

# THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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## A MATTER OF VITAL IMPORT TO SPIRITUALISTS

Decision in the McIlroy Will Case—The First Association of Spiritualists of Philadelphia.

To the Editor:—The McIlroy will case, which has been in litigation since 1897, was decided on Tuesday, March 11, in the Court of Common Pleas, by the jury giving a verdict for the contestants. This means that the will was set aside, under the terms of which the First Association of Spiritualists of Philadelphia was to receive a bequest of \$30,000 to build a temple for Spiritualism, to be called the McIlroy Hall.

The evidence was to the effect that the will had been made almost twenty years previous to the transition of Mr. McIlroy, and was reaffirmed five times during that period. He had occupied a responsible position, the custom house during the most of that time, and there was no evidence to show that he had not, up to the time of his decease, been capable of attending to his business affairs. There was no evidence of undue influence, but the contestants claimed that he was convinced that he held communication with his friends in the spirit world, and by reason of that they considered him insane and incapable of making a will. They admitted that in every other way he was thoroughly reliable. Mr. McIlroy's will was to the effect that his estate be held in trust until the transition of his daughter, and also his housekeeper, who were each to receive an annuity, and a house to live in, and his executors were to then transfer the property to the trustees of the First Association of Spiritualists for the purpose above stated.

The Judge's charge was to the effect that if the jury thought that he had been laboring under delusions and was therefore incapable of making a will, then the will must be set aside. So the verdict was to that effect.

Here is an opportunity for the N. S. A. to make a record for itself by pushing this case to a final decision before the Supreme Court. The will was upheld in the two lower courts, but the jury trial decided against it.

Too much credit cannot be given our counsel, Mr. Wm. H. R. Lukens, for his painstaking efforts in his behalf, while the plea of Ex-Judge Gordon, one of our eminent lawyers at the Philadelphia bar, was one of the fairest presentations of the rights of Spiritualists in common with other citizens to dispose of their property as they chose, ever made before our courts, so we feel that nothing was left undone in the matter.

We are indebted to the N. S. A. for being enabled to secure the assistance of Mr. Gordon. Next, we are indebted to the N. S. A. for financial assistance, which was most generously and promptly rendered as far as it was in their power to do so. Every Spiritualist in the United States is personally interested in having this verdict set aside, and no efforts should be spared which will help do so.

As it stands, no Spiritualist can hope to have his will stand. The fact that for a period of nearly twenty years Mr. McIlroy attended to every duty, and transacted his business to the satisfaction of all those he came in contact with, had no weight when contrasted with the statement that because he believed that he could converse with his son who had passed from this plane of existence, he was of unsound mind and not mentally capable of making a will. However, we hope that the higher courts will reverse this decision and remove the stigma from Mr. McIlroy's memory placed upon it by the avarice of the contestants.

M. E. CADWALLADER.

The Evening Bulletin has the following in relation to the matter:

A verdict of a jury in Judge Davis' court a day or two ago set aside a will in which the testator had made provision that the residue of his estate, valued at \$30,000, should, after the payment of some debts, be given to the First Association of Spiritualists of Philadelphia. The purpose expressed in making this bequest was that the money should be used for the erection of a hall for the advancement of the interests of Spiritualism, and that the edifice, taking the name of the testator, should be known as the "McIlroy Hall." It was contended by the suit, which was brought on behalf of his family, that he had been under the undue influence of Spiritualists and that his mind was unsound, although it does not appear from the evidence that he was regarded by witnesses as mentally unsound on other subjects. James Gay Gordon in defending the will insisted that a belief in Spiritualism was as reasonable as opinions which are held concerning some other forms of religious faith by men who are not thereby presumed necessarily to be incapable of exercising their judgment. But John G. Johnson, in arguing that the will should not stand, took the ground that a belief in human power to communicate with the spirits of the departed is to be regarded as a form of insanity, and the jury, who may also have been influenced by their impressions as to what they may have deemed the injustice of the will to the family, gave a verdict in favor of Mr. Johnson's side of the case.

Yet it is by no means clear that such a verdict, if based simply and entirely on the ground that when a man declares himself to be a Spiritualist or uses his means to propagate Spiritualistic doctrine, he must be deemed insane or unsound of mind, is in accord with general principles of justice. There is no doubt that a large proportion of the men and women who profess faith in Spiritualism are eccentric persons, that their belief is often accompanied by social vagaries or queer habits of living, and that not a few of them in addition are ardent impostors. But it is also a fact that other believers in the mysterious cult are apparently normal and well balanced in mind, decent in their personal behavior, capable of attending to their ordinary affairs in life prudently and sagaciously, and showing no signs in business or in con-

tact with their friends that their general reason is perverted. To most of us, indeed, their faith in or their frame of mind toward the supernatural revelations and proceedings which they descend upon may seem foolish or irrational, an absurd tax upon credulity or a downright delusion. Yet there have been, and still are, not a few forms of religious belief or doctrine or action which might almost, or quite as easily, be subjected to the same imputation, as indeed they have been by the major portion of the community.

If we turn to the figures of the latest Federal census we will find that in this country the faith in Spiritualism is not only a regular "communicant" in the churches or organizations of that "belief," is set down at forty-five thousand. This number—which does not include a larger number of persons who are in loose sympathy with its ideas but who are members of no society—is only a little behind the number of Universalists, about two-thirds of the number of Unitarians, more than one-half of the number of Adventists, and much larger than that of each of several other sects. But it has not been uncommon to condemn the followers of most of these creeds at various times as visionary zealots or as victims of unsound reason, or as mischievous members of the community. It is said, for example, that the first Unitarian organization in Philadelphia was looked upon as a band of reprobates who ought not to be tolerated, and who had great difficulty in finding a public place in which they could hold their meetings; the Rev. John Murray, when he first came to preach to the Universalists in Philadelphia, found every door of every house of worship barred against him and his followers, and the Adventists with their prophecies were frequently pointed to as examples of strange infirmity which a contemplation of the future may impose upon the human intellect. At one time it might not have, perhaps, been difficult to argue a jury into the belief that if a man deliberately chose to leave his money to any of these sects it was not a sane man's sign that he was not sane. Indeed, even among the great sects of Christianity, there have often been witnessed among its examples of intense, ecstatic enthusiasm on the part of men and women who have seemed irrational even to their own brethren, and yet who have been entirely reasonable in all the other affairs of life.

It is thus unsafe to infer that because a man's mind may accept some seemingly outlandish notion in thinking out his course toward the great problem of eternity, he is necessarily a fool, incompetent to form opinions and to deal with as irresponsible when he comes to make his will. For the odd things which men whose sanity no one has doubted will do in expressing their wishes for the posthumous disposal of their property are continually exemplified in the Register of Wills office. A day or two ago, for example, a document was received in that office in which the testator had formulated his cheerful desire that on a certain day in each year his friends should assemble and drink "several glasses in joyful humor" to his memory. Yet it would have been no severe strain on ingenuity to have framed a plausible argument for proving that only a man of unsound mind could have taken so flippant or profane a view of the awful solemnity of death, in having ordered what many would regard as a desecration to his own memory.

Some years ago Mr. Henry Seybert, who was an enthusiastic citizen in his ideas of patriotism and Spiritualism, and who presented to the city a bell for the State House on condition that his name should be inscribed upon it, gave to the University of Pennsylvania a piece of property as a fund for the purpose of finding a chair for philosophy, with the condition that the authorities of that institution should appoint a commission to make an investigation of all systems of morality or religion which profess to represent Truth, and particularly the system so-called of Modern Spiritualism. Such men as William Pepper, Horace Howard Furness, Joseph Leidy and a few others organized an inquiry and summoned all the mediums, specialists, table rappers, slate writers and toe crackers that were procurable. The report, chiefly the literary production of Dr. Furness, was a delight in the general common sense and candor in which he analyzed the whole subject of seances and phenomena of communication with the beings of an invisible world. It was to have been succeeded by another report, but this I believe has never been made, or at least not published. Dr. Furness and his associates were unable to discover, so far as they went, anything which they could call a new fact, or which justified in any scientific sense the faith of Seybert and his friends. But the commission thought that in view of the fact that Spiritualism was not decreasing—this was about fifteen years ago—that it has from the first assumed a religious tone, and that it lay claim to rank among the denomination faiths of the day, it was not a subject to be treated indifferently or lightly. Nor were they willing to assume that a believer in it, despite what they saw of its fraud and artifice, was per se a man of unsound mind. "We have fully recognized," they said, when they proceeded to sum up their reasons for failing to be convinced by evidence they collected, "that men eminent in intelligence and attainments yield to Spiritualism an entire credence, and who can fail to stand aside in tender reverence when crucifixes and blood hearts are seen to seek for consolation and hope." The inference which might be drawn from the commission's statement was that such men might be deficient in critical acumen, but not in normal mental power. The eager and often stupid credulity of persons who become infatuated with

## SPIRIT AND MATTER.

The Law of Manifestation.

The question is asked, "whether all spirit manifestation involves of necessity, manifestation through matter of some grade or degree?" The question is important. Suggestions toward its discussion may be helpful. It is surely difficult to discriminate air from air in atmospheric space. That is to identify a quantity of air in free space. To show how one section of air might be able to manifest to another, or to identify or discriminate a similar portion from itself.

I believe that without the agency of matter in some state, spirit could not express itself. Remove spirit from matter and it becomes inert. Connect it with matter and it becomes full of life. It is spirit that creates or makes matter knownable. It seems that matter and spirit will never be so thoroughly wedded together that they will never be separated. If spirit is dependent upon matter for expression, matter then is of as great a necessity as spirit. Spirit passes through the realm of matter, changing its form, and carrying it from one state to another, higher and higher in the scale, but at the same time it progresses in its external characteristics in correspondence with the progression of matter.

While on earth we are a trinity—a three in one. We have the physical body which is the outgrowth of earthly conditions, and we have the spiritual body which is an evolution or outgrowth of the earthly body. (This is sometimes called the body of "mortal mind" or the "astral shell," or perispirit), and we have the inner or divine life which is "unchangeable, the same yesterday and forever." This inner life embodies in the powers of the will.

Mind, intelligence, is spiritual. It is not electrical, i. e., a form of physical force. The conscious personality is rooted, I believe, in the inner or divine realm. Many so-called spirits, as well as men, fancy that matter by its development gains added functions that lead to develop spirit, but this is a misconception. Spirit itself is the organizing power, the cause of development, not the outgrowth of organization, but the central power of life from which by its various laws and processes, organization is developed. The life or intelligence is light or spirit.

"There can be no light, unless there is spirit power first." Birth into, true spirit is growth in the light. (Spirit) Theo. Parker said: "Everything from the mineral kingdom up to the highest spirit can be formed out of the atmosphere you breathe. It is the great repository of the life of this planet. It contains your gold, silver, precious metals, and all the elements of matter. It contains all the elements of every form that is brought before your notice." \* \* Instead of talking about the atmosphere being a void, talk of it as a great repository of life—of all kinds of life. A Plenum. Radiant matter.

I have said that in our earthly bodies we represent a trinity of will, (or spirit) and mind and matter. As an illustration of the father, child and will, we will be directing a force upon the vocal cords. The vibrations of the cords are propagated to the atmospheric air, which of course is matter; these vibrations come to our ears and are translated as sound, perhaps as music. But the circle is completed, spirit, mind and matter, back again to spirit or intelligence. This observation, though plain, contains your gold, silver, precious metals, such as "Opposition, contrast, is called by the things." "One thing alone the Gods (angels) cannot show us." Our knowledge comes through manifoldness. Pure Being, alone, is unknowable. See also the modern doctrine of the "Relativity of Knowledge." After the apprehension of that which is always changing, we may know "Being," the unchanging, which dwells in unity. We ascend from the multiplicity of things, from things which seem to that which is.

In the circle of vegetation we have the germinating seed, the plant, the blossom giving seed again.

The dogma of Trinity is regarded as a palpable self-evident error. A person cannot at the same instant be three persons and one person. Trinity excludes unity. Three minds or wills or persons do not constitute a god. It is a mathematical puzzle held in defiance of reason, even against the demand of spiritual faith, and is defended by a perverse ingenuity that is bound to make out a case. As the keystone of a theological system it must be defended and justified but its only supports are sectarian obstinacy and ingenuity. Yet, originally, the doctrine was intended to establish the actual personality of God, as the will above nature. Supreme over the spheres of necessary law.

"Probably no man ever realized what it would mean if the universe were a mere machine of mechanical evolution instead of being what it is, a field for the play of life, of living power and intelligent will. This living light forcing itself forward to expression in the heart," as Jos. H. Allen said.

"The supremacy of intellect is the universe, under whatever form of expression; is a fundamental principle." As the mystics, seers and others affirm, "The whole of things is not bound up in fate; there is a principle of the soul higher than nature, whereby we may be raised to a union with the Eternal." "Lives or immortality are not ourselves from fate." "Fate follows the degrees of God," says the Asclepius Dialogue. And indeed, as all the motions in nature are evidently the product of reason, it should seem there is no room for necessity in any other sense than that of a steady regular course. That is the central mathematical mind in nature.

THE TRINITY.

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## HUMANITARIAN WORK.

The Home of the Little Mothers.

ITS WORK AMONG THE TENEMENT CHILDREN WHO HAVE TO TAKE CARE OF THE SMALLER BROTHERS AND SISTERS—THE INFLUENCE OF SURROUNDINGS—PRIDE THAT THE CHILDREN TAKE IN THEIR HOME.

There are many things of beauty in this world of ours, things that touch the heart side of one's nature, and stir emotions that blend into the spiritual being and tend to the betterment of humanity.

Among these may be enrolled the "Home of the Little Mothers," an institution the nature and workings of which are described in the New York Sun, which states that the lofty, mirrored rooms at 230 Second avenue, where the clever men and women of two continents used to assemble as guests of the British Consul, is now the home of 9,000 tenement reared young girls who make up the membership of the Little Mothers' Aid Association. They and their mothers come up nightly from the heart of the tenement district and sit in their club meetings under a wonderful cut-glass chandelier, bought by the Consul, and their shabby figures are reflected in three mirrors of Venetian glass.

"Pitifully as we need money," say the officers of the association, "we would not turn that glass and gilt into dollars. Its influence is really stronger than we are."

Indeed the sparkling chandelier has thrown its beams far into the dark of the East Side, and illuminated many a story home and brightened life for many a discouraged heart. The association's work is in its twelfth year. And many homes in New York owe to it gifts ranging from rent and bread to health and cleanliness, and the use of books.

"Our name ought to be to everybody's heart," said Mrs. A. C. Packard, the superintendent, to a Sun reporter. "Girls under 14 make up our membership, some of them 6 and 7 years old."

"Upon these devolve the care of two or three babies while their mother is out at work, and often of a neighbor's child, too. They are the little mothers, and they have almost no childhood themselves."

When the association bought the great house, called the old "Canada" place, for \$30,000, the officers chose it partly on account of its location, and partly because it is beautiful. Nearly all homes of philanthropic effort, they argued, lack the dignity and atmosphere which are powerful allies to action.

The huge drawing room, the music room back of it and the library at the rear, connected by great carved archways and sliding glass doors; the enormous mirrors and chandeliers and the handsome velvet portieres sold with the house did not, they thought, make the "Canada" place unsuitable for their purpose. Far from that, it enabled them to give the children of the tenements a peculiarly sensitive to their surroundings; and to turn that sensitiveness to good account.

"We have wonderfully proved our belief in what would be the influence of the house," said Mrs. Packard. "The children were happy at first just to walk through the rooms. Gradually, when it was necessary for a look into the drawing room for their sewing classes."

"It is strange, indeed, to see the little pinched faces and plain gingham gowns working soberly on coarse garments in the rooms whose walls look ready to welcome at any moment a line of the brilliant guests whom they used to shelter. But I doubt if the mirrors, when it was necessary for a look into the drawing room for their sewing classes."

"The personal pride of the children in the place is not only pride in their home, but pride because it is a beautiful home. Sometimes I enter the drawing room and find the little mothers ready with fresh linen for those who come up out of the dark streets from the darker homes they have been forced to leave."

They are harbored until morning. Before breakfast they creep back to their homes for the small charges, to whose care they are absolutely loyal. After breakfast, they spend the day in the usual inspection and school and afternoon classes, and then they go quietly home as if the night before had not happened. But often they return for shelter, with the news that "they ain't over yet."

Such is the account of the "Home of the Little Mothers," and its beneficent and humane work. Few or none of the readers of The Progressive Thinker will wonder that this work is beautiful, and in harmony with the work of angels. It is indicative of the genuine spirit of true Spiritualism, which is an uplifting and ever-helpful influence. Let it not be forgotten that it is in keeping, too, with the objects of the Medlums' Home project at Reed City, Mich.

JAS. C. UNDERHILL.

Hammond, Ind.

The Minister Got the Dog.

A minister passing along the road one day, observed a number of boys in a circle, with a small dog in the center. He inquired what they were doing, when one said they were telling lies, and he who told the biggest lie got the dog.

"Dear me," said the minister, "I am ashamed to hear of you telling lies. When I was a boy like you I never told a lie."

"Hand him the dog," said one of the boys. "He's won the prize."—Ex.

The worst enemies of law are those who would perpetuate injustice under the name of law.—Sentinel of Christian Liberty.



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

## REMARKS BY CARLYLE PETERSILEA.

When my wife read the foregoing letter to me, as is her custom (I really think no one else could make them out, for they are simply a scrawl written with lightning-like rapidity), I listened to the reading of this message from the departed with bated breath.

"Excellent! Most excellent! Still, I do not think that Mr. Denton has yet quite proved that we are immortal beings. Not that I doubt immortality, but faith is one thing, positive evidence another; and even if all he has said is true, still, what should hinder the developed soul-germ, as he is pleased to term it, or we will say the intelligence and soul, or the life principle, at the death of the material body, from again returning to first principles, from once more becoming atoms and germs or going back into the infinite ocean of ether, spirit, matter, life, intelligence; in other words going back to God, or Om, from whence they emerged? And this is really what Madame Blavatsky taught, when with us in the flesh, and her numerous followers still teach and believe. Such is one of the fundamental doctrines of Theosophy.

"They say that a shell, or astral body, remains for a time without the soul principle; that has returned to Om—the Christians say to God. You don't think, my dear, that Professor Denton has become a Theosophist since he departed this life?"

"If that were the case," she answered, "how could he control you to write?"

"True enough," I said, "how could he? Would it be possible for the astral to control a sensitive?"

"No," she answered. "If soul and intelligence had departed and were again but drops in the abyssal ether, they could not control any person to write."

"Well, my dear wife," I said, "you and I believe, as do thousands of others, that spiritual beings do control many sensitive persons here on the earth, but all people do not believe this. How are we to know, beyond the shadow of a doubt, that these letters have really been dictated by the spirit of William Denton, professor of geology? You know that Mr. Hudson and many others think that there is a subliminal self, submerged within the selfhood of each one, and that when this becomes active, one is apt to think that the spirit of some one who has departed this life has taken possession of one."

"Well," she replied, "I do not know that we can prove, to anyone, that spiritual beings control you, yet, I personally, know it to be a fact; but, tell me, once more, just how you feel when this power comes upon you?"

"Different spirits act upon me in different ways. No two are the same, which is one evidence to me that it cannot be subliminal consciousness, for my own personality must really forever be the same whether it be my subliminal self, or otherwise. But, first, let me say that all spirits who control me first present themselves to my inner sight, and they look as real to me as anyone in the material does to my material sight. One spirit is often introduced to me by another, just as we here are presented to one another. It is seldom that any spirit controls me without first being presented by some other who has been, perhaps, writing through me for some time, and they differ as much in their personal appearance as people here do. When a spirit begins to take control for the purpose of writing, I have very strange sensations. Sometimes I feel a strong pressure on my brain, inside my skull, as though an invisible hand were squeezing it together more compactly; then a film passes over my eyes, my own selfhood becomes partially unconscious, and I become oblivious to time. At this juncture my hand is seized by an invisible power and commences to write with extreme rapidity, so rapidly, indeed, that my half-paralyzed mind cannot follow it, and my filmy eyes cannot read it until after the power leaves me. Again, I feel the pressure of a hand on my shoulder, and words and phrases are whispered into my ear; then, again, the voice is audible to my inner ear, or sense of hearing, sweet, silvery, clear and distinct, like no earthly voice. This phase enraptures me like the most delicious music.

"Sometimes the most beautiful scenes open out before me, as though a cloud parted, or a thin veil of mist, and I behold what I believe, and what the spirits tell me to be, actual scenes in spirit land or the celestial world. Sometimes the power controls me to write out a description of these sights, and at such times I see, perhaps, hundreds and hundreds of spiritual beings.

"Now, how can all this be the submerged, subliminal self? Why, it is much more consistent and reasonable to think it is just what it says it is, than to think it subliminal consciousness. I hope the professor of geology will write more, for I do not think he has yet proved immortality, or rather, the preservation of the self-conscious ego. Will you be kind enough to ask him to do so when he again takes the control?"

"Still, I think he has proved that man has a body of matter, spirit, soul and intelligence, and that these never had a beginning," said my wife.

"Yet," I objected, "none of these were self-conscious entities, and we are self-conscious beings."

"Yes," said she, "but that is just where the great law of evolution comes in to play its part; after the involving of the germ each germ then commences to evolve, unroll, develop. Why, I believe Denton is with you now!" she exclaimed.

"I think he is. There is another curious thing connected with spirit control. When a spirit commences to write, such spirit seems to continue with me, for a certain length of time, like a guest that one entertains at one's house, and during its stay I am conscious of an invisible cord connecting it with me, which does not break until the spirit departs and, when, at length, it takes its leave, I feel this cord snap asunder and at such times I often hear a whirring sound as of a bird flying rapidly away.

"But let us see if Mr. Denton will not write again."

CARLYLE PETERSILEA.

## LETTER NUMBER FIVE.

Dear Friends and Readers of The Progressive Thinker:—Mr. Petersilea has promised me that he will send my contributions to that most excellent paper. He says that he also feels sure that the editor, Mr. J. R. Francis, will give me a place among his contributors. This pleases me more than I am able to express. Give us an opportunity, we pray you, and before we have done you will have reason to be glad that you were so kind. Do not look upon us doubtfully, as though we had no existence outside of the imagination. It grieves us sorely that many are inclined so to do.

Now we don't like you to say that we ought not to give our names. We want you to accept us in our own personalities. I don't want to write to you under an assumed name. I don't want to sign myself Tom, Harry, James or John, when I am really William. I would like to be truthful if you will allow me.

But, even at the risk of not having these letters published, I will not call myself other than I am. I have previously written four letters and addressed them to Mr. Petersilea, not knowing that I should be admitted among the staff of contributors to The Progressive Thinker.

If there had been a Progressive Thinker when I was with you in the flesh, it would have delighted me more than I am willing to admit to have been one of its many writers, for I then could have reached thousands who never heard my voice. Well, I used voice and pen, to the extent of my ability, when with you, and I used to think that if I, too, should join the great army of the departed and departing, I would most certainly move heaven and

earth to let you know where I was and how it was with me.

Ah, me! I have tried many times but have not succeeded as well as I could desire. The fault has not been mine, I assure you; but I have not always been able to find the proper conditions or the right medium. Spirits, in order to write what they wish to, must have a medium whose mind is not warped in any particular direction—one who will write what the spirit wants written and not what the medium desires to write. I have at last found such an one.

My friends, I used to fight the devil with all my might and did my best to knock the bottom out of hell, or at least to dig an underground passage of escape for the poor creatures shut up within it, and as our Brother Petersilea says, I sometimes thought it would lead me to the door of starvation; but I would have walked through it unflinchingly rather than give up that which I knew to be true. Let us have some more of you who are willing to do this, and our cause will prosper. Don't creep behind some door to shield yourselves from the odious, or supposed to be odious, name of Spiritualism, but stand forth boldly and call the world to battle—battle for the truth.

Don't wrap yourselves up in cloaks of Unitarianism, Universalism, Episcopalianism, Methodism, or Catholicism, you ministers who stand in pulpits, for fear you will lose prestige and your bread and butter, and from thence throw little handfuls of salt at your hearers, just enough to give a slight relish to your hash and rehash, a little of that salt which you know to be true Spiritualism. Throw off your cloaks and stand forth like men and valiant soldiers to fight for truth. Don't be skulking cowards, I beg of you. If you can't earn your bread and butter by telling the truth, earn it by the sweat of your brow, and be men, brave and noble men and women.

Now the medium calls upon me to prove immortality, according to the promise I made in one of my former letters, and I shall proceed to do so to the best of my ability.

We have already stated that all things exist in their primal elementary state within the luminiferous ether—that matter and spirit coalesce or marry—unite—and thus uniting form the atom, that is the two become one, and that is a true type of all right marriages. We also stated that intelligence and life, or soul, united and thus formed the germinal atoms. Now here we have two kinds of atoms composed of different primal elements; one kind might be called lower than the other, one being composed of spirit and matter, the other of soul and intelligence, yet, after all, there is no lower or higher, for all are necessary in the great endless chain of progress; and we have also shown how, after worlds have been formed from atoms composed of spirit and matter, there comes a time, at last, when the germinal atoms come into play. We have also shown how, and why, and now comes the great question; what hinders these developed germs, or human egos, from being again absorbed into the ether, thus losing their identity on casting aside their bodies of matter; and we will now try to make this as plain to you as possible.

Franz Petersilea wrote, many years ago, the truth as it is; but, it was not he alone who instigated the writing; he controlled the medium but he was associated with a large band of spirits, and the truth was given through him to the medium. You all ought to read, carefully, "The Discovers Country," together with the book, "Oceanides," but, thus it is: You have all supposed that at death the atoms composing a body fell apart, and this is true. You have all, thus far, thought that the atom was simply matter devoid of spirit, but as we have shown, the atom is composed of spirit and matter; but, at death, that is when the ego composed of soul and intelligence leaves the body of matter, it draws forth every particle of spirit from the atoms, leaving the atoms dead, inert matter; that is, in developing, the intelligent soul-germ or ego has clothed itself with spirit and matter; but now it casts off only one of its garments, dead matter; devoid of spirit. You see, in developing, it has grown strong, and raised itself a whole decade. So, now, we have an intelligent soul, the union being still intact between the soul and intelligence, and as it has taken spirit along with it, is now three in one, that is, an intelligent soul-germ, or as it now may be properly called ego, clothed with spirit; and everything that lives goes through the same process, and everything rises upward from the solid globe of matter, forming lovely, beautiful, spiritual spheres, that life and intelligence may be happy and content. The soul-germs first descend from the ether and clothe themselves with spirit and matter. As they develop they throw off matter, retaining spirit; and thus the earth itself is constantly giving up its spirit to form the heavenly spheres.

A woman or a baker mixes dough out of flour and water and bakes cakes, but try as he or she may, they cannot put the cakes back into primal flour again, neither into the first form of the kernel of wheat; a change has been wrought and nothing goes backward.

"Well," the medium says, "but how may it be when at last the intelligent soul casts off spirit? Perhaps then the intelligence and life return to their primal state in ether, and thus immortality may be but a dream after all, that is the immortality of the self-conscious personality or ego."

Self-consciousness does not reside within the primal soul-germ; it is only through growth and development that a soul-germ becomes self-conscious, and after it has become self-conscious—conscious of its own being—such consciousness can never be wiped out, that is, thus I am taught by those higher than myself, and thus I believe; but, of course, as I am yet within the spiritual spheres, I do not know, beyond the shadow of a doubt, and I have not met with any soul who does, but all believe immortality to be a great truth. Of course, all elements are immortal, never having had a beginning they can never have an end. It is simply the fact of self-consciousness, or identity. But my identity and yours are becoming larger and broader all the time; experience after experience, truth and knowledge are being added thereto constantly, and I have seen angels so bright, glorious, dazzling and beautiful, that their appearance was God-like; and one cannot conceive of such beings losing their identity. This is about all that I can say on the subject of being absorbed once more as unconscious, primal germs, into the ether.

Of course, all things exist at the present time, as they are, within the ether; and I do not believe that the life principle ever takes a retrograde movement. All things, so far as I know, are forever being pushed onward and upward by this intelligent force: God, Om, Ether, Infinite Intelligence; call it what one may.

From one who dwells as a conscious, living soul, within the never-ending ocean of ether—the ethereal and celestial world.

WILLIAM DENTON.

## Gems of Thought.

Sorrow is a kind of rust of soul which every new idea contributes in its passage to scour away.—Johnson.

It is best to endure what you cannot mend. He is a bad soldier who follows his captain complaining.—Seneca.

We must not let go manifest truths because we can not answer all questions about them.—Jeremy Collier.

Fame, to the ambitious, is like salt water to the thirsty—the more one gets, the more he wants.—Ebers.

Prosperity is a blessing to the good, a curse to the evil.—Anon.

More helpful than all wisdom or counsel is one draught of simple human pity that will forsake us.—George Eliot.

Nothing is more reasonable and cheap than good manners.—Anon.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

Ovid finely compares a man of broken fortune to a falling column; the lower it sinks the greater weight it is obliged to sustain.—Goldsmith.



## SPIRITUALISM—THE SCIENCE OF SCIENCES

An Address by the President of the Devilless and Godless Club.

It has been denied that Spiritualism has risen to the magnitude of a science, and, therefore, it was claimed that it properly belonged to the vagaries of imagination. Locke, the great mental philosopher, defines spirit as "a substance in which thinking, knowing and a power of moving do subsist." It becomes evident, therefore, that the manifestations of these forces, the application of their powers, and the demonstrations of their character, furnish a proper formula for a scientific basis.

Has Spiritualism presented any hitherto unknown facts to the world? Has it offered any truth for the investigation of mankind which can be practically applied and produce certain results? Has there been, through the impulse it has given to thought, any thorough inquiry into the facts of a continuous existence beyond the grave, to which a clear and definite response has been given, leading to a more comprehensive knowledge of the certainties, powers and possibilities of the spirit in its continuous existence in the life beyond? These are all pertinent questions; what is the answer?

How was Modern Spiritualism heralded to the world? Unannounced it came, with manifest token which commanded recognition. It uttered an audible sound, and gave evidence of accompanying intelligence. Here were two important facts presented for investigation—viz.: power and intelligence—a hitherto unknown force, guided by intelligence—producing sound in regular and systematic order, and challenging investigation. These sounds asserted they were produced by a conscious individuality, an entity, a spirit, through natural laws pertaining to spirit life. They came in response to inquiries; they gave information through the alphabet, rapping as the correct letter was called out, and spelling out correctly sentences; conveying a higher order of thought than was possessed by the circle of investigators. To test the correctness of this, Prof. Hare constructed his dial, the letters on the face of which were unseen by the medium, while he recorded the letters pointed out by the unseen force operating the pointer of the dial. Facts were thus obtained, and unmistakable proof of spirit return and personal presence was furnished him.

But sound and movement did not cease here. Heavy articles were moved in such a manner as to demonstrate a force stronger than the law of gravitation, or setting it at defiance. Here was a new fact for investigation. The Carpenters undertook to explain it on the theory of "unconscious cerebration," or to dispose of it on the ground of "impossibility," "predisposition," or "hallucination"; the "Beards on the unreliability of human testimony," and the cashed Surgeon-General Hammond on "the diseases and abnormal action of the nerves and brain." The Holmeses and Clarks stored it away "in memory's cells," ready to be uncorked, like wine at wedding, whenever the guests were ready for the feast. And yet phenomenon has followed phenomenon, and wonder succeeded wonder, until these bigoted, self-constituted Solons have been left behind in the march of Science, standing like tombstones in a graveyard to mark what has been.

Prominent among its many facts are raps, table-tipping and movement of tables when no visible hand or other appliance is touching them; the playing of musical instruments when no visible musician is touching the keys, the controlling of the hand to write unconscious of the will of the medium, and that, even, as has occurred where the medium was a child that could not compose or write the sentences itself when not under control. To this add psychography, or independent writing, the independent voice and materializations, and the Carpenters, Beards, Hammonds, Holmeses and Clarks are called upon to "rise and explain."

The great truth Spiritualism has presented and verified is immortality. It has brought us our friends alive from the realm of the silent dead," as we had previously been taught to consider them, and opened the door of communion between this world and the supernal spheres. In the millions of cases where the presence of loved ones has been realized and verified, the truth that our friends live, that they can and do come back to us, demonstrates to a mathematical certainty that we shall live also—and that in the laws of being, when we have attained to a proper understanding of them, there are provisions which will enable us to return after we have cast off this mortal body and manifest our presence in like manner as they have manifested theirs.

It has advanced knowledge into the psychic realm, and taught us many truths connected therewith. Abstract principles in regard to the laws governing the action of mind on mind, and of mind on matter, have been presented in form, and can be studied, applied and practically demonstrated. The power of mind over bodily ailments has been abundantly proven. The question, "Who hath a medicine to minister to a mind diseased?" has been answered. The calm and vigorous mind, cultivated in the use of its powers, holding its forces under strict control, acting in a healthy and harmonious body, has the medicine which, when rightly applied, can control nearly all pure mental disorders.

Through thorough investigation of its revelations and the knowledge thus obtained, inquiry has been carried into the fields of the future life, and the philosophy of a future state has been established upon a permanent basis. The law of compensation running through the entire universe, has been found to reach its culmination in the Sphere of Justice, where the soul will sit in judgment on itself and award equal and exact justice for every thought, word, act or deed.

All intelligent and cultured minds, who have communed from the other life, have borne united testimony to the power of unselfish goodness in elevating the spirit and advancing it along the corridors of knowledge into the supernal fields of light and wisdom. Thus heaven has become the sphere of goodness, love and purity to which ever increasing knowledge lends added charms. When the incarnated hell which the spirit has borne along with it from this life to that, like a shell upon the back of a tortoise, is gradually broken off from the spirit, and when that individual spirit has fully rendered compensation for all wrong doings here; it will arise in the newness of life, into those harmonious relations with other beings, and with the entire realm of mind and matter which will constitute a heaven in the soul.

A. J. Davis has presented his "Views of our Heavenly Home," searching with the cultured vision of the seer for a knowledge of life as revealed from the home of spirit. Hudson Tuttle has lucidly given his extended views; Mrs. Maria M. King glimpses of "Real Life in the Spirit Land," and other authors have contributed their solu-

tions investigations of another life, as revealed through Spiritualism.

Of the powers and possibilities of spirit but little may be claimed as known. That "It is the spirit that quickeneth," we have positive knowledge. That it possesses a power over matter of which human science is ignorant has been demonstrated the world over. The wonderful achievements in important discoveries, inventions, and general advancement in every field of science since the advent of Modern Spiritualism, attest its all-potent influence in the grand onward march of the human race.

Thus the progress of mind in unlocking and bringing out for use the treasures of hitherto unexplored recesses of Nature under the impetus of spirit influence, has demonstrated that unknown powers, reaching towards the Infinite, are the yet uncultivated possessions of the spirit.

Linking back to molecule and atom on the one hand, the cosmos of all between atom and himself, the complement of all their forms—the concentration of all their powers, standing midway between atom and Deity—or Infinite Spirit, through his spiritual development, man forms the connecting link between the mundane and supermundane world, with the powers and possibilities of both. These powers may be latent, yet partaking of the ethereal elements and vital energies of both worlds, they must necessarily be stored within the personality of spirit, and be capable of being brought out into active operation.

We know that the human mind is capable of attaining and accumulating knowledge during the entire period of the earth life, gathering lessons from experiences under difficulties and amid embarrassing surrounding circumstances; even while the spirit is imprisoned in its outer physical tenement, and acting within and through its animi-mineral structure. When, therefore, that spirit, which has possessed the powers to attain to such God-like intelligence while yet in the physical, is relegated to the realm of causes in the invisible world, where intelligence knows no limit, and the endless aeons of eternity are before it, to what sublime heights of intelligence and power may not that Master Spirit attain? You must limit eternity and the field of Infinite Causes before you can limit the powers and possibilities of the human spirit.

Before the pseudo scientists disclaim further against the claims and status of Spiritualism as the science of sciences, let them patiently inquire at the threshold of Infinite knowledge for the interior revelations of truth and wisdom which are locked within her spacious chambers, and which can only be revealed in spirit through spirit investigation, and they will be dumb before the majesty of science to be revealed.

The gathering and combination of spirit energies, the concentration of forces, as arranged in the councils of Supernal Wisdom, and the shaping of human events by those forces, will inevitably lead those obtuse bigots, now known as materialistic scientists, to place Spiritualism at the head of all sciences, or else will conduct them to the rear of the Grand Army of Progress, and leave them behind, as "The truth goes marching on."

Thus you have our views of Spiritualism which is now agitating the whole civilized world. The Godless and Devilless Club having no God to worship and no Devil to fear, are wonderfully receptive to the truth, and embrace it cordially wherever it presents itself. Each member is expected to do a certain amount of humanitarian work every year, for that alone in a great measure will redeem the world. The sister who adopted a homeless little girl, showering down upon her the rich fruitage of her affection, and directing her aright in all the duties of life, is acting a wonderfully beneficent part in the magnificent drama of life. The fact is, if others would do the same amount of humanitarian work now efficiently performed by this club, there would not be a suffering man, woman or child on the face of the earth to-day. Away with all isms, all creeds, all cults, all sects, all religions that do not lead its members into humanitarian work. The children of the poor must be carefully educated. The orphans must have homes. The destitute aged must be tenderly cared for. Those who are unfortunate in the Battle of Life must be rendered assistance. In fact, the most important duty for each one to perform is to lend a helping hand to those who are in some way crippled, and cannot cope successfully with the burdens heaped upon them. Poverty and crime are continually acting as a disturbing element. Relieve the world of them, and the long-looked-for millennium would be ushered in at once. But that can only be accomplished gradually. Poverty is increasing; crime is becoming more general in consequence of the large influx of ignorant foreigners, and the great problem now is before us—how can the world be placed upon a plane where poverty and crime shall practically cease?

HIGH SCRIBE.

## Neither Science Nor Religion in Spiritualism.

To the Editor:—The old adage is that it is better late than never. I have read your symposium with a great deal of pleasure, and find in it as many opinions as writers, and on account of the sickness of my wife I have not been able to contribute my mite until now.

Is Spiritualism a science or a religion? Science is defined as a discovered truth, or a scientific discovery. Can we class Spiritualism with that? Was it a scientific discovery? Was it discovered as such? The tiny rap that first heralded in Spiritualism was not scientifically discovered, but a production of a natural gift developed in the little Fox sisters. Study will not develop it. It is as natural as the tree of the forest, as the beautiful flowers that come and develop through the mediumship of earth, air and water, and the operation of the necessary heat. It is a natural mediumistic gift and can only come when the proper conditions exist. All of the applications of science and study will not produce a single demonstration of spiritual phenomena, but let the medium appear on the scene and the proper conditions existing, and your rappings and phenomena at once appear.

I therefore conclude it is not a scientific demonstration and cannot be produced by science or classed as such. Neither can it be classed with the religions of the world. Religion is defined as "the performance of our duties of love and obedience towards God; piety; and a system of faith and worship."

While we love and cherish our loved ones that have gone on before, we do not worship them as a God or Infinite Intelligence; we do not call upon them for special favors in prayer or hold them up as deities with superior powers; there is nothing in Spiritualism pure and simple that would indicate or that would lead us to divine reverence of any object, either known or unknown. Spiritualism is simply a fact demonstrated through natural mediumship just the same as any other fact of nature. Every act of our lives is demonstrated through some natural or artificial medium. We have to use a medium for thought, for conversation, the vocal organs given are not by science or religion but by nature and we can do no act without the proper conditions and the medium, science or religion, notwithstanding. Spiritualism is a demonstrated fact, not by science or religion; but our loved spirit friends that have gone on before.

They demonstrate that they retain memory, intelligence and individuality, retaining all of their faculties of earth life, with the added experience of the great beyond. But the skeptic comes and says they lie over there, some spirits tell untruth and prevaricate; that may be to some extent true; they are only human spirits, and as I said before they retain their individuality, memory and character to a certain degree. Yet that does not disprove Spiritualism because some spirit may tell us an untruth. It does prove this, that spirits retain their individuality even after the change called death.

I must conclude this short article by asserting that I can discover no element of a religion or science in Spiritualism or its phenomena.

J. M. KENNEDY.

Marysville, Ohio.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

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SATURDAY, MARCH 20, 1902.

An Outrageous Decision.

Do the Spiritualists of this country and of the world realize the import of the decision of the Pennsylvania court in the McIlroy will case? In accordance with that decision there is not a Spiritualist in our broad land whose belief in the salient features of Spiritualism has been openly expressed, who may not be incarcerated in an asylum as an insane person, not capable of being entrusted with the care or disposal of his property, by will or otherwise. Certainly this statement is true, if a belief in Spiritualism, as in Mr. McIlroy's case, is legal proof of insanity and legal incompetency to devise by will what shall be done with the property he has accumulated and of which he is possessed. The Spiritualists of our country should take note of this, and, in unjust decision, and every society should utter such vigorous condemnation and protest as shall cause the ears of such courts to tingle with shame for such disgraceful travesties of justice.

Spiritualists, let your voices be heard in no uncertain tones. The animus of this decision is such that Spiritualists must be brought to consider the question whether Spiritualism, as Spiritualists have any rights which Anti-Spiritualists are bound to respect.  
The jurors in this remarkable case are probably, if not professing Christians, of the class of non-professors that believe the Bible is the "word of God." In view of the decision in this will case, it is pertinent to ask a few questions. In Genesis, chapter 18, it is said that Abraham saw "three men" standing by him. These men were spirits. Abraham believed he saw them and conversed with them. Was he insane? Jacob wrestled with an angel—so he believed. Was he insane? Many other Old Testament incidents of similar nature are cited, and the same query uttered.  
In the New Testament it is stated that on a certain occasion Jesus with some of his disciples were on a mountain and there "appeared unto them" Moses and Elias talking with him." Matt. 17th chapter. Were Peter, James and John insane?

When Paul, on his way to Damascus, was converted by a vision, were he and his companions insane?  
If those who believe they have seen and conversed with spirit entities are insane, how much short of insanity are all the multitude of those who "believe" in the truth of such occurrences mentioned in the Bible or elsewhere?  
On the same principle, are not all Bible believers insane?  
We put these queries in this way, to demonstrate the absurdity of the decision of such a court as that rendered in the McIlroy will case, as set forth on the first page of this issue of The Progressive Thinker.

A King Under Church Ban.

Now his royal highness, the King of England, and Defender of the Faith, is under ecclesiastical ban. Rev. Joseph Barker, in a late sermon in the City Temple, "administered a pointed rebuke," says the press dispatch, to his majesty, and, worse still, "the speaker was loudly applauded by the congregation."

What had the King done to be rebuked by the servant of God? Why, he desecrated not the holy Sabbath, the day the Babylonians and Assyrians made sacred to Baal, otherwise the sun, but the day after. The pious doctor of souls continued:

"If the king who is head of the church and defender of the faith, can violate the English Sunday, what can people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal; but I can't do these things should be said."

The Rev. Doctor ought to have told his flock, when, where, and under what circumstances, his Christ to whom he wished to be loyal, directed sun worship. And, while about it, he should have said: "wherein Jesus even suggested that the day Constantine afterwards set aside as 'sacred to the sun,' should be observed as a day of rest."

The fact is, Sunday is an ecclesiastical holy day, unknown to Jews, to Feeds, or the early Christians, taking their Bible and pretended church history for authority.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.  
"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price 15c.

## A Brave Thinker.

Wrapped around a package, a few days ago, was a torn and crumpled newspaper page, which proved on investigation to have been part of a late issue of the Chicago Record-Herald. Our eyes fell on an article headed "Methodists and Miracles," followed by a sub-head: "Truth and Error Abide in all Religions." A proposition so truthfully and so suggestively that the author was a thinker. Dropping the paper to the floor of the article, we noted it was from the pen of Mrs. Lottie C. Rudman, of Galva, Ill.

Mrs. R. started out with the proposition that "if every miracle in the Bible was proved spurious the churches would go on as before and grow stronger by the new evidence. The whole article is so different from that usually found in the secular press we are prompted to copy most of it, and the good author will allow us to say, if she is not already a reader of The Progressive Thinker, she ought to be, as also a contributor to its columns. We copy:

One by one the churches have been forced to give up cherished ideals, and each surrender has left them poorer and more humane. There is ground for hope that they will eventually become completely emancipated from all superstition, and gather the children of men as a new brotherhood. T. Darley Allen, Record-Herald says many cultivated skeptics have been convinced of the truth of the scripture through investigation. True, and many cultured Christians have become skeptics from the same cause. Religion is a subject that does not admit of argument. Being all "faith" it is always the other fellow who is mistaken.

Does the Methodist church believe in the miracles of the Bible only, or does it believe in miracles as a principle? Christ was not the only one who wrought miracles. We read of Apollonius of Tyana, Simon Magus, Alexander Abonothicus and others. Is it not strange that Christian and profane writers never mention the miracles of Christ until the second century, while the casting out of devils was a common thing long before Christ, or at least was so believed, and belief in miracles was common long before the time of Christ? Krishna rose from the dead, also Mithras of Persia, Quetzalcoatl of Mexico and Osiris of Egypt. Crucifixion was a common form of punishment, and many nations have a crucified savior. The fall of man, eternal punishment, original depravity, are found in many ancient religions. Sprinkling with water was practiced in ancient times, and the golden rule was taught long before Christ.

Religion is the effort of man to solve the mystery of birth and death. That all the religious beliefs are full of errors is a given fact. It cannot be otherwise so long as man is not all knowing and infallible. Herbert Spencer in his "Eccelesiastical Institutions," traces the purely human origin and growth of all religious creeds and forms, and in its estimation is a stronger foe to Christianity than all the so-called infidels put together. His are the arguments of a man wholly without prejudice, totally unbiased, and with a common sense that must appeal to every thinking man and woman.

It is all a matter of evolution—the medicine man of the American Indian, Zoroaster of the Persians, Buddha of India, Isis and Osiris of Egypt, a Greco-Roman Zeus, a Roman Jupiter, a Jewish Christ, and Mohammed. Progression is the keynote of the universe, and religion is the argument of a man who has no law. The man who attacks his neighbor's religious belief attacks not his neighbor, but Father Time.  
Who dares say all other religious systems are wrong and just ours is right? Is there not much of truth and much of error in them all? Is not the time coming when all that is good and true and lasting shall be extracted from all religious systems and incorporated in a moral code that shall safely carry us into whatever is beyond; when men shall study the art of living and let the dying part take care of itself?

No Respect for Error.

Abuse and violence never help any cause.—Correspondent.

This is a position The Progressive Thinker has ever maintained, and it greatly regrets that any writer should deem it wisdom to assail the person of another by voice or pen. It denounces Error with all the force it is capable, shows its origin, its cruel action, and its tendency; but endeavors to be silent as to the individuals who teach it. The paper has always a kind word for those who inculcate the Right. Persons are at liberty to entertain false conceptions of Truth if they will, it being our mission to enlighten them as regards their defective creeds and those who made them, trying at the same time to prevent their general acceptance.

Are all correspondents as careful as they should be, to avoid abuse and vituperative denunciation of opponents when writing for the press? We fear not, hence bad blood has been engendered where peace and harmony should reign supreme.

Dogmas and creeds which antagonize common sense, whether taught from the pulpit, or by holy books, are just subjects of animadversion, and we ask for no restraint on the pen in denouncing them.

Can't Extinguish It.

"It is a thorough and able application of the law of evolution, the fundamental law of science," to the theological dogma of creation. "No one for years ever thought of answering that, any more than that one would think of standing on his head, or answering the multiplication table, because every intelligent person saw and felt that it was unanswerable as soon as they caught its scientific bearings. It became, therefore, the recognized remedy, and cure of the old 'creation' lunacy, that some god made everything out of nothing."—The Torch of Reason, Silvanus, Oregon.

The above refers to Mr. W. H. M. Locke's book, "No Beginning," which is having an extensive circulation, and is for sale at this office. Price 75 cents.

## A Word for the Young.

Our correspondents seem to rise higher and higher, step by step towards the summit of spiritual science, molding the opinions of men far enough advanced in years and education to understand their language. This is all very well. But let us not forget the young. Many of the old time Spiritualists insist that it will not do to talk Spiritualism to the children who are going to school and studying the rudiments of a business life, but are you aware, dear brothers and sisters, that Catholicism and old Theology lurk around the playground and the school-room ready to tell your children of the advantages of Christian children over any others; how easy it is for children of Christian parents to get all the best positions to be had which are only waiting for the school days to pass—the graduation of the Christian's children, etc?

Are you aware that modern Christianity is a bitter foe to Spiritualism, and its teachers take pride in prejudicing the young against your philosophy? It would be as easy for you however, to make skeptics of your children as it has been in the past for the Christians to make infidels of theirs, by attempting to force your doctrine upon them; but if they are taught the impossibility of truth in many passages of the scriptures, for instance, the flatness of the earth, and the Jonah and Noah stories, etc., when they come home with any of the orthodox ideas for your opinion upon them, it might go far towards making them think for themselves and preparing them for your own higher thought when their minds become strong and ready for the investigation of the great eternity and their future state.

Help your children to help themselves. Keep in fellowship with them. Show your parental affection in your every-day communion with and treatment of them. Go with them, be with them in soul and body, keep in close touch with them. Live honest, noble and peaceful lives, and in time they will see that you are what Spiritualism teaches. Your action toward them will build an impenetrable wall around their moral faculties, their principles and their future lives.

The Question of Education.

There are other phases of the question of education versus ignorance, than those we have hitherto presented. When ignorance, or lack of education is presented as preferable to education, as is presented specially to mediums, it is well that all should view the matter broadly and candidly, intent on striving for that which is best when considered in its broadest aspect.

We state it as a definite principle, of universal application, that all should seek to improve their minds by the acquisition of knowledge; they should as a matter of moral duty to themselves, strive to add to the mere mental endowments given by nature, the growth, the mental stimulus and enlargement of their faculties, which can be gained by the most generous education reasonably within their power.

We cannot, no person can, depend upon the spirit world to do for us the work we should do for ourselves. The farmer might as well and as reasonably sit on the fence and ask the spirit world to plant his corn, dig his potatoes, reap and thresh his wheat, milk his cows and feed his hogs, as to depend on the spirit world for a business education. The man who neglects study, the application of his mind to the acquirement of education and knowledge, and expect the good angels to cram the needed education into his mentality, without his own effort to obtain it.

The good angels are not engaged in that sort of business.  
Furthermore, if they were thus engaged, it would be a detriment to the human race. It is in accord with Spiritualism, and common sense philosophy, and the facts and fitness of things, that man shall work out his own salvation, shall rise by his own efforts; in short, as J. G. Holland expresses it,

"We build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

The good angels can assist us, but they cannot grow for us, nor be educated for us, nor mount the ladder of mental and spiritual progress for us. It must be our own individual work.

Make whatever claims we may for the educational work of the angel host, allowing all that they may do for us, their work will not excuse us from striving with reasonable earnestness after the mental and spiritual culture that is to be gained by and through the education derived from earthly schools and teachers, and the channels of general intelligence, such as books, newspapers, etc.

Especially should one who aspires to be a public exponent and representative of Spiritualism make earnest effort by practical study of needful branches of education to fit himself to all the position with due advantage to himself and the cause, which can not be the case when he makes public exhibitions of gross ignorance of the common elements of a fairly good education.

Education and mental, moral and spiritual expansion are not acquired by having them poured into us like milk lasses into a jug, but by the exercise of our minds and faculties, helped as we may be by angel or earthly teachers.

It may be recognized as a fact, that although mediumship is a spiritual gift, that may be developed and perfected by experimental work in conjunction with spirit influences, and though it may not be within the scope of schools to educate into mediumship, still mediums, to be of more advanced, may receive valuable instruction that will guard them against dangers, and aid them in correct methods, whereby they may achieve most satisfactory and successful results.

Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

## SAMPLE COPIES.

If YOU receive a sample copy, peruse it carefully. Observe the numerous attractions in the paper. The four lectures which we shall commence publishing next week will be worth a year's subscription. Send for the paper at once, and thus lend your aid to the great reformatory work we are doing. See our premium list.

N. S. A. AND PHENOMENA.

Some Thoughts for the Benefit of Spiritualists.

While I have at times severely criticized the action of the N. S. A., I never desired to kill it, or in any way cripple its action. On the contrary I have desired to see it live, become in all respects healthy and thus do the work intended by its originators. One great desire why I wish to see it live, flourish and exert a beneficial influence over the great mass of Spiritualists, is because Chicago is the home of a few of its most active enemies. Opposition to that growing organization constitutes the only song they can sing. Were their numbers in proportion to their noise they might be really dangerous, but fortunately their own estimates of their actual influence serve to furnish amusement to the level-headed Spiritualists, who constitute a great majority. Mature in physical stature, the malcontents are sadly dwarfed, in character, and in mental and spiritual development. Never rising to the lofty plane of doing battle for principles, they content themselves in the wallow of personality. No one is surprised that misstatements are the main weapons in their windy arsenal.

One of the chief claims is that the N. S. A. is rapidly disintegrating, and is already at the point of dissolution. None but the ignorant or the ill-informed believe them. Seldom, if ever, in his history, has the annual convention of our great representative organization been so largely attended, or a greater interest manifested in practical ways than the one held in Washington last October.

Money was given cheerfully and generously.

Never before has it been able to employ so many and such capable missionaries as are now working at large in its territory. Confirmation of its broadening devotion to real Spiritualism is found in its recent purchase of property at Chicago, and the fact that it was adapted to use as a Home for disabled and worn-out mediums. The recent bulletin from Secretary Longley's office announces a gift of fifteen hundred dollars by two persons towards the operating expenses of that institution. The Spiritualists of the country are asked to raise a like sum, and those of Chicago are moving to do their share.

In its philanthropic undertakings the N. S. A. is entitled to great commendation.

We rejoice to know that its financial footing was never so secure as at this very moment.

It will grow and endure long after the tombstones of local Spiritualists of the mosquito variety in this city, have crumbled back to dust.

But the other cry is that the N. S. A. is trying to kill phenomena.

On the contrary its every effort has been to purge that which now exists and grow a kind whose purity shall be unquestioned. There is no misunderstanding its position after reading the resolution at the Washington meeting. The insistence without a dissenting voice. Here it is:

"Be it resolved by the delegates here assembled, that we believe in and stand for genuine spirit phenomena of every reputable phase."

What honorable man or woman can find anything halting or unfair in that language? Shall we look to the unanimous utterances of its duly accredited delegates, or allow falsifiers to define the N. S. A.'s position on this question? The insistence of the N. S. A. is represented in this matter is brought to light by the fact that the most blatant of them cross themselves and solemnly proclaim they have never seen a dishonest medium, and yet they have for years danced obedience to the call of such as Mabel Aber Jackman, whose career as a medium was fully outlined in The Progressive Thinker of March 8.

The whole question is, shall we unhesitatingly swallow everything the tricksters offer us as genuine Spiritualism, and proclaim there can be none other? The enemies of the N. S. A. want everything calling itself phenomena accepted at their own estimate—it is not to be weighed, measured, analyzed, or tested. True Spiritualists will not be ready to do unto Chicago freely surrenders its municipal interests to the domination of the levee, or New York finds no purity in politics except among its Tweeds and Crokers.

Any man or woman in Chicago, who tells you that the N. S. A. is opposed to spirit phenomena, is either an actual trickster, or a tool for a duped fakir. Chicago, Ill.

TRUTH SEEKER.

Good Bye, Dear.

Who is the dwarf? Is it he who grasps a boundless universe, and sees in every star a sun around which countless planets revolve? Who sees in a speck of matter, a world of life, and light and beauty; whose God reigns supreme, his presence everywhere; his throne nowhere; who believes life once begun will never end; or is it he who swallows the story of creation as told in the Bible; whose God has a throne just above the clouds of earth; who directs all the machinery of the universe by special interference; who became a fornicator; sired a son by a Jewish maiden; then allowed that son to die on a cross; to appease his anger to the children of men?

The dwarf is a pigmy in size and intellect. His God is as diminutive as is his person, and his hopes are narrowed to the same dimensions. It is he who should take the lesson he imparts to himself, and not he whose conceptions of Infinity has extended to the knowledge of material matters.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

# 1848 An Anniversary of Deeds, 1902 NOT WORDS ALONE.

Chicago Spiritualists and their friends are invited to make ready to attend a benefit for the mediums' home established at Reed City, Mich., by the National Spiritualists' Association. It will be given on Saturday evening, April 5, in the Auditorium Hall, No. 77 Thirty-first street.

The programme from 7:45 to 9:30 o'clock will consist of music and messages by excellent talent, after which there will be dancing until 2 a. m.

Every medium in the city is asked to co-operate towards the financial success of the enterprise. The object sought is of greater importance than the gain of any individual, or single coterie of men and women. Let there be no jealousies but rather a worthy rivalry as to who most can work and best agree. No other sect wholly neglects its worn-out workers.

Admission to programme and ball, 50 cents. The ticket of admission will be tasty in design, and belong to the purchasers as souvenirs of the evening. Friends in the city or state who are unable to attend may add their contributions by sending orders, accompanied by cash, to Geo. B. Warne, chairman, 4203 Evans avenue, who will return souvenirs to the applicants.

All mediums who will aid in this effort, are asked to forward their names and numbers forthwith, to W. J. Elmo, 3117 Wabash avenue, who will see that they appear on the advertising matter which will be widely scattered.

Executive Committee: Geo. B. Warne, W. J. Elmo, A. H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. Russell, Charles E. Quinlan, Mrs. J. R. Francis, Mrs. H. A. Cross, Mrs. Ella Johnson Bloom.

## HOME GIRGLE EXPERIENCE

According to my experience and observation, the most interesting and reliable mediumship for spiritual manifestations has been developed in the home circle.

It was in the fall and winter of '87 and '88, at the farmhouse of these progressive, spiritually-minded people, Isaac and Lucy Severance, in Eagle, Wis., where having heard so much about spiritual manifestations, we held our first home circles.

None but truth-loving investigators composed that circle. Each heart and soul implored the good angels to come to us, and they came, proving their identity as clearly as you can prove yours to a distant friend by writing a letter.

Not until the third or fourth sitting did we get any manifestations; which at first came faintly through rappings. But these became more and more distinct and positive, until by our calling over the alphabet, names of people who had passed away, some of them many years before, were spelled out and circumstances given to prove their identity.

Messages were also given regarding friends and acquaintances living miles away in distant towns and villages; and so deeply interested were we to find if they were in fact true that Mr. Anson B. Severance, who subsequently became one of the most noted of mediums, would drive twenty or thirty miles to distant places to learn if such messages were true; and every instance proved to be mainly so.

Our home soon became headquarters for investigators from the towns and country for many miles about. Many were the tests they received, and many a message was given to arouse thought and lead the progressive mind upward to a still higher plane of unfoldment.

One day the town supervisors having met and transacted some official business, said, "We will now go down to Severance's and see what we can get from the spirits." The party consisted of Mr. Sawyer, Mr. Hinkley, and an Englishman whose name I cannot now recall.

This was a most interesting seance. Name after name was given. Short messages, one after another came through the raps and all were acknowledged as singularly correct, and beyond doubt evidences of spirit power and intelligence. The invisibles had not given any name or message to the Englishman, however. He got up and began doubting and arguing, and finally said to the other gentlemen, "You are fooling; you are trying to play it on me." They insisted that they were not trying to mislead him.

"Well," said he, "why don't I get something? Can't spirits talk to me as well as to you?"  
Then three very loud knocks like blows from a hammer were made on the table directly in front of him.  
"That's all right," said he, "but I want a name rapped out for me."

Presently a name was given him. He looked surprised, but would not say he recognized it. It was a woman's name, and was rapped out again, and the name of an English town was given. He persistently refused to recognize it, until on their way back to the village he finally acknowledged it was correct in every particular, and that he did have the experience with a young woman by that name in England, and she considered herself greatly wronged.

Other phases of mediumship became developed. The old Indian chief, Tecumseh, finally gained so full control of Anson B. Severance as to leave no doubt in our minds of its genuineness. Never, save upon one occasion, could we prevail upon the grand old chief to talk to us in English, at which time it seemed that he had never listened to such noble oratory. After a short address he said he merely wanted to convey to us the presence of a great chief, whose name in English was not known, even if it did take him back into the old sphere of war and antagonism, which, since his upward growth in spirit life, was distressing to him.

Automatic writing, a phase we had never heard of before, soon proved to be a natural development for me. It took the place of that slow process of receiving messages through raps. Many a test was given to convince the skeptic and investigator; many a message of comfort to bereaved and troubled hearts; many a promise and prophetic revelation to cheer, strengthen and encourage those who had become fearful and doubting, through adversity and disappointment; many an uplifting thought to bring the reflective mind into the realms of spiritual knowledge and harmonious unfoldment, and frequent prescriptions for the sick and suffering; restoring to health several whom the doctors had given up as incurable; one of whom was a consumptive daughter of Mr. Snover, chairman of our board of supervisors.

The automatic writing was sometimes given in German, and had to be taken to a farmhand at a neighbor's farm to be interpreted; and it often seemed to him the presence of deceased relatives who had passed away in Germany.

On one occasion when we were greatly troubled regarding an important business affair and knew not what to do, we were visited by a spirit who said:

Rocheater, Mich.

CLARA MARSH.

## MEDIUMS' HOME BENEFIT.

New Chicago mediums have failed to signify their practical sympathy with the benefit for the Home at Reed City, Michigan, which is to be given at 77 Thirty-first street, Saturday evening, April 5. The disaffected ones will find themselves lonesome. The directory of mediums on the advertising circulars is worthy of preservation.

The first order for souvenir tickets which was received from outside of Chicago came from L. V. and L. S. Burdick, who write from Texas, Mich.: "We think the move a good one and wish it success."

Fifty cents each from many at one time is going to aggregate a sum which few individuals could spare. None will miss the small amount.

Mrs. Dr. Cross donates a handsome piece of hand-painted china which will be presented to the person who sells the most tickets for the benefit.

Every Spiritualist in Illinois who sends fifty cents or more, will be recognized as present in spirit, and receive a souvenir of the past and present in return.

If you do not dance, come and enjoy the readings by the mediums. If your friends do not come for that feature, invite them to come and dance. If you can not come at all, be sure and send remittance for a ticket to Geo. B. Warne, chairman, 4203 Evans avenue. Priests and Levites still pass by on the other side, blinded by their own conceit, but the real Samaritans are helping the sufferers and not neglecting those of our own faith.

Leave the grumblers alone with their colic—the N. S. A. will carry its movement to make disabled mediums comfortable and save them from fear of the poor house, to a successful outcome.

Two persons have pledged \$1,500 towards running expenses of the Home. A like amount is necessary from other sources. You are asked to give fifty cents towards the second sum. Will you do so?

Let us do that which lies nearest to us, without looking further afield. We now have a near-by opportunity to help on a good work.

The souvenir tickets are tasty—buy one.

Camille Flammarion.

The Progressive Thinker, recently copied from a Lincoln, Neb., paper what was said to be a recantation of faith in Spiritualism by Camille Flammarion, the eminent astronomer. The sensation was first set afloat by Hearst's New York Journal, just as the falsification of Mrs. Piper's views of her own mediumship were first used by the New York Herald. Promptly on its issue President Barrett, of the N. S. A., asked Flammarion to clarify if there was any truth in the report. He answered:

"None whatever. I am yet deeply interested in Spiritualism and am assured of its truth. I am forced, however, to the conviction that there is an absolute necessity of careful study of its phenomena lest deception be practiced upon the unwary. Greater care should be, and by me will be taken hereafter in my analysis of them."

## ATTENTION, HEALERS!

The Illinois State Spiritualists Association would like to have the name of every person who is or has recently been actively engaged in the practice of magnetic healing, either in Chicago, or in the state. Kindly send name, address to the undersigned at 4203 Evans avenue, Chicago, without delay. Matters of personal interest to every individual identified with that line of work will follow from compliance herewith.

Geo. B. Warne, President Ill. S. S. A.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny." Revealed in God's Own Way and Time. A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price \$1. For sale at this office.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"The Commandments Analyzed." By W. H. Bach. The Commandments analyzed, not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views on demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.







## ..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.

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

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

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and sometimes a two-line item, as occurs, may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

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

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

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

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester Avenue, Chicago, where she can be addressed.

Mrs. Amy Buchanan writes from 112 East 8th Street, Jacksonville, Fla.: "I am at last located in a place of my own once more. Our society is growing very slowly, but we are very harmonious and all the members are working earnestly and zealously for the good of the cause."

Word comes from Berlin, Germany, that in the valleys south of Stuttgart, known as the Swabian country, owing to the friendly preaching of the Society, Adventists, many farmers and peasants have declared their intention of leaving Württemberg and starting off to await the second coming of Christ. Some have sold their houses, farms and stock, others have given away all their possessions. The advance guard left Württemberg about ten days ago for the Caucasus, where the second coming is expected. There is a division of opinion among the leaders as to the exact spot where the second advent will take place, but all are united in believing it somewhere in the south of Russia, and they want to be on the spot at the time, as they believe the end of the world will follow immediately.

Chicago is wrestling with the problem of taxing church property at the present time, and, as usual, a great furor is being raised over the matter. It is not intended that property actually used for church or educational purposes shall be taxed; the movement is directed against the property held by these institutions as assets or for speculation. It cannot be denied that the Christian sentiment of the country that so earnestly favors the promotion of churches and schools has been at times abused. These institutions are not infrequently gone into the real estate business, and as they can purchase whenever a bargain is offered and hold it without cost to themselves they have a material advantage over other people, which is unjust.

Mrs. Taylor Newlin writes from Robinson, Ill.: "Mrs. Alice Baker, of Cleveland, Ohio, is here, and is lecturing on faith and holding services, and giving us a spiritual feast from the angel world. She is a noble woman; a woman of culture and refinement. Her home address is 261 Pearl Street, Cleveland, Ohio."

Mrs. Nathan Hall writes: "I have been an investigator of Spiritualism for forty years, and have seen and heard anything that touches the keynote of the life like the lecture of Hudson Tuttle in No. 642 of The Progressive Thinker. It is the real basis of our religion, for you see I have a religion. It voices my thoughts of the real Spiritualism. I am poor in this world's goods, but this universe is a great house we live in, and I am glad and thankful I have a place in it. To me money is good only as we make a good and wise use of it."

J. B. Kennerly writes from Evansville, Ind.: "We have organized a new society here, and have services in the A. O. U. hall on Fourth Street. Sunday, the 10th, was our third day service beginning. At the morning services Dr. J. W. Rumlmer delivered a short but pointed address, followed by J. A. McElroy. After his lecture he gave messages, which were recognized. At the evening services he again took the platform and under control of his guardian spirit, Dr. W. F. Bradshaw, spoke upon man as a co-worker with God in controlling the universe. After he had concluded, his address James Van Dyke took the platform and spoke upon the transfiguration of Jesus and the materialization of Moses and Elias upon the mount, followed by a full form materialization séance by his wife, Mrs. Van Dyke was escorted to the ante-room by a committee of three ladies who made an examination of her person and clothing, and reported that not as much as a white handkerchief was upon her person. After placing her in the cabinet, which had been prepared for the occasion, the lights were lowered, but left burning bright enough for all present to get a good view of the cabinet. The audience then began singing America, and finally the beautiful form of Mary Elizabeth Watts, a cabinet control, appeared in long white robes, followed by nineteen more full forms which were recognized by friends. We are going to continue these meetings and make a permanent organization under the name of 'The First Church of Spiritual Communion.'"

With hand outstretched and finger pointing solemnly at a gray-haired man near the pulpit, on Sunday, the Rev. Dr.

W. R. Wedderspoon, pastor of the First Methodist Church of Asbury Park, N. J., with trembling voice exclaimed: "What will the reader do for us this next conference year? Will it take that old gray-haired man there, or will it be the man who is trying to preach to you tonight? The body of the old gray-haired man was yesterday found lifeless on a couch in his room. He was Howard D. Coleman, who, when Asbury Park was a wilderness helped to plant the trees and lay out the town. He was eighty-two years old, but had no thought of death until he heard these words. He went home and, it is believed, brooded over the occurrence. To a friend on Tuesday he said: 'My time has come. That night he looked his door and was never after seen alive. And now all Asbury Park is wondering what influence pointed the finger of Dr. Wedderspoon at Coleman, and how this old man, who had occupied a seat in the church year after year, should himself, while apparently in full health, predict his own end.'—Chicago American.

Harrison Ogborn writes: "I think The Progressive Thinker thinks the thoughts that ought to be thought by all thinking, thoughtful, throbbing times."

Harrison Ogborn writes from Indianapolis, Ind.: "The question, Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science? is suggestive and leading, the latter half especially. I thank you very much, however, for the answers that it provoked; it shows nearly every form of belief, from rank, rock-ribbed, ragged orthodoxy, to the most advanced, spiritualistic Spiritualism. It shows that we are all of ideas, and that we have our eyes turned toward the light, and our ears open to the truth. Well, I guess religion is to be spiritually minded; be good and do good."

J. M. White writes from Marshalltown, Iowa: "Having terminated my engagement with the Psychic Research Class of this city, I am now open for engagements for camp-meetings in Iowa and Nebraska during the coming season. My work with the Psychic Research Class was demonstrations in trance mediumship. I am now working with the Iowa School of Psychic Science, at 407 W. 12th Street, at which point I can be reached at any time."

L. writes from Detroit: "The Earnest Workers at 333 Michigan Avenue, engaged a profitable game and fish pond jolly on Thursday last, and will give a grand masquerade for the benefit of the building fund on April 3. The Ladies' Aid is doing this, and more too. Mrs. Rose Ferris spoke during the month at the Sunday meetings except one. This accomplished speaker is beloved by everybody, and is in every way in demand for all good work on the platform or in the circle. Her addresses sparkle with gems in verse, sweetly unobtrusive, for it is not her manner to be pronounced, yet the grandeur of her thought carries conviction to the soul. Mrs. Margaret Lagrange speaks eloquently and gives tests Sunday afternoons and evenings at Prismatic Hall. Mrs. St. Omer Briggs is holding spiritual revival seances at 55 Grand River Avenue, and the Spiritual Unity Mission is holding the way at 130 Labrosse Street. Mrs. Rose Ferris will answer calls to adjacent towns or cities. Her address is 307 Rang Street, Detroit, Mich."

Stella A. Keyes writes from Worcester, Mass.: "Mrs. H. E. Millan was with the People's Spiritualist Society last Sunday. Her article reading is something wonderful. Mrs. Nettie Holt Harding will be with us next Sunday, as a lecturer and test medium. She, too, is a very fine medium."

Frank T. Ripley writes from Wheeling, West Va.: "The First Society of Spiritualists, Wheeling, Va., will celebrate the fifth anniversary of Modestine's birth at Odd Fellows Hall, Sunday, March 30, at 3 and 7:30 p. m. Lecture and spirit messages at 3 and 7:30 p. m. Frank T. Ripley will give the anniversary address, with spirit messages. All the Spiritualists of the state and those of Pennsylvania are invited to attend. Good money will be made this occasion on or great in doing."

The Christian church at Glendora, twelve miles northwest of Niles, Mich., has been filled to its capacity nightly. Farm people have flocked from miles around to hear George Powell, a young man who declared that the voice of the Lord commanded him to go forth and drive out devils. Powell, who is twenty-four years of age, and has no other claims that touch the keynote of the life like the lecture of Hudson Tuttle in No. 642 of The Progressive Thinker. It is the real basis of our religion, for you see I have a religion. It voices my thoughts of the real Spiritualism. I am poor in this world's goods, but this universe is a great house we live in, and I am glad and thankful I have a place in it. To me money is good only as we make a good and wise use of it."

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Joy N. Blanchard, president, writes from Delphos, Kansas: "This society will hold camp-meeting in our beautiful grove, August 8 to 23 inclusive. We would like to be put in communication with a first-class platform test medium; also one first-class speaker for the entire camp. Address me as above."

"I am a lawyer, and I am a student in matters of 'psychic phenomena,' and a prominent lawyer of Pennsylvania, the other day, 'but I was converted by an experience that has made me an ardent believer in things supernatural. One night recently I was on my way to Towanda on horseback. While passing through a long stretch of woods I suddenly saw just ahead of me, the figure of a man. He seemed to be surrounded by a fierce fall of snow, which was apparently hurled against him by a terrific gale of wind. As the man struggled along feebly against the storm my horse stopped suddenly, pricked up his ears, and pawed the ground impatiently. All around, except in the small space surrounding the figure of the man, was clear and calm. I rubbed my eyes and made up my mind that the man was some drunken fellow on his way home from the village, and that the storm was an optical illusion. I called out to him, but no answer came back. I shouted again, and again, louder each time, but no answer came back. At last the man fell as if exhausted, and the fierce gale whirled the snow around him. Knowing that if the fallen man was drunk he would freeze to death if I left him lying there, I jumped from my horse and ran to help him up, intending to take him to the nearest place of shelter. As I reached the prostrate figure I saw the face was turned toward me, and I knew that the most fell fainting in the snow. The face was revealed in the darkness as clearly as if it had been broad daylight, and it was that of my brother, who lived in Dakota. When I recovered from the shock and turned again to the body, it was gone. There was not even an impression in the snow where it had lain. Bewildered and much unstrung, I finally mounted my horse and rode on, and gradually recovered my composure, and went on my way, and I have been the victim of a strange and unaccountable hallucination, but a strange foreboding of evil haunted me. A few days later I received a letter from the town in Dakota where my brother was, and which informed me that he had been caught in a blizzard while on his way to his cabin and was frozen to death. The letter gave the date and time of his death. It had occurred at the very hour and night that the apparition had been seen. The storm appeared to me on the town and I recognized my brother's face as he lay dead in the snow."—Chicago Inter Ocean.

Programme for services of Progressive Spiritual Society, to be held at North Avenue and Burlington Street, Easter Sunday, March 30, 1902. Afternoon service, 2:30, prompt. The following persons will participate: Mrs. Hilbert, Anna Bennett's Blossom Club, Dr. George B. Vorne, President State Association, Mrs. C. A. Abram, Miss Ida Rice, Mr. Wm. Lynn, Anna Bennett, Mrs. Schwann, Mr. C. B. Knott, and the members of the various classes, commencing at 7:30. Afternoon program repeated, with the following changes: Addresses by Mrs. Ella Johnson Bloom, Secretary State Association, and by Mrs. C. B. Hill.

Will J. Erwood writes: "I would like to make engagements for camp work during June, July and August, and would be glad to hear from the secretaries of the various camps, and regarding the same. Will make terms reasonable and give references where required. Address me at 1334 Pine Street, La Crosse, Wis."

Emma M. Nutt-Moore writes: "For the past five Sundays I have been speaking for the Jackson (Mich.) society. Meetings have been well attended. While there I gave several circles for the benefit of the society. These gatherings tend to bring together not only those who are Spiritualists, but those who are investigators. The officers and members are very kind and give the able instruction given by President Andrew Watson, the audiences never fail in giving the speakers the very best conditions for their work. The remaining Sundays of March, Mrs. Amanda Coffman, of Grand Rapids, will speak for the society. At the close of my work last Sunday, Mr. Watson, the president, presented me with a large bouquet of white flowers, with the following endorsement, signed by the officers of the society: We the undersigned in behalf of this association, thank Mrs. Emma M. Nutt-Moore, of Elwood, Ind., for her ever ready and efficient service done in our behalf, and the cause of Spiritualism. The flowers may wither, but the perfume from the beautiful thoughts sent with the message to me will live forever. Let us as Spiritualists act as one in the uplifting of our beautiful philosophy. Let us lay aside selfishness, and forgetting self, work for Truth."

Phantoms, conjured at a seance held by the family of the late Horace Sutton, at Houck's Mills, in Baltimore county, Md., pointed the finger of suspicion at J. Duncan Almon, a leading business man of Belair, Harford County, and to-day was taken to the Towson jail, accused of the murder of the late Horace Sutton. The charge is made the latter had declared he "knew things about Almon which would cause the whole state to rise in horror." Almon was arrested last night at Belair on a warrant sworn out by Detective Charles P. Bartholomew, chief of a Baltimore detective agency, and who was engaged to take up the case immediately after the alleged message from the spirit land, which accused Almon of the murder, was given. The case was heard on Monday, and the coroner's inquest resulted in a verdict of accidental death. Testimony at the inquest was to the effect that Sutton's death was due to a fall or from a blow

on the head by "some blunt instrument." Some attention was directed toward Almon at the time, but there was no motive apparent, and all suspicion was brushed aside. On the evening of December 5 last, a party of gentlemen, which included Sutton and Almon, returning from a hunting expedition, gathered in Houck's mill mill to rest and divide the game. During the confab in the mill, Sutton withdrew, and shortly after he left the room. Almon also withdrew. A half hour later Sutton was found lying in the cellar ten feet below an open trap door. His skull was fractured above the right ear. The wound was a deep one and about four inches in length. Sutton never recovered consciousness and died the next day at the City Hospital in Baltimore. Almon's high reputation and standing induced Judge Burke to admit him to bail this afternoon, and he was released in bonds of \$10,000, and declared he could furnish ten times the amount if necessary. Mr. Almon declared the accusation was absurd, as he and Sutton had been friends since boyhood. He is about 35 years old, and has an interesting family—Philadelphia (Pa.) American.

Secretary writes from Detroit, Mich.: "Next Sunday the society of Spiritual Unity will celebrate the 54th anniversary of its birthday afternoon evening at 7:30. The address will be given by St. Omer Briggs, Mrs. M. B. Jenkins, L. B. Smith and others. Visitors to our city invited. Our meetings are very well attended, taking the full capacity of the hall."

Muncie, Ind., March 14.—The charges of obtaining money under false pretenses and grand larceny, against Wm. H. Thompson, former Muncie business man, were dismissed in the circuit court Thursday. Thompson threatens to retaliate with a big damage suit. Six months ago Charles Hawkins was charged with procuring \$4,000 from Miss Sarah Williams, aged 62, on a promise of marriage. He left immediately and has not since been located. It was claimed that Thompson was implicated in the death of Thompson and the Williams family are devout Spiritualists. Prosecutor Dearth says that the suit was dismissed at the instigation of Miss Williams since developments made a few nights ago at a spiritual seance. The late Judge O. J. Lotz, former member of the court, was a member of the law firm of Gregory, Silverburg & Lotz, representing Miss Williams in the prosecution of Thompson. It is told that at the spiritual seance Judge Lotz came back in spirit form and advised Miss Williams to dismiss the suit against Thompson.—Terre Haute (Ind.) Gazette.

E. G. Benson writes from Seattle, Wash.: "I was sitting in a circle in May of 1900, and while listening to what some others were saying I looked up and saw General Ulysses S. Grant. He said to me: 'Listen! The next year there will be a big war, and it will be a war of annihilation. There will be wars and rumors of wars, famine and plague, earthquakes, volcanic eruptions, tornadoes, storms and floods, accompanied with great loss of life and destruction of property. So much of it has come true that I can't help wondering what is coming next. I saw an account of a tidal wave in Central America that came without a moment's warning. It brought the prophecy strongly to my mind.'"

Dr. L. H. Freedman writes from 3036 Indiana Avenue: "I am again at my office and thoroughly recovered from the surgical operation. I also want to say to the investigators of Spiritualism that Mrs. Bliss, the materializing medium, is in Chicago. From the many experiences I have had with this medium, I regard her as one who gives positive evidences of this phase of mediumship. Mrs. Maggie Walte is here and as a test medium she needs no praise from me. She is a woman of great strength to strengthen our noble truth."

C. M. Folsom writes: "Josie K. Folsom has received the appointment as missionary for the state of Iowa. She will be glad to correspond with parties in that state with a view to holding meetings and organizing societies. Mrs. Folsom is well known in the state where her inspirational speaking and spirit messages have brought the glorious light of truth to many. She can be reached by mail at 1139 Robinson Avenue, Springfield, Mo."

Dr. H. C. Andrews writes from Jonesboro, Ind.: "I shall lecture at Balbec, Ind., March 30, and conduct the anniversary exercises. I should be pleased to hear from any societies in Indiana wishing to employ a good lecturer and message medium. I have also a few open dates for camp meetings. Correspondence solicited. My permanent address is Jonesboro, Ind., Box 135."

G. H. Brooks returns to Newport, Ky., for the month of April.

D. W. Hill will speak the Sundays of April at Villa Ridge, Ind., and would like to arrange a lecture at Mayfield, Ind., or Indiana, or Missouri before returning to Kansas in June. Address him at Villa Ridge, Ind.

L. S. Carroll writes from Wheeling, West Va.: My ideal of Spiritualism is to look to the future, and the only way to educate the rising generation through the progressive lyceum. The society of Wheeling, W. Va., has organized a lyceum of 18 children, also a class of adults. We have with us for the month of April, Frank T. Ripley, lecturer and test medium. Under his inspiring influence we feel able to do a grand work. We have had the pleasure of having Mr. Kayton, of Washington, Pa., an excellent trumpet medium."

Drofans writes from Grand Rapids, Mich.: "Doubtless there are many better localities than this yet we desire not to be erased from the map, as we have many good mediums and workers in the cause whom we love, and we are rapidly increasing in numbers. The good work that has been done and is still being done in our midst by noble and able workers. D. H. Herrick, of Alliance, O., was with us for two months, and was followed by Dr. Paul LeMar, both of whom have done good work. Dr. LeMar is here at the present time conducting independent meetings. He has many warm friends here. This city is large enough to maintain two good societies. We have been blessed with good mediums who are ever ready and willing to lend a helping hand. Mrs. Coffman served the society here for the first two Sundays of this month. Last Sunday Dr. Batdorf was the speaker, followed by Mrs. Emma Blake with messages. Mrs. Blake will conduct the meetings for the last two Sundays of this month. Mrs. Blake is recently married to a doctor. They will conduct the funeral ceremonies of Asa W. Ballou, one of the inmates. The chapel was too small to admit the throng who sought admission. This was the first funeral ever conducted by our people which has brought out many favorable comments in reference to the kind and convincing utterances of the speaker. Following this was the passing out of Mrs. Dr. Drollinger, and as the Doctor and his family were administering to the needs of the bereaved, he was permitted to conduct the funeral, which she willingly did, but as Brother Herrick was in the city, she invited him to assist, which offer he kindly accepted, and his timely remarks were very appropriate. The music and singing was conducted by Mrs. Ella Kinney, the esteemed pianist for the society."

G. W. Kates and wife can be addressed at 812 1/2 Franklin Avenue, St. Louis, Mo., March 29 to April 6. They desire dates in eastern Missouri for April, and in the western part of the state during May.

F. L. Johnson writes from Richmond, Va.: "It has been a pleasure as well as a benefit to our society to have had with us Mrs. H. C. Webber, of Boston, for the past three Sundays. She came to us a stranger, and by her fine lectures, beautiful teachings of spiritual philosophy and most excellent proofs of spirit return, has won the gratitude and love of our society."

G. W. Kates and wife report very successful meetings held by them in Fort Worth, Texas, March 10, 19, and 23. The Spiritualists there own the finest appointed Temple that is owned by any of our local societies. It is a beautiful structure, well seated with opera chairs, electric lights, frescoed walls, pipe organ and piano, and a large painting as the background of the platform. The temple is entirely paid for and the society has no debt.

John W. Wray is the earnest and capable chairman, and seems to be the right man to keep the proper control over the management. He presides with grace and manages with careful executive ability. Mr. and Mrs. Kates speak highly of the hospitality given them by Judge Wray and the Temple society. Mrs. Brown has been the regular speaker, but is not at present holding meetings and the friends need her aid in the ability and trust to his own generosity that is sure to follow.

John C. Hemmeyer writes: "March 10, 1902, Dr. Erster Deutscher Spiritualisten Verein, of Cleveland, Ohio, had the impressive ceremony of installing its ordained speaker, Sister Gertrude Heinsohn, who became affiliated with this society at its organization, some sixteen months ago. The hall was beautifully decorated with flowers, evergreen and palms. The procession consisting of a lyceum boy, upon his arms resting a beautifully decorated velvet cushion, containing the papers of her own ordination, four flower girls, dressed in immaculate white; the president of the society and the ordained Sister Heinsohn, arm in arm, followed by Brothers Thomas Black, president of the Ohio State Spiritualists Association, and C. A. Sollerger, an ardent worker of this society, who received the crown of glory, followed by mediums, Sisters Lena Wolf, Ida Buchwald, Mrs. Cook and others, filed in the filled hall in the order named, up the main aisle, the flower-girls strewn flowers along the passage way and the orchestra, led by Brother Grabau and Master Fischer, playing an appropriate instrumental overture; upon arriving at the rostrum, the procession filed right and left, leaving an open passage way for the officers of the ceremony to pass to the foot of the rostrum, where the crown of glory was placed upon the head of Sister Heinsohn, followed by Brother Sollerger, in delivering their several charges, the former in the English and the latter in the German language, and presented the installed with her papers of ordination; whereupon Brother Lees delivered an oration on the philosophy of Spiritualism, with credit to himself and honor to the cause, closing his discourse with a poem in German. After conferring the crown of glory upon Sister Heinsohn, with music and a soprano solo by Sister Scherwelt, the newly installed speaker of the society repaid with an eulogy on Spiritualism, closing his discourse by saying, the deeds of this life become the building material of our spiritual houses. Our deeds are projected into the spiritual atmosphere and cannot be effaced, so we shall have to meet them, every one. There is no way to obliterate them, only by the one atonement of cause to do evil and learn to do good—a change of purpose and life. After concluding, the speaker was followed by the several mediums mentioned, who demonstrated their psychic powers in a number of experiments, all of which were successful and well received. As some of our sisters may be anxious to know how our newly installed speaker was received, we will state that she was dressed very becomingly for the occasion, nothing ostentatious or gaudy, wrapped with a beautiful black velvet princess robe."

James Kent writes from Winthrop, N. Y.: "Some generous soul has sent me 'The Progressive Thinker' a number of weeks, and I have been unendingly grateful for it. It was like finding a friend from the mire and placed on solid ground. Spiritualism has been my belief or knowledge for fifty years, but it must pass through the sifting ordeal and its greatest usefulness. It is nature, it gives sympathy and aid in sorrow. My experience is that when mortals fail to give it, our spirit friends respond. Could you behold the writer, you would see a happy man in comparison with former years. My age and infirmity prevent a full expression, but I feel that little that cost no sorrow, pain or affliction to-day. To-morrow, we are threatened by others as a most sacred boon, comes a part of the soul and in heaven will bloom."

WHEN SOMEONE WHISPERS: "I'M WITH YOU."

Sometimes with an aching head, When the rest are all asleep, Retiring to my humble bed, I have said and wept, Until my soul is sobbing, too; Then someone whispers: "I'm with you."

And while 'neath foreign skies I roam Along some lonely shore, Mourning the friends I left at home, Who since have gone before! Yet seem to walk beside me, too, When someone whispers: "I'm with you."

Then often my father below, And my mother above, Appear like visions in a glow, To hear the voice they love; Yet neither recognizing who— When someone whispers: "I'm with you."

And when I think of Mabel dear, The tears begin to fall— And when I kiss her picture here Which hangs upon the wall, I seem to feel her warm breath, too— Then someone whispers: "I'm with you."

"The Spiritualist's Guide, or, Death as a Living Experience," by Lillian Whitcomb. One of Miss Whitcomb's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spiritual truth. For sale at this office. Price \$1.00.

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Joy N. Blanchard, president, writes from Delphos, Kansas: "This society will hold camp-meeting in our beautiful grove, August 8 to 23 inclusive. We would like to be put in communication with a first-class platform test medium; also one first-class speaker for the entire camp. Address me as above."

"I am a lawyer, and I am a student in matters of 'psychic phenomena,' and a prominent lawyer of Pennsylvania, the other day, 'but I was converted by an experience that has made me an ardent believer in things supernatural. One night recently I was on my way to Towanda on horseback. While passing through a long stretch of woods I suddenly saw just ahead of me, the figure of a man. He seemed to be surrounded by a fierce fall of snow, which was apparently hurled against him by a terrific gale of wind. As the man struggled along feebly against the storm my horse stopped suddenly, pricked up his ears, and pawed the ground impatiently. All around, except in the small space surrounding the figure of the man, was clear and calm. I rubbed my eyes and made up my mind that the man was some drunken fellow on his way home from the village, and that the storm was an optical illusion. I called out to him, but no answer came back. I shouted again, and again, louder each time, but no answer came back. At last the man fell as if exhausted, and the fierce gale whirled the snow around him. Knowing that if the fallen man was drunk he would freeze to death if I left him lying there, I jumped from my horse and ran to help him up, intending to take him to the nearest place of shelter. As I reached the prostrate figure I saw the face was turned toward me, and I knew that the most fell fainting in the snow. The face was revealed in the darkness as clearly as if it had been broad daylight, and it was that of my brother, who lived in Dakota. When I recovered from the shock and turned again to the body, it was gone. There was not even an impression in the snow where it had lain. Bewildered and much unstrung, I finally mounted my horse and rode on, and gradually recovered my composure, and went on my way, and I have been the victim of a strange and unaccountable hallucination, but a strange foreboding of evil haunted me. A few days later I received a letter from the town in Dakota where my brother was, and which informed me that he had been caught in a blizzard while on his way to his cabin and was frozen to death. The letter gave the date and time of his death. It had occurred at the very hour and night that the apparition had been seen. The storm appeared to me on the town and I recognized my brother's face as he lay dead in the snow."—Chicago Inter Ocean.

Programme for services of Progressive Spiritual Society, to be held at North Avenue and Burlington Street, Easter Sunday, March 30, 1902. Afternoon service, 2:30, prompt. The following persons will participate: Mrs. Hilbert, Anna Bennett's Blossom Club, Dr. George B. Vorne, President State Association, Mrs. C. A. Abram, Miss Ida Rice, Mr. Wm. Lynn, Anna Bennett, Mrs. Schwann, Mr. C. B. Knott, and the members of the various classes, commencing at 7:30. Afternoon program repeated, with the following changes: Addresses by Mrs. Ella Johnson Bloom, Secretary State Association, and by Mrs. C. B. Hill.

Will J. Erwood writes: "I would like to make engagements for camp work during June, July and August, and would be glad to hear from the secretaries of the various camps, and regarding the same. Will make terms reasonable and give references where required. Address me at 1334 Pine Street, La Crosse, Wis."

Emma M. Nutt-Moore writes: "For the past five Sundays I have been speaking for the Jackson (Mich.) society. Meetings have been well attended. While there I gave several circles for the benefit of the society. These gatherings tend to bring together not only those who are Spiritualists, but those who are investigators. The officers and members are very kind and give the able instruction given by President Andrew Watson, the audiences never fail in giving the speakers the very best conditions for their work. The remaining Sundays of March, Mrs. Amanda Coffman, of Grand Rapids, will speak for the society. At the close of my work last Sunday, Mr. Watson, the president, presented me with a large bouquet of white flowers, with the following endorsement, signed by the officers of the society: We the undersigned in behalf of this association, thank Mrs. Emma M. Nutt-Moore, of Elwood, Ind., for her ever ready and efficient service done in our behalf, and the cause of Spiritualism. The flowers may wither, but the perfume from the beautiful thoughts sent with the message to me will live forever. Let us as Spiritualists act as one in the uplifting of our beautiful philosophy. Let us lay aside selfishness, and forgetting self, work for Truth."

Phantoms, conjured at a seance held by the family of the late Horace Sutton, at Houck's Mills, in Baltimore county, Md., pointed the finger of suspicion at J. Duncan Almon, a leading business man of Belair, Harford County, and to-day was taken to the Towson jail, accused of the murder of the late Horace Sutton. The charge is made the latter had declared he "knew things about Almon which would cause the whole state to rise in horror." Almon was arrested last night at Belair on a warrant sworn out by Detective Charles P. Bartholomew, chief of a Baltimore detective agency, and who was engaged to take up the case immediately after the alleged message from the spirit land, which accused Almon of the murder, was given. The case was heard on Monday, and the coroner's inquest resulted in a verdict of accidental death. Testimony at the inquest was to the effect that Sutton's death was due to a fall or from a blow

on the head by "some blunt instrument." Some attention was directed toward Almon at the time, but there was no motive apparent, and all suspicion was brushed aside. On the evening of December 5 last, a party of gentlemen, which included Sutton and Almon, returning from a hunting expedition, gathered in Houck's mill mill to rest and divide the game. During the confab in the mill, Sutton withdrew, and shortly after he left the room. Almon also withdrew. A half hour later Sutton was found lying in the cellar ten feet below an open trap door. His skull was fractured above the right ear. The wound was a deep one and about four inches in length. Sutton never recovered consciousness and died the next day at the City Hospital in Baltimore. Almon's high reputation and standing induced Judge Burke to admit him to bail this afternoon, and he was released in bonds of \$10,000, and declared he could furnish ten times the amount if necessary. Mr. Almon declared the accusation was absurd, as he and Sutton had been friends since boyhood. He is about 35 years old, and has an interesting family—Philadelphia (Pa.) American.

Secretary writes from Detroit, Mich.: "Next Sunday the society of Spiritual Unity will celebrate the 54th anniversary of its birthday afternoon evening at 7:30. The address will be given by St. Omer Briggs, Mrs. M. B. Jenkins, L. B. Smith and others. Visitors to our city invited. Our meetings are very well attended, taking the full capacity of the hall."

Muncie, Ind., March 14.—The charges of obtaining money under false pretenses and grand larceny, against Wm. H. Thompson, former Muncie business man, were dismissed in the circuit court Thursday. Thompson threatens to retaliate with a big damage suit. Six months ago Charles Hawkins was charged with procuring \$4,000 from Miss Sarah Williams, aged 62, on a promise of marriage. He left immediately and has not since been located. It was claimed that Thompson was implicated in the death of Thompson and the Williams family are devout Spiritualists. Prosecutor Dearth says that the suit was dismissed at the instigation of Miss Williams since developments made a few nights ago at a spiritual seance. The late Judge O. J. Lotz, former member of the court, was a member of the law firm of Gregory, Silverburg & Lotz, representing Miss Williams in the prosecution of Thompson. It is told that at the spiritual seance Judge Lotz came back in spirit form and advised Miss Williams to dismiss the suit against Thompson.—Terre Haute (Ind.) Gazette.

E. G. Benson writes from Seattle, Wash.: "I was sitting in a circle in May of 1900, and while listening to what some others were saying I looked up and saw General Ulysses S. Grant. He said to me: 'Listen! The next year there will be a big war, and it will be a war of annihilation. There will be wars and rumors of wars, famine and plague, earthquakes, volcanic eruptions, tornadoes, storms and floods, accompanied with great loss of life and destruction of property. So much of it has come true that I can't help wondering what is coming next. I saw an account of a tidal wave in Central America that came without a moment's warning. It brought the prophecy strongly to my mind.'"

Dr. L.



## QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of responses, that to give all equal hearing compels the answers to be made in the most condensed form, and often the brevity of the answers to this department is due to the fact that the questions are so numerous, and the answers so long, that it is impossible to give all the answers in full. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Signor Alvarez: Q. Can the mosquito which has been demonstrated to be the source of yellow fever, be destroyed, and if so, will it not be one of the greatest triumphs of medical science of the times?

A. It is by no means has been demonstrated that the yellow fever always has its origin in the bite of the mosquito. That one species of insect is alone capable of absorbing the germs of a special disease and conveying it to man is not consonant with the order of things. But admitting that the destruction of the peculiar species of mosquito will obliterate the dread scourge of yellow fever, we ask what disturbance in the economy of life will be the result from the destruction of the insect?

Animals of numerous species thronging land and water have by the terrific struggle for existence which has been going on through the past ages, gained an equilibrium, a balance which if disturbed, no one has sufficient knowledge to know the results.

In illustration of such disturbance, the introduction of the European sparrow may be given. A few pairs, introduced to destroy insects, found so few enemies, and conditions so favorable that they multiplied until they rapidly displaced the native song birds, and bid fair to become as devastating as the locust.

The few rabbits taken to Australia became intolerable. Cats introduced to prey on the rabbits, attacked the native birds instead, threatening their extinction, and the foxes imported for the same purpose, plundered the farm yard and the sheep fold.

What function has the mosquito in the economy of this balance of living beings? That is too obscure for us to fully know, yet it cannot be unimportant. During a greater part of its life it is aquatic, the eggs being deposited on the surface of the water, and the "wigglers" swim in the water, hatched from them. They are voracious feeders on the minute, almost if not quite, microscopic beings, which inhabit stagnant water. Thousands of these are devoured daily by each growing wiggler, and the destruction is continuous, for eggs are being constantly deposited as the wigglers mature, and all summer long into perfect insects, the infusoria multiplying and being devoured by the wigglers, which in turn furnish food to other insects and fishes. By this means the most stagnant waters are purified. In pure water the wiggler cannot live. It would starve because of the absence of infusoria. It is probable that disease germs also multiply in such waters, as malarial, typhoid germs and yellow fever, and are taken as food by the embryo mosquito, and then its bite might transmit the germs to the blood of man.

Now what will happen if the surface of the water wastes which are the breeding places of the mosquito are covered with a film of oil? The wigglers which breathe air and must rise to the surface are destroyed, but the beings on which they feed, the infusoria and disease germs, will not be affected. The fishes should come to the surface, will be killed by the oil, and if they do not they will be deprived of their food supply. The balance and adjustment will be destroyed, and it is impossible to predict the result. Possibly the pest of mosquitoes is more endurable than the conditions that would prevail.

Of that realm of living beings which is revealed only through high magnifying powers, or is dimly seen by the un-

assisted eye, including the germs of many violent diseases, and others beneficent in their activity, little is really known. From the reports of discoverers, and of the cultures of these germs, their antitoxin destroyers, and the mercurious experimentation of physicians, it would be concluded that the subject had been mastered. Yet constantly the most positive theories are shown to be dreams, and the truth is obscured by a vast accumulation of rubbish. This is known, that the air, water and food, all things are thickly sown with germs, some deleterious, others beneficial. So great is their number, so hardy their vitality, that it is almost impossible to completely sterilize any substance. Whenever these find nourishing soil and right conditions they multiply with amazing rapidity. It may be germs harmless or beneficial, or those latent in readiness, depending on the environment furnished. Of the combat constantly carried on by the swarming myriads of this unseen world, more relentless than that of the jungle, no one knows, and hence blind, haphazard interference might promote the growth of the virulent forms at the expense of the beneficial.

J. A. Gash: Q. What are elementaries? What planetaries? What is the astral body?

A. These are all terms constantly used by Theosophists, and are elusive of definition, probably because they represent nothing but a chimera of the brain, which shifts for forms new and strange to every one who professes to believe in that cult.

The Century Dictionary defines the astral body as "a living form composed of astral fluid; a ghost, wraith or double." We now inquire what is astral fluid? The answer is "od. biogen." What is biogen? "Hypothetical soul stuff." The astral body is then an imaginary ghost made of "hypothetical soul stuff."

According to the fancy of those who accept the doctrine, the real spirit at the death of the physical body is removed from earthly life until it again enters it by being reincarnated. But there is a reflection, a sort of ghostly shadow remaining, which draws from the body sufficient elements before it departs, to form an astral shell, or body, in which it for a time continues to exist and may appear. Only for a time, for it is doomed to disintegrate and cease to exist. This is the state of all the spirits who converse with mankind. They are not the spirits we think, only their astral shells. Planetary spirits are these same shells, only they have wandered far from their respective planetary homes. They are liable to evaporate before they return.

Such is the doctrine which proposes to substitute itself for Spiritualism! Such is the doctrine built on fancy and supported by the imagination which arrogates superiority over the demonstrated knowledge of spirit existence furnished by the new science of life here and hereafter.

J. G. Minneapolis: Q. When attending materializations, my spirit friends come, should they be able to understand me when I address them in the language of the foreign country where they were born and died, and should they not reply to me in the same? A. A "materialized" spirit should be able to converse in the language it used in earth life, and to understand such language when addressed. If they cannot, it is indisputable evidence that they are not those whom they claim to be. It is deceptive on the part of the medium, or of the spirits.

A. C. Fisher: Q. It is said all men are born equal. If so, how explain that that all men are alike, with the same powers of mind and capabilities of body, but they are equal in their rights, have equal wealth in nature's heritage of air, water, earth and her stored wealth and energy. In these political rights the beggar was equal to the king. One may have muscles trained to physical exertion, another a keen and reflective mind. One may have perfect vocal organs, another be unable to give a musical note. Who is responsible for the deficiency?

A. The declaration does not mean as this correspondent understands. It is same powers of mind and capabilities of body, but they are equal in their rights, have equal wealth in nature's heritage of air, water, earth and her stored wealth and energy. In these political rights the beggar was equal to the king. One may have muscles trained to physical exertion, another a keen and reflective mind. One may have perfect vocal organs, another be unable to give a musical note. Who is responsible for the deficiency? Not the individual, for no one made themselves. They would, had they been given a choice, chosen differently. Not the parents, or grandparents, for they were under the necessities of heredity from time immemorial. As the result of an infinite series of causes, reaching their end with many wrecks and failures, instead of speculating in an attempt to shift responsibility from ourselves, we should be thankful that we are not more deficient. We are confronted by the knowledge that there is perfect compensation. If we fall in one direction we are endowed with capabilities for success in another. If the vocal organs do not respond with musical notes, the hand is skilled with the touch of an artist; if the mathematical faculties are weak, perhaps the subtle faculties of imagination clothes nature with the garb of poetry. Each has his or her gifts, and should not repine because they are not as others, but gladly and cheerfully make the most of that which is theirs.

I saw a number of slates folded up in black cloth, and when exhibited they had portraits and different colored writings on them.

Mrs. Sharf, of Minneapolis, is a fine medium and a good speaker. She is well pleased with your premium book. My next call was on Mrs. N. M. Hardy, who is one of the best mediums in these two cities. She and her beautiful daughter are Southern ladies. I refer briefly to one of her seances for physical manifestations. She takes her seat in the cabinet under favorable conditions. After a few words of greeting from the cabinet controls and more songs of harmony, my name was called. I was placed in position to hear who it was that called. I heard: "Papa, I am Ella, your long-absent daughter, who has called to see you." A mutual greeting followed, with many caresses, and sweet kisses were heard by many in the room. Then commenced the process of manufacturing silk out of some substance in the air. It had a soft, lovely texture and the aroma partook of the spices of heaven. The room was filled with it. I was completely enveloped with this silk, and the hands that did the work were those of my darling Ella who passed out of this life nearly forty years ago.

Many who doubt the truths of our modern philosophy go away from Mrs. Hardy's and other mediums convinced that they have met eternity. Death is not a void, but a doorway to a new world, and the whole of humanity, the glad living soul returns to never die, leaving that the soul never dies.

DR. WILLIAM C. O'LEARY, Berlin Heights, Ohio.

## THE TWIN CITIES.

Notes of the Mediums and Workers.

I am making a canvass among the speakers and mediums of these two cities, and so far as I have gone there is but one decision among them. With joy and eagerness they proclaim, "We are happy in doing our work, for the angels are always around to assist us when required."

Mrs. Tryon has a hall on Seventh street, where she holds forth twice on each Sunday to fairly good houses. She gives readings through the week to many orthodox Christians, who are earnestly inquiring for their loved ones that have crossed the river of death. She has a happy way of calling them back to these loved ones on the earth. While in the convention Mrs. Tryon was called on to ordain three ladies to preach the doctrines of Spiritualism. She was calm and deliberate, but intensely enthusiastic while engaged in the ordination.

There is a growing interest in these two cities in the Morris Pratt Institute; something over one hundred dollars has been subscribed in a very short time. I heard Mrs. McKay say that she intended to take a course of instruction in that college in order to prepare herself for a speaker. She is a fine inspirational medium, but her early education was neglected. She and her husband, Mr. McKay, are readers of The Progressive Thinker; they recommend it to all inquiring minds.

Mrs. McCollum, also of St. Paul, is a devoted reader of the paper. She is a fine test medium, and the outlook for her is very good.

Mr. Edwards renewed his subscription for The Progressive Thinker and speaks very highly of it. He has wealth and has already put his name down for fifty dollars to aid the Pratt Institute.

Capt. Edward Simonson has renewed for The Progressive Thinker and its premium books. He has a strong mind, is college bred, a good lawyer and is devoted to the materializing and physical phases of Spiritualism. The Captain is a co-worker in the cause and his influence goes long way in calling the attention of the well-to-do class, for he mingles much with them.

Mr. and Mrs. Whitwell, Mr. and Mrs. Sauer are the leading Spiritualists of St. Paul. They are old-time workers, and most devoted to the cause.

Mr. M. T. C. Flower—let us make our bow to him, before going any further. His early work at his desk, devoted to the cause entitles this venerable hero to the highest respect of all who know him. The Progressive Thinker is his Bible and instructor to the higher life. His devoted wife, who is now in spirit life, is his guardian angel. She is ever with him, and his work is never done until he will be completed on every day that he leaves the earth life.

Miss Harrison is a young but a very bright medium. If she could take a year's instruction in the Pratt Institute she would be better prepared to do a good work.

There are other mediums in St. Paul that I have not had time to call on, but I hear that they are sanguine and full of hope for the future for our philosophy.

Mrs. Pruden is entitled to much praise for the good work she has accomplished in the twin cities. She is not at home. She has been called away to attend a sister that is very ill. Mrs. Pruden is a trance speaker, her language is a trance eloquence. The children's lyceum has found in Mrs. Pruden a leader of untold ability. Ah, yes, there is Mrs. Tolent, a promising medium and speaker. I have not seen her for some time. They subscribe for The Progressive Thinker and speak of it in high praise.

Mr. Norman and Mr. Winans are blessed with gifts of a very high order. Mr. Norman has a gift that took him ten long years to obtain. I can explain it best by telling what he gets, and how he gets it. He has a closet with only one door to it. The door is thrown open and a black curtain placed before it. The canvas for a large portrait is placed upright behind the curtain. No one is within the closet. In the adjoining room are seated twenty-five people, all facing the closet door. The lights are put out and darkness is the scene. The music-box plays its sweetest melodies. The paintings are enclosed within the closet, but no brushes of any kind are required, the spirits furnish them free of all cost. The work goes on in silence for just twenty minutes when the curtain is removed, when lo! the most lovely portrait of a little boy stands revealed. A halo of light surrounded it that made it appear like the Goddess of Liberty touched by the divine hand of God.

Last Saturday night I was invited to attend one of Mrs. Winans' seances. The room was dark and the lights were relaying circles. There were thirty people in attendance besides the spirits who were constantly at work with such a power that I could scarcely endure it. Mr. Norman and Mr. Winans were both in the room with us. We could see and hear them all the time. Different voices were heard talking through the trumpet. At least twenty-five handkerchiefs were handed Mr. Norman, and as fast as he could dampen them and hand them to little Maude the work went on. A spirit picture was drawn for each owner of the handkerchiefs. Some of the pictures were recognized; others were not. These twenty-five likenesses were all produced in less than 25 minutes. Little Maude seemed to know who each handkerchief belonged to, for she was constantly engaged in conversing with the owners.

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Mrs. Sharf, of Minneapolis, is a fine medium and a good speaker. She is well pleased with your premium book. My next call was on Mrs. N. M. Hardy, who is one of the best mediums in these two cities. She and her beautiful daughter are Southern ladies. I refer briefly to one of her seances for physical manifestations. She takes her seat in the cabinet under favorable conditions. After a few words of greeting from the cabinet controls and more songs of harmony, my name was called. I was placed in position to hear who it was that called. I heard: "Papa, I am Ella, your long-absent daughter, who has called to see you." A mutual greeting followed, with many caresses, and sweet kisses were heard by many in the room. Then commenced the process of manufacturing silk out of some substance in the air. It had a soft, lovely texture and the aroma partook of the spices of heaven. The room was filled with it. I was completely enveloped with this silk, and the hands that did the work were those of my darling Ella who passed out of this life nearly forty years ago.

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## ECHOES FROM ENGLAND.

By Alfred Kitson, Secretary of the B. S. L. U.

Once more I essay to pen you a few lines concerning the movement here in England. Although the broad Atlantic rolls between us there is a cord of magnetic sympathy that binds our hopes and aspirations together, and causes our hearts to warm towards each other, thus prophesying the Brotherhood of Man and the Fatherhood of God.

I may say that I am deeply interested in the welfare of the children, and my life and energies are devoted to their welfare, as will be apparent from a perusal of the article appearing in The Progressive Thinker, a marked copy of which I mailed you.

I have noted with pleasure your several appeals in The Progressive Thinker for more attention to be devoted to the children belonging to the American Spiritualists. I trust you will not fail to appeal in vain. It is of no small moment where our children go on the Sunday. In my opinion those parents who send their children to the orthodox Sunday school to be taught—well, that which is not true, should refrain from singing such hymns as "Hand in Hand with the Angels," until they make up their minds not to leave their children behind. Suffer little children to come unto me, for of such is the kingdom of heaven. Are they of so little consequence that they can be left to care for themselves? Is their future welfare in all that affects their moral and spiritual natures of no importance to their parental hearts? Have they no desire to save them from the keen disappointment they themselves experienced on learning the facts and teachings of Spiritualism. The future of Spiritualism largely depends on how we educate the children. Feed them on the husks of orthodoxy and their mental conceptions and attitude will partake of the same unsatisfactory nature. Feed them on grain and grain will grow from what they sow, and fruitful harvest yield.

The Children's Progressive Lyceum movement in England continues to make satisfactory headway. A few more years and all the societies will have lyceums attached to them. Of the 53 societies affiliated with the National Spiritualist Union, 47 of them have lyceums. And out of the 33 societies who are affiliated with the Yorkshire Union, 24 of them have lyceums.

My object in writing these few lines is to draw the attention of our circle, who, though very sensitive, had a will so strong that some of our guides could not break through it. Though she has been coming quite regularly, she has not succeeded as well as might be expected; but with a few more senneces we hope to have everything satisfactory.

Many questions have been asked from time to time, and all have been answered to our satisfaction.

One night, on returning from a meeting held at a friend's house, our medium witnessed a most beautiful sight. It was repeated the following week; and I will here describe it to the best of my ability, though no words are capable of expressing the splendor of the sight. Madame Blavatsky was in the lead with a large light, the others following with many colored lights and dressed in garments of many shades. They ascended in a circle, going round and round, sending flashes of light back to the earth in their upward flight. They also waved their hands and shouted good-bye to the medium and her father. The latter could not see them, but could hear their shouts of farewell.

On the 8th of January we had a visit from Queen Victoria and Prince Albert. The Queen sat on a round white velvet throne, and dressed in a loose white robe trimmed with ermine. Prince Albert was standing by her side, and they were accompanied by two ladies-in-waiting, one of whom had died a short time before the Queen. This visit was by request.

Our medium had Jesus of Nazareth reflected to her, and the following is a description of the sight:

At first there seemed to be a tunnel about the width of the eyes at the beginning and growing larger as it extended into the skies, and its termination appeared to be miles distant, and of great circumference. This, we were told later, was a spirit telescope. The lenses were shown to the medium and seemed to be about four inches thick. In the large space at the termination of the telescope there appeared at first a white pony with gold trappings. As the medium's eyes grew and its termination the silvery clouds overhanging the reflected space, there appeared a man sitting on the horse, and a large crowd was assembled around him. His appearance was very similar to the description usually given by ministers of the gospel. His hair, which hung in waves to his shoulders, was of a brown shade, as were also his beard and eyes. His nose was of a Grecian style, and his forehead high and slightly slanting. He wore a plain gold crown, and his white gown was embroidered with gold and red. His sash of gold and red passed over his right shoulder to his left side, and hung to the ground. His sandals were decorated with gold strappings.

What we need here is some good speakers to hold the pulpits, but we who are believers are all limited in this world's goods and cannot raise the money to procure the much-needed help.

Hoping you will give this space in your valuable paper, I am yours in the good cause.

M. M. S.

## BRITISH COLUMBIA.

Spiritualism in Okanagan Valley.

Vernon, as some of your readers may know, is a small town of about 800 inhabitants, in the beautiful Okanagan Valley, in British Columbia.

The circle of Spiritualists numbers about fifteen, and we are doing what we consider exceedingly well, considering that we are such a very young camp.

We held meetings for about two months last spring, but broke up in the summer owing to sickness, commencing our meetings again last October; and in the short period since that time have received many manifestations.

Our medium is a young girl of fifteen years, who has joined our meetings only the last three months. Before that time she was not a believer in Spiritualism, although her hand had been controlled sufficiently to use the psychograph. She said she did not know who was making her hand move, but she did believe there were such beings as spirits. Her mother was a devout Methodist, but relented considerably before she died. Her father is one of our leading Spiritualists.

About a week after her mother's death she had a vision in which her mother, propped up in bed, and her father, who was shown to her. This vision convinced her of the errors of her religious belief, and of the truth of her father's doctrine. She then centered her mind on becoming a medium, and has developed to such an extent that she is at present clairvoyant, clairaudient, an automatic writer, and her feet can be and are controlled so as to enable her to execute the most intricate step dances. Not being a trance medium, she is able to converse with the spirits around her, and to speak with those in the circle.

We had a visit from Madame Blavatsky, December 8th last. Some of our more advanced Spiritualists may wonder why she came to a small circle like ours instead of the larger ones in the East. I will explain the reasons she gave for coming to us; she, being such a strong spirit, was specially requested to come and develop a young girl in our circle, who, though very sensitive, had a will so strong that some of our guides could not break through it. Though she has been coming quite regularly, she has not succeeded as well as might be expected; but with a few more senneces we hope to have everything satisfactory.

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Hoping you will give this space in your valuable paper, I am yours in the good cause.

M. M. S.

## THE ROSE TREE IN HEAVEN.

In heaven's mansion, I pray you,  
Plant a fragrant rose so true,  
To keep all life's record of me,  
Both the good and bad I do.

May its blossoms be purest white;  
Its leaves be eternal green,  
And there in that heavenly light,  
May it ever bloom serene.

When kindly deeds of good I do,  
Oh, may it bloom in gladness,  
When paths of evil I pursue,  
May thorns pierce through in sadness.

May there blossom many roses,  
Within that heavenly sphere,  
And where'er a thorn reposes,  
Loving angels drop a tear.

From houses beyond, dear friends, each day,  
Look on with your starry eyes,  
Show me the truer, better way,  
Teach me the truth to prize.

All loving words and kindly deeds,  
Oh, help me to understand,  
Are little precious, priceless seeds,  
That bloom in the spirit land.

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