When Mr. Rogers arose, with noticeable 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." He then stated that he had both scars located just as she had stated, and wore a silver plate in the one upon the head.

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 medium-sized English walnut.

Mr. Rogers says he is ready at any time to make affidavit to all the foregoing facts.

PARKER C. MARSH, St. Louis, Mo.

The Open Court.

Speaking from Experience.

The Proof of Obsession.

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.

In the study or investigation of any subject, one well attested fact is worth volumes of theory. In the present controversy upon the subject of obsession, or the power of demoralizing influences, Dr. Peebles has immensely the advantage, for the simple reason that he is in possession of the facts. Probably no man living possesses the evidence on this subject which he possesses. His opportunities have been great. He has traveled extensively, and is acquainted with many races and with many peoples. He has studied the subject both from the written page and the living man. 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 Doctor 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 question.

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 have not!

If the evilly minded possess power to do 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 Spiritualistic 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 lost; that police regulations in the Great Beyond are so perfect that not a culprit escapes the vigilance of higher 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 incarnate 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 human form. Suppose he passes into the unseen world. Does he lose that power of giving suggestions? Or does he lose the power of giving any but good suggestions? Are mental and psychic laws reversed on the other side of the grave? No. The hypnotist will possess the same power there over his fellow spirits and over mortals, that he possesses here. Any other conclusion is impossible. If he chooses to exert an evil influence there is nothing to prevent.

Now take the case of the subject. If he is susceptible to the hypnotic suggestions of mortals, he will be susceptible to those of the disembodied spirits. But here the danger is ten-fold greater, because the spirit hypnotist is unseen, and his presence unsuspected. He therefore has an immense advantage over his earthly fraternity. When his influence is felt by the mortal subject, he can assume a virtuous character, he can play the part of a friend, and his intended victim be none the wiser. He can practice whatever he chooses until the unsuspecting subject is thoroughly in his power, and then laugh like the fiend he is, at the desperate struggle for liberty.

How do I know? Because I have had the experience. A little personal experience in this matter would teach our theorists a few things of which they are not in ignorance.

But whether suspecting or unsuspecting, the sensitive subject, the psychic medium, is open to suggestions, good and bad, from the unseen side of life. When he has once yielded himself, through ignorance or otherwise, to such control, he has formed a bond which, if the hypnotist be unwilling, will require all his strength of body, mind and soul to break.

Not that he is under any compulsion to accept and act out the suggestions offered. Not at all. He is free to do or not to do the thing suggested, just as he chooses. For it is a law in hypnotism that no subject can be compelled, even in the hypnotic trance, to do what his moral sense condemns. He is not compelled to act, or to do an evil thing unless he chooses, but he is compelled to receive whatever suggestions may be forced upon him, to be conscious of things of which he would give worlds to 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 pass before he can free himself 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. Why does an evil spirit seek to control a mortal? Obviously, for some selfish

purpose, to gratify some low passion or desire. When told in that purpose, when baffled in that desire, the vials of his wrath are poured forth. He turns upon his former subject with the hate and vengeance of an infuriated demon. He has the power to inflict unutterable pain upon the sensitive organism, and he does not fail to use it.

But this is not obsession, you say. No, but it is persecution and torment. No, but it is what many mediums are obliged to endure. Obsession is another thing. If the subject is weak-willed, 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 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, depraved 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 shield to the approach of these evil intelligences. Persons of upright character carry with them an atmosphere of purity which protects them against the 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 who may chance to meet? Does it? If a pure spiritual atmosphere will not repel evil beings in this world, how can it in the other? In the Great Beyond are there names of all that is wonderful can it repel those out of the flesh?

Here is the old idea cropping out again, the idea that law in the spirit 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 unfledged spirit sees, or thinks he sees, in some highly sensitive subject the means of carrying out his evil intentions; and he at once proceeds by cautious and easy stages to gain control of the organism.

A legally instrument can be operated through a demon or an angel in the flesh. Goodness or badness are not the qualifications required for successful manipulation. The same is true of the sensitive subject. His organism can be played upon by both good and evil powers, and until he is sufficiently developed psychically to distinguish the difference between the two, he is at the mercy of whatever influences he may encounter. For months I was controlled to write automatically, without the slightest suspicion that the influence was evil, or that a most cunning, deep-laid and diabolical scheme was being practiced upon me. At last I discovered the truth, but it was too late. In my ignorance and innocence I had allowed the unknown power to control my hand, never dreaming of the results that would follow. Sometimes I shall write out the history of that experience. It will fill a volume, and will be one of the strangest tales ever written.

Now I am free, but that freedom was not gained without a terrible struggle, and after months of suffering. I was not obsessed, for I refused to do the bidding of the evil power, but I was tormented and persecuted to the very limit of human endurance. I can understand now how hard, how impossible it would be for a weak-willed character, with traits and tendencies naturally low, to resist such an attack. And I have no doubt that thousands of such cases succumb, and are hurried along the downward path to degradation and ruin.

As before stated, a little personal experience in this matter is worth several volumes of theory. What we "think" or "believe" in regard to this subject is of very little consequence. What we know is all that is worth considering. Five years ago I scouted the idea of obsession, as others are doing now. I have learned something since then, and am no longer "wise in my own conceit." I too, hold the doctrine that character is a sufficient safeguard against all things evil. I have since learned that the only safeguard is knowledge—the knowledge which Dr. Peebles and Editor 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.

Ashtland, Ore.

Direct Testimony from One of the Obsessed, as Found in Dr. Peebles' Book 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 recorded in Dr. Peebles' book, "The Demonism of the Ages," are above price at this seeming crisis in Spiritualism. There has never in my opinion been a more important volume written or placed before the public and especially before Spiritualists for consideration 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 arrived in Open Court some of the oldest and ablest talent in the Spiritualist field. Mr. J. S. Loveland, said to have been the first speaker upon our rostrum in behalf of spirit philosophy, who has ever been awake to the great reforms of the times, and especially do I admire him for his stand in regard to Spiritualism, the later, yet sister co-worker, with Spiritualism, 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, an able and venerable, here cross words. Both are thorough in earnest. It is for us to watch the conflict and draw our own conclusions. Of one thing I have nothing to say, only to express my regrets at his severe, harsh, unbrotherly style. It is his matter, however, and not mine. The people must judge.

But this is not obsession, you say, and should be decided upon evidence, EVIDENCES AND PERSONAL EXPERIENCES, 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. I was mediumistic from childhood. I was back and now understand many things which were a sealed book before. I was a mediumistic from childhood. I was back and now understand many things which were a sealed book before. I was a mediumistic from childhood. I was back and now understand many things which were a sealed book before.

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I did not fully know at first what it was that forced those terrible impulses upon me, and in my uneducated 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 influence for a time but all of a sudden there would come over me what I now know to be the psychological power of that very demon. He would simply take me and FORCE ME TO DO HIS BIDDING. None can know excepting those who have had this terrible experience, 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 attended, a medium who was present told me of the conditions that I was passing through, told me of this EVIL SPIRIT THAT HAD COME INTO MY ATMOSPHERE, and also told me that I desired to overcome the life that I had been leading had attracted to me a higher spirit friends who were trying to break the spell that surrounded 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 manifestations 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 the next two months I sat faithfully, and learned that all she told me was true, and with the help of those higher influences I was not only liberated from that dark obsessing 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 friends. Higher spirits released 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 SENSITIVE TO THE EVIL INFLUENCES OF DEMONS AS THEY ARE TO THE GOOD. Now let us consider this philosophy a little further.

Take the case of Leon Campbell, who assassinated President McKinley. He was either controlled by a mad, vicious, murderous demon, or else he was 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 VILIOUS SPIRIT? We all know that this was the case, that conscious life-force which manifested itself 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 inhabit.

Recognizing the fact that happiness is only attained by perfecting conditions, and that a right consciousness, on the other hand evil spirits live only for the purpose of satisfying their selfish, sensuous desires. Their only ambition is to pay tribute to those abnormal conditions produced by their earthly dissipations.

It is high time that the Spiritualists began to recognize these facts, and began to draw the lines of distinction between the two conditions; for there is the true philosophy of life. They can look back to old Mother Nature and study 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 true life.

Knowing all of these things, should we not for the sake of a moment for the purpose of comprehending life on a limited degree how to control these evil or earth-bound influences? THE TWO FORCES ARE CONSTANTLY AT WAR WITH EACH OTHER AND 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 depends upon ourselves. If we will live a 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 habit of indulging in habits that attract to you spirit influences who may land you in the penitentiary or in the insane asylum. The disembodied spirits having no physical organism can suffer no physical punishment at 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 carefully 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 the time being. That the 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, if a God, he would not permit them to come. It seems by the way, that some Spiritualists write that they can get rid of the old idea of a personal God.

A God, or the law that governs all things, cannot be changed. We are at liberty to do good or evil, but if we transgress a law we are sure to be punished. One of the old Bible writers says: "God will by no means clear the guilty." The sooner we learn this 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 that God is all 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 sea, thou art there; if I make my bed in hell, thou art there." In fact, there is no place where God is not. If that is so, God is the evil as well as the good. I think I hear some one say that God is good. You forget that everything has the right and the wrong side; the upper and the lower side. This world would not be complete without what we call the good and the bad. Without the positive and the negative, the high and the low; without the wise and the foolish,

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. 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 living near Greeley, Iowa, 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 the least not to meddle with the planchette. Shortly after this she and some of the members of my brother's family improvised one and immediately proceeded to business. The next visit to my family she soon rehearsed to us the experience and fun she, with others, had been having with the "little fun-maker," as she termed the planchette.

Being myself acquainted with the fact of her marriage with a Catholic, I was impressed by her story for the fact that she was probably dominated by a strong Catholic influence, consequently I strongly opposed her having anything more to do with the planchette.

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

Explaining as best I thought I would be the dreadful result of such meddling. 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-confident having been a very prominent trait in our family 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, she naturally became prominent when we rememored she most always did about as she chose. Her visit terminated, but I parting with her with my heart exceedingly heavy. Three years later she came again after I moved my place of residence to Thorpe, Iowa. She told me what wonderful experience she had been having with her spirit hand who would call Catholics, led by a German priest.

This band were going to perform a very important mission through their medium, at some future time, but all they did of importance was to warn my wife of the pitfalls and snares that awaited her unless she acted solely upon their advice; which had no effect upon us for we understood too well the nature of the case to pay any attention to their alarming 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 her both as to her physical and spiritual welfare. She told me very confidentially that beside of my wife was a devil who could remain for two years from that time, and she would die at that time if she continued to be the instrument of the band who controlled her.

One Sabbath evening we three were at home alone when in the course of a discussion on the presence of the spirits and then around us, she asked me how they got to the house as the doors were all closed.

Upon being told that we understood that the most dense material substance was no hindrance whatever to their movements, she laughed heartily, while stoutly maintaining that they (the spirits) could no more pass through matter than one of us. I tried to explain to her how they could pass through matter as easily as a bird could fly through the air, but she would not be convinced. She said she and her superior band 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 not know.

I argued and pleaded with her, but all in vain; she knew it all.

At the close of this visit with me we were as wide apart on the true import of the philosophy of spirit intercourse as we had been at any time.

After returning home, it was not long until she wrote to me that she could not 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 a curse to me; there's not a moment of my life that I can't hear the terrible shrieks 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 wrote me:

"I am no longer able to sit up, am entirely confined to bed, but have no pain whatever. But oh! how I long to die!"

After writing this melancholy message she lingered almost if not all of the next year; finally passing out as above stated. During all of these visits almost nightly loud raps could be plainly heard in different parts of the house for two hours near the midnight hour.

And as I most earnestly hope and pray that my dear "sister" is or at least will be in good time released from the thralls of obsession, I ask earnestly that you, dear reader, join me with your prayers for her release. Thorpe, Iowa. H. BRADY.

PROOFS OF OBSESSION.

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

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 the 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 extolling the 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 that 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 them.

Our son, who was at that time a growing 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 depraved habits, obscene actions and had made our innocent boy the victim of his depravity. 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 to be.

Not long after, a medium and clairvoyant spent the day at our house, and we handed her the gloves for spirit perception, which this hypocrite had left behind him.

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 took 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. He talks most beautifully on the platform. He raises his hearers to the seventh heaven of delight, and then after the lecture he steps down from the rostrum and these black demons crowd around him and he does the most depraved acts—acts in which women 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 nature, and they have obsessed him to do likewise. They inspire him to lecture beautifully so as to hide their hand. This man must suffer dreadfully later in spirit life, for his crimes against the young."

The medium told us much about our willful quest, which we verified afterward, and although he is alive to-day and has lived to octogenarian age, yet his indecent life has followed him all his life, and he will find some day that, even a hoary head will not save 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 girl who used to howl and scream and declare that Satan himself stood at her bedside. I investigated her case thoroughly, and knew for a fact she was obsessed.

J. M. Peebles is on the right track. He is an octogenarian and his work gives evidence that he will live close to a 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 obsessed by Jesuit spirits," but he laughed at their missiles. The Open Court is for those who can testify as to the truth of obsession. Come forward, one and all, and give your testimony, and help make The Progressive Thinker the greatest and grandest paper in the field of Spiritualism to-day.

THOMAS CAMPBELL.
Revere, Mass.

OBSESSION.

A Short Article in Further Explanation.

In the contributions to the Open Court which have lately appeared in The Progressive Thinker, one fact and the theory which would rationally explain it, seem to have been overlooked.

It has been assumed by some correspondents that the animal propensities, having no means of expression other than the physical body, die with it. It has been stated that these weaken and finally cease with advanced age or bodily infirmity. The fact, I think, is that where a sufficient amount of self-control has been exercised through life a mastery over them has, to a greater or lesser degree, been attained. Where the intellect or spiritual powers have been more used than the physical, and further supplied them. But these cases are the exceptions, not the rule in human lives.

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 the former means of gratification. That is true in this life, and it is reasonable to conclude is true in all life. In time the lesson may be learned and the soul seek nobler pleasures; but this takes time. Meanwhile there is much longing for the flesh pots of Egypt.

Physical inability does not limit mental desire. The bodily appetites may perish, but the pleasures of their gratification be long held in memory. The vibrations of that memory find their natural affinity in other minds of like disposition. The fact that the desire of the mind outlives the power of the body, can scarcely be denied by any. The theory that these desires, both from incarnate and incarnate, may stimulate to action the desire in whom these powers are vital, lies at the root of our spiritual philosophy. It is a theory which satisfactorily explains most of the phenomena of obsession.

E. J. BOWTELL.
New London, Ct.



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THE OPEN COURT.

The Present Discussion.

Never before in the history of Spiritualism has there been a discussion so important to the whole world of modern reformatory thought as the one now being carried on in *The Progressive Thinker*, in the 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 stupendous and the harmonious system of nature?

This question is the same as the more interior and sublime question—what was and is the central thought in the Infinite Supreme Wisdom?

By impression I have long ago plainly answered these spiritual questions. The answer was and is (so far as have any knowledge, THE END OF ALL NATURE AND THE THOUGHT OF GOD, IS THE EVOLUTION AND THE INDIVIDUALIZATION OF THE 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 life, you behold the natural mechanism of the production of all principles and of all organisms—the individualization of immortal man! He is the offspring of the harmonious confluence of Father God and Mother Nature.

Therefore man is by parentage and inheritance the ultimate, the final, the end of the material and spiritual universes. And inasmuch as he is organized and fully equipped for an eternal existence, it is (in this rudimentary stage of being) impossible for him to comprehend little more than the most superficial and inconsistent estimate of his inherent capacities and experiences.

He knows that he is born into life, like every other visible organism, and he knows (from recent investigations and demonstrations) that he dies just like any other organism—but, unlike all the inferior forms of life, when he dies and "lives again." His course is onward, and that individuality is homogeneous, and can not be dissolved or lost in the bosom of eternity.

Contemplated in this inextinguishable light, let us ask, "What is man, that thou art mindful of him?" Is not the government of God an unerring government? Are not the principles of Nature divine and immutable? Is not the spiritual universe really more perfect than the rudiments of this earthly section of the infinite system? I leave with you the import of these vital questions.

Coming now down into this cellular kitchen of human experience, "what do we find? Alas! we find a progressive demoralization of human speculations on the established reality of intercourse with some of the inhabitants of the spiritual world."

This demoralization consists, mainly, in a mass of superficial reasonings concerning certain abnormal phases of psychological experiences. It is absolutely true THAT UNALLOYED MEDIUMSHIP IS A RARITY; WHILE IT IS ALSO TRUE THAT PARTIAL AND

MIXED MEDIUMSHIP IS, IN THE LAST TWENTY-FIVE YEARS, ALMOST UNIVERSAL. These mixed states of mediumship—these imitations and honest approximations toward the unalloyed conditions of spirit intercourse—are the cause of a confused and disheartening mass of speculations concerning re-incarnation, obsession, etc., which the honest investigator is called upon to face and to candidly endure as long as he is able to think and reason.

I have gladly welcomed the eloquent proclamations of our distinguished friends, Peabees, Colville, Richmond, and others on the other side of the Atlantic, and have tried to appreciate all their honest attempts to present these progressive demoralizations in the 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 delightfully seductive) is impersonation. This is the chief charm in the manifestations of great and renowned actors. To artistically personate an historical character is the height of all study and ambition of the theatrical star. One of the most frequent exhibitions of an elocutionary student, is to deliver a thrilling sermon in both speech and action of the "Maniac." It is exquisitely amusing as well as disgusting to witness a personation of the besotted and brutal "drunkard." The assumption of the austere majesty of a kingly character, or the impersonation of some noted queen, is the foundation of the success and prosperity of several noted men and women in the world of culture and art.

But it is not true that, when a medium is hypnotized or "influenced" by some spirit to perform in a similar manner, the manifestation is called "obsession," "evil spirits," etc. Meanwhile the free-going and jolly-loving "Diakka" are having a first-class theatrical comedy. What we have ascertained as to these celestial characters—the unwise and consciousness agents in the upper universe—they are authors of the most all the forces and semi-religious exhibitions exploited under the thrilling caption—"Obsession." It is certain on the Spiritualistic billboard to "draw an audience."

A word in conclusion. Remember that man's individuality is his sole sacred and "divine right." No other personality can cause a displacement of the embodied individual. All such claims are spurious—all such mystical theories are fascinating soporifics—all such doctrines, while containing a substratum of reality, are deplorable mental demoralizations in the very face of Modern Spiritualism.

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 Episcopal church in a town in Scotland, a strange epidemic seized the inhabitants; it was of the nature of epilepsy accompanied by cursing and raving; I have never witnessed the like elsewhere.

Oh, how they died. One day I read of the suffering, the anguish of the dying, the despair and sorrow of the living. I see and hear it still. I can not describe it. I cannot forget it.

Oh! how I prayed; slept little, ate little and worked.

Three beautiful innocent children of a good family of my church were stricken. I loved them dearly.

I shall never forget the morning that I opened my Bible and read in any among you, let him pray. The prayer of the faithful shall save the sick and the Lord shall raise him up. Pray for another that ye may be 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. The doctor was there, helpless. He said 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 never swore is now cursing. It is not God's work; it is the work of the devil (evil spirits in truth)."

The doctor rushed from that home, and I knelt beside the maid and I cried out from the depths of my innermost soul, "Oh! God, I believe thy word. I rely on thy promise; heal this child by the laying on of my hands and my faith, according to thy promise, or I will forever leave thy ministry." Then I made passes over the child and laid my hands upon her. She became passive. Moisture came into the palms of her hands and upon her forehead. She slept long and deep, awoke natural, ate and was restored. I prayed with the other two children; they were restored, and there was not another death in my parish.

Let the reader peruse the book, "Out of the Depths into the Light," and the statements made by Professor Von Marx in the book entitled, "Ghost Land," and they will have an explanation.

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 tell whether this gentleman was under obsession, Mr. Montgomery Hollinshead of South Bend, Ind., R. R. No. 1. His experience for four years has been one OF A LIVING HELL! He began to develop automatic writing. Eventually he could hear spirits talk and then his troubles began. He dared not use his own mind. If he would contemplate to work in the fields, they would say, "We will punish you for that." And they would throw a condition of distress on his head which would cause him great torture.

For weeks he could not sleep. Spirits would say: "You must not think of any business or WE WILL PUNISH YOU." To obtain sleep he would pick up his shotgun and tell them that he would 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 torture continued about three years, when he heard of our school. He came to us in this dreadful condition. We allowed our band to remove them from him, which they did in a few moments. He said they began to beg, saying, "Oh! my God, do I have to leave you? He felt there was peace away from him, and then he was conscious of a vast change. The pain of his head left and he felt a conscious harmony about him.

This is not an advertisement for our school, as we close now. We expect to open up in the fall in another location, and will give due notice through this paper.

I have never read Dr. Peabees' work on "Obsession," but I do know that IT IS THE TRUTH, and all who wish to investigate mediumship will do well to read his book, and learn how these malignant forces can and do obsess and torment innocent victims. It shows furthermore that Dr. Peabees has advanced a higher plane of understanding toward a higher plane of mediumship than many who do not understand the fact of obsession.

REV. CORA AND WM. F. BENTON, Toledo, O.

"Discovery of a Lost Trail." By Chas. M. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50.

The President of the N. S. A.

IN RE OBSESSION.

President Harrison D. Barrett Rises to Explain.

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

When one asserts that I abused Dr. Peabees, and want to see him "burned in effigy, or pelted upon a red-hot pitchfork," I think the limit is reached, and I respectfully request the privilege of entering a protest. I am too busy to reply personally to all of my correspondents, hence seek this means of reaching them.

If people will read my article carefully, it will see that no abuse of Dr. Peabees or his book appears therein. On the contrary, I distinctly disclaim any intent to criticize 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 hypotheses.

Some of these curious phenomena are due to suggestion, to auto-suggestion, to self-hypnotism, to over-worked imaginations, to self-abuse, to opium-eating, to abstinence, to hashish, to whisky, to narcotics of different kinds, and to various sins against the physical body. BUT BEYOND THESE ARE THE PHENOMENA DUE TO THE INFLUENCE OF IGNORANT VIOLENT AND EARTH-BOUND SPIRITS. THE WORK OF A. J. DAVIS, WHO ARE NOT VIOLENT IN THE END OVER THE GOOD AND THE TRUE, BUT ARE MISDIRECTED ENERGIES OF THE SOUL, SELF BEHIND THEM.

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

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 perfectly true, but do they proselyte among 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 instructed in the truths of God?

"Have I repudiated them?" Non-sense! Dr. Peabees 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. K. King, Mrs. Cassell, strong Theists, with Prof. Loveland, Sargis, Miss Clara Watson, et al., all Theists, 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 NOT THEIR WORD SUFFICIENT?" THEY GAVE MANY VALUABLE TRUTHS TO THE WORLD IN THEIR INTERFERENCE, BUT THEY DID NOT 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. Peabees 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 extremes, 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 human misdeeds, than a myriad of exorcisable 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 woman 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 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 thorough roasting.

The Diakkas, of whom Dr. Davis writes, and to whom Dr. Peabees and Father Pierpont refer, do need attention. They should be educated, reformed, illumined—not given license to lure pure-minded mortals on earth. They should be restrained in their every attempt to harm human beings, and the best way to know of this is to stop creating them; stop being Diakka-like; stop welcoming their influence in pure spiritual circles; control them, and not let them control us or our media. I have no war to make upon my long-time friend, Dr. Peabees, nor upon anyone who takes his view of the case. He wants the same result that I do. He wants to see the ignorant and 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 himself spit 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 the world. We do not see the sunshine in a cloudy day. We do not gain peace by entering into war. Dr. Lane has given us the ablest presentation of his

side of the case that I have been privileged to read in this discussion. He is a most excellent man, as is also my long-time friend, Dr. Kimball. I have no wish to set people against them or their work. I do wish to emphasize the potency of Goodness, and to voice the words of the "good Doctor," "You get back whatever goes out from your mind." It is not time, we thought of goodness, truth and beauty, and let the angels help their afflicted ones in their own sweet way?

In conclusion let me say that my article on Obsession was written in Canaan, Maine, last November, and that it has been awaiting its turn to be published since that time. Those who feel that I should have signed "San Antonio, 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 is a fact, instead of a theory, I want to know it, and, panoplied in the armor of Truth, be ready to my part to overcome its baneful influence in the world. When I have read Dr. Peabees' book, I may have more to say on this subject, if the good editor of *The Progressive Thinker* be willing I should do so.

HARRISON D. BARRETT.

A MOST INTERESTING CASE.

Illustrating the Potency of Practical Experience in the Investigation of Demonism.

"But, Doctor, you must come." It was out of my head, and there was all I ought to do at home, for although I was called a crank in those days, people would where 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 months, and we have had Dr. A., Dr. 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 do even that."

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 was valuable, especially 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 lead, and made usual inquiries, found the patient much as her brother had stated, but with a perfectly normal pulse. Calling for a glass of water, I prepared a simple Homeopathic remedy. While doing so, B went to the girl's side, talked to her on ordinary topics, 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 way in which she had been able to be successfully treated. We took our departure. As soon as we were in the carriage, I turned to B—"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 I can endure it."

Before we could reach our office, B was becoming so bloated that it was necessary to loosen waistbands. Instead of the girl being the patient, B was now the one to care for. As soon as we were housed, I spiritually healed the decarinate mother, and in a half hour's time B regained normal condition, bloated all gone.

It was almost useless to see the girl again. We knew she would be all right, and she was. She was back to her very night after we were there and left well; all that was needed was to re-energize strength and confidence. This recovery 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 unmedicated pellets to dissolve when I felt medicine was unnecessary, for some people are so sensitive that they 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. In all medium troubles, look carefully for obsession or hypnotic control.

An isolated case? Oh, no! FOR THIRTY YEARS OR MORE, IT HAS BEEN MY FORTUNE TO BE CONTINUALLY MEETING WITH OBSESSION.

Some fifty years ago I had my first case, but did not know what it was, or what I had done to heal the patient before he could get my prescription filled.

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 to obsession, or that all troubles come from the physical side of life, and can be reached by material means. It is only a blind man in these days who will shut his eyes to the fact of spiritual control and obsession; and it is only a 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. PERVIT PLINT, Corvallis, Oregon.

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INSTRUCTING DARK SPIRITS.

Some Impressive Particulars in Relation to Dark Spirits—He Gives an Instance of Demoniac Possession.

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

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.

I wish to relate one experience at a seance held in our home some years ago. At our regular sitting through a trance medium under control we were asked to hold a series of seances for the benefit of certain mediums. We consented, and agreed that nothing but sickness should be an excuse for absence. The circle consisted of seven members, four of whom were trance mediums, two of them being clairaudient and clairvoyant. A cabinet stood in one corner of the room, with a round table in front of it. One medium sat in the center of the circle, and the table so all could see in the cabinet. Very dark spirits were often brought to these circles which we held for nearly two years, and were seen, described and instructed by and through these mediums.

One evening we were asked to fasten the curtain of the cabinet and seat a 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 was 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 on earth. Some disputed this statement, and missionary spirits induced them to choose a spokesman, each of whom they would conduct to a circle on earth, where they could see and learn for themselves. The writer was controlled by a spirit teacher to address them, after which they returned to the cabinet in the same order and disappeared.

Some of these spirits (as we were told) did not believe they were such, having passed through the change called death, or that any higher or lower conditions existed than those they now dwelt in. They, however, witnessed the method of control, were taught the truth, and in company of the missionary spirits carried the teachings to their friends.

At another sitting I persuaded a Catholic lady (who had not before sat in a circle) to proceed. She was controlled by a spirit who doubled up her fist AND STRUCK A BLOW which would have given me a black eye had I not dodged it in time. On being interrogated, he said (speaking through her lips) that he had been sent by his bishop to give me a good thrashing, and had meant to black my eyes, but an Indian child had come in and he was afraid. I 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 confirmed her, and by order of the bishop I will punish you for persuading her to come here."

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

I asked him to look around and see 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 medium.

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

"Yes, these meetings are held to help just such spirits as yourself, and our spirit friends will aid you to return."

Three weeks elapsed before he returned. Then, controlling Mrs. R., he said that he had been placed in confinement by the bishop because he had not rescued the medium or punished me, but 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 took, 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 missionary among those in creedal darkness.

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

Onset, Mass. JAS. H. YOUNG.

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 health by the Kola Plant Compound. Among others, many wonderful cures of the gospel testify to its power.

Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Union Hill, Tenn., writes: "My wife was cured two years ago after eight years' suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, was cured of Hay Fever and Asthma after eight years' suffering and had no return of the disease. Mr. L. H. Johnson, Philadelphia, Pa., writes: "I was cured of Asthma by the Kola Compound. It cured my daughter after all hope had been given up. I am inadequate to express our gratitude to the Importers."

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 116 Broadway, New York, will give a large case of the Kola Compound free by mail to every reader of *The Progressive Thinker* who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

THOUGHTS OF SPECIAL IMPORTANCE.

An Explanation of the Difference Between 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 possessing the person. In the first instance the person who possesses an idea can change the idea to suit his mood, and to fit circumstances; and he does not consider 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 critically anything that may present itself. When we consider the great difference in the mental make-up of different individuals, 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. Peabees' book, "Obsession, or Demonism of the Ages," in *The Progressive Thinker*?

I HAVE WATCHED THE DISCUSSIONS 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 individual ideas. They all have their beliefs resting upon something which has been direct 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 COMPREHEND 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 may have another portion of it, and because 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 being too determined to stick to 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 of the facts.

The members of a church have what they are to believe handed down 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 disturbance among them in that direction; because if one should grow too big to fit the idea he almost invariably slips out of the church. But with Spiritualists they are continually growing; some growing in one direction and some in another which accounts for the divergence and difference of opinion. We are none of us so large but what there is plenty of truth for all parties; and the candid, unbiased consideration of these subjects, as has been presented in *The Progressive Thinker* by the different writers can only result in larger growth; and we can rest assured that truth will not suffer from 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 charges of larceny were found charging him with robbing letters carried to his care, yesterday afternoon was declared to be insane.

When the case was called for trial in the United States Court a large number of witnesses were on hand. United States District Attorney Valentine represented the prosecution and Attorneys Adam Thompson and Thomas L. Woolwine appeared 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 commanded him to open letters and remove 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, 1902, and is, I think, a very fair illustration, which could easily come under the jurisdiction of the present "trial," Dr. Peabees' book, now pending in the Open Court.

The civil court of Los Angeles rendered 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 insanity of this form obsession?

Ocean Park, California. M. HYLAND.

"Heliocentric Astrology or Essentials of Astrology and Solar Metaphysics, with Tables of Ephemeris from 1890 to 1910." By Yarmo Vedra. For sale at this office. Price \$1.50.

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

RHEUMATISM

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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 in you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

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 twenty-five years, as the newspaper accounts, Rev. Daniel Fickling Wilberforce served the missionary board. But the board reports: "The missionary has been lured back to heathenism, he has become chief of a tribe of devil worshippers, and has contracted plural marriages in the wilds of Africa."

Rev. Wilberforce has done just exactly what the climate and productiveness of Africa will do by 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 Procrustes, the robber chieftain, who stretched the legs of the short, and cut off those of the long, to make all fit a common bed.

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. Pompeii was covered with hot ashes, scoria and cinders from Mt. Vesuvius; but a torrent of mud spread over Herculaneum, to which additions have been subsequently 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 a 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 hundred and fifty years, hence everything 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 faith.

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

Pompeii 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 Plexus." By Elizabeth Towne. Price 25 cents.

Science Versus Faith.

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—as we have averred many times and repeat, is predicated on positive knowledge, therefore 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 numerous 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 incursions. 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 consequence of its teaching.

All hall 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.

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 Vacation.

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

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 with (through ignorance) the world 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 get 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 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 Constantinople, and east to Bagdad on the Persian Gulf. These, with other connected lines of railway, constructed, else in prospect, must revolutionize Southern Asia, and do more for civilization and human progress than creeds and missionaries could accomplish in 5,000 years.

"Talmagean Inanities, Incoherencies, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's off-repeated attacks upon Spiritualism." By Moses Hull. Price 20 cents.

Thought, Brain and Continuity.

A New York brain specialist not long since believed that he had located definitely the seat of human intelligence—the 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 intelligence 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 the 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 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 special 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 discernible by 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 recent 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, springing 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. Fueled 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 consolation to churchmen if they could place Col. Ingersoll in the ranks of the interperate. 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 dishonor, it demoralizes everybody that touches it. I do not believe that any body can contemplate the subject without 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—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 alcohol."

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 plundering bands, followed by intelligent labor, are all that is needed to make that almost boundless sandy arena 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.

The institution of "Peter's Pence," dates back many centuries, and in every Catholic church in the world an annual collection has been taken and sent to the Holy Father at Rome. This, however, has not been yielding enough for the greedy maw of the Holy See, and now an active campaign is going on to get rid of it in the shortest time. Broderick will have charge of the most important, and will be located in Washington.

From thence he will travel through the country exciting the interest of the priests and founding "Peter's Pence" societies. Think of it! Societies all over this country with the one object of raising money for the Pope! All Catholics will be requested to give according to their means, and the machinery of the church brought to bear in compelling them to hold up their hands, at the stand-and-deliver order of the priests. It is said that the Pope heartily approves the plan. Why should he not? This United States is a rich harvest field. The Catholics here are protected, and earn more by labor than anywhere else. Why should they not contribute to the support of the church a part of their wages?

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 pretends to represent the lowly Nazarene, who had no place to lay his head. The pope might maintain the style of magisterial royalty, by the flow of this stream of gold from the dupes of the 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 this "Institute." Let them not be deceived into the belief that it is to be 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 professional are needed. Five ought to be 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 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 for.

In his closing paragraph Dr. Savage shows his inclination to Spiritualism. He said: "I have been immensely interested in these investigations because I 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." If, as he says, we could know that the cause is right, and if it could couple with this the further knowledge that as the past has made 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.

Yes, the world moves. Not since the 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 depraved in sin. Only one, the "holy virgin," the impossible mother of God, was represented by lawless imagery, or his imitable carnal statue of Venus, or Ceres, were debauched and decorated and worshipped as images of the "mother of Jesus."

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, Henri Farnsworth Mears, of Wisconsin. As each state is allowed only two representatives in the hall, the honor of 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 time of public opinion, and thereby became representative of the nobility, purity and devotion of the women of the state.

Evangelists have worked up local excitements called "revivals" in many towns, and "wonderful" ministrations of God have been recorded. A good Spiritualist has sent the reports of one at Redwood, Minn., which is a typical case of the kind. The revival at that town had become lukewarm, and a man named Sunday was called to shake up the dry bones, and grapple with the devil. Revivals are conducted along commercial lines. There is no better paying profession than that of a successful evangelist. The deacons and head men of the church see that the interest 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 membership, and the quick way to that is by means of a revival. They look around and are recommended to a Sam Jones, or Small, or other, who after bargaining agrees to come and work in the Lord's vineyard for bonus and percentage of the gate receipts. Then the work of saving souls begins.

The Redwood church secured Mr. Sunday—the Rev. Sunday. He is a regenerated baseball champion and all-round athlete. He constantly alludes to this in his sermons. As a specimen of his talk the following is suggestive. He had agreed to run a foot-race on Sunday. He was converted and could not carry out the agreement. So he went to the manager and 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 word."

The next day he went to a ball game,

when it was urgent that his club should win. The turning point in the game was when the ball came soaring his way. He says: "I turned and ran after it, and as I did, I prayed, 'Oh, Lord, if ever you helped mortal man, help me get the ball.' I leaped over a bench and caught the ball with one hand. I believe, I believe, I believe, I believe, and will be located in Washington."

We have heard preachers give many a role to their God, but this is the first intimation that He is an expert in baseball!

Yet this man, with his lurid rhetoric of hell and the devil, his flashes of keen satire and trite sayings, hypnotized his hearers and bagged 500 converts! The church leaders do not backslide, if these converts do not backslide. When the hypnotism wears off—when the diseased condition is healed—and the common sense of the world prevails, they will not feel the pressure of sin as they do now.

Such "revivals" are to the spirit, what epidemics and contagions are to the body. They are diseases of the spirit, which engendered in ignorance as the latter is in unsanitary conditions. They take hold of a community because the conditions have prepared the soil. Childhood training is responsible to a large measure for this susceptibility in mature years, and explains that the people are led away by the devil. The fact is they are cultured beyond his methods, and immune from the disease.

An illustration of this principle is forcibly shown in the great revival now going on in Wales. There is not a community 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 have music, and Evan Roberts the evangelist, has aroused them more by his hymns his singing leader sings than his exhortations which are common-place. After his appeal to sinners, the hymns bring the multitude into wild ecstasy. Men and women cry out for the holy spirit and work themselves into frenzy, until exhausted they fall in a dead swoon. Men kneel in the streets in prayer.

They have to be baptized. In one mountain hamlet, fifty converts were baptized in a little chapel. They entered 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, singing crowds.

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 of God, not to be interfered with.

"It is a good thing," they say, "even to lose reason, to gain salvation." In most cases these victims of the revival are jealously guarded by their friends, and their affliction is kept from the public. Prominent churchmen in the north of Wales who have been committed to asylums are Edward Edwards, a deacon of the Johnstown Methodist chapel, and Edward Hauman, a leading member of the Gwyddelwyn Welsh Calvinistic chapel. The latter, after interrupting a funeral service, rode around the district in a milk cart, declaring it to be the chariot of the Lord.

A movement fraught with such disaster would not be allowed by law under any other guise than that of religion. A man lecturing on reform, science, politics, any subject whatever, whose followers indulged in such follies, and fanaticisms, and in every neighborhood caused hopeless cases of insanity, would be arrested at once and severely punished. As a revival, it is ignored, and his disease is lauded by the press. Perhaps some editor has written disparagingly, but we have not seen one word in condemnation. Nothing appears but eulogies on the great work Roberts is doing.

If Dr. Quackenbush wants to find a "maniac religion," here it is ready to his hand. Spiritualism is the religion of sanity. It does not confound the abuses of disease with the truth of the horrible god with flaming hell and subservient devil, to frighten mankind into insanity and imbecile submission. The Spiritualists' God does not demand 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 to the brood 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 together, and make them tenfold, and the sum would not equal the exhibitions of credulity, craftiness, imbecility and folly of one "successful" revival.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

Keep an Eye Out.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man is worse than the first."—Jesus, Matt. 12:43 to 45.

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 demonic possessions is true, but we are met at the very threshold of our inquiry with the statement, "This is asserted by the Lord as a fact, therefore criticism is ended." So the cautious will keep an eye on those from whom devils are expelled, and have no entanglements with them, because of what the Master says is to follow. He who is wise will not be endangered.

A Common Miracle.

Dr. Isaac K. Funk, of the firm of Funk & Wagnalls, Publishers, New York, announces that through the mediation of Mrs. Mary Pepper, of Brooklyn, N. Y., a man learned the address of his father from whom he had no information for thirty years. A correspondence was opened between the parties. Dr. Funk asserts there is no chance for fraud in this case.

To Spiritualists there is nothing remarkable in this, for similar occurrences have been frequent for more than fifty years. Indeed they have become so common they are now rarely mentioned unless by new converts to the faith.

Letter from the Eminent Dr. I. K. Funk

To the Editor:—As the anti-psychic storm has now subsided, though the sea here and there still runs high, will not the press permit me a few suggestions as to the methods of investigation 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 conclusions? 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 disincarnate 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 line, but is there solid ground for an a priori dogmatic conclusion that hypnosis 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 ago we nearly all ridiculed hypnosis as wholly charlatanism or illusion. Obsession was common enough in Christ's time. Many an insane man 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 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 so-called obsessing spirit? Is it not worth while?

Let us remember, a single scientifically demonstrated fact of the existence of even an evil disincarnate 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 materialism.

SECOND CLASS OF PHENOMENA.

By an arrangement with Dr. A. M. Veeder of Lyons, N. Y., a medical scientist of wide repute, I in Brooklyn drew the figure of a fish, and then pointed to the zenith. Sensitives whom Dr. Veeder had at his office told him at that moment that I drew a fish and pointed to the zenith. No one told myself, 40 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 latest detail of a 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 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" in their talk. I have cross-examined Mrs. Seabury, and think this case typical of a large number of cases worth careful investigation. On pages 217-235 of "Widow's Mite," many experiments of this class are given which I made through Mrs. Pepper ("Mrs. A.") and through Margaret Gaule ("Miss B."), under test conditions at private sittings. These cases indicate at least nearly-by-read reading of a high order. But what is the explanation of them if they are

taken in connection with the case vouched for by Professor Hyslop of a message sent in English from Boston through Mrs. Piper, and received almost simultaneously by another medium in England in Greek, neither medium understanding Greek? If the press and public will give a sufficient number of verified facts of this class, the scientists quite likely will in due time solve for us also this puzzling riddle.

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 twenty-nine 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 of telepathy explains it. What is the explanation? Coincidence? Yes, as you say, if we may suppose that an explosion of a type foundry would somewhere in the universe and some time in eternity produce the blast.

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 of my recreation hours. Why will not the press soberly take up this matter? Rightly handled, there is sensationalism in 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 done in the world—by far the most important."

No hypothesis of explanation is as yet given that matches all around; but speculations as you pass beyond the speculative stage.

Permit me an additional point or two:

In these investigations, it is not wise to assume that a "sensitive" you desire worth testing is dishonest. If you doubt the chances are you will get nothing. Be wise as serpents, but harmless as doves. Remember, Christ could do no wonder in this of the modern because of "their unbelief." Learn what that means: you who "know it all" and are so "cock sure." A prestidigitator is good at detecting tricks, but may not be worth his salt in the investigation of genuine psychic phenomena. Psychic things are psychically discerned as musical things are musically discerned. A Darwin whose faculty for music is atrophied, is no judge as to whether it is a "Mozart" at the piano in the father's room; the judgment of a child musically developed is far better. All things carry their own proof to a faculty

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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 then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

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 is released 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 twenty-five years, say the newspaper accounts, Rev. Daniel Fickling 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 worshippers, and has contracted plural marriages in the wilds of Africa."

Rev. Wilberforce has done just exactly what the climate and productiveness of Africa will do by his race it 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 Procrustes, the robber chieftain, who stretched the legs of the short, and cut off those of the long, to make all fit a common bed.

Herculeanum 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 Herculeanum, only eight miles distant from the ruins of Pompeii, and buried at the same time, in the year 79. Pompeii was covered with hot ashes, scoria and cinders from Mt. Vesuvius; but a torrent of mud spread over Herculeanum, 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 a vast amount of ancient learning will be restored to the world in exhuming Herculeanum; 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 hands have had access to what is buried there to manipulate in the interest of the church and a more modern faith.

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.

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

"Just How to Watch the Solar Flare," by Elizabeth Towne. V. No. 10. Price 35 cents.

Science Versus Faith.

Did the reader ever stop to contrast the ancient religions, Zoroastrianism, Brahminism, Confucianism, Mohammedanism, 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—as we have ascertained many times and repeat, is predicated on positive knowledge, therefore 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 consequence of its teaching.

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.

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 Vacation.

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

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.

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 Arabia. That great highway for the world's traffic and travel is now in the process of construction, 300 miles or 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, also in perspective, must revolutionize Southern Asia, and do more for civilization and human progress than creeds and missionaries could accomplish in 5,000 years.

"Talmagean Inanities, Incoherencies, 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 since believed that he had located definitely the seat of human intelligence—the 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 intelligence 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 fall to the pleasure of 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 cannot 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 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 special 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 discernible by 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 recent 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 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 to 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 Arrangement 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 coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without 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—the suicides, of the insanity, of the poverty of the ignorance, of the distress, of the little children, begging at the doors, and dresses of weeping and despairing and despairing wives, asking for bread; of the millions who have struggled with 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 alcohol."

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 plundering 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 is coming to the front now, and the world already breathes easier.

Events and Their Significance.

The illustration of "Peter's Pence," dates back many centuries, and in every Catholic church in the world an annual collection has been taken and sent to the Holy Father at Rome. This, however, has not been yielding enough for the greedy maw of the Holy See, and now an active campaign is going to be waged to gather in the shekels. Mr. Broderick will have the privilege of the event, and will be located in Washington. From thence he will travel through the country exciting the interest of the priests and founding "Peter's Pence" societies. Think of it! Societies all over this country with the one object of raising money for the Pope! All Catholics will be requested to give according to their means, and the machinery of the church brought to bear in compelling them to hold up their hands, at the stand-and-deliver order of the priests. It is said that the Pope heartily approves the plan. Why should he not? This United States is a rich harvest field. The Catholics here are protected, and earn more by labor than anywhere else. Why should they not contribute to the support of the church a part of their wages?

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 pretends 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, mines and factories, washing, scrubbing, and brushing, to keep up the sum in this vast sum for the drones who contribute nothing, absolutely nothing, 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 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 this "Institute." Let them not be wheedled into the belief that it is to be 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. It is 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 be 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 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 for.

In his closing paragraph Dr. Savage shows his inclination to Spiritualism. He said: "I have been immensely interested in these investigations because I believe that if we could make people aware 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 if they could couple with this the further knowledge that as the past has made the present, so the present must make the future; that there is no escape from 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."

Yes, the world moves. Not since the days of Grecian and Roman greatness has fame furnished place for the statue of a woman. From her high place in the north of Wales who have been committed to asylums, Edward Edwards, a deacon of the Johnstown Methodist chapel, and Edward Haun, a leading member of the Gwyddelwern Welsh Calvinistic chapel. The latter, after interrupting a funeral service, rode around the district in a milk cart, declaring it to be the chariot of the Lord.

A movement fraught with such disaster would not be allowed by law under any other guise than that of religion. A lecturer on reform, science, politics, any subject whatever, whose followers indulged in such follies, and fanaticisms, and in every neighborhood caused hopeless cases of insanity, would be arrested at once and severely dealt with. As a revivalist he is honored, and his praise lauded by the press. Perhaps some editor has written disparagingly, but we have not seen one word in condemnation. Nothing is being done, except on the great work of Robert's is doing.

If Dr. Quackenbush wants to find a "manic 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 hair and subversive devil, to frighten mankind into insanity and imbecile submission.

The Spiritualist's God does not demand 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, not referable to Spiritualism, but to their superstitious beliefs before they came into this movement. All of these together, and make them tenfold, and the sum would not equal the exhibitions of credulity, craftiness, imbecility and folly of one "successful" revival.

HUDSON TUTTLE.

Editor-at-Large N. S. A.

Keep an Eye Out.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he comes, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man is worse than the first."—Jesus. Matt. 12: 42 to 43.

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 is true, but we are met at the very threshold of the inquiry with the statement, "This is asserted by the Lord as a fact, therefore criticism is ended." So the cautious will keep an eye on those from whom devils are expelled, and have no entanglements with them, because what the Master says is to be followed. He who is wise will not be endangered.

A Common Miracle.

Dr. Isaac K. Funk, of the firm of Funk & Wagnalls, Publishers, New York, announces that through the mediumship of Mrs. May Pepper, of Brooklyn, N. Y., a man learned the address of his father from whom he had no information for thirty years. A correspondence was opened between the parties. Dr. Funk asserts there is no chance for fraud in the premises.

To Spiritualists there is nothing remarkable in this, for similar occurrences have been frequent for more than fifty years. Indeed they have become so common they are now rarely mentioned unless by new converts to the faith.

Letter from the Eminent Dr. I. K. Funk

The next day he went to a ball game, when it was urgent that his club should win. The turning point in the game was when the ball came soaring in his way. He says: "I turned and ran after it, and as I did, I prayed, 'Oh, Lord, if ever you helped mortal man, help me catch the ball.' I leaped over a bench and caught the ball with one hand. Boys, I believe God helped me catch the ball. I won \$1,500."

We have no preachers give many a role to the world, but this is the first intimation that He is an expert in baseball!

Yet this man, with his lurid rhetoric of hell and the devil, his flashes of keen satire and trite sayings, hypnotized his hearers and bagged 500 converts! The church leaders made a good investment if these converts do not backslide. When the foundation is healthy—and the common sense of the world prevails, they will not feel the pressure of sin as they do now.

Such "revivals" are to the spirit, what epidemics and contagions are to the body. They are diseases of the spirit, which are engendered in ignorance as the latter are in unsanitary conditions. They take hold of a community 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 by the devil. The fact is they are cured beyond his methods, and immune from the disease.

An illustration of this principle is forcibly shown in the great revival now going on in Wales. There not a community but in Wales 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 evangelist, has aroused them more by the hymns his singing leader sings than his exhortations which are common-place. He urged the singers to sing the hymns in the multitude into wild ecstasy. Men and women cry out for the holy spirit and work themselves into frenzy, until exhausted they fall in a dead swoon. Men kneel in the streets in prayer.

All have to be baptized. In one mountain hamlet, fifty converts were baptized in a little chapel. They ended the well with all their clothing on, even caps and boots. Aged men, women, and children came dripping out, "while friends felt weeping on their necks." Then they walked in the wintry air to their homes, followed by shouting, singing crowds.

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 of God, not to be interfered with.

"It is a good thing," they say, "even to lose reason, to gain salvation." In most cases these victims of the revival are jealously guarded by their friends, and their affliction is kept from the public. Prominent churchmen in the north of Wales who have been committed to asylums, are Edward Edwards, a deacon of the Johnstown Methodist chapel, and Edward Haun, a leading member of the Gwyddelwern Welsh Calvinistic chapel. The latter, after interrupting a funeral service, rode around the district in a milk cart, declaring it to be the chariot of the Lord.

A movement fraught with such disaster would not be allowed by law under any other guise than that of religion. A lecturer on reform, science, politics, any subject whatever, whose followers indulged in such follies, and fanaticisms, and in every neighborhood caused hopeless cases of insanity, would be arrested at once and severely dealt with. As a revivalist he is honored, and his praise lauded by the press. Perhaps some editor has written disparagingly, but we have not seen one word in condemnation. Nothing is being done, except on the great work of Robert's is doing.

If Dr. Quackenbush wants to find a "manic 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 hair and subversive devil, to frighten mankind into insanity and imbecile submission.

The Spiritualist's God does not demand 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, not referable to Spiritualism, but to their superstitious beliefs before they came into this movement. All of these together, and make them tenfold, and the sum would not equal the exhibitions of credulity, craftiness, imbecility and folly of one "successful" revival.

HUDSON TUTTLE.

Editor-at-Large N. S. A.

Keep an Eye Out.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he comes, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man is worse than the first."—Jesus. Matt. 12: 42 to 43.

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 is true, but we are met at the very threshold of the inquiry with the statement, "This is asserted by the Lord as a fact, therefore criticism is ended." So the cautious will keep an eye on those from whom devils are expelled, and have no entanglements with them, because what the Master says is to be followed. He who is wise will not be endangered.

A Common Miracle.

Dr. Isaac K. Funk, of the firm of Funk & Wagnalls, Publishers, New York, announces that through the mediumship of Mrs. May Pepper, of Brooklyn, N. Y., a man learned the address of his father from whom he had no information for thirty years. A correspondence was opened between the parties. Dr. Funk asserts there is no chance for fraud in the premises.

To Spiritualists there is nothing remarkable in this, for similar occurrences have been frequent for more than fifty years. Indeed they have become so common they are now rarely mentioned unless by new converts to the faith.

Letter from the Eminent Dr. I. K. Funk

To the Editor:—As the anti-psychic storm has now subsided, though the sea here and there still runs high, will not the press permit me a few suggestions as to the methods of investigation as to the truth of the matter? The press and the public may render essential service in helping to right conclusions? 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 disincarnate intelligences is the cause of a large part 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 theory—some who were pronounced hopelessly insane. We may laugh at this, but there is solid ground for an a priori dogmatic conclusion that hypnosis 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 ago 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. While not the press, please 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 so-called obsessing spirit? Is it not worth while?

Let us remember, a single scientifically demonstrated fact of the existence of even an evil disincarnate spirit will do more to prove the existence of a 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 materialism.

SECOND CLASS OF PHENOMENA.

By an arrangement with Dr. A. M. Veeder of Lyons, N. Y., a medical scientist of wide repute, I in Brooklyn drew the figure of a fish, and then pointed to the zenith. Sensitive whom Dr. Veeder 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 a 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 sacredness 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" in their talk. I have cross-examined Mr. Seabury, and think this case typical of a large number of cases worth careful investigation. On pages 217-235 of "Wildes' Mile," many experiments of this kind are given which I made through Mrs. Pepper ("Mrs. A.") and through Margaret Gaule ("Miss B"), under test conditions at private sittings. These cases indicate at least near-by mind-reading of a high order. But what is the explanation of them if they are not?

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 twenty-nine 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? Coincidence? Yes, as may be, but it is so unlikely that an explosion of a type of dry would somewhere in the universe and some time in eternity produce, the illud.

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 to the world, so accurately 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 he said 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 done in the world—by far the most important."

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

Permit me an additional point.

In these investigations, it is not worth testing is dishonest. If you doubt the chances are you will get nothing. Be wise as serpents, but harmless as doves. Remember, Christ could do no wonders in his own country because of "their unbelief." Learn what that means to you "know it all" and are so "cock sure." A prestidigitator is good at deceiving tricks, but may not be worthy in salt in the investigation of genuine psychic phenomena. Psychic things are psychically discerned as musical things are musically discerned. A Darwin whose faculty for music is atrophied, is no judge as to whether it is a "adversarial at the piano in the ether 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

Purgatory and Indulgences.

By Charles McArthur.

Charles McArthur is thoroughly posted in everything pertaining to Catholicism. Indeed he is regarded as authority on all subjects pertaining to that sect. The readers of The Progressive Thinker are to be congratulated that they have the privilege of reading in the following article the historical data and 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 account of, as Shool or Hades or any other name, indicative of a place, located 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 "Dialogues" 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 regions, and as he knew some of them were too holy to be welcomed in hell, that there must be a half-way 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 special 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 deposed 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 apply to him. And if one-half that is told of him be true, he fully deserved 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 (1545-63).

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 not be quoted.

There are two historians of the Council of Trent. Father Paul Sarpi published one. He made a plain statement of facts; the book was at once placed on the Index of Prohibited Books and a papal assassin nearly finished the career of the ambitious priest. The assassin escaped to papal territory where he was received with honor and loaded with 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 inner workings 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 Oecumenical council, that there is a Purgatory, and that the souls detained there are assisted by the suffrages of the faithful, and 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 Oecumenical 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 authorities 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 Shool 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 religion.

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 of these early fathers had his own theory of purgatory, which depended in a great measure, from which branch of paganism he had been converted. 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, "Heretics" 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 all souls must remain there till resurrection day. The council accepted

this and declared that Irenaeus intended saying that the souls would remain there unless freed by prayer, alms and good works.

There is considerable glamor attached to these early fathers. Antiquity appeals to many who are prepared to accept the earliest theories when convinced they are of ancient origin—and a shoddy halo so blinds them that they welcome every one of these old fossils as "our elder brother." So, as Irenaeus is the key-stone to this papal structure, let me lift the veil and show him in his true colors. I lay down this proposition: "Where a witness falsifies a fact in respect to which he cannot be presumed liable to be mistaken, courts are bound upon principles of 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 a 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 monumental liar.

In speaking of criticisms on these early fathers, when they came to Irenaeus, 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 excited 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 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 10,000 grapes, and each grape squeezed shall yield 25 metretres 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 metretre 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 drunk 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 Polyarp 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 80 much blood followed 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 Purgatory. In olden times, during the so-called persecutions, many recanted, and when peace was restored, some of them desired to re-enter the church. These backsliders were severely punished, and by the vote of all who had remained faithful, the character and duration of the punishment meted out to them was determined. They were obliged to stand outside the church, during services, recite certain prayers, give alms, etc. This was called "a remission of the temporal punishment due to sin."

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 avarice, 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 pope. 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 supernatural 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 justice, for usury, murder, etc., and in event of death, rapid transit to heaven. 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 people, as described by Motley. "There were only nobles and 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 condition of the infamous jus primae noctis." This was simply that the abbot had the privilege of passing the first night with the bride. He could delegate any member of his monastery to act for him, or he 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 at high mass in the Sistine chapel on the fourth Sunday of Lent. Only one is consecrated every year, and it is sent to some great benefactor of

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 clipped in about \$600,000 to the university at Washington. The late pope, Leo XIII, sent her the golden rose, but, as the lady had 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 toe-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 prepulse 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 cap 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 great Colorado Desert in Southeastern California. An impression came to me in 1862, while in the service of the United States Army, that the desert 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 a long communication given on the life of Justin, the medium.

"I will now relate a prediction which I made through the little one's mediumship."

"When I was in the Mexican war I admired the country and fell in love with the climate and thought some day surely this country will be governed by the United States."

"When I passed to spirit life I met an individual that I knew in the body, who bore the name of Don Rodriguez Santos. I told him I was thoroughly attached to Mexico. He says: 'Suppose you visit that country.' In company with a few other spirit friends we visited Arizona and the desert where the largest part is located in the county of 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 saw. 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 come day by day 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. 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 and the mechanic that will produce a beautiful classification of stone, when formed in the mounds and exposed to the dry atmosphere 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, Justin, 'Now I must find Justin and locate where he lives, as I wish to make the first prediction through his mediumship.'"

"On the 2nd day of October, 1885, I came to his dwelling with my spirit mate. There was a spirit who bore the name of Manzanita. 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 chair. His hair was somewhat gray and he looked much larger than when I had seen him before. There were some parties present whose names I will give you. There was a William E. High, Ebenezer Wallace, Justin, Frederick Dietrich, Conrad Meyer, Don Jose Sopa. These are the names of the people present given me by his guide, Rosa, whose proper spirit name is 'Water Lily.' I then and there made the prediction in connection with the desert, also described some of the advantages that could be enjoyed by people taking up their habitation on said desert."

"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, I made said prediction through this organization and mediumship on the Second day of October in

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 on said desert."

Monday, December 2, 1902, Captain F. K. Hulburd, who passed to spirit life in 1862, while in the service of the United States Army, said, "Gen. Winfield Scott is called in the spirit world, the President of the band that is interested in the development of the great California desert and hovering over and around it the greater part of the time. He says that the bringing of water 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 a distance of 200 miles, thereby changing the general characteristics of Southern California. Rains will be much more frequent during the summer or dry-season. The people will be attracted by it favorably, particularly settlers, and the desert will become the Garden of California. Gen. Scott says the development of the desert is taking place much sooner than he expected when he made the prediction through this medium in 1885."

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 Louisiana county, Iowa, in the summer of 1895. The man had been kicked by his horse about noon that day. He died about 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 were suddenly awakened, and so heavily impressed by a presentation 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 see something unusual.

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 all 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 realm?

It was evidently occasioned somehow by the brother's departure. Why and how could it make such a noise, a noise that could be heard only by his sister and her family three hundred miles away? Why was not the noise heard by the other family? Were there two different agents, or did one agent use different means to arouse the two families, or did the same means affect the two families in different ways? We can ask questions, but we cannot answer. There are more wonders in heaven and earth than are dreamt of in our philosophy. KYMRO

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

"In the World Celestial," by Dr. T. A. Black. Interesting, instructive and helpful. Spiritually uplifting. Cloth bound: price \$1.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquely, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail, \$1.

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RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous and barbarous methods are eliminated. There is no risk or excruciating pain, as thousands of people have been cured of blindness, fading eyesight, cataracts, granular lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.

Below you print extracts from testimonials such as are ready to be sent us daily.

Mr. A. O. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of the eye and throat affections. It cured my mother of cataracts."

Miss Caldwell, Lincoln, Kan., writes: "I am 73 years old. I was so blind I could not see any persons by their voices. After using Actina I can now read a small newspaper 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 astigmatism."

It is of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept. 315, 929 Walnut St., Kansas City, Mo., you will receive a completely free valuable book, Professor Wilson's "Treatise on the Eye and on Disease in General."

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General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for the accuracy of 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 in no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the mind 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 copy, and it is essential that all copy, to insure insertion in the paper, should be written in plain, simple, and to the point, with no unnecessary words, and no white space, or with a typewriter, and only on one side of the paper.

ITEMS.—Dear 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 much less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

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

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

G. S. Klock writes from Lincoln, Neb.: "I held meeting in Red Ribbon Hall, in Lincoln, Neb., on usual Sunday night, and had a full house. My subject was, 'What is Spiritualism?' To introduce Spiritualism, I read the part of Brother Peabody's 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. I also 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, Neb."

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: Chas. S. Field, Ind., Snowflake, Mich., and Vicksburg, Mich. These engagements begin July 23 and close August 11. They would be pleased to hear from those wishing their services before or after those dates. Address them until April 15, at 1429 Market street, San Francisco, Cal.

P. A. Seguin, the ex-Catholic priest, is engaged in a meritorious work. He writes: "We are engaged in a great work of saving girls who are in the hands of the 'Rescue Home' for girls out of work." This is practicing what we preach."

L. W. Maxwell suggests that a mail line be established between the earth and spirit life. It seems practical to him. While letters are received through mediums from our spirit friends, the conditions under which they are written are such that the plan can not be made universal at the present time. The future, however, may reveal such a line as Mr. Maxwell suggests for the general public.

Charlestown, W. V.—A weird story comes from the coal-mining town of Wilona, 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 Mrs. Rogers, according to her own statement, was standing by the window of her kitchen, preparing the morning meal, when, just after a vivid flash of lightning, she noticed a thin blue haze, like a small puff of smoke, gather near the window-pane in front of which she was standing. She thought nothing of this until the haze, seeming to settle on the glass, took the form of a human being and remained upon the glass. Mrs. Rogers said that she felt the presence of the glass, and her friends are trying to induce her to send the "ghost picture" to some eminent scientist at one of the large universities and have it investigated.

The fifty-seventh anniversary of Modern Spiritualism was given recognition last night by special services at the Light of Truth Society hall, South Broadway. The society lecturer, W. V. Nicum, discussing the philosophy of Spiritualism, said, in substance, that in his opinion there were three great epochs in the development of the human race. These were marked, respectively, by the advent of Jesus of Nazareth, the work of Martin Luther, and the discovery of the laws recognizing Modern Spiritualism. The phenomenon of which was first brought to the attention of the world by the Fox family at Hydesville, N. Y., in 1848. Said Mr. Nicum: "In each case God raised somebody or something at just the right time to call people to the inner life, the spiritual."—The Dayton (Ohio) Journal.

Certain mines, like certain houses, are believed to be haunted. And these mines, where "money croakers" are, have usually been the scenes of violent deaths. The records of such mines are talked over by the miners as they gather at lunch time far under the ground to eat the contents of their dinner buckets, or as two or three of them assemble somewhere in the workings for a few minutes to loaf and smoke their pipes when the boss is out of sight.

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. Varne writes: "While I have no wish to quarrel with the theological editor of The Progressive Thinker over his suggestion of Mark Twain for chairman of a committee to locate Adam's place of burial and mark it 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 evening's visit with him after his return from the Holy Land, he certainly left the impression that he had wept a flood of tears at Adam's grave and further reported that all the Bible writers had received decent burial in carefully designated sacred ground except Eve. Can it be possible that the mother of us all has gone without funeral honors for more than nineteen centuries? Let the same committee be further charged to discover and rescue for suitable burial the ashes of the mischief-maker of Eden. The U. S. Government has just located the dust of Capt. Paul Jones in an obscure spot in a French cemetery. Will not the natural gallantry of men of letters do as much for the original woman? When will Bro. Thompson 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 gave 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. Miss Edith E. Edwards of Kansas City, was our message bearer, and her messages and tests were accurate and convincing. 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, the 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. The medium, in fact, was 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, 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 falling vitality. This peculiar circumstance in the case is in accord with the theory advanced by Dr. John D. Quackenbush, of Columbia College, that mutual hypnotism was responsible for her death, like the trance of Mrs. Huestiss and her daughter."

Lincoln, Neb., March 29.—Governor Mickey today vetoed the bill passed by the legislature providing that all practitioners who accept pay as healers should be compelled to take a four years' course and pass an examination before the medical board before they could practice in the State of Nebraska. The bill was aimed particularly at Christian Science healers and the veto by the Governor is regarded as a victory by the followers of Mrs. Eddy.

Elizabeth Schauss writes from Toledo, Ohio: "The Psychic Research Society of Ashtabula, Ohio, celebrated the anniversary of Modern Spiritualism, on Thursday, March 23. A splendid literary programme was rendered. A short address on 'What Has Spiritualism Done to Benefit the World?' was delivered by the writer. A large audience came to hear the address, and the Progressive Thinker is attracting uncommon attention in this city and its vicinity. On Sunday, April 2, the writer will deliver the anniversary address at Sandusky, 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 society at Sandusky, Ohio. From the ever-increasing audiences that have greeted me throughout the winter at the various places where I have served, I feel to say that truth is gaining ground steadily; the message of spirit communion and the conscious continuity of life after death is being embraced by many people who have not yet shaken off all of the shackles of past ignorance, but are willing to accept this much life getting ready to receive more; then let the light shine on."

Married, March 29, by Rev. Dr. J. M. Hewitt, at his residence, 533 W. Madison street, Chicago, Mr. Peter J. Schon and Mrs. Mathilda Corcoran, both of Chicago.

The Chicago Chronicle speaks as follows of Miss Elizabeth Harlow: "The misuse of Spiritualistic phenomena was the subject of an address made by Miss Harlow at the convention of the Illinois Spiritualists in convention at Handel Hall. The attitude of modern Spiritualists in entering the seance room," she said, "is that of the seeker for amusement or else the motive is one of pure selfishness. He is thinking not of the ethical value of Spiritualism or the great truths which he could find, but of the selfish and lighter motives which have influenced them."

W. C. Mann writes from Louisville, Ky.: "Mr. Frank T. Ripley is serving our society, the Peoples Spiritual Church, and is meeting with grand success. Last Sunday our hall was crowded to overflowing, both afternoon and night, and there were as many as seventy-five turned away."

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When writing for this paper use a pen or typewriter.

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

M. C. Campbell writes: "Rev. Aliso Baker and son, Milton, formerly of Cleveland, Ohio, now of Dallas, Texas, start to the Pacific coast at an early 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 Zaid Adul-Hanish, self-styled the Rabbi-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 P. Ewertz 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 medium, and are of a most excellent and timely nature. 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 Courtis street, this city, is our lecturer and instrument, having given her entire time for the last ten years to spreading the great truth of spirit return. Her phenomena in the past have been of a most excellent and timely nature. 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 Courtis street, this city, is our lecturer and instrument, having given her entire time for the last ten years to spreading the great truth of spirit return. Her phenomena in the past have been of a most excellent and timely nature."

Wilson Duncan writes: "Of all the able contributions, to our view, in the Open Court, the late paper from the pen of Chas. Daburn, in the issue of March 25, covers more exact science coupled with truth, than any other paper we have read. The columns of our great lumina, The Progressive Thinker. How all the creeds of the past, formed in ignorance and blind superstition, are here challenged to pile up and burn their monstrous sophistries! How sad the picture that millions of all ages have been and are now yoked in bondage of a soul-slavery, more or less visible, and more or less hidden, a success, a pride, a haughty, from Melchisedec down to St. John. 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 are greatly moved by the conversions of our case; of greatly increased finances; of more suitable words, to the many really fine old harmonies. 'To sing words we don't believe in' 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 destinies 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 good is my religion. We have had with us during February and March, Mrs. Elizabeth J. Demorest of Pittsburg, one of the best physical mediums in the world. 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 Dolphin writes: "The Englewood Spiritual Union is holding meetings every Sunday evening at 8 o'clock in McDermott's Hall, 6603 S. 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 of Spiritualism, and are co-operating of our friends and members. We 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 and have a good time."

J. J. Sweeney writes from Lone Pine, Cal.: "Two years ago myself and wife began to investigate Spiritualism, and got some wonderful tests. On the 3rd of January, 1904, my little 15-year-old daughter tipped the table. Since that time, 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 piano blindfolded. She never hears, 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 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 nice wreath of flowers on her head. My address is 108 S. Fourth street, Victor, Colo."

More than 300 persons attended the celebration of the fifty-seventh anniversary of the founding of Modern Spiritualism, held at the Odd Fellows Hall, Sixth and Walnut 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, 823 Eighth street, conducted the demonstration of the individual medium. 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. Ingersoll Gets \$95,000.—Boston, 27th.—A judgment for \$95,000 for her husband's legal services has been awarded Mrs. E. Ingersoll, widow of Robert G. Ingersoll, against the estate of the late Andrew J. Davis, a Butte, Mont., mine owner.

Maggie Henry writes: "On Sunday, March 26, at the Universal Occult Society, 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. Krummer writes: "At the conference and seance, meeting of the Ladies Aid, on Sunday, March 26, which was quite an episode of food for thought was given by those who attended. The experiences of the brothers and sisters were quite interesting, as well as the spirit messages given by the guides of Sister Trafton. A large number stayed for luncheon. A large number stayed for luncheon. A large number stayed for luncheon."

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

Through dark darts walked the journey leads, Progressing still he goes, By light and shade he grows.

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

Mrs. K. Childs writes from Grand Rapids, Mich.: "I consider The Progressive 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 be awakened 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 one little measure. All the obsession I know anything about is of the earth, earthy—ignorance, weakness, unbalanced mentality, negativities; if these demons do not obsess our mediums, they need not fear demons from spirit life. I wonder if the next cry will be coming 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 we be so easily misled by money? When money is made such good, worshipped 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.—ST. LOUIS, Mo., March 25.—A STATE CRIME AGAINST THE STATE THAN HOLDING RELIGIOUS REVIVALS, SAID SUPT. GORST OF THE MENDOTA HOSPITAL FOR THE INSANE TO A PARTY OF LEGISLATORS RECENTLY. "WHENEVER THERE IS A STIRRING RELIGIOUS REVIVAL IN ANY PART OF THE STATE IT IS FOLLOWED BY A LARGE INCREASE IN THE PATIENTS SENT TO THE ASYLUM. IT IS NOT ALWAYS SAFE TO SAY THESE THINGS OPENLY BECAUSE IT IS NOT ALWAYS SAFE TO TELL THE TRUTH, BUT THAT IS THE FACT. RELIGIOUS MANIA IS ONE OF THE MOST COMMON FORMS OF INSANITY AND TOGETHER WITH OVER-INDULGENCE IN ALCOHOLIC DRINK AND FAMILIAR TROUBLES, RELIGIOUS ENTHUSIASM IS THE GREAT CAUSE OF SENDING PERSONS TO INSTITUTIONS LIKE THIS."—PORTLAND (WIS.) DAILY DEMOCRAT.

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

Wm. F. Ruffe writes that he is having excellent attendance at his meeting and services 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 McGrath; a vocal solo by James E. Coe, and the beautiful choral service as conducted by the guide of Mrs. Nora E. Hill, made a fitting closing of a most enjoyable evening. This society will change location to a new hall in the O'Donnell College Building, located on South Paulina street, between Washington boulevard and Park avenue, on Sunday, 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. Fravel 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 mediumship she has been seen murder and has actually directed excavations near an old tree on the Richardson farm which have resulted 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 whose believed was murdered.

H. Smith writes: "The Society Students of Nature will celebrate the 57th anniversary of Modern Spiritualism, Sunday evening, April 8, at its hall, 1565 Milwaukee avenue, corner Western 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."

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TOPIC FOR THE PROGRESSIVE LYCEUM.

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

Gem of Thought:—

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

Through dark darts walked the journey leads, Progressing still he goes, By light and shade he grows.

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

Mrs. K. Childs writes from Grand Rapids, Mich.: "I consider The Progressive 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 be awakened 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 one little measure. All the obsession I know anything about is of the earth, earthy—ignorance, weakness, unbalanced mentality, negativities; if these demons do not obsess our mediums, they need not fear demons from spirit life. I wonder if the next cry will be coming 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 we be so easily misled by money? When money is made such good, worshipped 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.—ST. LOUIS, Mo., March 25.—A STATE CRIME AGAINST THE STATE THAN HOLDING RELIGIOUS REVIVALS, SAID SUPT. GORST OF THE MENDOTA HOSPITAL FOR THE INSANE TO A PARTY OF LEGISLATORS RECENTLY. "WHENEVER THERE IS A STIRRING RELIGIOUS REVIVAL IN ANY PART OF THE STATE IT IS FOLLOWED BY A LARGE INCREASE IN THE PATIENTS SENT TO THE ASYLUM. IT IS NOT ALWAYS SAFE TO SAY THESE THINGS OPENLY BECAUSE IT IS NOT ALWAYS SAFE TO TELL THE TRUTH, BUT THAT IS THE FACT. RELIGIOUS MANIA IS ONE OF THE MOST COMMON FORMS OF INSANITY AND TOGETHER WITH OVER-INDULGENCE IN ALCOHOLIC DRINK AND FAMILIAR TROUBLES, RELIGIOUS ENTHUSIASM IS THE GREAT CAUSE OF SENDING PERSONS TO INSTITUTIONS LIKE THIS."—PORTLAND (WIS.) DAILY DEMOCRAT.

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

Wm. F. Ruffe writes that he is having excellent attendance at his meeting and services 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 McGrath; a vocal solo by James E. Coe, and the beautiful choral service as conducted by the guide of Mrs. Nora E. Hill, made a fitting closing of a most enjoyable evening. This society will change location to a new hall in the O'Donnell College Building, located on South Paulina street, between Washington boulevard and Park avenue, on Sunday, 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. Fravel of Austin, Ill. All West Side elevated and surface street car lines stop near the hall. All interested in the philosophy are cordially invited."

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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 musician, will visit Galveston and Charlotte, Mich., and many other points 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 helps 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 way it was presented. The spirit 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, Ky.: "The Peoples Spiritual Church celebrated the 57th anniversary of Modern Spiritualism in Odd Fellows Hall, Sixth and Walnut streets, where we held our services. The hall was decorated with flowers for the occasion. We had an afternoon service at 2:30, which was well attended. Brother Frank T. Ripley delivered an address on 'Life after death,' which was very timely. Tests were given by the mediums present. After the services the Ladies Aid prepared a lunch and all had a good time. In the evening the hall was 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 Kewin, formerly of Jeffersonville, Ind., took the rostrum. She has independent writing and demonstrated with several messages, one of which was from our late well-known medium, Hatfield Bethune, 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 Easter Sunday we will hold special 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. P. 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 social at Mrs. W. Farrows, the president. The Educational Society meetings are held as usual at Smith's hall. Mr. Mason and Dr. Temple are speakers. Mrs. Julia W. Wicke is the test medium for the months of April and May. Meetings are held as usual at Mrs. Hinkley's, No. 11, 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 Sunday evening by Mrs. Kayner, in christening and naming of the baby of Mr. and Mrs. Saurasula. Flowers were used beautifully and impressively while naming the little one, Mary Saurasula, 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 reject the medium for the presence of the angel world in sweet communion. On Wednesday evening the society was honored with the presence 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 deeply 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 demonstrated? 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."

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