

Doctor Peebles Replies to Mrs. Richmond.

...dying, immortal soul," of the precious
immortal soul bought by the blood of

is better understood and guarded against, we shall have less needs for jails and lunatic asylums."

sion, as with a contagious disease, where nothing ails them but a vivid and morbid imagination; then there are those who are truly afflicted with obsessions, anxiously searching for relief, and willing to grasp at straws; and between these two classes the quacks will be quick to scent a lucrative field of operation.

HUDSON TUTTLE,
Berlin Heights, Ohio

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society, Friday, Sept. 20.

THE OPEN COURT.

Analysis of Spirit Influence.

A Cultured Medium Analyzes Spirit Influences That Often Dominate the Young and Old Alike, and Brings Home to Each Reader Certain Important Facts.

There is much need of investigating along these lines of obsession, for the world at large and not merely Spiritualists are confronted with conditions that cannot be understood until the psychic powers are made use of and mediums and physicians work side by side. I am not a physician, but have studied along those lines and coming in touch with many doctors, have gleaned from their experiences as well as from my own observation. Having been a medium since childhood, and not satisfied to accept the gifts it endowed me with, without trying to understand the law back of it, I led me to investigate all laws of life in their complex manifestations. The revelations have given me a broader field to study than I expected to find, and the mandate to "know thyself" comes with a stronger meaning when we have learned the complicated conditions of the soul life.

There are many conditions of influence one might explain from physical results, or caused by inherited or acquired habits, but when one has learned the power of soul relation, and how complicated that relation is, that the soul life is made up many personalities harmonizing as one, and expressing themselves as one life, coming into a relation with the soul of a mortal body, influencing it, and the fulfillment of that soul, seeking further experience through another mortal life's journey, we can begin to understand the many sides to the character of a human being.

The child first learns to demand that its physical needs be supplied by its mother, and then, as it grows, it learns from the spirit side of life. The little bud of reason and intelligence is unfolded by the harmonious relation of soul-life blended with its own, so as to lead the child to unfold leaf by leaf into a blossom, to grow into maturity, but each personality blends an influence in forming the character, giving force to the inherited conditions. The mentalities have laws which control their development; the physical has its laws, rolling its growth and powers; also soul part of man has its laws; all fixed and unchangeable, but all able to work together for the best or worst results.

It is time mothers and fathers learn the results of thoughtless parenthood, learn to work with the higher forces for the best results, learn to govern themselves, learn to watch the unfolding life and protect it from that which will surely prove detrimental to its best growth. The physical environment through heredity laws give opportunity to the soul life, but the law of reflex action brings a fuller development to the physical powers by forcing into activity certain vibrations of energy, and developing that which appeals to their special characteristics. Other possibilities of inherited powers remain dormant until they are called into some other force of vibrating activity of soul-life forces itself into the consciousness of the unfolding life and gives power of action to the possibilities implanted therein. These forces which have been separate individuals create the mind, and forcing physical action in the soul, they are expressed through the physical, making disaster or success to the one who is really the owner of that body they are making use of without the owner's permission. The law of attraction, we are told, draws these individuals to the mortal, but who can explain all there is embraced in the law, all the phases of attraction, whether there be attractions from like natures or dissimilar characteristics. The serpent is attracted to the harmless rabbit, not for congenial companionship, but for the pleasure of absorbing it into its system and thereby gaining greater life energies. Thus many of these influences come to the child.

Some spirits explain that there are those in spirit life trying to aid others whose life was darkened with sin and shame, and they place them in the life of a pure young child, that they may grow into purity of thought with the blossoming life, but the child is the influence, its thoughts are tainted by a consciousness of the individual's thoughts reflected upon it, and it readily responds to the influence from mortal side of life, that would lead it into the same path the other soul had previously followed. Other influences may be strong enough to overcome, and guide the child into a better path, but when people tell that death to the physical body ends all desires, all appetites, all emotions or impulses, they have omitted to learn that mind and not body of flesh holds the dominating power. The mind is not dead, is not dead when the soul life steps out of the physical robe it donned, but as we have had, and habits are not easily laid aside, and so as all know who have studied to really learn the condition of influence over human lives, spirits give through mental laws the thoughts, feelings, desires, passions, aspirations they are still conscious of, intensifying sometimes by the surprise of their experience as they come into relation with the physical life of another, and possess it for a time almost as if it belonged to them.

It is through the action of mental laws and not physical that passions are made to dominate the human life. It is the mental laws that physical consciousness of a mortal. Through these mental laws spirits can create an appetite or take away a desire for any special thing. I know from my own experience and the experiences of others coming to me for help and instruction. My spirit friends have taught me many things I would not have believed had I not had the reason demonstrated in kindergarten fashion. They have for a short time given me an intense craving for some article of food, and to prove it was their influence, when the article was procured, taken the desire for it away in an instant.

Listen to mediums on the platform, and you will hear them tell, "I am made to feel thus and so." If they can be influenced for a moment to give a test, surely they may be held longer under a dominating power strong enough to continue the influence. A man called for a reading, a stranger to me. The guides at once told me his father was with him, I told of the father's presence, executing to him the message. He replied: "You are the first medium that ever told me the father was with me." I questioned the guides and they said, "There is a man with him who says he is his father. He is very close by him and exercises an influence over him that he feels at times." When I repeated the message he said:

"That is just what I was afraid of." I asked the guides what was wrong, and soon learned that the father had been addicted to the use of alcoholic liquors, and as he came in touch with the son's physical body he influenced him to drink whiskey.

The man admitted this to be the condition, as he understood it, but had come to me to learn if he was correct, and just what the relation of spirit influence amounted to and what he could do to rid himself of its power of control. I said I could control myself, especially in the morning, as soon as I wake I feel I must go get a glass of whiskey.

I questioned him as to the nature of this influence and soon satisfied myself that it was suggestion from spirit side of life, not only leading him to drink, but also causing him to exhibit violent temper when there was very slight provocation.

I was once asked how I could tell a case of obsession, from any other condition. As a physician tells the disease by its symptoms, so one who has studied these cases can tell by certain symptoms just what the psychological condition is.

The old question of, what shall I do to be saved was asked, and the lesson of instruction given, while the father was reasoned with, and the laws of his condition of relation with his son's life explained by the guides. Six months later I saw the gentleman again. He then told me he had not been troubled any to speak of since his reading with me, and now seems entirely free from any undesirable influence from spirit side of life.

There are conditions that come into children's lives that need a scientist to unravel the causes, as well as physical and metaphysical. In fact, neither of the latter can be understood till the former is revealed to the understanding of the scientific world, all must go hand in hand. Prenatal influences have much to do with the spirit environment of a child's life, as well as molding the making physical and mental possibilities for its life to unfold.

I cannot give in such an article as this all the proof that I have found, but I state what I know to be a truth. My studies along these lines have been pursued in various ways, not only as a medical student and a public school teacher, later a nurse, and all along as a medium. I have sought knowledge in other ways.

I had the sorrow of seeing a dear little nephew left motherless at four years of age; at nine taken to an idiot asylum, although at four he was as bright as any child. This led me to inquire into the causes that all our idiot and insane asylums with those who might have been a blessing to the world, but for the ignorant or willful abuse of God's laws.

A short time ago I read an article in one of our Spiritualist papers advising mothers how to cure children of certain habits. We need to go back farther in giving instructions, and teach parents, not mothers only, how needful it is that the child be brought to the light, that parental desire and not brutal sensuality be the motive power that creates the immortal life. Then teach them to guard carefully the child life, that it may not learn the undesirable lesson.

We need to instruct physicians to recognize psychological enticement when it comes in connection with the habit the child has been taught or accidentally learned.

I know of more than one case where a child has lain prostrated for hours, in a case for more than a day at a time, and my guides have taught me that the doctors knew very little of the cause when they attributed the condition entirely due to the habit the child had secretly learned. Mental and magnetic forces from spirit side of life held and dominated the child life, and partially destroyed its reason.

A prominent lady physician of Washington told me of many cases which had come into her practice, adding to the lessons I had already learned, gave me proof that wise instruction was needed to be given to the boys and girls of to-day, the coming parents of the future generations.

MRS. MAY A. PRICE.
Washington, D. C.

TRANSITION.
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A gate of living splendor,
Through which when we have crossed
The tide,
We find the love that's tender.

Men call it death and dread the way;
But from that death and dread,
We find it leads to heaven's day,
This gate-way of Transition.

The poor have equal chances here
To those of strength and care;
The idle learn their duty,
The rich and poor, the low and high,
Regardless of position,
Find at this gate souls never die,
But live by Death's transition.

We'll find beyond its portals sweet
That love is life's best story,
And deeds alone make heaven complete.

And tells the fairest story,
Let's live so when we turn our face
Away from earth's condition,
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To prove to you beyond doubt its wonderful curative power, the Kola Compound, No. 1166, Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for it. It costs you nothing and you should surely try it.

Claims She Is Obsessed.

A Christian church member claims she is obsessed. The case is a curious one, to say the least. The fact probably is that nine-tenths of all the cases of so-called Obsession are outside the ranks of Spiritualism. One whose spirit vision has been opened, and who has visited one of our largest asylums for the insane, declares that one-half are obsessed. The protracted meeting, the exciting language of the revivalist and the hypnotic influence exerted often brings out latent mediumship, frequently resulting in the worst cases of obsession, as illustrated in the narrative below.

To the Editor:—I am a young American woman, and a resident of the state of Ohio. I am sorely afflicted with evil-disposed spirits. I have applied to every imaginable source for relief—to doctors, clergymen, Mary Bedy and Apostles Dowd, but without avail. I am now treating with Dr. Robert Greer, a Spiritualist Physician of your city. I am a Christian church member, and not a Spiritualist. But for truth and veracity, for right conduct and right character, my reputation is good. At the special request of Dr. Greer, I am giving you a brief outline of my bitter experience with spirit tormentors, for publication in your Open Court.

I am now living alone with my widowed mother, and till three years ago when spirits first began to make of me a target for their diabolical practices, no shadow had ever crossed my path to make my life unhappy.

It was just three years ago when they first put in their appearance, a horde of them, claiming they were lost souls, and in the most piteous tones imaginable beseeching that I pray for them. I replied I would, and as soon as I began to utter words to comfort, to cheer, and to encourage, they began to shriek and howl like a lot of drunken discordant choristers, and because I ventured to chide them, begging them to be polite, they turned upon me the vials of their wrath, cursing, swearing and frightening me almost to death. And this kind of disorderly conduct they have occasionally indulged in till my life has been made a living hell—hating life, and hating God for unanswered prayer.

This obsession is not subjective, but objective. They are not inwardly, like water in a sponge, but outwardly, for with my physical senses I can hear them when they are making physical and mental possibilities for its life to unfold.

I cannot give in such an article as this all the proof that I have found, but I state what I know to be a truth. My studies along these lines have been pursued in various ways, not only as a medical student and a public school teacher, later a nurse, and all along as a medium. I have sought knowledge in other ways.

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A short time ago I read an article in one of our Spiritualist papers advising mothers how to cure children of certain habits. We need to go back farther in giving instructions, and teach parents, not mothers only, how needful it is that the child be brought to the light, that parental desire and not brutal sensuality be the motive power that creates the immortal life. Then teach them to guard carefully the child life, that it may not learn the undesirable lesson.

We need to instruct physicians to recognize psychological enticement when it comes in connection with the habit the child has been taught or accidentally learned.

I know of more than one case where a child has lain prostrated for hours, in a case for more than a day at a time, and my guides have taught me that the doctors knew very little of the cause when they attributed the condition entirely due to the habit the child had secretly learned. Mental and magnetic forces from spirit side of life held and dominated the child life, and partially destroyed its reason.

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for mother the authorities would have placed me in the asylum for the insane.

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Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

LETTER NUMBER SIX.

Catherine Fox-Jencken.

After Miss Judson wrote of her home in the spirit realm, and the letter had been published in The Progressive Thinker, a great cry arose up to us from many people, uttering the same cry—'thoughts and words to this effect: "How can it be possible that there are houses, or buildings and homes, together with furniture and so forth, in the spirit world? How is it possible that there can be books, pictures, pianos, and the like?" Many said: "We do not believe it. Such things exist only upon the earthly plane." Yet, the very ones who cry the loudest, formerly did believe, if they do not at the present time, in a literal heaven and hell. In the heaven there are supposed to be harps of gold, crowns of the same precious metal, white robes, and a throne with a personal male God seated thereon; they believed that this God could talk just as people do, for he is supposed to say: "Come thou and sit at my right hand." Why his right hand should be so much better than his left does not appear, for, where the worm dieth not and the fire is not quenched."

Now this has been thought to be real fire, and at the same time utter darkness. Strange how it could be utterly dark with a raging fire forever burning; strange, also, that a burning body could last forever and never be consumed; but these people have believed in a throne, in streets paved with gold and gates of pearl. The entire Catholic church, together with all the ministers of the various denominations, still believe and preach this to the people belonging to these various sects; and members also believe the same; and they also sometimes tell of mansions in this heaven.

According to the old idea of walled cities, this heaven must be walled in, else it would not need gates, for gates presuppose that one enters into an enclosure.

Do not know that we have been told that these walls were of stone or not, but I think they are somewhere spoken of as being of jasper.

Now I want to take these people on their own ground and enumerate—white throne, man God, angels, male devil, fire, crowns, gold, harps, robes or garments, mansions, pearls, gates, jasper, walls, streets paved with gold, the world at large believes that all these things exist in the other life. Now, according to your own ideas, why could not Abby Judson have a mansion in the heavens? Why not a piano? A piano is simply an improved harp.

Many of you still believe in Gabriel's horn or trumpet; and an organ is simply an improved horn, or a number of horns attached together, and instead of the wind or air being forced through them by the mouth or from the lungs of a person, it is forced through by a bellows. Much better. Great improvement. Don't you think so?

Now Abby had a mansion, she needed it furnished; and if there can be, according to your ideas, a throne, harps, crowns, gates, walls, and so on, why could she not have other things as well, such as tables, chairs, sofas, and so on? "Come thou and sit at my right hand." What do the angels sit upon? How many of them are there? park with trees, and a garden with flowers, than walls, streets paved with gold and so forth.

Now this is my reply to the great cry that has come to us; but there are thousands of people who have given up those old ideas, and in giving them up have given up the other extreme, and seem to think that a spiritual being is so intangible that it amounts to almost nothing. Their ideas are very vague. They seem to think that a spirit is little more than a breath gone forth into a kind of nothingness aimlessly floating about; but, still, they are great sticklers for eternal progression; yet how a spirit can progress without objects or homes is a mystery. It is some of these points that ought to be cleared up, and the people can, and ought to know more about these things.

Nearly everyone believes that a spiritual being has a form, and most think that that form is like the form of the human body, or that the spirit of a living entity is in form like the form it bore when in the material; and this is true, but that form what it may.

Now if a spirit has a form, may there not be other forms to correspond? All natural forms that live and grow feed on life principle, or spirits, into the spiritual realms, just as man does, and arrange themselves according to their attributes just as they do on earth; but, all things that man creates, or forms by his art, he must also form here by his art; and instead of clothing these forms with material substance, he clothes them with spirit substance corresponding to his spiritual body or form. It would seem that this ought to be clear to everyone. Houses, together with their furnishings, do not grow naturally on earth; consequently, they have no spirit forms except as man creates them with thought; and so of musical instruments and pictures. But in what would his progress consist if he could not go on ad infinitum with his thought forms?

Suppose he could never create a grander home than the one he left on earth, a more perfect body, a more beautiful and perfect musical instrument, and thus of everything? Think of all the wonderful discoveries and inventions that you are constantly having on earth. Are we lower than you are, or are we higher? All the improvements and inventions you have there, have been given down to you from the spiritual realms; and unless we had all these things here, we could not work out our more beautiful forms of clothing them with spiritual substance, we could make no progress whatever.

Now these few words are an answer to the great cry that we hear, and we shall go on to describe other scenes; but there is another point that we would like to clear up first; and scientists here ought to heed to what we are about to tell them.

You talk of cells composing the human body—and all things else by the combination of cells. What infills those cells? For nature abhors a vacuum and there is no such thing as a vacuum pure and simple. What infills those cells, we again ask? You do not answer, so we will tell you. The heart of every atom, or cell, is a point of pure spirit, or if one prefers to call it such, pure magnetism; and magnetism is invisible, for spiritual substance cannot be seen with the material eye. Heed what we tell you and study it well. What infills

these cells that scientific men talk so loudly about? Read "The Discovered Country," all of you, for it is all explained therein. Every material atom, or cell, is infilled by magnetism, or spiritual substance; and matter, without this infilling spirit, or magnetism, is perfectly helpless and entirely impotent; it can do nothing unless joined to its other half, spirit; and spirit is the clothing of the soul, or the soul germ, and matter the clothing of the spirit; but, soul yields and governs both spirit and matter.

Now, our dear friends, Abby wants to finish this letter, and we are only too happy to give her the opportunity. Carlyle Petersilea, and the Band of Spiritual Beings.

My dear friends and well-wishers on the earthly plane, yes, I want to talk a short time with you all; just confidentially like, I find, as I return to you, that nearly everyone who ever was acquainted with me there, wishes me well. I don't find that I have any enemies, and this gives me great delight. Now I have another little story to tell you, one in which I think you will all be interested. My story concerns Catherine Fox-Jencken.

I had not been in this life very long before I had an earnest desire to visit Cathie, and learn how it might be with her here. After making a few inquiries, I discovered her whereabouts, and learned that she was making her home with Margaret and Dr. Kane. I judged, by this, that she was not yet united to her other half.

I will not, in this letter, say anything about Dr. Kane or Margaret; for I hope to do that in a separate letter; but only tell you of Cathie.

I never was more eager in my life to see anyone than I was to see Catherine Fox-Jencken. I did not enter the home of the Doctor at this time, for as they approached the place, I was told that the lady I wished to see was, at that moment, reclining, or resting, in a beautiful little arbor near the house; and here I found her, together with a dear little soul, that I only knew too well; or, perhaps I should have said, two souls—Ferdinand's wife and baby. Not a baby now, however, but a dear little child, prattling and playing about in the most engaging manner. I greeted Cathie, and then caught the dear little thing up in my arms and kissed it over and over again. Ah! I had cause to love this child, for I had visited it, and tried to save its life, together with that of its mother, when we three were on the earthly plane. Then I embraced Ferdinand's wife; and then warmly greeted the grandmother of the little one—Catherine Fox-Jencken.

"O, this is a happy meeting indeed!" I said.

The ladies smiled, and, yet, in their smiles detected a shade of sadness. Perhaps you would like to know how these ladies looked. Catherine Fox-Jencken appeared somewhat matronly by the side of the more fragile, ethereal, Ferdinand's wife. Cathie's brow was large and majestic, and her eyes sparkled with a determined light. I noticed courage and determination written all over her. The other little woman sighed, occasionally and looked eager; yet both were exceedingly beautiful; each in her own way. The child was yet, simply a little dimpled cherub.

"And now, Cathie," I said, "talk to me of yourself and this life; tell me what you are doing."

"Well," said she, "I have cured myself, and am now engaged in re-forming inebriates. I know that you will approve of my work, Miss Judson, for your own life was given, more or less, toward reformations and all manner of good works."

"Thank you," I replied. "You are very kind to say so."

"And I am helping her," said Ferdinand's wife. "We are both engaged in the same work. I, because I love my husband; and mother here, because she was a victim."

"Yes," said Cathie: "I was a victim from heredity and the usage of society. Poor Ferdinand has inherited from me, and also from his father. But he will soon be with us here and then I shall put him to work in my home for inebriates. You see, Miss Judson, I have worked out my own salvation, and now shall help others whose habits and weaknesses have been similar to my own."

"Just the right thing," I said. "It is just the work in which you ought to be engaged."

"Yes," she replied, "and I am exceedingly happy in my work; and so is my daughter here. We have a home for school for inebriates here, and also spend a great deal of time visiting the poor victims on the earthly plane, trying to renew hope and courage together with determination that they may relinquish their bad habits. We visit Ferdinand a great deal, for my daughter here will have it so, and I am not at all sure we would not be together on him; and we do somewhat; but temptation is ever in his way, and his spirit is weak. O, my boy, my boy!" she exclaimed. "I had fond hopes of you once, when your little head nestled on my bosom, as this, your little child's does now," for the child was now nestled in her grandmother's arms. "You have escaped the habit, my darling," she said, "and when papa comes, we will all love and help him, won't we?"

"Papa, papa," murmured the child. "I go and kiss my papa, and kiss and kiss him."

"Yes," said the child's mother, "we both kiss him, don't we dear? and he reaches up his arms to us, and he really clasps us to his heart, don't he my pet? but he thinks his arms are empty. They are not. No, no, they are not. And then I put him to him, Ferdinand, my husband; he braves, he braves, I love you, my dear. The baby loves you, be brave, be strong for our sakes, my husband!"

The mother rose up in majesty with clasped hands, as she said: "Abby, we are gathering together great bands of spirits and angels to work in these particular fields among the tempted, tried and down-trodden. My experience has been a bitter one, and my daughter here—as well as the child—has been a victim to my weakness, together with Ferdinand's; but I am now recompensing her for all that she has suffered; and every soul that rises above the weakness, joins our band and helps on with our good work. Miss Judson, would you like to visit our home or school for inebriates?"

(To be continued.)

"The Present Age and Inner 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, \$1.50.

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SATURDAY, FEBRUARY 18, 1905.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Earth a Billion Years Hence.

The discoveries of scientists, and the speculations of thinking minds based thereon, afford a very interesting subject to the student this world and its occupants.

Some scientists claim to have learned by experiment that life is merely a union of certain chemical elements, and can be easily produced at any time, and the old nebular theory of the origin of the earth is disproved and a better one substituted.

It has been held that the earth was once a hot globe, which gradually cooled until it was capable of supporting life, and that this cooling process is still going on, and it is only a matter of time when the end will come.

The Chicago Chronicle has some interesting thoughts on this subject, which we quote:

Few of us looked forward with any gloomy forebodings to that wretched time of stagnation and darkness, knowing that at any rate it would not be our lot to be affected by it, but the new theory gives us every reason to believe that although the earth is fifty billions of years old it is still in its infancy, and unless some unexpected misfortune should befall it is likely to go on to the end of time, if not of eternity.

Conditions, too, are becoming favorable for making the earth more inviting to man. According to the new theory the atmosphere is being constantly replenished, a liberal supply of water is being manufactured constantly, the heat of the earth is increasing instead of diminishing, and, best of all, these things are to come under the control of man, who will then have a climate that suits his health and purpose. By turning on a little more carbon dioxide from the earth's interior the air will be enriched so as to retain more of the sun's heat when desired, or by shutting it off the atmosphere can become deliciously cool.

In connection with the new theory there is promise that we shall have closer connection with other spheres. It has been deemed that all the life on this planet did not originate here. Germs from other planets have "found their way here in spite of obstacles. If germs could come under less favorable conditions what may not come when more hospitality is offered in the way of a more suitable atmosphere? What new wonders from Mars or Jupiter shall suddenly alight on our earth, drawn hither by the higher evolution of our globe and a better understanding of its management?

These good things may not happen in our day, but it is gratifying to know that our dear old world, or new one, according to the new theory, is not going to the bad or to death, as the earlier scientists predicted. It has but just commenced its glorious career and if race suicide does not put an end to mortal life it is probable that in the next billion or so of years humanity will find this earth a delightfully inviting place and will look back upon our time with somewhat the same pity we feel for the cave man existing under most unfavorable conditions.

It is a pity that some of us were born hereon when there's such a good time coming on this earth ages after we are gone.

The Why.

"God has blessed this nation as no other of the earth has been blessed."

So wrote one Wm. Rosser Cobbe, in the course of a long article entitled, "Why We Give Thanks," but the clipping sent us failed to give the name of the paper in which it appeared.

No other nation has so fully eliminated God and the church from its official records as has the United States. He is not mentioned or even hinted at in our National Constitution.

It is said, "The dog licks the hand that strikes him." It cannot be on that theory that we have been favored above all other nations; and yet it is not a fact that the separation of church and state, ours being the first government in the world that led in that direction, is the cause of our unparalleled prosperity.

The facts seem to suggest that the less we interfere with the management of the affairs of divine Providence, the more we are favored. If the clergy would cease to appeal to his vanity, and cease telling him how good, great, and glorious he is, additional favors, possibly, would be extended to us.

From Whence Christmas Day?

A religious crank whose zeal for his faith is in excess of his learning, is very indignant because somebody made the statement that the Christmas holiday was borrowed from Roman mythology; that the institution is in fact the old Saturnalia transferred from Paganism to Christianity.

They who are interested in this matter can open to page 466, Keightley's Mythology, published by Appleton & Co., New York, 1878, and read:

"The Saturnalia were celebrated in December. This festival, instituted A. U. 253 [B. C. 600], lasted at first only one day (the 19th); it was then extended to three, and in the time of the emperors to seven. The utmost liberty prevailed at that time; all was mirth and festivity; friends made presents to each other; schools were closed; the senate did not sit; no war was proclaimed; no criminal was executed; slaves were permitted to jest with their masters, and were even waited on at the table by them. This last circumstance probably was founded on the original equality of master and slave—the latter having been in the early times of Rome usually a captive taken in war, or an insolvent debtor, and consequently originally the equal of his master."

Numerous authorities are quoted in foot notes by the author, sustaining every proposition made by him in the above extract.

Originally, beginning on the 19th of December under the Caesars, the Saturnalia were extended to Dec. 25. Here then was a Roman festival, commencing 500 years before the alleged birth of Jesus, and continued to be observed until the Christian religion was substituted in place of Roman Paganism, without stopping to consider when that event occurred. Then the Saturnalia, under that name, ceased to be observed, and Christmas took its place.

Chamber's Cyclopaedia, article "Saturnalia" in closing its article, says: "The modern Italian carnival would seem to be only the old Pagan Saturnalia baptized into Christianity."

The Encyclopaedia Britannica informs us that human sacrifices were once offered to Saturn during these festivities; that dolls were given to children, and the makers of them held a regular fair at that time for their sale.

He who is so positive Christmas day is celebrated because Jesus was born on that day, will be interested in the following quotation from page 859 of the Encyclopaedia of Religious Knowledge:

"The exact year of the birth of Jesus is not agreed on by chronologists, but is about the four thousandth year of the world; or, on the precise season of the year, the month, and day in which he was born he is ascertained. The Egyptians place it in January; the Greeks in February; the Romans in March; some, mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who place it in June, and of others who supposed it to have been in July; Wagnersell, who was not sure of February, fixed it in August; Lightfoot on the 15th of September; Scaliger, Coeueban, and Calvisius, in October; others in November, and the Latin church in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season."

So much for honest Christian authority. Now the facts:

All the sun-gods of ancient mythology as Mithras of the Babylonians, Osiris of the Egyptians, Dionysus of the Greeks, Bacchus of the Romans, were reputed to have been born at the winter solstice, about December 25, varying but slightly with differing calendars. The sun, since June, had been receding, going south. It seemed to rest for a few days, then set out on its return journey north. It was welcomed with mirth and song, and dance. And all the sun-gods were credited with being born at that period in the year.

It is Jesus is a rehabilitation of Bacchus, as many maintain, and as his name seems to indicate, Jes, one of the forty names of Bacchus, with the Latin terminal, us, then there can be little doubt he was born at the winter solstice; if otherwise, then we should search for that date at some other season of the year.

A Saturnalia of Crime.

An exchange, a political newspaper that does not dabble in religious affairs, dealing mostly in current news, of date Dec. 28, leads off in an editorial by saying:

"In the entire country Christmas day seems to have been given over to a Saturnalia of crime. . . . It is strange, indeed, that the holiest day in the year should be selected for debauchery."

All the great holidays, whether religious or political, seem to foster crime. All Saints' day, otherwise Halloween, when the spirits of saints are supposed to walk abroad, is given over to disorder and outwary. The Fourth of July and New Year's day caught the contagion from the religious sacred days, and in these four days it does seem as if pandemonium is opened, and its inmates are let loose. Our great schools of learning, where young men are fitted for the ministry, instead of setting examples for their successors to imitate, seem to labor to rival Beldam in their excesses.

The Encyclopaedia of Religious Knowledge, originally published some eighty years ago, article, "Nativity of Jesus Christ," shows Christmas day has long been a day of license, as was Saturnalia. It says: "Instead of being a season of real devotion, it is a season of great diversion. The luxury, extravagance, intemperance, obscene pleasures and drunkenness that abound, are striking proofs of the immorality of the age. It is a matter of just complaint, says a divine, that such irregular and extravagant things are at this time commonly done by many who call themselves Christians."

The author of that article, himself a Christian, placed the responsibility for these excesses where they justly belong—on Christians. They who reject the teaching that "Jesus paid it all," take no more interest in Christmas than in any other day, deeming all days good.

Instead of encouraging these holidays and sacred days, legislation is absolutely necessary to abridge them.

Legal restraints on sacred days prompts to disobedience of law on all days.

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

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Prof. Lockwood's Great Work for Spiritualists.

Prof. Lockwood had a successful engagement in Philadelphia. Instead of giving a course of special mid-week lectures as he has been accustomed to do while there, he gave the society a historical talk on some of the present day religious and their origins, and they in return gave him a complimentary benefit. Mrs. Pepper of Brooklyn, volunteered to come to Philadelphia and assist him by giving some of her marvelous tests after his lecture. Nearly 250 tickets were sold in advance. The evening of the lecture there was the worst blizzard known in Philadelphia for thirty years. All trains from New York on the Pennsylvania railroad were delayed four hours, consequently Mrs. Pepper did not get there. She sent a very nice telegram from the Jersey station when she found out that she could not get to Philadelphia in time for the lecture. There was a goodly audience present, and at the opening of the meeting, Prof. Lockwood read Mrs. Pepper's telegram, and told the friends that if any desired their money back on account of Mrs. Pepper's absence, they could present their claim at the door and get their cash. To his surprise only one man went out.

The vacuum tubes as used by Prof. Lockwood in his lectures, when lit up with electricity are phenomenal; and he uses them for two different purposes—one to explain so far as possible what is to be understood by the term "Radiant Matter," and the other on "The Influence of Atmospheres on Health." He is the first man in this country to introduce in public lectures these wonderful tubes, and it is stated at Queen's Laboratory in Philadelphia that, so far, only a very few universities have them in the United States. The Professor affirms that the spectra of these tubes confirm the principles of the molecular hypothesis and the spiritual philosophy beyond the power of words to express.

Prof. Lockwood lectured at Royersford, Jan. 20 and 31 to fair audiences. He had two fine audiences in Pittsburgh Sunday, Feb. 5, although the thermometer was walking around zero all day, and went to 4 below during Sunday night. Some of the younger people came to him after the morning lecture Sunday and urged a class course while he was there. He had not thought to hold any there this season, but concluded to announce it last Sunday evening, saying that he would meet all those who desired to organize, in the basement of the church. He was surprised to meet 23 earnest and anxious people who desired the course of special lectures, and they said that they would make the class 50 a little later on.

The Professor declares that philosophical demonstration of psychic principles as the basis of nature and the premise of Spiritualism, takes with people who are able to comprehend a demonstrated truth, and the individual who comes into Spiritualism through this door never can return to the husks of theological dogma. Spiritualist scientist, with his extensive and costly apparatus to demonstrate the truths of Spiritism by natural laws, should be heard by every Spiritualist society in the United States.

Future of Mankind on Earth.

The destiny of the spirit of man after it shall have passed from its physical expression is an important problem. The future of mankind in his earthly career is also a question of deep interest. Recent discoveries in the field of science and inventions indicate great changes in the future of the race and its surroundings.

For instance, the length of the day is to be greatly increased, according to Professor Darwin, son of the great naturalist and president of the British association. In course of time the present day will be prolonged to fifty-five days. It has been discovered that the days are gradually lengthening at relative rates which are calculable, though the absolute rates in time are unknown. The month will probably be as long as thirty-seven present days.

With the lengthening of the days there is to be a prolongation of the length of man's life. It has been shown that the proper application of the electric acid will considerably prolong life, and according to one authority, this can also be accomplished by drinking sour milk. It appears that sour milk contains a friendly bacillus, which, when introduced into the main intestine, benefits health.

There is said to be no doubt that the stature of man is increasing and it is possible that the future race may be giants.

At that future day artificial diamonds and rubies will be common. The diamond, which is made of pure carbon, is the cheapest substance in the world. And when the electric furnace is developed it is expected that diamonds and rubies will no longer be precious stones.

There will be no fogs in those days, for they will be cleared away by electrifying the atmosphere on a large scale. An important experiment in this line was made at Liverpool. The air around University college was electrified by means of a Wimshurst machine. The result was that a dense fog a space of from fifty to sixty yards' radius was kept clear. The discoverer of this use for electricity hopes to be able to provide a sufficient number of stations on each side of the river so that the positive current from the other side of the river will form a column which will clear the fog away.

The future man will have no use for glasses to help his vision. Eye massage, which is gentle and gradual and causes no pain, will cure any defect of vision. The stomach and intestines will also be unnecessary, and it has been suggested that these organs will be removed by a surgical operation. Their place will be taken by a tube into which prepared food will be dropped. Tablets of prepared, compressed and digested food will be used, and there will be no need to waste the amount of time necessary to obtain food nowadays.

There will be no need for watches, for there will be a clock at every street corner, illuminated at night. The city of Berlin has this system of timepieces in use already, and there are 300 clocks scattered about the city.

A Wish.

The best advice that ever came from men, angels or God is, "Cease to do evil, learn to do well." Carried into practice, then frauds would disappear, lying would be unknown, the tongue of the slanderer would be silenced, and the pen of the slanderer would lose its sting, and the world would be a place which he writes, "The fraud man would cease to play his art, while truth and justice would everywhere abound. Hasten the day when this long desired consummation of human aspirations shall be a reality."

MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the Mediums' Pension Fund.

To the Editor and Friends:—As we have recently shown in the columns of the PROGRESSIVE THINKER, the Pension Fund of the N. S. A. is constantly decreasing by the yearly drain upon it in payment of the pensions of our worthy mediums, and knowing full well that unless this tax is met by further relays of money from the benevolent and sympathetic, the time will surely come when the beneficiaries from the Mediums' Relief Fund will have to be dropped—for want of a fund—some of our generous and noble friends have authorized me to announce that he will donate one thousand dollars to the Mediums' Relief Fund of the National Association, provided that a corresponding sum is raised from the Spiritualists at large within three months from this time.

Our friends state that he will not give the thousand dollars unless another thousand is secured by individual contributions, as he feels that the country at large can surely give as much as one individual can do, and that the Relief Fund should be as much of a matter of interest and solicitude to all Spiritualists as it is to one. Therefore, we ask in the name of our needy mediums, and of humanity, that the good Spiritualists of the country share in their donations—large or small—to the secretary of the N. S. A. to help swell the required sum. All contributions will be thankfully received and acknowledged, and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief—or pension—fund that have been received since our last report and these will be placed on the new list to help make up the thousand dollars we need.

There are certain friends of the cause who always donate what they can to this worthy object; we can rely on them to do their best; but in addition to this we implore other Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help, we need all the aid possible to receive, the expense of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are its beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all contributions to the office of the N. S. A., 500 Pennsylvania avenue S. E., Washington, D. C.

MARY T. LONGLEY, Secretary.

SPIRITUALISM IN MISSOURI.

Meeting of the Progressive Spiritualist Association.

It may interest the readers of The Progressive Thinker to know that an attempt is now being made to stir up a life for the Progressive Spiritualist States' Association of Missouri. The regular meeting of this association was announced for January 26, at a hall in the South part of the city of St. Louis, and a number of delegates came together, but the secretary failed to put in an appearance and after waiting nearly all day a call for a special meeting was made by Dr. O. D. Whittier, vice-president of the association, and Dr. Joseph K. Polson, secretary of the Missouri Spiritualist Society, who used of Howard hall for the meeting on the following Wednesday, Feb. 1. The offer was accepted and when the hour arrived for the meeting quite a large number of delegates were present.

The meeting was called to order by Dr. Whittier, and the report of the secretary accepted. The convention then proceeded to the nomination and election of officers, and the following persons were elected: President, C. W. Stewart; first vice-president, Mrs. Harry; second vice-president, Mrs. Price; third vice-president, Mr. J. H. Young; fourth vice-president, Dr. Faber; fifth vice-president, Jacob Kintze; sixth vice-president, Jas. M. Pierce. Mrs. Harry and Mrs. Price are both at the head of St. Louis societies.

Dr. Olin D. Whittier was elected secretary; Rev. Joseph K. Polson, secretary of the Missouri Spiritualist Society, was elected treasurer, and Mr. Oscar F. Evertz, press agent and correspondent, a new office that was created at this convention.

As trustees of the State Association the following were chosen: Mrs. Dorner, of St. Louis; Mr. Miller of Millersville, Mo.; Mrs. Stevens of Kansas City; J. B. McGuffin, of St. Louis, and Mr. Green, of St. Louis, former secretary of the association.

There were present some sixty delegates in person and about twenty-five by proxy, and it was a very harmonious but lively meeting.

I wish in this connection to urge upon the Spiritualists throughout the state to enter into correspondence with me at once with a view to awakening a new interest in the Spiritualist cause in the state of Missouri, as we are desirous of bringing the state to the front and make a showing at the next convention of the N. S. A., that all can be proud of. Dr. Whittier is a hard worker in the cause, and every one who knows Mrs. Polson knows of her tireless devotion and self-sacrifice, and each and all of the officers are active, enthusiastic workers for Spiritualism. Let every Spiritualist in Missouri send this all down at once and write to Dr. Whittier or myself, and let us get the machinery at work without delay.

Address Dr. Olin D. Whittier, No. 715 Locust street, and C. W. Stewart, No. 3007 Dickson street, St. Louis, Mo.

C. W. STEWART.

Over There.

"Where is 'over there,'" a friend inquired the other day, after the expression had been used. The term was first used many years ago, by Birk Potomacy, we believe, and was designed to express the location of the loved in the immortal state, without defining the exact locality.

Clairvoyants who have watched the spirit during its partition from its mortal incumbrance, represent matter does not in any way interrupt its movements. It passes through solid walls as readily as does the mind in its flight. It seems very certain the spirit, for a time at least, remains in the region where its activities in earth life were spent; with power to go abroad at will; but it clings to its loved and associates, probably lending assistance in moments of need.

Churchmen build their heaven immediately above the cerulean vault that bounds vision, and they always point upward as the home of the blest. But we prefer to believe they are with us, and all about us, and that the supernatural aid and experience at times, in our coming from the hand of God, other in answer to prayer, or otherwise, comes from the invisibles of our own humanity in spirit life.

PECULIAR CASE OF MARCHING.

He Marched Up the Hill, and Then Marched Down Again.

Brother J. H. Randall's pitiable plight before the Spiritualistic public is self-invited. He blew into a gun that he did not know how to use, with the customary results. Hold-up men occasionally disagreeably surprised by the effective manner in which intended victims turn the tables against them. Not a muscle twitched while he stood at the butt of the gun sighting at scarecrows of his imagination, but he winces distressingly when he himself is transformed into a target. His willingness to cripple and hinder the efforts of his fellow-workers is only equalled by Artemus Ward's readiness to sacrifice every one of his wife's relatives on the battlefield that his own hide might remain whole.

Our martial brother's defense is all in and his unwarranted attack upon the National Spiritualists Association is unproven by facts. He wrote not a word about that body being merely a "detective bureau" and also "prosecuting attorney;" told of its pet mediums in whose favor others were unjustly discriminated against; but when challenged for sustaining evidence does not offer a particle on either point.

His pose as a friend of the N. S. A., brokenheartedly plucking out its mismanagement, made a stranger feel that he was sobbing out his grief by his death bed. And then to discover that instead of forwarding his kindly-meant counsels to the annual convention, or in the interim, to the official board, that he played for popularity with the disgruntled and the fakirs by voluntarily launching a contribution tending to undermine the confidence of Spiritualists in that body; that he does not refer us to a single public address which he devoted to its aims, objects and commendable work; that he never attended but one of its twelve annual conventions and is not certain when that one was held; that he was never a member of one of its local, or state auxiliary associations; that when the Illinois Spiritualists were fighting for the N. S. A.'s supremacy in that state against the Jackman, that Amazonian gazelle, who now poses as the seraphic Shepherdess of Paradise, he contributed not one cent of cash nor one word of sympathy or counsel to the side that won; that, in short, he has been a beneficiary of, instead of a benefactor to the supreme body, since his cash payments must have been confined to the annual fee for the privilege of half-price on the railroad; these, and yet other points, will lead officers and members of the National Association to exclaim: "Save a man from his friends, and leave him to struggle with his enemies;" or to agree with Emerson that "Friends, such as we desire, are dreams and fables."

Brother Randall is but one of a class of fault-finders who are long in criticism but short in contributions of cash and cooperation to the N. S. A. The German proverb runs: "Every poor man find fault, it would baffle him to do better."

Our brother lacked courage to name a single N. S. A. official who has made a hobby of the exposition of fraud to the neglect of any duty entrusted to him or her. He professes to be opposed to fraud but would seem to be frankly hating every one to keep from finding it out. Remember that of the nine men and women on the N. S. A. board each one is the equal of Bro. Randall in intelligence and judgment, while every one of them is his superior in persevering toil for Spiritualism.

"Constructive Efforts" call for solid foundations, tempered mortar, perfect brick, flawless grout, and wisdom in their combination. Spiritualism needs enlightened laymen and unassociated mediums. Truth can not spring from trickery. "Fine words without deeds go not far." Conclusion.

GEORGE B. WARNE.

A NEW UNDERTAKING.

From Which Excellent Results Are Anticipated by the Energetic Manager, Hon. J. S. Drake.

To the Editor:—A little later we will have this undertaking in shape to attract the attention of all who are thinking along the same lines that you and your good wife have thought and worked so long and faithfully.

We have selected a beautiful valley in these world-famed Santa Cruz mountains for a summer and winter resort. It is proposed to give liberal people, irrespective of creed or cult, an opportunity to secure and establish homes here where they can enjoy the advantages of a semi-tropical climate, pure air, filled with ozone from the Pacific ocean, only a few miles away; pure springs from sandstone formation that underlies the mountain ranges that protect us from wind and storms; where the soil insures the growth of all trees and plants indigenous to what may be called nature's botanical garden; where no vital energy is wasted in contention with heat and cold; where their children can reach two of the greatest and best equipped universities in the world in a few hours' ride; when a few minutes' ride will take them to one of the finest and most fashionable sea beaches and bathing resorts on the coast and where grass is green and flowers bloom when your blizzards make life dismal.

What more?

Here shall be schools of instruction, a higher education planned, where the real opportunities are created; where the invisible fellow of whose existence and presence we have been talking these fifty years past, can have his say. Here we will have a platform free from the blight of fraud, where truth alone shall prevail. A few are already here. Some twenty or more lots have been sold, and the owners are building their homes. The company is preparing its parks, its hotel, its garden and camping grounds in the shadow of the mountains, along the shady creek that rolls and tumbles its pure waters through the mile of grounds where fully two hundred beautiful lots have been platted, out of the one hundred and seventy acres selected for this undertaking.

With this mail I will send you a prospectus which will give you some idea of the opportunities and possibilities from which so much may come for the cause for which your life has been devoted.

My wife joins in good wishes to you, yours; your life work and to all who believe that Life is real, life is earnest, and our knowledge of immortality is a demonstrated fact. J. S. DRAKE.

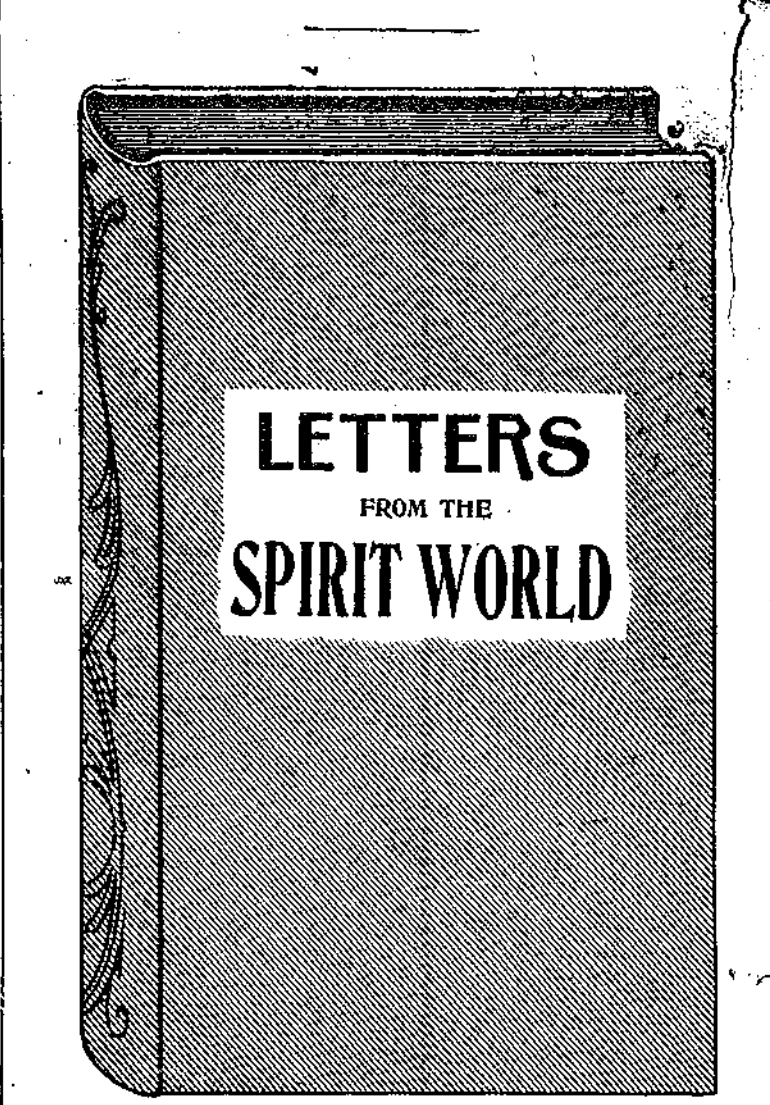
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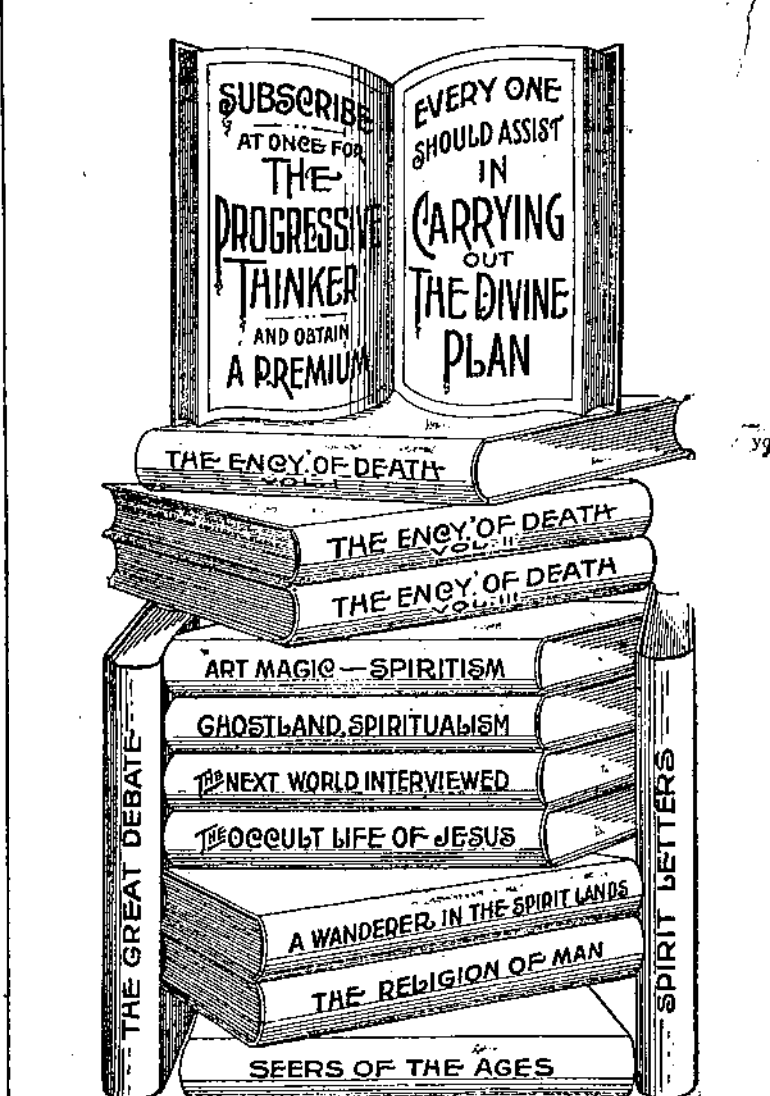
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1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.
4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.
5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6—The Next World Interviewed, by Mrs. S. G. Horu, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer

The World Is Advancing Along Spiritualistic Lines.

THE SOUL CAN LEAVE THE BODY.

The Power Some Persons Seem to Have to Make Themselves Appear at a Distance.

In all the ages of the world the belief that prevailed more or less that the spirits of the dead make themselves objectively apparent. This age has about settled down to the conviction that this belief was a superstition, but now principally as the result of the careful scientific investigations of the Society for Psychical Research, a reaction has set in in many minds. A strong doubt has been cast upon the conviction that the ghost is invariably a delusion.

The society has startled all by convincing such eminent scientists as Sir William Crookes, Alfred Russell Wallace, and William James of Harvard, that it is probable that there are persons who even while in the body can make themselves objectively apparent to others at a distance, not only by thought transference, but by the sound of voice, and by some sort of projection of the visible self. It has become more and more believable with many hard-headed scientists that our conscious selves are not nearly so dependent upon our bodies as we have been led to believe.

Can the Soul Leave the Body?

A very curious illustration of this visible power of the soul to leave the body is the following experience told to me by an elder in the church in Brooklyn, of which I was pastor some thirty years ago. I premise by saying that this elder, Dr. D., was a most conscientious man, respected by all; was a doctor of medicine, an inventor, and something of a scientist. I tell the story in his exact words, as nearly as I can recall them:

"In the fifties there was an explosion in my factory in New York City. By the force of the explosion I was terribly burned and thrown into the street. During the sickness that followed, my son, Revere, attended me, while my wife and the rest of the family lived in Allentown, Pennsylvania.

"One day as I lay delirious on my bed I imagined that a large wheel was turning near me, to which I was being pushed by my son. I pushed myself away from the wheel, but as often as I did so I would be pushed back, because in reality I was pushing myself to the edge of the bed. At last I got the idea that there was a conspiracy against my life, and I determined to go away, and by a desperate effort got out of my body. I stood at the foot of the bed and with perfect vision I saw myself lying on the bed, bandaged and evidently very sick, and my son and the doctor working over me. I tried to talk to them but could not get their attention, so I concluded that I would go away.

"I went out of the window and on Broadway entered a stage and rode downtown. Coming to the wharf I saw an excursion boat about to go down the bay, which I boarded. I observed that nobody paid the slightest attention to me, not even the ticket man who collected tickets to the right of me and left; he passed me by. After a while a frightful storm arose, and it was thought the boat would sink. The passengers were in terror, many praying. Finally the boat turned and safely reached the land. I then determined to go to Allentown, Pennsylvania, and visit my family. It was evening when I reached the house. I saw a window open on the second floor, through which I entered. There I saw my wife putting the children to bed. I heard her telling them about my sickness and heard her asking them in their little prayers to pray for me. The manifest distress of my wife troubled me, and I desired to let her know that I was present and sought to comfort her; but I could not possibly get her attention.

"The thought finally occurred to me that if I did not hurry back to New York I might not be able to get into my body again, and would really be dead; so I went down to the depot, and when the train came in a man was knocked down and run over and his legs cut off. I saw him and recognized him. In the train I took my seat in one of two seats that faced each other. The other seats were occupied by three prominent business men whom I knew; they ignoring my presence, were talking with each other about a scheme that they were trying to carry through, that struck me as dishonorable. I was much surprised at them. One of the men got out at a junction of the railroad, the other two came to New York City. When I got back to my room which I through, that struck me as dishonorable. I was much surprised at the ground, I found the attendants busy working over my body thinking I was dying. With some considerable effort I entered again into my body.

"The singular part of this experience is that after I recovered, I found that on that day and at that hour an excursion-steamship went down the bay and had the storm experience which I saw, and that evening my wife had said the things to my children that I heard her say, and the accident happened at the depot as I saw it, and the three men were seated in the car and had the conversation that I heard."

Of course a single testimony like the above is not conclusive. I asked the elder many questions which he answered clearly, but I was then new to these investigations, otherwise I would have gotten from him, if possible, the dates so that the incident narrated by him as seen in his vision or trance could have been corroborated.

I sent the above narration to Dr. B.'s two sons, who are still living. They write me that they heard their father tell this experience substantially as I give it, that their father at the time spoken of was so nearly dead that if required a physician to determine whether there was life in the body or not. I have no doubt that the narration in all of its essential features is correct, whatever may be the explanation. A very interesting question arises—whether Dr. B.'s wife, had she been a clairvoyant or sensitive, would have seen Dr. B. at the time he thought he visited the home and saw her putting the children to bed. If she had so seen him, she would have seen the ghost of a living person.—The Widow's Mite and Other Psychic Phenomena, by I. K. Funk.

CZAR HOLDS COINS AS DEATH GUARD.

He Believes Ancient Silver Pieces Will Protect Him From All Harm, And More Especially From Assassination—A Remarkable Vision.

St. Petersburg, Feb. 4.—At the moment a few old Eastern coins are infinitely more valuable to the Czar than all the gold in the Siberian mines which are his. Nicholas firmly believes that these coins are blessed amulets, which protect him from all harm, and most particularly from death at an assassin's hands.

Never is the Czar without the coins. He has more confidence in them than in his soldiers' bayonets to safeguard him when he goes among his people. The silver pieces jingled in his pockets during the ceremony of blessing the waters of the Neva a fortnight ago, when was fired the charge of grape-shot which might have wiped out the whole Romanoff dynasty—Czar, Czarina, Grand Dukes, and all.

In the shower of bullets his majesty displayed the greatest sangfroid. For was he not perfectly protected by the coins, the possession of which he regards as another manifestation of divine favor?

Sent by a Rabbi.

The head of the Greek church, in whose nature religion and superstition strive for mastery, obtained the coins from Bernhard Tutnauer, a Jew, who lives at Radautz, a town in the Austrian crown land Bukovina. Three years ago a wonder-working rabbi from the Orient was Tutnauer's guest. Departing, the rabbi rewarded the hospitality shown him with the coins, saying: "My son, although these pieces may seem a poor gift, they will protect those far greater than you in time of danger."

Later, for three nights in succession, the vision of Alexander III, the Czar's father, appeared to Tutnauer, and told him the rabbi's coins would shield any one who wears a crown from a violent death. [This vision illustrates the important fact that spirit return is common to all humanity.] Tutnauer sent the coins to the Russian charge d'affaires at Vienna, with a message which vividly described his triple dream.

Household Humors Superstition.

Much impressed, the charge forwarded the coins to his majesty, who most gratefully acknowledged their receipt. The few faithful who surround him rejoice that the coins have lent him confidence. They do not seek to disabuse him of his belief in their protecting power.

Now the Czar is reconciled to the loss of Zenobia Golaczky, the beautiful little woman from Poltava, the charming mystic who conjured pictures for him on a screen. The dreamy prophetess interpreted the meaning of the dull, confused, waving masses of light she summoned to please herself and her imperial patron. Her seances gave him hope; she showed him the shadowy Japanese fleeing before dazzling Cossacks.

Unluckily for herself, the Golaczky was not content to deal alone with the Czar's fears and hopes. She promised to tell him what the Grand Dukes were plotting, what his Ministers were planning; she disappeared—no one knows where.

SPIRITUALISM THE SUBJECT.

Two Meetings Are Held at the Masonic Temple.

Two Spiritualistic meetings were held in one day at the Masonic Temple, Duluth, Minn., one in the afternoon and the other in the evening. At the first, W. J. Erwood was the speaker, and Moses Hull spoke in the evening.

Mr. Erwood explained Spiritualism as "that philosophy which teaches that a thing has been done, the logical effect of a natural law, and can be done again. It teaches good deeds more than creeds; duty and truth more than idle worship; the God in man here and now, rather than the God miles away; salvation made possible, by nobility and worthiness of character, rather than by a faith which stupefies a man's reasoning power as to render him capable of expecting another to bear his burdens and buy him a passage in the realms of eternal bliss."

Mr. Hull took "Angels" as a subject. He said there are no pages in the bible where gross errors are not made. For example, he said no one believes as formerly that heaven is surrounded by a high wall, with watchmen to make people feel safe. He asserted that many people today believe in the Darwinian theory where a few years ago Darwin was derided, misunderstood and insulted.

MEDIUM CHRISTENS CHILD IN CHURCH.

First Spirit Christening Ever Held in Brooklyn Spiritual Church.

A spirit christening attracted much interest at the First Spiritual Church, Bedford avenue and Madison street, Brooklyn, N. Y. Mrs. May S. Pepper, the pastor christened the child of William W. Markwell, president of the board of trustees of the church. The exercises, the first of the kind ever held in the Spiritual Church of Brooklyn, were extremely simple. The child was presented in front of the pulpit by the father and mother of the child. The medium then walked to the pulpit, took a white communion from a bowl and, walking over to the trio, tapped the child lightly on the head with the flower.

"With this flower," said Mrs. Pepper, "I christen thee Edith Louise Markwell. This emblem of spirit and purity and God's love give you your name."

Then the medium took the hands of the mother and father and said: "Dear brother, unto thee has been given the authorship of the physical part of this child. It is a great responsibility, and may you merit it, and to you, dear sister, has been given the crown of motherhood. It is the greatest honor that can be given. You twain have the care of this soul, and you will have to render account unto the angels. May angels gather about and preserve this little one forevermore."

A MOST REMARKABLE TREE.

An Audible Voice Emanates Therefrom.

Paducah, Ky., Feb. 6.—The people of Heath, this county, are wrought up over the "talking tree" that has been on the farm of Will Albert for some time. Enormous crowds congregate there almost every Sunday to hear the strange noises that emanate from the tree. The voice can be distinctly heard, and says, "There are treasures buried at my roots."

A party consisting of the most reliable citizens of the county visited the tree to make a thorough investigation for themselves as to the noises being heard. They listened patiently for several hours, when there was a sudden crash, which has been given many times before, and the marvelous production of human voice came out.

The only theory that has been suggested is that a man was killed under the tree in 1862, and while many do not believe in spirits, the facts are so plain and the voice can be heard so distinctly that they cannot dispute the fact.

CAN WRITE A BETTER BOOK THAN BIBLE.

E. W. Sprague Says That He Can Beat It All Hollow—No Loss if All Twenty-seven Sacred Works Are Lost.

Mr. and Mrs. E. W. Sprague, Spiritualists, delivered a lecture at Odd Fellows' Hall, First Avenue and Post street, Spokane, Wash., before 250 people.

Mr. Sprague divides Spiritualism into four departments—phenomena, philosophy, science and religion—and says that Spiritualism may be developed along any one of these lines, but that the true Spiritualist must combine the four. Mr. Sprague said yesterday that the twenty-seven bibles known to religion could be destroyed to-day and that to-morrow he could write a new one, founded on Spiritualism, that would beat the other twenty-seven put together all hollow. He said that Spiritualists were the only ones who really understood the teachings of the bible.

SPIRIT RETURN UNIVERSAL.

Mgr. Deane's Death Shown to Him in a Vision, Illustrates the Fact That Spirit Return Is Common to the Whole World.

Dreams and visions do not often find much credence with practical folk, but many a hard-headed Newark, (N. J.) citizen was pondering to-day over the story of the strange manifestations which the late Mgr. George H. Deane in a conversation with a parishioner four hours before he died, said had come to him on the previous night.

A little over a week before his death Mgr. Deane attended a young man, Willie Healey. The boy did not die for over a week. He was buried Jan. 19 and the next day Mgr. Deane died just after finishing his dinner. On the afternoon of that day he called on Healey and told him of the experience he had had the previous night.

"I had a dream or a vision, in which I appeared to be in heaven and was talking to your son."

"Above the strains of the music came the voice of your son Willie, saying to me: 'O, monsignor, are you with us so soon? We want you here, for we are all so happy.'"

Both the monsignor and Mr. Healey were much overcome at the narration and the latter says the whole thing was startling to him. Four hours later Mr. Healey heard the monsignor was dead.

GHOST OPENS PRISON CELLS.

Panic Follows Nightly Visitation of Spirit Who Is Alleged to Carry Bright Burning Lights—Sheriff Is Much Alarmed.

Des Moines, Iowa, Feb. 5.—So firmly convinced are the evildoers of Fremont county that the jail at Sidney is haunted that their pleadings for some other place of incarceration are pitiful.

Prisoners who are not inebriated and whose minds are not affected by the use of intoxicants, make startling screams in the middle of the night, rousing the family of the sheriff, and continue until that official makes his appearance. They declare the cell doors fly open and that bright burning lights fill the place. Sheriff Kent, who is not at all given to practical joking, declares himself much worked up over the strange phenomenon.

PROGRAM IS BEING PREPARED.

Indiana Spiritualists Arranging for the Next Camp-Meeting.

The Indiana Association of Spiritualists is already preparing a program of speakers for the Chesterfield camp-meeting, and Levi Mock, president, reports that the meetings will begin July 15, continuing through seven Sundays. The speakers engaged include Dr. J. M. Peebles, Battle Creek, Mich.; Mrs. Anna Gillespie, San Francisco, Cal.; Mrs. Marian Carpenter, Detroit, Mich.; Miss Lizzie Harlow, Haydensville, Mass.; and B. F. Austin, Rochester, N. Y. President Mock has outlined a plan for the revision of the life membership list, basing it on the age of the applicant. He proposes that \$12.50 constitute the maximum amount for a life membership certificate issued to applicants who are in the prime of life or for younger persons, while \$2.50 shall be the cost of certificates to aged persons. He also proposes that the membership shall be open to any person of Spiritualism.

SPIRITUALISTS IN SESSION.

State Association Elects Officers for the Year.

The State Convention of the Progressive Spiritualists Association of Missouri, at Howard's Hall, Garrison avenue and Olive street, St. Louis, Mo., discussed plans for the promotion of Spiritualism and for the uniting of all Spiritualists in the state.

The following were elected officers for the year: C. W. Stewart, president; Mrs. K. T. Hary, Mrs. E. B. Price, J. K. Young, Dr. H. W. Faber, Jacob Kinsley and J. M. Pierce, vice-presidents; Dr. O. D. Whittier, secretary; Mrs. Josie K. Folsom, treasurer.

YEAR OF STRIFE—RUSSIA TO FALL.

Lee Spangler, the prophet of York, Pa., who has attracted much attention by accurately predicting great events, has issued his bulletin of prophecy for the year 1905.

"Wee unto Russia," he says. "She is fast approaching her doom. The people will overthrow the empire. The royal family and the leading members of the nobility will be murdered and subjected to worse cruelties than they have inflicted upon the Russian people."

"The big spot that has appeared upon the sun is ominous. It foretells rebellion, pestilence and natural catastrophes upon the earth. The outbreak of rebellion in Russia is but a spark. It will be fanned into a flame that will sweep over the world."

Remarkable Manifestations.

An Interesting Narrative of Spirits' Doings In Oklahoma.

To the Editor:—Spiritualistic phenomena are popping out here in Oklahoma, "The land of the fair Gods," where the wind blows both ways at once. You may talk about Hermann and Keller with their sleight-of-hand and legerdemain performances, but we are certainly running right up against the real thing. Spiritualists and others, please stand from under if you don't want to be knocked clear off from your Christmas tree, for something is dropping.

We have said before that Spiritualistic phenomena will in the near future be of such extraordinary nature that fraudulent mediums and fake imitators will not be in it a little bit. Everything is pointing to the ultimate fact, that all Spiritualistic phenomena will be produced in full daylight. That the dark seance room will only exist in history of the ignorant past, and our grandchildren will no doubt wonder at our stupidity displayed under cover of darkness and ignorance. In order that the many new readers of The Progressive Thinker may fully understand this narrative, we must refer them back to our article in your paper of last May 21, in which we gave a truthful statement of how Spirit "Jim" transported through the air to a distance of 165 miles a "Marine Band Tremolo," a gold watch and chain wrapped up in a silk waistband neatly packed in a pasteboard box.

During the summer months "Jim" has often let his presence be known by sundry little tricks in and around the Martins home, but none of much importance except causing water to run from a roasting pan hanging on the wall behind the cooking stove in the summer kitchen. Quite a lot of water ran down on the floor, and Miss Martin, standing by the stove, caught some of it in her hand. When the pan was examined it was found to be as dry as a powder-horn, no sign of any water having been near it.

At another time the same summer kitchen caught fire from an overcoat that had been hung over and on the stovepipe to dry when the folks were absent from the house, but the invincible "Jim" was on hand and put out the fire after it had burned holes through inch boards under the roof shingles and on the side walls, although doors on the opposite sides of the room were open, admitting a perfect circulation of air. Thus "Jim" proved himself interestingly useful as well as ornamental.

But now we are coming to the main part of our story, and we will proceed to relate the most wonderful phenomena ever taking place in this country, as far as our knowledge goes.

Six weeks ago, when nature was clad in the various autumnal hues that so conspicuously beautify the Indian Summer, during which time the aborigines always celebrated their so-called ghost dances, the Martin family were sitting around the table eating dinner one day, when Mr. Martin jocosely remarked: "I wish 'Jim' would bring up the mail to-day; I am feeling so tired," (the rural mail route mail box is one fourth mile from the house across that lovely stream called Bois-d'Arc), when all at once the answer came, "I will."

"How long will it take you?"

"Three seconds," was the answer, and before anyone of the family had time to think, a magazine 8x11 inches, with some over 50 pages, addressed to A. L. Martin, and a large letter addressed to Miss Martin, dropped seemingly from the air right down on the dinner table, which you may well think created no little amount of astonishment and general surprise. Mr. Martin tore the covering of the magazine open with his finger, and the magazine, letter and cover lay on the parlor table for two days when they as suddenly disappeared, and could not be found high or low.

A few days after this occurrence, when Mr. Martin told me about it, I said: "Jim" has taken that magazine and letter to a medium in Texas." And as "Jim" told us afterwards it lay in that medium's desk on the fourth floor on the south side of Main street, Dallas, Texas, unnoticed for six weeks.

Last Christmas the writer accepted an invitation to spend Christmas with the Martin folks, and if all of us didn't have a merry Christmas, it was not anybody's fault, for in deed it carried us back to the early days of boyhood when Yule was looked upon as being the only time for real and genuine fun. I mean "peace and good will to man." Sunday evening being the regular time for the family home circle, the writer and a son of Mr. Martin visiting here, were invited to take part. These exercises were commenced with a piece of music under the most sacred feelings of all present, and at 8 o'clock sharp all four of us sat down around the parlor table, when Mr. Martin's Indian control, Nimble-knee, announced his presence and said, "that 'Jim' was down in Texas, but would be back in a few minutes." Let us remark here that Mr. Martin can now see spirit beings and converse audibly with them. After a few minutes "Jim" was seen to enter the seance-room and announced his presence. Being asked where he came from he said, "From Globe Hotel, Ponca City."

"When I asked: 'What have you been doing there?'"

"I brought that magazine and letter from Dallas, Texas, and put it in your desk."

"Who was in the office at the time you put it there?"

"A man was sitting by the stove eating popcorn, and another was sitting by the desk reading."

"Did you dematerialize the magazine and letter in order to do this?"

"No, a young man entered the office at that time, and I slipped that package in and placed it in your desk."

Time was now noticed to be 8:20 p.m. In about ten minutes from that time "Jim" said: "I must go up to Arkansas City, Kansas, and attend Mr. E. J. Hoyt's seance." (This is 23 miles north of here.) What took place at Mr. Hoyt's seance that same evening I can best describe by copying a letter from Mr. Hoyt, just received this morning.

After closing the seance at 9 o'clock, all of us indulged in a number of games and plays and had what really might be called a good old time. Next day after a pleasant drive of seven and a half miles we reached home about 10 a.m., when all three of us went in to find the magazine and letter on my desk as previously promised, but as we did not find it on top I opened the drawer and sure enough under some tablets and other papers lay the package containing magazine and big letter, wrapped up in the original torn wrapper, with Mr. Martin's address on it. These things being restored to Mr. Martin he carried them home and placed them on the parlor table where they remained for three days and then again for the second time disappeared and they may now be in a Japanese tunnel around Port Arthur for all we know.

At the same time as we held this remarkable seance at Martin's home, Mr. E. J. Hoyt held a materializing seance at Arkansas City, Kans., to which we will introduce our readers, by a few personal remarks.

I have known Mr. Hoyt and family for thirty-three years—his frontier name is Bucksin Joy. His occupation has been everything from a trader and prospector in the Rockies, to a merchant behind his own

(Continued on page 8.)

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

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time at place, and all are treated with equal favor.

NOTE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department is especially for the purpose of answering questions and while I freely give what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Myron Ellis: Q. Is it true that the membership of the churches has increased the past year?

A. According to statistics, some of the sects have slightly increased their membership while others have fallen off. On the whole, the increase has not been equal to that of the population. The membership, however, does not measure church growth or decadence. There are deeper causes lying at the foundation of religious organizations, which are not apparent until the crisis comes. An apple with a worm at its core may be the fairest in appearance on the tree.

Q. There will be members for any sect which has devoted teachers. However, if its dogma, if the teacher is dogmatic and capable of growth will gather around them, as evidenced by Dowie, Mother Eddy, and others. Hence whatever affects the ministers of a religion strikes its vital part, for they are its motive power, and sustenance. The decadence of the ministry is more alarming than that of the laymen, and according to the highest church authority, this is observable in the United States. President Harper, of the University of Chicago, says that the decrease in the sixteen theological schools north and east of the Mississippi, for 1904, was forty-three per cent. Of the four denominational schools, Harvard, Yale, Union and the University of Chicago, the decrease was six per cent. Of the 1200 men graduating from Yale, Harvard, Columbia and Princeton, less than thirty intended to enter the ministry. The eleven Baptist colleges north of the Ohio and east of the Mississippi graduated in 1904 only twenty-eight.

As to the cause, President Harper explains in about as suggestive a paragraph as ever was written.

"The picture presented to the average minister of the past few decades, which is furnished by narrowness, lack of adequate support, absence of facilities for modern life, with its almost compulsory mediocrity and its increasingly diminished dignity and influence is not one which will fire the imagination of any young man, even though that young man has in his heart the passion which properly guided would lead him into this sacred calling."

In past times the office of minister was among the highest and he was treated with reverence due his supposed holy appointment. Men became converted and were "called" to preach. Now parents and friends decide that the youth will "do well" in the ministry and he is sent to theological school to be made into a preacher. Religion has a secondary place, and with most graduates consists of forms, ceremonies and parrot-like repetition of dogmas. For the making of such a minister as President Harper says, "compulsory mediocrity." The sacred office becomes a mere matter of business, and the minister is trained by his profession, as the physician and lawyer are for their respective callings. All are trained to live by their wits. Of these three professions that of the ministry is least inviting. It offers less salary, less opportunity for advancement and social distinction, and has lost entirely the glamor of its sacredness. Zeal, religious fervor, the old style of conversion have no place in the ministry today. The preacher goes to his desk, just as the merchant does to his counter, as a matter of business.

The branches are yet green, yet the Protestant church tree is dead at the roots.

Seeker: Q. I want to gain a knowledge of Spiritualism. How shall I proceed; or what medium do you recommend?

A. If the correspondent means a knowledge of the philosophy, books are the best source of information. We presume, however, he means a knowledge of the phenomena. In reply, we repeat what has been constantly taught by many able writers in the columns of *The Progressive Thinker*: If you want to make a study of the manifestations, and become convinced of their genuineness, form a home circle. As an illustration of the benefits of such a course, I give an extract from a letter received in the same name this question. The writer is a prominent man in his home town, but prefers that his name be unknown. A few persons desired to investigate. A circle was formed, of a doctor who was a Unitarian, an electrician and his wife, who was a Methodist, a gentleman, wife, and artist and two children 16 and 12 years of age. This circle held regular seances for seven months without any visible results. In the writer's own language: "At the end of that time, a friend of us all, a teacher, joined us. From the first meeting she became subjective, and began to develop trance-speaking. I have now about 100 pages of notes on what has come through our seances. My daughter who passed over three years ago,

and who had agreed with me to let me hear from her if possible, regularly attended the seances, being home, seemed at first to almost overcome her."

The spirits who come are our friends, but many have slight connection. Many have expected have not come. (Why?) With all the identification by mental peculiarities, points of sight and mental "equities" in looking at things, is in many cases "marvelous and convincing." A "new heaven" and "new earth" is given by this philosophy backed by these experiences, and the stimulation to right and kindly living is of value beyond reckoning."

Such an experience is not exceptional; rather it is the rule. There is this to observe. When a circle has met, without results for three months or more it is useless to continue without introducing new members. To the question why those expected did not come, while those who were not expected often came, might be asked of almost any gathering of people. Why did not such an one attend? Why did this one come? There are distinctive personal reasons. There may be general causes which prevent the entrance of a certain spirit into the sphere of the circle. Not all spirits can come and so giving communications at their pleasure. They can only make their presence known when the circle or medium is receptive to their influence.

In such circles the purely psychic phase of manifestations should be avoided, as preferable to the physical. To hold seances with the determination of having some certain phase, introduces an antagonistic element which of itself may prevent any and every other.

D. H. Rouse: Q. Is Eva Fay a medium, or rather, does she do her cabinet work in that way? In order to become a medium it is necessary to take a course of study?

A. Eva Fay at first posed as a medium. Then thinking the line of an exposé would pay better, she exhibited on that side. Now to draw Spiritualists as well as opposers, she says nothing, leaving her audience to infer as to spirit influence or trickery. Whatever mediumship she possesses is made vague by the fraud and trickery which gives character to her work.

Close and ardent study brings that frame of mind favorable to receptivity. It brings the condition called concentration, which is akin to clairvoyance. Yet a course of study is not necessary, and if by this is meant the course of seances, it is a waste of time and money, and leads to disappointment in certain to follow. Mediumship cannot be learned by lessons. The fraudulent tricks of the fakirs may be.

"Occult": Q. What is a birth stone, and has it any influence on character? A. It is supposed that every month has a special precious stone, and the degree of the month of birth is the birthstone. It is one of the superstitions handed down from the past, and has no foundation whatever. That the birthstone has any relation to, or effect on character is a pleasing fancy. The months have been assigned different gems, but the following is usually accepted: Garnet for January; amethyst, February; Jasper, March; Sapphire, April; emerald, May; Ruby, June; opal, July; Peridot, August; Chrysolite, September; Aquamarine, October; topaz, November; sapphire, December.

Chicago Spiritualist League. The regular public meeting of the Chicago Spiritualist League, held Tuesday evening, Feb. 7, in Kimball hall, was a grand success in every particular. Every seat of the large hall was occupied, and if people are to be judged by the expression upon their faces, they were enthusiastic and deeply interested hearers. All that was said in proof and commendation of the philosophy of Spiritualism, and the communion with the loved ones in the silent land.

The meeting was presided over by Dr. George B. Warner. The services were opened by congregational singing, followed with prayer by Prof. F. H. Stoller.

Miss Irene Burke sang a solo so impressively and effectively that she was called upon for the second song, which she rendered equally as pleasing as the first.

Mrs. Jennie DeLong Muller, well known as a seer and hearer of spirits, was the first message-bearer; she occupied the platform about fifteen minutes, during which time she described spirits and gave names, and messages from them to many persons, all of whom acknowledged their surprise and satisfaction with the truthfulness of what she was instrumental in giving them from the spirit world.

Prof. R. S. Ray, the next message bearer, occupied fifteen minutes, and gave names of the dead, names and personal descriptions of persons, and pointed out to whom they came first on one side of the house and then the other, or in the center, that in every instance were recognized.

Mrs. Maggie Waite followed as the next message bearer. From commencement to the end of her work before the audience it was easy to see that she was aglow with the spiritual forces unseen crowding for opportunity to reach their embodied loved ones.

The evidences of the presence of disembodied spirits through each of these wonderful mediums upon this occasion was very remarkable. The audience sat as if spellbound by the announcements, and the tears that would come to the eyes of those who get a test that settles their minds upon the reality of spirit communion.

Miss Mary Fallis sang a solo, exactly adapted to the spirit of tender remembrance that brooded over the audience, and only satisfied it by singing the second song.

W. J. Hull was at his best as advocate and defender of the great universal brotherhood movement. The next public meeting of the league will be held at the same place, Tuesday evening, March 7.

DR. J. H. RANDALL, Sec. Socy Spiritualists League, 1058 Washington Blvd, Chicago, Ill.

"Spiritual Songs for the Use of Circles, Campmeetings, and Other Spiritualists Gatherings." By Mattie E. Hull. Price 10 cents.

"Death, Its Meaning and Reality." By J. E. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated. \$1.25.

LAKE HELEN, FLORIDA.

Echoes From the South-land.

Soft, balmy air, odorless with the perfume of roses and jessamine, sunshine flooding the earth with its golden glory and painting the sky with varied tints, the song of the mockingbird reaching the ear in sweetest melody, bright, happy faces, hands outstretched in friendly greeting—these are a few of the conditions observed by the writer since coming to Lake Helen.

I had often heard of the friendliness and cordiality found among Southerners, but people from the cold North seem to be immune to the attributes also, for I have noticed a lack of conventional formality, while a general sense of harmony and good-fellowship pervades the entire camp.

Sunday, Feb. 5, was the opening day of Lake Helen camp for the season of 1905. The auditorium, which was handsomely decorated, was well filled at the morning session, a greater number being present this year than at any previous season.

Dr. Hilligoss, the genial president, gave an earnest and impressive address of welcome in which he gave a glowing picture of the present and future prosperity of the camp, and extended a cordial salutation to all. He was followed by reading speeches from Express Agent Bond, Charles E. Twining, W. F. Peck, and last but not least, J. Clegg Wright, who, as Prof. Peck expressed it, gave a gem of oratory.

At 2:30 p. m., W. F. Peck delivered an interesting and instructive lecture. He said in part: "Spiritualism furnishes the basis for a universal religion, which should have four corner-stones, or final points, viz., love, honesty, a continued life, rational conception of the God idea; rational system of morals, and a clear conception of rewards and punishments."

He said: "Some Spiritualists do not believe in the God-idea. I do. Sooner or later I must run up against the source of causation, so why deny it now?"

In speaking of punishment he said, "Nature nowhere hints of eternal punishment, but when we transgress her laws, we suffer, and through suffering we attain a knowledge that will teach us to avoid making similar mistakes."

At the conclusion of the lecture, which was heartily applauded, Dr. Hilligoss introduced P. Corden White, who gave many messages of love and comfort from unseen friends. Twenty-three names were given, each being acknowledged by the grateful recipients. His tests are clear and convincing.

Miss Grace Hawtin, the soloist, was gladly welcomed by her many friends, who so much enjoy her sweet singing. The Ladies' Aid, headed by their indefatigable president, Carrie E. S. Twining, telling their own story of work, is doing a noble work, and is already meeting with financial success as a result of its efforts.

J. Clegg Wright has been giving a course of lectures which were well attended. They will be continued throughout the coming week. A share of the proceeds from these lectures is given to the camp association.

Mr. and Mrs. E. W. Bond and Mr. and Mrs. Kellogg were among those from Lake Helen who took in the recent Cuban excursion. Mrs. Kate Stiles is at Brigham Hall and is giving excellent readings. Prof. A. Wilkins, clairvoyant and magnetic healer, is located at the boarding house of Mrs. Spencer. "Hotel Seances" will be held at Kimball hall every Friday night, and rooms can still be had for those who desire them. The cottages are all occupied and a number of new ones are in process of erection. The coming week is full of attractions, but they will be spoken of later on.

MRS. IRENE GAY.

To-day, Sunday, Feb. 5, the Southern Camp, at Lake Helen, Fla., began its regular season's work, and its opening day seemed auspicious for a good, harmonious session. I believe it is claimed that the number of people on the ground is greater, and that the attendance bids fair to be larger than in any other camp season.

The morning meeting was a greeting symposium, or a welcoming time. The meeting was presided over by President G. N. Hilligoss, Vice-president, Hon. R. W. Bond, Mrs. Carrie E. S. Twining, Prof. W. F. Peck, J. Clegg Wright and Ella Wilson Marchant.

Prof. Peck gave the lecture of the afternoon, and was followed with messages by F. Corden White. The lecture was good and instructive, and the messages seemed to be quite correct, and were all fully recognized.

I expect to go North at the close of this camp, and I desire to obtain, if possible, a few engagements to lecture on the way, and I hereby solicit correspondence for that purpose. My route will probably lie through Georgia, Tennessee, Kentucky and Indiana. I will state that I am a charter member of the California Spiritualists' Association, and am endorsed by the N. S. A. Until the first of April I can be addressed at Lake Helen, Florida.

ELLA WILSON MARCHANT.

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SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

"Chips From the Rock of Truth." This is an excellent little pamphlet by Will J. Erwood as the author says, assigned to aid in the battle with self, evil, and the hardest battle ever fought in this world. The story should be gladly received. It is a study of the strife, antagonisms, and temptations, the strong forces that drag downward, conscience, and the will hold steadfast for righteousness, the soul is crowned with the laurels of victory.

"Self Mastery" is his leading theme. In the beginning the reader reads that he is not a growing pessimist. He is a most cheerful optimist, and would find consolation in the midst of disaster. That is the strong and true heart.

"What Do You Build?" is another theme treated admirably. The answer is, "We are building: for eternity. When we build the right kind of manhood." The good that is gained, the character that is full rounded and complete, these things are the result. The wrongs, the blunders, the scars of spiritual crimes, these, too, are almost eternal. The wrong may not endure forever, but may be outgrown in the ages. Let us be optimistic by all means. Moaning religionists have been dragging the world hither and thither these thousands of years, and it is cheerful to have bright and fresh minds declare its tendencies are heavenward. And surely it must be so, for the wrongs of the past, slowly escaping from the marsh lands of theology, and ascending the highlands of free thought, while these waiting prophets have sought to hold it back by forcing it to believe in its weakness and total depravity.

Charity begins at home, says the old proverb. Reformer setting out to reform the world, first reform thyself. Sweep the drifts from your own door, before telling your neighbor to sweep away his. Cast the beam out of thine own eye. What volumes of wisdom these brief sentences contain! In plain speech, boss yourself. How many there are who are better bosses of others than of themselves! The preacher stands and points the way, saying, "Do as I say, not as I do." A gardener who makes another's garden beautiful with bloom may have his own or half a mass of weeds. This simile is not applicable to the mind. "No one can outlive the garden of the spirit for another. In that culture one may be assisted, but he must be his own master."

Scientific Investigators Want Money. Money makes the mare go, and money is piously needed by those who are engaged in the study of Psychic Research. The twenty-five thousand dollars a year wanted by the American Institute, of which Prof. Hyslop is promoter, is a ridiculously small sum compared with that which Sir Oliver Lodge thinks will be necessary "For anything like a thorough investigation—on a large scale."

For anything like an exhaustive investigation, he thinks one hundred thousand dollars or half a million dollars, "scarcely enough." Well, we hope both will raise the money. We should enjoy seeing what this mountain of science will bring forth. If existence after death be demonstrated by science, and the matter dropped right there without any tangling details of the conditions of the future life, the churches can accept it without fear. That is all Prof. Hyslop has to do to enrich their almost fifty years ago, scientifically demonstrated Spiritualism. Prof. Wallace, Varley, DeMorgan, Sir William Crookes, Flammarion and many others equally noted for being in the front ranks of science, say that this demonstration has been made.

Probably there will be no law enacted making it a crime for an ordinary man or woman to carry on a line of investigation of their own, although it is apparent that such effort will be more weight compared with the reports of the highly paid "experts."

Revival of the Whipping Post. Under the instigation of the "God in the Constitution Reformers," of which the notorious Rev. Crafts is head, body and tail, Congress is being pressed to enact a law whereby the whipping-post will be the seat of the great evil. The gospel ministers in Washington, on being interviewed, declared unanimously in favor. This would be expected, not because of their special horror of wife-beating; but it furnishes an opening wedge and perhaps the "reformers" may get a law to hale hereabouts up to the post as in "times long gone by."

Abolished everywhere, even in the least civilized countries, the very proposal to disgrace this great country by the eyes of the world by a reversion to barbarities a century outgrown.

Strange as it may appear this wife-beating which the preachers would punish with the whipping post, the Bible makes woman a slave to obey her husband in all things. The clergy when they pronounce the marriage ceremony, make the wife take the most solemn vows to obey her husband. The husband is thus given control over his wife, body and soul, with the sanction of the Bible and the church. A majority of husbands are too generous and just to take advantage of this divinely bestowed right, but there are those who will think that the law should compel the wife to keep her body and soul to her husband, and have a right to take the matter into their own hands.

The clergy have had their faces against divorce and the drunken wretch, or loathsome and polluted villain who heaps continual abuse on his wife and makes her a hell, must be clung to and loved. He beats her, they will flog him at a nearby whipping post, and send him home infuriated to beat her more brutally.

With an utter want of ability to appreciate the situation, they do not see that such a punishment would disgrace the wife and children, and their punishment would be greater than the husband's. The disgrace would break down and obliterate every spark of manhood, and the victim would become a worthless wreck or like a bated animal, weak his vengeance on mankind.

What is more, the punishment must be public and out to the ears of the nation by its advocates. The posts must be set up in conspicuous places where the people, young and old, may witness the diabolical vengeance of the law. The man who wields the lash must be of the most brutal type for none other could be induced to fill the office. The entire community would be civilized and the children become inured to cruelty and bloodshed. Being trained to kindness and mercy.

It is somewhat useless to discuss this subject further, for it is not possible that Congress will disgrace itself and the nation by such an enactment. The wonder is what the Craftists will move next!

HUDSON TUTTLE.

"VOICES OF THE MORNING."

Poetry the Language of the Soul.

Readers of Spiritualist papers know Belle Bush as a poet and progressive reformer, who with her sister made a heroic effort to establish an anti-sectarian school, where children and youth could be educated, without the contamination of religious dogmas of any kind. They spent many years in the good work, and now we are favored with the rhythmic echoes of their progressive ideas and aspirations, in a handsome book of poems entitled "Voices of the Morning." In one way or another most people love poetry. Tastes differ with different temperaments and degrees of development. But poetry—the soul of language—is an appeal to the innate harmony of all communion, and companionship; and voices the aspirations of the spirit and the music of love. In this attractive book, we have the inner life and progressive ideals, and aspirations, of a large loving soul, aglow with humanitarian impulses and spiritual sentiment. The collection presents in delicate prose some fine pictures of human life, in its various phases. Speaking of a "third class" the outcasts—she says: "I fancied that even the angels in heaven must weep over such fallen and wretched ones."

"But when I saw even them giving the cup of cold water to the stranger, and graciously dividing their last crust with the mendicant at their door, and above all, when I heard of them, at the peril of their lives, offering shelter and aid to brave men, who, at the call of freedom were going forth on a crusade against slavery, and the enemies of their country—ah, when I beheld the noblest impulses of our nature thus working out from the hearts of these lowly ones, and finding expression in deeds of heroism and love, I could not help feeling and saying, 'The poet of the soul dwells with them also.'"

"The Oracles of the Oak" leads the poetic page, from which I quote: "Is glorious to live in an age like this, And dwell in a land like ours, Where ripen the seeds Of loveliest deeds, And the fairest of human flowers."

"Is glorious to feel in our fondest soul The wine of a higher life, Though it bubble up To the heart's deep cup, Through agony, toil, and strife."

The flowers that bloom in the month of June Are beautiful things to see, But the noble forms That endure the storms Are dearer than those to me.

The lily may smile and the rose may blush, And the violet cheer our way, But the oracles spoke By the stately oak Have a loftier love than they.

They tell us of years that have glided by Since I lay in the acorn's shell, A tiny thing That the elves of spring Guarded and tended well.

They tell of seasons of light and love, When birds in the branches sung, Of summers brief, Of winters long, When every leaf Was a musical, hissing tongue.

This is a sample of one class of these poems. From another, "The Sunset Land," I quote: "There is a land whose glorious bowers Are purer far than Orient olives, Where bloom the sweet perennial flowers, Where birds of song forever chime."

An Isle of rest for those who roam Through wood and solitary wild, Whose visions like the thoughts of home, Shall soothe in death the forest child.

Amid its calm and peaceful shade, When slowly sinks the orb of day, The trembling rays of sunlight fade And melt in silvery beams away.

Of course this book, price \$1.00, is for sale. Those who appreciate the sacrifices of these sisters in their efforts to build up and maintain a liberal institute at Belvidere, N. J., where the children of free people could be educated absolutely free from sectarian meddling, have a chance to help themselves to a valuable book to enrich their minds, and at the same time assist a worthy woman, in a small way, to the means of a comfortable living in her declining years. Good books, thoroughly read, contribute much to the growth of the intellect, and the enlargement of the understanding, while they enrich the soul and make sunshine for lonely hours in the autumn of life.

YMAN C. HOWE, Fredonia, N. Y.

I THINK OF YOU EACH DAY. Long since in a far-off city, A letter was brought to me; From the loving hearts and tender, Dwelling 'neath the old roof-tree, Breathing of their simple home life, Of its changes, hopes and plans; Glad and free as clover blossoms, Growing on their meadow lands.

"Mong the closely written pages, Just a few green leaves were pressed— From the ivy in the window, 'The one plant I loved the best.' And one says, 'Go read the letter, In a quiet, old-fashioned way; Tell her that I don't forget her, That I think of her each day.'"

Years have passed, and from that home— Dead— There is missed an old-time guest; In the mansions over yonder, God has called him to his rest. But oftentimes, when the silence, When the stars glow calm and clear; Comes a footstep o'er the threshold All unheard by mortal ear.

Sometimes when the hand of sorrow, On my brow is heavily laid; And I dread the coming future, Like a child am half afraid; To my overburdened spirit, Borne across the shining way, Whispers love, "Beyond the river, Child, I think of you each day."

ALICE M. WARREN, Proctorville, Vt.

How Some of Our Readers Can Make Money. Having read of the success of some of your readers selling Dish-Washers, I have tried the work with wonderful success. I have not made less than \$5.00 any day for the last six months. The Mount City Dish-Washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mount City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and make demonstrations the first day. The Mount City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

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

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Common Sense. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

Concentration. A series of six symbol cards and a valuable pamphlet on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innermost faculties. By Laura G. Fiken. Price 50 cents.

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character of this work. Price \$1.

Contrasts in Spirit Life, and the Recent Experiences of Samuel Bowles. Given through the mediumship of Carrie E. S. Twining. Price, 50 cents.

Cosmic Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1; paper, 50 cents.

Crimes of Preachers. This book is just what its title indicates—a thorough exposure of the inner life of those elect of earth. A very interesting book. Price 25 cents.

Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c. Death and the After-Life. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth 55 cents; postage 5 cents.

Death Defeated, or the Psycho Secret of How to Keep Young. By Dr. J. M. Peebles. Cloth bound. Price \$1.

Death, Its Meaning and Result. By John K. Wilson, a member of the Pennsylvania Bar. Cloth. Price, \$1.25.

COMPENSATION.

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

Through the Mediumship of Dr. Willard F. Hammond.

CHAPTER V.—Continued.

During the time the parent was lecturing the children, the spirit of the old man kept near him; while the two mischievous spirits kept near the children; and when the parent stopped, as if he had exhausted his argument, the young man attempted to offer an explanation to the father, and the father seemed to invite their father, and he soon lost control of himself, and instead of mildly reasoning, and appealing to their higher natures, he showed much temper. As he continued, the spirit of the old man began to willy-gustulate about him, and as the father continued, his voice was raised to a very high key; soon he began to shake his fist and willy-gustulate in the same manner. The spirit did; he approached the young man who was continually protesting against such actions by his father; he, in turn, berating his father for using such language so soon after rising from prayer to God. Such remonstrance from his son, seemed to make the parent wild, and when the daughter said in a laughing manner, "You do not display a Christian spirit by using profane language, and acting like a rascal on this holy Sabbath morning," he turned violently upon her, and grasping her by the arm, he commanded her to go to her room, and remain there a prisoner until such time as he should see fit to release her.

At this, the son loudly protested, but as she started to obey her father's command, the female spirit placed herself between her and the door, and acting like a rascal on this holy Sabbath morning, he turned violently upon her, and grasping her by the arm, he commanded her to go to her room, and remain there a prisoner until such time as he should see fit to release her.

The spirit of the old man now seemed to rebuke his influence upon the parent, and he grasped a chair and rushed at his son; as he did so, the son did the same; the parent swung his chair to strike, and as he did so, the chair came in contact with a large and heavy chandelier over their heads, shattering it to fragments; as the pieces fell, and scattered about the room, all was confusion and the clatter of the chandelier, the parents left the room, and after a hasty consultation by the children, at which time much indignation was expressed by all, all agreeing that their father, who professed to be a Christian, and had on this morning when they had assembled by his wish to celebrate the anniversary of their parents' union in wedlock, requested all, against their expressed desires, yet to please him, to kneel. They considered it a useless ceremony, and could see no good in it, therefore they had no reverence for it.

Their father had recently been converted from materialism to Christianity; but if it made him a despot, then the sooner he could be made to understand that they would not be bound by his intolerance the better. They had nearly all reached the state of adults, and had as much right to their own opinions as he; and if he banished the younger members of the family from his home, they might find asylums with the older ones who now had homes of their own.

As the consultation among the children of this very aristocratic family ceased, our teacher said:

"Another lesson for us. As we can gain no more through the explanations and apologies that will follow when each side will attempt to show the cause that led to the sad affair, we will take our departure."

"I can't for the life of me understand why Mr. Bill Tice should be here and keep so close to Mr. Berry," said my father. "I knew him, and I allers knowed him to be a 'ligious bigot; and I believe if it hadn't been for him here this mornin' seemin' to whisper in the ear of Mr. Berry, there wouldn't have been any such a fuss as there has."

"Is that the Mr. Tice who lived near our house when I was a boy living with you?" I asked of my father.

"The very same chap," my father answered quickly. "He's the fellow who used to make long prayers in meetin', an' sell little pertaters an' make folks believe they's big ones by puttin' the big ones of the top of the 'taters, an' the little ones in the middle of 'em."

"I have tried to explain to both of you," said our teacher; and continuing, she said, "You can now see that when one is released from the material sphere he remains the same, unless such a one has received some positive assurance of a continued existence beyond Aer."

"Like attract like, is a law which all ways holds. No doubt that Brother Berry is of the same character of Brother Tice; probably would take every advantage of people that the other man would; and as we have witnessed his profession of religion here this morning, the anger he has displayed demonstrates beyond a doubt that he is not sincere in his professions, but has assumed the character of a so-called Christian, because it will aid him in his desire to accumulate more material wealth."

As our teacher was making this explanation, we had left the house and once more found ourselves on the street. My father seemed thoughtful, and somewhat morose as we proceeded along the street, and frequently stopped and looked back as if he expected to see some one following. He said nothing, and once or twice, when she addressed him, he did not answer; after several attempts to interest him she said:

"I cannot reach him, his vibrations are too tense; I attempted it and perceiving he was so very gross, I would not use the energy necessary. I know it would gratify you to see him humbled by my approaching him and offering a reproach; or by telling him of his ignorance; but, my brother, simply to gratify our pride, or to seem to appear superior to any by taking advantage of them, or humbling them, is to place us in an erroneous position like that occupied by the one we would attempt to humble. A good result would be attained; instead we should be retarded, and that is something we must ever guard against."

"Wal, I should jest like to see ol' Tice humbled; it would do my soul good; I allers knowed he's a hypocrite, an' what he's jest did, is like him for all the world."

"Until you have gained control of yourself sufficiently to eliminate all such thoughts of hatred, my brother, you must remain on this lower plane, and cannot rise much beyond your Brother Tice. Do you wish to do so?"

"Of course I don't want to remain on the same state as ol' Tice," said my father. "For I know jest the kin' of a man he is. But say, why do you call him brother. I can't call any one brother that acts so like the devil as he does."

"All are brothers. All are sisters. I recognize in you, and your son here, a principle of life that belongs to the human family; you both occupy a position which you have attained through the immutable law of growth, or expansion; and while you both are far from the high plane that I have reached, and there are myriads as far beyond me as I am beyond you, yet each holds the exact position he is qualified to fill. You may object to call Brother Tice your brother, because in your ignorance you fail to recognize his worth in anything; if you were to analyze his motives, and could understand the causes of his acts, which it is plain to be seen reach far back into previous generations, then with the fact before you that each must continue in the same line until a mental expansion has taken place. So Brother Tice is in a less expanded plane in some things than you, but as you occupy a broader field at this moment than he first met, so must Brother Tice also expand when he too, better understands the means of expansion for himself."

"It is not what we see or hear that makes the person; it is the absolute which each individuality contains; and we must know that the essence of life that is in every personality, however little it has expanded in our sight, must, by the great law of evolution finally reach that exalted plane, where it will make amends for the seeming errors of the past, and be able to remove all extraneous things or conditions that hamper its progress."

CHAPTER VI.

Simply Drunk.

As we proceeded along the street we met a man staggering and reeling under the influence of intoxication; he was a man of perhaps fifty years old, of large and well proportioned figure, and neatly and fashionably attired. He was trying hard to avoid the people in the material body, and was disturbing no one except by his staggering. Some people stepped aside to let him pass, while not a few stopped after passing him to watch his movements; some jeered, while others expressed their pity and sorrow at his sad plight.

"We will follow this man," said our teacher, "for here we will receive a lesson of great value to both of you."

As we turned back on our course, my father said: "The fellow has a big jag; an' he's not alone in it neither; there are half a dozen on 'em. I believe I know that chap we see first."

"What do you mean by saying that he has a big jag?" I asked.

"I didn't say jag, he answered pettishly. "I said he had a big jag; I mean he's all-fired drunk."

"At this moment we could see four others who seemed to be his companions; they were close to him, and were having much sport as they frolicked about him. They were not so tidily dressed as he, and their faces showed the effects of much debauchery."

"We had now come close to them, and could hear their ribald jests. The first one we saw took no notice of the others, but continued to stagger on unaided of the people he met, and soon reeled under a corn to a side street, apparently to the disgust of his companions, for they surrounded him and tried to prevent him from going further on that street; then, for the first time I realized that the four companions were spirits; at this I became interested, and my teacher said:

"You can now see a good cause why this good-looking brother is in the unbalanced condition we see him in. It is not desirable on his part that he should lose control of himself and make a public exhibition on the streets; when he is able to escape the influence of these earth-bound individuals, he will become sober, as you call it; remorse and chagrin will then overcome him for a time, and he will resolve to avoid it in the future. But this will not be the last, for he does not know the cause of losing control of himself. His friends are as ignorant of the influences that menace him as he is; so they can offer him no advice; instead, they condemn him, and he continues to reap his experiences."

"I know of this fellow," said my father. "He's a rich fellow who runs a business on Main street. It's no new thing for him to get drunk; he gets so every week; I've seen him like this for a long time; but I don't know them fellows he's got with him."

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REMARKABLE MANIFESTATIONS, (Continued from page 5.)

counter. He is now managing half a million dollars worth of property belonging to his father, besides investigating Spiritualism and its phenomena. When he gets the phase of materialization perfected, he will give this demonstration of continuity of life after so-called death, free as the air we breathe; it will not be defied by any filthy lucre.

Mr. Hoyt is and has for over forty years been a close student of Spiritualism and its phenomena, and has for the last twenty years produced nearly all the different phenomena in his own home, and he has certainly forgotten more about Spiritualistic phenomena than most of the Spiritualists ever know or dream of.

For the last two years he has with his own family been sitting twice a week for materialization, under direction of a Hindoo cabinet chemist whose name is Bolantz (Eug Bolander) with his son-in-law Herb Turner as medium. Copy of letter:

Arkansas City, Kansas, Dec. 27, 1904.

"Friend P. Pearson:

"Yours just received, and I must say that the world do move—but only the thoughtful realize it. Now I will let you know what happened in my seance last Sunday night, Dec. 25, with only five in the circle. Our Christmas gift was something that money could not buy—it was worth more than all of Jay Gould's wealth. We took our seats on time—8 o'clock sharp; immediately forms commenced to show themselves when our cabinet chemist Bolander, materialized in full form, standing 6 feet, 3 inches high, smiled and bowed and said: 'Happy Christmas.' Then the medium's control materialized, walked out of the cabinet, and I gave him a \$5 bill for a Christmas present. Then a stranger appeared, small in size; did not give his name."

"I was then ordered to turn up the light to its fullest capacity. (Now you will shortly see why 'Jim' came up here with the Indian who gave his name.)

"Now comes our finest gift, too beautiful to describe. Under a full light the curtains slowly parted and, lo and behold, there stood the most exquisite, the most dazzling form robed in white—smiled and bowed. Mrs. Hoyt, at a glance, and in fact all of us at once recognized our own beloved daughter Eva, with her curly blonde hair and low-neck dress, just as natural as when on earth in the flesh. I wonder if there was any one else on earth as fortunate on last Sunday night."

"I am fully repaid for my 20 years' effort, with 50 per cent interest, and we all feel very much elated. Do you begin to see why 'Jim' and his Indian came up here?—ask him about it."

"Now the medium takes on all the symptoms of the disease which caused Eva's demise, which appears to be a law. After this an Indian took control of our medium and talked considerably in Indian and broken English; and am quite sure gave his name as Nimble-Knee, and said he knew Prof. Murray (member of the circle) in Lawrence, Kans., and also in Shawnee in O. T. Regards from all. All well."

"E. J. HOYT."

Note.—It was not the materialized spirit that caused symptoms of diseased conditions in the medium in this case. It was the sitters' mental, and perhaps unconscious suggestions, for they could hardly help thinking of the disease that caused death of the physical body. In a case of identification these symptoms result from suggestions given by the spirit desiring to be identified or the medium's control.

Now bring on your bogus mediums and let them try their hand at faking these phenomena.

The spirit world will ultimately settle the fraud question. Come on with your transliminal selves, your subconsciences or subjective and objective minds, and let them try their hand at this business—and let your objective mind at the same time laugh at your own stupidity.

They say the subjective mind is amenable to all kinds of suggestions. What a timely suggestion such a suggestional laugh would be to the subjective mind. But, oh Lord, save us from getting mixed up in the illogical unsupported, and inconsistent sophistries of the subjective and objective mind, for we might lose ourselves in the fogbanks of supposition and assumption, and run amuck among the breakers outside of the harbor where Truth lies at anchor, under full protection of surrounding heights, resting upon a most solid foundation. We have during last year read many able arguments in The Progressive Thinker on vital and most important questions, but proofs have been as scarce as hens' teeth, in spring chicken time.

It is time that we have a true and comprehensive knowledge of the processes involved in psychic as well as physical phenomena. It is time that we have a true conception of the constituent parts of the human being, and their relation to the whole.

It is time that we arrive at a true classification of powers and forces operating in the human being. It is time that Spiritualists agree on terms whereby they may express ideas that may be understood by all alike. It is time that Spiritualist people put aside unsupported opinions, assumptions and theories based on nothing but authority—and go after the real thing.

It is time that we have a true explanation of materialization, telepathy, hypnotism, mesmerism, and healing, and all other psychic phenomena, that no one can run a bluff on us without being called; that Spiritualists may in unity present a solid front against all materialistic attacks.

PONCA CITY, O. T.

Sworn Statements.

Ponca City, Dec. 28, 1904.

I do hereby testify that I hunted all through Mr. Pearson's desk drawer before supper on Dec. 25, 1904, trying to find a paper of needles, and the package containing the magazine and large letter was not there then, but I saw Mr. Pearson and two other gentlemen that came in with him, find it there the next morning about 10 o'clock. Christmas night I was sitting by the desk reading about 8:20 o'clock. I am not a Spiritualist.

CARL DE LONG.

Territory of Oklahoma, County of Kay, ss:

Subscribed and sworn to before me this 29th day of December, 1904.

HARRY H. WALKER, Notary Public.