

SPIRITUALISM IS A TRUTH.

"One truth is clear—whatever is, is at by a legitimate deduction from all the facts which are truly material." Coleridge.

"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.

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

"Truth bears the torch in the search of truth." Lucretius.

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

TRUTH IS IMPERISHABLE.

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

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

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

"Truth 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."

FROM THE PACIFIC COAST.

Plain Talk With the Spiritualists of Los Angeles.

As I pen the thoughts herein contained, I am forcibly reminded of the old unity within the ranks of Spiritualists of this city, and the various societies as well.

"In union there is strength" is a truth which seemingly is not grasped by our people to the extent that would lead one to believe that they have the tightest conception of the force of the foregoing maxim.

SPIRITUALISTS, IT IS AN IMPOSSIBLE FEAT FOR INDIVIDUALS WANDERING TOGETHER IN A RELIGIOUS THOUGHT OR FOR SOCIETIES ORGANIZED FOR THE SAME PURPOSE TO RIDE TWO HORSES GOING IN DIAMETRICALLY OPPOSITE DIRECTIONS WITHOUT DOING VIOLENCE TO THE CAUSE YOU REPRESENT AND TO THE RIDER AS WELL.

Societies are organized for the distinct purpose of uniting believers for heralding the truths of the new dispensation and for strengthening the means of propagation, but pray, consider what effective work can be accomplished when members and societies are not united in thought and action?

Can you attach blame to the public or holding your cause in derision and contempt, and the officers of law for classifying you with fanatics, fakirs and fortune tellers, when you do nothing to place your religion upon a higher basis?

Nor can you blame those of the public who are liberal minded for not coming within the pale of an organization where strife, contention and jealousy seem the means of diffusing the principles of harmonious philosophy.

Is such a course consistent with the wisdom which demands harmonious conditions, not only for the production of phenomena but for a true conception of life philosophy, and for the practical application of its principles in the daily lives of its adherents?

There is a tendency among you, Spiritualists, to follow the lead of professional fraudsters, who would have you believe that the great detriment to Spiritualism is the counterfeiting of genuine phenomena, by bogus mediums. Such a course elicits but another proof of the too prevalent idea of effecting reform by striking at the effect instead of the cause.

No, my friends, fakery and shamship is not the principal objection, waged against Spiritualism, which would have you brood forward to the outside of church influence is, that the adherents of Spiritualism do not live up to within even a measure of the principles they profess, and that Spiritualism does not bear upon its wings the bread of truth for which the souls of the multitude are starving. This, my friends, is the result of a careful canvass made by those not connected with churches.

The idea that the cause can be thoroughly purified by simply fighting bogus phenomena is an error costing Spiritualism dearly, and those arraying themselves as leaders under the banner of one idea are false leaders, honest though they may be.

No Spiritualist can live up to the light of your high calling as Spiritualists, keep yourselves spotless before your fellow-beings, and let the willful dupes of fakelism follow the owls and bats, the fakes; for so long as you shadow forth your fear that the bogus permanently affect the genuine, so long you will unconsciously convey to the world the best way to advance this line is so unstable that the counterfeit can work irreparable injury to it. Live as though you were upon a plane where fraud can not enter, nor for effect upon the world; but for the cause of right and the effect will follow as a sequence.

Another matter akin to the foregoing is that too many Spiritualists either are not conversant with the truths of the cause, or lack the courage of their convictions to defend it when it is assailed. They shrink from defending it because it is unpopular. The idea of enduring persecution, self-sacrificing martyrdom for their religion is fast receding from the people, and Spiritualists are no exception to the rule.

A little history of this line may be given in this connection is thrown in with the hope that it may hold out some reason for encouragement. When Methodism first contended for a share of recognition, the Baptists, Lutherans and Presbyterians raised the alarming cry of "the work of the devil." But when those holding the tenets of the new movement gained the sanction of the church, the cry was revised into "Our sister in Christ." So, too, when Campbell launched the new sect, the disciples, the older churches reinforced by Methodism set up the Roman howl, "Work of the devil," but when at length the Disciples became popular, another "Sister in Christ" was added to the list.

Here are the words of a very distinguished author in the front ranks of literature: "Every discovery is first a heresy; then an evangel; then a truism; then a superstition." But to some extent the people changed the above order upon the advent of Spiritualism and proclaimed it not only a heresy, but also a superstition. This was and is the interpretation placed upon Spiritualism by the people of the churches and by outside of church influences who themselves are strongly permeated with what they term superstition, but what the writer prefers to call the error of fear. Really this element of fear is not a part of Spiritualism, and nothing akin to it exists except lingering glimpses of this error which so many, coming out of the churches, carry with them into the Greater Hope, the ranks of Spiritualism.

If Spiritualists would live down this error of fear educated into them by the logical misconceptions, they must send it adrift by severing every link of the old chain of dogma. That is, if Spiritualistic philosophy contains a truth of immense scope, then it has within it moral and religious elements

Hudson Tuttle's Arcana of Spiritualism.

In searching for the best class of facts and the most reliable testimony for historic data, I have found many interesting utterances concerning the Two World relations, and mediumistic experiments. The two most prolific writers, who have access to the spirit world as well as this, for information, are A. J. Davis and Hudson Tuttle. These authors are widely different in method and expression, but agree in most of their reasoning. But I find some flat contradictions in their statements of spiritual evolution in the after death pilgrimage. Hudson Tuttle's Arcana of Spiritualism is a remarkably clear and consistent summary of the science of life and immortality and the processes of Nature in Cosmic evolution, as presented by the highest teachings of Spiritualism.

A few quotations will best show its character. Thus page 80, "Space is the abyss in which the universe is suspended. It is immeasurable and without dimensions. Any idea, or conception of dimensional space must come from the dimensions of matter suspended therein."

"It can have neither center nor circumference, and if the stellar system should move as a whole with planetary velocity for any length of time it would not change its position therein; for finite space has no ratio to the infinite." (That is wisdom condensed.) Again, same page: "At the close of the human life, the ministry made a great advance by the discovery of the immutability of matter. The intellect, beguiled by educational prejudice could never have arrived at this fact, except by mechanical means. The balance of Lavoisier was more penetrating than the minds of the most astute philosophers." (But it requires the mind of a philosopher to interpret the balance.)

"His balance proved that matter however changeable in form, in weight is unchangeable." (That is, so far as he has extended his investigations. L. C. H.) "Matter might be converted from a solid to a fluid or a gas, or from a gas to a solid, but nothing is lost by the process of metamorphosis."

At the time this was written it appeared to be the end of the law, but the latest discoveries with radium, and other radioactive substances seem to have unsettled this idea of the indestructibility of matter. Certain facts indicate that, at least, some forms of matter are continually in process of creation and destruction. If this should be proven true who can set limits to the process? If one form of matter may be destroyed, why not all? But even if this should be accepted as a demonstration, it might not determine the question of the substantial existence, in another state, of the destroyed matter. It may yet turn out that all matter is a creation from spirit, and capable of being returned to the source from which it was derived.

On pages 133-4 find some significant statements, and a course of reasoning that may shock and astonish many readers. But the only question that should animate our minds in this, as all other researches, is the truth of what we accept. Mr. Tuttle reasons from nature, illumined by the spiritual philosophy; and he accepts cosmic evolution as his text book.

Here is his reasoning and conclusion in his own words: "There is endless repetition of the phrases 'negative' and 'positive' and 'masculine' and 'feminine,' and it is stated with the assurance of an axiom that all things are thus divided. A careful examination will show that these are all such fanciful, a slight acquaintance with even the rudiments of embryology would have prevented the egregious folly of such statements. The lowest living beings multiply by division, and there is no distinction of sex. In the struggle for existence great advantage is bestowed by the differentiation of actions, and when the separation is once begun it is rapidly perfected. In each successive upward grade these distinctions become more marked, the offices of each more absolutely individual, and reach the widest separation in man. Yet the purpose of this distinction is the same in the highest as the lowest. The germ of the highest as the lowest, is sexless, and the distinction of male and female, afterwards wrought out, is not inherent, but a result of the accident of environment." (!) "The embryo of the highest being in the beginning is sexless, or more correctly is capable of becoming either as is shown by hermaphrodites." "If sex were inherent in the germ what of the blending of the traits of character of father and mother? Should not the child be one or the other physically and mentally?" (I think not. L. C. H.) "There are women with all the mental qualities of men, and men with all the mental qualities of women." (Doubtful. L. C. H.) "How, then, explain the facts without supposing that distinction is not inherent, but an accident of environment? Accidents are not methodical and regular. If there be any accidents, soil and climate modify the development of all germs; but there must be germs to modify, or how could the soil act upon them? With all the influence of both parents, I do not see how a sexless germ can evolve sex, if it be not, in principle, and spirit, sexual. If it develop a hermaphrodite it would seem to me to indicate that physical inheritance and arrested the full, free expression of the qualities of the germ. L. C. H.)

It is sufficient to build up an enduring system to meet the wants of the human mind without retaining even revamped theological ideas of divine wrath and endless torment.

"Live your religion not for selfish effect but because it is right. In short, live your profession by acting up to your light. Spirituality is unforgotten of the divine qualities within you. Spirituality is the real essence of love and love is God." J. L. MERRITT.

Los Angeles, Cal.

At the risk of making this notice too long I am constrained to carry out the quotation that readers who have not seen the book, may get a clear idea of the author's reasoning. Page 184 continues: "It is a fundamental principle of evolution that whenever an organ ceases to be required, all its manifestations, and dependent functions, however remote, sooner or later cease." (If function is a faculty, and its demands cease, the organ, as held by many, then if environment so change as to have nothing to call for functioning, manifestation of that special order and kind would necessarily cease, and the organ either slowly disappear or assume a new functional activity. Such may be easily imagined to be the case when the spirit, freed from the physical limitations, extends its experiences into a broader field, where modifications of the functions of this primary sphere, might continue, with greatly improved expression, the functions that had no sensible existence in this rudimentary state. L. C. H.)

"This distinction of sex is an accident in the life of the spirit, essential to the requirement of organic being; but when the spirit has cast aside the physical body, through and by which these distinctions are of value, it is necessary to suppose that the accompanying mental and spiritual distinctions also change. The freed spirit will for a time bear the impress of its physical being, thinking and feeling, as on earth, but these influences will be outgrown." "The faculties of man and woman are the same; the mental distinctions arising from greater activity in certain directions dependent on organic requirements. It follows that when such demands are no longer made the mind will seek a state of equilibrium." (All nature seems to be seeking equilibrium, but all progress and activities due to differences and exchange of expression, seem to be the essential to all the significance of nature; and equilibrium would be stagnation and universal death. Would it be otherwise of the spirit? L. C. H.)

"The mental qualities dependent on the necessities of earth life will be lost and man and woman approach the common type." "Conjugal love, exquisitely beautiful in its expression on earth, will become conscious of its own completeness, that it is self-contained and dependent on itself. It will become that refined love which forgets itself in the supreme joy of conferring pleasure on others." Of course all of this is theory, speculation, etc. But it is reasoned from certain known facts, and processes of nature in this world; and gives a hint of the author's methods; and reasoning, and the whole book is brimming with solid, strong, high, instructive common sense and vigorous reasoning, as well as many incidents, experiences and quotations from high authorities, which give it a special interest and attractiveness for every thoughtful thinker. It leads off with a splendid picture of the author and his accomplished wife, and also of his boyhood's home, that are strikingly fine and impressive. It is one of the best representatives of Modern Spiritualism I have.

It is a veritable spiritual bible, copied from nature and the spiritual universe. Few books have more truth and less error. It is a splendid antidote to the many diseases that have attacked Modern Spiritualism from the metaphysical jungles and semi-poisonous miasmas that have beguiled and bewildered so many speculative conjurers in the shadows of mysticism, occultism and dogmatic assumptions.

On the question of sex Mr. Tuttle and Andrew Jackson Davis differ. Mr. Davis says: "Sex exists forever in the principles of the spirit. Male and female positive and negative, wisdom and love. Outwardly, during all the subordinate stages of evolution, these inherent principles clothe themselves in appropriate external organs with legitimate external functions, but when the individual rises into higher kingdoms, the life spiritual progress dominates the material temporary parts (derived hereditarily from our animal predecessors), and thus at last the most perfect form is reached as a spiritual ultimatum."

Mr. Davis claims to get his information by direct contact spiritually, with the Second Sphere, or Summerland, by consulting with individuals there, but by clairvoyant observation of facts, and interior correspondence with the center of wisdom and truth, accessible only to those who shall rise into the "superior condition," and become at one with the spiritual world. In this condition his body is dead to all sensation and consciousness, and he sees, hears and learns as a spirit. In nearly all essentials Mr. Tuttle and Mr. Davis agree.

The location of spiritual spheres as described by each, show a greater contradiction than anything else I have found. One of these must be in error. As described they cannot be true. But the Arcana of Spiritualism should be in every spiritual library and every household. Its teachings are wholesome, instructive to people of all ages, and inspiring and comforting to the weary, hearted and desolate, and helpful to all who struggle with misfortune everywhere.

LYMAN C. HOWE.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after—A man really looking onward to an immortal life, on whatever grounds, exhibits to us the human soul in an ennobled attitude.—Whewell.

I have from the beginning, and I hope I shall to the end, pursued to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole.—Washington.

My name and memory I leave to men's charitable speeches, to foreign nations and to the next age.—Bacon.

Half our knowledge we must snatch, not take.—Pope.

That which history can best give is the enthusiasm which it raises in our hearts.—Goethe.

PROSPECTIVE ASSASSINATIONS.

Is It Wrong for Mediums to Predict Evil?

We note the great, loyal, generous soul and its corresponding vibrations throughout the words of our Brother H. D. Barrett's communication in The Progressive Thinker, issue 788.

But tell us, worthy brother, what are we to do? The mediums who foretell (?) "the assassination of the presidents?" "Give hopeful, healthful thoughts," you answer. "Think life, not death."

It is well to do so. We know the force of thoughts—therapeutics, or of the soul-words sent out into space. But must we forever remain silent? Though we know are golden nuggets in the heart's rich mine, but silence is a string of soul-pearls woven in the meshes of neutrality; there are times and tides we know not, how to master—lest we err in the fulfillment of duty.

The spirits plead: "Give our messages to the world—no matter what they be." Man revokes in an aftermath of reasoning.

Year after year come the supplications from the spirit realms: "Speak, and fear not."

If mediums receive messages (which may mean much in the event of time) refused to make them known and they are subsequently chronicled on the map of to-day, yesterday or to-morrow (if time has resignation) the mediums tell their fellow-mortals: "We knew it; we were told so by the spirits," then the face of the world frowns with incredulity and sneer. In sarcastic voice it says: "Why did you not speak of it before it happened? It was no wisdom in your silence," etc.

When the voices are heard, a phantom arises and the mirage is held over the heads of the speakers, inasmuch: "Unwholesome deeds are the offspring of unwholesome thoughts."

What shall we do? Consider which spirits obey? Does a blind man care so is warning him "not to take another step, he is standing on the edge of a cliff?"

Several persons have said to me directly: "You or any other person ought to be hanged for predicting (?) the assassination of the president." I received a letter from British Columbia, saying: "You ought to be put in jail for the article you wrote in The Progressive Thinker, No. 788. Others have written very kindly and tenderly about it."

Again I ask: What shall we do? Is there no good in anything but good thoughts?

Is there no compensation for the man or woman who would obey the admonitions of the spirit intelligences? Is there no good in dark and dreadful warnings?

Must the serpent forever lurk in the gardens of the best intentions? And must the worm forever eat the bloom and the damask from the roses of obedience?

We honor our presidents, as presidents; we, too, are patriotic and loyal in honoring him as a man, who has the nation's welfare at heart; and stake; we are not unmindful of our obligations as citizens of the United States. The spirits would in all kindness and love, hold him back from any ill disaster which might befall him, could they do so; even if other less loving spirits could be instrumental in his life's destiny, is there any doing?

If not, then we can shape our lives as we will.

If there is such a thing as the "Hand of Fate"—call it fate or divine power, as you will—if there is either, what matters our thoughts?

What matters our predictions? The words dark or bright from the spirit world are the words of fate.

What matters our fate, or God says: "It must be so?"

Is there chance? accident? hap hazard in the universe?

Not a single move nor motion; not a thought, nor legions of thoughts can alter the regime, or order of the forces expedient man calls "life."

Is this not true? Is this not true? Do we love our president the less because we write or speak of his (or his supposed) assassination?

Are we less the citizens or dutiful subjects, because we would in all generosity guard his every footstep? Or, can his footsteps be guarded, if God has decreed otherwise? What means the Immortal Law of Life, if it is not encompassed on the world's shrine: "What is to be, will be?"

Nay, nay, Brother Barrett, it is not the motive of the mediums to cry, "death by violence," nor do they mean to be instrumental in sending out "dark suggestions for morbid sensitivities to receive"; they do what they feel is their duty to do, and, oh, do let the mediums be brave; do not oppose their endeavors—possibly their best; for, know the Spiritualists not, if, or when such fatalities occur, the skeptical voice is heard in thunder-loud echoes: "Where are all these great (?) mediums of spirit fame? If they know so much, why did they not—or why could they not prophesy of it—that one's transition by assassination?"

Oh, let us be mediums, brave, strong and true; or, let us take our "plank" from the Spiritualistic platform.

If we fear to give forth a prediction pleasant or unpleasant, merely for a dread that a "sensitive" will act upon the thought, if, or through it, then we are untrue to ourselves; untrue to our fellow mortals; untrue to the spirit world; and I for one, though I might receive assurance from a million people, and a million hate and despise me; though the heavens fall and clash, and though a million presidents be slain, I will be true to the spirit world, and will give forth my messages; perform the duties assigned me, or, I am not a true Spiritualist!

Forsooth, may they not be "sensitive" in disguise?—these dismal warnings? Knowledge is the expression of power; knowledge is the force which leads to action; hence it is unreasonable to suppose that "undeveloped sensitivities" receive them; that there are not also

The "Origin" of Life—Sargis Corrects Critics.

To the Editor:—In the Progressive Thinker of December 10, is an article from P. Pearson, Ponca City, O. T., in criticism of one by "Sargis" in the issue of July 30, last, which is written in a very kindly and candid spirit, and evidently from a thinker. The first impression of this writer was to reply, but as you are overrun with applicants for space, it was simply received in a hospitable spirit. And even at this late date things had so remained but for the fact that the great censor-general, Dr. Peabody, in the Progressive Thinker of December 31, has a very interesting article that he has written Mr. Pearson a letter of thanks for his really able paper, in which the venerable Doctor uses this characteristic language: "That the article is 'right in the face of that materialism which illogically accounts for the intelligent from non-intelligence, the unconditioned from the conditioned, and life from non-life. And then with the unctious of the supreme pontiffate invokes the blessing."

All this blessing is well enough and no doubt worthily bestowed on its personal object. But as it is all based on a mistake, the negative of the blessing goes wild of its mark. And so it is best to correct the mistake.

Mr. Pearson asks: "What does Sargis mean by the term 'origin of life'?" Now the article he criticizes is based entirely upon what is known or on what is within the powers of the mind to know. And necessarily the "origin" of life was not touched upon. The expression used in opening was "the origin or advent of form-life on our planet." That is a very different proposition. Again this quotation from the article as follows: "And here it may be as well stated, that when the term life is used, it means form-life—for only life in form is open to our observation and study—or life only manifests objectively through form."

As Mr. Pearson's text is gone, a criticism of his argument is not called for. Had he read critically and given weight to words, he could not have misapprehended.

It needs then only to be stated that the momentous philosophy of our venerated censor was issued against a vacuum. There is a great temptation and a temptation to talk on things that can't be known. "The origin of life" is one of those topics. But life in form expression is, and is all about us.

Both Mr. Pearson's and Dr. Peabody's favorite authority or hypothesis recognizes as fact that at one time there was no form life on our planet, and that the "earth was without form" itself. And as science recognizes or postulates that at one period form-life was impossible on our globe, the "origin" or the "advent" of life-forms is a legitimate topic for the human intellect to investigate and form an opinion or judgment upon. And with all due deference to the able critics, that was all that was talked about by SARGIS.

strong developed minds who are able to counter-charge the transmission of thought; and could there not be numerous prayers offered for Theodore Roosevelt's safety, his wise and patriotic administration, the expiration of his term (if prayers are available), and which otherwise may not have been said, but for the "prediction" sent forth?

Yet know we not that great calamities have befallen nations, empires and kingdoms? No previous word, thought or suggestion had been given, but they came with a fearful shock like the volcanic eruption, without word or warning. But the prediction of the destruction of a city, sovereign or president, should make a nation tremble, but not fear.

"Thy will be done," oh! God, and if mediums are messengers of the divine spirit, or other; if they have a work to perform, why then they should be behind a mantle of fear—fear that thought might destroy the "will of God?"

William McKinley's dying words were: "Thy will be done."

Is there no significance in a dying patriot's words?

Was not the human soul "in tune with the Infinite?" A thousand times "yes." Our words, prophecies, suggestions, however strong they may be, cannot be in the Omnipotent Spirit: "Our will be done—Thine, oh! God." And so I say, with the most devoted respect, love, admiration and honor to the worthy and highly-esteemed Harrison D. Barrett, president of the National Spiritualists Association, and with all the loyal patriotism my soul can command, intermingled with strong thoughts of the health, prosperity and a full, splendid administration of Theodore Roosevelt, president of the United States, allow me to say to you, mediums, prophets, seers, Spiritualists all, if you, or we are messengers of God, or of the spirit world, let us be faithful, honest, brave and true in and to the work which is ordained for us by a mightier hand than man's.

Let us perform our sacred duties well and without fear; scorn the imbecility of suggestive disaster in counteraction of the Almighty Power of an Almighty spirit we call "God."

Let us be honorable in our convictions; courageous in our calling, without questioning, without interpretation; let us stand firmly on the fundamental principles of our work, never fearing the outcome of the few weak, brooding sensitivities, but realizing that the spirit world, as well as the world of mortals, is crowded with infinitely strong mentalities, lofty and noble souls who will overthrow any catastrophe, originated, no matter where, if it is within their jurisdiction to do so.

When mediums will be true to their cause; true to themselves, and true to the spirit powers, then, and not till then, can the Spirit realm expect the confidence and earnest thought of an earnest and mighty thoughtful people—the public.

Yours for true mediumship and loyalty to our nation.

LAURA M. HYLAND.

OUR MISSION.

To Unfold and Develop the Finer Forces

The possibilities inherent in human nature are exhaustless. Our mission is to unfold and develop these finer forces. This obligation is imperative; a refusal involves disastrous results. This duty is universal in its application. No man has a right to cripple his own powers, or to interfere with the rights of his fellows. We are to meet ourselves and our fellows in the near future and give an account of our stewardship. What an incentive is this to do right, and thus honor our responsibilities.

We cannot escape the results of our own history; what we think, or do, is indelibly impressed on our innermost being; the record is made, it cannot be erased, we must meet the consequences.

This opens a wide field for reflection. The earnest soul sees the word duty in every relation of life and quickly responds to its demands. His best welfare is involved in duty-doing. This fact he clearly perceives and it inspires him with renewed activity to press on toward the true goal of his existence.

In thus doing, his whole being is illumined with a divine effulgence, and he feels that he is in harmony with the divine forces in nature. There is a voice in our inner consciousness ever whispering: Do right, be true, be noble, be pure in thought and deed. The ultimate of such a life is pregnant with the richest results.

To be symmetrically developed, is to live a normal life. All the divine forces in nature are at our command, and we become identified with them in aim, method and exertion. Thus we are raised into an atmosphere of illumination, our vision becomes clarified and our daily tasks a source of joy.

Life involves grave responsibilities, they touch us at every arm from the cradle to the grave, and affect our future for weal or woe through an endless eternity.

Every duty left undone, every natural law violated, leaves a scar on the soul and weakens our life forces. We may outgrow our imperfections in another state of existence, but wisdom dictates that it is best to live right, here and now. Thus no state in our history will cause regrets; a clean record is the demand of rectitude in every relation of life.

The progressive man is ever wakeful to every avenue of intelligence. He welcomes the light from whatever source it may come; he is ever seeking for truth. His whole soul is wrapped up in the welfare of his fellows; hence he freely expends his strength and resources for their benefit, and in so doing is raised to a higher plane of spiritual unfoldment.

There is no task, however menial, if well done, that does not enrich the door.

Fidelity in what seems trivial is a prophecy of greatness where higher obligations are involved. He that is true to himself, cannot be false to humanity.

The greatest hero and most to be admired is one who sees the needs of his fellows, and throws arm and soul into the work of helpfulness. Kings and potentates pale into insignificance in comparison with the man who opens the door and royal road to a greater needs, and progress in the right direction is only attainable by being true to self, thus working in harmony with nature's divine forces. Success is the sure reward of such a life.

Such are the ethics that Spiritualism teaches. Spiritualism differs from all otherisms from the fact it demonstrates the truth of the law of karma, believe. There are no agnostics in the ranks of Spiritualists. It is positive knowledge of a future life, versus belief without facts or demonstration. Spiritualism with all it involves is a fact in nature, and has been established beyond a doubt by the keenest intellects. Scientific minds accustomed to critical analysis after thorough investigation and applying the severest tests, have accepted it as fact. Spiritualism in the psychic realm is the radium, self-luminous, that sheds a clear and certain light on human destiny, and answers affirmatively the question "if a man die, shall he live again?"

DAVID WILLIAMS.

Utica, N. Y.

VERY STRANGE INDEED.

An Illustration in Multiple Personality.

"Multiple Personality," by Dr. Boris Sids of Harvard and Dr. Simon P. Goodhart of Yale (says The Tribune), is an inquiry into the phenomenon of two or more states of being in the same person. No more fascinating branch of pathology exists, and the authors of this work have confessed to their absorption in the subject by the length and care of their investigations.

Into the cryptic places of the brain and soul there is always a temptation to pry. These specialists in pathology and in psychology have taken much time to their investigations and give accounts of a number of astonishing cases of double or multiple personality. The reader is especially recommended to the case of the Rev. Thomas Hanna, a young Baptist clergyman, who, suffering an injury to the head, lost his personality so entirely that he was ignorant of all things—even of the fact of life itself. Though possessing intelligence, and that of an unusually inquisitive order, he was without knowledge of his own being, did not know that other creatures existed, and had to become acquainted with earth as if it were a new planet to him. In course of time this second personality dropped from him for a time and left him as he had been before his accident. And in that state he was utterly ignorant of his childhood existence. He vacillated between one condition and the other, and learned of each state only a few months of others. At length a semi-spirit fell upon him in which the two personalities fought for supremacy, and the clergyman, attached to both, could not bring himself to relinquish either.

Never more can fear enthrall me, Never pain or woe befall me, Or the world's false pleasures call me, From the everlasting arms.

—James G. Clark.

Poor is the friendless master of a world—Young.

Simplicity is one of the first great laws of greatness, and another like unto it is humility.

DEATH ILLUMINED.

As Viewed by the Poet, Dr. Dean Clarke.

Tho' mortals speak with bated breath When'er their threat of talk is Death, We'll try to paint it so 'till seem Much less than now, a gruesome theme: The time has come when all should know

That what has caused their tears to flow, Has not been rightly understood. When thought an evil, not a good, If "death ends all," as oft is said, If "gone is gone, and dead is dead," If we believe the talk so cheap

That death is an eternal sleep, That "dust we are, to dust return," And death mocks all for which we yearn, Then well we might close eye and ear And aught of good refuse to hear.

Because it breaks all social ties And blinds with grief our tear-filled eyes;

Because it takes loved friends away And leaves us lonely here to stay; Because we do not see what lies Within the realm of ambient skies, Death has been thought the greatest

That man encounters here below.

Although an olden writer saith: "That one man's sins caused all men's death."

We know that Death's imperial call, Has naught to do with "Adam's fall," The trees, and plants, and flowers die, Is their sin the reason why?

Not so! 'tis life's immortal force Pursuing here its normal course.

'Tis love of life is deep and strong Is not a proof that death is wrong? 'Tis nature's aim, who gives them form, Birth,

With forms of life to fill the earth; She therefore makes that love intense Which makes them fight in self-defense, And keeps the current's flow While generations come and go.

Our human life beginning here, Is destined for a higher sphere, And when we learn our a, b, c's, The law of life is change decrees; That we in grace and truth advance, Our spirits need a better chance, So death comes in with kindly hand And takes us to the Spirit Land.

The proof is now beyond dispute That death is but a change of suit; It doth not change the inmost I To change the worm to butterfly, And less the change that we can scan 'Twixt spirit form and mortal man; With lighter form he mounts the sky And needs no wings with which to fly.

When men believed in angry gods, And devils, too, with little odds, It was not strange that they should fear A change supposed to bring them near; Now they have gone, and hell no more Doth fright us from the Stygian shore; There's nothing more we need to dread In being what the world calls "dead."

If mortals knew what lies in store When life's dark street is over o'er They'd hardly brook "the law's delay" Compelling them on earth to stay.

Spirit Charlotte Cushman.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

The Secular Press Is Appropriating Spiritualism.

APPROPRIATING SPIRITUALISM.

We are always exceedingly delighted to have any club, sect, cult, religious body, or the secular press appropriate anything or everything that pertains to Spiritualism. The Catholics have appropriated a segment thereof when they assert that the Virgin Mary and other saints have appeared to mortals.

In fact, there is scarcely a church that has not appropriated something that belongs to Spiritualism.

The Liberal churches are attended by many cultured Spiritualists and mediums. Such was particularly the case in connection with the People's Church, so long presided over by the eloquent Dr. Thomas, who believes that spirits do return and communicate with their friends on earth.

Eminent divines everywhere are becoming interested, and are quietly visiting mediums.

But the greatest advance that has been made, the most efficient agent or instrument in the promulgation of our grand truths, must be attributed solely to the secular press. The Spiritualist papers are taken almost exclusively by those who are confirmed in their belief that Spirit Return is an established fact, and who desire to keep posted along Spiritualistic and occult lines.

The secular press is widely patronized by all classes, irrespective of religious bias or belief, hence the articles published in reference to that remarkable medium, Mrs. May Pepper, in the

New York dailies, have done more to disseminate the truths of Spiritualism among the masses than all the Spiritualist papers combined.

In fact, the case does not admit of comparison—so great a work has the secular press done for Spiritualism. Millions upon millions have been reached through its wide-spread influence.

At least one-half of the population of the United States has read something of Mrs. May Pepper and her marvelous work in New York. "This is not a news item" on the part of the secular press, but the legitimate outgrowth of a general demand on the part of the public—this interest manifested in all occult subjects.

Twenty-five years will not have passed before all the leading dailies will give special significance to all Spiritualistic or occult lines of thought, and the Spiritualist press will have performed its mission, and cease to exist as special organs of the cause. AT THE PRESENT TIME, HOWEVER, IN THIS TRANSITION STAGE OF EXISTENCE FROM THE OLD TO THE NEW, FROM ERROR TO THE TRUTH, THE SPIRITUALIST PAPER IS AN ABSOLUTELY NECESSARY FACTOR IN THE FIELD OF PROGRESS.

The following from the New York World shows the trend of the secular press. It will be read with great interest:

In the First Spiritual Church, Brooklyn, crowds gather every Sunday evening to hear spirit messages given by the pastor, Mrs. May S. Pepper, and come away to tell of marvelous happenings. The Rev. Dr. I. K. Funk, M. A. Veeder, M. D., and other investigators have attended these meetings week after week, patiently and carefully recording, investigating and wherever possible verifying all unusual happenings. A Sunday World staff writer herewith presents a faithful picture of Mrs. Pepper's meetings for that paper, which has an immense circulation. Following it is the explanation advanced by Dr. M. A. Veeder for the marvelous phenomena he has witnessed:

Mrs. May S. Pepper is tall, with the massive frame of women of mountain regions, but covered with the avoirdupois of the well-nourished woman, and all carried with the ease of the woman who has a fair comprehension of the laws of physics. She also has solved the question of platform garb. Recall Blavatsky, with her obese figure and slouchiness of draperies; Mrs. Besant, with gowns not likely to be imitated; the Christian Science readers, with their gorgeous attire; Mrs. Eddy, with her satins that stand alone and diamond cross worth a small farm; the Quakers, with their all-concealing gowns and bonnets, and hosts of women who believe their subjects procure pardon for any negligence in attire.

Mrs. Pepper is none of these. Her black gown sets off the attractive characteristics of her person, but does not itself absorb one's attention. Her blond hair is more likely to, and women usually divide their arguments when leaving the first service they attend between the verity of its blondness and the honesty of what she has said and done.

From the moment she appears she herself conveys to any sensitive person the impression of a dignified woman who knows she is under criticism and expects it, not a sanctified, about-to-be sacrificed expression—neither one of antagonism to all her critics. She rather exudes the impression of a woman who submits and chafes under it all.

Chafes Under Criticism.

This is intensified by her own way of alluding to herself and critics. She hardly ever omits in some way to refer to some conversation resulting in some person in the audience attending the church for the first time.

"You said," she will say, "that you guessed you would go see 'that Pepper woman,'" or sometimes it is "that Mrs. Pepper," and then she invariably wreathes her mouth in an odd smile, as if she might as well laugh at it herself.

Mrs. Pepper usually talks well on practical topics. She employs certain expressions repeatedly, which evidently form part of her private creed.

It is said that Mrs. Pepper has devoted herself solely to the development of this power of communication which she is now using at the evening services—that she makes no claim to materializing powers—that her first work was as an inspirational platform speaker followed by the later work, and that her great desire is to do good to those who need help from the spirits.

In support of this it is a fact that a large majority of the messages she gives are designed to give advice to those in need of it.

Two columns at either side of the platform bear globes decorated with the signs of the zodiac and planets. Except for these and the continually increasing pile of letters on her desk there is nothing to distinguish the service from a Baptist, Methodist or Presbyterian service until she begins to say:

"There is a spirit here!"

Instantly the big audience is alert and holds its breath.

Over in one corner on a line with her chair sits Dr. Funk, who has been investigating Mrs. Pepper as far as she will submit to it.

Dr. Funk sits where he can watch Mrs. Pepper from the time she comes into the pulpit until she is through. He can watch the pile of letters and watch Mrs. Pepper's hands.

It is said among her congregation that Mrs. Pepper bitterly resents the charges of fraud which she says are now made for the first time in her experience in connection with her work. Since it has been pointed out to her that certain of her movements before the service were likely to lay her open to criticism she has been seated in the rear of the room, as the audience come in, and has not been out of sight of those interested until done with the evening work.

There is none of the shivering and rubbing of eyes—no convulsive bobbings and jerking of the head, as in the average medium, to warn the audience, but from the moment Mrs. Pepper picks up an envelope from the desk and begins, "There is a spirit here," "a spirit comes to me," except for the faint rustle of garments that accompanies the craning of heads to see to whom the message is to be delivered, the place is still as death.

Spirits Come Without Fuss.

There is no reference to any "Little Indian" control—none of the infantile prattle and jargon many so-called mediums employ. Her hands play all the time with the letter she holds. When it happens to belong to some especially skeptical person who has taken all kinds of precautions against her opening it, she doesn't hesitate to remark on it:

"My! How nice you did fix this up." This to a young man in the gallery.

"I always know it is a man who puts all those seals on, and I just love to pick them off." And she usually pulls off one or two.

"But I'll leave enough, though, so you can see I didn't open it."

It was in a case like this that she began:

"Oh, I feel cold—snow—lots of it. No, it isn't snowing now, but it has been," and feeling around on the desk, she found the highly decorated envelope to which I alluded.

Then she gave the spirit a man's name. The young man in the front row of the gallery sat up and then leaned over.

"That's right."

"Yes, there is snow all around me. I am up in North Alaska on the southern boundary. There was another man with" (mentioning the spirit). "You have asked me in this letter if this man was murdered. No, he was not murdered." After a pause: "You think so, but you're mistaken. I'll tell you about that, how it was. He had been sick, did you know that?"

"Yes," murmured the young man.

"He had been sick and" (mentioning the other man's name) "had to leave him to get something to eat, and when the other man was coming back, when he was in sight of" (naming the first man) "that man killed him and took all his money, and the first one was so sick he died from the shock."

The audience was breathless.

She went on:

"But he would have been murdered if he had not died when he did, and anyway they got all the money."

"Then he was not murdered? We supposed so."

"No, indeed, he was not murdered, and they have the wrong man for the other murder. They punished the wrong one," emphatically.

Then the young man leaned over the gallery rail.

"Can you tell me the murderer's name?"

And Mrs. Pepper hesitated for only a second.

"Yes, but I won't here. It was not the big, fair man they punished. It was a smaller, darker man who did it."

"I always thought so," muttered the young man as he dropped back in his seat, and Mrs. Pepper picked up another letter.

This man, when he went to Dr. Funk after the service, as Mrs. Pepper requested all to do before she began this part of the evening, insisted he had never been at the church before and knew no one who knew Mrs. Pepper, that the names she had given of the three men were absolutely correct, and much more.

This case is being followed up.

In some cases these letters, placed on Mrs. Pepper's desk by people in the audience, contain some article belonging to the so-called spirit to whom questions are addressed, while the initials of the writer are placed on the outside. In other cases the first name of the spirit is contained in the envelope with questions. Mrs. Pepper supplies the last name, and no report has yet come of her making a mistake, while some of the names she gives are most fanciful.

In one case she said:

"There is a spirit here; his name is Neal H."

The full name of the young man is not used here, because the young man accused himself of a certain act.

"The person he comes to has something the matter with her ears. No, it's hearing, not sickness. She's deaf. She don't hear me, and—yes, she has never been in such a place before—she don't know anything about Spiritualism."

A young man in the second row, directly in front of the pulpit, pointed to his companion, whom he resembled so much that any one would have taken them at once for mother and son.

"That's so. She never has been here before."

The spirit was hurrying now. "He says: 'Tell mother—oh, I can't make her hear'—and Mrs. Pepper leaned over and began forming words with her sharp lips in such a way that even a deaf mute could have understood.

Message to His Mother.

"He says: 'Tell mother I'm sorry I couldn't live longer to put back what I took—(he took some money of his mother's)—and tell her to put into the estate all she can make up—oh,' with a sudden start, 'you're courting her daughter.'"

Of course, the audience laughed—and the young man blushed cardinal back to the tips of his ears.

"You don't mind my saying it," he said so, and he says to marry her, for you'll be a better son to his mother than he ever was—and say, he says to tell mother to give"—and she named a girl while the young man nodded to the correctness of it—"the, ah—ah—the \$500 she ought to have had out of the estate. Was there \$500?" And the young man nodded affirmatively.

"And he says tell her he was there when they were trying to get her to come here, and she said she wasn't going to see that Pepper woman, but he's glad she came, because it's the only chance he would have to tell her he's sorry he did as he did."

Afterward the blushing young man and the old lady said it was all straight, but nobody knew they were coming there that night.

"Oh, I smell gas, I do. I don't know whether it's that lamp down there," referring to the lamp which had been removed from the reading desk and placed on the floor when the communications began.

"No, it's a spirit here. It is with her."

Hesitatingly, for a second, "Why, she died from it. Her name is Parshall, Nellie Parshall."

A woman raised her hand. "Oh, she says she took it because it wasn't no use trying any longer, but that if she had known how badly some folks would have felt afterward she wouldn't have done it. But she didn't know. They didn't show it much. And she wants to talk about C—that's her husband. You mustn't believe all you hear about C, she says."

And Mrs. Pepper proceeded to send messages and give directions about various members of this family, all by names, which the woman acknowledged as correct.

This is the accurate description of the famous spirit gas episode which rumor said had affected Mrs. Pepper and made her sick.

An interesting case occurred the same evening that may yet furnish its own verification.

After giving the name of the spirit addressed in the letter she said:

"Lady, you have got somebody who has something to do with horses."

"No, I haven't," contradicted the woman.

"But you have. There's a horse and lots of cattle—and, yes, there is a mark on the cattle. Lady, you have somebody connected with a ranch."

But the woman persisted in denying it.

"I know it, lady; and, yes, there was an accident and that man was hurt yesterday, and you will hear in a few days of the accident. It is on a ranch. Haven't you anybody on a ranch?"

Then, and not till then, did the woman admit it.

All is not tragedy. One evening in January Mrs. Pepper picked up a letter, saying as she turned it over:

"I don't see what the woman wanted to write that letter for. She ought to have known better." And then, half muttering to herself, she said, "She was silly."

No one would claim the letter, of course, after that, and Mrs. Pepper went on:

Dead Husband's Resentment.

"You did, lady," pointing to a woman in deep mourning.

"No, I didn't," said the woman.

"Yes, you did, lady; the spirit goes right up to you and he says you've been saying things about him since he died."

"I haven't," snapped the woman, fairly crimson now.

"Didn't you tell the neighbors that he treated you shamefully, leaving you penniless, and he says you ought not to talk so about him."

"Well, he did. It's a shame, too," snapped the woman, and Mrs. Pepper's audience simply revelled in laughter as she only said, "I knew you wrote it."

By members of her congregation Mrs. Pepper is described as full of compassion for all those who suffer from true grief, while shams meet with no mercy.

A story describes her as seated in the audience at a lecture given by one of the lecturers who visit the church each week. At length she leaned over to a young girl, a stranger, who sat in front of her, saying tenderly:

"My dear, I am sorry to tell you, but I think you had better go home at once. Your mother needs you very much."

After the girl had gone Mrs. Pepper explained to her companion that a death had occurred in the girl's household since she had started away.

The amazed girl went, and one of the ladies from the church who had accompanied her said when she returned that the girl's brother had died since she left the house.

"MRS. PEPPER POSSESSES POWERS NOT YET UNDERSTOOD."

By M. A. Veeder, M. D., Member of the Society of Arts and Sciences of England.

As the result of observation and experiments I have made during the last few years, I was asked to attend the Spiritualist services presided over by Mrs. Pepper in Brooklyn, on Sunday evening, January 8, and subsequently, as the result of some slight illness on her part, saw her in a professional capacity, immediately after the services in question.

As the result of this visit to Mrs. Pepper it is my judgment that she possesses powers that neither she nor any one else fully understands at present. She is not insincere, and evidently feels very much hurt and depressed that such insinuations against her are publicly made.

It is possible that the telepathic powers Mrs. Pepper undoubtedly has may reach existences in another state of being. But so far as appeared in the services in question, there was no clear evidence of this. She was simply reading the minds of living persons before her in a way that has become very familiar to the writer through numerous and long-continued experiments.

If, however, the problem of communication with beings in another world is ever solved, it will be through perfecting such telepathic modes of communication between mind and mind—as are already known to

exist, beyond the possibility of reasonable doubt, in the case of living persons.

Accordingly some account of experiments in thought transference is timely.

There are persons who cannot hear high notes of music and to whom the canary bird is voiceless. Others are color blind. Thus, in the case of the ordinary senses, there are all sorts of imperfections. That there should be other senses very much more imperfect because of disuse is not strange. The point is to know how to bring them out by uniting brain process with sense action the results of such experimentation varying also according to the special aptitudes of particular individuals.

There are special sets of nerves running from the brain to sense organs in different parts of the body that have scarcely been noticed heretofore. Their office doubtless is to stimulate the senses by conveying impulses from the brain. As has been intimated, this is brought about by the formation of mental pictures, and not by any bare effort of will, or process of hypnotization, or action of secondary personality, or going into a trance, as in the case of Mrs. Pepper. The mind is in an absolutely normal condition, only more alert and able to control all its powers. Such a state is exceedingly beneficial, bringing out the full force of the mind in every way.

For example the temperature sense, which is different from the sense of touch, although it extends throughout the body and has not received very high development, may be so aroused as to become practically a new sense. It is very curious to see a person in this condition respond to changes in the heat of an ordinary kerosene lamp as much as thirty feet away. The experiment may be surrounded with such conditions that it may be made to appear like magic, totally incomprehensible to those who do not know that it is simply hypersensitiveness of a sense usually very little cultivated.

In like manner a person blindfolded and led about in different directions, until he says he does not know where he is, or better still, who does not know the points of the compass in the locality, may suddenly become aware that he has a sense of direction that he has never used, corresponding to the instinct of homing pigeons.

There are senses also which concern the functions of the mind, their use not involving reasoning, but some form of direct perception. The sense of time is a good example of this class. A familiar use of it, in which there can be no reasoning, is to enable a person to awake out of sound sleep at a certain hour, the sense of time awakening him as effectively as the sense of sound could do. In a very notable instance there was ability to set a watch correctly, not simply to the minute, but to the second. It was a veritable case of second-sight.

The entire muscular system may become exceedingly sensitive to the direction and extent of impulses brought to bear on it. The slightest contact with another, as delicate as a breath of air, may direct its movements.

Thus the famous Bishop, who was called a mind reader, developed a form of seeing with his muscles. It was a genuine power and not a trick. In a certain sense it was—and reading, he getting ideas from the mind of another through a channel of communication incapable of use by those who have not this particular form of sense sufficiently developed.

Instead of finding fault because this power is not something else, it should be taken for what it is worth, just as are the feats of the athlete and gymnast, whose purpose is to develop the strength of muscle rather than its delicacy of sensitiveness to impulse.

There are eyes which not only see more colors than others; they may see light itself where it is imperceptible to the ordinary eye, as for example, beyond the limits of the violet end of the spectrum. It is well known that there are rays of some sort in this location, as shown by instrumental appliances, but there are only a few eyes gifted with the necessary sensitiveness actually to see them.

In like manner there is a sense of the presence of human beings that is difficult to define. It is not smell, but is akin to it, although much more refined. It is best seen in varieties of dogs who are said to run by scent. The thing that they detect, like the perception of the ultra-violet end of the spectrum, is something very different from what our senses ordinarily yield under similar conditions. The emanations perceived are very much more refined and give a very different impression from any that we have experienced.

It will be observed that in this description the subject has been traced step by step to the highest forms of sensitiveness associated with the most delicate rays, and to the most delicate emanations apparent only to the keenest scent. Beyond these there appear to be other forms of sense still more refined and so little used as to be exceedingly difficult of description. In general this may be termed the sense which one mind has of the operations of another person by some direct process of perception.

There are several different forms of this, all confused under the general term telepathy or thought transference. In some cases it is associated with automatic activities, the person going into a trance. But this feature is not essential. Indeed, the power is best exhibited when the subject is in a perfectly normal condition and is employing his faculties in the manner which has been described as a means of developing keenness of the ordinary senses and of others as yet of rudimentary character.

In the course of such experimentation in the stimulation of sense action rightly directed, there flickers up into view commonly some evidence that the subject of experiment is getting ideas from the mind of another in some unusual way. This serves at least to identify this power as very delicate form of sense of some sort, whose object is mind and not matter.

The whole process is very beautifully illustrated in a case that recently came under observation. The subject, who had somehow developed the faculty of reversed or mirror writing, simply wished to know what this might signify. Subject and operator were entire strangers to each other, and there was no other motive than to get at the truth of the matter, just as a physician studies a case in order to make a diagnosis. And so many forms of mental and physical activity were tested in different ways to see just what powers the subject possessed.

It very soon became apparent that there was excellent control of the powers of sense by brain action. Drawings were made and various simple acts were performed in such a way as to show complete knowledge of the operation of the subject's own mind, the ability to read one's own mind being fully exemplified.

After numerous experiments, not necessary to detail, in regard to this point, the ability to read the mind of another was made the subject of experiment and the thing became exceedingly interesting.

The procedure was as follows: The subject stood facing a darkened room, the eyes being somewhat screened also by the hand of the operator. On closing the eyes the subject was simply asked to name the colors that appeared, as they always do, before the eyes immediately after being closed under such conditions. In this case the subject named all the colors of the spectrum, beginning with blue and running up to the ultra violet, which was mentioned as apparently steel gray.

So the subject was asked to look intently and describe anything that occurred. Almost instantly the colors were described as breaking up into forms of houses and a public square, with a bank standing on the corner, and stone walks and trees and a street, all described with great minuteness of detail. It was a place entirely unknown to the subject, but well known to the operator.

In the midst of the description the appearance of an astral body, seemingly that of the operator, was described as though it were a dissolving view substituted for what had been seen previously.

At this stage the subject was given a crystal reading glass in order to see what the effect of gazing into it might be. There was no change except in reference to clearness and intensity, a strikingly vivid description with great minuteness of detail being given of a room well known to the operator, but not known at all to the subject.

In all this the subject was apparently in a perfectly normal condition, laughing and talking and being exceedingly interested in so novel an experience. In it all there was not the slightest evidence of control by disembodied spirits, or in any other way. It was rather the use by the subject of powers we all have in some degree, but do not know how to employ. In other words, it was the free act of the subject and not something imposed by the operator.

Some of you have read Tacitus, and no doubt recall his account of the chastity of the northern tribes of Europe before they were conquered by the Romans or converted to Christianity. Such accounts come from all ages and from many lands—truth, honesty, chastity, gentleness, tenderness—such as are by no means universal in lands under the influence of Jesus.—Herbert Spencer.

Tolerance is a most impious system and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal leads them to betray the interests of the church, by allowing everyone to think in his own way on certain questions; and especially on such questions as one can understand.—Voltaire.

A \$1. Package FREE TRY

If You Have PILES Send your name today and get by return mail my new 3-fold Treatment which is curing thousands. To every person answering this advertisement at once I will send—Free to try—my complete new three-fold absorption cure for Piles, Ulcer, Fissure, Prostate, Tumors, Constipation and all rectal troubles. If you are fully satisfied with the benefit received, send me one dollar. If not, send nothing; you decide after a thorough trial. I am curing even cases of 30 and 40 years' standing; as well as all the earlier stages. Act now and save yourself perhaps untold suffering. My three-fold treatment cures to stay cured because it is constitutional as well as local, and I want you to try it at my expense. One dollar is little to pay if cured. My valuable new Pile Book, (in colors) comes free with the approval treatment, all in plain package. Send no money—only your name—to Dr. Van Vleck Co., X04 Majestic Building, Jackson, Mich. Write today.

IN THE WORLD CELESTIAL

BY DR. T. A. BLAND,

is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life one cannot help wishing to see."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price \$1. For sale at this office.

OUR ELEVEN PREMIUM BOOKS.

They are our own publications.

They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work—binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses and W. F. Jameson. It will fill an important niche in your library."

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed," and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)—a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2.22—an achievement only accomplished by The Progressive Thinker—a miracle in modern business enterprise!

BODY AND SOUL

BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, \$1. For sale at this office.

THE TOMORROW OF DEATH.

Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crookes. A very fascinating work. This fine volume might well have been entitled "Spiritualism Demonstrated by Science." It is written in that peculiar interesting style in which French writers excel, and which would lead popular scientific subjects in adaptation to the needs of the general reader. The author says: "There is a work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, \$1. For sale at this office."

THE AGE OF REASON

By Thomas Paine. Being an investigation of True and False Theology. A complete edition of 186 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

Force and Matter

By Ludwig Buchner. A profound work upon a profound subject. Price, cloth, \$1.00.

THE LIFE RADIANT.

By Lillian Whiting. In this book Miss Whiting aims to portray a practical ideal for daily life that shall embody the sweetest and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, \$1.00.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

THE PROGRESSIVE THINKER
Published Every Saturday at 40 Locust Street.
A. R. FRANCIS, Editor and Proprietor
Entered at the Postoffice at St. Louis, Mo., as Second-Class Matter
TERMS OF SUBSCRIPTION:
The PROGRESSIVE THINKER will be furnished until further notice at the following rates, payable in advance:
One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copies, 10c
Remit by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to A. R. FRANCIS, 40 Locust Street, St. Louis, Mo.

ORGANIZE! ORGANIZE! ORGANIZE!

Decision of the United States Supreme Court on Magnetic Healing.

The courtesy of Prof. S. A. Weltmer, of Nevada, Missouri, has directed my attention to the decision of the highest court of our country in the case of the Weltmer School of Healing against the Postmaster General. Spiritualists should give careful study to the verdict rendered therein because it has some bearing upon the rights of their healers, for in the absence of congressional enactments on the question it becomes the law where no state statutes exist.

There are some states whose present laws against the practice of magnetic healing are in opposition to the spirit of this decision, which gives our people good grounds for urging upon the proper legislatures a repeal of their unconstitutional enactments, or else forcing the State Supreme Courts to bring their interpretations of them into harmony with that of their superior tribunal at Washington.

The former end cannot be effectively urged until Spiritualists of every state in the Union are blended into harmonious state associations, laboring to spread their truths and standing immovably insistent upon their rights. Politicians of every grade from ward manipulators up to the White House, stand in wholesome awe of numbers acting together and composed either of actual voters, or of mothers, wives, sisters or sweethearts, who indisputably mold public decisions on every question.

That I am not exaggerating the importance of the Weltmer victory is shown by its reception by representative newspapers in various large cities:

The Indianapolis Sentinel—"It holds that the practice of magnetic healing is legitimate."
Cleveland Plaindealer—"Magnetic healing is not a fraud. U. S. Supreme Court so decides."

St. Paul News—"Magnetic healing is upheld by the Supreme Court."
Louisville Courier-Journal—"The theory of magnetic healing scored a victory yesterday in the United States Supreme Court."

Chicago Tribune—"What seems to be a perfectly logical decision of the Supreme Court of the United States has been handed down in the case of Prof. Weltmer."

Chief Justice Fuller and five associates concurred in the opinion, which was prepared by Justice Peckham. Justices White and McKenna dissented from the majority. One vacancy existed in the body because Oliver Wendell Holmes, successor to Justice Gray, deceased, had not taken his seat on the bench.

In brief the court held that the Weltmer School violated no law of congress by either its method of healing, or its manner of conducting its business and that the postoffice department exceeded its authority in withholding the mail of the institution and its officers through the postmaster at Nevada, because of fraudulent methods.

Laying on of hands is not mentioned in the record of the Supreme Court utterances in the case. Prof. Weltmer contended that the mind of the human race is largely responsible for its ills; that humanity has innate power of brain and mind to largely cure its diseases; that he merely taught the proper way of using that faculty, or force; that his system discarded Christian Science and divine healing, and pursued a practical scientific treatment emanating from the source aforesaid.

The court held that the "influence of the mind upon the physical condition of the body is very powerful, and that a hopeful mental state goes far in many cases, not only to alleviate, but even to aid very largely in the cure of an illness from which the body may suffer,—just exactly to what extent the mental condition affects the body no one can accurately and definitely say; nor can it properly be said that those who assume to heal bodily ills, or infirmities by a resort to this method of cure are guilty of obtaining money under false pretenses, such as are intended in the statutes, which evidently do not assume to deal with mere matters of opinion upon subjects which are not capable of proof as to their falsity."

The high court simply ruled that the admitted facts showed no violation of the statutes under which the Postmaster General ordered the Nevada postmaster to act. Although the learned justices distinctly stated they did not decide or express any opinion upon the various constitutional objections raised by the School of Healing, yet they committed themselves to the legitimacy of the Weltmer methods.

What are those methods? We find the advertising matter of the school sets up a Home Method of Healing, or Absent Treatment, through the mind controlling the body by the exercise of the Will, the latter being brought into action by relying upon it. Next, Prof. Weltmer explains his personal treatment in this language: "Manipulation is used to assist nature in the most effective manner possible in restoring the normal condition. The laying on of hands is a means by which suggestion may be conveyed to the unconscious mind of the patient and thereby secure the co-operation of the will of the patient and the attitude which will secure the restoration. Prof. Weltmer disclaims any special magnetic or mystic virtue and only accords to himself the power which his knowledge enables him to exert."

The medical laws of Illinois except healing by mental and spirit methods. I would suggest that every healer who applies his hands to the body of a patient for curative purposes do so for the reason, and that alone, given by Prof. Weltmer for their use. It seems to have had approval of our court of final resort.

P. S.—Since writing the above Prof. Weltmer has replied as follows: "I will say that the use of the hands in treating a patient was not referred to in my article, only as it was embodied in my philosophy. My philosophy as taught in the mail course of instructions and Mystery Revealed, was the basis of the decision of the court largely. In teaching the principle of laying on of hands in treatment."

G. B. W.

A New Field for Thought.

A curious statement is made by Prof. Le Fevre, of the Russian school of Sumry, to the effect that plants experience emotions of sadness and grief at the loss of their fellows, as is the case with animal life. The professor is a botanist and a gardener for the love of flowers. He has reported to a Parisian scientific journal some of his experiences which would indicate the vegetable world is not so stupid as is generally supposed.

All have observed the strange action of a climbing vine in reaching out for an object on which it seems ambitious to attach itself. If it had eyes to see it could not be more accurate in pressing forward its tendrils to make an attachment on which to gain support to go up higher. We have watched such action from day to day, and invited the attention of friends to this positive evidence of plant intelligence; but it remained for Prof. Le Fevre to discover it possesses emotions, and has the ability to transfer its own sadness to humans, as he illustrates in the article before us.

All life is interlinked; and for aught we know, experiences joy and pain, and even agony when lacerated by wounds or is rudely destroyed.

Many years ago we read an elaborate article by an able philosopher, in which he urged with great force, that vegetable life was as well entitled to immortality as man. He insisted that all life, from the highest to the humblest, vegetable or animal, survives the change we call death. And he wrote before modern Spiritualism had come into being.

The tree, the shrub, the plant, have not the power of locomotion. In which they are to the great while the seed falls and germinates. They are destitute of eyes such as we possess, but their action, like the eyeless fish or worm, shows their movements are directed by something akin to eyes. The forest tree bends aside to catch the sun's rays, and, possibly, to gain freer access to the atmospheric gases necessary to its existence.

Are these verities fields of delight homes in which the spirit, freed from its mortal incumbrances, will revel while in pursuit of knowledge in the good by and by? There are millions of things of which we gain only feeble knowledge in earth life, of which the inquiring mind will insist to be informed over and over again.

Clairvoyants see verdure and flowers in gorgeous profusion and beauty, in their delightful visions of our loved reformatory work.

TO THE EDITOR: THE GREAT DISCUSSION NOW RUNNING IN THE PROGRESSIVE THINKER CAN NOT FAIL TO DO A WORLD OF GOOD. THE CROWNING ARTICLE, IN MY OPINION, IS THAT OF FATHER JOHN PIERPONT. HE SEEMS TO HAVE A THOROUGH KNOWLEDGE OF THE SUBJECT AND HAS EXPLAINED IT IN SO CLEAR AND REASONABLE A MANNER AS TO LEAVE NO DOUBT AS TO THE WHOLE TRUTH IN REFERENCE TO THIS IMPORTANT MATTER. I FEEL THAT HIS EXPOSITION OF THE SUBJECT WILL VIRTUALLY SETTLE THE QUESTION, AND LEAVE THE PUBLIC GREATLY RELIEVED AND ELEVATED. NOW LET ALL SPIRITUALISTS PROFIT BY THIS WISE LESSON, AND SO LIVE THAT THE WORLD WILL BE LITTLE TROUBLED LITTLE HEREFTER BY OBSESSION.
F. FREEMAN W. SMITH.
ROCKLAND, MAINE.

"DID GOD BURN THE MAJESTIC THEATER?"

The Rev. E. W. Allen's Sermon on This Subject—He Repudiates an Old-Time Theological Idea of Direct Divine Wrath.

The undersigned had the pleasure of listening to a very interesting sermon delivered by the Rev. E. W. Allen at the West Jefferson Street Church of Christ, Fort Wayne, Ind., last Sunday evening, having been attracted thither by the subject previously announced, "Did God Burn the Majestic Theater?"

It was very refreshing to me to gather from this sermon the fact that the pulpit is abandoning at least one of its heretofore teachings, i. e., the direct and immediate demonstrations of God's wrath upon the wicked. The Rev. Allen's sermon is an evidence that he, at least, does not believe in or sympathize with any such doctrine.

On the contrary, he teaches that the Majestic Theater burned in accord with a natural physical law, as the wood in the furnace below the auditorium was then burning, God having nothing to do with it other than being the creator of that natural law.

If I correctly and fully interpreted the Rev. Allen's utterances, his brethren of the Fort Wayne Ministerial Association are not fully in accord with him on this point and the stand he has taken in regard to it is independent, if not heretical. Be that as it may, the Rev. Allen's sermon shows the trend of theological thought along this line at least, and it is improbable that he will be willing to stand a trial for heresy because of it.

In order that the reader may note the contrast between the Rev. Allen's teaching and that which was and still is considered orthodox upon this subject, I will relate a little scrap of history. In one of the late Rev. Dr. DeWitt Talmage's sermons, delivered in 1886, he describes an instance of God's swift wrath, as follows: "Last August a man flourished a knife toward heaven and dared God to come down, threatening to cut him if he did. That man was cut down, smoke poured from his mouth and nostrils, and he was dying for days, while nobody could get near him."

Mr. Talmage was asked for a circumstantial account of the blasphemer who was miraculously burned to death, and his response was as follows: "I appreciate the desire for further details in the matter, and I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it is out of consideration for them that I omitted to state where the scene was laid. That it is strictly true, I have conclusive evidence; I forget just how it was brought to my attention. I heard it reported by somebody, or got my information from a private letter, I cannot say which, but I am inclined to think it was the latter. No matter. I asked a trusted friend of mine to investigate for me, and he did so. Some one had been miraculously burned who turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

The above mentioned miracle was said to have occurred in Mercer county, Ohio, near Lima, Allen county, and the victim of the Almighty's wrath was said to be Sylvester Redyan. But the postmaster of Lima wrote in reply to an inquiry, as follows: "The story is false from beginning to end. No such man ever lived in this part of the country."

It is probable that if the Rev. Dr. Talmage were living to-day and preaching in Fort Wayne he would ascribe the burning of the Majestic theater to the direct wrath of God, notwithstanding the fact that his own tabernacle in Brooklyn burned to the ground three times. The latter, together with all the churches that have burned, been struck by lightning and blown to wreck and ruin, as in the late St. Louis cyclone, these disasters he would attribute, I presume to be analogously consistent. But even this idea would not be universally accepted, even by orthodox people, judging by the remark made by a good Methodist brother some years ago when the Episcopal church in this city was struck by lightning: "That shows what the good Lord thinks of that church."

If I thought that the doctrine of the immediate visitation of God's wrath upon wicked people would materially decrease crime and wickedness of every kind, I would be inclined to preach it, even though I disbelieve it. But the people are more intelligent; they read and think more than ever before, and as Lincoln once said: "You can fool some people most of the time; some of the people a part of the time, but you can't fool all the people all the time."

If I mistake not, the Rev. Allen intends striking some more blows at old-time superstitions.

H. V. S.

A MOST REMARKABLE OFFER.

The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books. Just think of it, ten books—standard works—elegantly bound in cloth—printed in plain type, on excellent paper, sent out for \$2.10, postage prepaid, leaving only \$2 for us. Never before in this green earth has such a work been done. Search your encyclopedias, your histories, ancient or modern, and you can find nothing that approximates this remarkable offer. It beats the world! We have been instrumental in starting a library in pure altruism—humanitarianism in its broadest sense. Call your neighbors' attention to our great work. This Divine Plan may cease with us. No one in the ranks of Spiritualism tried it before we did. Will any one continue it along the same lines after our departure to the spirit realms? Now is the time to take advantage of our offer! Read over carefully our premium list, and then obtain a new subscriber for the paper.

Price 10 cents.

TO THE EDITOR: THE GREAT DISCUSSION NOW RUNNING IN THE PROGRESSIVE THINKER CAN NOT FAIL TO DO A WORLD OF GOOD. THE CROWNING ARTICLE, IN MY OPINION, IS THAT OF FATHER JOHN PIERPONT. HE SEEMS TO HAVE A THOROUGH KNOWLEDGE OF THE SUBJECT AND HAS EXPLAINED IT IN SO CLEAR AND REASONABLE A MANNER AS TO LEAVE NO DOUBT AS TO THE WHOLE TRUTH IN REFERENCE TO THIS IMPORTANT MATTER. I FEEL THAT HIS EXPOSITION OF THE SUBJECT WILL VIRTUALLY SETTLE THE QUESTION, AND LEAVE THE PUBLIC GREATLY RELIEVED AND ELEVATED. NOW LET ALL SPIRITUALISTS PROFIT BY THIS WISE LESSON, AND SO LIVE THAT THE WORLD WILL BE LITTLE TROUBLED LITTLE HEREFTER BY OBSESSION.
F. FREEMAN W. SMITH.
ROCKLAND, MAINE.

"DID GOD BURN THE MAJESTIC THEATER?"

The Rev. E. W. Allen's Sermon on This Subject—He Repudiates an Old-Time Theological Idea of Direct Divine Wrath.

The undersigned had the pleasure of listening to a very interesting sermon delivered by the Rev. E. W. Allen at the West Jefferson Street Church of Christ, Fort Wayne, Ind., last Sunday evening, having been attracted thither by the subject previously announced, "Did God Burn the Majestic Theater?"

It was very refreshing to me to gather from this sermon the fact that the pulpit is abandoning at least one of its heretofore teachings, i. e., the direct and immediate demonstrations of God's wrath upon the wicked. The Rev. Allen's sermon is an evidence that he, at least, does not believe in or sympathize with any such doctrine.

On the contrary, he teaches that the Majestic Theater burned in accord with a natural physical law, as the wood in the furnace below the auditorium was then burning, God having nothing to do with it other than being the creator of that natural law.

If I correctly and fully interpreted the Rev. Allen's utterances, his brethren of the Fort Wayne Ministerial Association are not fully in accord with him on this point and the stand he has taken in regard to it is independent, if not heretical. Be that as it may, the Rev. Allen's sermon shows the trend of theological thought along this line at least, and it is improbable that he will be willing to stand a trial for heresy because of it.

In order that the reader may note the contrast between the Rev. Allen's teaching and that which was and still is considered orthodox upon this subject, I will relate a little scrap of history. In one of the late Rev. Dr. DeWitt Talmage's sermons, delivered in 1886, he describes an instance of God's swift wrath, as follows: "Last August a man flourished a knife toward heaven and dared God to come down, threatening to cut him if he did. That man was cut down, smoke poured from his mouth and nostrils, and he was dying for days, while nobody could get near him."

Mr. Talmage was asked for a circumstantial account of the blasphemer who was miraculously burned to death, and his response was as follows: "I appreciate the desire for further details in the matter, and I purposely avoided locating the event, and the reasons that actuated me then impel me now to keep the affair from the public. Such an event is a terrible thing for the family and friends of the man who was punished, and it is out of consideration for them that I omitted to state where the scene was laid. That it is strictly true, I have conclusive evidence; I forget just how it was brought to my attention. I heard it reported by somebody, or got my information from a private letter, I cannot say which, but I am inclined to think it was the latter. No matter. I asked a trusted friend of mine to investigate for me, and he did so. Some one had been miraculously burned who turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

The above mentioned miracle was said to have occurred in Mercer county, Ohio, near Lima, Allen county, and the victim of the Almighty's wrath was said to be Sylvester Redyan. But the postmaster of Lima wrote in reply to an inquiry, as follows: "The story is false from beginning to end. No such man ever lived in this part of the country."

It is probable that if the Rev. Dr. Talmage were living to-day and preaching in Fort Wayne he would ascribe the burning of the Majestic theater to the direct wrath of God, notwithstanding the fact that his own tabernacle in Brooklyn burned to the ground three times. The latter, together with all the churches that have burned, been struck by lightning and blown to wreck and ruin, as in the late St. Louis cyclone, these disasters he would attribute, I presume to be analogously consistent. But even this idea would not be universally accepted, even by orthodox people, judging by the remark made by a good Methodist brother some years ago when the Episcopal church in this city was struck by lightning: "That shows what the good Lord thinks of that church."

If I thought that the doctrine of the immediate visitation of God's wrath upon wicked people would materially decrease crime and wickedness of every kind, I would be inclined to preach it, even though I disbelieve it. But the people are more intelligent; they read and think more than ever before, and as Lincoln once said: "You can fool some people most of the time; some of the people a part of the time, but you can't fool all the people all the time."

If I mistake not, the Rev. Allen intends striking some more blows at old-time superstitions.

H. V. S.

A MOST REMARKABLE OFFER.

The world has never before seen such a remarkable offer as is presented by The Progressive Thinker, with its ten premium books. Just think of it, ten books—standard works—elegantly bound in cloth—printed in plain type, on excellent paper, sent out for \$2.10, postage prepaid, leaving only \$2 for us. Never before in this green earth has such a work been done. Search your encyclopedias, your histories, ancient or modern, and you can find nothing that approximates this remarkable offer. It beats the world! We have been instrumental in starting a library in pure altruism—humanitarianism in its broadest sense. Call your neighbors' attention to our great work. This Divine Plan may cease with us. No one in the ranks of Spiritualism tried it before we did. Will any one continue it along the same lines after our departure to the spirit realms? Now is the time to take advantage of our offer! Read over carefully our premium list, and then obtain a new subscriber for the paper.

Price 10 cents.

The Pension Fund

From the Secretary of the National Spiritualists Association.

To the Editor and Readers of The Progressive Thinker:—The N. S. A. extends greetings of good will and fraternal regard to you one and all, and trusts that a "Happy New Year" will surely attend you.

The work at our home office has been going on as usual; our missionaries show by their monthly reports that their receipts are apt to fall below their expenses, we realize that they are doing a good work for our cause. Our N. B. A. income from any source has been small since the last convention, and the expense of conducting its various good works goes steadily on. Some weeks since, President Barrett made a ringing appeal in the papers for aid to the Medium Pension Fund for it is steadily growing less. In response to that appeal, we have received contributions in varied sums, to the amount of about one hundred and seventy-nine dollars—we give the list and figures below.

By some mistake it has been reported in the Thinker that the N. S. A. is pensioning fifteen, and in another article, nineteen mediums. This is not the fact; we have had applications enough to make up the latter number, but as will be seen by this article, it would be impossible to care for so many, with the uncertain income to the pension fund which is ours.

Our pension fund is paying monthly, \$12 dollars each to ten needy and veteran mediums. Nearly every one of them has passed the seventy-fifth birthday; several are over eighty-four. All are dependent upon our aid. Dr. Slade is also cared for at a steady expense of \$25 per month for board, medical care and all expense—his clothing must also be furnished by our fund. Our temporary aid to mediums is also a large item. At the lowest figure we are paying out one hundred and fifty dollars per month in this relief, making eighteen hundred per year. We have no endowment fund, and less than three thousand dollars in the pension fund; it will readily be seen that unless relays come in, it cannot be long before our pensioners will have to be cut off—a most cruel fate—for lack of money to live on.

We ask that each and every Spiritualist will do something to aid in this

relief work; twelve dollars a month is a small sum to live on, and yet some of our pensioners have absolutely nothing more to depend on, and the kindness of friends in caring for them at that rate only enables them to live. It will be seen that at present we can place no more on our list, and it seems imperative to ask any society or person henceforth who applies for a medium to be listed, to raise one-half of the amount needed for the pensioning of the applicant, in the state or locality to which the needy one belongs, society or individual could do no better work for the cause of humanity, than to raise or give a sum sufficient to pay the pension of one beneficiary for a year. We have no free beds in hospitals, no mediums' homes to which our destitute can go, and it would certainly be a deed of benevolence for those who can, to thus insure the pension of one crippled and needy medium for a year. We trust something can be done in this line during the year. The N. S. A. will accept and disburse all contributions to its pension fund, with willing hands.

The list of contributors to the pension fund since President Barrett's appeal is as follows:

Mrs. C. L. Stevens, via President Barrett, \$50; Lewis Peterson, \$25; A. Friend in Iowa, \$10; Mrs. L. L. Otto, \$5; Mrs. Susan Jack, \$5; Mr. and Mrs. J. R. Francis, \$5; J. T. Hamilton, \$5; New Bedford Lyceum, \$5; F. W. Martin, \$5; Friend T. B. W., \$5; H. S. Bliss, S. C. Bliss and H. W. Bliss, \$5; S. Dill, \$5; Lydia J. Sanger, \$5; Peter Widstrom, \$5; C. E. Bryant, \$5; T. P. Christian, \$5; A. Friend in Dana, \$3.63; A. C. Fisher, \$2; W. W. Hawkins, for care of Dr. Slade, \$2; F. Whorley, \$2; Truth Seeker, T. S. A., \$2; J. L. Rea, \$2; Mr. and Mrs. White, \$2; Chas. Hangartner, \$1; J. C. Lowell, \$1; Chas. Wiegman, \$1; Chas. H. H. H., \$1; Mrs. A. C. Headley, \$1; Friend of the cause in Portage, Mich., \$1; Old Soldier, Cal., \$1; C. P. Winston, \$1; Thos. Middlemist, \$1; Wm. Thomas Mathews, artist, \$1; Emma J. Colton, \$1; Mrs. A. W. Bonar, \$1; "Unknown," via President Barrett, 60 cents; A. Friend in Iowa, \$5; S. S. H., 10 cents. Total, 179.43. We extend our grateful thanks. We will be glad to receive further contributions to this worthy fund. Address MARY T. LONGLEY, N. S. A. Secretary, 600 Pennsylvania Avenue S. E., Washington, D. C.

JAPANESE SPIRITUALISM.

Japanese Gods Are All Kind, Generous and Helpful.

A fine sidelight on Japanese Spiritualism is shown by Wm. E. Curtis in the Chicago Record-Herald. He says: "The touching address which Admiral Togo delivered at Tokio the other day to the spirits of the officers and men who were killed while fighting under him in the Port Arthur campaign, Shintoism, the Japanese national religion. Many theologians insist that it is not a religion because there is no theology in it; that it is only a manifestation of certain superstitions in which the entire Japanese nation believes; but as Hearn has said, it is the 'soul of the race.'"

All Japanese are Spiritualists, so to speak, and they are taught that the spirits of the dead, in a large measure control the actions of the living. They do not believe in ghosts; they do not have mediums of communication with their dead, and they do not receive messages from the other world. But this world is full of friendly invisible beings, encouraging, protecting and comforting them, and the landscape is dotted with shrines that have been erected for the purpose of worshipping good and influential men. If a Japanese is going to war he prays before the shrine of some great soldier; if he is preparing for a journey he goes to the shrine of a great traveler; if he is a party to a lawsuit he prays for aid and guidance out his garden he prays to the spirit of some great landscape architect, and so on in every duty, pleasure and labor of life he consults the spirit of his ancestors and those of other wise and good men, and without expecting any direct answer, has faith that they will give him their encouragement, protect him from errors and lead him in the right way. This is the theological basis of the religion; but it is a practical, actual, everyday thing and illustrates the Japanese character more strongly than any other act or word.

There is a striking contrast between the Japanese and Hindus in this respect. The latter are surrounded by spirits in a similar manner, and their fate is controlled in a similar way, but the gods of the Hindu are wicked, cruel, vindictive and malicious, and in his prayers and sacrifices he does not ask for light and aid, for he has been taught that they will not give it to him. He begs for mercy; he makes sacrifices and brings offerings from his scanty store in the hope of making the gods good-natured, and actually he makes his misery may be lessened, his load lightened and impending misfortunes averted. On the other hand, the Japanese gods are all kind and generous and helpful, and the faith of the people never fails.

In 1894 I was invited to witness a beautiful ceremony in Kyoto, of which Admiral Togo's address to the spirits reminds me. Iesuko, one of the most famous of mediums, had accidentally produced a remarkable example of a texture known as "Chinese crackle," on the surface of a jar. This particular effect was common among potters in the interior of China a thousand years ago, but had been a lost art for several centuries, and jars and vases with that finish were very rare and valuable. It is the ambition of every potter in Japan to reproduce that particular effect, but all experiments have been unsuccessful, and Iesuko was amazed to find it upon a jar which he took from his kiln one morning in 1893. The result was so unexpected that for a time he was unable to realize what had happened. Then he tried to recall everything that had been done to the vase to the shop until his astounding discovery. He repeated the process over and over again; he did nothing else for the rest of his life; he neglected his ordinary business; he refused profitable commissions; he shut himself up like a hermit and denied himself food, rest, sleep and exercise, and actually he became insane from the anxiety to repeat the accident that he could not explain.

In the meantime the jar was sent to the Chicago exposition and was one of the objects most admired by the connoisseurs. Fabulous prices were offered for it, but Mr. Teijima, the Japanese commissioner, was not authorized to sell it, and could not get a reply from Iesuko, who was buried in the explanation of the mystery. The jar was given him a good medal and a big diploma, upon which his triumph was inscribed, but

before these testimonials reached Japan poor Iesuko had committed slow suicide and his ashes had been placed in an urn on the hillside overlooking Kyoto, back of the Yaami Hotel.

One day a friend invited me to a novel ceremony. We went together to the little hillside cemetery, where thirty or forty of the most famous artists in Japan were gathered. A learned Buddhist, in gorgeous robes, delivered what you might call an explanatory address. He recited briefly the story I have told you. Then one of the oldest friends of Iesuko stepped forward and addressed the spirit of the dead artist, just as we would address a person to whom a testimonial was to be tendered. He described the Columbian Exposition in Chicago, explained John Boyd Thatcher's system of awards, gave a detailed review of the work of the jury, and finally concluded with a minute description of the medal, and the diploma which he held in his hand. When he had finished the medal was seated up in a cavity which had been carved out of the stone, and the diploma was burned over the grave with incense and fitting ceremonies conducted by the priest, which, of course, I could not understand. But the significance of the ceremony was very clear. The medal, being indestructible, and of material of value, could not be transported to the other world. But the diploma was carried there by the flames. Several of the gentlemen present made brief addresses and placed flowers upon the tomb.

It will be seen that the Spiritualism of the Japanese differs from that of America and Europe. Mediumship as known and cultivated with us, is not known or practiced in Japan.

At the same time a much greater influence is attributed to spirit powers by the Japanese, and more is expected there than here.

Japanese Spiritualism seems to be permeated by a thorough religious spirit of reverence and worship. Ideal faith, not known with American and European Spiritualists.

X-RAY.

A Phenomenal Success.

To the Editor:—You I presume are aware that Mrs. May S. Pepper, pastor of the First Spiritual Church of Brooklyn, has had phenomenal success in work here. She has been challenged to various undertakings, which she has met with success, telling all that her church work is open to all, and that her powers there and in her seances.

Last of all, one of the leading journals of Brooklyn collected and enlarged upon a scandal growing out of her miserable relations with one Pepper whom she married in early life, supposing he was free to become her husband. He was a married man, and she was divorced from him under the laws of Rhode Island. He was sent to prison. Ever since his release he has hounded her, and though he is now living with his fourth wife, this Brooklyn paper gives forth this man's denial of his marriage to her, and has added to the outrage by publishing various statements, and scandalous imputations calculated to injure her and destroy the great work of this church. The trustees have endorsed Mrs. Pepper, and will prove the character and motives of her assailants. The attack is reacting against her enemies. A powerful public sentiment has set in in her favor. I send you herewith an illustrated article in to-day's New York Herald, which shows in some degree the important sphere she occupies in Spiritual movements of to-day.

A. H. DAILEY.

"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, \$1.00.

"The Present and the Future of Life." Ancient and Modern Mysteries Classified and Explained. By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

"Social Uplifting, Including Co-operative Science and the Hapten and Innoblement of Humanity." By E. D. Rabbitt, L. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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

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

The Christ: Man and Woman.

A Discourse through Mrs. Cora L. V. Richmond, Chicago, December 25, 1904.

"We look on forlorn when the man-child is born." "Who is this that cometh out of Edom with garments of blood upon his garments? who hath trodden the wine press alone?"—Isaiah 63:1 to 3.

Christendom to-day celebrates the birth of the Child, the Christ-child in Judea nineteen hundred years ago, whom the Magians saw through the symbol afar off and worshipped as the promised "Prince of Peace."

Many little children are glad to-day because of the Christ birth. Many do not know the meaning of their gladness but rejoice in the festive time.

Many grown up people are glad because of the festive time. Anything that brings respite from toil; anything that brings a gleam of gladness, though it be afar off; anything that makes the burdens lighter, even in seeming, is well.

But after nineteen hundred years the Christ-man of Christendom hath not appeared. Crucified on Calvary, he is still crucified to-day between the two thieves Mammon and Bigotry.

When Italy, through the voice of Garibaldi and Mazzini was seeking freedom, Mrs. Browning wrote of the shedding of drops of the blood of the nation keeping this great human child of freedom away.

To-day there is one less gun trained against the enemy from the Christian land of Russia because of the Christ birth! One less exile because of freedom through Christ's saving grace! Are jails and penitentiaries thrown open to set those free who have sinned against the laws of the oppressor by asking for freedom?

The Christ-child leans toward those who with kindly spirit would help the orphans and the poor. The Christ man and woman will have no poor. Charity is to cover the faults, but it is not a cloak for oppression. The poor of Christian lands are a libel against the Christ child and the Christ man.

To-day many hearts go out in thanksgiving. It is well that there should be gratitude and praise and joy, and that the little children who are pinched with poverty may sometimes be made to feel that their burdens are lighter.

But who are these who wheel on gilded wings of mockery to give alms to the poor? Who are these who go out pleasure-seeking and dance all night on butterfly wings of fashion for the sake of the poor? Who are these that have bazaars for the crippled children, not heeding their own deformity of spirit? If the poor, and the crippled, and the maimed, and the halt, and the blind, those who are in all the hospitals of Christian lands should say: We will give something to those crippled rich from our store-house of God's gifts of Patience, of fortitude, of Loving-kindness; then the avenues of splendor, the halls of pride and the places of high carnival and festival would change; then the garments of humility would be worn, and people from their pride would not say, "Oh, yes! we will have a night of revelry for God's poor." The Christ man and woman will not need to do this, for there will be no streets of paupers and other streets of millionaires. There will be no habitations of the slums.

The Christ man and woman cannot be born until the Christ child appears. We told you that a week ago, and the Christ child is the prophecy, the herald of the human race. Men and women do not bear the Christ-spirit until it is born in them as a child. "Of such is the kingdom of heaven," Jesus said. Meaning that grown up men and women are not so near, and certainly not any nearer the Christ spirit than these "little ones," who know nothing perhaps and cannot sin. How shall the world look for the Man and Woman when the Child is not here that is to release the world from its fetters: The child of love, the child of humanity, the child that is not the result of

convenience, the child that is not the result of external barter, and sale, but the Child that is to lead the world unto the perfect redemption.

If Jesus at the age of twelve were here in any of the theological universities disputing with the doctors they would expel him, they would send him out from their presence. If he was in the streets visiting his blessings upon the poor he would be arrested as a vagrant or fanatic. The Christ spirit precedes the man and woman.

These "birth-pangs" that nations are passing through as did Italy under Mazzini and Garibaldi, as Hungary did under Kossuth, as did France in her latest revolution, as Great Britain will in the fullness of time, as your nation did in the pangs that cast off chattel slavery, as your nation will in the pangs that will cast off the deeper slavery of Mammon. These pangs herald the approach of the Christ man and woman.

Grown up nations cannot be born in a day that will care for the Christ spirit, for loving-kindness. There is no external varnishing or veneering that can be placed upon the foundations of society to make that society Christ-like. All the Christmases in the world in celebration will not make that deep under-current less turbid, it is bitter. It is time for the people to cry out with its turbidness: "Marah! marah!"

The Children of Israel, you remember, marched through various places in their symbolical journey; some with wormwood and some with sorrow, and the nations journey through these various places of bitterness in the great effort to find the life that is truly the Christ-life.

Oh! it is beautiful when making effort to crown the festal hours with innocent pleasure for children. When the story is told of the mother of Jesus and the Babe that came through love unto the earth; when it is told in the spirit and understanding of the child.

To-morrow or the next day all Christendom forgets what is told to-day in the church and home, and people pass into the great outward struggle of everlasting throes and groanings. But that we know that it is that which precedes the expression of the Christ man and woman, it would be dismal enough. The hope of the world is because it moves—not always because it seems to move—upward. Because, moving downward, it reaches another altitude and the impetus propels to another height, that may not be Calvary in the next attainment.

To-day the announcement in all the Christian churches of the birth of Christ, the Savior of Christendom, nineteen hundred years ago, fills many hearts with emotions that they think is worship; and praise songs are sung and bells ring out with glad acclaim for the meaning of this which in a great sense has been the hope and salvation of many lives.

All religion is equally sacred, but that which has the semblance of religion often deceives people, they mistake sentiment for religion, external forms for religion, the love of the beautiful for religion, the love of music, pictures and works of art for religion. Religion lays hold upon the affections of the life, it is the soul making itself manifest Godward through making itself manifest toward humanity, it is the love beaming out from within and looking toward the Christ-life. Jesus Hominum Christus, the man of God, the Truth-teller.

Is there room or place for the Christ man and woman in the world to-day? Whoso tells the truth all who are in popular favor decried. If he is not put to death it is simply because the laws do not allow it, but sometimes he is put to death. Calvary is not in Palestine alone; it is in your household if bigotry is there and the truth-teller appears; in your society if people live the truth; in your churches if the truth is spoken, that Calvary is expulsion and trial for

There are some that are waiting for the first voice or signal upon the heights, the watch-towers of humanity in which are the appointed angels that sometimes go down into the slums, and sometimes go into the palaces to give warning, and these are upon the earth to-day. Albeit the Christ man and woman are not yet here.

We said something of preparation must be made, preparation for the Babe, and that is through soft, velvet ways; a velvet mist of dewy cobwebs and sweet dreams in gardens of the love-lighted Edens of the world, that make no loud voice, from which there are no bells chiming, save soft flower bells of sweet innocence that come up in gratitude for Earth's blessings. Some Eden-lands must there be, even in the midst of crowded cities, from which people look out with eyes of love, blinded sometimes by tears of sympathy for the great struggling world that is waiting for this Christ man and woman to appear. Many there are who wander up and down doing what they think is their work to hasten the glad day. Some there be that are heralds who give the warnings upon the mountain tops, who cry out, of the light that is to appear and the glory that is in the sky. But whoso goes down to battle and takes the weapons of earth, the weapons of the dust and all of this striving is included in the preparation.

We spoke of the peaceful ways of the lives that are set apart for the child that is to appear. This sound of battle, this roaring of cannons, this great struggle and cloudiness, this storm and strife, this murder, this violence, this rapine, this suicide, this earthquake prepare the way amid great stress and strain of nations that are asking for the Christ man to appear. It beats hard against the windows, this storm; it roars along the outer halls, this terrible sound and siege of battle, it groans along the streets where midnight revelry carries its riot and mocking laughter in the halls of pleasure. Its great, deep undercurrent of throbbing pain is in the veins of the toiler who has no rest or respite save by permission of holidays. What other days in all the year than those permitted by governments in Christian lands can the toiler rest? What other nights can the bells chime out for gladness at the Child's birth?

Who knows the weariness of the hours that drag along for nine-tenths, nay! if you will have correct figures, nine hundred and ninety-nine one-thousandths of the race? They are waiting, for all the babes that come into the houses of the toilers, though they are nearly always welcome, bring added labor, added responsibility, added care, and none has yet appeared to lift the great burden, and for these men and women to know the Christ is near. We have seen Christian churches filled with parcels and packages, fruitage of the earth, given in heaven's name and Christ's name to the poor who come to receive these benefactions. Why did not the Christian churches find power to prevent them from being poor, these who march up through the aisles of worship and say, "I have come to receive of your bounty, ye who represent the Christ, name!"

"Christian Charity" (so-called) is a gilded mantle, an excuse for excesses; it is tribute money that is paid for the blood they have wrung from the people. Do not be deceived by these Christmas trees in the churches; do not be deceived by all this display by Christian societies. Endowed institutions are the bribe money by which their patrons expect to get to the kingdom of heaven after filching this from God's poor. Christ, Jesus of Nazareth, said this nearly two thousand years ago and Christian lands still do this.

The Christ man and woman are to herald a day when there shall be "peace on earth" and love to all of God's children. They will herald a day when crowded cities shall be removed from the face of the earth. When there can be no slums because of the sunshine, the fresh air and human fraternity, and all that aspires for Freedom's voice. The horrors of so-called civilization will be dispelled by the quick and ready intuitions of the man and the woman. When

the sunlight will not be known; when people will not live in houses with screens and blinds to exclude the light, in cellars and dungeons, in garrets, in lowly hovels may not be so free and contented. Some palaces we know are prison-cells. So he hold the richest gifts of the world and still may be clouded. This life of royalty, this life of the pumpered favorites of Mammon, this is not the life that is forever, it is for an hour, it is for a day, it is for a year and then comes a disgrace of some kind, it must come.

So now out of this great yearning and groaning the man with the Christ-spirit and the woman with the Christ-spirit walk the earth asking, proclaiming, seeking, striving to call aloud to all attention.

Oh! but the child cannot grow up by standing on tiptoe; no one can change the serpent until the time comes.

The duty is to speak the word, to have the truth in the world; in your hearts, in your lives, and somewhere it will reach a struggling spirit, somewhere it will find the one that is seeking to "overcome." If nature finds strivings and force the methods perhaps it is part of the plan that those little brown men in the East shall help to bury imperialism in Russia. Who will do it here, against the armaments of war? A standing army has no more place in a republic than it has in the Paradise of God, and you will know it sometime. The true patriot knows it. Tolstoi knows it; Garibaldi knew it; Abraham Lincoln knew it. The peace that is to come after striving will be because of the presence of the Christ-spirit in the presence of the Christ man and woman.

You want the ways of peace and pleasantness; the earth wants the Christ man to appear. The church wants him to appear as a fashionable minister; the statesman wants him to appear as a (not too radical) statesman; society wants him to appear as a compromise between Beau Brummel and Walt Whitman, they want him to be a poet, they want him to be a statesman, they want him to be an artist, they want him to be a scientist, to be an inventor; they want him to be full of all the things the world loves, instead of full of all the things that the world does not love: gentleness, humility, patience, fortitude, hope, faith, unselfishness. The great crown of humanity flowering out upon such a tree! what a sight it would be for the human race! There is a man in the far west who changes the nature of plants, who makes thornless roses, makes white blackberries, and different kinds of fruit grow from the same stem, has changed the cactus until it grows no more piercing thorns. What that man is to the vegetable kingdom the Christ man must be to the human race. The thorns and briars and aggressive things must be eliminated from human lives, and the great stalk of the tree of paradise will then yield its fruitage: "the twelve manner of fruit" and the leaves "for the healing of the nations."

Go down to the root and reach the plant. The divine humanity is making ready to come forth. But it will not come in this way or that which you are seeking. The great spirit of its life begins at the foundation and makes known all the syllables of its wonderful mystery that at last reaches the flowering out of humanity, such time and at such place as perhaps no one will know, save the "wise ones." There will be Magians now as of old, they watch the spiritual star, they understand when the planet will rise, as astronomers know when the planets will appear in the heavens, and they do know, that this is the night time that precedes the day, that the war is in that time that precedes peace, and that the nations will be hurled together with such deadly weapons that there must be peace or annihilation. Inventors are crowding to the front with great strides struggling to find that which will annihilate from above and from below, torpedoes and torpedo-destroyers, balloons and air ships.

Prometheus cannot steal the fires from heaven when Jove has given his Nemesis the edict. Prometheus-bound is the intellect of man that all inventions, all discoveries of science have forged the chain by which it is now fettered. There is only one way of release, it cometh through love, it cometh through the soul. The Christ man and woman are working to release Prometheus.

IOWA STATE CONVENTION.

Notes of Proceedings and Matters of Interest.

Our convention opened on Wednesday evening, Jan. 18, by a reception extended to the delegates and friends by the Psychic Research Society. Reception committee consisted of Mrs. Louise M. Garber, Max Hoffmann, Dora C. Crosby, Mrs. Louise M. Paul, Mrs. W. H. Spaulding and Mr. and Mrs. P. W. Whiting. Our friends met after many years; a joyful time we had. Refreshments were served amid a babble of voices and glad hearts, after which Mrs. Jennie Haggen Brown gave us an impromptu poem suitable for the occasion. We adjourned at 11:30 p. m., until the following morning.

We were called to order at 10:30 by our state president in convention proper, and after four days of splendid attendance, and fine lectures by Rev. Harry Moore and Jennie Haggen Brown, closing with tests by Mrs. Eva McCoy and Max Hoffmann.

At the close of our last meeting, Sunday night, Mrs. Jennie Haggen Brown stepped to the edge of the platform and with a few very eloquent remarks, she called Max Hoffmann from the rear of the hall, and in a neat speech followed by a poem, she presented him in the name of our local society, an elegant gold medal, embossed with the American flag in colors, a dove and a sunflower, the emblem of our beloved cause. Inscription upon the back: "Compliments of the Psychic Research Society of Des Moines, Iowa, to Max Hoffmann, New Year, 1905."

Mrs. Brown gave a poem on the emblem it contained, of such sentiment and beauty the audience was moved to tears. A peculiar coincidence, with this medal, paid for by donation, was the fact that a young man, 26 years of age, Henry Connick, a coal miner by occupation, and a member of our local society, was fatally injured in one of our mines on Wednesday, Jan. 18, and passed to spirit life on Friday morning, was the first one to contribute to Max's medal, and as he was a personal friend of Max this statement was made to the audience and woven into the poem in a very pathetic manner.

Max received the medal in thanks. All he could reply was "I thank you, friends." Harry J. Moore delivered the funeral oration over the remains of Henry Connick, Sunday afternoon at 2 o'clock. As many of the Spiritualists as could leave the convention hall were in attendance.

MRS. LOUISE M. GARBER, Des Moines, Iowa.

The State Spiritualist Association of Iowa convened at Des Moines, at Y. M. C. A. auditorium, Jan. 19, 20, and 21, with a Sunday meeting the 22d. Ample and proud to say the convention was a grand success financially and otherwise. The following officers were elected for the ensuing year: John D. Vail, president, Marshalltown, Iowa; Max Hoffmann, vice-president, Des Moines; Mrs. Dora C. Crosby, sec-

retary; Sam A. Garber, treasurer; trustees, Mrs. Eva McCoy, Marshalltown; Mrs. Jennie O. Shaffer, Ottumwa; B. A. Bean, Des Moines; Mrs. Roy Waterloo; Mr. Kempster, Council Bluffs.

In review of the president's report, resolutions were passed and adopted and accepted, as per convention held at Clear Lake, a year ago, with the following amendments: We are confident that the local societies do not want anyone to say who shall be their speaker or test medium, and we must therefore recommend that hereafter the state officers and their missionaries shall go only where there is a unanimous call; and the local Spiritualist societies shall at least agree to pay all expenses for hall and entertainment of the speakers and mediums, and also pay what they can towards their salaries. We the committee on resolutions recommend and endorse the work of Rev. Harry J. Moore and Mrs. Eva McCoy.

The last society organized during the year was the Psychic Research Society of Des Moines, Iowa, through the efforts of Mrs. Louise M. Garber and Mrs. N. E. Bean. The cause of decreased interest in our state work, we know quite a number of Spiritualists and speakers who make it their business to speak lightly of all Spiritualist phenomena. The public mediums carry a little blue book and practice giving fraudulent communications, and three-fourths of their work is dishonest, etc. We endorse the sentiment of Art. 2, page 7, of the president's report, and would urge upon the private and public workers the wisdom of abstaining from the criticism of other workers who precede or follow them, and with regret acknowledge the truth of criticism of pages 8 and 9 of report. It is not discouraging to spend your time and money to build up a nice strong local society, and by mistake hire a speaker or medium who will never speak a good word of anyone but themselves, and after a few weeks' work find you have a weaker society than when you started. We have a class of palmists and fortune-tellers who pass themselves off as Spiritualists and when with those opposed to it they are anything to please. Such are not classed as Spiritualists. Unless we know positively of another's fault, let us keep silent, or speak a good word, and never should we speak against our fellow cause and our workers. (Heartily endorsed.) Let people say what they may, Spiritualism has made it utterly impossible for sensible people and educated minds to believe in bible stories that leave out morality and justice.

Recommendations. That the finance committee formulate some plan to raise more money for the missionary work. To devise a system by which said workers be advised to make the most economical use of such fund. That we employ only such speakers and mediums as are members of the state association and are friends of the N. S. A. of good moral character, etc. That we require speakers to stick

to their text. Mainly to teach the philosophy and phenomena of Spiritualism. We recommend a summer mass-meeting, and suggest Clear Lake, Iowa, but advise the secretary to correspond with other places.

We recommend that the committee on resolutions express itself as being opposed to the non-taxation of church property. To religious services being sustained by our government in congress and the army and navy. That affirmations be adopted in the courts and other necessary places where oaths are required. That capital punishment shall be abolished. That we oppose compulsory vaccination. That as a body we are opposed to the monopoly of doctoring, and we claim the right for healers to exercise their God-given healing powers, and we would urge all to obtain a knowledge of physiology, anatomy and hygiene. That we favor arbitrary laws as to mediums. We recognize the purifying and uplifting power of woman both in public and private life, therefore we endorse equal suffrage.

We recommend for the benefit of all Spiritualists of Iowa, that these resolutions should be studied and discussed, so that the delegates to the N. S. A. in October will know the sentiment of Iowa.

We as a body endorse the Morris Pratt Institute of Whitewater, Wis. (We received a collection for the same of \$10.58 on Sunday evening). And recognize that a student (especially a sensitive) is not exposed to slights and sneers, or led to hide his or her mediumship.

A special committee was appointed at the last annual meeting to formulate an amendment to the by-laws and constitution, requiring a given number as a quorum. They met at Clinton, Iowa. The chairman brought it before the committee; a resolution was offered and passed delegating Bro. W. A. Willing to formulate the by-laws to that effect.

The following is the amendment to article 8 of by-laws, section 4. The board of trustees shall be authorized to conduct all business of the association, and a quorum shall consist of four members of the board (approved).

The last convention agreed by resolution to pay the secretary for expenses and time actually employed. We recommend the above and heartily endorse the work of Mrs. Dora C. Crosby as our efficient secretary.

We are thankful for the many courtesies extended, and for the many warm friends and mediums to whom we are indebted for their working many times without hope of fee or reward. We also wish to thank Sam A. Garber, B. A. Bean, Mrs. Louise M. Garber and Mrs. N. E. Bean and those who entertained the mediums, and all our friends in Des Moines who have so faithfully arranged for this meeting, which has proved financially and otherwise a success, due to their untiring work. We endorse and approve the work of our good president of the association and further emphasize this by a unanimous wish that the name of President John D. Vail, of the Iowa State Association,

be submitted by the delegates to the N. S. A., at its next convention at Minneapolis, Minn., as our choice for the presidency of the N. S. A. Signed: JENNIE HAGGEN BROWN, DR. ESPANTO, REV. HARRY J. MOORE, Committee.

WORKING MISCHIEF.

The Blue Laws in Pennsylvania.

Mrs. E. J. Demorest, Allegheny, Pa.:—Madame: Your friend, Mr. John Pape, called to see me a few days ago and I was surprised and pained to learn from him that you are being put to a great deal of trouble and expense by some sort of a "blue law" in Pennsylvania, which is being used to harass mediums. I am sure you are being deceived. I am sure you are being deceived. I am sure you are being deceived.

Your annual visits to Marietta for four or five years past have always been highly acceptable to the Spiritualists here, and to many others as well. Your ministrations of the gospel of Spiritualism amongst our people were marked and very successful in opening the eyes of many to beautiful truths as taught by the angel world. So convincing were your words and work that they gradually took root, came forth in bud and bloom, ripening into lasting spiritual fruitage. Now we have a young society here and its organization is largely due to your mediumistic work in this city.

The persecutions of our mediums have always had their origin in ignorance, prejudice and malice. You must certainly merit no such vindictive treatment. Generous-souled Spiritualists everywhere will rally to your assistance at once by sending to your address, some of their means to aid you in the great expulsive you are so unjustly put to in defending your case. We must all help what we can.

With much fraternal sympathy, MARIETTA, OHIO, February 19, 1905.

"A Chance to Make Money."

Imagine \$1000 in twenty-three days getting the "Economy Gas Tip," which saves 50 per cent on the consumer and improves the light by 50 per cent. My family will buy it like hot cakes. I get my tip from the "Economy Gas Tip" Co. Every day I send them in my tip and they will send you out and start you in business with territory. They want a Manager in each town.

Spiritism and Mrs. Leonora B. Piper, and Dr. Thomson J. Hudson's Theories in regard to it. By Dr. Judge Abram H. Dailley. Demonstrates: futility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

STICK TO YOUR TEXT.

Needed Admission Given by a Worker.

My services have been continued in the employ of the Iowa State Spiritualists Association during the month of February. I have worked for this association since the first of October. The convention which was convened at Des Moines, Jan. 19, 20, 21 and 22, was a complete success in every way. Bro. John D. Vail and myself were elected by the delegates to the state convention as delegates to represent the state of Iowa at the next annual convention of the N. S. A. at Minneapolis next October. President Vail was not only unanimously re-elected president of the Iowa State Spiritualists Association, but he was also made the choice of the convention as its candidate for president of the N. S. A.

Several of the recommendations presented to the convention by President Vail proved that he possesses the foresight of a successful business man and that he has the courage necessary in all leaders. Among the many resolutions offered by him, I wish to call attention to the one which says: "We believe that all speakers should stick to the text, which is the phenomena and philosophy of Spiritualism, and also if a speaker or medium cannot say anything good of another, to say nothing harmful to any one."

How true it is, friends, that so many of our speakers, when advertised to deliver a lecture on Spiritualism, enter some other realm of thought, if not of the time, part of it at least.

Then again, when it comes to speaking about another, we should always think: "He or she without fault, cast the first stone." If anyone who is about to speak will reflect and carefully note the general effect upon our cause he would not be so anxious to announce all he knows, or I might say without fear of successful contradiction, more than some will probably ever know.

This will apply to writers equally as well as I desire it to apply to speakers and mediums. I wish to say that I do not believe it just or fair for a speaker to receive money from Spiritualists for a lecture on Spiritualism, and then force upon the audience religious or political ideas of his own, when he or she has advertised to deliver a lecture on the phenomena or philosophy of Spiritualism. I do not wish to be understood as wanting to put a padlock on any speaker's mouth, but I do want it understood that if a speaker is advertised to speak on Spiritualism, he or she will speak from the text.

Again, if he or she is advertised to speak on Socialism or New Thought or any other kindred topic, why speak on those subjects and not refer to anything else unless it is done simply to prove the main point. In my opinion a speaker can refer to everything as old as time and as new (so-called) as the latest thought and call it all Spiritualism, without being in the least inconsistent. In other words it is not right for any speaker to accept a proposition to

speak for any society or organization unless they can conscientiously deliver a lecture upon the subject proposed, but if he or she does, he or she should stick to the text.

In the main cause of the disinterest in Spiritualism in some localities. How long would it be if they allowed a Spiritualist or other than their own denomination to speak from their own pulpits? The Iowa State Spiritualists Association, through its president, John D. Vail, we on record as opposed to all such deviations.

Our audiences were composed of people representing every phase of religious and political ideas. They came not to hear their own ideas presented (excepting those who were in hearty accord with the phenomena and philosophy of Spiritualism) but to listen to the speakers present Spiritualism and the mediumistic spirit. As he said in return; something which Mrs. Eva McCoy and Mr. Max Hoffmann did to the satisfaction of all, and I will leave it to any one who attended the meetings to say if the people went away disappointed. It certainly does not seem as though we should question the propriety of any speaker sticking to the text, but some may, hence this explanation. That we may all come together on this harmonious basis and work hand in hand is the ambition of the writer of these lines.

HARRY J. MOORE, Iowa S. S. A. Missionary.

SPIRIT PIERPONT.

His Opinion on the Subject of Obsession.

To the Editor:—I have just read with great pleasure Spirit Pierpont's opinion on the subject of Obsession. For thirty years it has been my privilege to be a member of the society of which Mrs. M. Klein is president and pastor, and many times the subject of Obsession has been the theme of her guides' discourses. I have never seen anything in print corresponding with their explanation until I read Spirit Pierpont's article. As he says, his explanation is scientific and it rings true. The vibratory system in man and nature is a science that will unravel many seeming mysteries when man once engages in a serious study of it, and he will find that all progress, spiritual as well as intellectual and physical, is dependent thereon.

The system as explained to us by the higher intelligences awakens inexpressible feelings of love and adoration for the Beneficent Power that provides for man's present and future life. In this connection, it is especially true, that the study of mankind should be man, for he is indeed, God and nature in miniature. ORAH C. ROSE, Van Wert, Ohio.

"Mark Chester; or a Man and a Minion. A Tale of Southern California." By Carlyle P. Condit. A pure patriotic story, elevating and reforming. Fourteen pages, 40 cents.

DEAFNESS AND CATARRH CURED

BY NO METHOD UNTIL "ACTINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passage becomes clogged by catarrh, it deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by medicine or surgery, hence the inability of doctors or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions, softens the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, whooping cough, croup, diphtheria, and all the ailments of the throat, which are difficult or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 300 page Dictionary of Diseases, Free. Address: New York & London Electric Association, Dept. 1, 600 Walnut Street, Kansas City, Mo.

Send your address and we will mail you a free trial of Actina. (Do not lose this offer.) We will mail you a free trial of Actina. (Do not lose this offer.) We will mail you a free trial of Actina. (Do not lose this offer.)

\$3 a Day Sure. Send your address and we will mail you a free trial of Actina. (Do not lose this offer.) We will mail you a free trial of Actina. (Do not lose this offer.) We will mail you a free trial of Actina. (Do not lose this offer.)

NEW INVENTION! Send your address and we will mail you a free trial of Actina. (Do not lose this offer.) We will mail you a free trial of Actina. (Do not lose this offer.) We will mail you a free trial of Actina. (Do not lose this offer.)

CANCER CURED WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema, and all Skin and Fleshy Diseases. For Illustrated Book, Sent Free. Address: DR. BYE, Broadway, Kansas City, Mo.

793 The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figure on your wrapper, then the time you have paid for is expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE WIDOW'S MITE, AND OTHER PSYCHIC PHENOMENA. BY ISAAC K. FUNK. A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including instances of worldwide reputation, making a volume of great value. 538 octavo pages. Price, cloth, \$2.

Can Telepathy Explain? Results of Psychical Research. By Minot J. Savage. Dr. Savage, in this book of 288 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of telepathy, revelation or communication. His book is a volume of world-wide reputation, making a volume of great value. 538 octavo pages. Price, cloth, \$2.

EXCELLENT SONG BOOKS. Echoes From the World of Song. Volumes 1 and 2. By C. Payson Longley. Choice inspirations, songs suitable for all occasions. Price, 15 cents. This book is well bound in cloth with gilt illustration on cover, and frontispiece bearing portraits of Mr. and Mrs. Longley. Words and music, sheet music size. Price \$1 each; postage 15 cents additional on each book.

Longley's Choice Collection of Beautiful Songs. For public meetings and the home. Words and music. Price, bound covers, 40 cents; cloth, 60 cents. These songs of Professor Longley's are gotten up in most attractive style, and more than worth the small price asked for them.

Maxham's Melodies, With Words and Music. Songs, sacred and secular. Price 15 cents. The Spiritual Harp. A collection of vocal music for the choir, congregation and social circle, by Dr. J. M. Peebles and J. O. Beebe. Price, \$1.25. Containing a collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, paper cover, 50 cts. Golden Echoes. A new collection of original words and music for the use of meetings, lyceums and the home circle. By S. W. Tucker. Price, 15 cents.

Selected and Inspirational Hymns for Spiritualists. Gatherings. By Mrs. George Gladys Cooley. Words only. Price, 15 cents.

The Spiritual Songster. By Mattie E. Hull. For the use of circles, camp-meetings and other Spiritualistic gatherings. Words only. Price, 10 cents.

The Lyceum Guide. A collection of music, golden chain recitations, memory gems, choral responses, funeral services, programs for sessions, parliamentary rulings, and containing instructions for physical culture, callisthenics, marching, banners, badges, standards, the Band of Mercy, etc. Compiled for the use of progressive lyceums and societies, by Emma Rod Tuttle. Price, (cloth binding), 50 cents per copy, or when ordered by the dozen, 40 cts. each.

AFTER HER DEATH. The Story of a Summer. By Lillian Whiting. A story of a summer's life, a story of love, of hope, of faith, of the power of spiritual experience. Price, 15 cts.

GENERAL SURVEY

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

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid, plain, and it is essential that no other requirements being favorable, all should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that, Secretary, or Correspondent with name and address of the writer. The items of those who do not comply with this request will be sent into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

TO THE SPIRITUALISTS OF CHICAGO:—THE CHICAGO LEAGUE OF SPIRITUALISTS DESIRE TO ENUMERATE ALL SPIRITUALISTS OF CHICAGO, AND IN ORDER TO ACCURATELY NAME THE NAMES AND ADDRESSES OF THOSE WHO WILL IDENTIFY THEMSELVES WITH THE CAUSE, ARE REQUESTED TO BE SENT TO THE LEAGUE'S STATISTICIAN, JOHN A. TOREN, 4308 LANGLEY AVENUE, CHICAGO.

A. B. Miller writes from Canton, O.: "The Spiritualists and many others who are interested in the cause of truth, had the pleasure of hearing Mrs. D. A. Morrill, of Grand Rapids, Mich., on Dec. 30, at two days' notice. Blanchard Hall was packed to the door, not even standing room could be had. Her lecture and messages were so satisfactory that we engaged her for Jan. 18, but had to secure a larger hall which was also filled. The only difficulty we will now have is to secure a hall large enough for our next lecture, which will be Jan. 26. Mr. and Mrs. Morrill have been engaged by the Independent Church of Alliance for December and January. Mrs. Morrill has a wonderful flow of language and is an up-to-date trance speaker and message given. Any society who can secure her services will certainly be fortunate."

The secretary of the State Association writes from Billings, Mont.: "I have been a subscriber for your paper so long I now feel that I cannot get along without it. We have had the pleasure of listening to Mr. and Mrs. Sprague lecture and give tests in our city for almost two weeks. The meetings were well attended. They are faithful, good workers for the cause. The lectures given by Mr. Sprague were grand and eloquently given; he also gave beautiful and fine inspirational poems which held the audience spell bound from beginning to the end. Mrs. Sprague gave tests and beautiful descriptions of spirit loved ones, which were recognized and much appreciated by the audience. We hope they may return to Billings again in the near future."

Miss E. A. Hodge writes: "I think the Open Court is fine. To me, only good can come from the discussion of the subject of obsession. Mrs. Longley's article is fine and sensible; Father Pierpont grand. They express my thoughts much better than I could, yet in such a way that I can comprehend. So much advice has been given to sensitives to develop mediumship, but in such a vague manner that they little know what they may have to pass through by not being properly instructed in laws governing spirit return. I know whereof I speak, as I had a hard struggle myself. Advance the truth in every way is our advice to you."

Laura B. Payne would like to make engagements at camps for herself and two daughters. They are said to be a fine trio of trained singers, while Mrs. Payne is one of the best lecturers on our platform. Terms, reasonable. Address Laura B. Payne, 905 Avenue B, San Antonio, Tex.

John Stewart writes: "The Open Court is a splendid eye-opener for the scientifically interested readers of the paper."

Mrs. M. E. Thatcher writes: "Mrs. Chas. Theo. Schneider, inspirational speaker, has been serving the society at Jamestown, N. Y., instead of Mr. Chas. Theo. Schneider."

Mrs. Squire writes: "All who want the highest that a human being can get from soul-life, come and unite with our church, in Hope Hall, 220 Western avenue, near Van Buren street. Meeting every Sunday evening at 7:30. You of the highest thought, the Masters have need of you. The voice of God is calling you. We have a goodly attendance, but we want our hall crowded. Fellow Spiritualists, never be without the dear Progressive Thinker, and you will always know what is going on."

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

WHO HAS FOR SALE A COPY OF THE BOOK, "WAS ABRAHAM LINCOLN A SPIRITUALIST?" WE ALSO WANT A COPY OF "THE WATSEKA WONDER." ADDRESS THIS OFFICE, STATING PRICE.

It must be said, pleased every one who listened to his masterly discourses on the different aspects of Spiritualism, and, we hope, won many friends for us here. He was entertained at the beautiful home of our president, D. M. Thorp, and everyone felt sad when the time for his departure had arrived. May the angels bless him.

ONE JAN 30

Some one sends a communication from Denver, Colo., signed "Justice." Will the writer please give full name and address, and greatly obliged?

The Chicago Spiritual Alliance Society, at Vincennes hall, 3514 Vincennes avenue, enjoyed the talk given by Dr. Geo. B. Wane last Sunday evening. Mrs. Elmo gave some very fine messages. This Society will give its sixth annual masquerade ball at Vincennes hall, 3514 Vincennes avenue, on Saturday evening, Feb. 4. Come early; have a good time. Lunch served free.

D. C. Ashmun writes from Springfield, Mo.: "We feel that our cause is taking on such successful developments that we can no longer restrain from telling the story to The Progressive Thinker readers. Last July Mrs. Mary G. Sharan-Shaw came here and at once became an active worker. Her meetings were successful; her tests wonderful and the interest at once began to grow. The society needed a temple and she took the matter in hand and soon organized a temple fund. In a short time sufficient funds had been secured to commence work and the consequences are that the building of substantial concrete is nearly completed and completion is being hastened. The temple of the city. It will have a seating capacity of from four to six hundred. On February 5 it will be opened with appropriate exercises. There are two societies here, the Springfield Spiritual Alliance with Mr. Ed. Black, president; Mrs. Dixon secretary. It is this organization that is building the temple. The other is the Society of Spiritual Science, Revs. Mr. and Mrs. Allen in charge, holding meetings every Sunday evening in the I. O. O. Hall, 220 Boonville street. Both societies are well attended. Mrs. Shaw has done a wonderful work here and her success with the temple is considered to be almost without a parallel. As a trumpet and test medium she is without a peer. The ladies of the society are active workers and are about holding a rummage sale. This will be followed in the near future by a fair and a series of entertainments. The Ladies' Aid meets every Wednesday at Mrs. Ellison's and they are adding much to the temple fund."

On Saturday evening, Feb. 4, 1905, the sixth annual grand prize masquerade ball, given by the Spiritual Alliance Society, at Vincennes Hall, located at 3514 Vincennes avenue, near corner 35th street and Cottage Grove avenue. A number of beautiful prizes will be given to the one that is most deserving. Judges selected from the floor. So choose your own costume and come early. Invite your friends. Lunch served free. Tickets at the door, 25 cents. 35th street and Cottage Grove avenue cars to the door.

H. L. Stanley says: "I have studied along these lines (spirit communion) for ten years, and I know the so-called dead can and do return under certain conditions. It is not a matter of spirit, but of matter, and can know if he will."

A. R. Arrowsmith writes from Louisville, Ky.: "Your premium book received, and my hearty thanks are here tendered. During the long winter evenings now before us I hope to give it a careful perusal."

Mrs. L. A. Griffin, the English medium (speaker and tests) is open for engagements in this country with spirit societies, camp meetings, etc., during February, March, April and May of this year. Address 549 West 17th street, Erie, Pa.

Chas. H. Greene writes: "Sunday, January 22, 1905. Dr. J. H. Randall delivered a lecture before the Rising Sun Spiritualist Mission at its hall, People's Institute, Van Buren and Leavitt streets. Dr. Randall is a capable speaker and interested his hearers with his messages concerning Spiritualism and their work and relation to Spiritualism. We hold regular services every Sunday in the above hall, at 3 and 8 p. m. Progressive lecture at 2 p. m. At our meetings there is always an abundance of mediums who give spirit messages and our speakers are among the most capable in the Spiritualist field. Our next entertainment, reception and test, will be held Wednesday evening, Feb. 15, 1905, and we guarantee those of our friends who attend, a good time. We extend to all a most cordial invitation to attend."

MRS. CARRIE FIRTH CURRAN, PRESIDENT OF THE O. S. A., WRITES FROM TOLEDO, OHIO: "THERE WILL BE A MINOR BOARD MEETING OF THE OHIO STATE SPIRITUALIST ASSOCIATION, TO BE HELD IN CLEVELAND, OHIO, FEBRUARY 4, TO ACT ON ORDINATION AND SUCH OTHER BUSINESS AS MAY COME BEFORE THE BOARD. ALL COMMITTEES MUST HAVE REPORT FILED WITH THE SECRETARY NO LATER THAN FEBRUARY 3. THERE WILL BE PUBLIC ORDINATION SUNDAY, FEBRUARY 5, AT CLEVELAND, OHIO. CORDIAL INVITATION IS EXTENDED TO ALL, ESPECIALLY TO OHIO MINISTERS."

Henry Hotchner says: "Reincarnation is accepted by the majority of the world's inhabitants, and among those people we find less crime, more happiness, devotion to higher ideals, and reader acceptance of the Universal Brotherhood of Man and the Universal Fatherhood of God. Reincarnation is supported by the most advanced thinkers from the earliest times down to the present day, as the following names bear witness: Pythagoras, Plato, Virgil, Kant, Schelling, Leibnitz, Schopenhauer, Giordano Bruno, Lessing, Goethe, Leadbeater and Annie Besant. The esoteric teaching of all religions confirms the fact that it is found in the Talmud and Kabalah, it is referred to in the bible and in the writings of the early church fathers, such as Origen."

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

versal satisfaction. His delivery is excellent and he certainly voices some very beautiful and helpful thoughts. Please accept my most helpful thought and very best wishes for the continued success of The Progressive Thinker."

Henry G. Amidon, a noted Spiritualist, discussing his belief in the store of Terry, Bragg, Torgensen, Chicago, and departing that it should be before Mr. Terry, the proprietor, he would make his spiritual presence known by three knocking off Mr. Terry's hat. Half an hour later Mr. Terry's hat was apparently blown off by the wind three times. Ten minutes after this incident the loungers about the store received word that Amidon had died suddenly of heart disease 20 minutes before. Amidon was 75 years old and had practiced as a medium only as a religion, his wife having brought him a large fortune. Immediately upon entering his house at 6:15 o'clock last evening he went to his chamber to consult the spirits regarding the sale of a valuable piece of property. He shouted to his wife that the spirits were not reliable, and that if they would not come to him he would go to them. A minute later his wife heard a scream, and found her husband dead in his chair.

G. P. Sullivan writes from La Crescenta, Cal.: "Please allow me to correct some misstatements in Brother Hull's kindly letter respecting the Children's Fraternal Home. The dear brother was mistaken in his understanding of the support of the home. There are two brothers who are not only the main support of the home since we began the work, supplying the most of the money. A few others who were members in the beginning, helped in a financial way for a time but came into circumstances where they felt unable to do further. One brother gives his services in the home with his wife and myself. I wish to make this correction in justice to the work we have sacrificed with us for the work since we began. The home is not adequately supported as yet, but we feel it soon will be. We would gladly take a hundred children tomorrow if we had the facilities and the help, but for the present we have about all our few hands can do. Our idea is to raise these children in the best manner possible and in order to do this it is not wise to take more care than can be properly cared for and trained. We would welcome any sister in the home who would be in sympathy with our work and in harmony with our beautiful harmonious philosophy, and would be willing to share and share alike with us. We have no rigid rules outside of foundation principles. Our motto is Liberty, first and then Fraternity."

Dr. J. A. Bailey writes: "I lectured and followed with messages for the Spiritual Science Society, of Rockford, Ill., January 15, and was re-engaged for January 22. I should like to hear from societies that are in need of a lecturer and message medium. Present address, 214 N. 6th street, Rockford, Ill."

Aldie L. Stone writes: "I have been a subscriber to The Progressive Thinker ever since its first issue, except one year when sickness made it impossible to read anything. It grows better every year. Nothing would tempt me to be without it."

Philip Uhl says: "Those who think psychic phenomena and Spiritualism are synonyms for fraud and delusion are deceiving themselves. Premier Balfour, Mr. Gladstone, Prof. Crookes, Sir Oliver Lodge are a few of the prominent Englishmen who have and do think these matters worthy of serious attention."

Miss A. L. Reed, secretary, writes: "Wm. Fitch Ruffe, Chicago, well known psychometrist, speaks for engagements and calls during February and March and after. At a private circle in the home of Mrs. Brinley of Louisville, Mr. Ruffe gave very convincing proofs of spirit return, and also gave some excellent work in mental telepathy, assisted by his secretary, Miss A. L. Reed, and likewise at the home of the well known medium, Mrs. Markes. All correspondence should be addressed to 642 Fifth street Louisville, Ky."

Conrad Book writes from St. Louis, Mo.: "The Advanced 'Spiritual Mediums' Association held its initial meeting at Schuette's Hall, N. E. corner of 19th and Wright streets last Sunday evening. Its well-filled hall spoke well for the advancement of Spiritualism in St. Louis. The services were conducted by Laura M. Jones, assisted by Dr. J. M. Price, Dr. J. E. Brown, and Prof. R. B. Hall. Mrs. Dr. Price made the opening address, after which Dr. Brown gave a lecture proving the truths of Spiritualism, using the bible as his text book. Following the lecture Prof. Hall gave some very convincing proofs of his clairvoyant powers, after which Mrs. Laura M. Jones followed with spirit messages. Her work was an open door between the spiritual and the world of mortals, has not only proved the continuity of life, but has brought comfort to many sorrowing hearts. The work will be continued at the hall for the enlightenment of all every Sunday evening."

Correspondent writes: "Dr. J. H. Randall will speak for the Church of the Soul Community, 207 Lincoln avenue, between Garfield and Webster avenues, Sunday evening, Feb. 12, followed with tests and messages by the pastor, R. S. Ray. Come and bring your friends."

Mrs. Hattie A. Greene writes: "Sunday afternoon, Jan. 22, we had with us Mr. Jas. E. Coe, one of the best known workers in the Spiritualist ranks. His words fell on appreciative ears, and his hearers will often think of the remarks of this inspirational speaker. Mrs. Nellie Kussnerow conducted our circle, and gave some very interesting demonstrations of spirit communion. That evening the Rev. Thos. S. Warner, addressed our audience, choosing for his subject, 'The Life Beyond.' He is an able orator, and held his audience's attention and interest to the closing word. Miss Sarah Thomas, the well known test medium, also gave a short address, followed by the reading of The Society of Spiritual Union holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kussnerow. Everybody welcome."

Speechless for nearly four years, since his birth, little George Earl Bold, 9230 Ontario avenue, in a sudden fit of fright startled his parents Saturday evening by speaking intelligible words, and then, after being awakened from his nightmare and the child continued to speak as though delighted with the gift of a sense he had not hitherto possessed. Now little George chatters incessantly, and it is quite another matter to keep him quiet. He not only speaks intelligently, but his articulation is far from defective, usually being heard in a child less than four years old.—Chicago American.

To the Spiritualists of New Jersey.

All Spiritualists in the state of New Jersey who believe in local and state organization, and are desirous of having missionary work in their respective communities, are requested to correspond with Rev. H. C. Dorn, 72 Columbia street, Newark, N. J., with regard to the matter. Mr. Dorn is fully authorized by the N. J. A. to represent its interests in New Jersey in this particular work. HARRISON D. BARRETT, Canaan, Me., Pres. N. S. A.

Eva L. Stewart writes: "Last Sunday evening being Mediums' Night the Hyde Park Occult Society, enjoyed a rich treat. Mr. Burgess was present and gave messages and all acknowledged them to be correct. The best part of the evening was when Mrs. Kline came to the front and 'Rosebud,' her control, who had not been with her for some seven months, came and took control of her. Great rejoicing by clapping of hands! Some cried with joy and others laughed, showing that they appreciated the medium's request to 'Shut up.' She gave us a fine talk and them gave many satisfactory messages. She was so glad to 'get back home' that she was loath to leave the medium. We had a large attendance and five new members have been added to our numbers. Our first developing circle was a success. Seventeen of our members were present. At our dance last week we had a big night, and a very social, ability was every time. 'Take it all in all we are on the boom this year, and the truths of Spiritualism shall be spread near and far from our ranks.'"

Ludlow, Mass.—The gold watch chain and three rings which were stolen from the home of Mr. and Mrs. James Brown in the Stony Hill district, about four weeks ago, have been mysteriously returned to the owners. The thief was a woman named Mrs. M. J. Brown, who had been in the neighborhood of the home for some time. She was caught by the police and is now in jail. The rings and watch chain were found in a box in her room. The thief was a woman named Mrs. M. J. Brown, who had been in the neighborhood of the home for some time. She was caught by the police and is now in jail. The rings and watch chain were found in a box in her room.

Beverly Pomeroy writes from Seattle, Wash.: "We feel sure that the many friends of Mrs. Lole F. Prior will be glad to learn of her convalescence after a very serious operation for bone abscess just back of her ear. She is now out of the hospital, and at Hotel Vendome, near Pike street, and is very well and only needs a few short calls from her most intimate friends. Her trip to Australia has in consequence been delayed, but she hopes to be strong enough to take passage on the steamer leaving San Francisco Feb. 12. No words can express the feelings of her friends at the prospect of her long absence, and the place she will leave in work here will be very difficult to fill."

Mrs. Montgomery and her daughter Stella, trumpet medium, entertained a select party of friends at their home, 24 Jackson Place, Chicago, on Jan. 20. An elegant luncheon was served at one o'clock, which was followed by a materializing seance. Under the direction of their spirit guides, these mediums have been sitting for materialization for some weeks, and this was made an occasion for exhibiting to their friends the results of their efforts in acquiring that phase of mediumship. The mediums both sat outside the cabinet with their eyes shut, and during the hour about a dozen forms came out of the cabinet and were recognized by their friends. They talked quite freely, and some of them sang familiar songs in artistic style and good voice. Among those who sang was a daughter of Mrs. Montgomery, the spirit guide of Mrs. Montgomery, and the heroine of Dr. Bland's book, 'In the World Celestial.' This spirit, 'Pearl,' on closing her song, took the Doctor's arm and asked him to introduce her to the friends. He complied with the request, and those present, all of whom had read that charming book, were delighted to meet the beautiful heroine."

MRS. DOBSON-BARKER, OF SAN JOSE, CAL., WRITES: "WE ARE THOROUGHLY ENJOYING THE OPEN COURT ARTICLES."

E. S. Welles writes: "After a long and faithful service as president of the Ladies' Spiritualist Industrial Society of Boston, Mass., Mrs. Ida P. A. Whitlock has been obliged by illness to resign her office. It is with deep regret that we as members of the L. S. I. S. do accept the resignation of our beloved sister who has labored long and faithfully for the upbuilding of this society, and also the uplifting of humanity everywhere, and in accepting her resignation we extend to our sister our heartfelt sympathy in her affliction, and we do pray that she will recover from her illness, and that it is the wish of this society that she may have many years spared to her to preach the truths of Spiritualism for which this society stands."

Alex Lebean writes: "Sunday night there was a large audience gathered at Grand Boulevard Hall, Corner 47th street and Grand Boulevard, to listen to the convincing tests given through the mediumship of Mrs. Brockway. Over 75 tests were given, and not one but what was recognized. A great many questions written on slips of paper and held in the hands of parties in the audience were answered, while every one felt the great probability of those present. In many cases Mrs. Brockway, after answering a question would go to a table on which they were placed, and select the one just answered, and hand it to some one in the audience, who would open it and read aloud, which would be found to be correct. She held a question, with the writer of same, a moment, and then answered it. She contained independent writings answering the question. After the conclusion of the tests there were many expressions of surprise and wonder. Mrs. Brockway's tests are short but clean-cut, but mean a good deal. Right to the point and convincing. It was quite noticeable, there being so many present who had never been to a Spiritualist meeting before, that the question was asked: 'What thought, their answer was: "Truly this has put one to thinking; there is some truth after all in this!"'

Elizabeth Delphin, secretary, writes: "The Englewood Spiritual Union has removed from Hopkins Hall, and will hold meetings regularly, commencing the first Sunday in February at McDermott's Hall, 6603 Halsted street, at 8 p. m. The Ladies' Auxiliary will hold meetings Thursday, Feb. 15, 1905, at the corner of Van Buren and Leavitt streets. Tickets for the drawing, 10 cents; for the dance, 25 cents. All money received by the Ladies' Auxiliary is donated to charity. We therefore request that all who can will give us their assistance by attending our meetings, and help us to help those who are in need of help. The old Chicago home, known as 'the house of tragedy,' is to be torn down. For forty years the ill-fated

Sunday, February 5, 1905, 8. E. 57: "Lycium, Tome and Country."

Gem of Thought:—We've had the Lycium's light to touch, Each dark and shadowed place; And give those things that are needed much, To fill each life with grace.

To Home we would give of Love full share, To cheer the girls and boys; And make them strong to avoid each snare, That'd mar their peace and joys.

With love for country we'd fill them, too, To live for right and peace; Their hearts all aglow with strength that's true, For days of war shall cease.

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

extend her field of labor for the cause of truth. She has excellent testimonials from prominent English Spiritualists, editors, etc., and is open for engagement in the States during the months of February, March, April and May of this year. For terms address care of Mrs. Hopkins, 549 West 17th street, Erie, Pa.

Eleanor Ellsworth writes: "The Kenwood Spiritual Church holds services every Sunday afternoon at 3 and even at 8 o'clock. The attendance at these meetings is increasing each Sunday. Our conference at 3 in the afternoon is very interesting, and we have some lively discussion of various subjects at which we have tests and messages by our medium Mrs. Grace Alken, and other mediums present. In the evening we had Doctor Princess Virgoqua, the daughter of a chief of the Mohawks. Our hall was well filled, and all enjoyed her talk which was very interesting and instructive, after which our co-worker, Mrs. Seybold, gave a beautiful poem, followed by tests from our medium, which were excellent. Next Sunday evening, Feb. 13, at 8 o'clock, Dr. Louis H. Freedman, the Australian healer, who will give a lecture, followed by a demonstration of his healing powers. We hope to have our hall filled on this occasion also. On next Saturday evening, Jan. 28, we will hold our regular social at the home of Mr. and Mrs. Alken, 253 East 31st street, near Michigan street. We expect to have some trumpet manifestations (special) along with our usual programme. We invite all our friends and new ones also. All welcome."

The secretary writes from Tacoma, Wash.: "The Occult Band of Harmony sends greetings from Tacoma, Wash. Our society is wide-awake and a lively interest prevails among all members. At a recent election the following were duly elected: President, Mrs. Thea Peterson; vice-president, Mr. George Trust; treasurer, Mr. Frank McCormick; scribe, Miss L. I. Whitfield. Our society is governed entirely under the direction of a spirit, which accounts for its remarkable growth and success since the first organizing, June 8, 1904. New Year's was commemorated in a most pleasant manner. The Lycium Band of Harmony which is doing wonderful work in promoting the cause of truth, held some fine exercises in the way of a New Year's greeting which took the place of our regular work for that day. In the evening special services were held in connection with the usual lecture, which was entitled 'Mysteries of Occultism,' given through a spirit by our regular pastor, Rev. Dr. J. H. Dickey. A class of twenty-two members were taken into the society under spirit direction followed by the presentation of a beautiful emblem in the way of a button, to be worn by each member of the band, the design of which was given by a spirit through Rev. Dickey, and is indeed a beautiful emblem to all who understand its grand meaning. The entire ceremonies were simple but very impressive, giving all general uplift and strength to work in the cause of 'Truth and Right.' We are glad to give to the world tidings of our progress in spreading the grand teachings of true spirituality, under the banner of occultism."

J. W. writes from Ashtabula, Ohio: "Our cause in Ashtabula seems to flourish, and our society here has much to be thankful for. We have good attendance at all our meetings, and a general feeling of good will prevails. On Sunday last Mrs. Carrie Firth Curran delivered two addresses which were well received, and the society feels that her ministrations have been a source of great good. She certainly has done much to develop the interest here. The Ladies' Aid is also in a good, healthy condition; their support is always well patronized, and the literary part of their entertainment is always very interesting. For some time past there has been slumbering in the minds of a few of the faithful, a desire to build a Temple where we could meet and carry on the work of the society, and not be handicapped by being compelled to occupy rooms that are glad to consent to the work, and I am glad to announce the fact that their fondest hopes are in a fair way to be realized. A goodly sum has been subscribed and enough ad promised to give great encouragement to the outlook. Much credit is due our old faithful adherents, who have had the matter under consideration for several years, and now with bright prospects before us, we can go forward with the work of placing our beautiful truth before the people in a proper manner. Mrs. Curran is soon to take her departure for Florida, where she will spend the balance of the winter in search of rest and health. Our best thoughts go with her. Our earnest hope is that her trip will be one of both pleasure and profit. During Mrs. Curran's absence Mrs. Elizabeth Schaus, of Toledo, Ohio, will be our speaker. She is an able and efficient worker and is always welcome to our rostrum. The outlook in Ashtabula is certainly upward."

Mrs. G. H. Sidwell writes: "We desire to call attention of all Spiritualists to the fact that the Ladies' Auxiliary and Relief and Aid Society of the Rising Sun Spiritualist Mission are having numerous calls for aid from the poor and needy, and are meeting the demands as they are presented as quickly as possible. To raise funds for the purpose of assisting those in distress, we hold meetings every Thursday evening at our parlors, No. 54 North Ashland avenue, where test seances are given. We will also have a drawing for a handsome bed quilt, on the night of our reception and dance, Feb. 15, 1905, at the corner of Van Buren and Leavitt streets. Tickets for the drawing, 10 cents; for the dance, 25 cents. All money received by the Ladies' Auxiliary is donated to charity. We therefore request that all who can will give us their assistance by attending our meetings, and help us to help those who are in need of help. The old Chicago home, known as 'the house of tragedy,' is to be torn down. For forty years the ill-fated

south of Rochester, Ind., has been used as a place of ill omen. Children, who have heard of the gruesome happenings in the home, have been afraid to go near the place even in the day time, and older people have shunned the house by night, declaring that it was haunted. Only December 6 last four persons met death in the home. Wilson Burns, crazed by jealousy, on that date murdered his wife, Joseph Cripe, and Mrs. Margaret Braham and then committed suicide. Here is a list of the tragedies at the home: Mrs. Abraham Cripe, committed suicide; Abraham Cripe's sister, fell dead; Lorin Cripe, became insane; Lorin Cripe, choked to death; Elias Cripe, mysteriously murdered; George Ford killed; Jay Cripe, became insane and died; Clark Cripe, now in an insane asylum; Joseph Cripe, murdered last December; Mrs. William Burns, murdered; Mrs. Margaret Braham, murdered; Wilson Burns, committed suicide. That house was certainly obsessed.

Maggie Henry writes: "On Wednesday, January 25, the ladies connected with the Universal Occult Society held another of their delightful socials at their hall at 77 Thirty-first street. We were favored by some of the very best psychics in the city. We had readings and messages from the following: Mrs. May Elmo, Mrs. Burland, Mrs. Vaughn, Prof. Leon, Prof. Stoller and Prof. J. K. Hills and others, and we are indebted to the ladies who prepared the dainty lunch which was so delicious and enjoyed. We are especially indebted to Mrs. Hammond, Mrs. Wills and Mrs. Miner, who served it so tastefully in the dining-room, and all enjoyed the music by the small violinist who played for the young folks to dance. We hope to have these socials often."

Dr. Juliet H. Severance is still detained at home by the disabled condition of her son who is slowly recovering, but is still tottering. A young man, who is still tottering, is now wearing his little book, 'Run and Philosophy in Verse,' will enjoy it themselves and give happiness to the author. Price 50 cents. Address Byron D. Stillman, 578 East 60th street, Chicago, Ill.

G. H. Brooks will speak for the First Spiritual Society of Buffalo, N. Y., for the month of February. His address will be while there, 204 York street. He will remain in Buffalo, N. Y., for a lecture at mid-week meetings near Buffalo. Send all mail and telegrams to 204 York street, Buffalo, N. Y.

E. R. Kidd writes from Canton, Ohio: "Since sending you a communication that was published in No. 791 of The Progressive Thinker, in reference to the good work done by Mrs. Nina D. Challen of 2640 Foraker avenue, Toledo, Ohio, she has returned to Canton and has been a busy woman. She has arrived between her private sittings and public work little time has been left her for social intercourse. While she makes a charge for a private sitting, also has a fee for her trumpet seances she does not bar any one who cannot afford to pay the fee, which is indeed commendable. It is expected that Mrs. Challen, with her good husband, will return to Toledo, Ohio, in the near future, locate in Canton."

Dr. Beverly writes: "Florence Daniels, who has just returned from a tour through the South will be at Arlington Hall, Saturday evening, Feb. 4, to the party, and will give some new specialties, and will also sing for the society Sunday afternoon and evening. Dr. Hall will also give some new sketches at the party, and lecture Sunday evening next. All are invited to enjoy with this party and dance, next Saturday evening, as it is for the benefit of one of our oldest and honest mediums, Mr. Hills, who is in great need of help. Come out and have some fun while you help a deserving worker. For more than one year our parties have been held upon the first Saturday evening of the month. It is so written in the lease. We hope all will reserve the date and enjoy social dance and clean entertainment, free from a bar or rowdiness. Victor Vogel will furnish some of his finest music. The ladies have arranged to serve refreshments that will satisfy the inner man. The drawing for the lot will take place at 11 o'clock, and will be in the hands of a disinterested committee. All mediums are always wanted free, and are welcome to enjoy a new vibration that will be an agreeable change. Tickets are only 25 cents, and every ticket with a number is entitled to a chance on the lot, with clear deed, etc."

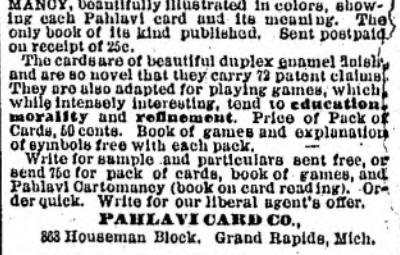
Mrs. Maggie Henry writes: "On Sunday, Jan. 22, at the Universal Occult Society we had a very interesting meeting in the afternoon, quite a number being present. In the evening Evangelist F. M. Stoller gave the first of his series of the fourteenth chapter of 1 Corinthians, commencing with the first verse touching on the different spiritual gifts. His explanations are very interesting and instructive. He then introduced Dr. Axel Gustafson, who made a few remarks on the spirit we ought to cultivate to enter the other life. Then followed messages by the some very psychic mediums, and the some very psychic readings, all were recognized. Do not forget to attend the revival meetings in our hall at 77 East 31st street, for we will have good speakers every evening as well as test mediums, and we want a spiritual blessing through those meetings, not only for everyone in our city and state, but the reach throughout every state in the Union."

Mrs. S. W. King, president of the First Spiritualist Society of Batte Creek, Mich., writes: "Dr. Edson Titus of Hamilton, Ont., is filling a month's engagement with our society. Dr. Titus is a man of marked ability, eloquent, logical and a pleasing personality. His audiences have been large and enthusiastic. He has done much for the benefit of our society. He has brought out a people who are thinkers and investigators for the truth."

Maurice Marie writes: "It being the last Thursday of the month, Mrs. M. A. Burland, pastor of the Light of Truth Church, held her regular monthly social in her parlors, and all had a delightful time. Readings and messages were given by the following psychics: Prof. Leon, Prof. Stoller and Mrs. Maggie Henry. After all had enjoyed the dainty lunch prepared by the hostess, we were favored by mental telepathy readings by Mr. and Mrs. Alken. Mr. Alken blindfolded Mrs. A., when some one in the audience raised his hand and thought of a question. She not only answered it but gave a spirit reading as well. After that Violet came and all spent a very enjoyable evening."

R. Herron writes from Hornellville, N. Y.: "Mrs. R. W. Barton from Elmira, served our society January 23 and 24, and gave two very able addresses. To say that we enjoyed the eloquent flow of spiritual thought she gave you would be expressing it mildly. She gave many tests and gave names that were acknowledged by all."

"Human Culture and Cure. Part First. The History of the Human Mind and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it fully fulfills the promise of its title.



Read This List of 11 PREMIUMS.

OUR ELEVEN BEAUTIFUL AND SUBSTANTIAL PREMIUM BOOKS.

An Opportunity Never Before Offered on This Earth to Form the Nucleus of a Splendid Library Along Spiritualistic, Psychic and Ethical Lines of Thought—A System of Humanitarian Work Originated Solely by The Progressive Thinker.

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.

Remember, please, that it costs ten cents to get a personal check at a bank in Chicago. If you send a personal check, add ten cents to the amount sent. Remember, please, that you are not entitled to any of the Premium Books unless you send in with your order a year's subscription to The Progressive Thinker.

Remember, please, that the safest way to make a remittance is to secure a postal order.

Remember, please, that these books are used exclusively as premium books, and editor desiring no profit, his sole object being to do a HUMANITARIAN WORK ALONG SPIRITUALISTIC, PSYCHICAL AND ETHICAL LINES, hence they are not for sale to the trade.

Remember, please, that mistakes and trouble may be avoided by dealing direct with this office, instead of through a news agent.

Remember, please, that all of our Premium Books are neatly and substantially bound in cloth, and are an ornament to any library.

Read our Premium Offer, AND DO NOT WRITE TO US FOR ANY OTHER TERMS. You must send \$1 for The Progressive Thinker, when you desire one or more premium books. Please bear this in mind.

Every person who sends in a yearly subscription to The Progressive Thinker, and who desires only ONE premium book can make his selection from the eleven books named, selecting any book he desires, for 25 cents.

The Great Debate Between Rev. Moses Hull and W. F. Jamieson is our leading Premium Book this year. We publish one new premium book each year.

READ THIS CAREFULLY. We have only ELEVEN Premium Books, and you can select from them as follows:

One of the Eleven Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription.

Any two of the Eleven Premium Books you may order, price 70 cents.

Any three of the Eleven Premium Books you may order, price \$1.10.

Any four of the Eleven Premium Books you may order, price \$1.60.

Any five of the Eleven Premium Books you may order, price \$2.10.

Any six of the Eleven Premium Books you may order, price \$2.60.

COMPENSATION.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

Through the Mediumship of Dr. Millard F. Hammond.

CHAPTER IV.

Murder and the Cause.

"When we reached the street a few people were hurrying along, newpapers were crying their morning papers; the street cars were rumbling, the stores and business places were all closed, and everything indicated that it was Sunday. We passed through several streets and soon found ourselves in what seemed a poorer quarter of a great city. We stopped before a small, one-story house that was separated from all others by what had sometime been a picket fence; the posts were still standing, to which were attached a few scattering rails, and an occasional picket; the old posts were well worn and dilapidated like the fence; there was hardly one whole pane of glass in any one of the small and dingy windows; the front door was well open, and we could see the front hall well littered with straw and papers. As we stopped, our teacher said:

"Here in this house certain people make their home, who are considered by such people as we have just left, as being of a very low grade of humanity; their plane of existence is very low, and they are nothing of spirit contact; consequently they are good subjects for spirits of debased conditions to influence; such debased spirits are now here, and are applying their machinations to the ignorant inhabitants of the house. We will enter, and witness their manner of influencing these ignorant people of Aethyr."

"I can't see any good of mixing up 'th' sech people as these, I guess I wouldn't go in, if I was you," said my father.

"Have no fear, my brother; these spirits can have no effect on us; they cannot see us, they will not even know we are present, and anything they can do will affect no one but themselves; let me make it plain. As you could not see your son when you first met him, because he is on a broader plane of expansion, so these people will be unable to see you now, because they are on a lower plane than you; and as you are a spirit, the material people, or anything they may have to do with will not know you."

As she said this, there came from the house a series of screams, that caused my father to start, and with a frightened look, he said: "They're hevin' a fight in there as sure as you're born; let's run an' find a policeman."

"Instead of that, we will enter, and learn our lesson," she said.

Entering her front door, she grasped my father's arm, and before he was aware of what he was doing, we three stood in the presence of that household, which consisted of two men and two women of perhaps from twenty to forty years of age, and several children of both sexes, and ranging from a half clad and dirty baby of a few months old, who was being rocked in a woman's arms, to a girl of perhaps fifteen years. Squallor, very prominent, was on every side; none of the people were fully dressed; and what little rickety furniture there was to be seen was promiscuously strewn about the small room. On a small rough board table, on one side of the room, what appeared to be the remains of a frugal meal; most prominent was a black bottle, and a large glass pitcher; in the latter was an amber-colored liquid which one of the children was pouring in a tin cup, as we entered.

Besides the people already mentioned there appeared near each of the men and the older woman, a hideous, revolting, and loathsome creature, like those I have seen clambering among the rocks near the lake already described. I quickly discerned that these hideous-looking men were spirits, but in a very low state of development, or expansion. They had seized the opportunity when these poor inhabitants of earth were in the height of their revelry, after an all night debauch, and to satisfy their diabolical delight for revelry, which had been their chief amusement when inhabitants of earth themselves, were now influencing these people of earth unconsciously, to go deeper into their debauchery.

As we entered, one of the material men, who was assaulting the woman, was attempting to defend her. The woman was prostrate on the floor, her ragged clothes were nearly torn from her body, and her nearly nude body was in full view of all present. The other man, who proved to be the husband of the prostrate woman, held in his hand a large knife, which he was holding over the head of the woman, who was lying on the floor. He was an unequal contest; it was with a tremendous intoxication, and it was with much difficulty that any of them could stand; the one that had been stabbed, reeled and fell heavily upon the floor, and his blood flowed freely from the wound he had received. As he fell, the others saw the blood, and like most of earth's people, the sight of human blood frightened them, for it is usually accepted as a presage of so-called death to them.

Quickly, the man who had received the blow from the knife raised himself and turned on his assailant; the woman also leaped from the floor, and immediately the three were engaged in a struggle. It lasted but a minute, for it was an unequal contest; it was with a tremendous intoxication, and it was with much difficulty that any of them could stand; the one that had been stabbed, reeled and fell heavily upon the floor, and his blood flowed freely from the wound he had received. As he fell, the others saw the blood, and like most of earth's people, the sight of human blood frightened them, for it is usually accepted as a presage of so-called death to them.

Instantly the scuffle ceased, and all the people in the room gathered about the prostrate body; the spirit of which jumped up and began raining blows upon the head of his assailant; the woman with the baby knelt by the side of the prostrate form and began calling his name; she continued this for several minutes, then she arose and turned towards the assailant of her husband, and began to upbraid him for murdering her husband. Then ensued an angry discussion, in which the spirit of the murdered, or newly-released soul, engaged. Their voices arose to a high pitch, she charging murder, while the assailant and his wife contended that it was all in the defence of the woman, on whom he had intended to commit an unlawful act.

"They were all of the Italian race, and of course the language was in their mother tongue; but I could understand it as well as if it had been in the only language I had ever known; this was a mystery to me, and I could not understand it; but my teacher divined my thoughts, and answered me pleasantly by saying:

"My mother, you must know, that thought requires no language. Thought is the same everywhere, and among all people. Language is only needed in the material, where it has to be expressed by sound. These people have expressed the same thoughts, as you or

any other would under like circumstances.

"Please do not divert your mind at this moment; I wish to follow these people as far as necessary, that you may receive the full benefit of the lesson."

While the angry discussion was at its height, the man with the knife fled from the house, and in a few minutes several police officers rushed in, and after hastily examining the now lifeless body, they arrested every member of the household, and leading them, and like a lot of monkeys they huddled together in one corner of the room, and chattered and danced in a boisterous manner for several minutes.

All this time the repulsive-looking, or debased spirits were hovering as near as possible, and apparently whispering in the ears of all engaged in their debauch; as the final blow was struck, they screamed with delight, and like a lot of monkeys they huddled together in one corner of the room, and chattered and danced in a boisterous manner for several minutes.

Our teacher now turned to my father, who stood trembling with fear and showing much emotion; she took him gently by the hand, and said in her motherly manner:

"Such lessons are rather enervating to such sympathetic and sensitive individuals as yours; you may think I have started with a rather severe course of instruction, but it will be of much benefit to you yet. We have seen the cause of these people's revelries; we have witnessed the effect on the material things by their influence; we have seen the consequences growing out of all we have seen will have its effects on the community material, and ought to be a benefit to the people who will know of it; but instead it will be accepted by all on this material plane as another murder to be expected by these people; and to them, and to the ignorant as their victims; it will soon be forgotten, to again and again be repeated by coming generations, until finally, but surely, the true relations existing between spirit and matter is established and fully understood. Then, and until then, such personalities as we now see huddled like so many animals in your corner," she said this, she pointed her finger at the pitiful acting spirits, "such gross personalities will continue to use their debasing influence upon such people as make this house their habitation, and the progress towards the broader expansion, will be just as much further delayed."

"The lesson for us is plain; that is, we must not judge or condemn these people for their revelries or crimes; for we now know the cause that has compelled them to act. Who is to be blamed? I must answer, no one. I see you both would ask why. I will show you. These spirits we have seen using their bad influence upon these ignorant people, were an ignorant as their victims; they have been freed from the lowest planes of material life; their chief delight is in causing others to be freed from matter as they are; they are like a mischievous person, in earth life who would burn your buildings simply to enjoy the grandeur of the conflagration; there could be no good results accruing to them, and the loss and inconvenience to you would not be considered by them.

"To prove my statements, I will enter into a conversation with these freed souls. You will discover that one of them has suffered the penalty of man-made law by being hanged, or executed, as they term it, for murder; another, who was released from the material while he was incarcerated in jail for the term of his material life; and the third one passed out of the material while he was undergoing the experience of an attack of aberration of mind, caused by his continued bacchanalian and sensual debaucheries."

"I don't care to come any nearer such devils than I am now," said my father, with a shudder.

"Have no fear, my brother; they can not approach you; neither can they affect you. But please listen attentively to what our conversation may be."

As our teacher approached them, they stopped their chatter of incoherent words, and like one who does a flying missile, they cringed and raised their crooked arms as if to shield their eyes from a glaring light.

"My brothers," said our teacher, addressing them collectively, "why do you remain here where such commotion exists? Please do not fear me; I approach you as a friend, and would lead you to a place of rest. You are all qualified to reach a position that will show you the higher and better qualities of your natures. Let your arms fall, and let me see your faces. You do not realize your true positions; like myself, you are free from the material bodies you have been so cruelly deprived of; and while I am aware of other, and now enjoying perfect freedom, you are slaves, and earth-bound."

As she commanded them to drop their arms, their arms did, as if with one accord fall to their sides, and their cringing attitudes changed, and with amazement and admiration they gazed at her. After a minute of perfect stillness, they seemed to gain courage, and one of them said in a drawing manner, and in a tone as if addressing some regal personage:

"Be you a woman?"

"Yes, my brother, I am of the female sex."

"Don't ye know ye ain't safe with us?"

"I know you would not injure me if you could, but—"

"Why, woman," said the one she had designated as having been executed, he interrupted her, "I delight in using up such as you; an' the more bright an' fash'able you be, the more fun I have; and by— I propose to treat you as I hev all others." With a wave of his hands, and a voice like a bellowing bull, he started towards her, and said, "Come on boys, let's show her what we can do."

As he said this, the three darted towards her; and at the same time, my father grasped me by the arm, and said:

"By gosh! We mustn't stan' here an' see the gal hurt; let's go an' help her."

"No, father," I said, "it will be needless to meddle; she is capable of caring for herself."

"Why, John! Air you a coward? Come on, I say!"

"(To be continued.)"

"Death Defeated; or the Psychic Power of How to Keep Young." By J. M. Fisher, M. D., Ph. D. Price \$1.00.

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

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

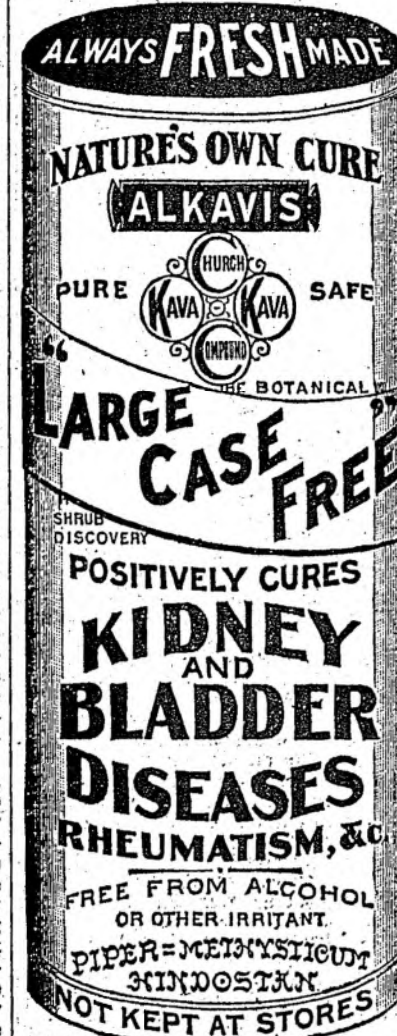
Give Us the Truth, the Whole Truth, and Nothing but the Truth.

A STRANGE NEW SHRUB

CURES KIDNEY AND BLADDER DISEASES

A Positive Specific is Found in the New Botanical Discovery, the Mystical KAVA-KAVA SHRUB, called by Botanists the Piper Methysticum, from the Ganges River, East India.

The CHURCH KAVA-KAVA COMPOUND, Christened A-L-K-A-V-I-S, acts directly on the deranged Kidneys, curing them, Once, And For All, by draining out of the Blood every particle of poisonous Uric Acid, Urates, Lithates, etc., which cause the diseases ALKAVIS works wonders in Bright's Disease, Urinary and Bladder Disorders, Rheumatism, Gravel, Backache, Weak Back, Difficult or Too Frequent Passing of Water, Pain in the Back, Sore and Weak Kidneys, Water Weakness, Dropsy, Diabetes, etc.



Freshly Made Alkavis

IS ABSOLUTELY NECESSARY IN CURING KIDNEY AND BLADDER DISEASES, RHEUMATISM, ETC.

10,000 WITNESSES

Including Governors of States, Executives of Cities, Officials of Hospital Boards and Boards of Health, Ministers of the Gospel and Missionaries of renown, together with grateful patients, and all known remedies have failed. We invite you to write for particulars. This great curative to all the world. Full and authentic reports, including the opinions of the influential Religious, Medical and Secular Press, of Europe and America, are published in our pamphlets, which are mailed everywhere, free.

Hopeless Hospital Cases

ALKAVIS acts with magical effect in hopeless hospital cases when all other remedies known to medical science have failed. The distinguished Medical States of the South, Hospital of Massachusetts, Dr. W. H. Hawley, Penn Yan, N. Y., Dr. Machette of Indiana, Secretary of Board of Health, and many other well-known physicians have witnessed wonderful cures in these cases. Of their own volition these benevolent men of medicine and science have authoritatively subscribed and generously published their knowledge of the value of this cure for the general public good.

ALKAVIS has the extraordinary record of

1200 Hospital Cures in 30 Days.

This Remarkable Botanical Compound is sold by the largest medical supply houses, and all authorities can be found in thanking a Medical Providence for the results of the laboratory of the Christian Missionary and his associates.

ALKAVIS is prepared from the Kava-Kava Shrub by OUR OWN EXCLUSIVE METHOD. FRESH FOR EACH PATIENT.

The following are the names of a few of the persons who have recently advised us of their cure of such diseases as Kidney and Bladder Trouble, Difficult or Too Frequent Passing of Water, Bright's Disease, Cystitis, Diabetes, Renal Colic, Nervous Urinary, Urinary Trouble and Rheumatism by Alkavis, (the Kava-Kava Compound), although in many cases these cases Physicians and Specialists and all known remedies had failed. We invite you to write for particulars.

Mr. Noah Travis, Kingsbury, Ind.; Mrs. Mattie Nott, Danville, Ill.; Mr. Jos. Combs, Telford, Pa.; Mrs. Frank Winger, Waukegan, Ill.; Mr. W. E. Tuttle, Adrian, Mich.; Mr. Ed. Huber, Warren, O.; Mrs. Annie Alton, Keokuk, Iowa; Mr. and Mrs. H. Holtzner, New London, Wis.; Mrs. M. A. Freidel, Cleveland, N. Y.; Mr. Wm. F. Hollman, Grand Marais, Mich.; Mr. James Duffy, Lincoln, Neb.; Mr. Chas. W. Fenn, Notary Public, Maywood, Ill.; Mr. J. H. Anderson, South Waterloo, Maine; Mrs. Harriet McCollum, Union, Mich.; Mr. James Duff, Lincoln, Neb.; Mr. Ernestville, Tenn.; Rev. N. J. Rachel, Miami, Texas; Mr. C. H. Deane, Trenton, Ky.; Mr. J. Weirick, Taylorstown, Pa.; J. E. Little, Ansonia, Miss.; Mrs. J. W. Phillips, Cincinnati, N. Y.; Mrs. Jane Bailey, 189 Pearl St., Oakland, Wis.; Mr. H. B. East, Hale, Maine; Mr. P. VanDerman, 375 20th Ave., Milwaukee, Wis.; E. A. Kennedy, Brooklyn, Fla.; Mr. F. N. Reese, Terrill, Ia.; Mrs. John Dunn, Valerine, Neb.; H. D. Dorsey, Oak Ridge, La.; Mr. R. A. Geist, Salsburg, Iowa; Rev. J. W. Zink, Rev. J. A. Hagley, Brockton, N. Y.; Mr. J. C. Bay, Granger, Ind.; Mr. W. A. Gray, Whitehall, Mont.; Mr. E. J. Nitsche, Johnsonburg, Pa.

That you may judge the value of this direct discovery for yourself we will send you one Large Case by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail.

Address, THE CHURCH KIDNEY CURE COMPANY, 406 Fourth Ave., New York City.

NOTE.—ALKAVIS IS FRESHLY PREPARED from the Kava-Kava Shrub by this Company exclusively, and is always ready to supply PROMPTLY as wanted. By special arrangement, ONE LARGE CASE, given away, FREE, to every reader regardless of expense. Time is precious in these dangerous disorders and this is the opportunity of a lifetime. Save health, money and perhaps life by writing to-day while the above address is before you.

PASSED TO SPIRIT LIFE.

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

Chas. A. Anderson passed to the higher life, at his home, Dupuyer, Montana, January 6, 1905, of Bright's disease, aged 34 years. His former home was McKeesport, Pa., and he spent two years in St. Paul, Minn., and four years ago he came to Montana. He leaves a wife to mourn his loss.

MRS. C. A. ANDERSON. At her home near Hastings, Mich., where she had lived for over fifty years, Mrs. Amanda M. Durfee, the wife of Aaron Durfee, passed to the spiritual realm on January 19, 1905. The funeral services took place January 22, at the home. It was one of the largest gatherings ever held, as she was an early pioneer, beloved by every one who knew her. She and her husband were staunch Spiritualists. Aaron Durfee and a brother of hers were left to mourn with immediate friends and neighbors. The writer officiated.

DR. W. O. KNOWLES. Grand Rapids, Mich.

Passed to the higher life, January 10, 1905, from his home, 72 Labrosse street, Detroit, Mich., Darius F. Stanton, aged 67. By special request, Mrs. M. E. Jenkins, of Windsor, Canada, officiated at the funeral services, which were largely attended, he being a pioneer Spiritualist, and earnest worker in the cause of truth, and a liberal thought which he freely supported.

Mr. Henry Connick passed to the higher life at his parents' home in Des Moines, Iowa. This young man was warned by Mr. Max Hoffmann about ten days before he met with the accident that eventually terminated his passing away and told never to again enter the mines. At the request of his parents who are members of the local society in Des Moines, I delivered the funeral oration.

MRS. MARY A. MILLS. Saratoga Springs, N. Y.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. "Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"The Truth Seeker's Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"Spirit Echoes." By Mattie E. Hall. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that our members may not be misled. We want new notices of meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Gesselsman's Hall, corner Ashland avenue and W. 12th street.

The North Star Spiritualist Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennan, test medium. Occult Scientists meet every Sunday at 7:30 p. m., in Grand Boulevard Hall, corner 47th street and Grand Boulevard. Lectures, music and proof positive tests. Mrs. W. Brockway, pastor, Residence, 3000 Indiana avenue.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p. m.

Spiritual Church of All Souls, 110 Hope Hall, No. 229 Western avenue, between Jackson and Van Buren, Sunday evening at 7:30, conducted by Mrs. R. Squire.

The Light of Truth Church will hold its Sunday meetings in the Athenaeum, 20 Van Buren street. Conference and Circle at 8 p. m. Lecture at 8 p. m. Good meetings to give messages. Mrs. Burland, pastor.

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

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burlington, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. The hall number is 343 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 362 Milwaukee avenue, near North Pauline street. Conducted by Mrs. M. J. Phillips.

Church of the Soul Community holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

Spiritual Science Society meets every Sunday from 2 to 10 p. m. in the Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer.

Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 623 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music, at every service.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

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

Lake View Spiritualist Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1839 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday school, 10 a. m. Superintendent of Sunday-school, Mrs. S. Ashlon. Pastor's address, 2802 Ridge avenue, Rogers Park. Day at home, Friday.

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

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temperance Hall, 339 W. 63rd street. Services conducted by J. K. Hillis and wife.

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

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

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets.

The Rising Sun Lyceum meets at 2 p. m.

The German-English Spiritualist Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North street, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium.

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

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple, every first and

third Thursday of the month. Afternoon session, 3 o'clock; evening session, 7:30. Everyone attending is requested to furnish refreshments for 6:15 supper. Coffee tickets 10 cents.

The Spiritual Association of Sixty-ninth street and Westworth avenue, meets every Sunday at 4 o'clock. Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western avenue, under the direction of Mrs. Nellie Kussner.

Temple Light and Truth, 370 Wabasha avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

R. S. MAY, Psychic and Natural Clairvoyant. Readings by mail, \$1.00. 201 Lincoln ave., Chicago, Illinois.

MRS. G. PARTRIDGE, Psychic. Readings by mail, \$1.00. Short reading 50 cts. of Ashland Blvd., Chicago.

PAINTING BY MAIL. One Dollar Reading for 25 cts., to introduce my new system. For full particulars, address Mrs. J. A. BELL, 1055 Warren Ave., Chicago, Ill.

PROF. FREDERICK M. STOLLER, Teacher and Demonstrator of Psychology. Readings, except Sunday; hours 10 a. m. to 8 p. m. by mail, \$1.00, \$1.00 Indiana Ave., Tel. 610, Douglas.

SANITICENT YOUTH PANTS is the kind that does not irritate, and makes the young child sweet and wholesome, and his mouth grows up with decayed teeth. Sample tube 25 cents. Address: DANIEL S. HAZEN, 121 W. Madison St., Chicago.

MYSELF CURED. I will gladly inform you of the cure of my own case of COCAINE, MORPHINE, OPIUM, or LAUDANUM. Address: Mrs. M. F. BALDWIN, Box 1212 Chicago, Ill.

"FLOWER READINGS" Describing your character, Unique and Interesting. Dictated by an Oriental spirit guide to stenographer and typewriter in each case. \$1.00. Includes writing and look of hair, if practicable. 824 Eleventh St., N. E., Washington, D. C.

CONSULT YOUR STARS. Know your fate by the Egyptian System of Astrology. \$1.00. Includes writing and look of hair, if practicable. 824 Eleventh St., N. E., Washington, D. C.

DR. GEORGE LESTER LANE. Obsession a Specialty. All Diseases Treated Successfully. 578 Huntington Ave., Boston, Mass.—SEE DR. J. M. FEEBLE'S BOOK ON OBSESSION.

TRUMPETS. The infallible floro trumpet is absolutely tangible with spirit forces; very light; is guaranteed more clear and better than any metal; more durable; insulated top and bottom; shell, cardinal colored enamel; \$5.00. Booklet for all kinds of diseases, 12 cts. Write for circular. JAS. NEWTON, 423 Burr St., Toledo, O.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Two Years' Prof. in a Medical College, and is now in SANITARIUM WORK, and is a Natural Clairvoyant. He never to cure, ear, throat, and eye, and all forms of nervous diseases of both sexes. Never fails to cure. If you are in need of an opinion of your case FREE, write just how you feel with your own hand and hold the letter in your hand five minutes. Enclose stamp for return.

Address: ANDREW D. SPINNEY, M. D., Prop. Reed City Sanitarium, Reed City, Mich.

A Wonderful Restores Lost Vision. Write for Illustrated Circular showing how to get your vision restored. Send me a photograph of your eyes, and I will send you a circular showing how to get your vision restored. Send me a photograph of your eyes, and I will send you a circular showing how to get your vision restored. Send me a photograph of your eyes, and I will send you a circular showing how to get your vision restored.

Dear Mr. Poole:—Your specialties are perfect. I can say perfectly, I shall recommend them to my friends. Ever your friend, E. B. Robertson, Los Angeles, Cal.

FRED. P. EVANS. The Noted Psychic for Independent State Writing and Clairvoyance. Has recently left New York, and is now located at 112 Eddy St. San Francisco, Cal. Send stamp for circular on Mediumship.

DON'T READ THIS. It will tell me, and I will give you a free examination. I want no leading opinion. Nervous exhaustion and loss of vision of both eyes, successfully treated. Send name, age, sex, complexion, weight and height, in stamps or silver, and receive a correct diagnosis. Write many dollars to you. Be sure and write your own name. Address, ELEANOR L. LECHE, Stockton, Mass.

A BOOK. "SPIRIT, SOUL AND BODY." BY DR. OLIVER. The science of the invisible side of life—a logical presentation of the facts pertaining to the "World of Spirit." The ideas are the most profound expression of thought presented to this age. It is a book that will give you a new and condition of servitude through which man passes in the evolution and progression of his race. It is a book that will give you a new and condition of servitude through which man passes in the evolution and progression of his race. It is a book that will give you a new and condition of servitude through which man passes in the evolution and progression of his race.

For the next thirty days I will give a full free examination of spirit friends, and such messages as they may desire to convey, for \$1.00 and that stamp. Write to me at once, and have hand-writing. Address: PERCIVILLE E. WALKER, 31 Carman Ave., Findlay, Ohio.

Mr. Walker would respectfully request his patrons to the following testimonial: "I cheerfully and gratefully testify to the remarkable results of the work of Perciville Walker. I met him, a total stranger, he accurately described four of my spirit friends, giving their names and messages of such nature that I could not possibly doubt their reality. I have received many other communications from him, and I am sure that he has the power to do what he has done before. JAS. BAMFORD, Findlay, O."

THE NEW LIFE. By Leroy Berrier. An eminently suggestive book, and of excellent condensed form. It is a study of the mind's relations to the physical organism, and the power of thought in the upbuilding of health and character. Cloth, \$1.

KAREZZA. Ethics of Marriage. By Alice B. Stockham, M. D. A book for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through sexual relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, \$1.

Apocryphal New Testament, Being the Epistles, and other pieces now extant, attributed to the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Price, cloth, \$1.

THE WORLD BEAUTIFUL. Series one, two and three. By Lillian Whiting. Three choice volumes, each, cloth, \$1.00. In which spiritualism is related to "everyday life" in such a way as to make the world beautiful. Price, \$1.00 each.

THE SUNDAY QUESTION. Historical and critical review, with replies to objections. By G. W. Brown, M. D. Price, \$1.00.