

SPIRITUALISM IS A TRUTH

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived for truth," Lucretius.

facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search."

Let us love our cause and dare to advocate its truth and deny fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

Ancient Doctrine of Theurgia

The Basis of All Ecclesiastical Religions, and the Premise of Leadbeater's Theosophical and Theurgical Sophisms.

THE VIEWS OF A SCIENTIST.

The object of this essay and review is to point out briefly the source from which has sprung the principal religious and traditional origin of the concept that "a favored few" have access to a fountain of "Divine Wisdom," with its "Special Revelations," hence their claim to act as public mentors for all mankind in the development of his ethical, social and political welfare.

Associated with this object, is a desire to demonstrate by an object lesson the inconsistent and ridiculous inference obtained, when an argument or affirmation is established upon an unknown and unknowable premise, the factors of which are not consistent with each other, and when the affirmant seems more inclined to court the mysterious and wonderful, than to demonstrate the truthfulness of his assertions by an appeal to known or analogous facts.

Perhaps only a few who read The Progressive Thinker are aware that every form of religious belief as expressed in the 360 religious creeds and traditions of our civilization, not to mention the numberless ceremonial rites and practices of semi-civilized and barbarous races, have their origin traced in history, or in the transmitted customs of ancestral superstitions.

That the picturing power of the imagination, unbalanced by concrete material of reasoning, had on of early religious concepts, there can be no doubt. This fact coupled with a universal tendency to claim a supernatural revelation and source of wisdom as the basis of religion, and a deeper knowledge of spiritual truth on the part of those who assumed that they possessed this light, and that this superior inspiration and revelation was the end of all wisdom, gave birth not only to fallacious speculation, but to the transmission of this mental weakness to the receptive intellect of the unthinking and unscrutinizing mind of man for untold centuries of time.

The Originators of Religious Ideas.

It may be a new thought to some "New Thinkers," that the Sophist in all ages has been the originator of religious ideas; and it is in this class of people who identify foster and perpetuate the various forms of religious belief to-day. But, what is a Sophist?

"One who employs a fallacious argument."

"One whose inference does not agree with his premise, or whose premise is laid in the domain of the unknown and the unknowable."

"A false reasoner, who claims a special inspiration from the gods or superior angelic spirits as his guide."

Grote in his history of Greece compared these criticisms upon the ground that the Sophist--a term derived from "Sophos," meaning wise or learned--stood for intellect and talent; hence he affirmed that the sophists of Greece were wise men. But it will be seen that much depends upon a man's religious bias as to what constitutes wisdom. Thus Pope Urban, Pope Innocent the III, Calvin, Spurgeon, and a host of other clerics have been called wise in the things of God, yet however inhuman and false their sophistical teachings.

All sophists are Theosophists, whatever may be the form of their religious beliefs, whether found in some of the sophisms of Ecclesiasticism, or the religious propaganda of other beliefs. It may be claimed by some, that possibly the Oriental Buddhists were an exception to this rule, since he had no idea of a god as an over-ruling power, hence his sophisms were confined to an effort to account for cosmic process upon the idea of "the blind concatenations of cause and effect." Therefore it will be seen, that all of the religions of the world that entertain a "Theos" or "God" as a creator and originator of infinitude, as found in the various systems of theogony, are in every sense of the word, Theosophists.

Evolution of Theosophical Ideality.

Many modern writers ascribe the evolution of theosophical ideality to a time following the writings of Plato; but we feel safe in saying that the most careful reader and investigator will discover in the symbols of worship in Zoroastrianism and in the mystic ceremonies of Oriental Egypt, theosophisms that are more than five thousand years anterior to Plato's writings. Indeed, the late excavations at Nippur discovered symbols of fire worship and mysticism two thousand years older than the creation of the earth, according to the Hebrew system of theogony, and cosmic process.

The term "Theosophy," in its modern sense, is a compound word from "Theos"--God, and "Sophos"--wisdom; hence "the wisdom of the gods," or, by some writers called, "Divine Wisdom."

All theosophists whether Egyptian, Brahmic, Shemitic, Hecateic, Platonic, Jadic, Ecclesiastic, embracing the Greek church, Roman Catholic, and Protestant churches, as well as the modern Theosophist, affirm "a higher source of wisdom," than that gained by a study of nature and her principles; hence, a supernatural source, emanating in, and revealed by the gods themselves to the priests and holy representatives of their respective systems of worship; and a glance at the various religious cults of our time, will show to what extent these sophisms hold sway in the minds of the people now.

Evolution of Theurgia.

Out of this sophism of "Divine Wisdom," the early Egyptian Platonists developed an imaginary system, called

Theurgia; which implies "a direct revelation from God." The method by which each cult and denominational belief applies this "Revelation," varies with each church or sect. It consists chiefly of prayers and high-sounding panegyrics to the special God the cult or sect believes in, the laying on of "holy hands,"--the hands of the priest or officiating clergyman--the rites of baptism, used by Moses and the pagan world to indicate that the offender had been washed free from the sins of murder and other heinous crimes; the sorcery of the Eucharist, the necromancy and mysticism of "holy infatuation," and with the modern Theosophist the refining spiritual development induced by Yoga practice--recommended to develop clairvoyance and adeptship.

As ancient Theosophy is older than Christian ecclesiasticism, and embraced a larger number of gods, it will be seen that the doctrine of "Divine Revelation" or Theurgia, was taken from this ancient sophism and incorporated into Christianity by the early fathers of the church, each sect of which affirms the superiority of their source of "Divine Revelation and Wisdom." The appalling conflicts recorded in the Pentateuch in which Jehovah himself was commander-in-chief, had its inception in the theosophical various sects of people over the supremacy of the god or gods these different nations believed in.

Wars Based on Religions.

The terrible wars between ancient nations over the supremacy, omnipotence and Divine Revelations of their respective gods, was far-reaching and almost universal, originating in national or tribal selfishness, greed, love of conquest and the desire to control others. By no means are these human attributes a characteristic of the past. Note the vicious and bloodthirsty Christians in the conflict between China and the Protestant nations occurring a few years ago. Also the present religious barbarisms between Turkey and the Armenian Christian, between Russian Greek and Russian Jew, between the Czar of the Greek church assisted by his subjects, and Buddhist Japan.

These appalling horrors enacted for religious supremacy, have been and are largely over the interpretation and application of Divine Wisdom--between the conflicting authority of different gods as voiced by the modern oracle,--the preacher, and the people at large. But, the ancient and modern Egyptian Platonism, that the author of The Great Psychological Crime refers, in his recent treatise, and it is to this ancient platitude of "Divine Wisdom" that Leadbeater and a few others vaguely hint, when they speak of their superior source of knowledge and spiritual unfoldment.

But when the intelligent Spiritualist and other seekers after truth affirm that all phenomena in nature can be explained and demonstrated by an analysis of the invisible principles and psychic modes of motion obtaining in cosmic process, without introducing these Theurgical superstitions, the claim is met with a spirit of contempt by the advocates of Theosophical Theurgia. Said a lady advocate of Theosophy on the rostrum at Lily Dale a few days ago, speaking of reincarnation, "I would not discuss the fact that man evolves by successive reincarnations with those who oppose this idea, than I would stop to discuss with a child that there are other letters in the alphabet besides A. B. C." This stinging insult to the audience at large can safely be taken as evidence of the bigotry obtaining in Theosophical Theurgia.

Now let it be known to all of the readers of The Progressive Thinker, that none of the distinguished writers and advocates of modern theosophical ethics has ever had the moral courage to inform the solicitous public, from what source they receive their superior inspiration and wisdom, nor where its school of so-called science was originally located. At the risk of breaking the charm which holds the public mind in the mystery of Theosophy's ancient greatness and glory, a time, it is affirmed, when the gods of Egypt conversed with men, let us introduce the reader to that school of sophistry known in theosophical Egypt, as "The Doctrine of Egyptian Platonism."

As many Theosophists will deny their "Alma Mater" and her curriculum of so-called science, we will call their attention to the historical fact that the doctrine of Theurgia became as necessary to Theosophy, as the doctrine of the "atonement" to the faith of man; and nearly all of our lexicographers and encyclopedists include Theurgia as a part of the Theosophical system. If further historical evidence of the exact relation of father to child is desired in this matter, we will refer the reader to "The Mysteries of Egypt" by Jamblach; "Essays on Egyptian Platonism" by Murdoch; also to "Colridge on Egyptian Superstitions."

That the reader may have a concise view of the distinctions between Spiritualism based upon Natural Philosophy, and Modern Ecclesiasticism and Theurgy, we invite his attention to the following by Chambers.

"In investigating nature and her attributes, philosophy proceeds entirely by that branch of knowledge which teaches the rules and method of reasoning, employing as the basis of its investigation, the facts derived from natural sources."

Modern Theology. "Theology, employing only in part the same method of reasoning, superadds the claims derived from authority and revelation."

Theosophy. "Theosophy on the other hand, professes to exclude all dialectical process, and to derive its knowledge of God from direct and immediate intuition and contemplation with God himself; therefore its so-called science is but another name for mysticism."

Let us recapitulate. The spiritual philosopher traces all phenomena in nature to natural causes, for the reason, that all phenomena are the result of the psychic co-relations of natural elements and energies. He also finds in tracing these co-relations of psychic character that they connect the immortal to the mortal plane of existence, because these principles of co-relation are eternal, self-existent, and potential; further, every step of these claims can be demonstrated by natural science.

The ethical system of Spiritualism is based upon intellectual and healthy parentage, the equal rights of mankind to health and happiness, and a correct concept so far as possible, of future existence and its relation to the earth plane.

Modern Theology employs similar methods of scientific research as that found in natural philosophy for its college text books and popular sciences, but resorts to the dreams of ancient Hebrew prophets, and to the authority of Egyptian theogony and cosmogony which it calls "Divine Revelation," for its religious system, and relies upon the caprice of one of the many pagan gods enshrined in the bible for the final justification or condemnation of the human race. Its moral system is Theurgical, rather than natural and scientific.

Theosophy being entirely distinct from either of the foregoing systems, repudiates inductive and syllogistic reasoning, and all dialectical methods. It admits natural data only when it conserves some sophism of the cult. It employs no system of analytical science based upon known facts in the discussion of cosmic process. Its principal claim to science, oft repeated and held to be superior to cosmic or natural science, is entirely Theurgical. Its system of soul development is through successive reincarnations, of which the claimant has no memory and no proof. Its system of morals is based upon the aphorism that "all experiences are necessary to the soul," therefore "whatever is, is right."

With these differences in method of reasoning before us, and the historical data referred to in the foregoing, which we especially invite the reader's attention, let us examine as an object lesson in the practice of Theosophical Theurgia, the miraculous claims, transformations, experiences and platitudes of a gentleman who in his present claimed reincarnation is known as C. W. Leadbeater. Now, let it be known that this review is not written necessarily to ridicule upon Mr. Leadbeater or his cult, but to show to what extremes of sensual and careless caprice a man's visionary sentiment about the astral and sexless nature of the soul will lead him, when his statements and their factors are arranged in syncretical order.

According to The Progressive Thinker of October 8, in an extract taken from the Sunday Inter-Ocean, Mr. Leadbeater is made to say that he was recently a "vicar of the English church," but a thousand years ago was an astral spirit, floating around with his nephew Cyril, in the great Watling-to-be-in-car-nation-room, of Theosophical ethers, looking for a job. Just how Mr. Leadbeater knows that Cyril was his nephew at that particular time, as both were in the astral, is a problem for the author of "The Great Psychological Crime," or some Theurgical adept to solve, since in Theosophical premise reincarnation is the only mode of evolution in the soul's evolution, and motherhood with all its obstetric pains and surgical gashings is simply a temporary convenience to help some astral soul to evolve what evidently was never involved--experience and common sense. Then again, Leadbeater has told in some of his former contributions to The Progressive Thinker, that the soul is sexless, being an emanation from the great fountain of life. Now, if this statement can be taken as a fact, then Leadbeater and the personality he calls Cyril as souls at that time were sexless, hence there could be no such relation as nephew to an uncle, as these ties imply masculinity, and as both were sexless, they were homogeneous and could no more hold the relation of uncle and nephew than could two drops of water in a mill-pond claim such family tie.

Right here we desire to call the attention of the lady readers of The Progressive Thinker to the historical fact that at the time Leadbeater and his nephew Cyril claimed to be floating around in the astral plenum, that in Egypt, Central Asia, and a large portion of India, women were thought to have no souls, and if Theosophy's teachings are true, there are no women's souls, and no men's souls in Theosophy's Heaven--since they would be sexless. What a glorious Nirvana! What a happy life for the Mormon prophets, as well as the modern Theosophist. Just at what time sex appears in mundane relations, the superior science of Theurgia does not specify, nor does it treat upon so trivial affairs. In the article referred to The Inter-Ocean makes Leadbeater say as follows:

A Case of Materialization.

"One day Cyril and I (the third person) were traveling through the astral world when suddenly we heard the cry of a child in pain. We moved in the direction of the sound, and coming to a lonely cliff found that a boy of 12 or 11 years had fallen over it, and cut and bruised, was hanging to a projecting rock. I saw that in order to help him, I must have physical help. I saw that I must be materialized, that is, must be made visible in the ordinary world, to tie the bandages and so that the

wounded boy might be reassured by some one aiding him. I materialized Cyril and stayed at his side to tell him what to do."

"Under my directions he took the neckerchief from the boy, bound it around his thigh, and with a stick twisted it tight to stop the flow of blood."

"The boy's immediate needs cared for, I hastened to go for the mother, more than a mile distant. I found her at home about her daily work at the time, not giving a thought to her son. She could not see me, but mentally I urged on her the boy's needs."

Goodness, gracious! Isn't that a good story of work done on the astral plane by Leadbeater, a thousand years before he got to be Leadbeater, and it beats God, that is the Hebrew God, in materialization by several points; for, when the Hebrew God desired to materialize Adam in his own image, he had to make the visible image of clay, and then he breathed into its nostrils a little of his own breath, and he became--according to scripture--"a living soul."

Not so with Leadbeater, a thousand years before he became Leadbeater, and while yet in the astral on the plane of "universal ether," he simply volitioned with his astral mind, and mentally commanded Cyril to incarnate into flesh, fiber, and bone, of a physical body long enough to twist a neckerchief tourniquet around the boy's leg to stop the effusion of blood; and the thing was done in broad daylight, too.

Or, it may be that according to the dictum of the author of The Great Psychological Crime, Leadbeater overpowered the will of Cyril, that in the "downward sweep" of his astral soul he overcame the sensory powers of Cyril and transformed him into a piggy, with a black, into a human form. For to this author tells us on page 46 of his treatise that according to a "law of spiritual gravity," "The lower the type" (of spirits) "the more closely they approach the plane of the purely physical." Of course the word "lower," in this sentence, must have reference to that class of gravities of which water is the unit of measurement--it could not be the gravities of the astral soul for instance, of which Leadbeater claims to be a reincarnation.

Be all of this as it may, we can readily see what a grand opportunity for romance and sentiment and questionable sequences of thought, a schooling in Theurgia offers to an astral soul on the plane of "ethers finer than matter." Never mind if it does seem a little inconsistent, incongruous, far-fetched and fuzzy.

The more mysterious a theological or metaphysical statement becomes, the greater the certainty of its intrinsic value, according to Theurgical authority.

What was done with the boy immediately after this séance of materialistic surgery, we are not informed. Whether he was boosted to the top of the cliff, and left there until the mother had been impressed where to find her truant son; by an astral soul of which Leadbeater is now "vicar," or which took place a thousand years before he became "it," may always remain a secret in the annals of Leadbeater's astral experiences.

Where did Cyril stand when he performed this humane act under the modest but superior skill of Leadbeater before he became Leadbeater and while yet in the sexless astral? The indulgent reader can guess at, but he may not guess right. Perhaps he was sitting on nothing, as all things are possible with the initiates in this wonderful shrine of Theurgia, the same as with the God of the ecclesiastic.

Borrowed Idea of Omnipotence.

Indeed we can safely affirm that the ancient ecclesiastic and modern Theosophist have borrowed the idea of omnipotence taught in the Egyptian Theurgical councils, to clothe in respectable power, his God Yahve; for without this concept of omnipotence the Jehovah of the Pentateuch would appear to be the most vicious, sensual and capricious despot enumerated in all of the calendar of pagan deities, and the intellectual perception of this truth will eventually liberate the mental devices of Theurgical systems, and turn their attention to nature's pure fountain of ethics and philosophy.

What became of Cyril's materialized body on this occasion when he had no longer use for it? Did he simply withdraw his sexless astral and soar away to the plane of "finer forces," after dropping his masculine cadaver over the cliff? Or did he only leave his body as Leadbeater does, and let others frequently do, and depend upon some unknown vitalizing energy to hold the visible organism until one of those spirits described by Dr. Peebles, obsessed by "The Christ Question Settled," or some form of ecclesiastical dogma, came along and saw a good chance to reincarnate without encountering the uncertainties of gestative accidents, sex?

Little content circumstances and associated factors, however important in physiological analysis, are never discussed because they are not thought of by the students in the curriculum of Theosophical Theurgia--indeed we can safely affirm that no great discovery in natural philosophy has ever been made by any devotee to its teachings.

But continuing in the article under consideration, Leadbeater goes on to say:

"In connection with this unusual resurrection found in a strange situation, it seems that in their pre-existence 1,000 years before, Cyril and this boy had been playmates. At that time the boy was Cyril's slave. He saved Cyril's life and was given his freedom. It was 1,000 years before Cyril had an opportunity to save the life of his friend."

Dear me! What a long time a spirit has to wait for justice on theosophy's astral plane, and then does not get it. Was it Fate, or "Divine Wisdom," that made necessary all this strange combination of incidents? Or was it the boy's fate to wait a thousand years, and then to be reincarnated. And then he had to grow to the age of ten or eleven years, and fall over a cliff and so nearly jeopardize his life. And then, Cyril, the former

master and owner, had to come along in the astral, bringing with him his sexless astral Uncle Leadbeater (but a long time before Leadbeater had decided whether he would be Leadbeater or some one's aunt) as mentor, materializer and instructor in surgical theapeutics.

Withdraw any one of these factors of fate or Divine Wisdom, and that poor boy's aseous anatomy might still be dangling on the roof of that tree over the cliff, waiting for justice. Ye gods of Theurgia's ancient school, how potent your hypnotic spell!

Strange and Conflicting Ideas.

Leadbeater entertains some very strange and conflicting ideas about human association with the spirit world, and about sleep. He says:

"Everybody consciously or unconsciously is in daily communication with the inhabitants of the astral world. When we sleep, we really leave our bodies in slumber, whereas, we, the true men within, go out into the universal ether that interpenetrates physical matter, and there we can meet, and do meet, our dear dead friends."

The clairvoyant when sufficiently trained is able to leave his body at will and project himself into an ether finer than physical matter, where the dead are, and returning, relate what he has found."

Now let us summarize these diverging and conflicting statements:

Statement No. 1.--"The dead are right here, they are not a thousand miles away, and it is not necessary to move in space to get into touch with people who are dead and gone."

Statement No. 2.--"The dead are in universal ether and we leave our bodies in slumber to meet them."

Statement No. 3.--"The dead are in an ether finer than physical matter," and the clairvoyant when sufficiently trained is able to leave his body at will and project himself into it, to meet the dead."

Now if statement No. 1 has a truth in it, why these other divergent and conflicting statements? The answer, if "we really leave our bodies in slumber," why does it require especially-trained clairvoyance to do this? How does Mr. Leadbeater know that he can leave his body at will, and project his conscious soul into an ether finer than physical matter? Let us inquire into this. The soul, by all modern physiologists, anatomists and psychologists, is regarded as "the actuating, vitalizing life-principle of the body, the seat of mind." This truth developed by the researches of Vogel, the celebrated chemist, anatomist and physiologist of Germany, has received unbounded approval and sanction by the world's great demonstrative experimentalists during the last fifty years. Recognizing the widespread conviction and importance of this natural truth, a certain class of people in trying to account for the phenomena of our sensing things such as events, people, and transactions taking place at a distance from us, invented a very peculiar schism of a

Soul With a String To It.

Hence we find many writers to-day who affirm that "the soul leaves the body, but only by a magnetic thread, which must not be severed, as the individual to whom it is connected would die."

The discoveries in principles of physiological functioning expressed in human organisms during the last 50 years, demonstrate the utter unavailability of these fallacious concepts, and the further discovery of principles of electro-magnetism in their relation to mental process, indicate that the soul and its attribute of consciousness do not have to leave the citadel in the sensorium of the human brain, to be brought into close electro-magnetic contact with objective nature, and with events occurring in places remote on the earth-plane, or in realms of immortality.

We have not time in this review to point out fully the great value and importance of these discoveries to all classes of thinkers in general, or to the modern Spiritualist in particular; but will submit for consideration some facts and discoveries in cosmic science which were never known to the gods of Egypt or Greece, or thought of in the ancient school of Theosophical Theurgia.

Principles of Electro-Magnetism.

Principles of electro-magnetism lie at the very base of cosmic process and cosmic phenomena, promoting its visibility, and inducing its psychic reactions; connecting and co-relating the suns and stars of boundless infinitude, developing the everchanging visible forms of plasmatic and bio-plasmatic life found in earth life, connecting not only vast distances of stellar space to the here and now, but co-relating the activities of an invisible spectrum of existence to man's receptive intellect.

Principles of electro-magnetism comprise the diverging characteristics of the planetary world, and by the varying magnetic changes of planetary combination, the weather bureau is enabled to forecast coming climatic changes and telegraph to the public the probable direction these currents will take.

Principles of electro-magnetism make us acquainted with the chemical character of the nebula and photospheres of remote planets. With a modern spectroscopic we note that Sirius, a star of the first magnitude, 23 billions of miles away, contains in its photosphere, hydrogen, sodium and magnesium. We do not have to project our astral soul of consciousness to that planet when we are asleep to find this truth. We do not have to leave the body, and go there. The light of this star and of thousands of others like it, the spirit world is around us constantly, and like the spirit world can be sensed by us, when we understand the electro-magnetic relation of the invisible to the visible.

Principles of electro-magnetism support and promote the growth and development of trees, flowers, plants and all types of plasmatic life. The ethers of space hold in solution the various elements of nature. The combined reactions of ether light in association

with the earth's magnetism, transfers by electro methods to the trees and all vegetable growth the elements selective to the development of each type and species. The withdrawal of solar light at night induces the electro-magnetic reactions of the earth's currents, in which oxygen and other elements are thrown off, and the carbon and some of its compounds are retained and through these psychic reactions placed in the foundation of real spirit materialization, by the growth of the tree or shrub. These reactions are known to the scientific world as a change of chemical spectrum.

Take note, kind reader, that the trees, shrubs and plants do not have to project their astral souls into universal ether to some in contact with these elements. All of the elements that we can use, is transferred to it by principles of selective magnetic induction.

Principles of electro-magnetism are involved in the evolution of solar light. The electro reactions between the sun's photosphere and the earth's atmosphere, develop light. Light is an evolution.

Principles of electro-magnetism evoke form, shape and color. The electro-magnetic reactions place in the combining molecules of elemental energies induce form, shape, color and magnetic properties; as is seen in the various transformations of metals and solids in experimental chemistry.

Principles of electro-magnetism connect the world's telegraphic systems. The rap of the telegraphic key in London or Japan induces the rap of the sounder here. A telegram was sent from New York to London, requiring only one minute and thirty seconds of time. If the cables and wires involved had been of the same electro resistance the message would have been instantaneous.

Principles of electro-magnetism in wireless telegraphy induce a still greater phenomenon. The closing of an electro circuit of the transmitter, instantly rings a bell of wire, two thousand miles away, or highly electro and magnetic are the ethers of our atmosphere and the earth's currents.

Principles of electro-magnetism connect us to the mental personality of friends far distant. In a telephonic communication to Brother Francis of The Progressive Thinker of Chicago, from Boston, we hear his voice instantly although he is 1,200 miles away, and in the analysis of this electrical phenomenon, we find that the ground current composed of what Leadbeater and his cult call "physical matter," responds at once as half of the effect, without the stimulus of artificial batteries. Now if this circuit had been made of the auditory nerves of Leadbeater's God, or that of any Theus known to the page of time, could the message have been more instantaneous and complete? In this mental communication my conscious ego does not have to go to Chicago nor does that of Brother Francis have to project itself to me in Boston.

Principles of electro-magnetism connect us to the visible appearance of persons and localities as well as in mental association as is witnessed in the phenomenon of "The Spectra Telephone." A friend standing on the platform of such an apparatus, to which is attached an electrical mirror at San Francisco, is seen in Boston when connected to a receiving electrical mirror. With a long-distance telephone attached, we hear our friend's voice, we see in the mirror before us every movement of his lips, the color of his hair and eyes, and every expression of his face. What is more significant, the vibrations of the glass of the mirror prevent our apparent handshake.

Principles of electro-magnetism connect mental process in thought transference. Thousands upon thousands of recorded instances of this mental association are in evidence by the various psychic research societies of the world. These principles of polar mental receptivity are eternal, therefore we affirm distinctly that the mortal will be in clear contact with the spirit world when he understands these inductive truths, since we find in all of nature's processes in the relation of the invisible to the visible, the manifestation of the principles of electro-magnetic induction. All nature is infinitely related by principles of electro-magnetism, and localities in remote countries, individuals on the earth plane, and friends in the spirit realm, can and do impress human consciousness through the medium of this agency.

Time and space seem an illusion in the presence of these natural phenomena. With these sublime principles of nature operative around us, the sophistical and inconsistent talk about "leaving the physical body" and projecting our astral into ethers finer than physical matter in search of the dead, is the maddest of all cults, more inclined to mystical enchantment than to a consistent analysis of nature's co-related processes.

And yet in defiance of all of these principles of existence relating the soul to its organism, and notwithstanding the discoveries in natural philosophy and electro-physics by which remote localities and friends, can be, and are, magnetically in direct touch with our conscious ego, it will be interesting to children to know that there is one man at least who can leave his body and project his ego beyond the stars in quest of his dead friends, and returning in the morning on the train of Aurora, find his mortal cadaver turned over in bed, breathing, snoring and perhaps dreaming; and yet not knowing that he had been extinct several days. While this does seem a little mystical, perhaps wonderful to some of our readers, it is a logical synthesis to Leadbeater's Theurgical proposition about "leaving his body at will."

Some Strange Concepts.

Mr. Leadbeater brings with him from the "Royal Asiatic Society" some very strange concepts regarding the ether of space in its relation to matter. He says: "These ethers are finer than matter," and "interpenetrate all physical matter." The free use of the terms "finer," "coarser," and "physical," may be taken as a true index of the investi-

gations that writers of the Leadbeater school have made of organic and inorganic forms of matter, found in nature's cosmic laboratory. Let us inquire which is the finer, the carbonate of lime found in an oyster shell, or the carbonate of lime in Leadbeater's osseous anatomy? Which is the coarser, the calcium oxide of quicklime, or the calcium hydrate found in coral structures? Which is the finer, the ether of the astral soul, or the bread and butter and food he eats and assimilates, which promote the development and continuance of this life principle in his body? How does he know that ether is finer than matter, and interpenetrates it?

How can ether relate itself to matter unless it possesses reciprocal polarity to it, and if reciprocal, then ether and matter are polar to each other. And if polar to each other, then ether and matter may enter into combination, and if entering into combination it does not interpenetrate, since the reactions of other elements upon it changes its individual polarity before it can combine, the same as all other elements in nature are brought to a mean equation in combining processes. These experimental facts in natural physics, introduce us to the principles of the Chemical Balance, comprising the mathematical of chemical equations, the basis of chemical combination.

But the Chemical Balance and chemical equations were not known in Theurgia's ancient school, and we have occasion to note frequently, that the devotees of the dogma of "Divine Revelation," are quite inclined to ignore these facts, and to the neglect of science, when they are on dress parade, promoting the sophisms of Theosophical Theurgia, as "The Wisdom of the Gods."

W. M. LOCKWOOD.

CONSIGN BODY TO ANGEL OF FIRE.

The Hermetic Brotherhood of Atlantis, Luxor and Elephantia Conduct Obsequies of Founder of the Cult.

At the headquarters of the "Hermetic Brotherhood of Atlantis, Luxor and Elephantia," located at 509 Van Ness avenue, San Francisco, Cal., the funeral services over the body of the founder of the cult, the late Dr. William P. Phelon, took place yesterday morning. The organization conducted private obsequies, and no one without the pale of the association had entry to the premises, during the work of the society.

Dr. Phelon passed away on Friday, and according to the teachings of the brotherhood, merely threw off his mortal form to live forever in his astral body. In the front parlor of the big house at 509 Van Ness avenue the body was laid out in state. It rested in a beautiful casket beneath an exquisite display of purple mull. An abundance of flowers surrounded the remains, and the balance of the room was crowded with followers of the departed leader. These private ceremonies took up nearly a half hour, and then the cortege proceeded to Old Fellows' Cemetery. One of the most emphatic beliefs of the brotherhood is that of cremation, and the services attendant on this operation were elaborate.

With the departure of the elder brother of the organization the mantle of authority falls upon Mrs. Frances Rodgers. She becomes the head of the order, and to her was entrusted the care of the services over the remains of Dr. Phelon. On the arrival of the corpse at the cemetery the remains were moved into the chapel and placed upon the customary receiving place. The flowers were placed about the casket, and the nomenclature was read, the priests and priestesses of the cult, arranged themselves about the remains. Elder Brother Mrs. Frances Rodgers, acting as master of ceremonies received the remains, while the gathered members of the order repeated the brotherhood "mantra." Dr. William C. Bailey followed with a short history of the doctor's life, in which he told of his unobscured spirit and what work he had performed since his departure from the organization. James H. Spence followed with an elaborate address on the teachings of the brotherhood, in which he referred frequently to the life work of the departed. The last address was made by Mrs. Frances Rodgers, in which she consigned the body of the late leader to the Angel of Fire. Interspersed throughout the service were several hymns, the singing of which was impressive.

At the conclusion of the service the casket was covered with a heavy black pall and lowered to the floor below, where it was prepared for cremation. Here some of the very secret work of the organization, in which only the leaders participated, was gone through and the remains were consigned to the fire.

"The cult as it stands today is represented in several countries. The leading organization is supposed to be in Mexico, in Mountain City, a place which has never been visited by any living person in mortal form outside the leaders of the Hermetic Brotherhood. The leaders have visited the place, they declare, in their mortal form, but the members have only been carried there in the astral form. At Mountain City the advanced condition of the Hermetic Brotherhood exists, where the members have become possessed of the knowledge necessary to make them almost perfect. The brotherhood claims that Christ was the reincarnation of some great and good man living thousands of years ago, and that each and every member of the association who becomes so imbued of knowledge that he can believe in all the teachings of the society is of necessity the reincarnation of some good personage gone before. The society teaches that the astral body lives forever, and that death is merely the passing of the spirit from the mortal remains to the astral form.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity. --Addison.

Slander is the revenge of a coward and dissimulation his defense. --Johnson.

The Open Court.

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

Eva A. Cassell has been a careful student in the school of Spiritualism for twenty years, yet in this enlightened 20th Century, she should bear in mind that it is not in order to burn books and authors, in effigy. That should be left exclusively to the Catholics. Her views, however, will attract great attention.

The book, "Demonism of the Ages" does incalculable harm to the cause of Spiritualism; if its teachings were absolutely true its critics might be overwhelmed with its enormities; but, being overdrawn and somewhat lurid in its portrayals, it should not be allowed to pass unchallenged. To believe that mortals are beset by hordes of evil spirits who seek their corruption and ruin is to believe a thing in utter opposition to the laws and states governing human expression.

Spiritualists Credulous.

There are some stereotyped phrases and bugbears which Spiritualism has always had to shoulder, such as "the power of mind over matter" in explanation of most of the stupendous and fraudulent phenomena said to be performed genuinely by spirits; the bugbear of "evil spirits possessed of infinite power to harm mortals," we have always had to shoulder since Spiritualism began. The truth is, spirits can't do half that is imputed to them by scared and credulous people, and evil spirits in particular, have less power for wickedness, for no intelligent person will believe that the evil in our world controls and dominates to the exclusion of the good. But certain persons trade upon the credulous Spiritualists and give them a scare about evil spirits, and hne their own pockets. A few years ago a man by the name of Frazier came to Onset Bay and sent out his cards thus: "I will develop mediums and locate and classify their spirit guides and bands, thus keeping out evil ones who would ruin them. Also I will drive out the evil spirits possessed by mediums and bring them higher guides. My terms are a hundred dollars for development."

This man had a large patronage from the credulous. He came to my house and wanted me to enter his circles, so he could locate my guides, etc. I answered, "If my guides cannot gravitate to my sphere and locate themselves—without me paying you a hundred dollars to do it for them, then they have no right to select me as their medium, and they can leave, and go elsewhere. As for evil spirits, if there is any in my outfit of guides and controls, I am not afraid of them and I can get rid of them myself without paying you a hundred dollars to do it for me." And by the way, there never was a greater scheme for making money than by this same scheme of pretending to develop mediums—for mediums are

Born, and Not Made.

And it is a question of spiritual qualities and not money, for if a person is lacking in the magnetic qualities which go to form a medium then no amount of money can develop what he does not have inherent in him. Thousands of dollars are fleeced from the credulous on the ground of developing them for mediums. This man Frazier taught that all sickness was caused by obsession, evil spirits, and he had people crawling around on all fours—sick people whom he had taken to cure and who believed fully that they were possessed of evil spirits simply because he said that they were and they were paying him hundreds of dollars to get rid of the bad spirits. I studied Frazier and his patients and his system of so-called evil spirits and I made up my mind that he was a fraud and had hypnotized people into believing that they had evil spirits. Later on, public sentiment turned against him and he left town, and then his patients got well and strong.

There's too much hue and cry in Spiritualism concerning the power of evil spirits to harm. The states and conditions governing human life

Prove That They Have Little Power to Harm.

The spirit world is said to be an epitome of this mortal world. If that is so, one can see at a glance how little power evil mortals have to harm the people in our communities. They have no vested power. The evil men and criminals in our midst who represent the evil spirits of the hereafter, are extremely limited in their sphere of action, for they can only affect those mortals who want and are willing to be ruined, by their machinations and bad example. The same rule holds good "over there." Instead of being able to do more harm to mortals because they have become spirits, they have less power, because they cannot stand face to face with a mortal and argue and influence him to do wrong—as a bad associate could, were he still living on earth. Ten to one, such an evil spirit could not affect a mortal. The conditions governing the power for evil "over there" are exactly the same governing it here; namely, some mortals are more prone to listen to the persuasions of evil associates, while there are thousands who are proof against them. And it is so with the evil spirits who may seek to injure the denizens of earth—they might not find one mortal in twenty whom they could operate on. That the world of mortals are surrounded by hordes of wicked spirits and that they are at their mercy is a Spiritualistic delusion which

Saviors of Paganism.

and has no place in our twentieth century enlightenment, since it belongs to the superstitious ages of the past. As to what occurs in the spiritual world and its methods of operation we can have no knowledge excepting that deduced from an observation as to what occurs in this world, since the other is but a counterpart of this, and its denizens the same as this excepting for lack of a physical body. Therefore from my own logical deductions I must declare that such books as The Great Psychological Crime, and Obsession the Demonism of the Ages, are pernicious in the extreme and a menace to humanity in as much as they operate on the sensitive minds of the people and psychologize them with the idea that they are the butt of evil spirits. SPIRITUALISM HAS ENOUGH TO SHOULDER WITH THE STUPENDOUS FRAUDS PERPETRATED IN ITS NAME AND PRETENDED MIRACLES ACCREDITED TO "THE POWER OF SPIRIT OVER MATTER," WITHOUT STAGGERING UNDER AN IMPUTED SYSTEM OF WICKED SPIRITUAL MACHINATIONS WHICH STAMPS THE CREATOR OF THE UNIVERSE A DEVIL, and arrests the investigator of our religion on its very threshold imbued with horror at the risk he chances from the evil spirits portrayed!

For years and years Spiritualism has staggered under this delusion of evil spirits with unbounded power to corrupt humanity; "evil spirits" has been the excuse ever presented when a medium (1) has gone wrong. When a male medium goes to the bad and drinks, it is said he was driven to it by "evil spirits," notwithstanding the fact that it was proven that the man was born with a love of liquor, medium or no medium; and when a medium is caught at fraud in the cabinet, it is said that the evil spirits got control on that night, hence the fraud! We are overfoolish in believing implicitly in evil spirits—there is more laid to them than they are guilty of; and in my opinion there is more corruption and devilry cut up on the mortal side of life by half-hearted Spiritualists than there is on the spiritual side of life by evil spirits, and the votaries of our faith suffer a great deal more from the living evil spirits than they do from the disembodied ones. At any rate I'd take my chances with the latter, instead of the former.

Evil Spirits Powerless.

While I do not say that there are no evil spirits, I do say that they have not the power for evil ascribed to them. On the same plan that evil men and associates here try to corrupt their fellow men, it is probable that in the spiritual life evil spirits may try to corrupt their spiritual fellows there, and, in fact, that world, and not this one, would be their sphere of operation, and they could not corrupt mortals for they are held in their own orbits by spiritual laws which prevent them; just as the laws of gravity hold earth in place, so do the spiritual laws of correspondence hold spirits in check and limit their power. Their sphere of operation must necessarily be confined to the spiritual world and if evil spirits operate at all, it must, perforce, be upon their fellows there—to help keep them down in degrading conditions instead of letting them rise to higher realms.

Swedenborg No Criterion to Follow.

Dr. Peebles quotes Swedenborg in support of his theory of evil spirits and his wonderful visions of the other life. I class Swedenborg with those dreamers and seers of the bible who saw in visions the most stupendous things—the most ridiculous objects ever beheld—red horses—green horses—with three sets of eyes, some of them in the back of the head (so the bible states). If we are to believe in the vagaries of men who lived hundreds of years ago and adopt their dreams and visions as standards to follow in this advanced age we shall be going backward instead of forward. I must first know what manner of man Swedenborg was, before I believe in his visions; whether he was a dreamer or no; whether his brain was well-balanced or no, or his utterances worthy of credence. He belongs to a past era and has no place in this age.

Dr. Peebles brings forth as evidence, Andrew Jackson Davis; but he also is slipping into a past age; he has done a vast work for Spiritualism, but he has advanced onward and may have changed some of his tenets since he wrote of evil spirits; men grow greater in knowledge as they grow older. I have a great respect for Dr. Davis and I appreciate all he has done for the faith, yet I would not believe in the power of evil spirits to harm simply because Dr. Davis affirmed it. I would study into the matter myself and draw my own deductions.

A Belief in Evil Spirits Unhealthy.

We are all striving for the good (god) and the tendency of this age is hygienic. We want to be well and strong in order to enjoy existence, but a belief in evil spirits is exceedingly unhealthy as well as irrational. Dr. Peebles gives a vivid account of what he terms Hudson Tuttle's obsession, but in the instance cited I see no proof of the work of evil spirits. On the contrary it is a clear case of mental suggestion, for Tuttle senior remarked, "the sketch looks like Satan" (there was the suggestion), when immediately Hudson changed from a kind, rational human being, into a person filled with satanic hatred, but this change was not due to an evil spirit—unless Tuttle senior was an evil spirit, since his inadvertent remark was the cause of the change in Hudson—therefore the instance is of no value as proof of evil spirits.

Dr. Peebles quotes the medium, Stainton Moses, to prove the evil work of wicked spirits, but the quotation simply proves my own theory, that evil spirits operate in the spiritual world, instead of the physical one; says the guide of Stainton Moses: "There are terrible conflicts in the spirit world between the higher intelligences and the low, selfish, obsessing spirits there." And again: "Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere and incite mortals to deeds of sin." But again I say no, that God is more just and humane and the Higher Powers are full of unbounded love and mercy and send missionaries to the boundaries of earth to save and redeem these evil souls, if any there are, and the infinity which planned this universe has made laws which bind and restrain these evil ones—they can only operate where the law of correspondence invites them, if they operate at all, upon the denizens of earth. I will concede that mediums, being more negative, may be more prone to obsession by evil spirits than the common humanity, but I will tell you also that there are hundreds of good, noble mediums who do not know spirits of evil, who have never seen them, never come in contact with them, and whom it would be hard to convince that evil spirits existed for the corruption of mortals. These grand and noble mediums—these teachers of our philosophy.

Know Nothing of Evil Spirits;

neither do their guides say aught of them or seem to know anything about them; I belong to this order myself. I know naught of evil spirits, neither have my spiritual preceptors told me of them, but they have taught me that all the evil in this world is done by oppressors living now in our midst—by false teachers—by selfish and degraded mortals, instead of evil spirits in another life.

Still, I have seen people said to be obsessed, whom I studied in order to become enlightened; one, a woman said to be possessed by an evil spirit (because she imagined she was Queen Victoria). This woman I learn was a victim of menopause, and I do not wonder at her mental aberration, since it is common to women of her age; but she certainly was not obsessed by an evil spirit. I have seen several persons who were said to be controlled by evil spirits, but upon investigation I learned that they had honest, epileptic fits, instead of evil spirits. It is a sad thing among Spiritualists to believe that all insane persons are obsessed by evil spirits, and we declare that we could visit the asylums and cure all the crazy people. To such high conceit and vanity has our belief in evil spirits led us that we

Think Ourselves God Almighty

in the matter of casting out evil spirits, and we imagine we can clean out the asylums and cure all the imbeciles on earth. That the insane are controlled by wicked spirits, is an old Spiritualistic saw which has been worked to death.

Because an insane person declares that he is somebody else is no proof that he is controlled by a wicked spirit; numbers of imbeciles imagine they are other persons. The newspapers last winter were full of an instance where a boy who, in early years had been kind and good, had changed in his latter years into a very demon. He was taken to an institution where the medical men pronounced it a case of perverted faculties, due to an abnormal pressure on the brain, caused by a fall and striking on his head. This boy was said to possess an evil spirit, for he would lie, steal, swear, beat his mother and attempt murder; yet, after the doctors operated on the brain, removing the pressure, the youth returned to his normal condition, thus proving that it was a defective brain instead of evil spirits that had caused the trouble. Brain troubles are the cause of insanity, and not wicked spirits, for all head defects result in inhibitive tendencies—the changing of the nobler faculties into the baser. But if, as Doctor Peebles states, all humanity is left by the good God at the mercy of countless hordes of evil spirits who wreak their ruin—if Deity is deaf, and dumb, and blind to the injustice of such a course, then

God Is a Misnomer, Heaven a Farce

peopled with Satan and his demons instead of with the Creator and his angels!

Dr. Peebles says that he has seen mediums who were controlled by evil spirits. There are probably hundreds of Spiritualists who have had experiences with numberless mediums, and have never seen one of these media controlled by an evil spirit, and I repeat, there are hundreds of mediums who have never been dominated by evil spirits; from this I conclude THAT IT IS POSSIBLE THAT A FEW MEDIUMS ARE SUBJECT TO OBSESSION—BUT MEDIUMS ONLY (BECAUSE OF THEIR NEGATIVE STATE) AND NOT MORTALS IN THE COMMON WALK OF LIFE.

And these mediums must have something inherent—some bond of union which draws them in rapport with evil spirits—the proper combination must be struck in order to produce obsession. The fault may be in the states and conditions surrounding the medium, instead of with the evil spirits. This is a wide field for discussion. Dr. Peebles is zealous in proclaiming the fact that many guides and spirit controls of mediums attest to the fact of obsession; but, on the other hand many guides of prominent mediums

Utterly Deny That Evil Spirits Work

to the ruin of humanity. From this I conclude that there are "many men of many minds" in the spirit world and that each one gives observations from his own standpoint. I will say, however, that I have never heard the exalted guides of W. J. Conville, Cora L. V. Richmond, Mrs. R. S. Lillie, and others of our grand and noble mediums who teach us so fully of life in the spiritual sphere—I have never heard them expatiate on the wreck and ruin and corruption that mortals suffer from evil spirits, neither have they ever given Spiritualists grave warnings of the dire calamity hanging over them, through the machinations of wicked spirits; therefore I conclude that the few itinerant mediums who are, as Dr. Peebles says, controlled by evil spirits, are inherently vulnerable to the attack of the foe and perhaps invite it. The inference also is, that the exalted controls of the noble mediums mentioned above do not consider evil spirits a menace to mortals, and evidently

Disbelieve in Their Ability to Harm.

I have come in contact with several persons said to be possessed of devils—among them were some mediums, but I did not accept the theory of wicked spirits; on the contrary these persons seemed rather to have psychologized themselves with the idea that they were somebody else; and I concluded, after careful investigation, that they were suffering with brain defect and were insane. There are hundreds of people who want to pose as mediums before the public, somebody has told them that they will make great psychics and they begin to "sit" and woo some spirit control. Then they begin to talk baby talk and mongrel Indian lingo and finally psychologize themselves with the idea that they are somebody else, though there may be no evil spirit about it, but simply the effect of self-psychology.

Our ranks are full of strong, healthy Spiritualists whom Dr. Peebles will never convince of his theory of evil spirits, because it is untenable and unhealthy; besides, IT IS NOT TRUE!

In summing up the points on the subject before the Open Court, I say:

1. There may be evil spirits.
2. That their legitimate prey may be illy-balanced mediums (when it is learned that the medium has no brain defect and is not insane).
3. That the proper sphere of operation for evil spirits is the spirit world, and not our earth.
4. That natural laws hold them in check and they are thus prevented from harming the denizens of earth generally.
5. That Dr. Peebles has imputed more power to them than they possess.

The Falseness of Such a Statement.

I quote from Dr. Peebles' article in The Progressive Thinker: "There are recurring seasons when undeveloped or evil spirits have had predominance, especially are such seasons consequent on great wars. There are Diakka, clouds of undeveloped spirits encircling the earth, especially about gin-shops, gambling dens and war fields. These go to another life filled with passions and hatred and return to obsess mortals." After reading this lurid portrayal of the accredited powers for evil in the universe, I am filled with protest at the unqualified falseness of such a statement and I "Hurl the morally loathsome paragraph" back to Michigan, in the honest indignation which its ignorance demands and in pity for those who, having lived to otogenarianism, had time to probe this matter to its core, yet have still held to the musty old beliefs in devils and evil spirits of the mythological ages and attempt to fasten them on Modern Spiritualism.

Dr. Peebles practically declares that God made this world and put mortals therein, and then He set loose hordes of undeveloped and evil spirits to prey on these mortals—human beings who have never done anything to deserve that these wicked spirits shall ruin them. In other words God makes mortals pay the penalty for there being spirits who lack development! He makes them suffer for this lack when they are innocent of being the cause of it! I know of only one instance which can parallel it, and that is the statement in the Bible that Jesus was crucified to save sinners; in other words, the sinners were let scot free while Jesus was crucified for their sins.

How much justice is there in making the innocent suffer for the guilt of the wicked? Who believes that the divine Law of Compensation, made by deity to adjust the spiritual states affecting humanity can be set aside by evil spirits or perverted for their spite and hatred? This Law of Compensation they cannot tamper with; it binds and holds them in check and protects earth's people from obsession and from their depredations.

For the same reason Dr. Peebles' statement that evil spirits hang around rum shops and gambling dens and incite mortals to drink, is untrue, for there are thousands of men who are born with a love for liquor, made so by fathers who drank, or chewed tobacco, or used drugs—thousands who are begotten in the vibrations of these bad habits. These poor souls have enough to stagger under through heredity without being placed at the mercy of evil spirits who would make them drink more, and I say that God and the Higher Powers who have our earth and humanity in charge—the Supreme Being who planned our universe and has regulated it by laws which cannot be set aside, I say that these supernatural guardians have protected man, have raised bulwarks around him to shield him from vampires in the other world, and he is safe from their machinations.

As to Dr. Peebles' statement that the spirits of men who die on the field of battle, hang around and incite mortals to war, let us look at it from a logical standpoint. In the first place, what becomes of a spirit when his body is diseased and he has to quit it? He goes of course to the spiritual world where he belongs, for he can not possibly stay upon earth without a medium or body, to work through. His spirit is drawn, like steel to a magnet, to the spirit world, and there he has to go, willy nilly. His medium gone (body) his connection with earth is severed and he can never manifest again on earth without a body. Therefore all the spirits of those in battle on earth, must go perforce to the spirit world, their natural place and element, there to incite, maybe, their spirit fellows in spiritual warfare against the Higher Powers who would raise and redeem them. I do not believe that these spirits stay on earth to incite mortals to more warfare—they are bound by laws which Deity has ordained, and they must leave earth and go where they belong. Mortals and spirits must gravitate to the spheres where they belong—the laws of gravity and correspondence regulate the future destiny of spirit. Just as we mortals have the two conditions here on earth, good and evil, so is it on the spirit side of life, and the evil influences of evil spirits go to increase the current of evil there, and when the Higher Powers there, strive to send forth their influence for a good work upon earth, I believe that the evil influence generated there by evil spirits is set in operation to frustrate the good work, if possible.

It is a war in the spiritual spheres by these two forces, and earth is the loser if the good work is frustrated. That evil spirits stay on earth and ruin mortals is impossible; they can only work on the spirit side, as I have indicated in setting their influence against the good work of the higher and nobler spirits. Just as the nobler powers in spirit life send back to earth their influence for good, from afar, so also do the evil powers send back their evil influence, from afar; but as for evil spirits coming to earth and corrupting each mortal separately, I cannot believe it for I can bring no logical deductions to prove it, but I can set forth those

Which Utterly Disprove It.

The truth is Dr. Peebles still belongs to the old school of investigators who, believed implicitly in evil spirits; he seems to hold to all the old "gags and saws" of the earlier days of Spiritualism. He is not healthy and hardly sane when he says, "Multitudes of church people are obsessed (by evil spirits)." They do not know what ails them. I believe four-fifths of the insane are obsessed by evil spirits." Four-fifths! What an awful travesty on the goodness—the clemency—the reason and wisdom of God—who, according to Peebles, allows the evil spirits to rob so many mortals of their intelligence—mortals who never harmed the spirits and who never did any wrong to deserve such a fate! Again I say that the Doctor teaches a pernicious doctrine—that he is still sunken in the superstition of past ages—he must have been, indeed, a veritable pagan in his last incarnation, and now shows a taint of it in this, his latest incarnation. None but a pagan could voice such rubbish, and I cry to him and to others of his ilk who write such monstrous travesties upon divine beneficence, shame—shame, and woe to you who seek to add more burdens—more weight to the fears of a struggling humanity! As for the book, I will not be quite so hard on its author as to say, with Mrs. Olive Pennington: "Some grinning devil ought to impale the writer on a red-hot pitch fork," but I say, "burn it by all means—and set Peebles in effigy on top of his book and let them both go up in smoke together and end the horrible record."

A logical belief in spirits and their influence on earth is proof of the advanced Spiritualist. Let us be reasonable in our belief and not unbalanced, and I tell you

A Well-Balanced Spiritualist

is what our faith needs at the helm. In these days it is refreshing to meet with such and very depressing to meet those well along in life who can offer us only the husks out of what should be, their rich, ripe, rational knowledge. As the Spiritualist advances along the lines of spiritual progress his belief in the power of spirits to return and take part in the daily life of mortals lessens; as he understands the laws governing spiritual expression he becomes more spiritualized himself and loosens his hold on the material portion which once so strongly appealed to his senses. As he grows in spirit and becomes illuminated he sees his mistakes and wonders how he could entertain the beliefs of the past.

It is a mark of progress for the Spiritualist to relinquish a belief that spirits remain on earth and interest themselves in the trivial matters which form a part of earth existence. The grand and noble Spiritualist is one who, instead of seeking to drag the spirits of his love into earth environments again, sends forth the deepest emotions of his soul to meet theirs—sends forth the loving message to them—waits forth the sympathy, the aspirations to them in the spiritual sphere, with the hope and desire of meeting them there, sometime. This is the true Spiritualist. Chelsea, Mass. EVA A. CASSELL.

The best men are not those who have waited for chances, but those who have taken them; besieged the chance; conquered the chance; and made change the servant.—Chapin.

Punishment is a fruit that unsuspended ripens within the flower of pleasure which concealed it.—Emerson.

Submission to injustice is a vice instead of a virtue, and he who thinks it a merit to signalize his unwieldiness by failing to assert his own rights encourages oppression and fraud and endangers the rights of his honest fellow-men.—Prof. Felix Oswald.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question.—Thomas Jefferson.

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THE OPEN COURT.

Some Thoughts Incident to Reading Doctor Peebles' Book on Obsession.

This discussion now going on in the Open Court in reference to Obsession, must be an interesting object study to every reflective mind in our ranks, affording as it does such a great variety of opinions from leading minds in our ranks. In fact, this discussion will go down in history as the most suggestive, the most impressive, and most important discussion that has ever occurred on any conceivable subject. Investigators in the future will carefully read it; those seeking development of mediumship will critically consider the statements made; the philosopher will ponder over the diverse views, and the psychic student will wade through the divergent expressions with great interest. The views of Daniel W. Hull—actual experience on his part—are certainly exceptionally interesting and suggestive, as they furnish an impressive study in the phenomena of Spiritualism—spirit manifestations of the most remarkable kind. Mr. Hull is one of our most logical lecturers, a keen observer, and his article will be read with deep interest, seemingly proving with absolute certainty that evil spirits do at times obsess mortals.

Dr. Peebles' book, "Spirit Obsession: The Demonism of the Ages," has made quite a sensation among our Spiritual brethren, some of whom appear to have lost their heads. The Doctor has an energetic manner in pressing his points, and in this book he has lost none of his old style vigor. The difficulty in combating him in this, is that he has so fully sustained his claims with incontestable evidence that there is no possible defense for the other side of the question. The Doctor is always a strong writer, and sometimes his manner is offensive to his opponents. I often wish that he would withhold his stinging words when in controversy, though I am more often on his side of the questions than otherwise; and I have that wish more because I wish to mollify the intensity of the hatred of those who may be opposed to him.

In this book I find no exaggeration, though I will say, en passant, that my little experience has been that there is much less obsession among Spiritualists than among those who disbelieve and condemn Spiritualism. Probably our physical and materializing mediums are the worst sufferers in this respect, but mental mediums are sometimes victimized. I also wish that Brother Peebles had not used that word, "Demonism," as he well knows that the word was a general word for departed spirits without reference to character. The word came into disrepute on account of the controversy between Jesus and the Jews. The Jews were a "holy" or "consecrated" people, and of course their spirits after leaving the body were holy or consecrated spirits. As the Greek term for spirit was "demon," a designation was thus made between the two classes of spirits. The demons were cast out. The Jews claimed that Jesus was under the control of a demon or devil, as we have it in our translation (see John, chapters 7 and 8), whereas Jesus always claimed that he was under the influence of a consecrated spirit, (the Holy Ghost in King James' translation)—that is the spirit of a Jew.

By the word "obsession," the idea is conveyed that a spirit, necessarily an undeveloped spirit, has invaded the person of a citizen yet of earth. There are several classes of obsession, or perhaps obsessors.

1. There are evil and malignant spirits who in earth life contracted, for some reason a hatred against persons, societies, or the whole world. These often were either criminals or Ishmaelites in society, sometimes "more sinned against than sinning." They have seen in life only the obverse side of the world, and naturally, they suspect the motives of all who approach them. It is very difficult to obtain the confidence of this class, and when they obsess a medium, it is for the purpose of wreaking vengeance upon the objects of their hatred.

2. There is another class of religious fanatics, who believe it their duty to force all religious thought into their narrow channels. Catholic spirits are probably the worst of this class, though there are some Protestants who share the same feeling. If they cannot have their way, there is danger that they will prevail on their victims to commit some desperate act. Often these cases are supposed to be insane, and sent to the asylum, controlled almost entirely by a set of politicians who have no conception of psychic phenomena and utterly unfit to be in charge of real spiritual sensitivities.

3. There is another class of spirits who pass from the hells of our earth into the darkness correspondent with their earth conditions, who obsess persons less for the purpose of injuring them than to borrow the light of their victims, much as loafers will lounge around somebody's warm stove on a cold wintry day. As the purposes of life have never yet been filled out in their organization and as the conditions about them are not pleasant, they are anxious to be in earth society again, and inspire some of the conversation, which they often suppose to be their own talk, instead of that of the medium, they are using. It is very difficult for them to remain in the condition natural to their earth lives; hence they are unwilling to be out of the presence of their victims. They are not always malicious—they are just low, and really do not intend any harm. This class are in the majority of cases of obsession. Sometimes this class will fight for the medium. I knew one of the victims of this class, who had been pounded till her whole body was sore, in an asylum, because the spirit would not submit to having her abused. It only took me a few minutes to show this spirit, his mistake, and he left her willingly, but it took several treatments to cure the lady of the bruises inflicted on her person by the idiotic attendants of a Kansas insane asylum.

4. There is another class who are drawn to a person by a spiritual affinity, much as two lovers are drawn together. Sometimes the spirit has been a lover and finds it as difficult to keep out of the presence of his enamored one as it was in earth life. This class of obsession generally engenders ill health but they are seldom aware of the injurious effects from their close rapport.

5. Then there is a class of seemingly obsessed persons who are not obsessed at all, but are the creatures of some peculiar idiosyncrasy. These idiosyncrasies are creatures of their emotional natures, and we are unable to fault them since nine-tenths of the human family are more controlled by emotion than reason. In any audience, if a thought is presented having two aspects, one emotional, the other thoughtful, the emotional one always takes the precedence. We live in our emotions, if we analyze ourselves, and were it not for the emotions we should care little for a continuation of our lives after we have finished our careers on earth.

I am acquainted with one lady who dares not trust herself on a steep precipice on account of the impulse to throw herself off from it. Kleptomania is but an impulse. Pike, who was hung in Boston about thirty years ago, when confessing he murdered the little girl found dead in a church belfry, said he could not tell why he did it; that the feeling came on him to kill her. He then told about killing another young woman in South Boston, who was found dead on the street about a year before. He said she was walking in front of him, and he passed over a club-like stake, and the thought came to him how easy it would be for him to take that stick and kill her, and almost with the thought he turned back and picked up the stick and killed her. Jesse Pomeroy serving out a life sentence in the Massachusetts state prison at Concord, Mass., was a wanton murderer. He was in the habit of cutting little children to pieces near the Back Bay in Boston. He was finally found out.

Why did he do it?
Why do boys catch flies and pull their wings off?
Why do vivisectionists cut up poor dumb animals, and torture them while so doing, in every conceivable way?
We don't know.

They tell us that it is in the interest of science. But the excuse is a poor one. It was born in Jesse Pomeroy. I knew his mother—a fine, lady-like woman, who would have been shocked at such deed. It is said that during the period of gestation before the birth of Jesse, the Pomeroy's kept a grocery store from which they also sold meat, and that in the absence of Mr. Pomeroy, she was obliged to wait on the customers, which also included cutting meat off for those who wanted it. This was no doubt a mental mark transmitted to Jesse—reason enough why every high-minded Spiritualist should forever hereafter eschew meat.

We do not realize the responsibility on each and all of us for at least some of the murders which occur. Many other murderers have been equally unable to assign any reason for homicide.

Then there are altered personalities in which certain faculties in persons are subordinated to other faculties, and in which persons pass into states in which they assume an entirely different personality, and in passing from one of these states to another the person is unable to recall anything which occurred to them, or which they did in a former state. Such is the case of Mollie Fancher of Brooklyn, N. Y.

Alfred Binet has written a book entitled "Altered Personalities,"

bringing to light an array of testimony which all our students of psychology (by this word I do not mean mentology, which in our school books—so superficial are our schoolbook writers and teachers—as called psychology). The book is cheap and easily obtained.

But while endorsing the book, I wish to say that the cure of obsession lies in Spiritualism and with Spiritualists. I do not mean to say in merely a belief or knowledge of the fact that our departed friends may and do return with speaking distance to us, but to a knowledge of all those higher truths, now forgotten, or ignored by so many would-be teachers, men and women who have never read a Spiritualist book; and very few words in a Spiritualist paper, who now claim connection with it. THE MERE FACT OF A KNOWLEDGE OF THE RETURN OF THE SO-CALLED DEAD NO MORE MAKES A SPIRITUALIST THAN A SWALLOW MAKES A SUMMER.

If we understand thoroughly, we shall learn that there is something more to it than taking a handkerchief or watch in one's and giving some personal business advice to the owner, of interest to no other person in the audience, and which should have been given at a private sitting. In itself there is no wrong in a medium or a gypsy, for that matter, giving business advice, but the idea that a whole audience should be held to listen to it, is absurd and trifling. Men in the business world know very little of the world outside of their personal interests, and they are in no way fitted to become public teachers after their demise; yet these are the teachers in our spiritual meetings in too many cases. They with mortals should take seats in the audience, and learn something outside of their peculiar fields while in earth-life.

When we as Spiritualist lecturers shall be fully prepared as teachers, we will have some knowledge of life outside of the narrow circle usual with business men on the earth plane, and we shall be prepared to learn something of spirit life outside of the average with which we come in contact in our every day communications.

In earth life the world is divided in three classes, good, bad and indifferent. Of course these several classes may be subdivided many times, as they shade off into each other. The good are the philanthropic or altruistic people who love and sympathize with their fellow men. Now the indifferent do that to some extent, but this love is subordinate to their selfish instincts, so that I prefer to class them among those who are indifferent to the wants and woes of the world. The good are those who had a purpose in life other than their own comfort or aggrandizement. They are ever trying to increase the sum of happiness among their acquaintances in their neighborhood or even outside of it to the extent of the world. They are not the recluses who punish themselves for the sake of greater happiness in the next world—indeed, the thought of doing anything to their own credit never occurs to them.

Victor Hugo has well pictured out this class in Les Misérables. There are very few of them: "Straight is the gate and narrow is the way that leadeth to life and few there be that find it."

The bad—I mean the bad in the abstract—are also very few. There are all shades of bad; but most of the bad are undeveloped good people who have never yet learned of a needy world outside of themselves. They are just overgrown babes.

"First, there are babes in mind whose brains are small
As the weaned infants, who have never thought
Beyond a boy's capacity; they sin
From ignorance.
There always is a class of narrow minds,
Devoid of a capacity to think
Beyond the limited external sphere;
They are the dupes of clergymen and serve
To draw the ponderous chariot of sect." —T. L. Harris.

Some of them are educated; but our system of instruction is one which ignores everything but a man or woman useful alone to himself or herself. When educated, they make good vivisectionists, and poor, and dangerous physicians, good money-getters, but bad money distributors. They become very social and sweet to any one who has anything they want. Their moral and altruistic faculties are utterly undeveloped. The bad, the wicked, who take a fiendish interest in torturing humanity outside of any selfish motive, are very few indeed. Probably the vivisectionists are of that class; but there is a class of mischievous persons, as hazards in our colleges, who perpetrate very severe jokes—real fiendish jokes for the amusement they get out of it, just as bad boys will pull the wings off from flies to witness their helplessness.

The indifferent class are a negative class. They are both good and bad, and at the same time neither. They are negatively good and negatively bad. That is, they wish everybody well, if it doesn't cost them any comfort, but when there is "anything in it," they would rather inflict evil than to miss obtaining what there is "in it." That is, they are good when it costs them nothing; and they are not quite so good if it does comfort them to be so. They are not altruistically good, nor wantonly bad. These by far are in the majority. And of all who go into the spirit world of course there are ten of this class, to one of the others.

Now all these people pass into the spirit-world carrying with them at least for the time being, the characters they have formed here.

The humanitarian here will be a humanitarian there, and though his work may be next our earth, his character will give him as his dwelling place a lofty place in the spirit world.

The dark, low, degraded spirits, whose lives were filled with harm and injury, who left the world worse for having lived in it, will not be reformed at death. They take up life where they left off here, and as far as the changed conditions will permit they continue much on the same lines. And where conditions are not the same, they attach themselves to some one in earth life, and pursue their wonted course.

If a person was a vivisectionist here, he will probably inspire some one to torture some one in earth life; and those persons who go out of the world with hatred in their hearts against any person or society, will seek some mode of revenge.

Most of those whom I have styled "indifferent," never gave a thought as to what is really right or wrong. Their ideas of ethics are somewhat conventional and artificial. There are no distinct lines between right and wrong, and the ideas of one may shade off on somewhat different territory than the ideas of another. To illustrate: Thomas W. Lawson, who has been creating so much sensation with his "Frenzied Finance" articles lately, probably does not see anything wrong in stock-gambling per se, but in the manner in which it is often conducted, just as a gambler sees no wrong in gaming for stakes, but is outraged if one cheats at the game in any way. These men all have some sense of honor, and our laws are mostly constructed on the average lines between right and wrong.

James Fisk was an honorable man, and withal somewhat benevolent; but he believed in trading for all, even if afterwards his sympathy would prevail on him to return a part or all of it. Living in this fictitious world Fisk found himself lost in the spirit-world. There was nothing he could turn his hand to, and his temperament demanded activity.

A few days after his tragic death, he was attracted to the place where I was stopping in Seabrook, N. H. He was almost as material to me as he could be when alive. He would talk very tangibly to me. He said that he was "lost"—he could not find anything he could do. One day he said: "Hull" (by the way he always addressed me in that way), "Hull let us go to your room." When we got there he sat down in a chair across the corner of my table from me. He then said: "Hull, you are not having a very easy time in this lecture business. I can put you in the way to make money." I asked how? He then told me to go onto the street and trade in stocks. I replied that I knew nothing about it, besides I had no money to commence business with. He replied I did not need money (I afterwards heard that such was the case; though I do not yet know if he was so) and he said: "I will help you." I then informed him that I could not do such a thing, besides I felt an intense desire to do my little part in spreading light for the world! After a few more words he left, and I have never seen or even heard of him since, but I shall always have a warm feeling for him.

I relate this to show the condition of some people in the spirit world. They are not really in torment; but they suffer from ennui; having nothing with which they can interest themselves. Not all the "easy going" are that way. Some are willing to whittle on storeboxes and talk "nothings" almost through eternity, and when I think of the numbers of those I realize how crowded the earth sphere of the spirit world must be!

Then, there are many, too, who have no real desire to do any good in the world of either mortals or spirits, but are restless if they cannot busy themselves. They, too, live close to earth plane, and can never rise higher till they are actuated by some higher and more philanthropic motive. Nor do they care to. They are well enough off, off they would be glad for something to occupy their minds. Many of them are now in the east watching the contending armies, and as they see the suffering there, their hearts are moved with pity, and they realize the horrors of war, and a spark of philanthropy is kindling within them, which will lead them to usefulness hereafter.

The lower hells in spirit-life have seemed to me as if they were down in the earth. I do not suppose they are, but it is very foggy and dark there; at least it has been so to me, but I pity them, and if I can help them I am happy to wade through the slime to where they are. An experience I had in 1872, sustains this theory of actual darkness and misery.

By request of a brother of mine I visited Higginsville, Ill., ten miles north of Danville, where I had been informed the spirits talked audibly

in broad daylight. The mediums were two daughters of Morgan Rees, Ardilla and Jennie, and a young man named Trump. Intellectually the mediums, and I might say the entire neighborhood, were far from being up to the average, at that time. They were certainly incapable of any deception. I had been there but a few minutes when a spirit voice sounding much like a whistle, spoke to us from the distance and up from the earth a way, say twenty-five or thirty degrees. When it came nearer, it said, "I will draw blood." This I was told was a repeated expression coming from the spirits. I soon got into conversation with it, and he informed me that his name was Richeson; that he had been hung in Covington, Ind., for murdering his wife, etc.

In a little while another spirit announced himself. His name was Tom Collison. He had been killed by a mob because he was so "ornery," he said. During the day objects were flying not only about the house but all about the yard. An ear of corn came from out of doors through the kitchen and into the room where I was sitting and fell at my side. A broken chair flew across the yard, and the cat as it passed through the room was picked up and thrown against the open door to the kitchen and glanced into the kitchen. A general laughter followed, heartily joined in by the spirits. And the laughter was repeated by the spirits at the school house that night when in my lecture I referred to the incident, and was heard by the entire audience. A Jewsharp was played, when it seemed a full set on the floor dancing. The floor sagged up and down and the "thump," "thump," "thump," could easily have been heard a hundred yards from the house.

At night when I returned from my lecture a considerable number had got to the house in advance of me, from the meeting, to be at the demonstrations that night. The house was made dark and we were all provided with matches, a necessity on account of the rudeness of the spirits. No tongue or pen could describe the events of that night. A cane was used to beat on the claspboard doors; a handless jug was rolled about the floor, as if it were a dozen barrels, and it seemed from the clatter of feet that the room was full of horses, some of which were sure to get on your feet, and one felt the whole house was coming down. Then there would be a call for lights by the mediums, and all set off their matches, and one time the light revealed to me a spirit dragging at the foot of one of the mediums to pull her out on the floor.

Previous to the seance a spirit said in the hearing of all, "If anyone makes any lights, I will break every bone in his body." This was said, because a boy at a seance had been making counterfeit spirit lights, by lightly rubbing the end of a match. At the time he did this the spirits took him up and bumped him against the ceiling, threatening meantime to drop him to the floor. They then forced a promise from him that he would never do the like again.

The next night after meeting we had another gathering, and there being no chair for me, when I arrived, I sat down on the side of the bed, by the side of Jennie, and under an influence I reached down and took her hand, and commenced to talk to her. That talk was a revelation to me. In the cradle in front of her was her babe, born out of wedlock, and I had no idea that she ever had an aspiration to be anything more than she was. Indeed I might say, I was a bit aristocratic, and did not realize it till then. She became controlled instantly and ran out of doors. To the people there, this was a new phase, and they followed her. Directly one of them ran in and said, "Jennie has got the axe, and is trying to kill us." I went out and she had driven them all out of the yard. Instantly she came running towards me with the axe upraised to strike. I said: "Richeson, you will not hurt me. I have come here to do you good. I shall lead you out of hell." By this time the axe was being held over my head, but she struck it down in the ground by the side of me. I then took the medium by the arm, and said: "Richeson, let us go into the house; I want to talk to you. We went in and were followed by the others. He then said: 'I see a little girl. Oh! I have never seen one since I came here.'"

"Yes," I said, "that is my little Alice. She has come here to lead you to your wife. Do you see that light out yonder?" (pointing in an upward direction).

"Yes," he said.
"Your wife is there," I said, and this little girl is going to lead you to her."

He then commenced to weep, and said: "I murdered my wife thirty-four years ago with a meat-axe, because I was jealous of her, and have never seen her since." I then told him he would be taken to her; that he must try and help those poor spirits about him, and that such work would help him; and then told him, he must not hold the medium longer, because his gross magnetism would be injurious to her; that he might go along with me and I would help him. He then withdrew, but immediately resumed his control, and said, "It is so dark there I don't want to stay."

Here we see the reason of obsessions. I talked with him a little more, and showed him that if he was too selfish to relax his hold of the medium or try to reach the fallen spirits about him, he would never be fit to enter the presence of his wife. He then went away.

From there, I went to Bluffton, near Covington, Ind., and he went with me; at least I saw him standing by my bedside next morning and looking anxiously in my face. Here dwelt the first trumpet medium, so far as I know of Modern Spiritualism, but as she gave the seances without price, no one has ever heard of her. At the trumpet seance that night he took the trumpet, and a more earnest prayer was never uttered than the one he made to me to help him. He has since developed a bright and useful spirit, and has done a great amount of good. I have had many experiences, and who of the veteran workers have not? but none which have made a deeper and more lasting impression on me than this.

Here, if I had not come would have been a case of obsession, all because the spirits had no one to point them to the light. As I stated awhile ago, the worst cases of obsession are found outside of Spiritualism, and for that reason we should have a higher, a more educated Spiritualism than we are now having. Our meetings should be run for a higher purpose than advertising business mediums. Indeed, I am not sure that we have so much a mission to demonstrate the truths of spirit intercourse, since the scientific and religious world is coming to acknowledge it, as to learn what to do with it. Qui bono? Is it a play-thing?—just something to amuse ourselves with, and wonder over, or is there connected with it a purpose—a useful purpose? Are we to become more spiritual, more ethical, more intellectual, or shall we drop down in the old ruts, and listen a few minutes to the poorest kind of platitudes as an introduction to a list of personal messages, which can only be of interest to the recipients? If we are going to go on to the next thing after having satisfied ourselves of the facts of a spirit world and the ability of some of its residents to come in rapport with people here, then we should learn the next thing. I have heard a number of so-called lectures in our camp-meetings, which had about as much intellectual nutriment in them as one would get from broth made from a second boiling of an old meat-saw. Our lectures should be something more than filling in the time of lecture hour. We can have that much at any church, and it is because we get no more we have become so weary of ordinary sermonizing.

Before closing I want to say again, that I have little faith in exorcisms. It becomes necessary at times when you have an unreasonable spirit to contend with, but usually we can do more by uplifting the spirit from his fallen condition. Nearly all the spirits I come in contact with are disposed to be friendly to me; I suppose it is because I have so much sympathy for them. I have no doubt that there are those who would take advantage of my sympathy and lie to me. I am sure, some of them do. Clarke, who was condemned to death for murder, in a court in this city, a few days after his execution came to me telling me he was innocent. Even in that case a friend of his mother was present, and the mother being prostrate on account of his taking off, he may have said that, thinking it would relieve her mind.

I am satisfied that a large percentage of insane people, especially those who have become insane on religious subjects are obsessed. I have seen some that I knew were. A pamphlet came to me only a few weeks ago from West Hanover, Mass., sent by a man who thinks he is God—not in the sense of the New Thoughtists, but he is the whole thing incarnate. He says: "I am God." "I am here, and ask to be heard, that I may tell you I am and of my mission here." This man may be a monomaniac, but more likely he is obsessed by some mischievous, fun-making spirit, some defunct way, who does not care for consequences if he can get a little fun out of it. These obsessions are not common in our ranks now, but if we do not take a higher position, they are likely to become as common as they are among church people. The greatest danger is with physical and materializing mediums and in dark circles of all kinds. We must be careful how we play with edge-tools. I do not condemn materializations and physical manifestations, but we should only attend such places in select audiences and with our hearts and minds uplifted, reaching out for the best.

D. W. HULL.

Olympia, Wash.

Of all injustice that is the greatest which goes under the name of law, and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.—L'Estrange.

The good right arm of the bread-winner is strengthened more by an unexpected carcass or an encouraging word from loved ones than by all the roast beef in Christendom.—Buell Hampton.

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By Lillian Whitney. In this book Miss Whitney aims to portray a practical ideal for daily life. It is a book that embodies the exaltation and faith that lend enchantment to life. It is, in a measure, a logical sequence of the teachings of the Bible, and it is a book that is destined to render the soul in harmony with the universe. It is a true inspiration. Price, cloth, \$1.00.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, JANUARY 28, 1905.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

FROM THE PACIFIC COAST.

TO THE EDITOR:—I WANT TO CONGRATULATE YOU ON YOUR MAGNIFICENT LEADER, "IS SPIRITUALISM DECLINING?" PERHAPS IT IS BECAUSE I ENDORSE EVERY WORD OF IT, AND IT REPRESENTS MY OWN POSITION FOR MANY YEARS; BUT ALL THE SAME IT HITS THE BULLSEYE RIGHT IN THE CENTER, AND I AM WRITING THIS LONG AFTER I OUGHT TO BE IN BED, TO TELL YOU HOW GREATLY I APPRECIATE IT.

CHARLES DAWBARN.

SAN LEANDRO, CAL.

Is China's Ruler a Christian?

Some startling news comes, to the effect that the dowager empress of China, who is its virtual ruler, has been converted to Christianity and Christian Science through the influence of Minister E. H. Conger and his wife, who have been almost eight years at Peking. If this shall prove to be true, the results cannot but prove to be most important to the internal and external developments of China's future.

It is declared that the empress has given substantial promises that her conversion shall be announced in the most public way before Minister Conger leaves Peking.

This public announcement, which is to be made soon, is to be followed by steps by the empress that will inaugurate a great era of reform throughout the Chinese empire.

The Christian Science friends of the Congress in Iowa claim it all as a great victory for Christian Science.

It will be recalled that when the foreign legations were besieged in Peking during the boxer uprising four years ago Christian Scientists all over the world organized a conspiracy of prayer for the colony, the Congress being ardent Scientists.

When the legation at last was rescued the claim was boldly advanced that it was in answer to the prayers of the Scientists, or rather the result of an overpowering rush of thought waves in their direction, which had pushed out the unliking barbarians.

Since then the Congress have become friendly with the dowager, Mr. Conger often having been given private audiences with the old woman. As a result it is said the dowager empress has been converted to Christianity, and she has promised great things.

Minister Conger believes that as the result of her casting her tremendous power and ability into the scale on the side of progressiveness China will open its gates to western people, ideas, and institutions, and the empire will rapidly be Christianized.

In short, there is just dawning the day of rehabilitation of the empire, which will compare only with the regeneration of Japan when the ancient empire was transformed into a thoroughly modern power.

God Was Good to Her.

The following is from the Chicago Tribune of recent date. After reading it, it will puzzle ordinary people to discover where the goodness comes in. Like ordinary orthodox doctrines, it would seem that it has to be taken by "faith."

"Have you any place where I may get warm, lieutenant?" said Margaret McKinney to Lieut. O'Connor at the Desplaines street police station last night. "I'm almost frozen. Just a place where I can stay to get warm enough to face the cold again."

Then the woman added: "Up to this last cold spell I could manage to pay for a room I had on Washington, near Green street, by selling shoestrings and pencils, but on account of the severe cold I was unable to go out. The rent was due to-day, and, having no money, I gave it up rather than go in debt."

"How old are you?" she was asked. "March next I'll be 88 years."

"Have you no children or friends?" "No, no one but God," she said. "He always has been good to me. I had six sons, but one after another they died."

She will be taken to Dunning to-day.

Continuity of Life a Cosmic Truth.

By Prof. W. M. Lockwood. The work of a strong logical thinker, on a deeply important subject. Price, cloth, \$1.

The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained by the author, Jack Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

Mysticisms of the East. Very unique. Price 10 cents.

The Secular Press and the SPIRITUALIST Papers.

EVOLUTION AND THE SPIRITUALIST PAPERS.

Facts to Demonstrate That, in the Course of Twenty-five Years, Spiritualist Papers Will, in the Potent Course of Evolution, Cease to Exist, Secular Papers Taking Their Place, and Doing Their Exclusive Work—Public Meetings in Boston and the Daily Press—Mrs. May Pepper and the New York Herald.

Some ten years ago we published an editorial claiming that in the course of the process of the evolution of Spiritualism, all the Spiritualist papers would be evolved out of existence, just as in the process of natural unfoldment, certain organs of animals and man have disappeared completely, or only fragments thereof remaining to attest to their past existence.

Many years ago, in connection with Spiritualism the two leading Spiritualist papers—The Religio-Philosophical Journal and the Banner of Light, were exceptionally prosperous.

Though furnishing less reading matter by far than The Progressive Thinker, and in many respects not as instructive, yet at \$3 per year the circulation of each paper was large, and the income swelled the bank account of the respective owners, but, alas! a change came over these two most excellent organs.

Under their original owners they commenced to decline in circulation, and nothing was able to stop the same.

The wails of despair and agony on the part of Mr. Colby, editor of the Banner, and the supreme efforts of Col. Bundy, editor of the Religio-Philosophical Journal, in whose hands the paper fell on the death of S. S. Jones, nothing could stop their downward tendency under their respective owners.

The editor of The Progressive Thinker ascribed, in a measure, this constant decadence to the high price of the papers, hence started The Progressive Thinker. The contrast between the price of a dollar paper and one furnished at \$3 was so great that the former was placed on a paying basis at once, and for fifteen years it has furnished an income that any reasonable man ought to be satisfied with, and at the same time sending out many books at less than cost, each subscriber reaping an actual profit on his yearly investment in the paper.

Notwithstanding this fact, with an eye of a seer, we discern this important change, that it will not be twenty-five years before every Spiritualist paper will be evolved out of existence, just as useless parts of men and animals have disappeared in the course of evolution, as set forth by Darwin.

Of course this will not come at once, but come it will, as to-day it is more difficult to sustain a Spiritualist paper than ever before, as evidenced by the repeated "duns" which can be seen in the different papers—an unlucky omen indeed.

Why have we come to this conclusion?

Simply from the fact that more and more the secular press is opening its columns to the discussion of psychical subjects, embracing Spiritualism in its phenomena and philosophy, and twenty-five years will not have passed before each paper and magazine will have a special department for the purpose detailed above, and then there will be no demand for an exclusively Spiritualist paper.

At the present time the leading dailies are commencing to discuss questions pertaining to Spiritualism; the notices of meetings are freely printed. Take for example the Boston (Mass.) Post. It has the following list of seances and meetings in a single Sunday issue:

Commercial Hall, 694 Washington street—First Spiritualist Church, M. Adeline Wilkinson, pastor. Conference at 11, subject, "Anti-Capital Punishment"; afternoon, Prof. Carpenter will give illustrations of psychic power; evening, Mrs. Mabel Witham, with other fine mediums; Tuesday afternoon, Indian healing circle; Wednesday evenings and Thursday afternoons, articles, messages; Friday evenings, developing class at 863 Washington street.

The Boston Psychic Conference, 605 Massachusetts avenue—Meets every evening; Sunday, 3 p. m., lecture by Mr. C. B. Smith; subject, "Thought"; 8 p. m., free seance, mediums and teachers expected; Monday, 3 and 8 p. m., Mr. Littlefield; Tuesday evening, social seance for development of psychic power; Wednesday, Mr. Smith, astrological readings; Thursday, Prof. A. E. Carpenter; Friday, Miss Sears; Saturday, Prof. Carpenter. L. L. Whitlock.

The Malden Spiritual Association, Deliberative Hall, 56 Pleasant street—Services, Sunday, 7:30 p. m. Mrs. Munroe will occupy the platform Sunday, after her protracted illness, and grand work is insured. Visiting mediums invited; car fares paid. Circles at Mrs. Munroe's office, 27 Pleasant street, Malden Square, every Tuesday, 7:30 p. m. Sitings daily.

Harmony Hall, 724 Washington street—Spiritual Phenomena Society, 11, circle, Mrs. Izetta B. Sears, Mrs. Nutter and others; 2:30 and 7:30, Mrs. Carbee, Miss Josephine Webster and others; Tuesday, Thursday, 3 p. m.; Saturday, 8 p. m., tests and psychometry. Mr. Newhall, Mr. Smith, chairman.

First Spiritualists Church, Myrtle Hall, 206 Broadway, Chelsea square, Chelsea—Sunday service, test mediums, Messrs. Newhall, Clark, Gould, Fish. 7:30, circle Tuesday evening, 140 Pearl street. Miss Foley, Jan. 15, 2:30, 7:30. Indian peace council, Jan. 17. James A. Newhall, pastor.

Malden Progressive Spiritual Society, 138 Pleasant street, Malden—Leave car at Washington street, Malden; 2 p. m., Sunday school; circle, 3:30 p. m.; evening meeting, 7:30. Mrs. Abbie Burnham and others, Harvey Redding, president.

John Winthrop Hall, 446 Tremont street—Ladies' Auxiliary, "Church of the Soul Society," Newmarket P. Smith, speaker; Mary G. Carbee, Jennie Rhind, symbolist. Thursday evening, Jan. 12, Mrs. Mabel Witham. Mrs. Hattie M. Miller, special music.

Dr. Ella A. Higginson's honest circles every Sunday and Thursday at 2:30 and 7:30 p. m. Take Neponset car (Field's Corner), get out at Sawyer avenue, fourth house on level street; no car track, 121 Pleasant street, Dorchester.

Mme. Whitmore, unconscious medium, gives spiritual evidence daily; public test circle, Monday evenings; questions answered; private circles may be arranged. 303 Lamartine street, Jamaica Plain, Mass.

638 Tremont Street—Mrs. F. Curtis holds a circle Sunday and Tuesday evenings, 7:30. Mrs. Annie Bacon and others. Wednesday, 3 p. m., healing and tests; Friday, 7:30, developing class.

Mrs. E. Mack, 304A Warren street, Roxbury—Meetings Sunday and Friday evenings at 8 o'clock. Consultation hours Mondays and Fridays, 10 a. m., to 3 p. m. Other days and hours by special engagement only.

First Spiritual Temple, Exeter street—Lecture at 2:30 and 7:30 p. m., through the mediumship of Mrs. Sarah A. Byrnes, inspirational speaker. School at 12 m. All seats free.

Mr. Littlefield, one of the most accurate mediums for personal spirit communications, will hold a seance every Monday evening at the Boston Psychic Conference, 605 Massachusetts avenue, near Washington street. L. L. Whitlock, president.

Room 106, Hotel Pelham—Professor Matook holds meetings every Sunday and Thursday, 8 p. m. Psychology, astrology and Spiritualism illustrated. Everybody read. Come early. Seats free. Consultation daily.

Mrs. Peabody McKenna—Circle Sunday evening at 8 o'clock; spirit messages and questions answered for each; sittings daily, 11 1/2, Warrenton street, near Washington street.

Dr. Abbie Heath, vitoopathic healer, test and business medium—Daily, 1 to 9 p. m.; circles for delineations and psychometry, every Sunday at 8 o'clock. 71 Dover street, one flight.

Mrs. M. J. Butler will hold in Red Men's Hall, 514 Tremont street, her meetings, commencing Sunday, Jan. 8, every Sunday following at 8 o'clock. Good mediums and fine music.

At 605 Massachusetts Avenue, near Washington street—Prof. A. E. Carpenter, the noted psychologist, will lecture and give hypnotic experiments before the Boston Psychic Conference, Thursday and Saturday evenings.

J. K. Conant-Henderson, formerly of 8 1/2 Bosworth street, will hold a seance Sunday, 7:30; also Friday, 2:30; sittings daily, 204 Banner of Light building.

Mme. Bruce, 145 A. Tremont street, Room 11—Spiritual test circle Tuesdays at 2:30 p. m. Free consultation Saturdays. Sittings daily. Take elevator.

4 Dale Street, Roxbury, corner Warren—Circles Sundays and Thursdays 3 and 8. Sittings daily. Mrs. Mariner.

Lynn Spiritualists' Association, Cadet Hall—2:30 and 7:30, Mrs. C. Fannie Allyn of Stoneham. Circles at 4; song and entertainment, 6:30. Mrs. H. E. Millan will hold test seance Sunday evening at 7:45, also

Tuesday and Friday evenings at same hour. 176 W. Brookline street, city.

New Era Meetings, Arcade Hall, 7 Park Square—Good mediumistic and musical talent. Come and be convinced. Afternoon at 3, evening at 7:30.

Mrs. Baker, medium circle Sunday and Tuesday evening at 7:30, 556 Tremont street; sittings daily. Mrs. Thorne.

Mrs. E. A. Roy will hold circle Wednesday afternoon at 2:30, 145 Appleton street; readings daily.

The above notices published in the Boston Post will reach thousands of readers, whereas if published in the organ of Spiritualism there, the Banner, they would only reach a very limited number. What is true of Boston, is also true of every other city where a Spiritualist paper is published, showing that in this one respect the secular press is doing a work that no Spiritualist paper can do.

Again to illustrate what the secular press is doing we republish the following remarkable article from the New York Herald:

THE STRANGE MYSTERY OF MRS. PEPPER.

Her Remarkable Spiritualistic Power—The Spirits of the Departed Answer Through Her Questions Written in Sealed Envelopes, but Which Are Kept Unbroken.

Excluding from the argument certain financial operations which relied for success solely upon credulity, it is safe to say that if a census could be taken and set down in round figures of the fortune tellers, clairvoyants and others claiming possession of occult powers who flourish in New York alone it would surprise those matter of fact persons who scoff at such things. It would surprise them more, however, could they know how many persons of seemingly sound sense and judgment, men of substantial business and station in life, patronize and pay money to these self-styled seers, crystal-gazers and what not.

According to scientific students of the situation this is to be ascribed not so much to a thorough belief in the ability of the persons consulted as to the fact that in many cases they actually are endowed with some supernatural quality of mind, whether it be called telepathy or anything else, and that extraordinary feats have been performed in cases where the suspicion of confederacy or collusion could not be entertained for a moment.

The latest manifestation of this kind has been made by Mrs. Mary S. Pepper in Brooklyn; and it is perplexing the most hidebound detractors of spiritualism and other faiths founded on communion with supernatural spheres.

From time to time Mrs. Pepper has been branded as a fraud, and on every such occasion she has replied with a challenge to the critic to come to the platform upon which she makes her "demonstrations," and to pursue as exhaustive an investigation of her methods as he may deem fit. Where the challenge has been accepted it has resulted only in added mystification.

Mrs. Pepper does not pretend to read the future, but she does declare that she can summon the spirits of the dead and exchange messages with them. Certainly she has done some astonishing things. She does not rely for effect upon lowered lights, slow music or any of the other theatrical tricks commonly used by other "mediums," but gives her exhibition in a well illuminated room and generally in the presence of several hundred persons. This fact has impressed many unbelievers and increased the strangeness of the whole affair.

Great Strain of "Tests."

Another incident that has had an effect even upon those not ordinarily superstitious is the sudden illness that overcame her immediately after one of her performances a few nights ago. She had been more than usually unsuccessful with her "tests," but to those in the audience seemed to be laboring under a great strain throughout the evening. Hardly had she finished when she swooned and remained unconscious for several hours. Since then she has been confined to her home and even now she is not entirely recovered. Physicians said that the attack was due to heart failure, but the disciples of the woman are firm in the belief that it was due to too close communion with the spirit-land, and that she came very near "passing over," as their phraseology describes death.

Until about five years ago the Rev. Ira Moore, Courless had been holding services in Spiritualism in what was called the Aurora Grata Cathedral, at Bedford avenue and Madison street, Brooklyn, under the auspices of the Church of the Fraternity of Soul Communion, but when he died dissension arose among his former followers and the suggestion was made that a new church be formed under another name. This dissatisfaction continued until Mrs. Pepper opportunely arrived from Providence, R. I., in January, 1904. She gave some tests, brought together a large congregation, and awakened deep interest in those who professed to believe in Spiritualism.

As a result an organization was formed, with an advisory committee, of which Abram H. Dailey, a former judge, was made chairman, he having been interested in psychical research for about a quarter of a century. It was he who drew up a creed, of which the following are the principal tenets:

"First—We claim for mankind universal brotherhood.

"Second—That man is and ever has been conscious of the existence of an all-pervading power which brought him into being and involved in which is the destiny of the race.

"Third—That immortality and future happiness are the hope of the soul, and that the religions of mankind have ever been predicated upon varying conceptions of the nature and character of Deity and the uncertain evidence of immortality.

"Fourth—We believe that that which is good and true in all religions should be sustained by all possible available knowledge, and that neither doctrine nor creeds should stay legitimate investigation into spiritual truths, the manifestation of spiritual power nor the promulgation of a religion incorporating all that is essentially true in those respects.

"Fifth—We believe that the time is ripe for the incorporation into the doctrine and tenets of all truth desiring religious organizations of an acceptance of the fact of spiritual communion between the physical and spiritual worlds, and in the absence of such acceptance, wherever practicable, religious organizations should be formed which should recognize such communion.

"Sixth—We include in the basis upon which we shall build all essential truths, whether incorporated or not in the religions of mankind, and declare it our purpose to ascertain and make known what is true, especially of that which pertains to the spiritual nature of man, his psychic powers and possibilities, his relation to the spiritual world and to the encouragement of the judicious culture of spiritual gifts.

"Seventh—We claim that truth is divine and sacred and absolutely authoritative to those that apprehend it, yet that while one may aid another in the perception of truth and duty, no one can determine for another what is truth or duty, and hence that each individual must believe and act on his or her own responsibility in all things.

"Eighth—That freedom is the birthright of every soul and is an indispensable condition of the highest progress, purity and perfection, and that true freedom is neither anarchy nor license, but implies a wholesome restraint from infringing upon the rightful freedom and welfare of others."

Philosophy of Spiritualism.

Elaborating upon this philosophy, former Judge Dailey made some interesting statements. "Scientists and scholars who have given years to the study of Spiritualism," he said, "have demonstrated as a truth the survival of the human spirit after the ordeal of bodily death. All nature has its spiritual side. Death is only the dropping off of the mortal form and the passing into a spiritual state of existence of all things which have lived. This law of the survival of the spirit extends to plants and other forms of life. The scientists have demonstrated this as a fact."

"So far as conditions go it has been shown that we are subjects of environment, and neither in this nor in the spiritual world can we get beyond the bounds of the spheres in which we are living unless we adapt ourselves to the changed condition into which we must enter. Therefore it necessarily follows that we are subjects of a law which we may call the law of adaptation and correspondence, which means that a bad man will be a bad spirit, a good man a good spirit, that death makes no change in him; and by the very law of correspondence he goes into the very sphere of existence to which he has adapted himself by his life."

"Every man is making his own hell or heaven. Spiritualism is completely against the law of vicarious atonement. We believe that man, in order to enter into the highest spiritual sphere after death must purify his life here."

"By his constant work in the field of labor the repentant spirit may build himself up in pure thoughts and good wishes until he finds himself entering into the higher plane of the spiritual world. The main

object of Spiritualism and of the new church is to demonstrate the great and important fact that there is a spiritual part in man that survives death."

After this organization it was decided that meetings should be held every Sunday evening, and Mrs. Pepper soon so deeply impressed the Spiritualists of Brooklyn that it was decided to form a congregation to be known as the First Spiritualist Church of Brooklyn and to make her its pastor. Several prominent residents of the borough who have been interested in the general subject of psychical research joined the movement and Mrs. Pepper agreed to their plan. Since then, it should be incidentally stated, she has been commissioned as a preacher by the National Society of Spiritualists.

No church edifice has yet been erected for her, but her meetings are held in a room in the Masonic Temple, and are always well attended.

A Striking Figure.

Notwithstanding a tendency to obesity, Mrs. Pepper is a striking figure when she appears on the platform. She wears a robe of dull black, with flowing sleeves like a surplice, and set off with a stole of white. Her features are thick, her hair a mass of yellow and she wears eyeglasses.

One of the interesting phases of her "demonstrations" is that she makes no pretense of going into the "trance" state. Her plan is to have sealed letters placed on tables by persons other than the writers, and she, without breaking the seals, announces the answers of the spirits to questions put by the writers in the envelopes. As a rule, of course, these answers are unmeaning except to the writers, but so frequently have these persons declared them to be correct that if there is any collusion in the affair the medium must have an army of confederates. Apparently it is merely a business affair with her, as an admission fee of twenty-five cents is charged, and she always has a large audience.

Here are some of the things she has done. Taking up an envelope one night, she said: "The first spirit is a young man. He says Sir is here. He comes to that gentleman over there (indicating him) and says, 'Sir, Connell is here and he knows what trouble you had getting his things after he left this world, and he knows it was you who found the diamond.' Is that correct?"

"It is most accurate," replied the man in the audience.

"Grace" was the next arrival, and according to Mrs. Pepper, she was accompanied by an old lady spirit who pathetically said that she had not been asked for and nobody wanted her, but she wanted to be around "to see what was doing here." This intruding spirit, she believed, was "Grandmother Hart."

One "spook" objected to a photograph somebody had put in one of the envelopes, declaring—through Mrs. Pepper, of course—that it was a bad copy and "he should have known better." On another occasion one of the spirits protested because his name had been spelled wrong in the envelope.

"Is there any one here named Gastor, or Gaston?" Mrs. Pepper demanded, and a man in the audience raised his hand. She went on: "The spirit of a woman is here and she wants to reach her son. Tell him," she says, "I have watched over the tribulations of father and my other boy." She says something about a guinea, or—

"Yes, Guiana, the country," interposed the man who had lifted his hand.

"Yes; she says it would have been better for your brother if he had stayed there, but"—there was a pause—"but he was bound to go to Barbados."

"Yes, yes, he would go!" exclaimed the man in the audience.

"And he has done nothing since but write," continued Mrs. Pepper. "Mother says if you have any influence over him keep him out of the States. Let him go back to Guiana and stick to his business there and he will do well." Then she turned to the man and said: "Is that right, Joe?" He started as she uttered the name, and, in an almost sobbing tone, replied: "Yes, yes."

One night one of the envelopes bore across its face a piece of Chinese tissue paper and Mrs. Pepper said the spirit was the mother of a girl whose name seemed to be Bessie Russell. At this a young woman in the audience gave a sharp cry and became hysterical. Mrs. Pepper roused herself from the mental effort under which she was laboring and said to the woman: "Do not cry. Tears are not for this time. This is a moment for joy," and instantly the woman became composed.

One of Her Converts.

S. B. Robertson, manager of a publishing house in Park Row, was one of Mrs. Pepper's patrons at one of the meetings and he afterward declared that he had become converted. He said that when he had bought the business in which he was engaged he had received two big safes with the combinations in cipher. Not long afterward the man from whom he had bought them died, and Robertson then discovered that he could not open the safes. He consulted Mrs. Pepper, who called the spirit of his former partner, and the latter told him there was a cog loose inside one of the safes and told him how to open it. He followed instructions and was successful.

"I see a spirit walking down the aisle in the rear of the church," said Mrs. Pepper one night. "It is pointing to a woman seated near the side wall. It is you," and she indicated a young woman well dressed and of apparent refinement. "His first name," continued the medium, "is a pet name you called him—Willie. Do you recognize him?"

"Yes," replied the woman, evidently with great emotion.

"His last name is Harrington," continued Mrs. Pepper, "and he is accompanied by an old man, Grandpa Flynn, I think."

"Yes, yes," exclaimed the woman in the audience, weeping. "It is marvelous and I thank you."

That same night she poised an envelope in her hand and said, "I seem to see the spirit of a young man. He tells me his name is Tom—Tom O—Osborne, I think it is. Does any one in the congregation wish to commune with the spirit of Tom Osborne?"

A girl of about twenty, dressed in deep mourning, arose in the middle of the hall, and with great distress, answered "Yes." Then Mrs. Pepper went on: "Tom Osborne met with death by an accident." The girl nodded. "He fell from a wagon. None could save him and he desires you not to mourn. He sends you words of comfort." Weeping profusely, the girl departed.

At one of her recent demonstrations Mrs. Pepper said that some one had called for the spirit of Cornelius Van Cott, former postmaster of New York, who had died only a few days before, and she gave this message from him: "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 well. Tell 'Dick' everything is all right." By "Dick" it was supposed that the dead man's son, Richard, was meant. This envelope was presented by a young woman, but she left the place before her identity could be learned.

It is interesting to recall that a few days ago so eminent a clergyman as the Rev. R. Heber Newton made an address before a psychical research society in which he declared his firm belief that the spirits of the dead commune with the living. Dr. Newton would not, however, discuss the Pepper case.

Straws show which way the wind blows. The inevitable is before us. The secular press and magazines will, in the course of the change going on, drive every Spiritualist paper from the field. Some of them are now only published by making great sacrifices; one is known to be losing money all the time, and the struggle for existence will be greater for each Spiritualist paper as time passes on.

This is no idle dream—it is an absolute fact. At the present time, however, the first-class Spiritualist paper fills an exceptionally important niche, and can not easily be dispensed with, but the necessity for its existence will gradually grow less as the secular press invades its domain, and in consequence Spiritualism will be far more widely diffused. Twenty-five years at least will be required to make this change. In the mean time, hang on to The Progressive Thinker, and it will carefully lead the way, one of the foremost of educational agents in presenting Spiritualism as IT IS, and as IT SHOULD BE.

The Gain Made by Being a Subscriber to The Progressive Thinker.

You pay one dollar per year for The Progressive Thinker. You obtain eleven premium books for \$3.35, we realizing for the same, after paying postage, only about \$2. By paying \$3.35 you obtain for that amount the eleven books which a few years ago would have cost you from \$12 to \$15. Art Magic cost us \$5, and has sold—a single copy—as high as \$25. A single copy of Ghost Land has been sold for \$15. Other valuable books are to appear to enrich your library. The whole history of the world can not parallel the venture we have made in the book line. The Divine Plan has started the nucleus of a library in thousands of homes, and the good work is still going on. What we have done, is a segment in the course of evolution, and we ask our readers to reciprocate by sending in occasionally an additional yearly subscriber. Only those who are actual subscribers to The Progressive Thinker can have access to our premium list. Those books are not for sale in any book store; they can only be obtained at this office.

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

Prof. A. E. Carpenter, the
chiologist, will answer calls
and demonstrate psychic s
lustration, if desired. Add
100 Stuyvesant Place, Boston

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the ultimate solution of the belief in the actual existence of the spirits of those dead with the living."

Her good husband is pleased to add to my Spiritualist friends."

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at a funeral or wedding

(Continued on

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