

DR. PEEBLES' REPLY TO J. S. LOVELAND.

(Continued from page 5.)

"mingling with crime," "secretly tormenting mediums," etc., do not constitute a brood of demons,—of obsessing spirits, then words are mista, and language has no meaning.

This witness further deposes in his volume of "Brain and Nerve," (pages 256 and 257): "Many popular physicians and great numbers of non-professionals, judging from their ignorant prejudices and early theories, very unjustly decide that mediums are 'insane,' while the simple truth is, such mediums are sufficiently impressive to be psychological subjects either for minds in, or out of the body." That is it! Just it! Mark the teaching, "psychological subjects for minds [Diakka spirits] out of the body." This constitutes the very quintessence of obsession. Thank you, Mr. Davis, you had already obtained immortality on earth. This testimony to truth will add another diamond to your crown.

II. The second witness which I put upon the stand is Hudson Tuttle, a noted writer, extensive author and medium, who has several times published his belief in evil-disposed, or evil spirits, the corollary of which is obsession, unless spirits over there are palsied, paralyzed, shackled and jailed, preventing all locomotion and communication.

By turning to this book of mine on "Demonism and Spirit Obsessions," (page 362), you will find a vivid account of Hudson Tuttle's obsession, which I partially abbreviate to save space:

"I was sitting," he remarks, "with a circle of friends around a large table, the intelligence moving this table claiming to be an Indian. Automatically, my hand, holding a piece of chalk, drew a grotesque portrait of the Indian. My father remarking that the sketch looks like a Satan, immediately my mind, turning from light and pleasant thoughts, was changed to a fierce and unutterable hatred. Anger turned the light to blood-redness, and to kill was an uncontrollable desire, under which I threw the chalk with the precision of a bullet, hitting the offender (the father) in the center of the forehead with a force that shattered the chalk to pieces. Had it been larger, serious consequences would certainly have resulted. . . . I could not escape the terrible influence of this seance for the evening. . . . The study of this seance showed me the danger [mark these words—the danger] which menaces the sensitive and gives the key to a class of crimes [mark the phrase—a class of crimes] which hitherto had remained inexplicable."

Now think, ponder! Hudson Tuttle, naturally a kind-hearted and noble-natured man, was under this obsessing influence, raised to the maddened point of "bloody-redness," accompanied by "an uncontrollable desire to kill." Consider that this spirit influence automatically controlled Mr. Tuttle's hands, which influence he pronounced "terrible." He was filled with "uncontrollable hatred, and an unutterable desire to kill" his father. Does Brother Loveland consider this phenomenon to be hysteria, mortal hypnosis, sudden indigestion, biliousness, or some "mephitic vapor," hovering over the Tuttle residence? Will he tell us? Throwing the chalk automatically and so forcibly to his father's head, shivering it to pieces, indicated violent anger. He felt this terrible influence all the evening, and he assures us that this seance gives the key to a class of crimes which "have hitherto remained inexplicable." I think so myself. And if that was not obsession by an evil spirit, then Mr. Tuttle stands before the world, in desire and intent, guilty of patricide—the murderer of a father!

Right here I must not forget that recently Mr. Tuttle in *The Progressive Thinker*, wrote thus: "If Spiritualism should follow in the lead of the obsessionists and demonists, it would end in the fog of the most blighting superstition." Exactly so! Here I am in perfect agreement with friend Tuttle, but must add, I think he set a very bad example in this direction by getting so obsessed by that demon, that demon Indian, under whose influence in "blood-red" anger he "automatically hurled a chunk of chalk to his venerable father's head."

Upon this subject of evil spirits and obsessions, Tuttle and Loveland stand in direct opposition to each other, and so I pensively leave them in a sort of Russo-Japanese embrace, while in serious meditation I sit serenely by the Holland Hague—ideal city of peace—and pray for the peace of our Israel.

And now, "to cap the climax," writes J. S. Loveland: "We have the author of 'The Great Psychological Crime' and Dr. Peebles entering the field to use all of their great power and influence to convert our Spiritualism into a vast system of demonism." In no way authorized to speak for the clear-headed author of "The Great Psychological Crime," I have to say for myself that the idea, the vicious sentiment contained in that paragraph is false, unqualifiedly false, and I lovingly, gently toss the morally loathsome paragraph back to Summerland with that calm, dignified contempt which its insolence demands, and all true manliness of soul requires.

III. The third witness which I put upon the stand is the late Stainton Moses, M. A., (Oxon), Exeter College, Oxford, English Master in the University College, London, Editor of *London Light*, and a medium for some twenty years, gifted with nearly every phenomenal phase of Spiritualism. Meeting with this polished, scholarly gentleman several times at the Speer's residence in London, I listened in rapt attention to his descriptions of conflicts in the spirit world between the higher intelligences and the low, selfish, obsessing spirits who were yet psychically tethered to the inhabitants of earth, because of their memories, their tastes and desires, and incomplete life.

Referring to the words of A. E. Newton in the *Psychological Review*, he said: "A medium was once in my presence, controlled by a spirit who claimed to have been recently ejected from his body by violence—the victim of a secret and foul murder. He expressed a most intense feeling of revenge toward his murderer, and wished to expose him by name," etc. M. A. Oxon remarked of this: "How little Spiritualists know of the phenomena occurring in those lower spheres of mental in-harmony and moral darkness. Descriptive portrayals of the appearances and influences of these annoying, evil-minded, obsessing spirits, of which at times I have been cognizant, had better be relegated to oblivion, rather than published." Here I differ with the illustrious Stainton Moses. The mariner out on the broad ocean should and ought to know of the water's depths, of the wind, currents, and the rocks ahead. To ignore this knowledge is to court danger, if not disaster.

What did Imperator, the exalted controlling intelligence of Stainton Moses, say upon these subjects? Listen:

"The dissensions and differences which you deplore, spring from unworthy causes, and are impelled by malignant spirits. You must expect annoyances, too, from the banded powers of evil." (Spirit Teachings, page 11).

"So you see that the legions of the adversaries are simply the masses of unprogressed, undeveloped spirits who have banded together from affinity, against all that is pure and good. . . . There are many such, and they are the adversaries." The idea that there is no such thing as evil, no antagonism to good, no banded company of adversaries who resist progress and truth, and fight against the dissemination of what advantages humanity, is an open device of the evil ones for your bewilderment." (Page 14).

"There are recurring seasons when undeveloped intelligences have had predominance. Especially are such seasons consequent on great wars among you. They then pass on before they are fit; and at the moment of departure they are in evil state; angry, blood-thirsty, filled with evil passion. They do mischief great and long in after life. Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit life with angry passions stirred and revengeful feelings dominant." (Page 17).

"We see not the body; we care only for the spirit temporarily clothed with these human atoms, and those spirits you excite to full pitch of rage and fury, and so you launch them, rudely severed, from their earth into spirit life. You inflame their passions and give them full vent. Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere, and incite the debased who are still in the body [this is the worst kind of obsession.—J. M. P.] to deeds of cruelty, lust and sin." (Page 20).

"They seek to live over again their earthly sensual lives, and find their gratification in encouraging the spirit to base and debasing sin. This tendency of bodily sin to reproduce itself is one of the most fearful and terrible of the consequences of conscious, gross transgression of nature's laws." (Page 27).

"The man who found all his pleasures in bodily gratification, sought to continue them by hovering around the scenes of his former gratifications and living over again the bodily life in the vices of those whom it lures to sin."

But enough! This remember, is spirit testimony through one of the most highly educated and illustrious mediums of the last century. While there are Diakka-clouds of undeveloped spirits encircling the earth, especially about gin shops, gambling dens, and war-fields, there is an innumerable company of angels and the once great reformers of earth, including the Nazarene, who, it is reported, preached to the "spirits in prison," teaching, teaching and lifting up the darkened souls that people the lower zones of the world invisible. The evolutionary impulse is upward and onward forever!

Imperator taught one thing through M. A. Oxon that ought to be inscribed in gold. It is this: "Spirit guides are selected for their fitness."

THE PICTURE OF DEATH.

As Illustrated by the Notorious Frank Talmage.

(Continued from last week.)

When I study the world's history, and I have been at it for years, I always feel like going out into some public field of labor and teaching the people who have not had so much leisure for study as I have enjoyed, telling them of the beautiful day in which they live, the very best in all the world's contorted history—telling them of liberty, justice, love and the progress they should make under the new regime.

I often think it takes a stronger character to surmount the difficulties of a prosperous time than it does during an unfortunate period.

It takes a hero to surmount the difficulties of any time—prosperity or adversity; necessity is the mother of endeavor.

Mr. Talmage uses Mr. Palne in connection with Cleopatra and Nero. I do not know why he does. There is no analogy here, no connecting link whatever. They lived thousands of years apart, and the causes that have affected the lives of Cleopatra and Nero could have had no effect on Mr. Palne.

Cleopatra never heard of a Christian or dying saint. Nero knew them too well, but his persecution only served to kindle their zeal and spread their doctrine. Opposition always stimulates. It would be impossible to kill any movement as long as it is being persecuted. Remove the torch and dagger, the rack and thumb-screw, and the lion and the lamb will lie down together and peace will reign and good will to men be the watchword.

In Mr. Palne's day the whole western world had just awakened from the most frightful nightmare that had ever paralyzed her energies; books were beginning to be numerous; knowledge was passing from hand to hand; intelligence was on the wing; men were beginning to clamor for more education; liberty was setting her stamp on things. It would have been as impossible for Mr. Palne to not respond to the new condition as it would have been for the sun not to shine when the clouds passed by. He had seen the execution in England, had felt the heel of priest-ridden France, and knew that rank atheism was better for the world than the form of religion that had been in vogue; and that unless the intellect could be freed from the superstition and bigotry, history would only repeat itself.

When the conditions in Hawthorne's "Scarlet Letter" were possible, Thomas Palne's "Age of Reason" was an absolute necessity.

Mr. Palne looked out over the world with a broad, liberal range. Things struck his eye that escaped the common observer. He saw things in their true light, and could not help his deductions.

God is one in principle, but multifarious in expression. Thomas Palne was a man of great intellect, and the "Principle" as Frank Talmage ever could be; and he had as good a right to stand for and assist in emancipation for the intellect, as Mr. Talmage has to follow in the footsteps of his father and men of that cult.

Orthodoxy at best is only mental paralysis. To talk against Thomas Palne is to talk against a man who planned freedom for slaves; a man who helped lay the foundation for the liberty that makes it possible for men like Mr. Talmage to utter their malcontents against any one who does not believe as they do; a man who spent his life in trying to open a way for freedom of thought, God's greatest gift to man.

It has been proved beyond a doubt that Mr. Palne died a simple, natural death, and in God's own way and pain and suffering were not omitted. If he had crossed the bar without a struggle he would have done better than most ships that put out to sea.

If Mr. Talmage had wished to use an illustration from modern history in connection with Cleopatra and Nero, he might have chosen the death scene of George Burdett, of London, Mass. Standing on the scaffold with the rope around his neck he presented a strange picture, a victim of superstition, bigotry and above all of jealous malice—the prime factor in all bigotry. After he had told the cause of the death of the noble Burroughs, he could have enlarged upon the effect, for cause and effect are inseparable; then he could have said: "The dying saint knew death was not annihilation, for as long as the world has a history his sad departure will be used as an example of orthodox malice, bigotry and revenge. That dying saint knew that death was 'coronation, irradiation, eternal triumph.'" MARTHA GRAY.

Traverse City, Mich.

THE INFINITE.

It Embraces All There is in the Universe.

It is utterly impossible for finite man to comprehend or define the Infinite. All attempts so to do must end in failure. The very best that can be done, is to form in our minds a partial conception of Deity.

Christ said, "God is spirit; and they that worship him must worship him in spirit and truth."

St. Paul, in his epistle to the Ephesians says that there is "One God and Father of all, who is above all, and through all and in you all."

These definitions of the Infinite leave us just about as far from a clear conception of Deity as we would have been without them; and yet, they are as perfect as man is capable of giving, even by the aid of the divinely inspired Scriptures. These conceptions, however, very closely dispel the illusion of a belief in a personal God; and so far aid us in our search for a correct conception of the Infinite.

Let us examine this matter in the light of common sense, and see what conception we are compelled to entertain.

They are apt to teach. This is to them a great pleasure. Sometimes for the supreme good, and for their own spiritual progress, they attach themselves to souls, the training of which is irksome and difficult. They take these souls upward along with themselves toward perfection."

And this word "attach" proffers the key, the piercing spear that pricks and bursts the Hindu bubble of reincarnation.

Multitudes of church sectarists are obsessed. They do not know what ails them. They sense some hypnotic influence, and think it the spirit of God. In my opinion, four-fifths of the pronounced insane are obsessed. And Spiritualism is the remedy, the pilot, the safeguard; that rational Spiritualism which is truly spiritual; that Spiritualism which includes all genuine phenomena, inspiration, suggestion, telepathic impressions, thought-impulses, and all the finer forces; that Spiritualism which is the equivalent of the Harmonious Philosophy, the divine Logos, and the living Christ of the ages.

Closing, I submit the testimonies of A. J. Davis, Hudson Tuttle, M. A. Oxon, the testimonies of the thirty witnesses recorded in the book, "The Demonism of the Ages and Spirit Obsessions," with the testimony of Imperator, and other spirits, to the jury—the intelligent jury constituting the readers of *The Progressive Thinker*.

SOULS AWAKENING.

A Psychic Experience of the Wonderful Child Medium, Leone Harrison—Copied From the Child's Diary by Her Mother—Relates How Benighted Souls Are Rescued From the Dark Spheres in the Spirit World—Truly "A Little Child Shall Lead Them."

The following [Eva Harrison in *The Medium*] is not intended to convince skeptics of the truths of Spiritualism, but will be interesting to all those who are concerned in the upliftment of humanity on the spirit side of life.

I am asked to write a short article for the first number of *The Medium*, containing some interesting experience in connection with our investigation of Spiritualism, and our little daughter's mediumship; but so many wonderful truths have been revealed to us from the spirit world that I scarcely know which to choose; so I turn up the child's diary, and from its pages I copy what I think will be interesting and unusual—at least with a child medium.

At the time the events recorded took place Irene, the sensitive, was twelve years old, and this is what she wrote:

"After I had gone to bed last night I lay awake for some time, and while my eyes were still open I saw my beautiful little spirit sister, Essie, who left us when she was a baby for the angel world, and who is two years younger than I, come floating into my room; then the picture widened out, and she seemed to float along the earth plane, then she disappeared into what I suppose must be some of the lower spheres, for it seemed to be a place of terrible darkness, and I could hear her cries of anguish and horror."

"For a few moments I lay quite still, then I saw Essie return, leading the dark spirit of a man, she glided slowly along, and the man struggled to free himself at first. Then I heard Essie speak, in a voice that sounded like sweet music, as she said coaxingly, 'Come, friend, come.' I saw her lead him into the light, and heard her speaking to him in tones of tenderness and sympathy. At last the man broke down and fell at her feet sobbing. She then led him a little further from the dark sphere out of which she had rescued him, and made him lie down on a grassy bank, while she made passes over him, and soothed him into a magnetic sleep; then she left him in the care of a guardian angel. Then the vision faded, and I fell asleep."

"I told mother all about it to-day. During lunch I heard Alice, one of my guides, speak, for I hear them clairvoyantly as clearly as I hear voices with the natural ear, and I told mother Alice was by, so mother asked this guide if she knew anything of the vision I had seen. Alice replied, 'Yes, it is the work that Essie will do when she returns from the planet she is now visiting.'"

"Mother asked, 'Is not this very difficult work for so young a child?' And Alice answered, 'Yes, but she will do it, and she will do it of her own accord; we shall be near to see that no harm comes to her, but we shall not be needed.'"

About a fortnight afterwards our little daughter Irene was under control, and one of her guides, speaking through her, said to us, 'Essie has done the work that our medi saw in her vision, she has rescued a man from the spheres of darkness, and won him into the light, and another star is hers for this labor of love.'"

We expressed pleasure at the work our little angel Essie had accomplished, and the guide made answer, 'Yes, and our medi means to do the same thing. She will do it while she is under control, during which time her spirit is free from the body, and can penetrate into the spirit spheres and work there.'"

The next Sunday afternoon our little sensitive was again under control, when one of the guides, speaking through her said, 'Our medi has gone to the lower

life continues until it encounters that change which we call death, which is merely laying down the physical and continuing the spiritual life; that from the portals of the grave, onward and upward, the emancipated soul advances to a higher plane and broader view; and that God is but another name for all of the elements, physical and psychical, of the universe.

This conception of our beautiful philosophy and of God has stood and will stand the test of time. It is founded upon the rock of truth eternal. The rains may descend, the floods may come and the winds may blow and beat upon this truth and it will fall not.

CARL C. POPE.

Black River Falls, Wis.

SPIRITUAL INSTRUCTION.

Teaching in the Spirit of Kindness.

Dr. Caird's article, published some time ago, contains so much that is wise as well as true, that I think special attention should be called to it. He sees the matter clearly, at the same time gives full evidence that he knows the foibles and weaknesses of the denizens of this world and age.

His meaning is clear to all. He knows that the only way to lead the people is to refrain from argument and contradictions relative to their hobbies, and seem not to see or know of them, but to in a genial manner entertain the children of earth with a game more fascinating, than the idols of their first dead folly will fall gently to sleep by them and be forgotten, and so the parting will give no injurious shock or pain, and the child will grow into a conception of true grandeur and will thank the one who plucked his needless shell and allowed the needless to be gently and unconsciously cast off forever.

We cannot hope to win people by insulting them on acquaintance, and this is just what has been done by many Spiritualists who had zeal by the peck and knowledge by the very small amount.

If they choose to believe that "the devil is a great, big nigger," say nothing about what you know nothing, but in a kindly, earnest manner put a clearer thought in its place. "Overcome evil with good," show a clear way which will be seen to be a better way; then he will take it and take your hand and help you. The human heart will ever leap fondly back to kindness and then let their idol die, that they would otherwise risk their lives to defend it improperly assaulted.

After all, it is the fruit of the tree that becomes the witness in the final hearing, and no one will deny that a gentle, thoughtful effort will beget a more lovable offering than will this too common venting of our individual spleen against those who "wallow not after us," and perhaps at times have been as unwise and as unkind as we are prompted to be.

When this question is understood and acted upon, then will, in the time of one generation, spiritual philosophy sweep the world and will hold her and help her to her own and will sweetly lead the children of men by the hand of God's great love and show to them the hopeful crossings for the spirits of mortals, where pure waters laugh eternally to rescue, as we told you she would."

For about an hour she remained entranced, while friends and teachers from the spirit side of life used her organism, through which they spoke to us.

When this child medium is entranced her spirit is always freed entirely from the body and leaves it, and when she again returns to consciousness she remembers all she has been doing in the spiritual world.

I quote again from her diary to finish this account:

"Sunday, December 29, 1901.—This afternoon I had an extraordinary experience whilst in the trance condition."

"I have been at work rescuing in the lower spheres of the spirit world."

"When I was free from my body I saw a band of my guides standing around to guard it while the spirit was away."

"Then I, my spirit self, went away with several other guides. We passed through different spheres until we came to one in which I felt compelled to pause and take notice of the terrible condition of those poor spirits who dwelt there; the place was hideous with cries and oaths, it was indeed 'outer darkness.' I saw men and women groveling on the ground, clutching after something that seemed to be ever eluding their grasp. One of the guides explained to me that in this sphere lived the spirits of those people who on earth had been hoarding wealth, and using their money only to gratify their own selfishness; they were now reaping what they had sown. If only the people in earth life could realize what I saw, I'm sure they would use their money and their influence to do good. But the bright spheres I have seen in spirit life are more beautiful than anything I could describe—the home where my little sister lives, and where I can visit at times, is all summer, and flowers, and music."

"Well, as we passed through the dark spheres of anguish and remorse, where each soul was enduring the hell it had made for itself, I saw a poor woman crouching on the floor, covering her eyes with her hands, and wailing bitterly. I knew instinctively this was the woman I had gone to rescue, so I went to her side and spoke kindly to her. At first she took no heed, then she seemed frightened and tried to get away, but at last I got her to tell me her story of life on earth, and her passing into spirit life. She said she used to go to a low inn and drink at night, until all her senses left her. One night she had been drinking as usual, and left the inn drunk to return home, but instead, such a horror of life possessed her that she walked to the dark river and threw herself in. After a while she awoke, and found herself in the sphere in which I had gone to her."

"She told me how she had repented, and suffered, and when I told her it was possible to work out her own salvation, and progress into the light, she could scarcely believe it, but her repentance and desire to be better formed the first step in the right direction, and because of that, I was able to take her out of the darkness of the condition she was in, and show her the way into the light."

"I noticed while I was in the dark sphere, stars upon the heads of the ministering spirits—or mission-ary spirits, as some call them—as they moved about among the poor spirits in the darkness and chains of their prison house, seeking to bring them out of darkness into light. They tell me no soul can be lost—that all must come into the light of heaven some day, drawn by the love of God's ministering angels."

"I got my poor woman out into an open space, where I magnetized and comforted her, and then left her with a beautiful spirit 'Lobanga' to carry on the work, as it was time for me to return to my body. When my work was accomplished, another star glittered on my breast, as it had done on Essie's."

This is one of the many experiences we have had through our little daughter Irene, now 14 years old.

Camille Flammarion, the Eminent Spiritualist and Astronomer.

The astronomer Camille Flammarion, in the November Harper's Monthly thus closes a very interesting article on "Are the Planets Inhabited?"

"Can one be surprised if an astronomer who is accustomed to dwell on celestial matters asks himself if these worlds may not be the dwelling-places of immortality? This great problem of the Beyond has certainly a great importance, and this solution is to be despised even by theologians."

"Is not the survival of the existence of the soul the logical complement of astronomy? If man dies out completely, how can the immensity of the universe interest us? If nothing remains of us, if we are only ephemeral mushrooms of the globe, living for a short time, how does it all concern us? Science is only a mockery like life itself; yea, a stupid and burlesque farce."

"If astronomy interests us for itself, is it not through the philosophical horizons which it opens up to us? What is the universe? What are all these worlds? What is our real place, our destination, in this marvelous plan? These questions are surely of a more burning interest than the logarithmical position of a star."

"Heaven is the earth multiplied millions of times, and the earth a corner of heaven. We are in that heaven. The earth which we inhabit is a part of it. It is a planet, a globe, suspended in place, like the Moon, Mars, Venus, or Jupiter. That is the Truth, and more material ideas of life are false, albeit humanity in its ignorance is satisfied with them."

"One may live a hundred thousand years without having realized all—may, the half nor the quarter, nor the hundredth part—of the reality of life."

"There is the Infinite to conquer. We know the enigma given by Taineus of Locris a thousand years ago. What is a circle whose centre is everywhere and its circumference nowhere? The answer was 'God,' and we can with Pascal apply this definition to the Infinite universe."

"Oh! this starry sphere! In it is life universal, life eternal. What are we seeking? Here, in this archipelago of celestial isles, are the dwellings of immortality. We already inhabit this archipelago. We are not by the side of heaven nor outside of it; we are in it. If we live after death, it is there that we live there in life, and the earth of fables and stories as to the abode of souls. If we do not live, if the dwellers of all the worlds are only born to die, life has no aim, the universe is futile."

"Oh! brilliant stars, sons of the infinite, ye are the torches of eternity, the centres of immortality."

DR. H. VAN SWERINGEN.

Fort Wayne, Ind.

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SATURDAY, DECEMBER 3, 1904.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editorial-Large for the National Spiritualist Association.

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

Thomas Paine Was a Theist.

It was incidentally stated in these columns recently that the charge of Atheism against Thomas Paine is false. A correspondent writes:

"If your statement is correct, that Thomas Paine was not an Atheist, then he has been grossly belied, and the truth should be made more apparent than by a simple denial."

An Atheist is defined as one who denies the existence of a God. Thomas Paine, in the very commencement of his "Age of Reason," tells why he wrote the book. He said France had abolished the priesthood and everything pertaining to a compulsory system of religion and faith. Fearing with the general wreck of superstition, false systems of government, and false religions they would lose sight of morality, of humanity, and the theology that is true, he wrote his book. He at once stated his own faith:

"I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

This was Thomas Paine's creed. Who has a better one? He rejected the story of the miraculous conception and birth, by a virgin, of Jesus, and showed it was really but a re-vamping of pagan mythology, wherein saints were substituted in place of a multitude of inferior gods, and one of them was advanced to an equality with the Father, yes, was represented as that Father himself. He occupied the precise position now represented by the Unitarians and Universalists, in that regard. It is apprehended no one would do those acts the gross injustice to say they are Atheists; though there were ignorant persons sixty years ago who did so.

On page 27 of "The Age of Reason," published by D. M. Bennett, New York, 1847, is found the following paragraph, which covers the whole question:

"Canst thou by searching find out God? Yes; because, in the first place, I know I did not make myself, and yet I have existence; and by searching into the nature of other things, I find that no other things could make itself, and yet millions of other things exist, therefore it is, that I know by positive conclusion resulting from this search, there is a power superior to all those things, and that power is God."

Uneasy Demagogues.

"The danger to a Republic comes from uneasy politicians; its safety from the tranquil classes." Such, in substance were words of Col. Thomas H. Benton. All must recognize them as truthful. They came to mind while reading an account of a concerted movement among orthodox churches to induce national legislation prohibiting divorce for any cause but adultery. They prefer that married pairs may live a cat and dog life, ever in a quarrel, and entailing on their posterity a quarrelling habit; that wives shall be brutally treated or murdered by drunken husbands; that husbands shall toil to rear and educate children not their own; that though married to a bigamist, who attempted to produce the murder of his or her mate, or has been convicted of a felony, and has been imprisoned for a term of years or for life in the penitentiary, yet there is no relief for the innocent partner.

On the contrary the plan, if enacted into a law, would incite crime. Adulteries would be resorted to, to escape undesirable partners. Prohibited from marrying again they would follow another class of offences.

Observation and experience seldom teach the average clergyman anything. A dream-begotten God, whose parentage is traced by his biographers through entirely different persons, and then is credited to the Holy Ghost, a personage of which no one has any knowledge, finally is represented as co-equal and co-eternal with the Father, yes, is that father himself, is reputed to have declared only adultery is cause for divorce; therefore the wisdom of the ages regulating divorce must be set aside, to enforce his dictum in the premises. But the world is challenged to produce evidence that Jesus made adultery on the part of the husband a cause for divorce. The statement that he did is the shilly-shally of priestcraft, not sustained by authority.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents.

Fiction and Fact Contrasted.

The school books in common use sixty to eighty years ago were generally compiled by clergymen, and they draw largely on the fictions of earlier writers to enforce on the youthful mind of those days their peculiar dogmas.

The "English Reader," copyrighted in 1822, is before us as we write. We open to the "Story of Altamont," the last section of Pathetic Pieces, by that gifted divine Dr. Young. It is descriptive of the mournful exit of a talented youth, whom the imagination of the learned doctor describes with all the vigor of his craft. We cannot spare space to copy at length the ravings of a fictitious maniac, frightened at the approach of death, by the vivid pictures of this gifted author, so we quote his closing words:

"My principles have poisoned my friend; my extravagance has beguiled my wife! And I there another hell! Lord God! Hell itself is a refuge, if it hide me from thy frown."

Says Young: "Soon after, his understanding failed. His terrified imagination uttered horrors not to be repeated, or even forgotten. And ere the sun—which, I hope, has seen few like him—arose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont expired."

Would space permit we would make another draft from a still older school book, the Columbian Orator, with a quotation from a Judgment Scene, pictured by Jonathan Edwards, president of Princeton College. His picture of the bones rushing through the air to join its fellow bone, and all be reunited with the widely scattered dust of this mortal, to be reanimated, and receive its final doom, is graphic.

Now to historical facts:

The Huguenots were a Protestant sect of the 16th century, residents of France. Their numbers increased so rapidly they gave promise of becoming the dominant religious faith. A plot was formed for their extinction. The leaders were invited to Paris to attend the nuptials of the king's sister with Henry of Navarre, on St. Bartholomew day, 1572. The king, Charles IX, gave an order on the night of August 23, for a general massacre of all Huguenots, the signal for commencing the slaughter to be the tolling of the matin bell of St. Germain l'Auxerrois. Orders were also sent to all the provincial cities, directing a simultaneous massacre throughout France. The king and his brother Henry joined in the slaughter, and fired from the windows of the palace upon the inoffensive and wholly unprotected "heretics."

The ruthless massacre went on for days, and it is claimed forty thousand victims were sacrificed to appease religious hate. A solemn Te Deum over the event was sung at Rome, by order of Pope Gregory XIII.

Twenty-one months after this horrible massacre of Christians by Christians, Charles IX expired. His agony of mind and body was extreme. "He sweat blood, at every pore," says a credible historian. "He wept, he shrieked, he tore himself, he groaned and sweated in his agony," says another, "but no relief came. He knelt humbly at the feet of the queen mother, the partner and stimulator of his crimes. He asked pardon of the King of Navarre, and with clasped hands, exclaimed: 'Oh, my nurse! my nurse! how much blood! how many murders! Ah! I have followed bad counsel. O my God, pardon me—forgive—grant me mercy, if it please thee! Oh, nurse, help—draw me from this. I do not know where I am, I am so agitated and confused. What will become of all this? What shall I do? I am lost. I know it well. Oh, nurse, nurse, I strangle—I strangle.' The author who wrote this long, long ago, added: "It was the blood of Coligny and forty thousand of his murdered subjects that suffocated him."

Above is the fiction of Dr. Young, followed by a mere glimpse at that of Edwards. In contrast, and here is the truth of history. Verily Shelley was right:

"There needeth not the hell that bigots To punish those who err; earth in itself Contains at once the evil and the cure; And all-suffering Nature can chastise Those who transgress her law;—she only knows How, justly to proportion to the fault: The punishment it merits."

Knowledge Ends Where Hope Begins.

Prof. Ernst Haeckel, the learned German, in a communication to the Liberal Congress, late in session at St. Louis, used the following language:

"The goddess of Truth dwells in the temple of Nature, in the green woods, on the blue sea, and on the snowy summits of the hills—not in the gloom of the cloister, nor in the narrow prisons of our jail-like schools, nor in the clouds of incense of Christian churches. The paths which lead to the noble divinity of Truth and knowledge are the loving study of Nature and its laws, the observation of the infinitely great star-world with aid of the telescope, and the infinitely tiny cell-world with aid of the microscope,—not senseless ceremonies and unthinking prayers, not alms and Peter's pence. The rich gifts which the goddess Truth bestows on us are the noble fruits of the Tree of Knowledge and the inestimable treasure of the unclouded vision of the world,—no belief in supernatural miracles and the illusion of an eternal life."

The quotation is a beautiful one; but "the illusion of an eternal life" is a subject on which the ablest scholars differ. The most erudite have no more information on that subject than have the most ignorant.

That man exists after the turmoil of earth-life is over, we know, if we know anything. But how long that conscious individual existence will continue we have no positive information. As change characterizes everything in nature, possibly the ascended spirit may pass on into a higher state of life. We cannot believe its existence is terminated; but of this we have not the certain evidence we have that life does not end with mortality.

The metamorphosis of the loathsome worm into a gaudy butterfly, does not demonstrate that its being will be perpetuated after its butterfly stage of existence is terminated. Philosophy may speculate on the subject, and Faith, with expanded wings, aided by Hope, may people the ethereal universe with ever progressing spirits; but knowledge has its bounds, and all beyond is conjecture.

"Just How to Wake the Solar Plexus." By H. H. Towne. Valuable for health. Price 25 cents.

Killing the Incurable.

At the last annual meeting of the American Prison Association, one of the speakers advocated the sterilization of confirmed criminals and the destruction of the hopelessly insane and the incurable victims of disease.

Euthanasia, the painless extinction of those whose lives have become a burden to themselves or a curse to the community, has long had supporters as a justifiable and desirable method, but an objection to putting to death those who are regarded as victims of incurable disease, is that such a practice would impair the sacredness of human life in the eyes of physicians, and of the people who permitted it, and would thus tend to the injury of the entire community. If physicians should be empowered to destroy human life in cases of supposed incurable disease, there would be increased liability to resort to this method of ending disease in cases where there was probable, but not certain incurability. There would be a tendency, where the interests of relatives were involved, to put the victims of disease out of the way when they might wish to live, but when their continued existence would keep interested relatives out of their fortunes.

Boards and commissions of physicians might be appointed and be authorized to exercise their judgment, under authority of the state, but who does not know that medical boards and commissions, being composed of men, are influenced by the same motives and considerations as are other organizations, and that the practice of putting individuals to death, in cases of incurable disease, might lead to the great abuse and wrong of destroying life arbitrarily, when social and money influences were strongly brought to bear in its favor.

There are doubtless cases of chronic disease which are known to be incurable, and under which their victims suffer torture from which they gladly would be freed; but when men commence taking life in order to rid the victims of suffering, they commence a practice the results of which will not be confined to killing the incurables. It will be extended to destroying the lives, in many cases, of those who are troublesome to their families; or of those from whose death, advantages might be derived by their heirs.

Then, again, in a great many diseases which might be pronounced incurable by some physicians, there is hope for improvement and possibility of complete cure. Such persons would stand very poor chance where the interests of selfish members of the family could be promoted by death in accordance with the rule suggested by the advocates of this method.

The regard which we have for human life, and aversion to destroying it, except in the case of crime, and for the prevention of social injury, is not a mere whim, but it is a sentiment that has been built up through centuries of experiences, during which men have learned that they must guard against giving any encouragement whatever to killing human beings, whatever the pretext, unless it is done for the punishment of crime and the protection of the community.

The method, therefore, advocated by those who would take human life into their hands in case of hopeless disease, is not likely to find favor in civilized communities, although the novelty of the view may give it something of a sensational character, and, therefore, a temporary interest, not warranted by the value of the method, nor by any probability of its adoption with the progress of civilization.

Society would be warranted in adopting measures for preventing convicted criminals, who belong beyond doubt to the degenerate class, from propagating their kind, but the method referred to above would not include an attempt to improve the offender, which should be one of the objects of punishment, the other being to deter men from the commission of crime.

B. F. UNDERWOOD.

MRS. MAY S. PEPPER.

One of the Brightest Luminaries in Modern Spiritualism.

"Credulous persons," according to the New York Herald, who attended a seance given on the evening of Nov. 13, by Mrs. May S. Pepper, a medium, in the First Spiritualist Church of Brooklyn, were more or less inclined to believe that she had received a message from beyond the grave from Cornelius Van Cott, former postmaster of this city, who died recently.

According to Mrs. Pepper's plan, persons attending her meetings are invited to deposit in a basket at the door of the church as they enter SEALED envelopes containing the names of dead relatives, and in the course of the evening she undertakes to establish lines of communication with the spirits of the departed.

After her customary sermon the medium walked to the front of the pulpit and began her demonstration. One of the first envelopes she picked up was that in question. Holding it aloft, still sealed, she said that the name inscribed within was Van Cott and that the spirit told her it was that of a person who had not long been dead. Then she announced that the spirit had a message, after a short pause, this was announced as follows:

"The spirit says that everything is all right. The children are managing the estate all right and as long as they act as they are now everything will be all right. Tell Dick that everything is all right."

That was all that was said. There was no further discussion and the next envelope was taken up. Later it was learned that the "Van Cott" envelope had been presented by a young woman, but every effort to find out her identity was futile.

As a rule, Mrs. Pepper, who contends that she never knows the writers, points them out in the audience as their envelopes reach her, but the woman in this case left the church before she could be questioned.

Another spirit who was called upon by the envelope system was rather exacting, for he complained through Mrs. Pepper that his name was incorrectly spelled in the envelope.

Mrs. Pepper is undoubtedly one of the most remarkable mediums living. She works in the brightest light. She invites the closest inspection. Skepticism or "fraud hunting" (so odious to some Spiritualists) can argue with her. In fact, we are told that she has the greatest respect and admiration for the "fraud hunter," regarding him as a sort of savior to a cause on which fakes have been fattening. All honor to this noble woman, this evangelist, this bright star in Spiritualism, who extends the right hand of fellowship to all fraud hunters, practically saying, "I will grant you every facility to find deception in my mediumship."

Brooklyn, N. Y.

The Story of a Groan.

Capt. Cook, the distinguished navigator, who discovered the Hawaiian Islands, in 1778, was received by the natives as a messenger from heaven, and for a time was worshipped as a god. Returning to the Islands the year following, a controversy arose with the natives, they having stolen a small boat, which the Captain determined to regain. During the contest he received a blow from behind, which felled him to the ground, and caused him to groan with pain.

The brutal savage interpreted that groan as an instant of human suffering, and inconsistent with the character of a god, so they killed him. "He groans, he is not a god," was their acclamation in justification of their act. The same logic applied to Jesus, contravenes the claim of trinitarians that he was a God. Whether justly let others determine.

Success for these missionary meetings especially those under the management of Dr. Caird.

LETTER FROM NELLIE S. BAABE.

At Home After Visiting Childhood Scenes.

November 15 finds me at home again after a two month engagement in Watertown, N. Y., for the Spiritual Society of that city. I left them with many regrets for I found many earnest souls there doing what they could to advance the interests of the cause. I held services Sunday morning followed by the progressive Sunday-school, where each one gave expression to their highest and best thoughts. It gave each one an opportunity to discuss all topics of interest to the Spiritual cause and it created a spirit of investigation among honest investigators. The last evening I was there, at the close of the address, the guides as usual gave several tests, the most of them to strangers, which they acknowledged both publicly and privately as being correct.

The close of the meeting several accompanied me to my boarding place and remained until nearly midnight. Some were among the brightest minds, eager and anxious to know something more concerning our philosophy as a science and religion. Several young men became much interested in the manner in which the guides answered all questions pertaining to the subjects in hand, and several declared their intention of investigating the claims of Spiritualism.

The Sunday-school which is in connection with the regular society decided to buy a piano to show their appreciation of what had been done for them, and I think, with their earnest effort will be able to do so, supported as they are by all interested in the best good of the temple and cause in general.

With a God bless you, from many, I bade them good-bye, and then proceeded on my journey to visit the home of my birth in Western New York. One brother is all that is left of a family of six children, but I told him of the glad times which Spiritualism brings, and among the friends and schoolmates they insisted that I give them a spiritual discourse, which I did Sunday evening to a large audience.

I also visited the old school house and listened to the teacher as she endeavored to explain and solve the harder problems, and the scene carried me back in thought to the time when I too was trying to study and understand the lessons before me; and one thing I remember very distinctly was how the teacher threatened to punish me for writing wiser than I knew. From a child I could write upon different topics with which I was unfamiliar, and was accused of receiving assistance from some of the family, of which I was innocent, but the unseen helpers always were able to avoid my being punished, for giving expression to their ideas, and I hope they through me did some little good.

As I visited the home where I was born it carried me back in memory to the parents, sisters and brothers, and many friends that made my childhood days so pleasant; but the scene changed and I found myself only a visitor among the scenes of the past. Then I hastened to the cemetery to visit the grave of my first-born, and it reminded me of the time when the Life Angel bore her away and I refused to be comforted. I also visited the graves of several schoolmates, and recalled the many pleasant days and years in sweetest association with them, and as I recalled the scenes of the past, I felt that I could only say through my tears, "Yes, life is worth living; these our dearest ones have only been transplanted to the higher life where their souls shall unfold into new beauty, love and power. But I did not forget to tell those still left that Spiritualism is the light come into the world that is a lamp to our feet and a light to our path to take us out of the darkness of death, where we can see to read our title clear to the home of the soul where there shall be a reunion of all."

And now as a missionary who believes that The Progressive Thinker should be read in every home in the land, I am going to send my back numbers to those who have never seen a spiritual paper, in hopes to benefit them, and I wish to say to those who complain that we have so little good music, that while at Watertown I ordered through The Progressive Thinker, the Spiritual Harp which the president, congregation and choir pronounced to be the proper book, as the words are set to music and suitable for all occasions. Besides, Prof. Longley has also published music and words adapted to the needs of all, so let us not complain but make good use of what we have; and I hope to hear that the society at Watertown, that meets in the little brown temple in the dell, has ordered 75 or 100 Spiritual Harps and is making the beautiful temple echo and re-echo with their songs of praise and thanksgiving to ministering spirits both in and out of the body, and to God from whom all blessings flow, that we as Spiritualists can sing with the spirit and understanding, and appreciate what has been done for us. And then there is Prof. Longley's music, so beautiful and good, with others who are also doing what they can along musical lines, so that we have everything to be thankful for. MRS. NELLIE S. BAABE.

Detroit, Mich.

"Words of Warning."

I have just been reading Brother Hudson Tuttle's "Words of Warning." The same Arnold held forth in the opera house in Alliance, Ohio, Sunday night, Nov. 6, advertising to do all that the best mediums do, in full gas light; people would recognize their friends, a table full of four or five feet in the air without human hands, etc. And the crowds that came were many times the seating capacity of the opera house. Then the small fee to cover the rent of hall was 25, 35 and 50 cents. However, the house was full, a \$200 house, some said. Then nothing was pretended to be mediumship, only adding up a sum that might have been a prophecy, or a reading, or a hope some Spiritualist will have money arrested and stopped from getting money under false pretenses. He is no sort of a medium, only on the bills.

In connection with this I want to say that in the communication signed "A Friend of the Cause," it would seem that Mrs. Folsom is a very wonderful medium, and she has many others whose work is above suspicion, and many whose work is done in full gas light; perhaps they are all doing all they can, but I think if the honest and true would come before the public as this fake did, that crowds of people would be convinced of this great truth and be roused to a high pitch of enthusiasm.

SARAH STONE ROCKHILL.

Alliance, Ohio.

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

The Great Work of The Progressive Thinker.

The Good accomplished by The Progressive Thinker in sending out the Eleven Premium Books can not well be overestimated. Orders come in nearly every day for the entire set, and those who receive them are especially delighted. In at least 20,000 homes The Progressive Thinker has been instrumental in establishing the nucleus of a library. The Eleven Premium Books formerly sold at prices ranging from \$1.00 to \$1.50 apiece, making the cost of the above not less than \$12.00. All we realize for the whole set, after paying postage, is a little over \$2.00—something never before accomplished in this country or Europe. Any person who sends in a yearly subscription and who desires only one book, can take his choice of the Eleven for only 25 cents, thus making The Progressive Thinker the cheapest Spiritualist paper printed in the English language. Only our subscribers can purchase these Premium Books at the prices given. Another new and interesting volume will be issued next spring.

Finds The Progressive Thinker Everywhere.

I understand that The Progressive Thinker has a very large circulation in Indiana. In nearly every city or town I find the paper is a welcome guest. Your success is marvelous. With best wishes for a big circulation of the paper, I am yours fraternally,
FRANK T. RIPLEY, Tipton, Ind.

GONE TO HIS REWARD.

A Prominent Medium Passed to the Realm of Souls.

Passed to spirit life from Washington, D. C., Sunday, Nov. 20, J. Homer Altemus, in the forty-seventh year of his age. These few words will convey startling information to many earnest Spiritualists in different parts of our country, for although many other friends of that splendid medium have long been apprised of his falling health, there are hosts of individuals who have been blessed and comforted by his mediumship; to whom the news of his passing will come with unexpected force.

For more than two years the health of Homer Altemus has been declining, and for the last half year it has been very precarious, yet he and his closest friends hoped that new life and strength would be given him, that he might renew the beautiful work of his mediumship for the comforting of the many in their time of affliction and need. For such a worker as he has been, because of the great good accomplished by him and his spirit helpers for the cause of Spiritualism and the benediction of mortals, more than a few words announcing the passing of a soul should be given; and yet words cannot adequately depict the courage one must have to go through many years of active labor as a medium, subjected to various conditions and inducements from both sides of life, and submitting to the demands made upon time and strength by the multitude that asks for comfort and instruction from such ministrations.

Thousands have known Mr. Altemus in cities, towns and camps where his good work has been accomplished, and all who have received the sweet message from his lips and the good counsel for spiritual and mortal guidance in the time of trial, will pause to drop a tear that their earthly labors are over and that they will not meet with him again. Hundreds in this city of Washington admire his work and love his memory; for what he has done of good, for what he has been to humanity, his name will live, and those who have proved his mediumship and his genial friendly will call him blessed through coming days. As a devoted son he made the long and wearisome pathway of his aged mother bright with the light of tender ministrations, to the very shores of the eternal world. As kindly brother, friend and companion he has written his name indelibly on the hearts of his relatives and comrades; they will speak well of him and bless his memory.

Though his notice had been given for the service over his remains would be strictly private, the home on Thirtieth street, on Tuesday, Nov. 22, was thronged with kindred and friends who came to pay the last earthly tribute to his work and memory, and to silently bid him in spirit, to speed the joys and harmonies of the immortal world. It was the privilege of the writer of this sketch to know Mr. Altemus well, and to prove his friendship; long ago he expressed the wish repeatedly that he should conduct the services over his remains, and to her it was a blessing to have that honor, under the benign influence of Spirit Pierpont, whose consoling words were of Holy Peace, Tender Love and Eternal Life.

The magnificent floral offerings from sorrowing wife, gentle kindred and loyal friends were beyond description for their beauty and profusion, attesting mutely but eloquently of the affection held for him in the hearts of their donors. The burial at Congressional cemetery, under gray and sympathetic skies was completed by the delivery of a fitting verse and benediction by the same kindly spirit intelligence who officiated at the home.

Thus in mortal do we part from Homer Altemus, but in spirit we bid him good cheer in the ministering work that he shall continue to do. Our joy is for him that he is freed from earthly strife and limitation. Our sympathy is for the loving, suffering wife in her bereavement, and with all who shall miss him from the earthly way.

MARY T. LONGLEY.

Washington, D. C.

"Meatless Dishes." Very useful. Price 10 cents.

AN URGENT APPEAL.

It Is Made to Help a Suffering Girl.

To the Friends:—A few days ago a little girl, Hazel Elden of Los Angeles, Cal., was so badly burned as to necessitate a skin grafting operation in order to save her life. This was made possible by the nobility of five hundred men, women and children who offered a portion of their own healthy skin in order to save the life of the child. Over two hundred were needed in order to get enough skin to cover the terrible burns. The girl's mother had just arisen from a sick bed after having gone through a very serious surgical operation. I am interested in this case, and want to help. I cannot do what I would like to do, so I call upon you to help me. I have a few over two hundred copies of my little booklet, "Chips From the Rock of Truth," which I purpose selling for the benefit of the little girl. These books are sixty-four pages; they are beautifully printed, and those who have read them pronounce them well worth the price, which is only 25 cents postpaid.

Every Spiritualist is charitably inclined, but I do not ask for that; it is simply to allow me to give you value for value received. Two hundred strangers gave of their skin to save the life of one they did not know personally. Will you do what I ask you to, and that at once? Every cent paid me for the books stated above will go to that little girl.

We who have children of our own can feel for the suffering of a little child. Will you not send me your orders for these books, and help me to help some one else?

Address me at 924 Vine street, LaCrosse, Wis., and the booklets will be sent you at once. If you feel to do more, get more copies and give them to your friends. I will send a book for you to as many different addresses as you wish to furnish and pay for, until the number is gone. If more orders come than I have books, I will send the money back at once.

WILL J. ERWOOD.

LaCrosse, Wis.

SPIRIT CARLYLE PETERSILEA.

Next week we will publish another interesting communication from him, given through the mediumship of his devoted wife.

THE ISLES OF LONG AGO.

O ye voices of the past,
Ye are calling sweet and low;
Oft I hear your plaintive echoes,
From the days of long ago.
In my dreams come angel faces,
Loving arms around me twine,
Bringing back life's golden Springtime,
And the joys that once were mine.
Ye are calling, sweetly calling,
From the Isles of Long Ago,
Where the golden sunlight lingers
And the rippling waters flow.

When the sun's last golden glimmer
Fades into the twilight gloom,
Then I hear familiar footsteps
Echoing through the lonely room.
And I catch a gleam of white hands
Gently waving to and fro,
Beckoning me from out life's shadow
To the light of Long Ago.

Ye are calling, sweetly calling,
From the Isles of Long Ago,
Where the golden sunlight lingers
And the rippling waters flow.

Then a voice so well remembered
Falls upon the listening ear—
"Courage, loved one, I am waiting—
I am with you ever near."
Ever just beyond the shadows
Of earth's care and pain and woe,
Where we meet our loved and lost ones
Of the days of long ago.

Ye are calling, sweetly calling,
Ever calling soft and low,
"Come and meet the loved and lost ones
From the Isles of Long Ago."

MRS. SUE A. M'GUFFIN.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

The Open Court.

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

The Progressive Thinker is the one paper that is all the time educational. It leads you on and on, never for a moment flagging. New fields are constantly opening before it for inspection. It broadens the mind; it illuminates a person with new thoughts and higher ideals. In its columns you see Spiritualism as it is. You can learn therein a great deal of the Angels of Light, and something of the Demons of Darkness. You read the view of different minds on subjects never before discussed in any Spiritualist paper. "Obsession, or the Demonism of the Ages" is now the subject in the "Open Court." Dr. Peebles leads off this week with a masterly production.

Firmly do I believe in the almost overwhelming influence of books. The majority of American minds is doubtless dominated by the printed page in periodical, pamphlet or book. The burning of manuscripts was in olden times considered a religious act. The antagonism to books characterizing the medieval period of Roman Catholicism in Europe has nearly passed away. This dismal practice of book burning was pretty thoroughly brought to a close in England when in 1849 Froude's "Nemesis of Faith" was thrust into the lurid flames by the Dean of Exeter College, Oxford. The book perished, but its author will live in history immortal.

Sad to state, this book-burning mania persists to some extent in this enlightened twentieth century. Mrs. Atkinson, a spiritist of St. Louis, declares that she felt like burning this book on Obsession before half through reading it; and Olive Pennington, a pronounced spiritist and writer, declares and prints the declaration that "the publishing of such a book as the 'Demonism of the Ages,' is a crime." And she adds, "I wish it were punishable by law," which could result in penitentiary imprisonment should the bench so decide.

She further writes in a Spiritualist journal these stinging words, "Some grinning devil ought to impale the author [Dr. Peebles] on a red-hot pitchfork, and dip him into a seething cauldron." Think of the spirit of this vitriolic spiritism! It is blood-red with a most venomous persecution—and persecution for conscience' sake. It is lamentable.

How Spiritualists differ! Prof. E. Cushman, erudite and liberal, states that this volume, "Spirit Obsessions," throws many side-lights upon the subject of Spiritualism, and is at once "an alarm, a tonic and a safeguard."

Never did I write a more conscientiously conceived or sincerely-purposed book. My aim was to instruct, to investigate, to warn, to educate, to specify facts, to collect experiences, to gather accredited incidents, and assigns natural causes—natural to both the physical and spiritual planes of existence—and all to thus rationally explain the phenomena of obsessions—phenomena that no thoroughly enlightened and traveled Spiritualist doubts or denies.

In gathering facts in this and in Oriental lands, and booking them, I sought to save sensitives from psychological demonism, and all deleterious influences incident to this and the other side of the river of death.

Heaven's angels being my witnesses, I never write a book for the purpose of money-making. The elucidation and dissemination of truth has been my abiding aim and object. And when Moses Hull, author, and president of the Pratt Institute, pronounces the book "timely," adding "the world needs it," when W. T. Stead, London editor of "Review of Reviews," writes that this volume "is calculated to give very salutary warning to those disposed to display carelessness upon psychic and occult subjects," when James V. Voldo, an old-time Spiritualist, journalist and book reviewer, considers it the "most practical, as well as the most important book put out by a Spiritualist in the last thirty years," and when other cultured and illustrious Spiritualists write in similar strains of commendation, I cannot feel that it should be consigned to the flames, that I "should be imprisoned for the crime" of writing it, or be "impaled upon a grinning devil's red-hot pitchfork, and thrust into a boiling cauldron."

But more directly to the matter in hand. "It is not the purpose of this article," writes J. S. Loveland, whom I personally esteem, "to review either of these books, 'The Great Psychological Crime,' or Dr. Peebles' book on spirit obsessions," yet, inasmuch as he mentions the names of Hudson Tuttle, and Andrew Jackson Davis in his lengthy and labored article, as well as my name, informing the public that he "proposes to show the falsity and absurdity of the assumption of the obsession of human beings by spirits," he gives me an open field and a free lance.

To get to the foundation, let us see what the word obsession means. The Standard Dictionary thus defines it: "Obsess, to besiege, invest, beset. Obsession, the act of vexing or besieging, or the state of being vexed or besieged by some foreign personality." The word obsession, you observe, does not imply a life-long influence, but a dominating influence one hour, one year, determinedly affecting the personality.

Obsession and possession are not synonyms. They should never be used interchangeably. And mark well at this point, obsession by ignorant or evil spirits is not a matter of theory, speculation, or hazy philosophy, or what ought not to be as gauged by human short-sightedness; but it is a matter of fact, an established fact, a series of indisputable facts substantiated by hundreds of intelligent living witnesses, incarnate, and thousands of exalted spirits incarnate.

Demon and demons in classic literature, meant at different periods of time both good and evil spirits. A. J. Davis calls these lower orders of intelligences "Diakka." I call them demons. None in any sphere of existence are absolutely, endlessly evil. Total innate depravity is unthinkable.

"Men," it is said "may become worse after death." Nevertheless, I do not so affirm!

"Passing from the body of flesh does not exert," says Prof. Loveland, "any deleterious effect upon the moral constitution." Granted! Neither does it produce any moral or beneficial effect, hence, if the identity be maintained, the persistent liar would naturally deceive and lie in the great beyond. He actually does this, and we have abundant proofs of lying communications from the invisible. If they positively cannot either deceive or lie over there, then they are stupid, speechless automatons, grim machines, and machines, by the way, never reason, never invent new machines, nor progress. Fatality is destructive of morality.

Notwithstanding a bold assertion to the contrary, "we do find" in this life the low and barbarous "exerting their energies in tormenting others," even killing those who "have never injured them." Here are the proofs. In early New England times Indians tomahawked innocent babes, and danced around their bleeding scalps. In this eastern war now raging, Russians and Japanese alternately shoot down, bayonet, and madly crush into the dust thousands who had "never injured them."

"Every being is made better by death," asserts J. S. Loveland.

II. Emphatically this is not true! An assertion to the contrary, declaring that every being is not made better by death is just as potent. If death betters all human beings qualitatively, then just so far death becomes their educator and savior; that is to say, if death in some mysterious way vaccinates, impregnates or mechanically injects this "better," whatever it may be, into them, then let the honor of progress and happiness be ascribed to an unreasoning negative event; to a conscienceless mechanism; or, more pungently put, if a man desires to permanently benefit his neighbor, kill him; then by suiciding, two men are right speedily made "better." This is nothing but that old, no-hell Universalism which inspired these lines:

"Judas with a cord,
Outstripped his Lord,
And got to heaven first."

A number of years ago a woman here in Battle Creek became a medium. She had raps, trances and clairvoyant gifts. Her tests were pronounced good. Gradually she became ambitious to lecture. She attended promiscuous late-hour seances, and hypnotic entertainments. Ancient Grecian spirits professed to control her. She was told by them to leave her family and take to the platform. She hesitated. The children whom she loved were in the way. Then she was told by these obsessing spirits to destroy her children, as it would be "better" for them. She did so, and buried them under her kitchen floor. (This case stands fully recorded in the criminal records of Calhoun county.)

Here was a practical case of the theory that "every being is made better by death." This obsessed woman believed it, and murdered her children to "better" their condition, and put herself upon the platform. The incarnate spirit "rises" or "falls" at death according to its conduct and character in this earthly life. Again, "the incarnate spirit" does not, as this critic affirms, necessarily "rise" at death. The low and selfish at this event gravitate by an inexorable law to a lower zone, or disciplinary plane of conscious existence. This is justice.

The newspapers report this morning that the Russians, "turning their murderous artillery upon Tolientum, made of the little village a perfect slaughter house, and carried away by the frenzy of revenge, they rushed upon the few survivors and literally tore up their bodies with their bayonets." Now then, did these destructive, blood-crusted bayonets, these violent deaths really "better" either the murderers or the murdered? If so, effects bear no relation to their producing causes.

These maddened battle-field victims, awaking to the consciousness of self-identification, rush by the law of emotional attraction to their comrades in arms, and by suggestion and obsessing influences still help their country's defenders. Clairvoyants having seen, will testify to these facts.

But here is paraded the old, old statement, "The enormous change of conditions at death are all for the good of the incarnate spirits." No proofs, no demonstration, no spirit testimonies define what these "changed conditions" are. Are they changes of individuality, changes of conscious identity, changes of purpose, changes that transport a spirit to some other planet? What are the conditions? Certainly they are not saviors. There is no salvation, and by salvation I mean soul-unfoldment, without earnest desire, moral purpose, and determined will. The condition of throwing off my overcoat the other day, and stepping up into an unwarm apartment, gave me a severe cold. The throwing off by death of the overcoat of flesh and blood might give the wearer, the tricky undeveloped spirit man, the "better conditions" for continuing his selfish schemes through suggestion or obsession.

The Process of Evolution.

III. Evolution is the counterpart of involution; and considered in relation to time and space, it is preceded by involution. It must be remembered that while evolution is a law, it knows no leaps. There are no link-breakings in its chain of sequences. Accordingly, if a vicious, low-down savage were evolved by death in the twinkling of an eye into a bright beautiful spirit, it would destroy his identity, and be the equivalent of his personal annihilation. This is preposterous! Death produces no immediate, miraculous change in the emotions, the tendencies or purposes of individuals. "The animal appetites and passions," whatever they may be, do not die with the body, because they did not originate in the body, nor are they component parts of the fleshly body. The physical eye does not see. Amputated limbs do not kick enemies. The solar plexus does not write books on mathematics, and I have never heard of a fleshly corpse showing hunger or anger, nor have I ever known of a corpse nicely bathing and burying itself.

All conduct originates in the conscious, energizing spirit man, and manifests first through the intermediate and partitioned soul-body, called by Paul, "the spiritual body," and then through the imperfect physical body, which is only a vehicle, or instrument for coming into more direct relations with material nature. But mark,—this fleshly body does not think, nor reason, nor hope, nor aspire, nor does it originate a thought or motive of any kind. The reason that a bad-scenting cadaver does not object to being dissected, is because the spirit with its emotions, motives, tendencies, intellectual attainments, and all other worthy belongings, has moved out and into another sphere to continue activities, unfold, and help in teaching others to unfold; or, to continue its carrying out of some wrong, some premeditated scheme by psychologically attaching himself to the aural sphere of some passing sensitive. This would constitute one phase of obsession.

"What does the theory of Obsession do?" is asked. The theory does nothing, because it is not a theory but a fact, a solid, psychological fact, explaining peculiar characteristics, weird idiosyncrasies, invisible, unsavory personalities, and withal, giving the key, to use Hudson Tuttle's words, "to a class of crime which had hitherto remained inexplicable."

There is a class of materialists lightly tinged, and veneered with the film of Spiritualism, who cannot comprehend that they are spirits now, that this is a department of the spirit world. Neither do they seem to understand that they think, desire, and reason from the spirit-center of their being, rather than from pancreas, kidneys, clavicles, or any other part, or all of the physical, fleshly body. They seem to be obsessed—literally obsessed by a sort of pseudo-philosophy while denying obsession.

A person who was never entranced, who has no clairvoyant, no clair-audient gifts, who has never been intromitted into the spiritual world, as was Swedenborg, and as many of our sensitives have been, and who has never studied spirit life face-to-face with those inhabiting different spheres of the world invisible, should write with at least a decent degree of modesty. And further, these materialistic spiritists, instead of gathering up the fancies and extravagances of a few mediumistic extremists touching "grandchildren being born in spirit life," "drunken spirits staggering along the streets of the summerland," etc., and peddling out these sophistries from their pens, thus misrepresenting the conscientious convictions and published statements of their peers, are themselves obsessed, or if not obsessed, they are verging, tottering and mentally staggering along the borderland of a deplorable and most senile stupidity.

Having had at one time a medium with me for nearly fourteen years in this and foreign lands; another nearly six years, witnessing through him almost every phase of manifestation from exalted intelligences to obsessing demons, giving tests to-day and to-morrow, and perhaps being obsessed next week; having had with me more or less for three years F. W. Underwood, seeing him raised up from a staggering paralytic to a healthy, healing and trance medium, occasionally obsessed by meddling spirit tramps; having had with me the last year Dr. W. G. Thurber, an unconscious trance medium, speaker and healer, each of his guides being a distinct personality, teaching things that Thurber knew nothing about, and some that I did not and do not believe, and being myself conscious every day of spirit presences and impressions, I submit I must express utter surprise at the ignorance of so many spiritists upon the subject of psychism and Spiritualism in its manifesting forces, good when rightly used, and dangerously injurious when abused, opening the door to obsessing influences.

This writer gravely tells the public that "two spiritual bodies are not able to occupy and use the same body at the same time." How wonderful! Who ever said they could, or did? When I hypnotize or mesmerize persons, I do not get into the body. But having formed a psychic connection with my subject, I can close his eyes, and control him through walls, and make him consciously sense my influence miles away. Spirits can excel almost infinitely this hypnotic feat, if so willing.

Obsessing spirits do not (spirit and soul-body) get inside of their victims. They suggest, they tell, they impinge upon their aural spheres, suggesting and impressing thoughts that tend to bewilder, to vex, to project selfish thought vibrations to their subjects, and so, mentally disturb and poison the nerve-organization, the result of which can be easily foreseen.

Suggestion, hypnotism and mesmerism should never be used interchangeably. Either of these forces may be used by spirits as well as by mortals. Prof. Stearns, lecturing and experimenting upon the potencies of hypnotism a number of years ago in Battle Creek, had twenty subjects at one time under his direct influence. His performances were absolutely astonishing. Of course, they were not all equally influenced by him, or controlled. Two of these twenty he could make laugh, sing, swear, pray or steal, and all within an hour. I saw this professor so potentially influence one of these young men as to induce him to slyly steal a watch from a gentleman's pocket, and cunningly conceal it in his own shoe. This young man in a few weeks became a medium, sitting in large promiscuous seances, and later he became obsessed, and later still was pronounced insane and put in the Kalamazoo asylum. Was this Spiritualism? Emphatically no! It was an abuse of it. It was a clear case of obsession.

"Ignorance Parading as Heavenly Wisdom"—The Trance.

This is a refreshing sub-heading phrase. I rather like it because be-

gotten on the Pacific coast, and so applicable to long, winding, abstruse articles, conspicuous for assumption and groundless assertions. What does J. J. Morse, Oscar Edgerly, and other trance speakers think of this passage: "This trance is a dreamy condition, and no absolute dependence can be put upon its utterances." You can always detect the medium's characteristics, though you may fail entirely to recognize anything of the spirit which it is affirmed to have spoken." What a vicious slap this is to trance mediumship!

The truth about it is this: There are all sorts of spiritual beings in the invisible world, from angels down to selfish wandering demons, and so there are various gradations and degrees of the trance. In the unconscious deathlike trance, none of the medium's dominating characteristics can be detected. Such is my experience with the most distinguished sensitives of many countries.

In this death-like trance, the Atma, the noumenon of one's self, the Ego divested of all that is objective, the germ of Divinity, the spirit (not the soul-body) moves out, save by sympathetic attraction, and another spirit enters the brain at the pineal point of the conarium and temporarily uses the sensitive instrument. This is the testimony of clairvoyants and intelligent spirits themselves: Mark, it is their testimony, not mine, for I am yet vested in mortality, seeing through a glass darkly.

Only last night I spent some time most joyously, in the library, Washington, D. C., and while there conversed about books, especially an old book, containing some of the speeches of Henry Clay. I cognized at least two intelligences with me. I never thought to inquire who they were. In entering this great building I passed directly through the walls, wondering of what use were the doors. Call this a dream, if you will; to me, it was a fact of which I was conscious, and it is more thoroughly impressed upon my mind to-day than the memory of my first visit to the massive library in the British Museum.

All such verbiage of this critic as "gutter drunkards," "drunken spirits," "whiskey-perfumed breaths," "tobacco-mouthed juice," "sears," "crooked fingers," "cripples," I quietly pass by. They constitute no part or either obsession or Spiritualism. "This grand philosophy deals with auras, etheric emanations, suggestions, hypnotism, thought transference, accredited spiritual phenomena, and the various forms of psychoses. The spiritual or soul-body is not 'crippled.' It is fluidic, and the word 'cripples' is in no sense applicable to the spiritual realms of life. Spirits may assume their earthly deformities for impersonation and recognition."

At this point I must ask the reader to listen to Hudson Tuttle in The Progressive Thinker. These are his verbatim words: "All spiritual beings were once human beings, and in passing through the gateway of death they have met no change, except such as they have gained by growth. Hence, they are as good and as evil as they were here, no more, no less. Whenever they return and manifest their identity we note the individual characteristics retained and carried into their spiritual life. The lover of falsehood and deceit, the envious and hating retain these qualities until eradicated by years and ages of advancement." Now, as J. S. Loveland quotes Hudson Tuttle, he will doubtless feel morally bound to stand by his witness; and I especially call his attention, his prayerful attention, to the above paragraph, for it is an unmistakably clear case of Loveland versus Tuttle. The view expressed above by my friend Tuttle corresponds with my own, that identity, the characteristics, emotions, passions, plans and tendencies, all originating in spirit consciousness, "are retained," and carried into the spirit world. How reasonable, how natural, then, are obsessions.

Is Hypnotism the Annihilator of Spiritualism?

It is amazing that any spiritist, though pronounced "the king of asser-tionists," should declare that "hypnotism, when thoroughly understood, will explain all the strange things and manifestations mis-called obsessions." This is J. S. Loveland's position, and while literally undermining Spiritualism, if the position be true, it is quite in consonance with Mr. Loveland's refusal to be known as, or called a Spiritualist. He prefers the word spiritist. He is welcome to it.

What an assumption! "Hypnotism will account for all these manifestations known as obsessions." No demonstrations, no reasonings, no proofs, his bare ipse dixit, nothing more! Orthodox sectarists and atheistic materialists go just one step further and contend vigorously that all spirit manifestations can be accounted for by hypnotism, suggestion, and telepathy. They do not seem to understand that there is an invisible telepathy and that there are invisible hypnotists. The machinations of these may be all the more potent because invisible.

Investigating hypnotism and studying Spiritualism in all its manifold phases for fifty-six years and more, I must as positively as candidly say that I have just the same evidence of spirit obsessions as I have of angel ministries. They both come under the same psychic law. And they must stand or fall together. Hypnotism, mesmerism, suggestion, wireless telegraphy, thought transference, all point to, but do not enter the temple, the promised land of Spiritualism where knowledge abounds, and where comfort, consolation and rest are found, and where the soul's peace flows like a river.

While utterly denying the fact, the well proven fact of obsession, this critic seems troubled about "the raising of families in the spirit world." I had never before heard of this theory. Evidently, however, this material world is the natural place for baby plantations. He also refers to the "passions," and strangely asks, "Do we carry the sexual instinct into the spirit land? This earthly matter, relating largely to the animal kingdom, should not trouble such octogenarians as we are. Long ago we passed the critical period. Personally, I believe we shall there possess the human form complete, resurrected and spiritualized. I should shrink from meeting Friend Loveland on the summer shores of immortality minus an ear or arm; or, to meet him there in the form of a triangle, or a several-sided, rough-edged rhomboid. To my conception, the human form is most perfect and divine. If pressed by a curious questioner to state the use of the inter-relational organs in spirit life, I should doubtless retort by asking the use of the rudimentary mammae that adorn the manly masculine breast in this world. It may be more than surmised that infinite wisdom was not born, nor will it die with any of us."

Witnesses Brought Upon the Stand.

As previously stated, obsession by evil spirits is not a matter of assumption, of logic, or of dry philosophy; neither does it relate to monism, dualism, pantheism, or any metaphysical twistings of what ought not to be,—but the question is plainly this, are there undeveloped evil spirits in the spirit world, and do they at times obsess, that is, vex, annoy, beleaguer, or selfishly influence human beings to their injury?

This being an affair of fact, and of evidence, appealing to the sense-perceptions, reason, intuition, and the higher judgment, I purpose to summon several witnesses, sound and substantial, whom I have had the honor of personally knowing.

I. Andrew Jackson Davis, in his book entitled, "Diakka and Their Victims," states:

"A Diakka is one who takes insane delight in playing different parts in juggling, in tricks, in personating opposite characters, and to whom prayers and profane utterances are of equal value." A Diakka often amuses himself with juggling and tricky witticisms, invariably victimizing others, secretly tormenting mediums, causing them to exaggerate in speech, and to falsify in acts, pointing the feet into wrong paths, etc. A very large proportion of discordance and repulsive and false experiences in Spiritualism is to be explained by admitting into a new hypothesis the fact, namely, that the Diakka are continually victimizing sensitive persons, including mediums, whom they especially take delight in psychologizing, and dispossessing of the use of will. [Is not this hypnotism of the basest, blackest kind,—otherwise, obsession?]

"The inhabitants of Hades are ignorant, prejudiced, unhappy. . . . They live in wretched discord, they send confusion and falsities into spirit manifestations. They tell big stories, even at their own expense, just to see persons stand, stare and wonder. There are many valuable lessons to be learned from the coarseness, ignorance, selfishness and moral insensibility of the Diakka. [Mark these two words, moral insensibility.] They return, they seem to be mingled with crime, with domestic tragedies, with large pretensions, and deceptions."

"Unprincipled Diakka take a gypsy-like pleasure in traveling with stealthy severity from place to place, from circle to circle, and from medium to medium, passing themselves off under assumed names. They are perfect in all sleight-of-hand performances. . . . They are great masters of the black art."

"Those who were untruthful in this life will be the same in the future. Death does not change the character of man [says A. J. Davis], but simply strips off his mask, and compels him to stand forth as he is, the image of his own character." (Page 88). And again on page 16, Dr. Davis tells us that "the intellectual and tricky Diakkas with their known deficiencies in the higher moral principles of character, are not restrained in their visits to earth."

Now then, if these Diakka, called "freebooters of the wilderness," "sleight-of-hand performers," "untruthful vagabonds," "devoid of sensibility," "dispossessing persons of the use of their wills,"

(Continued on page 2)

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

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

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

KEEP COPIES of your poems sent to this office, for we do not return them. We have not space to use them.

Mrs. Laura G. Fixen, 429 LaSalle avenue, Chicago, Ill., vice-president of the Illinois State Spiritualists Association, is arranging to publish a list of the Spiritualists in the United States, Canada, and Mexico. The officers of these societies are requested to mail her at once the name of their society with their addresses and all the names, surnames, and phase of mediumship. This list cannot be published complete unless each will co-operate and it is hoped that an early response will be made.

L. S. Maynard writes from Oregon: "Away out here where I hear the surf of the old Pacific beating upon the shore year after year, and no spiritual meetings to attend, I would be lonely indeed if I did not keep in touch with spiritual things by thoroughly reading your Progressive Thinker. Long may you be spared to send it forth."

Correspondent writes: "Walter De Voe invites his friends to a feast of spiritual truth every Sunday at 10:45 a. m. in Hall 210 Mission Temple. Come and drink of the healing waters of truth as they flow from the realms of heaven into the earth. Come and eat of the spiritual substance that will make your soul rejoice in the fatness of eternal life. The spirit of truth makes health and prosperity shine upon its children when they fulfill its law of love. Come and learn of the way of life and peace. The healing, soul-sustaining spirit has been tangibly present at these meetings, and all are invited to come and partake of its goodness. Seats free."

F. Anlauf writes from Oklahoma City: "Nothing helps a person more to become a useful and conscientious Spiritualist than plenty of good literature, and your paper fills this want perfectly."

The Rising Sun Spiritualist Mission wishes to announce on and after Dec. 4, 1904, it will hold its regular services in the People's Institute Building, Van Buren and Leavitt streets, where they extend a cordial invitation to all. The time of services will remain the same as formerly, 3 and 8 p. m.; Sunday-school at 2 p. m.

Julian del Llano writes from Columbus, Ohio: "Mrs. H. V. Ross and her husband, who are Spiritualists, are serving under the auspices of Sixth Street Temple, working conjointly with Miss Harlow, following her with tests. They are doing a grand work here, and are drawing large and appreciative audiences at each session."

Estella Nicum writes from Dayton, O.: "Sunday evening, Nov. 20, the services of the Light of Truth Spiritualist Society were largely attended and unusually interesting. W. V. Nicum, the regular speaker, took for his subject, 'We Must Be Universal in Our Search for Truth,' showing that we must be broad in our concept of life and its purpose, realizing that all objective expression in the world, however strange, has a divine purpose. Not only the pain and suffering need, but just the kind of pain and suffering is needed which now exists; otherwise there would be a different kind or we can not believe in the wisdom and goodness of God. Mrs. Elsie Parkers favored us so beautifully with two selections from Longley, which were very inspiring to the audience."

Brother Cramer writes encouragingly of the good work being done at Frederick City, Md., by the Spiritualist Research Society. The society would like to engage a good medium.

William Barr writes: "The Kenwood Spiritual Church has leased the Kenwood Hall, 4308-10 Cottage Grove avenue, and will hold their opening services Dec. 4 at 3 and 8 p. m. The speaker for the afternoon conference will be Brother H. F. Arnold, who is well known by all true Spiritualists. Young mediums are all invited to take part in this conference. In the evening we will have our well known brother, Dr. Burgess, who will give us a good solid talk on spiritual thought. Mrs. Grace E. Atkin, our pastor and medium, will be with us, assisted by other good mediums. We expect to see all our friends with us on this and all other Sundays, to enjoy the speakers, tests and good music. Brother J. H. Randall, M. D., will be the speaker Dec. 11. We will have our good-time socials at the residence of Mr. and Mrs. Atkin, 253 East 31st street. Our first will be held Saturday evening, Dec. 17. Good music and tests and something in the form of lunch to satisfy the inner man, and a general good time. I do not have to tell our friends anything, as regard to these socials, as they will all want to remember the good times we had together last winter."

G. H. Brooks writes from Baltimore, Md., that the work is going on nicely there and the lyceum is increasing in interest and size. He can be addressed at No. 556 N. Carrollton avenue.

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Wm. Schett writes from Sterling, Kansas: "I think the work of the N. S. A. is grand. I also think the parents can do too much and spoil the children. I think it would be a good plan for the N. S. A. to have the state associations to teach children to stand alone, and depend on themselves and on their own resources. We have a society here in the far west, not numerically strong, but we never yet have asked the N. S. A. nor the state society for help. Whenever we want a lecturer or a medium we go down to the nearest city, and I think never forgetting in all these years to attend to our home circle meetings. We have developed in our midst two good inspirational speakers and two test mediums. Now we are, so to speak, independent of the N. S. A. or state society. Every society can do as well if they attend strictly to their knitting. The home circle is the place to develop your workers."

Dr. Beverly writes: "Maud Lord Draka has been with us and drew great crowds to listen to her wonderful words of truth. The last party of this year will be at Arlington Hall, 31st and Indiana avenue, Saturday evening Dec. 3. This is a masquerade, and the first of the season. There will be lots of fun for all. Fifty prizes are donated, ranging from 5 cents up to \$25, the grand prize, all of which will be in the hands of the judges. Every purchaser of a ticket, only 25 cents, will be entitled to a chance on a lot valued at \$100, located near the Lake Helen, Fla., winter camp meeting. Vogel will furnish some extra music. The ladies will serve refreshments and all will be most enjoyable. The first of the season in December we shall have Mrs. Dr. Walden of Jackson, Mich., to lecture and give tests. Come and hear this wonderful medium. Dr. Peebles is coming. Don't forget our many attractions."

Mrs. Rose L. Bushnell Donnelly writes: "I am more than pleased with 'Psychic Light.' It is a remarkable book. So much, oh, so much of the life of the soul is revealed. May she be spared to still give to starving souls the bread of life. Allow me to tell you that I am happy in The Progressive Thinker and the grand books that come to me. Also my soul is lifted to higher spheres every day in conversation with my beloved ones over there."

Dr. J. A. Bailey writes: "I am to serve the Grand Rapids Spiritualist Society, Grand Rapids, Mich., as a lecturer and test medium for the month of December. I will make dates for week-day-meetings or funerals while there within a reasonable distance. I have the month of January, 1905, still open."

Julius Wagner writes: "According to Christianity and its teachings, there seems to be a kind of superstitious belief in a so-called belief; in other words a personality somewhat tyrannical and most of grand old time, and a kind of devil seem to be the weak-minded. This devil seems always at large, possessing some wonderful influence. The belief has been accepted for thousands of years. The question arises, how comes it that such a being wields such an influence over the children of a god? Why should God permit a devil to roam about and cause all kinds of mischief? The reason and common sense are so absurd? If God is the ruler and maker of all things that exist then why should he permit a devil to do all those things that are attributed to him? Is it reasonable or is it common sense to accept such an absurdity? I hold that no such being exists anywhere. Ignorance must give way to intelligence. Men and women have awakened to the fact that reason and common sense are the safest and most reliable guides. We know of this world is through their own effort and mentality."

Mrs. Squire writes: "We begin spiritual services Sunday evenings at 7:30, at 220 S. Western avenue, near Van Buren street, where we will teach the highest Christian spiritual truths and human unfoldment. We earnestly invite all to attend. Mary Hill's Sunday evening meetings, 320 Flournoy street. They are very spiritual and instructive."

Correspondent writes from Detroit, Mich.: "One of the first christening ceremonies of the First Church of the Soul of Detroit, Mich., was celebrated last Sunday evening, Nov. 20 at 46 Grand River avenue. The services in charge of Mrs. L. Crawford, the pastor. Two little children were baptized, and the father, mother, and the pastor. After reciting some poetry concerning the beauty and innocence of childhood, the girl was presented with a wreath of flowers and the boy with a bouquet of roses; then handing the parents a red rose, she asked them to strip the stem from its thorn as a token that they would thus clear away the thorns of life from the path of the child. The mother then recited the words of the psalmist: 'The petals of white roses over the children and before the parents, explaining as she did the figurative meaning of the act. This concluded the service of christening.'"

J. L. Foster writes from Elwood, Ind.: "There is more interest and zeal manifested at each one of our meetings. We have a large and growing interest gets much stronger we will be compelled to seek more commodious quarters. Oh, my brother, my sister, let us put ourselves in rapport with that law (not God) which governs and rules the whole universe; that law which is universal, unchangeable, the same yesterday, to-day and forever; which signifies the whole being and all humanity. Oh! that we each may give ourselves up completely to the loving spirit forces which surround us."

A. C. Doane writes from Sumnerland, Cal.: "No doubt you have read Brother Massey's 'Historical Jesus and the Mythical Christ, or Natural Genesis and Typology of Esoteric Christianity,' which will eventually sweep away all the theological cobwebs of priest-craft and idolatry that have been piled off on humanity as Christianity. We are hearing the fog-horns of idolatry tooting all over this encircled world—sine-cured by priestcraft, but the veil of priestcraft is being stirred by the little Japs, which will open the eyes of many creed-bound mortals."

When writing for this paper use a pen or typewriter.

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

Write from Detroit, Mich.: "On Friday of last week, Mr. James M. Martin, president of the Earnest Workers, was killed at the Belt line crossing, where he was employed as a switchman by the Michigan Central Railroad. No meeting was held the following Sunday on account of this sudden calamity. Mr. Martin was buried from his late residence, 314 Porter street, on Monday. His funeral was one of the largest, being attended by nearly every one of his numerous friends. He leaves a wife and daughter and a comfortable home. Mrs. Martin is also the wife of the beloved by all who know her. The meetings at Prismatic Hall, held by Mrs. Jenkins every Sunday evening, are very largely attended. Mr. Lant, who presided at the meetings, has been removed to Pittsburg, Kansas."

Jessie S. Pettit Flint writes from Corvallis, Oregon: "Rev. G. C. Love, president of the State Spiritualist Association of Oregon, has just completed a most successful engagement with the Spiritist Union, held by the Corvallis Spiritualist Society. There was good attendance and increasing interest. The seating capacity of Barrett Lyceum was overtaxed at the last service held. Mr. Love is a very magnetic and forceful speaker, logical in his argument and pleasing in manner. The tests given at the close of the lectures were most successful. Nearly all were amazed and astonished. Mr. Love was accompanied by his wife, who loved us with the sweetest of songs, with the sweetest and richest of voices. It was indeed a treat to hear her. Spiritualism is doubly attractive when so presented."

Brother Clayton of St. Johns, N. B., writes encouragingly of the good work done there by Mrs. S. C. Cunningham, a colored lady of Cambridge, Mass., illustrating the fact that spirit return is common to all classes of people. The Daily Sunbeam of Corvallis, Oregon, Nov. 19, has invited a few of her old friends to witness a recent new development in spirit power with her daughter, Mrs. Stella Brooks—namely, materialization. It has come all at once, and I hope, to stay; and knowing that their trumpet words of the best, I feel sure this last manifestation will give solace to many. To complete the enjoyable time, we had something real good to eat. I think The Progressive Thinker has taken a most commendable stand, in regard to fraud, and will do much good; and where there is a paper of its class that can present more intellectual giants to the square inch, as contributors to its pages, and now we are to have one more great treat in an Open Court discussion."

Mr. E. Hendricks writes from St. Louis, Mo.: "The Spiritual Research Society, Rev. Mrs. E. Price, pastor, held its opening at its new hall, 3331 S. Seventh street, on Sunday, Nov. 27. The Rev. Mrs. E. Price is a hard working medium for the cause. She has after-noon circle and night circle at her home, 110 Cordova street, on Mondays; also Wednesday afternoon circle, and Friday night circle; and a lecture every Friday afternoon at Holt's Hall in North St. Louis. She gives a lecture at our hall and tends to the lyceum every Sunday afternoon; then goes over the river to East St. Louis and lectures and gives tests every Sunday night, and still she never tires or gives up, and is always willing to give a helping hand to those that come in her way. She is loved by all of her friends and by all of her society."

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THE COMMITTEE OF THE OFFICIAL BOARD OF THE U. S. A. FOR ENDORSING A MEDIUMSHIP, WILL MEET AT THE HOME OF THE CHAIRMAN, MRS. LAURA G. FIXEN, 429 LA SALLE AVENUE, CHICAGO, ON THURSDAY EVENING, DEC. 1, AT 8 P. M. AND MEDIUMS DESIRING ENDORSEMENT ARE INVITED TO BE PRESENT. TELEPHONE 2463.

Make note of the change. The Band of Harmony will hold its annual bazaar at Room 306 Masonic Temple, afternoon and evening, on Thursday, Dec. 15, in the hall of the Masonic Temple, previously named. The bazaar will be served; also supper. Come and find suitable gifts for the holidays. All are welcome.

Wm. Fitch Ruffe writes: "December 25 the Church of the Spirit will hold its farewell services, and last home circles on Friday, Dec. 25, at 8 p. m.; Tuesday, Dec. 27, at 3 p. m., and Wednesday, Dec. 28, at 8 p. m., owing to a southern engagement and contemplated tour."

BROTHER COVEY WRITES FROM BEAVER, IOWA, ENCLOSED BY W. F. POSTAL ORDER, AND NAMES FOR FOURTEEN SUBSCRIPTIONS TO YOUR VALUABLE PAPER. I WANT TO SAY THAT I STRONGLY ENDORSE THE POSITION YOU ARE TAKING IN PUBLISHING ALL THE FACTS, FOR IN SO DOING YOU ARE STRENGTHENING OUR CAUSE GREATLY. WILL ALWAYS FAVOR YOUR TRYING TO INCREASE YOUR SUBSCRIPTION LIST AS I CONSIDER YOUR PAPER A GREAT EDUCATOR."

Mrs. C. Brayshaw writes: "I received the 'Seers of the Ages,' for which I thank you. I met Dr. Peebles at Clinton Camp, three years ago, and wish all our Spiritualist friends were as good and pure, and represented our worthy cause as well as he does."

W. R. Cooper writes: "It is seldom that a surprise is attended with so much pleasure as we had the good fortune to meet with Sister Margaret Gregory, 24 Jackson Place, Saturday, Nov. 19. She invited a few of her old friends to witness a recent new development in spirit power with her daughter, Mrs. Stella Brooks—namely, materialization. It has come all at once, and I hope, to stay; and knowing that their trumpet words of the best, I feel sure this last manifestation will give solace to many. To complete the enjoyable time, we had something real good to eat. I think The Progressive Thinker has taken a most commendable stand, in regard to fraud, and will do much good; and where there is a paper of its class that can present more intellectual giants to the square inch, as contributors to its pages, and now we are to have one more great treat in an Open Court discussion."

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TOPICS FOR THE 'PROGRESSIVE' LYCEUM.

Topic for Sunday, December 4, 1904, 8. E. 57: "The Lyceum and Its Aim."

Gem of Thought:—Lyceum is a place, Alike for aged and youth, To learn of innate grace, Of life, of love, of truth.

Lyceum leads the mind, To unfold each latent power, For when we all are kind, How gladly goes each hour.

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

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He sat at the chamber window, That opened toward the sun; The years he had left behind him, Had numbered eighty-one. Low was the sun in heaven, Bowed was the form once strong; His life and the day together, Were nearing vespers song.

He thought, as he watched the sunset, Of hills by the angels trod; Of a "city which hath foundations," Whose "builder and maker is God." Then swiftly the bright colors parted, And to his enraptured sight, A shining stairway wound upward, Lost in a blaze of light.

And lo, from the golden glory, Flaming the heavenly dome appeared, A voice of majestic sweetness: He heard but the one word, "Come!" He sat there when night, stealing softly, Cared him with dusky hand, But his soul up the beautiful stairway, Had passed to the better land.

VIOLA E. SMITH.

PASSED TO SPIRIT LIFE.

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

Charles W. Phelps was born in Bristol, Elkhart county, Ind., January 9, 1862. Passed to higher life, Nov. 11, 1904, aged 42 years. He was first married to Miss Lizzie Abbott, who died (now deceased) of Typhoid fever, to whom were born six children, four of whom are still living. Feb. 19, 1900, he was married to Miss Julia Tillotson, who faithfully cared for him during his long sickness. Services, Sunday, Nov. 13, at the home, near Gablesville, Mich. Interment at the Robinson cemetery, H. L. Chapman, Marcellus, Mich., officiating.

THE POWER OF SELF-FORMATION.

"The Power of Self-Formation" is a new book announced by Leroy Berrier, its author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art vellum cloth, gilt top and title, for 80 cents.

This book is to present the subject of self-formation from a humanistic point of consideration. The author is a devotee of the Science of Human Culture, and an adherent of the new psycho-physiology. The proposition which is demonstrated by the citation of actual practice in life, is this: Self-formation of mental and physical conditions is now an established fact in the Science of Human Culture. Two discoveries in the sciences of psychology and physiology during the latter half of the nineteenth century, completely placed the power of self-formation in the grasp of the human race.

This little scientific treatise presents in a simple style those two great discoveries and demonstrates the power of self-formation as well as presenting the most advanced systems for the cultivation of the mental and physical conditions of the human race.

The author demonstrates the fact that we cannot expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self-formation means the ability to be just what we desire to be, and this constitutes the highest of all human wisdom. The Power of Self-Formation will be completed and on the market about holiday time. It already has an advance sale of 501 copies. Send all orders to the office of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including the Methods and Instruments.) By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It will fulfill the promise of its title. "The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is 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 as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents. "Love-Sex-Immortality." By Dr. W. F. Phelps. Price 25 cents.

Southern Cassadaga Camp, Lake Helen, Florida.

The hammer and saw are making a lively din at the camp ground. The new pavilion is rapidly materializing. Architects, builders and carpenters are pushing the work. Also new cottages are being erected.

The Hotel Cassadaga has been opened and guests are arriving. Mrs. Spencer's boarding-house has been well patronized of late.

Holl Clark has arrived and is getting ready to build his new two tenement cottage on "Prospect Heights."

Among the late arrivals are Mrs. E. H. Thompson of Lily Dale, N. Y.; Mr. and Mrs. Palmer; Mr. and Mrs. Baker, who are building a cottage on Prospect Heights; Mr. Eddy, who is building a house for Mrs. Havlin and Mrs. Bacon; Geo. W. Nickerson and wife and their niece, Miss Holland; Lyman Harris and wife; Mr. and Mrs. Carrique; A. S. Wheeler and wife.

Brigham Hall is ready for lodgers and will be managed by the owner, Mrs. Brigham.

E. W. Bond is building a boarding house at the depot for his workmen in the box and brick factories.

The grocery store is now open.

Mr. and Mrs. A. Butler have come.

Mr. Butler is busy superintending the erection of the new pavilion.

Mr. Van Slaker has bought the Cole cottage and will convert it into a "bachelor's den."

Mr. and Mrs. Kellogg and Mrs. Vogt are visiting the fair at Tampa.

Everybody here expects the largest attendance of any year yet.

Mr. Lamb, 85 years old is living in a tent outside the gate.

Dr. O. B. Webster will build a house for himself and family in the postoffice village, nearly opposite Harlan Hotel.

Webster Hotel is preparing for a full season this season. A very attractive plan with modern improvements and moderate prices.

My December excursion will sail from New York City, Pier 36, Hudson River, on December 6, December 20, December 27. Write me for special low rates, information, etc., enclosing a stamp in stamps for postage on Clyde folders, etc. H. A. BUDINGTON, 91 Sherman street, Springfield, Mass.

A Vigorous Attack Repelled.

His Mandate is, Prove or Prune Your Statements.

Faith is one thing, knowledge is quite another.

"The most of the human family believe in a life beyond the grave, and their belief is founded largely on some book sacred to them, or upon deathbed scenes witnessed by them, or reported to them. If there is any proof beyond the grave, it must come from Spiritualists. When you demonstrate this as a mathematical certainty, the world will gladly turn to your cult. After spending two summer vacations at your best camp-meetings, the writer is convinced that there is more conflict between Spiritualists than in all orthodox put together. You can get a Methodist to endorse a Methodist, and even a man of letters, but I fail to find a Spiritualist who will do that when off the platform. They are introduced to the public in the most flattering way, and denounced in private by the one who screamed their praise from the rostrum with anything but flattery.

Many of your speakers say, "We have outgrown the phenomena of our religion. Take its philosophy and let the other go. We who have inquiring minds are asking whose philosophy shall we take? Austin, Barrett, Colville, Grimshaw, Harlow, Lockwood, Morse, Peables, Tuttle, Wright, Wiggins, and scores of others yell like the darling Indian controls—Mine! Mine! Mine!

Talk about the confusion of tongues at the tower of Babel, that was not in it with Onset and Lily Dale. Have you not yet learned that your philosophy is about as diverse as the leaves of a forest, and much of it as dry and off-color? If you expect to convert the world to this before they can have a knowledge of the continuity of life, the task is a hopeless one.

"Take our phenomena and let the philosophy go," say many of the mediums (and this would be a more desirable dose), but here we are obliged to ask what philosophy is there through whom? Last summer a large audience was frightened by a chairman because they gave but \$34 to witness a "daylight materialization," yet this same man denounced these performers in private, as fakes of the first water. Why should the dear Spiritualists want us to cough up so much hard-earned coin for a thing they might be fraudulent? Do the leaders get a commission from fakers?

I have personally written to many of your prominent men asking about your well known mediums of every phase, and have yet to receive a good report of any phase of mediumship, or of any medium.

Hearing of certain mediums, I have gone for private sittings, only to learn afterward that A—uses the blue book, and I am marked "dead easy" in it.

B—has his slates prepared beforehand.

C—uses a talking machine to make investigators believe the angels operate her trumpet.

D—reads the ballots through the hoodwink.

E—has been caught with a trap-hole under his cabinet.

F—is a free lover, living in adultery.

G—has served a sentence in prison for deceiving the people of the Pacific coast.

H—monkeys with the plates so you do not get spirit photography, etc., etc., etc.

If your mediums are all tricksters, and your philosophy all a mass of contradictions, what is there for an investigator to spend his time and money for? Shall we outsiders change our faith for such a showing as this? "The time is ripe for you to prove or prune your statements, and for one I should like the proof, and will anxiously wait for answers to this article to see if such is forthcoming.

For one I would be profoundly thankful to any person who would direct me to a medium who would give only that which comes from the spirit side of life. If Spiritualism has anywhere the true philosophy, and it can be brought to my attention, I will agree to recant the rest of my days. Will some one tell honest investigators who would like to exchange faith for knowledge, where it can be found?

Hoping that something beside generalities and hot-air will be given to those who are anxious to know and to spread the truth. Yours for light,

ARTHUR DINSMORE.

Spiritualists will be glad to find one preacher holding that knowledge is better than faith.

I will in the beginning take the reader into my confidence. "Arthur Dinsmore" is not his name, but as he does not wish to be known, I am at liberty to reveal only this, and that he is, what the clear-sighted reader will quickly conclude, a reverend minister of the gospel. This accounts for his style, his captious, scolding tone, his catching hold of the minor and inconsequential, and failure to grasp the great principles involved. He chooses to write in a coarse, slangy style, and appear at his worst, and thus have no cause of complaint if his readers think he can do no better. He seems to be saturated with the idea of Haganam, the "Anti," who thought he would bring the National Association to a sharp turn, by lashing it with a challenge! Think of it! Haganam stopping the Spiritualists of the nation, and those who would like the principles of Spiritualism, which he can no more understand than an Igorrote!

Reverend Dinsmore appears to think every Spiritualist in the world will jump at the chance of defending the faith, or that it is their duty to convert unbelievers. Now if there is one thing on which Spiritualists agree, it is the uselessness of attempting to convert anyone to the belief without furnishing the knowledge of Spiritualism. Every one who desires to believe, must investigate, and he cannot have a vicarious substitute.

Another stumbling block in his way is because there is "more conflict between Spiritualists than in all orthodox put together." Well, that is as it should be. There ought not to be any conflict in orthodox whatever. There is the infallible bible, hopelessly perfect and blinding; there are the creeds, to which all members subscribe, and to doubt which takes the doubter out of the church. For nearly two thousand years this weeding out of skepticism and lopping off of those who contended has been going on, and orthodox ought to have become homogeneous. Were it not for the relentless pressure of growth, which cannot be quitted, there would be this desirable harmony of stagnation.

Spiritualists have had no "sacred book," no infallible priests. Every one investigates and thinks for himself. Hence the reverend critic may, by taking the chance sayings of this one or that one, prove anything he desires.

This is a method I think he will confess to be the way of a schoolboy, and not that of the honorable argumentist, who would take the consensus of the whole, the expression of the great body of Spiritualists.

Some one may have said, "Take the philosophy and let the phenomena go," but this is not what Spiritualists as a whole advocate. The philosophy is founded on the phenomena, and would be useless without them.

He is suffering from a top-envelop, and asks wildly: "Whose philosophy shall we take? Austin, Barrett, Colville, Grimshaw, Harlow, Lockwood, Morse, Peables, Tuttle, Wright, Wiggins, and scores of others yell like the darling Indian controls—Mine! Mine! Mine!" Perhaps there could not be crowded into one sentence more that is false and misleading. There is not one in a list of authors and lecturers who is dominated by an "Indian control." There is not one who would "yell" his claims, whatever they might be. There is not one who ever has, or would if asked, declare that his teachings were the all of the spiritual philosophy. I think I can venture to prove every one of these brothers and co-workers in the cause of Spiritualism, and all feel that they are doing a work in their own sphere, which is a narrow segment of the great circle of the whole, and the philosophy is the conclusions from the results of their united labor.

In fifty years of direct contact with the movement, I have seen only a few instances when the cry of "mine," has been heard, and I have never pretended, and in every instance there has been a total eclipse of such pretensions.

Spiritualism has brooked no mortal leadership. If the Rev. Dinsmore will go beyond individuals for an experience of what Spiritualists believe and advocate he will find in the Statement of Principles of the National Association and in the resolutions adopted by that organization something over which there is no dispute, and no "Babel" of contention. There he will find a "consensus of the competent," the fundamental principles on which all agree with a solidarity of purpose, which comes from demonstration.

We now come to the damnable charges against the personnel of the movement.

He says: "I have personally written to many of your prominent men," and he has found the most deplorable state of affairs. The use of the "blue book," trap doors, "talking machines," to imitate spirit voices, "adultery," "free love," etc. Let him give the names of these "prominent men," that the value of their evidence may be known! Who are these enemies in the guise of friends?

Spiritualists by a strange concert of actions have been driven to the defense of their cause against attacks like this, charging wholesale fraud and immorality. There is no fraud in mediumship, for it is not mediumship when it has a taint of deception. There is no Spiritualism in any teaching not of the spiritualist morality, for only that is spiritual.

For every heralded fraudulent seance, there are a thousand home circles where deception is unknown and unthought of. For every deceiving medium, there are a thousand genuine and true.

The wholesale slander of this "great and worthy class," is unpardonable and unjust. The charges themselves even as against the deceiving, are not by any means sustained or sustainable. For instance, the noted "blue book." I published some time since, an article on the subject concerning a desire that if any one had this book, or a scrap of it, to send it to me for examination, or if any one had ever seen it, to testify to the same. The great book disappeared. It dwindled down into leaflets, and the leaflets "dematerialized." I received one letter from a person who had seen another person who had seen some leaflets he thought might have been used by the medium in his seances.

Talk about "free love" and "adultery" among Spiritualists! There is a book published, giving the account of the moral delinquencies of preachers in this country for one year, and it is nearly as big as a family bible! And yet preachers will throw this up as an unpardonable sin. Bad enough if there is one who believes in spiritual phenomena and has not arisen to the spiritualization of the philosophy! There may be, probably are, such in the ranks, but where there is one, there are dozens and scores among those who claim strictest "orthodoxy." May the gods laugh and angels weep when these evangelists and gospel ministers accuse us of "free love" and "adultery!" We might return the compliment, but it would be too cruelly true!

Spiritualism will not turn one way or another to "change the faith" of "outsiders." It is not a system of propaganda. It does not desire to bring anyone into the fold to pay the preacher's salary. This book must grow into the belief by knowledge, and most outsiders have a miraculous growth before them. It is true it has missionaries, in the body, a few, and countless hosts without, not for the purpose of conversion, but instruction. The conversion will come afterward.

It remains to reply to his concluding question: "Will some one tell honest investigators who would like to exchange faith for knowledge, where it can be found?"

First, in investigating, the subject should be approached in a proper state of mind. The self-conscious, dictatorial, hypocritical, egotistical and patronizing condition, will as effectually isolate as the shell of a turtle will prevent its inmate from receiving sensations. The investigator will find the private circle incomparable for research. He has only to come therein with honest purpose, and impartial mind. To brush aside the chaff, and garner the grain.

If he is searching for chaff, that is what he will gather. If he is determined to have fraud, fraud he will have and to spare.

If he visits the "camp meetings," and the "mediums" as an "outsider," to criticize and strengthen his position that there is nothing in it, he will find abundance of material for his success. But we pause here to repel the infamous slander of this reverend gentleman, when he by innuendo asks: "Do the leaders get a commission from fakers?" referring to chairmen of meetings and camps. Let us have a bill of particulars who was the chairman who "frightfully abused a large audience," and then "denounced" the mediums as fakes? This one chairman may have been anything but what a chairman should be, but the charge as it stands involves the self-satisfied leaders of every spiritual society in the country. It is a libel against worthy men and women of unimpeachable character.

Do not, then, in the beginning of investigation stop to find fault and slander those engaged. No one will take you and learn you the A B C of the philosophy. The investigator will not be taken in leading strings, or fed on "pre-

Our Next-Door Neighbors.

BY CHARLES DAWBARA.

CHAPTER THIRD.

In our last we had a glimpse of happenings just across the divide. If the accepted as valid, and are full of lessons for the mortal believing in his own immortality. If this history represents anything either of the certainties or the uncertainties of our immediate future, it is just what the world is seeking. The present writer has purposely omitted the name of one of these spirit associates, especially interested in Mr. Wilson, as it demanded more careful examination as to its verity than the names of the other spirits included in this history. We have been listening to the experience of a number of good intentioned but most unspiritual spirits gathering around Wilson and Dallas. They were all recent arrivals in spirit life, and their names were a matter of no consequence to the reader. They were emphatically "spirits of the threshold," clinging to their mother earth, with every appetite and passion unchanged, and welcoming association with mortals as helping them to recall old sensations. But one spirit appears who should be of a very different class. We are told that Charles Sumner is especially interested in Wilson, whose organism he proposes to entrance, and through its lips once again play the orator for mortals. His repeated attempts, his success and his ultimate failure to hold his medium are, we presume, faithfully recorded. But we naturally ask what is the renowned Charles Sumner—the champion of the enslaved negro, the champion of the crowd of most ordinary and unspiritual mortals? This demands a careful study of what the "threshold" really means and includes.

Mr. Sumner discovers, we are told, in J. K. Wilson an instrument he can entrance, and then talk through for the benefit of mortals. He makes several attempts, and is at last pronounced brilliantly successful by the associates of Wilson, who listen to the lectures or talks. If entrancement by a spirit be a proven fact, then there is no reason Charles Sumner should not play control, and lecture as well as any other spirit. But we remember that the ex-senator has been in spirit life more than a generation, and is a well known man as a man of strict honor, and a philanthropist. He has certainly had time enough to make some progress in his new life, and any progress would remove him further and further from the threshold, and presently endow him with greater knowledge and power than those less advanced. But Sumner is here with us, and though spoken of by the author and his associates, spirit and mortal, with the greatest respect, is evidently on about their level, for he is twice spoken of as wounded in the fierce battles between the hostile armies.

The question as to the spirit standing of Mr. Sumner must, of course, remain unanswered, but we remember that our standard of manhood and that of the spirit world may be very different. We judge a man by his acts, whereas his spirit level is determined by his thoughts. So a man may be exalted in public esteem here, and his conduct unimpeachable, and yet his thoughts may give him a very unspiritual level. Will we not apply this standard to our "next-door neighbors," who are so highly respected by the author and his associates, and the process by which it climbs. This is merely a suggestion so far as Mr. Sumner is concerned, but if this experience be a verity it would at least give a reason why our honored senator had not yet risen above the sphere of struggles for mastery.

This remarkable history is ended when we are told that the spirits who had associated themselves with Wilson and Dallas were permitted by the victors to come with an acknowledgment of total defeat, and abandonment of all their proposed plans. They seem to have regained freedom through some pledge to cease their attempt, under which condition they are free to resume their former manner of life in the spirit world. We are told that Mr. Sumner, as otherwise he would hardly abandon Wilson after having proved his power to use him as a lecturer.

We learn little or nothing of the habits or tastes of the conquerors, who are represented as being lower as a class than these angel friends of Wilson. This earth has its grades of humanity, from almost angel up to the literal brute, yet all are subject to the same laws of life without which they could not exist. The distinction between the classes is thus purely mental, for all alike are subject to the physical. The brute who revels in beastliness is classed by us as a very low mortal, but he may be the result of conditions over which he had no control. We don't know the subject to be spiritual. But in this history we have seen men and women who remain "next-door neighbors" because their clear desires, passions and tastes are strong as ever. They evidently come back because tastes for eating, drinking and smoking are mixed with motives that are less selfish. There is a strong inference from these notes, which many of my readers know to be true, that "corn beef and cabbage," with whiskey, tobacco and cards, are not found in the house across the street. Of course they have substitutes, just as they have householders with faculties different from ours, but for many the old passions, and the old style of living are still uppermost, and they are unhappy without them. Those who have traveled further than across the street are in no true sense "neighbors," and we naturally count our own "loved and lost" as much further from our earth life.

Neighbors can meet more easily than those who live at a distance. It is very little trouble for mortal and spirit to meet if there is nothing but the veil between them. This is a truism, founded on the experience of every investigator. Neither mortal nor spirit needs much change under such conditions. A little sensitiveness to abnormal vibrations and the mortal becomes a medium. A similar sensitiveness for the spirit, and he enters the "divide." The mortal is mortal, and something more. The spirit is spirit, and something less. So the neighbors shake hands, and both being in the "divide" they sit down and gossip. We call that "spirit communion." That is the level at which Wilson and Dallas met their friends, and it is the level of the public scene everywhere. We may even say that all physical phenomena must be digested breakfast food. He is to make his own way. Until he prepares himself for the reception of the demonstration he asks for, Spiritualism has nothing for him.

Having prepared himself, he will find in the organization of a private home circle, the means of that demonstration. HUDSON TUTTLE, Baltimore, Md. N. S. A.

on that level. And, as we all know, the more physical the phenomenon the more popular it becomes. The cabinet materialization tells that tale. The visitors are neighbors, so that across that fence is deemed worth a dollar any time.

We roughly divide our mediums into three classes. We count their several phases as material, mental and spiritual. Perhaps philosophical would be the better definition of those who become the mouthpieces for spirit teachers. By all alike the "divide" must be reached, for the mortal can go no further. At best it is a region dark, drear and foggy. The ordinary public seance tells that tale, and the history of Wilson is specially interesting, that even if there be attempted privacy the foe can enter as easily as the friend. The intercourse may at first seem both amusing and attractive, but it is dangerous to both mortal and spirit.

It is not the intention, in this article, to attempt to follow the career of an advancing spirit. In the absence of reliable sources, we are forced to rely on the statements of reputable witnesses, still living, and experiences in harmony with those of numbers of investigators, from which we may learn lessons much needed in these days when public phenomena have become objects of general suspicion.

A common experience for some cautious and critical investigator to watch and wait for months before he avows himself convinced that spirit return is a demonstrated fact. He has learned his lesson, and declares that he knows it to be a truth, for he has had the evidence. Soon after he reads an article headed "Exposure" and learns that the alleged medium has been captured with wigs, cheese-cloth garments, etc., as evidence of fraud carefully prepared. He still believes that what he experienced was without fraud, but, all the same, he becomes silent, or talks learnedly of the unknown powers of the "subconscious self," and perhaps joins the S. P. R.

Wilson's spirit was, so far, failed to capture a single "subconscious self," and bring him into court. "Subconscious self," may or may not have the powers ascribed to him, and may, or may not be so suggestive that he cannot help being a first-class liar; but there need be no doubt of the presence of our "next-door neighbors." Every man, woman and child, who has been captured with wigs, cheese-cloth garments, etc., as evidence of fraud carefully prepared. He still believes that what he experienced was without fraud, but, all the same, he becomes silent, or talks learnedly of the unknown powers of the "subconscious self," and perhaps joins the S. P. R.

1. All classes of spirits alike must come to the edge of the divide where next-door neighbors dwell, if they want to communicate with mortals.

2. All classes of spirits alike must be limited and befogged by such nearness to earth life. He may not be injured or enslaved by any foe, but he becomes beset by mud, and mentally befogged.

3. A pure and unselfish motive is no protection to the mortal from spirit foes, any more than it protects him from lightning and flood. The authors of the work we have quoted were true and loyal to their spirit friends, who were also true to them. Yet conditions favored the foe, and independent mediumship lost the battle.

4. It is true the advanced spirit may be more powerful than any foe, but he stays in such an atmosphere no longer than is necessary for his labor of love for some mortal. Yet he can be there after simulated so skillfully that the mortal rarely finds out the deception.

5. Every class of spirit, whether advanced or not, is dependent on a sensitive mortal for any intercourse with earth life. And a mortal, unless he be a sensitive, can greet no spirit, whether friend or foe.

There are powers of clairvoyance, etc., possessed by many sensitives which, it is now claimed, belong to a man's subconscious self. Whether or not that be so, it is absurd to suppose the mortal could have any power superior to that of an advanced spirit. Across the divide that mortal sensitive with the power of clairvoyance, and the tremendous influence of "suggestion." That his vision is "suggested" is proved by the fact that very rarely do two clairvoyants have the same vision. Mortals have been in the habit of taking such visions in a mass, and sorting them into a semblance of harmony, upon which a religion or belief has been built. Clairvoyance, however, has found dead bodies, have located mines, and have told tales of spirit life, are emphatically "next-door neighbors."

Nature's progress is a system of steps. You cannot climb up to number six, and then jump to nine. Each step is a foothold of experience that cannot be missed. The returning spirit may be as sensitive as the mortal. The all-important point for the investigator to remember is that when he crosses the divide he will rest there, or move on according to the thought-mind he has built up for himself.

He may sit alone to-day seeking spiritual phenomena, or in a choice family circle where exposures are unknown, but, all the same, he is still close to the divide, and "next-door neighbors" are not far off. If he long for spirit growth that would insure spirit progress, he must learn to think it. Yet if he becomes too spiritual, he is soon unfitted for earth life as it is, and becomes more or less a martyr.

There are many of all classes, nations and races, who are in the order where it seems, for the most part, a second edition of to-day, adapted to changed conditions.

There are also, as we venture to believe, schools of life in the beyond, where at last man seems to attain a development of wisdom and power almost divine. But such a development can only follow an earnest desire and constant effort for progress. And every step of such progress carries the spirit further away from the divide, and therefore further from us. If we ourselves keep in the path of progress we are doing our part in this life. We shall not be troubled by exposures here, no longer, among the "next-door neighbors" when our earth-life is finished. And that seems to me the all-important lesson from the experience of Wilson and Dallas.

(The End.)

San Leandro, Cal.

suggestion, from either spirit or mortal. There are, we all know, pure fakes and make-believes for whom the Delaware whipping post would be none too good. But we are now discussing the effect of "suggestion" on the genuine sensitive.

When a stiffer thinks fraud he suggests fraud, and sooner or later the sensitive falls into the suggestion. The sensitive young man or woman, who once becomes the tool of the public seance, is almost sure, sooner or later, to be subjected to a genuine exposure of fraud in whatever may be his or her particular phase. The psychometric sensitive can be suggested into gathering a kit of burglar's tools; and the clairvoyant sensitive can be suggested into gathering a kit of wigs and cheese-cloth robes. Among our "next-door neighbors" are plenty who enjoy the fun of suggesting and aiding in any such deception. This being a natural consequence of visiting acquaintance with "next-door neighbors" the well-meaning sensitive cannot escape the well-meant suggestion that he himself is fooled to his heart's content. So the exposure may either implicate the mere fake, or uncover suggested rascally by a genuine medium. The only possible remedy is to make and hold such scientific conditions as will protect both sensitive and his mortal sitters. The "neighbor" is beyond capture, but may safely be watched as a "suspect."

Every phase of phenomena is valuable as demonstrating human immortality, but we see that very immortality may be a curse as easily as a blessing.

Any phase of mediumship, used for a living, may be just as uncertain, as it is, of course, subject to suggestion, but the effect may be either a blessing or a curse. "Next-door neighbors" are always doubtful. If fairly proved to-day it may be simulated to-morrow, for the sitters neither see nor hear across the "divide" where these neighbors hold revel.

For many a reason, often discussed in these columns, spirit communion is, and must always be of limited value to the mortal. We learn through it our own immortality, and something of the lives of our near neighbors. Beyond that all is uncertain and befogged. We learn that the earthling, having cast his skin, crosses the divide. How far he travels, and how rapidly, depends upon himself. But each of us can, with certainty, determine where our selfhood will first make its new home across the divide. It is altogether a matter of thought, for any action without thought can have no spiritual effect. Let us watch our thoughts. If they are all of earth then we belong close to the edge of the divide. Many a disappointed and disheartened man has become religious, and thinks his nature is changed. In reality he is merely the under dog. Let him get on the top and this life is good enough for him. Such religion is itself close to the divide.

A man can tell himself, even if he does not tell his neighbor, whether his ruling desire is love for his fellow man. And whether his desire is for stocks, bonds, houses and acres, with earth appetites and passions uppermost. If they are, he stays as close to earth as his old selfhood will permit. As he outgrows his old selfhood he gets further away.

We get in such histories as that of Wilson and Dallas, a certain spectroscopic view of the hell manufactured by earth passions carried into spirit life. Those who escape this experience have necessarily very different surroundings. Mediums and theosophists alike tell us that tale, but of its details we gather nothing reliable from either of them. Though possibly true they are but imaginations of the mortal. The all-important point for the investigator to remember is that when he crosses the divide he will rest there, or move on according to the thought-mind he has built up for himself.

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(The End.)

San Leandro, Cal.

A SPIRIT'S WARNING VOICE.

The Lives of Two Scouts Are Saved Thereby.

I was telling this story one night in New Mexico in the mountains where the stage had stopped for the night. As soon as supper was over, all except myself went to bed, as it was late, and the stage had started at 5 o'clock in the morning. The lady and gentleman who kept the stage house requested me to tell a story, as they never saw any one only when the stage stopped for the night, the nearest house being 30 miles away. But before I was through telling the story everyone was up and listening, although the partitions were only blankets. Our stage driver happened to be one of Custer's scouts. He said that one night while he and his companion were returning to camp, they had staked out their horses for the night, rolled themselves in blankets, and went to sleep. Toward morning the scout said he heard plainly the words, "Get up and go or you will be killed." He thought he was dreaming, and went to sleep, when he again heard more distinctly the same warning. He immediately wakened his companion, and they mounted their horses just at the light of day, showing they were surrounded by Comanche Indians who would have killed them had the warning come five minutes later.

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