

## STUDIES IN SPIRITUAL THOUGHT.

The Burden of Spiritualism—Home and Heart Spiritualism  
—Something Sweet to Think of—Some-  
thing Sweet to Sing.

"Take up the white man's burden," sings Kipling in his famous poem. Spiritualism has a burden, but it is of a character analogous to that described by Jesus, "my burden is light."

For the meaning of Spiritualism, its message to man, is not a burden of darkness and despair, but it is glad tidings fitted to meet the wants of all humanity.

It is a great mistake, a great error, that seems to be made by many, who apparently think that the chief end and aim of Spiritualism is the materialization of spirits. Spiritualism is of higher and finer import—it means not the materialization of spirits, but the spiritualization of humanity. It means not so much the bringing of angels down from heaven, as the spiritual upliftment of man toward the angelic spheres.

It means not the mere satisfaction of the curiosity of the soul, but the feeding of the mind and heart in the refining things of spiritual thought, spiritual growth and unfoldment.

It means culture in the way of purifying the mind of the impurities and dross of a mere material plane of living and thinking.

It means the evolution of man upward from the grosser lines of life and thought, into the morally and spiritually refined and pure.

It means a leaving behind, a growing upward and away from the impure and morally beclouding things of earthly existence, into the brighter light and life of pure spiritual beings.

Signs, tests are good and useful for their place and purpose; many have used of them in various ways, but none should rest in them or on them. We should take them, accept them at their full value as evidences of a great truth; take them and go on. Use them as helps to a higher, more spiritual life.

For, after all, the burden of Spiritualism is to materialize humanity—not to materialize spirit forms, but to effect the greater work of spiritualizing human beings, that thus they may need to bring spirits down to them, but may in spirit ascend and commune with dwellers in the purer spirit realms.

It is to quicken into activity that principle of spiritual life which shall impel to ardent aspiration and struggle toward highest, purest, most perfect ideals of moral and spiritual excellence. Such is its higher aspect is the burden of Spiritualism. It can be nothing less than this, for less than this would fail to meet the needs and longings of the soul, which cannot be satisfied with less than the best, the perfect.

A quality of Spiritualism which fails to provide for the higher, purer instincts and longings of the spiritual nature, or fails in pure spiritual ideals, lacks the highest essentials necessary to the true unfoldment of humanity here and hereafter. To supply highest ideals, and to impel man unto their attainment, such is the high mission, the sweet burden of Spiritualism.

### HOME AND HEART SPIRITUALISM

In the forms of religion extant, none can have failed to observe that there are various grades or phases, kinds or qualities, as exemplified in the professions and in the actual lives of their adherents.

Some make little or no demonstrative show; they are quiet, never noising their religion, but apparently seeming to keep it within, never seeking to display their possession or profession before an applauding world, yet live lives of high, pure and noble spiritual deed and aspiration.

Others owning the same creed, are loud and demonstrative in profession—and abjectly poor in the essential elements of true heart religion. Their religion is profession and not of the life and soul.

Do we not find the same fact exemplified in the fold of Spiritualism? Is it not a fact that the Spiritualism of very many Spiritualists consists in what we might call a mere phenomena-life, the whole thought being absorbed in matters of spirit phenomena, while the great vital truths of the philosophy take no hold upon or within the heart and life? Tests, tests, tests—something done by spirits—all the whole horizon of the mind; there is no outreach for the living, life-giving truths embodied in the spiritual philosophy, and no outreach of spiritual aspiration.

The whole thing, all there is to their Spiritualism, is phenomena, tests, tests, for the sake of the tests, and not as a means of spiritual growth and unfoldment.

Verily there is a better way, there is a larger benefit, a more useful purpose and use, that may be realized in, from and by our Spiritualism, than the mere gratification of a desire for signs and wonders.

There is a principle in man that takes hold on spirituality; there is in that in man which may receive culture in interior truth, and bring spiritual development, uplift of thought and the interior realization of a higher and finer plane of life—a life in the spiritual realm of thought.

Truly there is need that the soul plume itself here and now for the upward flight in the world beyond the mortal.

It must be there is advantage in now and here accepting those spiritual attainments that will remain when the body of flesh is laid aside to return to its kindred dust.

It is entirely within our province to so cultivate our spiritual natures, that we shall enter into the possession here in this mortal state of spiritual qualities and adornments that will remain with us as an abiding part of our moral and spiritual equipment in the higher life of the spirit.

The "Silence Room" of the "Home Silent Thought Brotherhood" is a helpful

institution, as also is the Quaker meeting, where the "Friend" may sit for an hour in silent meditation, with his mind open to good spiritual influences from above.

But, in lieu of these, we may enter into the "silence room" within our own selves, individually, and join with angel "friends" in communion and concentration of thought that shall take hold on life eternal.

Even amid the busy, bustling throng we may enter into this "silence room" within, and enjoy refreshment of spirit gained from its sweet restfulness and peace, and receive strength for our needs. Brightest lights of illumination, and most precious uplifts of thought, aspiration and unfoldment, may come to us in these treasured moments of interior silence, which may prove the hour of our meeting with angels.

Feeling the help, feeling the goodness of strength and thought from the Unseen world above and around us, it is within our power to enter the closet of Silence within us, and send forth our thought, our desire, for light and strength from the spiritual powers in the Unseen world in our spiritual perception and knowledge.

If so be that we can find it feasible, it is well to enter into a room where we shall be alone and not subject to interruption, for it will assist us in the concentration and inner stillness, conducive to mental and spiritual illumination.

But without the accessories of such room and place, we can withdraw our minds from exterior and worldly things and in the stillness of inner silence listen to the "still, small voice" of angel visitors, which help us with good uplifting spiritual thought.

SOMETHING SWEET TO THINK OF

There is much more in these oft-repeated and often sung words than is apparent on mere casual thought.

And this under idea is one of the deep truth and abiding glories of true Spiritualism.

There is in Spiritualism a reality of life and beauty that appeals to the finer qualities of the soul of humanity, and touches and calls into quickened activity the poetic instinct and the mental and moral vibrations that unite in the harmonies of poetry and music, to give expression to the feelings and aspirations of heart and soul.

The great demonstrated fact that death does not end our existence as conscious intelligent entities—that we continue to live in spirit, after we have passed beyond mortal sight—that our friends and loved ones, though their mortal presence be hidden away from us, still live and can manifest their spiritual presence, in various ways—all these things appeal to our innermost being, and to all the finer qualities of our mental nature, as "something sweet to think of," something to be pictured in the finest and sweetest colors of chaste fancy and framed in soulful settings of music, to cheer the heart and uplift to purest ideal mounts of aspiration.

Christianity—the accepted Christianity that is, with all its accretions of paganism, and the world work of monkish superstition and ecclesiastical forgery—has found much of its strength and its hold upon the mind of people, through its use of its parables, its songs, its hymns and music. The beautiful and touching music has covered us with a mantle the hideous, horrible, inhuman dogmas inculcated in the words of the hymns. Music has been made to clothe the hateful forms of brutal doctrines, such as all orthodox churches teach in their creeds, as "something sweet to think of," something to be pictured in the finest and sweetest colors of chaste fancy and framed in soulful settings of music, to cheer the heart and uplift to purest ideal mounts of aspiration.

While believers in total depravity, etc., are singing their horrid depravity in plastic, reachable minds of children, Spiritualists should feel moved by every principle of goodness, and humanity to sing the attractive, sweet and reasonable things of Spiritualism into the receptive minds of their own young people; thus will the seeds of good be planted and cultivated unto a rich and noble harvest as the young people mature in the full stature of noble manhood and womanhood.

SOMETHING SWEET TO SING

Something sweet to sing in gladness,  
Sweet to sing, sweet to sing,  
Something to dispel our sadness,  
Something sweet to sing;  
Thoughts that breathe of pure delight,  
Sunny morn dispels the night;  
Turning darkness into light—  
Something sweet to sing.

Something sweet to sing in sadness,  
Sweet to sing, sweet to sing,  
Thoughts that tune the heart to gladness,  
Something sweet to sing;  
Thoughts to help us day by day,  
Thoughts to cheer us on our way,  
Thoughts of good, in work or play;  
Something sweet to sing.

Something sweet to sing in union,  
Sweet to sing, sweet to sing,  
Earth with angels in communion,  
Something sweet to sing;  
Thoughts that lift our hearts above,  
Thoughts that angels' presence prove,  
Ever near us in their love,  
Something sweet to sing.

Thoughts to make life's burdens lighter,  
Sweet to sing, sweet to sing.

Thoughts to make life's pathway brighter,  
Something sweet to sing;  
Something full of sweetest cheer,  
Making heaven on earth appear,  
Thoughts of angels ever near,  
Something sweet to sing;  
JAS. C. UNDERHILL,  
Hammond, Ind.

## ABOUT MEDIUMS.

Answers to Some Important Questions.

Why do honest mediums have such poor financial success? I answer: First, many are naturally poor financiers. Second, mediums who have earlier development lose their individuality by becoming so negative, their forces being exhausted, they could not be positive enough to demand their own rights. We should seek power within ourselves, then we will be not only able to help ourselves but help others. Knowledge is power, but it must be soul knowledge, knowledge of thyself and thy own powers; and how to use them.

Do our thoughts affect us? Yes, every thought we send out returns to us again, therefore we should not think evil of another, for we suffer by it. Do not be deceived, whatever ye sow that shall ye reap. Our inspirations are the harvest of our aspirations. We may be haunted or harassed by our own vain thoughts. Good thoughts lift the soul out of the lower conditions; while evil thoughts degrade us and drag us down. Solomon said, "as a man thinketh, so is he." An individual may hypnotize himself by his thought. Anger may produce fits, yet it was thought that produced anger. Thought produces jealousy, and jealousy produces murder. So I would say to all, employ your mind in good thinking; think not evil of another for he will resent it and it will return as a boomerang, again to you.

Then again, we may have false aspirations. I will give a few causes and make it as short as possible. According to phrenology we have forty-two organs or faculties through which the mind works. The brain is not the mind but an organ of the mind. It is a workshop divided into forty-two apartments. If all our time is spent in one room, we are insane. We should seek to develop every faculty. Spirituality is an intuition by which we know the spiritual rights from material wrongs; also to see without eyes and hear without ears. But what will we get through our inspiration of intuition? That depends on our aspirations. Aspiration is a desire for knowledge, but what kind? If self-esteem and approbation are very large, then the aspirations will all be selfish and for selfish purposes; for name and fame; but if acquisitiveness is large then the aspirations will be for money. If benevolence is large then it will over-balance all selfishness and make us good and kind and loving. Then our aspirations will not be selfish, but for good, and our inspirations will be in accord. Ideally is taste and refinement. We need sublimity, to have love of grandeur, and we need need firmness, to be precise; we need continuity, to have perseverance; we need hope, so as to have confidence; we need constructiveness, to build, to put together, to construct; we need language, to clothe our ideas; we need order, to have things right and keep right; we need time to be prompt, also to say things in the right time; and we need time, to be in harmony; we need calculation, to be able to figure correctly; we need causality, to make us reason from cause to effect; we need comparison, so as to be able to weigh all matters, compare one with another and then render a perfect judgment; we need individuality, to assert our rights and hold our own and demand the same. We cannot be perfect unless all the strings in the instrument are in tune; therefore we should seek to perfect each and every faculty, for spirit guides can only bring out what we have within us. Too many wait for the guides to do all. Dear readers, read and think for yourselves. How many Spiritualists are there who do not take a Spiritual paper? Some are so smart they think they cannot learn any more. I myself like controversy; it instructs me.

Do you know that there is a chemistry of mind? Why, there is a different chemical action through what we read, through the people we come in contact with, even our conversations are controlled by the character of the persons we meet; the great controversies we have been reading in The Progressive Thinker all have their effect.

If we all believed alike, we could not learn of another, if we always put together the same ingredients we would always have the same. Therefore when we read The Progressive Thinker we get a variety of thought; and there is soul and mental food for all if you will only partake of it.

I wish to say one word about the grand premium, The Occult Life of Jesus. I had the pleasure of reading that book several years ago. I was so animated over its contents, I sent far and near to buy the book, but was informed it had gone out of print. I said many times I would give ten dollars for the book. I am exceedingly glad to see it resurrected again, and I verily believe it will be a great boon to humanity.

I am in the field and bound to work. I still have plenty of Bible stories to give away.

DR. DANIEL WINEGARDEN,  
Mobile, Ala.

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.—Emerson.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

True politeness is perfect ease and freedom. It is simply consists in treating others just as you love to be treated yourself.—Osterfeld.

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### Soliloquy Upon the Transition of a Dear Sister

Born again; yes, born again.  
Not dead; not buried.  
Born another time. Born a second time.

Born how?  
Born into a new sphere; into the aerial sphere of life. Not into a new life. 'Tis the very same life, after us as before the second birth.

Life never dies. Life is eternal, yea life from everlasting to everlasting. Life per se is unchangeable. However, change of environment evolves new manifestations. Not a new life, only a new body, a new ethereal material body. Incorruptible and invisible to normal vision. Wholly freed from flesh and blood; wholly freed from hunger, thirst, heat and cold; free from all the pains that flesh and blood and bones are heir to. Forevermore free from doctors' pills, powders, pukes and bills. Free from the force of gravity. The new body is as obedient to will force as thought, and yet all life's attributes dwell therein in all their fullness. Born into the sphere where billions of other peoples dwell, and are plainly visible. Born into the sphere where dear parents dwell, where dear brothers and sisters dwell, and one nearer and dearer still. Into a sphere and mode of living that will last for eons, nevermore to be separated from loved ones. Oh!

what bliss. Bliss eternal. Think of it, ponder upon it and never weary awaiting the blissful moment when you, too, shall be born again, and immediately caught up and clasped in the arms of dear friends who are always waiting and watching for loved ones to come.

GEO. M. RAMSEY, M. D.

Clokey, Pa.

### THE CHRISTIAN BIGOT.

The Christian bigot from progress flies, The "Blood of Jesus" blinds his eyes. The truths of Science he cannot see, But trusts all to the "Holy Three!"

He earnestly on Sunday prays, Then cheats his neighbor the next six days.

With fulcrum "Faith" and "Bible" lever He tries to stop the world forever. To him it is a sin to think; From research he will always shrink. These two Bs are his stock in hand, Believe, or else you must be damned!

C. O. RISHOP.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.



## CANNIBALS AND CATHOLICS.

How They Manifest Respect for the Dead.

I believe history bears out the statement that all nations and tribes of the human race have at all times manifested a feeling of respect, if not of reverence for the remains of the dead. The existence of the sentiment among the civilized and enlightened nations of modern and ancient times is unquestioned. In some of the lowest races of mankind it is not so manifest, although it is nowhere entirely lacking. The Fugians, a type of the lowest races, and cannibals, with probably no belief in a beneficent deity and but slight if any notion of a future life, wrap the bodies of their dead in skins, place them on broken boughs in the woods and cover them up with branches, or deposit them in caves, or in a canoe near the sea. Black is the color of mourning among this race.

The Andamans roll the body up into a tight bundle, bind it with strong creepers, and bury it, and after two or three months disinter it and paint the bones and divide them among the relatives, who carry them in spirit and have ornaments or for articles of utility. Sometimes, instead of burying they deposit the body in a tree on a platform of sticks. The Andamans manifest no notion of a Supreme Being or of a future state.

The Vedas leave the body unburied in the place where it dies, throw leaves and stones upon it and abandon the place, though some of the tribes bury their dead and mourn their loss. This belief in spirit and life after death, notions of a future life, but no idea of a Supreme Being. Instead of God they worship the spirits of their dead ancestors whom they regard as their guardians.

The Australians generally bury their dead in a sitting posture. Sometimes they are placed on a platform, sometimes in a tree, and sometimes, but rarely, burnt. The bones are frequently preserved. They sometimes practice cannibalism, and eat the flesh of dead children as a token of affection. These people believe the spirits of the dead visit them in dreams, and eventually become "reincarnated" into "white fellows." The Australians manifest no belief in an active or passive benevolent power.

The Tasmanians burn or bury their dead, and carry their ashes or bones in a bag, and sometimes they even throw flowers on the grave. They believe in a future life resembling this, but shorn of all its evils, and there are also evidences of a belief in reincarnation into "white fellows" or as stars; but there is apparently no belief in a benevolent Power in the universe.

The New Caledonians practice cannibalism, believe their ancestors are gods, and "dead man" is the common name for "god." They slip off the skulls of the dead for relics, dress the body with a belt and shell armlets and bury it, leaving the head exposed above the ground, and after about ten days twist off the head and preserve the skull and teeth as relics.

The New Guinea people bury their dead at the end of a year or more the bones are taken up and put in the family tomb erected near the house or selected from natural caves. Some tribes believe the soul of the father at death goes into the son and the son of the mother into the daughter. He is the same notion was prevalent among the ancient Hindoos. There is some evidence of a belief among some of the tribes of New Guinea of a Supreme Being who rules over human affairs.

The Fijians practice cannibalism very extensively; have cannibal feasts at their dedications of temples, canoes, etc., and missionaries, shipwrecked mariners, kidnapped victims, slaves and even wives are eaten. The king, priest or orator who is the greatest cannibal is the most deserving of honor. Fijians bury their dead, the bodies of chiefs and distinguished persons being deposited in small temples, and offer food to the deceased, showing the same respect to the body as when it was living. Wives of dead chiefs are strangled so that they may attend their lords in the other world. Aged chiefs are buried alive. The Fijians have an intense conviction of a future life and they believe that inanimate objects as well as men have spirits that live in a future world. Wives of dead chiefs are strangled so that they may attend their lords in the other world. Aged chiefs are buried alive. 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## STUDIES IN SPIRITUAL THOUGHT.

The Burden of Spiritualism—Home and Heart Spiritualism—Something Sweet to Think of—Something Sweet to Sing.

"Take up the white man's burden," sings Kipling in his famous poem. Spiritualism has a burden, but it is of a character analogous to that described by Jesus, "my burden is light."

For the meaning of Spiritualism, its message to man, is not a burden of darkness and despair, but it is of a character analogous to that described by Jesus, "my burden is light."

It is a great mistake, a great error, that seems to be made by many, who apparently think that the chief end and aim of Spiritualism is the materialization of spirits. Spiritualism is of higher and finer import—it means not the materialization of spirits, but the spiritualization of humanity. It means not so much the bringing of angels down from heaven, as the spiritual upliftment of man toward the angelic spheres.

It means not the mere satisfaction of the curiosity of the seeker of signs, tests and wonders, but the cultivation of mind and heart in the refining things of spiritual thought, spiritual growth and unfoldment.

It means culture in the way of purifying the mind of the impurities and dross of a mere material plane of living and thinking.

It means the evolution of man upward from the grosser lines of life and thought, into the morally and spiritually refined and pure.

It means a leaving behind, a growing upward and away from the impure and morally beclouding things of earthly existence, into the brighter light and life of pure spiritual beings.

Signs, tests and wonders are good and useful for their place and purpose; many have need of them, in various ways; but none should rest in them or on them. We should take them, accept them at their full value as evidences of a great truth; take them and go on. Use them as helps to a higher, more spiritual life.

For, after all, the burden of Spiritualism is to materialize humanity—not to materialize spirit forms, but to effect the greater work of spiritualizing human beings, thus thus they may not need to bring spirits down to them, but may in spirit ascend and commune with dwellers in the purer spirit realms.

It is to quicken into activity that principle of spiritual life which shall impel to ardent aspiration and struggle toward highest, purest, most perfect ideals of moral and spiritual excellence.

Such is the burden of Spiritualism. It can be nothing less than this, for less than this would fail to meet the demands and longings of the soul, which cannot be satisfied with less than the best, the perfect.

A quality of Spiritualism which fails to provide for the higher, purer instincts and longings of the spiritual nature, or fails in pure spiritual ideals, lacks the highest essentials necessary to the best unfoldment of humanity here and hereafter. To supply highest ideals, and to impel man into their attainment, such is the high finer plane of the spiritual nature.

The sweet burden of Spiritualism.

HOME AND HEART SPIRITUALISM

In the forms of religion extant, none can have failed to observe that there are various grades or phases, kinds or qualities, as exemplified in the professions and in the actual lives of their adherents.

Some make little or no demonstrative outward show; they are quiet, never noising their religion, but apparently seeming to keep it within, never seeking to display their possession or profession before an applauding world, yet live lives of high, pure and noble spiritual deed and aspiration.

Others owning the same creed, are loud and demonstrative in profession—and abjectly poor in the essential elements of true heart and life religion. Their religion is profession and not of the life and soul.

Do we not find the same fact exemplified in the fold of Spiritualism? Is it not a fact that the Spiritualism of very many Spiritualists consists in what we might call a mere phenomena-life, the whole thought being absorbed in matters of spirit-phenomena, while the great vital truths of the philosophy take no hold upon or within the heart and life? Tests, tests, tests—something done by spirits—fill the air, but the mind; there is no outreach for the living, life-giving truths embodied in the spiritual philosophy, and no up-reach of spiritual aspiration.

The whole thing, all there is to their Spiritualism, is phenomena, tests, tests, for the sake of the tests, and not as a means of spiritual growth and unfoldment.

Verily there is a better way, there is a larger benefit, a higher reality, a more useful purpose and use, that may be realized in, from and by, our Spiritualism, than the mere gratification of a desire for signs and wonders.

There is a principle in man that takes hold on spirituality; there is that in man which may receive culture in interior truth, and bring spiritual development, uplift of thought and the interior realization of a higher and finer plane of life—a life in the spiritual realm of thought.

Truly there is need that the soul plume itself here and now for the upward flight in the world beyond the mortal.

It must be there is advantage in now and here acquiring those spiritual attainments that will remain when the body of flesh is laid aside to return to its kindred dust.

It is entirely within our province to so cultivate our spiritual natures, that we shall enter into the possession here in this mortal state of spiritual qualities and adornments that will remain with us as an abiding part of our moral and spiritual equipment in the higher life eternal of the spirit.

The "Silence Room" of the "Home Silent Thought Brotherhood" is a helpful

institution, as also is the Quaker meeting, where the "Friend" may sit for an hour in silent meditation, with his mind open to good spiritual influences from above.

But, in lieu of these, we may enter into the "silence room" within our own selves, individually, and join with angel "friends" in communion and concentration of thought that shall take hold on life eternal.

Even amid the busy, bustling throng we may enter into this "silence room" within, and enjoy refreshment of spirit gained from its sweet restfulness and peace, and receive strength for our needs. Brightest lights of illumination, and most precious gifts of thought, aspiration and unfoldment, may come to us in these treasured moments of interior silence, which may prove the hour of our meeting with angels.

Feeling the need of help, feeling the goodness of strength and thought from the Unseen world above and around us, it is within our power to enter the closet of silence within us, and send forth our thought, our desire, for light and strength from the spiritual powers in aid of us in spiritual perception and knowledge.

If we can find it feasible, it is well to enter into a room where we shall be alone and not subject to interruption, for it will assist us in the concentration and inner stillness, conducive to mental and spiritual illumination.

But without the accessories of such a room and place, we can withdraw our minds from exterior and worldly things and in the stillness of inner silence listen to the "still, small voice" of angel visitors come to help us with good uplifting spiritual thought.

SOMETHING SWEET TO THINK OF

There is much more in these oft-repeated and often sung words than is apparent on mere careless casual thought.

And this under idea is one of the deep truths and abiding glories of true Spiritualism.

There is in Spiritualism a reality of life and beauty that appeals to the finer qualities of the soul of humanity, and touches and calls into quickened activity the poetic instincts and the mental and moral vibrations that unite in the harmonies of poetry and music, to give expression to the feelings and aspirations of heart and soul.

The great demonstrative fact that death does not end our existence as conscious intelligent entities—that we continue to live in spirit, after we have passed beyond mortal sight—that our friends and loved ones, though their mortal presence be hidden away from us, still live and can manifest their spiritual presence, in various ways—all these things appeal to our inmost being, and to all the finer qualities of our mental nature, as "something sweet to think of," something to be pictured in fancy and sweetest colors of chaste faith and framed in soulful settings of music, to cheer the heart and uplift to pure ideal mounts of aspiration.

Christianity—the accepted Christianity that is, with all its accretions of paganism, and the woful work of monkish superstition and ecclesiastical forgery—has found much of its strength and its hold upon the mind of people, through its use of its pagan-Christian song, its hymns and music. The beautiful and touching music has covered as with a mantle the hideous, horrible, inhuman dogmas inculcated in the words of the hymns. Music has been made to clothe the hateful forms of brutal doctrines, such as all orthodox churches teach in their creeds. The creeds have been sung into the mental and moral nature of children, in Sunday-schools and at church services. Is it not a great thing—and a sweet thing—that Spiritualism can justly and truly claim entire freedom from these dark and horrible monstrosities of doctrine and dogma? That in all its features, qualities and characteristics; its teachings and everything that goes to distinguish it as a system, a philosophy, a cult, a spiritual and substantial fact, there is not one point or feature that does not furnish "something sweet to think of," and to be enfolded into a beautiful fabric of melody and music and soulful song?

While believers in total depravity, etc., are singing their horrid theology into the plastic, teachable minds of children, Spiritualists should feel moved by every principle of goodness, and humanity to sing the attractive, sweet and reasonable things of Spiritualism into the receptive minds of their own young people; thus will the seeds of good be planted and cultivated unto a rich ripe harvest as the young people mature in the full stature of noble manhood and womanhood.

SOMETHING SWEET TO SING

Something sweet to sing in gladness. Sweet to sing, sweet to sing. Something to dispel our sadness.

Something sweet to sing: Thoughts that breathe of pure delight, Sunny morn dispels the night; Turning darkness into light—Something sweet to sing.

Something sweet to sing in sadness. Sweet to sing, sweet to sing. Thoughts that tune the heart to gladness.

Something sweet to sing: Thoughts to help us day by day, Thoughts to cheer us on our way, Thoughts of good, in work or play; Something sweet to sing.

Something sweet to sing in union. Sweet to sing, sweet to sing. Earth with angels in communion. Something sweet to sing: Thoughts that lift our hearts above, Thoughts that angels' presence prove, Ever near us in their love, Something sweet to sing.

Thoughts to make life's burdens lighter; Sweet to sing, sweet to sing.

Thoughts to make life's pathway brighter; Something sweet to sing; Something full of sweetest cheer, Making heaven on earth appear, Thoughts of angels ever near, Something sweet to sing. JAS. C. UNDERHILL. Hammond, Ind.

## ABOUT MEDIUMS.

Answers to Some Important Questions.

Why do honest mediums have such poor financial success? I answer: First, many are naturally poor financiers. Second, mediums in their earlier development lose their individuality by becoming so negative, their forces being exhausted, they could not be positive enough to demand their own rights. We should seek power within ourselves, then we will be not only able to help ourselves but help others. Knowledge is power, but it must be soul knowledge, knowledge of thyself and thy own powers; and how to use them.

Do our thoughts affect us? Yes, every thought we send out returns to us again, therefore we should not think evil of another, for we suffer by it. Do not be deceived, whatsoever ye sow that shall ye reap. Our inspirations are the harvest of our aspirations. We may be haunted or harassed by our own vain thoughts. Good thoughts lift the soul out of the lower conditions; while evil thoughts degrade us and drag us down. Solomon said, "as a man thinketh, so is he." An individual may hypnotize himself by his thought. Anger may produce fits, yet it was thought that produced anger. Thought produces jealousy, and jealousy produces murder. So I would say to all, employ your mind in good thinking; think not evil of another for he will resent it and it will return as a boomerang, again to you.

Then again, we may have false aspirations. I will give a few causes and make it as short as possible. According to phrenology we have forty-two organs or faculties through which the mind works. The brain is not the mind but an organ of the mind. It is a workshop divided into forty-two apartments. If all our time is spent in one room, we are insane. We should seek to develop every faculty. Spirituality is an intuition by which we know the spiritual rights from material wrongs; also to see without eyes and hear without ears. But what will we get through our inspiration of intuition? That depends on our aspirations. Aspiration is a desire for knowledge, but what kind? If self-esteem and approbation are very large, then the aspirations will all be selfish and for selfish purposes; for name and fame; but if acquisitiveness is large then the aspirations will be for money. If benevolence is large then it will over-balance all selfishness and make us good and kind and loving. Then our aspirations will not be selfish, but for good, and our inspirations will be in accord. Ideally is taste and refinement. We need sublimity, to have love of grandeur and infinitude; we need firmness, to be precise; we need continuity, to have perseverance; we need hope, so as to have confidence; we need constructiveness, to build, to put together, to construct; we need language, to clothe our ideas; we need order, to have things right and keep right; we need time to be prompt, also to say things in the right time; and we need time, to be in harmony; we need calculation, to be able to figure correctly; we need causality, to make us reason from cause to effect; we need comparison, so as to be able to weigh all matters, compare one with another and then render a perfect judgment; we need individuality, to assert our rights and hold our own and demand the same. We cannot be perfect unless all the strings in the instrument are in tune, therefore we should seek to perfect each and every faculty, for spirit guides can only bring out what we have within us. Too many wait for the guides to do all. Dear readers, read and think for yourselves. How many Spiritualists are there who do not take a Spiritual paper? Some are so smart they think they cannot learn any more, they think they know it all; it instructs me.

Do you know that there is a chemistry of mind? Why, there is a different chemical action through what we read, through the people we come in contact with, even our conversations are controlled by the character of the persons we meet; the great controversies we have been reading in The Progressive Thinker all have their effect.

If we all believed alike, we could not learn of another, if we always put together the same ingredients we would always have the same. Therefore when we read The Progressive Thinker we get a variety of thought; and there is soul and mental food for all if you will only partake of it.

I wish to say one word about the large, breathless aspirations of life. Jesus, I had the pleasure of reading that book several years ago. I was so animated over its contents, I sent far and near to buy the book, but was informed it had gone out of print. I said many times I would give ten dollars for the book. I am exceedingly glad to see it resurrected again, and I verily believe it will be a great boon to humanity.

I am in the field and bound to work. I still have plenty of Bible stories to give away.

DR. DANIEL WINEGARDEN. Mobile, Ala.

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.—Emerson.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Cheslerfield.

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## Soliloquy Upon the Transition of a Dear Sister.

Born again; yes, born again. Not dead; not buried. Born another time. Born a second time.

Born how? Born into a new sphere; into the aerial sphere of life. Not into a new life. 'Tis the very same life after us as before the second birth.

Life never dies. Life is eternal, yea life is from everlasting to everlasting. Life per se is unchangeable. However, change of environment evolves new manifestations. Not a new life, only a new body, a new ethereal material body. Incomprehensible and invisible to normal vision. Wholly freed from flesh and blood; wholly freed from hunger, thirst, heat, and cold; free from all the pains that flesh and blood and bones are heir to. Forevermore free from doctors' pills, powders, pukes and bills. Free from the force of gravity. The new body is as obedient to will force as thought, and yet all life's attributes dwell therein in all their fullness. Born into the sphere where billions of other peoples dwell, and are plainly visible. Born into the sphere where dear parents dwell, where dear brothers and sisters dwell, and one nearer and dearer still. Into a sphere and mode of living that will last for aye, nevermore to be separated from loved ones. Oh!

what bliss. Bliss eternal. Think of it, ponder upon it and, nevertheless, awaiting the blissful moment when you, too, shall be born again, and immediately caught up and clasped in the arms of dear friends who are always waiting and watching for loved ones to come. GEO. M. RAMSEY, M. D.

Clokey, Pa.

THE CHRISTIAN BIGOT.

The Christian bigot from progress flies. The "Blood of Jesus" blinds his eyes. The truths of Science he cannot see, But trusts all to the "Holy Three!" He earnestly on Sunday prays, Then cheats his neighbor the next six days.

With falterum "Faith" and "Bible" lever He tries to stop the world forever. To him it is a sin to think; From research he will always shrink. These two Bs are his stock in hand, Believe, or else you must be damned. G. C. BISHOP.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.



## CANNIBALS AND CATHOLICS.

How They Manifest Respect for the Dead.

I believe history bears out the statement that all nations and tribes of the human race have at all times manifested a feeling of respect, if not of reverence for the remains of the dead. The existence of the sentiment among the civilized and enlightened nations of modern and ancient times is unquestioned. In some of the lowest races of mankind it is not so manifest, although it is nowhere entirely lacking.

The Fuegians, a type of the lowest races, and cannibals, with probably no belief in a beneficent deity and but slight if any notion of a future life, wrap the bodies of their dead in skins, place them on broken boughs in the woods and cover them up with branches, or deposit them in caves, or in a canoe near the sea. Black is the color of mourning among this race.

The Andaman roll the body up into a tight bundle, bind it with strong creepers, and bury it, and after two or three months disinter it and paint the bones and divide them among the relatives, who carry them either for ornaments or for articles of utility. Sometimes, instead of burying they deposit the body in a tree on a platform of sticks. The Andamans manifest no notion of a Supreme Being or of a future state.

The Veddas leave the body unburied in the place where it dies, throw leaves and stones upon it and abandon the place, though some of the tribes bury their dead and mourn their loss. This race believes in spirits and have vague notions of a future life, but no idea of a Supreme Being. Instead of God they worship the spirits of their dead ancestors whom they regard as their guardians.

The Australians generally bury their dead in a sitting posture. Sometimes they are placed on a platform, sometimes in a tree, and sometimes, but rarely, burnt. The bones are frequently preserved. They sometimes practice cannibalism, and eat the flesh of dead children as a token of affection. These people believe the spirits of the dead visit them in dreams, and eventually become "reincarnated" into "white fellows." The Australians manifest no belief in an active or passive benevolent power.

The Tasmanians burn or bury their dead, and carry the ashes or bones as charms, and sometimes they even throw flowers on the grave. They believe in a future life resembling this, but shorn of all its evils, and there are also evidences of a belief in reincarnation into "white fellows" or stars; but there is apparently no belief in a benevolent Power in the universe.

The New Caledonians practice cannibalism, believe their ancestors are gods, and "dead man" is the common name for "god." They clip off the nails of the dead for relics, dress the body with a belt and shell armlets and bury it, leaving the head exposed above the ground, and after about ten days twist off the head and preserve the skull and teeth as relics.

The New Guinea people bury their dead and at the end of a year or more the bones are taken up and put in the family tomb erected near the house or selected from natural caves. Some tribes believe the soul of the father at death goes into the son and the soul of the mother into the daughter. The same notion was prevalent among the ancient Hindus. There is some evidence of a belief among some of the tribes of New Guinea of a Supreme Being who rules over human affairs.

The Fijians practice cannibalism very extensively; have cannibal feasts at their dedications of temples, canoes, etc., and missionaries, shipwrecked mariners, kidnapped victims, slaves and even wives are eaten. The king, priest or orator who is the greatest cannibal is the most deserving of honor. Fijians bury their dead in the bodies of chiefs and distinguished persons, being deposited in small temples, and offer food to the deceased, showing the same respect to the body as when it was living. Wives of dead chiefs are strangled so that they may attend their lords in the other world. Aged chiefs are buried alive. The Fijians have an intense conviction of a future life and they believe that inanimate objects as well as men have spirits that live in a future world. They believe that the spirits of the dead respond to the living, and that the spirit while in the body may leave it and make excursions "in the astral." They believe a Supreme God lives on a mountain and that many lesser gods exist to cause human ills and make themselves generally disagreeable. The greatest gods are the greatest cannibals, murderers, etc.

The Sandwich Islanders perform funeral ceremonies in secret, bury the body in natural caves, burn, or throw it

into the sea. Chiefs and priests are buried in a horizontal posture, and the common people in a sitting posture. Provisions are buried with the body or placed daily for some time over the grave. The bones of distinguished persons are preserved with superstitious reverence. These Islanders believe in a future life and have a vague notion of an active benevolent Power, but their gods for the most part are maleficent from whom their king and principal chiefs are supposed to have descended. They venerate relics of defiled men, and regard the spirits of departed relatives as tutelary agents.

The Santals, Karens and Nagas, hill tribes of India, having no idea of a Supreme Beneficent Being, are careful to dispose of their dead by interment or cremation and with tokens of respect.

The Kaffirs, possibly by mistake, with no clear idea of an active benevolent Power as Creator of the universe, leave the dead body exposed on the surface of the ground, throw it into the water, under a heap of stones, or earth, into a thicket, or burn it, as they may determine upon consulting their sacred bones.

The Bushmen of Africa, having "apparently no idea of an active benevolent Supreme Power," bury their dead and "the deceased is always spoken of with veneration."

The Hottentots, confused in their notions of a Supreme Benevolent Power, wrap the corpse in the mantle worn by the deceased during life and take it, not through the door of the hut, but through a hole made in the side of the hut for the purpose, and deposit it in the cleft of a rock, a hole made in a wall, or in a grave made for the purpose.

Among the Bechuanas, another African race, some of the tribes of whom are cannibals, substantially the same method of sepulture is practiced.

The Kaffirs, possibly by mistake, with no clear idea of an active benevolent Power as Creator and Ruler of the world, "paying adoration to departed spirits, bury the bodies of their departed chiefs and persons of distinction, but leave the bodies of common people exposed to the bush to be devoured by hyenas, which animal they consider sacred.

And thus might the list be extended, but it would seem that examples enough have been given to show that even those savages who are not above the cannibal stage of existence and who have little or no idea of a Supreme Benevolent Power, are sufficiently impressed by the fact of death to regard the remains of human beings with some degree of respect if not with feelings akin to sacredness.

The picture at the head of this article, which is a reproduction of a kodak snap-shot taken on the spot, illustrates the respect and veneration of the late Roman Catholic authorities of Havana, Cuba, for the remains of the dead whose friends and relatives had been too poor or for some reason or other had failed to pay the annual charges for burial place in the "consecrated ground" of Cristobal Colon Cemetery.

Failing thus to meet the mercenary demands of the church the bones are disinterred, coffin and all, and thrown in a heap back of a wall, and there exposed to the azure of heaven whose bosom, undecorated by the polluting touch of any priest of Moloch or Mammon, let us undoubtedly believe, is ample to receive in all peace and loving kindness the sacred spirits of all who bear the form of human kind.

A. M. GRIFFEN.

The Two Offerings.

A man who tottered under many years met beside a grave a maiden who was fair to look upon. He stooped to place across the little mound a wreath, and as he rose she put a bunch of fragrant flowers beside his offering.

The old man looked at her, and there was wonder in his eyes.

"My son lies buried here," he said.

Tears trembled on the maiden's drooping lashes, but she was silent.

"His grave," the old man said, "was here a score of years ago; you were born, and yet you come to decorate it, and you weep above him as one who mourned a brother or a dear one."

The maiden twined her fingers together and looked down at the little stone whereon was carved the name of the hero who had gone.

"You decorate his grave," she said at last, "because he was your son."

"Yes," the white-haired man replied, "he was my son, and he died for the cause that was near to my heart."

"And I put flowers upon his grave," the maiden said, "not that he was my father, not that he was my brother, not that he was my lover, but because he was all three and more to me. I am the spirit of the new Memorial Day."

Then she drew closer to the man, upon whom rested many years, and sought to take his hand, when, lo! she found that it was without substance. He was the wrath of Sectionalism, and at her touch he vanished.

As the sun went down the beautiful maiden stood weeping at the grave of the hero, alone.



# THE KING-BEE OF BACKSLIDERS

He Deserts the Bright, Cheery Highlands of Spiritualism, for the Desolate Realms of Darkness.

W. F. Jamieson Gives an Interesting Account of His Journey from Spiritualism to Materialism.

W. F. JAMIESON, THE MOST BRILLIANT OF ALL MATERIALISTS, IS ALLOWED SPACE TO RECOUNT THE INCIDENTS CONNECTED WITH HIS TRAVELS THROUGH SPIRITUALISM INTO THE REALMS OF HOPELESS MATERIALISM—HIS VIEWS WILL BE READ WITH INTEREST, ILLUSTRATING AS THEY DO, THE ERRATIC IDIOSYNCRASIES OF HUMAN NATURE.

(Conclusion.) A few months later I met with another physical medium, a genial person, whose musical seances gladdened Spiritualists and converted skeptics—including Christians. At last he was detected in his trickery, and I found myself victimized.

Although I beat my opponents in the court trial, in spite of the fact that Senator Stuart was their attorney—a young lawyer and Lieutenant-Governor May were the victors on our side—yet my faith in dark circles received a severe blow. Still, I clung to the idea that there were genuine manifestations somewhere—"where there is so much smoke there must be some fire." But when I was converted to Spiritualism, more through its philosophy than its phenomena, I had never been in a dark seance. There may be dark circle phenomena produced by spirits of the departed, of which I have no knowledge, which I never witnessed, and which other people, more careful investigators perhaps, have witnessed, proving to their satisfaction that these phenomena are produced by individuals that once lived on the earth; but in every instance in which I had a chance to closely examine them they proved to be of the earth, earthy.

When spirit materializations were announced they seemed to be just what I needed. I held them as a triumph for Spiritualism—before I saw them! Our spirit friends, I thought would walk among us; talk with us; visit us; give infallible proofs of their identity.

Rappings, table-tippings, clairvoyance, inspirational speaking, were well enough, a feast furnished by the gods; but materialization—the coming not only of Moses and Elias and Samuel; but better than all the Jews that ever lived, our own dearly beloved relatives and intimate friends would appear in flesh and bone, in their presence a doubt could no longer live. I read with avidity all the reports by eye witnesses. I could find on the subject of materialization. With me it was only a question of time when I, too, would see and feel the beautiful bodies of the departed living; and hear, once again, the familiar voices of father, mother, brothers, sister. Mine would be the exquisite pleasure of again listening to the melodious voice of my friend, A. B. Whiting.

At last, in one of my tours eastward, I visited Moravia, the Bethlehem of materialization, and at a pleasant lake-side retreat a few miles away, found Mrs. Mary Andrews, the materializing medium.

I had had sittings with Slade, Foster, Boothby, Thayer, Blair, Keweenaw, Hollis, Hardy, and many others; had slate-writings, rappings, pellets, drawings, photographs, live birds, canaries, doves; flowers by the bushel came into rooms with locked doors—sometimes the key of a room, as at Col. Case's, in Philadelphia, put into my possession. Yet the effect of all these phenomena was to sweep me on until I was in sight of the "barren peaks of Materialism."

Then it was that I felt the need of something of which there could be no doubt. The materializations I had already witnessed were a sore disappointment.

An agricultural writer of Iowa, an atheistic materialist, related to me in detail his visit to a materializing medium. On his journey to see the medium he treated the whole subject as a joke until he found himself, he said, face to face with his own mother at the cabinet of the medium. "Ask me, if I am sure it was my mother? Don't I know my own mother? The last time I saw her face before coming to America was in England. The next time I saw her face was at Memphis, Mississippi."

That interview with my English friend gave me hope. I went, I saw, and came away saddened.

I looked to materialization as the apex of the pyramid of proof! Yet it did more than all else to shatter fragments my confidence in Spiritualism, and I did not hesitate to affirm that the current phenomena (judging from what I had seen) is a snare, a fraud and a delusion; not that all mediums are frauds, as some materialists say Spiritualism is not all fraud, although there is a flood of fraud, as Spiritualists themselves frankly admit and bemoan. Some portions of the medium may be termed a delusion, a deception of the senses, a false judgment. All religions have been full of delusions. But he has investigated to little purpose who does not know there are genuine phenomena, such as somnambulism; epilepsy, even to the extent of a total loss of consciousness; trance, or ecstasy, hypnosis. All these form a net-work between the human body and some power not yet fully ascertained, but which Spiritualists claim are clearly, unmistakably proved to be the product of spirits that once lived in fleshly bodies. All these phenomena I term "snare," a net-work. So, with my understanding of the meaning of the terms, "fraud, delusion, snare," I differ from most materialists; and I admit that the Spiritualists may be right in their claim that the "net-work" is a spirit power interwoven with fleshly bodies. I go still further and say I hope they are right.

Some of the most philosophical Spiritualists I ever knew have met me half way by admitting that all the genuine phenomena might be successfully counterfeited by such Hindu jugglers as I have seen perform their feats before a crowded auditorium in Boston, and by Americans, like the Hermanns; but they naively add: There cannot be a counterfeit without a genuine. They have unreservedly declared that if all mediums should fail, yet Spiritualism would remain an eternal fact, like an undiscovered star in the remote heavens.

I submit that this shows their unwavering confidence in Spiritualism—but confidence is not knowledge. My attention has been called to the fact that several of the best scientific

minds of the age accepted Spiritualism, phenomena and philosophy, not on the basis of what they "do not know," but as a result of painstaking investigation. These critical minds, habituated to weigh, measure and reason—Wallace, Flammarion, Sir William Crookes, the latter named gentleman cautious about adopting the spiritual theory, but now a Spiritualist. Other scientists who are noted for their close tests, their accurate love of truth, also accept Spiritualism. As I satisfy them, I am told, it ought to satisfy me. It would seem so; but it does not. They may have had opportunities which I failed to obtain. Undoubtedly, too, they are better investigators than I am. I concede that I accept their testimony in relation to many scientific facts. Suppose, however, I doubt the facts? Not a scientist will deny my right to get them first-hand, and he will do all he can to help me find them. I apply the same rule to the phenomena of Spiritualism. I must get the facts for myself. This is the ground which the Spiritualist occupies. He, like myself, does not accept "authority for truth, but truth for authority." Spiritualism, to be of more value than church history, as it ought to be, must appeal to present-day revelation, not to mere testimony. Testimony is valuable if it leads to investigation; pernicious if it ends research.

For fifteen years before 1878 I was gradually compelled to give up phenomena evidence, one by one, until almost nothing was left. But those who were bigoted found fault with my position; but when the remaining truth slipped from my grasp I was at sea without chart, compass, rudder. I trusted phenomena and phenomena failed me.

Materialism is not as attractive a philosophy as Spiritualism. I did not accept Materialism because I preferred it. Materialism had nothing to do with the matter. Many materialists prefer extinction. My preference is to live forever. If preference could settle the question then Spiritualism would be the conviction of the bulk of mankind. It does not base itself on mere desire, wish, preference, nor even belief; but upon absolute knowledge. "One grain of knowledge," say Spiritualists, "is of more value than mountains of belief."

On that point I agree with them. In my debates with Spiritualists I have been hoping, by coming in contact with Spiritualists and mediums, as well as through the reasoning of my opponents, that some day I might have a debate with one that with facts and unerring logic my doubts would be removed, my Materialism ground to powder under the weight of phenomena. I would thank them to do it; would like to trade my Materialism for something better. It is an elephant on my hands, and growing bigger for twenty-one years. Perhaps it is a bear, after all, like the one that hugged the Irishman: "Won't somebody help me let go of this bear?"

When I became a Materialist and was challenged by Moses Hull to debate, I said, certainly. Since then I have had a debate of five nights in Unity, Chicago, Los Angeles, California, with Dr. N. F. Ravlin, a splendid man and able debater; G. H. Walser, Esq., a criminal lawyer and the founder of Liberal, Mo.; the witty and versatile J. Clegg Wright in Cincinnati.

Not for victory but truth do I seek debate. This was the prevailing spirit of all those controversies, except the one at Cincinnati. There the Spiritualists claimed a victory, and because I would not denounce Spiritualism as a fraud from beginning to end, several Materialists were mortally offended, and because of what they termed my concessions to the Spiritualists. As I am not a politician I have always exercised the prerogative of a freeman, to tell exactly what I think. As Thomas Paine said: "My own mind is my own church." When I began my work of several months in Cincinnati I said, "This platform is free. On it I will express my convictions, asking no one to agree with me, but conceding to others the same right I claim for myself."

That announcement was applauded to the echo by those who imagined themselves mentally free, and they seemed to think, because they assert that they know "Death ends all," that I, as a speaker, was bound to do the same thing. On the contrary, in my debate with Mr. Wright, I made the direct statement: "The Materialist who says 'death ends all' is unphilosophical, for how can any one know that? But this opinion, that 'death ends all,' has been attributed to me by many Spiritualists. The most I am warranted in saying is that death may end all. I do not know, and I freely say to you, I hope not."

There is no subject on which I like to speak better than upon Spiritualism, and it, as Cincinnati Materialists assert, I am too polite to my opponents. Actually, calling them "brothers," I trust I am always been an offender in this way. If those debates resulted in calling more attention to Spiritualism; if more people were led thereby to investigate its claims; if they made converts for it (all of which may be quite true) I do not begrudge the advantage to Spiritualism. But why have not the Spiritualist societies availed themselves of the advantage? Have Spiritualist lecturers not the "courage of conviction"? Have the societies? A thorough shaking up and setting of all the phenomena of Spiritualism is the best thing that ever happened to humanity. I think the truth will come uppermost. Do you? This is why Spiritualists and Materialists should maintain a platform, free and broad as the expanded heavens, which would be an arena of polite polemics, where the Spiritualist could pit his or her facts against the Materialist theories appertaining to a future state of existence; where the Spiritualist could prove to mankind that there is nothing to conceal in the realm of truth, but much to discover. As the people love to hear both sides there is, indeed, no finer opportunity to bring Spiritualism to the front than public oral discussion; nothing which so clearly indicates to the public that a system which will do this courts investigation. It is this element of mental freedom which has given Materialism most of the prestige it enjoys. Oral debates would give Spiritualists a chance, time and time again, to show to mixed audiences that the impositions practiced in the name of Spiritualism are not Spiritualism, and that the real work of its opponents consists in squarely meeting

what the Spiritualists claim are the genuine evidences in favor of spirit communication. That narrows the discussion to burning focus and convinces many, who are neither Spiritualists nor Materialists, that Spiritualism is truly what Christianity is not, a system which concedes the right to all to think wrong as well as right.

If Spiritualists and Materialists were really emancipated would they not extend a world-wide invitation to every public speaker who has a message to bring and the genius to present it; to express his own opinion; to tell the truth as he or she sees it? Are not those Spiritualists who oppose free discussion as intolerant as orthodox Christians?

"The right of private judgment," taught by Martin Luther, has never been lived out by the Protestant world. Has mental freedom, prized by Spiritualist and Materialist alike, been daily practiced, like the prayers of the pious?

O Liberty! thou sphinx of the ages! even thy best friends do not comprehend thee! Thou true savior of the race! twin of truth! mightier than any monarch! For love of thee millions of martyrs, multitudes of nature's noble men and women have perished. Art thou, glorious Liberty, after all the struggles to know thee, but a figment of the imagination of man? Is there no reality? Banish thee, arrayed in the glittering splendor of truth, and life and death are all one, and human love and human hate are one, and human sweet, rather than immortality without thee, priceless friend of humanity!

Shortly after my wife's death, four years ago, I wrote to a very radical Materialist journal, "The Ironclad Age," whose editor, Lullie Monroe Power, had paid the debt of Nature. That article elicited letters from Freeholders, inquiring, "Have you become a Spiritualist?" I wish, heartily wish, I could have said to them all that I have; that I had found the perfect proof. Here is the letter:

FROM UNDER THE SHADOW.

Dear Mr. Power:—To my lonely Colorado home the sad news comes of the death of Lullie Monroe Power, one of the grandest, bravest heroines of this century.

From under the shadow of my great sorrow I send you, and your Pearl, my heartfelt sympathy. Death is so cruel—unless there is something better, that we yet know not of, to come after it. There ought to be an endless life of happiness for such as Lullie Monroe Power. Is this life all? Is the struggle, the earnest work, the sacrifice, which was a pre-eminence characteristic of your wife, to bring no satisfaction to her heroic heart, save what she gained while engaged in the conflict; while maintaining great principles and inspiring others with nobler aims? Is there to be, for her, no calm retrospect of the battle fields of thought? No enjoyment of victories won over the hosts of superstition? No sweet contemplation of the triumph of Truth?

In my many years of diligent investigation and careful examination of so-called evidences in favor of future existence, I have been driven to the unwelcome conclusion that there is no present proof that we live after death. Nevertheless, I know that we know so little about origin and destiny, life and death; we know so little of the outlying mysteries of this stupendous universe; we are so deeply in love with nature, so beautiful, enchanting, divine, that it becomes would-be philosophers to get limits to life; to dogmatically declare that death ends all. If it does, then what a contemptible thing is life! Tossed with it for a brief season; a taste, a sip of nectar to induce an unquenchable thirst—mockery of all mocks ever!

But there are objects which we love with far more intensity than life itself, precious as it is. In many instances, truth, honor, liberty, patriotism. Here and there a fellow being is loved more than life. Your wife loved her son Eric more—would have willingly gladly, given her life to save his. And is this individual life, which countless millions yearn to retain, to cease with the last breath of the earthly body? Grant that some are so constituted that they have a wish to continue conscious existence. Can they say they have no desire to meet those again who were dearer to them than their own selfish existence? What is love for? Is it born to die? Why admire traits; peculiar little ways of speech; manner; if all are to be swept into the boundless ocean of unconsciousness? Why should there ever be a Damon-Pythias friendship if it, too, must cease to be? Why worship our kind if anguish, which no language can describe, is the inevitable outcome? Are we born to be extinguished? Just that? Is that sublime? What an ending to the glory of the human intellect! What a conclusion for great deeds, noble achievements!

It is not only possible, but highly probable, according to the dictum of science herself, that life is not confined to this world. We yet do not know much, if anything, about life; but we are learning. The probability is that millions of worlds, glittering in the heavens, are populated by intelligent beings. Gradually the discovery has come to us, through science, that this universe, as far as we can ascertain, seems within life. Our earthly chemistry has already shown that, in strictness, there is no death.

If, with all our progress, we know so little about the physical worlds whirling around us, and nothing at all of their inhabitants, if they are blessed with them, is it logical to make our ignorance the measure of an affirmation, by positively asserting that there are no inhabitants thereon? True, we have received no communication from them, and perhaps not from a spirit world. But do we not know, practically, as little about physical worlds beyond our solar system as we do about a spirit realm?

To say the least, the probabilities are as great that Lullie Monroe Power still lives as that she is extinguished; and if we must be content with theories for awhile longer; and if preference should have any influence, I prefer to think this true-hearted woman has triumphed over death itself.

I freely concede that some may be in possession of a knowledge that I have not, which justifies them in saying they know she lives.

I am gratified, rather than otherwise, that we are not warranted in asserting

that this earthly existence is the beginning and end of life. There are more things in the universe than are "dreamt" of in our philosophy.

To Mr. Shrock:—Permit me to say I have shown you made me a Spiritualist in the first instance, not the phenomenon alone, but the philosophy as well.

You ask: "Have you discovered that these phenomena are explicable on some other theory than that of Spiritualism?"

"Discovering" is too large a word. While the phenomena have not given me positive proof that we are to live right on after we breathe our last on earth, I concede that some phenomena may be produced by departed human spirits, and I frankly say that there are phenomena in my own experience, and that of others, which are not, thus far, explicable on some other theory than that of Spiritualism. I do not know their cause. Much of the phenomena is a "tangled web," a snare, if you please, forming an "entangling alliance" with some human being, a medium, and some power yet unfathomed. This by no means calls in question the sincerity of honor of the medium. I think the Spiritualist mediums and speakers are as true as the Christian clergy—begging the Spiritualist's pardon for putting them so doubtful a compliment.

Mr. Shrock asks: "Will you be kind enough to explain them all in such clear and unambiguous terms that we can all understand them?"

That is a larger contract than I would undertake. Modern Spiritualism has been in the world for fifty-one years, and all the journals, and all the speakers, and all the mediums have been unable to explain all the phenomena of Spiritualism. "In much clear and unambiguous terms that we can all understand them."

The burden of proof rests upon the Spiritualists. They affirm that spirits are the cause of these phenomena. If all the phenomena could have been explained in such clear and unambiguous terms that we can all understand them, it probably would have swept the churches and Materialism out of existence, and I would have been happy to say "peace to their ashes." If that could have been done fraud would have been separated from fact.

I have nothing better now than the calm reflection that if death ends all it will be as sweet as sleep—although it is not pleasant to think we will not awake in the morning. If the great central thought of Spiritualism is true what a glorious morning that will be! How rapturous the welcome by friends that earth could not bury!

W. F. JAMIESON.

Southwest corner Freeman avenue and Dayton street, Cincinnati, Ohio.

## THE SUNDAY BUSINESS

Ministerial Effort Relating Thereto.

The Fort Wayne Ministerial Association is endeavoring to put a quietus on Sunday baseball and Sunday et ceteras. At its last meeting it issued its usual annual proclamation on the subject to which the Fort Wayne Journal replied as follows:

THE ADDRESS OF THE MINISTERS. The Ministerial Association in its address to the people of Fort Wayne seeks not only the enforcement of the laws, but co-operation in discouraging "Sunday amusements, Sunday excursions, Sunday newspapers and all unnecessary Sunday work."

The ministers might have gone farther, with equal justice, and inveighed against Sunday driving, Sunday bicycle riding, Sunday stereoscopic exhibitions, Sunday soda water drinking, in fact they might as well prescribe rules for human conduct, as they were wont to do in certain New England colonies years ago.

We are not going to offer an excuse for the publication of a Sunday newspaper, for having made it a potent auxiliary of the pulpit, we are constrained to believe that it gives greater voice to the word of God than the Ministerial association can hope to secure without it, and we feel that it is equally effective in influencing human conduct for good.

Whether Sunday newspapers have come to be a public necessity is a question for the people to decide—it rests entirely with them. The fact that the Ministerial association of the Fort Wayne Journal exceeds that of any other day in the week is pretty conclusive proof that they do not regard its coming to their homes as an infraction of the sanctity of the Sabbath.

We do not believe that very many people in this country are engaged in unnecessary work on the Sabbath, but conditions have arisen and are constantly arising that make the pursuit of certain avocations necessary, and these conditions carry with them a greater demand for labor, giving a wider scope to human activity, without exerting an unwelcome influence upon Christian civilization.

But the ministers offer no suggestion to the great army of men and women who are free to observe the Sabbath day as their conscience prompts.

A great and overwhelming majority of them have few of the comforts of home, the great bulk of the common people have none of them, and as it is to them a day of recreation as well as a day of rest and prayer who will define what is proper Sabbath recreation? If all the people owned high geared, soft cushioned carriages, high stepping horses, they might easily satisfy the Ministerial association by limiting the Sabbath day amusements to those of their parishioners, and atone for their sins by contributing to missions for the reclamation of the heathens.

And a great many of the common people are solving the question of Sabbath rest and recreation on the bicycle, seeking God's sunlight and the open air, taking their religion from nature as William Cullen Bryant did.

All the people, however, have not carriages and horses and bicycles, and they will naturally seek some other form of recreation, or provide some other form, for men cannot be made Christians by law, or church goers by ordinance, any more than they can be induced to regulate themselves in sackcloth and ashes by ministerial proclamations.

As was remarked by a wise and conservative statesman, it is a condition not a theory that confronts us, and the Ministerial association offers no solution of the problem, absolutely none, contenting itself with demanding the enforcement of the laws, and we do not object to that since nothing will so quickly result in a reconstruction of the statutes as their application to human conduct.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1.10; paper, 75 cents. For sale at this office.

## GOD.

[This wonderful poem was written by the Russian poet Derzhavin. The Emperor of Japan has had it translated into Japanese, richly embroidered in gold and hung up in the temple of Ise. It has also been translated into the Chinese and Tar languages, written on appropriate pieces of rich silk and suspended in the Imperial Palace of Peking.]

O Thou eternal One! whose presence bright All space doth occupy—all motion guide; Unchanged through time's all devastating night, Thou only God! there is no God beside.

Being above all beings! mighty One! Whom none can comprehend and none explore, Who fill'st existence with thyself alone, Embracing all—supporting—ruling o'er, Being whom we call God—and know no more.

In its sublime research, philosophy May measure out the ocean deep—As thou art, O God! the sun's rays, but God! for thee There is no weight nor measure; none can count Up to thy mysteries. Reason's bright spark, Though kindled by thy light, in vain would try;

To trace thy councils, infinite and dark; And thought is lost ere thought can soar so high, Even like past moments in eternity. Thou from primeval nothingness did'st call First chaos, then existence. Lord, in thee Eternity had its foundations; all Sprung forth from thee—of light, joy, harmony;

Sole origin all life, all beauty here, Thy word created all, and doth create. Thy splendor fills all space with ray divine; Thou art, and wast, and shall be—glorious, great! Life-giving, life-sustaining potentate.

Thy chains the unmeasured universe surround, Upheld by thee—by thee inspired with breath; Thou the beginning with the end hast bound, And beautifully mingled life and death! As sparks mount upward from the fiery blaze, So suns are born, so worlds spring forth from thee;

And as the spangles in the sunny rays Shine round the silver snow, the pageantry O. heaven's bright army, glitters to thy praise. A million torches lighted by thy hand Wander unwearied through the blue abyss; They own thy power, accomplish thy command,

All gay with life, all eloquent with bliss. What shall we call them? Piles of crystal light? A glorious company of golden streams? Lamps of celestial ether burning bright? Suns lighting systems with their joyous beams? But thou to them art as the noon to night.

Yes, as a drop of water in the sea, All this magnificence in thee is lost! What are ten thousand worlds compared to thee? And what art thou? Heaven's unnumbered host, Though multiplied by myriads, and arrayed In all the glory of sublimest thought, Is but an atom in the balance weighed, Against thy greatness—is but a cipher brought.

Naught!—but the effluence of thy light divine, Pervading worlds, hath reached my bosom, too; Yes, in my spirit doth thy spirit shine As shines the sunbeam in a drop of dew.

Naught! but I live and on hope's pinions fly, Eager towards thy presence; for in thee I live, and breathe, and dwell; aspiring high E'en to the throne of thy divinity; I am, O God, and surely thou must be! Thou art directing, guiding all, thou art!

Direct my understanding then to thee; Control my spirit, guide my wandering heart; Tho' but an atom midst immensity, Still I am something, fashioned by thy hand! I hold a middle rank 'twixt heaven and earth; On the last verge of mortal being stand, Close to the realm where angels have their birth, Just on the boundaries of the spirit land.

The chain of being is complete in me; In me is matter's last gradation lost, And the next step is spirit—Dethy. I can command the lightning and am dust! A monarch and a slave; a worm, a God! Whence came I here? and how so marvellously Constructed and conceived unknown? This I do not know.

Lives surely through some higher energy, For from itself alone it could not be. Creation? yes, thy wisdom and thy power Created me, thou source of life and good; Thou spirit of my spirit, and my Lord! Thy light, thy love, in their bright plenitude, Filled me with an immortal soul, to spring O'er the abyss of death, and bade it wear The garments of eternal day, and wing Its heavenly flight beyond this little sphere, Even to its source, to thee—its author there.

O thou ineffable! O vision blest! Tho' worthless our conception all of thee, Yet shall thy shadow'd image fill our breasts And wait its homage to thy deity, O God! Thus now my lowly thoughts can soar, Thus seek thy presence, Being wise and good.

Midst thy vast works admire, obey, adore, And when the tongue is eloquent no more, The soul shall speak in tears of gratitude.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 45 pages. Paper, 25 cents. For sale at this office.

## SCIENTISTS' VIEWS.

They Do Not Accept Materialism.

To the Editor:—I am reading with unusual interest the current account in your valuable and truly liberal paper, of the reasons for renouncing Spiritualism upon the part of a man who, in a debate, converted to it one of our best chancellors of the cause, Moses Hull. Thus far I have failed to observe any reasons. Brother Jamieson is probably reserving them for the last chapter.

I fully sympathize with Mr. W. F. Jamieson in the matter of doubt and skepticism. Show me the Spiritualist who is not ever and anon doubtful and skeptical as to the absolute reality and verity of the experience upon which he relies for his knowledge of a future existence, and I will show you a man who is not only unappreciative of the wonderful character of that experience, but who has, as Ingersoll would say, stopped growing; who is no longer influenced by the law of evolution.

Amidst a vast amount of fraud which disgraces the class of persons more than Spiritualists, there are a few honest men, gathered a few nuggets of truth, a few experiences which it is simply impossible for them to explain satisfactorily to themselves upon any other than the Spiritualistic hypothesis. These experiences may be extremely limited in number and far between. The lightning of Spiritualistic truth does not strike many times in the same place, but when it does strike it counts! It makes an impression that lasts. I have received a few such lightning strokes, the impress of which I have tried to find by Thomas J. Hudson's "duality of mind," Carpenter's "unconscious cerebration," etc., but I did not succeed. I am now trying Dawborn's vibration theory, but with no better results thus far. My present position is that if all who advocated Spiritualism from 1848 up to the present moment should renege, I would still be able to do so conscientiously and honestly.

It at least seems peculiar that Brother Jamieson should leave Spiritualism for Materialism when so many prominent men are leaving Materialism for Spiritualism. Even Huxley, Tyndall and Spencer refused to be called Materialists. In the fortnightly Review, November 1886, in replying to Mr. Lilly's article therein, Huxley writes as follows: "Mr. Lilly's third thesis runs that I put aside as unverifiable everything which cannot be brought into a laboratory and dealt with chemically, and again I say no! And assuredly I have never, given the slightest grounds for the attribution to me of the ridiculous contention that there is nothing true outside the bounds of physical science. Mr. Lilly says that 'with whatever ritual ornaments I may gild my teaching, it is materialism.' If I believed that I had any claim to the title of Materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gilding. But to repeat what I have more than once taken pains to say in the most unadorned of plain language, I repudiate as philosophical error, the doctrine of materialism. It seems to me pretty plain that there is something in the universe, co-existent with consciousness, which cannot be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force."

Thus wrote the great scientist Huxley who was neither a Spiritualist nor a Materialist. The same is equally true of Prof. Tyndall, as shown by his "Belief address," and of whom Mr. Herbert Spencer, in speaking of his death, said:

"Prof. Tyndall was much more conscious than physicists usually are that every physical inquiry, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble problem."

Spencer, in speaking of himself, says: "I have had to rebut the charge of materialism times too numerous to remember. I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done. I cannot prevent them. Practically they say, 'It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or not.'"

It is not true, then, that our great scientists are all Materialists, even though many of them are agnostics. In a certain sense, we are all agnostics. We do not know much that we would like to know, much that at present, it seems impossible to know. But there is so much that is and can be absolutely known that refutes the doctrine of materialism or the idea that death ends all, that we can positively assert the fact of a future existence. When Brother Jamieson successfully explains my personal experiences upon any other than the Spiritualistic theory, I too will renounce Spiritualism, but not for Materialism.

H. V. SVERINGER.

A LITTLE LAD'S ANSWER.

Our little lad came in one day With dusty shoes and tired feet; His playmate had been hard and long, Out in the summer's noontide heat. "I'm glad I'm home!" he cried, and hung His torn straw hat up in the hall, While in the corner by the door He put away his bat and ball.

"I wonder why," his ammie said, "This little lad always comes here, When there are many other homes As nice as this and quite as near?" He stood a moment deep in thought, Then, with a love light in his eye, He pointed where his mother sat, And said: "She lives here; that is why."

With beaming face the mother heard; Her mother heart was very glad, A true, sweet answer he had given, That thoughtful, loving little lad. And well I knew that hosts of lads Are just as loving, true and dear; That they would answer as he did: "This home, for mother's living here,"— Christian Advocate.

BOOK REVIEWS.

Driftwood. By Addie L. Ballou, 1170 Market street, San Francisco, Cal. A volume of poems by one whose name was formerly quite prominent in the Spiritualist ranks, though less so in recent years. Many of the poems relate to persons and incidents of the Civil War, and will be of special interest to soldiers of the G. A. R. Among these are several memorial pieces.

While some poems breathe of patriotism and tender regard for fallen heroes of the war, others are sentimental and others rise into the realm of spiritualism.

"From Soul to Soul" By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

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A Conspiracy Against the Republic. By Charles B. Wallis, A. M., author of "History of the Christian Religion to the Year 200," etc. A concise statement of the facts concerning the efforts of the church leaders to get control of the government. An important work. Price, paper, 25 cents. For sale at this office.

ALL ABOUT DEVILS. Or an Inquiry as to whether Modern Spiritualism and other Great Reformers come from the Satanic Majesty and his subordinates in the Kingdom of Darkness. 80 pages. By Moses Hull. Price, 15 cents. For sale at this office.

ANCIENT INDIA: Its Language and Religion. By Prof. H. Oldenberg. Paper, 25 cents. For sale at this office.

APOLLONIUS OF TYANA. Identified as the Christian Jesus. A wonderful communication explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents. For sale at this office.

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BY KERSEY GRAVES.

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The Bridge Between Two Worlds. BY ABBY A. JUDSON.

With portrait of the author. Deeply spiritual and instructive. An excellent work. Price, cloth, \$1.00; paper, 75 cents. For sale at this office.

## The Christ JESUS, MAN, MEDIUM, MARTYR.

A Symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, R. B. Hill, Rabbi I. M. Wise, Col. Ingersoll, and what the spirits say about it. By

J. M. PEEBLES, M. D.

Whether the book settles the question or not, it will be found eminently entertaining, and brings to light a mass of evidence to establish the historical character of Jesus. A large volume, cloth, \$1.25. For sale at this office.

## Grimes of Preachers.

An interesting book along its line and useful to all ministers and preachers. Price 25 cents. For sale at this office.

The Development of the Spirit After Transfiguration. By the late M. Faraday. The origin of religions, and their influence upon the human mind, and the development of the human mind, at the request of a band of ancient philosophers. Price, 10 cents. For sale at this















## ..GENERAL SURVEY..

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

## WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet he has no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Resolutions were passed by the society at Alliance, Ohio, fully endorsing Mr. and Mrs. E. W. Sprague as faithful and efficient laborers in the cause of truth. These two sterling workers are well received wherever they go. They have been at Alliance for about six months.

Richard Dabb writes: "I have Art Magic and Ghost Land and I think they are something grand. The Big Bible stories which I received this week are terrible; they are worse than any dime novel that I ever heard of, and the beauty of it is that you can refer to the Bible for proof."

Will C. Hodge has engaged with the society at Marshalltown, Iowa, for the month of June, and with the following camps respectively: Ottumwa, Kans., Lake Brady, Ohio, Franklin, Neb., and Delphos, Kans., closing August 27. He has open dates from July 5 to 13, and will correspond with parties who will write along the line between Ottumwa, Kans., and Chicago. Is open for the fall and winter months, beginning with September. For dates and terms, address 40 Loomis street, Chicago, Ill.

J. C. Kiser writes from Covington, Ky.: "I received the Occult Life of Jesus, and am more than pleased—I am delighted with it, and it confirms what I always took Saul to be an old scoundrel!"

Mrs. Maggie Waite, of Detroit, writes: "Last Sunday I closed my meetings here for the summer, and a public vote of thanks was given me, and a perfect ovation which for the moment took me completely by surprise, as tired workers appreciate any marked token of gratitude that their labors may bring forth. I was asked to continue the meetings throughout the summer, but have been engaged in Jackson, Mich., on June 11; Lake Cora, June 29; first two weeks of camp at Lily Dale, July, and at Clinton Camp, Iowa, during August, and had no time to do so."

Julia Steelman Mitchell is engaged at Whitewater, Wisconsin, for Summers and Junes. Those wishing her services as lecturer and test medium, can address her as above, Box 55. Home address, N. Evanston, Ill.

Mr. and Mrs. A. L. Drum write: "We solicit engagements anywhere in the State of Texas for lecturing, platform test work, and seances. Address us at 527 Main street, Dallas, Texas." They are said to be very successful and efficient workers in the cause of Spiritualism.

Sarah J. Bird writes: "I attended Miss Sarah Thomas's meetings yesterday, and I believe she is bound to stir up the whole West Side. She was assisted by Mrs. C. H. Mullins and Mrs. Otter, both very good test mediums."

J. Osborn Evans, of New York, writes: "I have written you many times about the crowds that have attended Dr. Savage's discourses, but his last sermon in the series on 'Immortality,' and by the way (I am very sorry to state) his last sermon for the season before the summer vacation, entitled 'Possible Conditions of Another Life,' the church was more than crowded, and he was obliged to use this expression, 'carriages were at the doors of the Church of the Messiah,' and one outside looking at the crowds coming out would think it was some great matinee at the opera, for Dr. Savage draws such a fine intellectual class of hearers."

Rev. Dr. Benjamin De Costa, of the Church of St. John, New York, prepared a sermon in answer to Bishop Potter's action in ordaining Doctor Briggs, and started to preach it, but he was called off by the fact that he was to talk for about five minutes he was to overcome by emotional feeling that he passed over the bulk of his manuscript and dismissed his congregation with a ten-minute sermon. But after the service he gave out his manuscript with the announcement that he was unable to deliver it entirely. The sermon said in part: "At the threshold of the twentieth century theological teachers all over the land are declaring that the Bible was not written by the Holy Ghost, but by the hands of men. I should not select a text from any part of the Bible which would not be challenged by some protestant. This system of doubt and denial has entered the Episcopal Church, and its chief advocate has been deliberately received into the ministry. There is now no question about the future of the Bible. The scriptures are no longer to be enforced as an infallible guide. The church has relaxed the appearance of authority, and its interpretations may now be governed by individual caprice." And this change in opinion has been wrought by Spiritualism.

Mrs. M. L. Elliott writes: "Allow me to thank you for another lovely premium, the Occult Life of Jesus. I think it very interesting. My father-in-law, 81 years old, has taken a great interest in reading it."

Church of Divine Truth meets at 5518 Sherman street, at 3 and 8 o'clock p. m. Mary W. Guest, speaker; also Thursday evening conference class. All are welcome. Astrological readings.

The Spiritualist Aid and Home Association meets every Saturday evening at 4020 Cottage Grove avenue, first flat. Lyman C. Howe lectures at the annual picnic at Lily Dale, June 9, 10 and 11.

C. H. Mathews, of New Philadelphia, Ohio, writes: "Eternal vigilance is the price of liberty! Catholicism is the deadly foe of the human race, and the people—the rulers—should be fully advised in the premises. Let us preserve the republic in its pristine purity, as near as may be. Then is our duty done."

The Democrat, of Leadville, Colorado, says: "Chas. B. Brockway, of the Brockway family, is the hero of the hour. Everyone is worshipping him, and day and night his rooms are crowded and the streets are thronged. Never has a dumd made such a hit in Leadville. Never has anyone so completely won the confidence and good will of the people. Men and women alike crowd to call on him for sittings, and the rich as well as the poor, the great as well as the small, have been convinced of his wonderful power. In the home, in the office, in the street, his name is the chief topic of conversation. Those who have not yet had a sitting with him are urged to go and see him by their friends. He needs no advertising—people seem to do it for him, and for once the newspapers have been beaten out of their regular line of work."

Mrs. Rebecca Still writes: "The books, Ghost Land, Art Magic and Occult Life of Jesus of Nazareth, came all right. Very thankful indeed for your quick response. They are a mine of wealth. I am a spiritualist, and I have wanted to understand for years."

news of the spiritual cause in the outside world, of which there is nothing known in this mountain town. There are no Spiritualists here, and being a stranger in the state, coming from Williamston, Mich., last November, I prize the paper more than my pen can express. I will say that the eastern societies hardly realize the vast amount of pioneer work there is yet to do in these new countries, and which the truth of spirit return and break away the bondage of creeds."

Wm. Adams writes from Idaho: "There is only one thing that I dislike about your paper, and that is it comes only once a week instead of every day. I never tire of its reading, and when it comes to the books, why, bless your soul, I would not take five times the money for them, especially the Occult Life of Jesus. It is very interesting and instructive. It knocks the bottom out of the old-time creeds and lets all the contents roll out before a gaping world. I certainly cannot see how you can afford to furnish the books so cheaply. Your paper and your books are my only Spiritualist friends I have out here in the Snake River Valley; myself and wife and son are the only Spiritualists there are around here for a great many miles. We hold circles among our neighbors at night. I used to avoid the good books, but now I go to the Friends of Spiritual Culture, of Ogden, Utah, where I resided for fourteen years."

Dr. J. M. Peebles is expected in this city to lecture for Mrs. Cooley's society, at 77 Thirty-first street, next Sunday, or the Sunday following.

Mrs. C. L. Curtis, of Oregon, the sweet trance singer, who delighted the people of the First Spiritual Church, 77 Thirty-first street, upon a former occasion, will be with them again on Sunday, June 11. Musical critics on passing the street, this lady's work, pronounce it fine, and a rare treat is in store for those who hear her.

The Birmingham Herald says: "At a meeting of the Psychic society held Thursday evening a ripple of excitement was caused by Dr. Schlesinger, a professional Spiritualist, who had been invited to address the meeting. The club does not endorse Spiritualism by any means, but simply wanted to hear Dr. Schlesinger talk, as he claimed that Spiritualism came under the head of psychic science. His lecture was a lengthy description of his science, or gift, as it may be called, and then, it is said, began to jump on to the churches and other religious organizations for opposing Spiritualism. He was promptly called down by the members of the society, but was permitted to proceed with his demonstrations, which did not result very successfully, as he afterwards admitted."

The Marcotte Family have returned to Minneapolis, Minn., No. 1127 Hennepin avenue, and are ready to meet all friends and investigators. They will hold seances within 100 miles of Minneapolis. For particulars write to Dr. Robt. E. Marcotte.

The First Spiritual Church of the South Side will hold its last entertainment and dance for this season at 77 Thirty-first street, next Friday evening, June 9. The Garden City Mandolin club will favor the audience with their grand selections: Mr. T. C. Epperly, cornetist; Mr. C. J. Epperly, who sings in various languages under the name of 'The Harmonic Voice'; Mr. Lounsbury, Mr. Stillman, Dr. Friedman, Wm. Rogers, Mr. Bowen, Mrs. Cooley and others will be at their best, and a fine time is anticipated. Dancing and refreshments are added to this already complete list of good things, and the society wishes to see many happy faces. The spacious America auditorium has been secured for the occasion. Admission, including dancing, 25 cents.

The Spiritualists of Ely, Ohio, have organized. The following principles were adopted: "We believe in the brotherhood of man without reference to color, sex or religious belief, so all persons are cordially invited to attend our meetings and shall be free to speak, read essays or ask questions." The society has rented a commodious room in W. A. Ely's block, over Jackson's meat market and propose to hold regular meetings on Sundays at 2:30 p. m. The following officers were elected: President, W. H. Tucker; vice-president, Mrs. S. J. Hawk; secretary and treasurer, F. W. Martin; trustees, Geo. W. Noble, Geo. H. Arnold and Mrs. O. C. Atkinson.

Physical mediums wanted who can stand a test seance. The State Spiritualist Association of Nebraska, at their camp-meeting wants two or three good physical mediums from July 14 to 25, at Lincoln, Neb. Before the management can accept them they must give one satisfactory seance under test conditions, at the headquarters of the association, you want a seance room, and the conditions on which you can come. H. C. Madding, M. D., president, Murdock, Neb.; Paul S. Gillette, secretary, 411 N. 10th street, Omaha, Neb.

Dr. H. C. Andrews' address for the next two weeks will be No. 55 East Wayne street, Fort Wayne, Ind. He contemplates a trip through Western and Northern Ohio. Correspondence solicited with those who want a test medium and lecturer.

Mrs. S. Augusta Armstrong has been engaged to speak at Lily Dale annual picnic, June 10 and 11. She will also preside as chairman throughout the season of Central New York Camp, from July 29 to August 14, with an occasional lecture at the same place.

**Good Mediums.** There is a large number of good mediums in the world. We hear so much about frauds that we wonder if the Spiritualists have any reliable mediums. They who look for truth usually find it. Why do not the Spiritualists better support and protect the well-known and reliable mediums? Why do they sweep away the good, and keep prominently in the track light of the public eye the frauds? We who have just commenced to read the Spiritual papers find more said about frauds and fakes than we do of the genuine. We feel that we are not getting into good company. The cause of Spiritualism needs to be upheld better by the people, but the first thing to do is for the Spiritualists to tell the people what mediums can be trusted. The speakers have frequently condemned physical mediums, and the latter work peculiarly about the 'tests' of the platform. Residing in Chicago and Boston say their cities are beset with fakes and they recommend none with positive security. A friend told me that the president of the N. S. A. replied that he could not tell her whom to visit in Boston, when she asked him for the addresses of reliable local mediums. Thus are we puzzled. What is the matter with you, Spiritualists?

Such is frequently the statement of persons we meet, and such even more strongly stated was the talk of an excellent and refined lady this morning. Is it possible that the Banner of Light and The Progressive Thinker cannot keep a standing list of reliable mediums in Boston and Chicago, and indeed, throughout the United States? If they can, these should be kept prominently in the track light of the public eye and the people left to know the fakes have not run out the genuine and the true. Honest mediums need an advocate. **SPIRITUAL LECTURER.**

Mrs. L. S. Nagell writes: "I have received my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I have not only been interested, but found it very instructive. I think if this work could find its way into every home it would be long before our philosophy would be understood. I can recognize it in its true light, and I shall make every effort to introduce your valuable paper and this instructive book everywhere I go."

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## THE EQUOR CURSE.

Message from Spirit Frances E. Willard.

Mrs. Alice R. Andrews-Kibbe.  
Dear Sister—From the realms of spirit I come to you and to extend the hand of friendship. Although my remains were consumed in ashes, yet my soul lives, and how grand the release from all earthly cares, and yet, life in the material was not an empty dream to me. Day after day, night after night, I toil, and my desire in my heart was to bring joy to the suffering mortals that were bound down with woe. Now, that I have passed into the beyond, and can look back over my life work in the material, I realize that I must have been aided by spirit influences, and no doubt they held me up and inspired me, and sustained me many years, for my physical framework was not robust, and yet I seemed to feel the strain lightly, and to "bear my burdens" well. Of course there comes a time, when the machinery wears out, and so it was with me, and I was called home.

I realize the truth of spirit, and how the hand of a good spirit goes out to all mortals, and would that I had the power to control the evil, so that the good alone could triumph. Oh! Rum, Rum! what a curse thou hast been, and could the wine bibbers but see the serpent in the glass, as I do, they would cast it from them as something unclean. I see the undeveloped spirits hovering around mortals, tasting when they taste the accursed stuff, and influencing and leading them on to destruction. The many drunkards that have passed into the beyond, with all their sins, and degradation, and live over and over again the sins of material life, and at whose expense? The poor deluded mortal feeds them, and is ever led on to murder and debauchery, through such influences. Not only is the serpent in the still, but attracted from the earth-plane in wretchedness to their side.

Oh! my brothers, my sisters, friends, cast aside the cup, dash it from your lips, cease death, destruction and misery, and stand upon the rock of truth, life, remember, all in the spirit, for can you expect a spirit, steeped in alcohol, to be blessed by God and the angels? No, indeed! The darkness of the earth-plane enshrouds them, and there they must abide, until cleansed and purified by the fires of repentance. Prayers may be offered on high, and absolution at the last movement, but the soul there, and it seeks the bread of life. In all my travels, all of my life work, although I realized the damning effects of the liquor traffic, little did I realize that the curse went beyond the grave. But alas! it is true, and the wine dealer upon the side-board, or the bottle in the home, are invitations sent out to undeveloped influences to come in, slake their thirst, and to pounce upon the innocent members of the family, and lead them down to degradation and death. The bar, the saloon and distilleries are simply agents for the Devil, and his Satanic Majesty peoples the earth plane, and the victims are many. Oh! the woe of the unquenchable thirst that it causes the spirit, and the groans of anguish from tortured souls.

Dear friends in the flesh, imbued in the flesh with life, health and intelligence, how long will you permit these things to go on? Where is the protection for your wives, sons and daughters, in this land of free? Stop and think, and realize what it means. Like the blemished spot on the apple, it grows larger and larger, until all is corrupt. Touch not, taste not the unclean. Let your homes be purified and blessed by the water from the spring, that comes up from the bowels of the earth, and sparkles like diamonds in the sunlight.

My heart goes out to all who live, and I am glad that I have this opportunity to speak to you, and to the noble women and brave men, who fight under the banner of total abstinence. I send my greeting. May God's blessing ever follow you. Press on boldly, turn neither to the right nor left, and plant your banner upon the outer walls. Fear not failure, for God is with you. Oh! the blessings of widowed mothers that go out to you, the smiles from little children, and the love from all in the spirit realms. Turn down the mighty army, and I hope it will ever grow larger and stronger in power, until the accursed traffic is swept from the land. My experiences have been many in the new life, and I cannot give them now. There is so much to learn, so much, and it is not an idle, dreamy existence, perhaps because I do not choose to have it so. The opportunities are many, and the lessons grand, but how to describe it all, is an impossible task. Free to go out in the atmosphere. To see my friends and the world at large is quite a privilege, and yet there are limitations. I cannot gain all, until fitted by knowledge. As I am developed in intellect, so will I be blessed, this I realize, and thus it is with all my brothers and sisters in earth-life. With developed intellects, morality and sobriety, the way is paved to heavenly joys. After many years in public life, mingling with all classes and kinds of people, as a teacher I might say I feel privileged to speak plainly, and I realize that all that know me will understand my motives.

To those who doubt the future existence I would say, doubt not, as the flower springs up from the soil, so will you grow and develop in the spirit. I only regret that I did not search these matters more closely in the material life. See what a high position noble men are all on in truth, and am glad that I can demonstrate my presence. I live again, and by all the powers given me I shall work for the promulgation of my principles. When the rum traffic has ceased to exist, then can I rest in peace, but not before.

**FRANCES E. WILLARD.**

"Mediumship and Its Development, and How to Memorialize to Assist Development." By Wm. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"The Universe."—What Force Is The Beginning of Creation. What Matter Is. The Beginning of the Earth. The Beginning of Life. Environment. The Substance of Its Environment. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

Mrs. L. S. Nagell writes: "I have received my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I have not only been interested, but found it very instructive. I think if this work could find its way into every home it would be long before our philosophy would be understood. I can recognize it in its true light, and I shall make every effort to introduce your valuable paper and this instructive book everywhere I go."

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## IMPORTANT MATTER FROM

OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

**SPIRITUALISM EVERYWHERE.**  
We are indebted to "Ismlala," whose contributions on the Science and Philosophy of Spiritualism in the pages of the Revue de la Science Moderne are always so acceptable for the following narrative, translated into French, by that writer from the original German. It is exceedingly circumstantial, and it is all the more impressive and convincing because the lady who describes these remarkable events was entirely ignorant of all such phenomena at the time they occurred to her, although she subsequently became a very fine medium. She was the wife of Fritz Petersburg, Alex. A. Aksakoff, of St. Petersburg, who was the author of that valuable work, *Annals of Spiritism*, which has become a standard text-book on psychic science upon the continent of Europe.

Here follows the narrative of Madame Aksakoff:  
"At the commencement of these events, I was thirteen years of age; I knew nothing of Spiritualism and was ignorant of its very name. I had been brought up strictly in the Greek Catholic faith, without superstitious fear, without enthusiasm and without mysticism. I was simply of a calm and happy nature."

"In May, 1855, we were living in the province of Jaroslavl. My sister-in-law, with her husband, Dr. Sengireef, inhabited the province of Rjasan, where he occupied a post under the government. The two towns were separated by about a hundred leagues. In the morning the rivers overflowed their banks and the floods prevented rapid communication, so that we had been for a long time without any news of my sister-in-law. Still we were not uneasy, as there was a good reason for








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The Progressive Thinker, the largest Spiritualist paper published on earth to-day, is very much alive. Postoffice receipts showing the weight of our weekly edition always open for the inspection of advertisers, demonstrating that our weekly circulation ranges during the year from 12,000 to 16,000, while some special issues reach as high as 50,000.

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The Rural Health Home is an institution that all can feel proud of, and Dr. Watkins cannot receive too much praise for the grand work he is accomplishing there. Dr. A. very also has a most quieting magnetism when giving treatments. We do not know of another such Health Home in the United States. Why not make up your mind, if sick, to spend a few weeks at the Home?

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at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel) route and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medical Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating interval of wood and fine farms, where the philosopher, A. Bronson Alcott chose his earthly paradise.

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"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Roman ideas and practices should be read by all. Sold at this office. Price 25 cents.

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### PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, from Ukiah, Cal., on May 19, Elvira Lufkin Sloan, a native of Phillips, Maine. Our ardent sister was 59 years of age, and for the past thirteen years has been an earnest and true Spiritualist. She was a sensitive and devoted mother, a good husband, a loving father, a respected citizen, a noble patriot. He was a devoted Spiritualist for more than forty years, having attended scores of seances of many kinds. He was both clairvoyant and clairaudient and often saw and conversed with spirits of those with whom he was familiar in the body. During his short illness he manifested a willingness to undergo the change called death. On April 17, 1890, he passed to spirit life, leaving many sad hearts to mourn their loss, which is his gain. Rev. Smith of Anderson, Ind., conducted the funeral services. Jonesboro, Ind. O. H. HARRIS.

Horacio Williamson was born Feb. 23, 1823. He passed through the Mexican war; also through the late civil war. He was a brave soldier, a good husband, a loving father, a respected citizen, a noble patriot. He was a devoted Spiritualist for more than forty years, having attended scores of seances of many kinds. He was both clairvoyant and clairaudient and often saw and conversed with spirits of those with whom he was familiar in the body. During his short illness he manifested a willingness to undergo the change called death. On April 17, 1890, he passed to spirit life, leaving many sad hearts to mourn their loss, which is his gain. Rev. Smith of Anderson, Ind., conducted the funeral services. Jonesboro, Ind. O. H. HARRIS.

Passed to spirit life, May 18, 1890, at the home of B. F. Peole, Mattie E. Hayden, at 1027 N. Aragon avenue, Indianapolis, Ind., Esther Dille, aged 82 years. She was a noble woman, and the change was so sweet to her that she smiled only a moment before her departure, and said: "I see my boys and many others." The services were held by her husband, MATTIE E. HAYDEN.

George M. Ferris passed to the Summerland, Saturday, May 15, 1890. He was a highly respected citizen and a firm Spiritualist. He has been a reader of the Progressive Thinker for many years. LAURA C. ANSLEY, Luverne, Minn.

Miss Fidelia Dorchester passed to spirit life, June 1, at the Chicago Homeopathic Hospital, aged 70 years. Miss Dorchester was well known and much beloved by the Spiritualists of Chicago. Her sweet and gentle presence will be missed at the social gatherings and Sunday meetings. While we regret to lose the bodily presence of our friend, we know she has gone to "join the choir invisible whose music is the gladness of the world."

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 400 pages. Price \$1. For sale at this office. "Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Maryatt. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Poems of Progress," by Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

Man the Microcosm—His Infinite and Celestial Relations—His Spiritual Powers. Of this pamphlet by a Spiritualist of thought and experience, Lynn O. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price 10 cents, postpaid. "The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

"Ethical and Degraded Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded State of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

### Healing, Causes and Effects

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing, and their relation to Vibration. Esoteric undercurrents of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcasting. It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out of the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

### TESTIMONIAL.

Olean, N. Y., March 27, 1890. B. F. Peole, Olean, Iowa: My dear Sir—I am under an especial pleasure to inform you that I have received the Mailed Pictorial Spectacles, and regard them as truly a marvel. They are a perfect fit, clear and distinct, easy and restful to the eye. Wishing you every success in the future, I am sincerely and fraternally yours, A. L. COTTON.

Spirit Yarns says a sample is better than a description! (I will send a sample of the Mailed Pictorial Spectacles, if ever compounded) also sample of Magnetized Compound for all kinds of sore and weak eyes—sufficient to give you a fair test of their curing powers—all for 10 cents, postpaid. The formula was given me by one of the adept physicians of the lost Atlantis, Dr. Yarna. I will send you his photo if you wish. B. F. POOLE, Clinton, Iowa.

CHAPTER IV. The Priest, the Woman

CHAPTER V. The Priest, the Woman

CHAPTER VI. The Priest, the Woman

CHAPTER VII. The Priest, the Woman

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CHAPTER XLIV. The Priest, the Woman

CHAPTER XLV. The Priest, the Woman

## OUR MOTTO

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SHE HAS

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Lock of hair, age, sex, one leading symptom, full name, three 2-cent stamps and plain full address.

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Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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"Human Philosophy and Cure. Part First. The Philosophy of Cure. Part Second. The Philosophy of Cure. Part Third. The Philosophy of Cure. Part Fourth. The Philosophy of Cure. Part Fifth. The Philosophy of Cure. Part Sixth. The Philosophy of Cure. Part Seventh. The Philosophy of Cure. Part Eighth. The Philosophy of Cure. Part Ninth. The Philosophy of Cure. Part Tenth. The Philosophy of Cure. Part Eleventh. The Philosophy of Cure. Part Twelfth. The Philosophy of Cure. Part Thirteenth. The Philosophy of Cure. Part Fourteenth. The Philosophy of Cure. Part Fifteenth. The Philosophy of Cure. Part Sixteenth. The Philosophy of Cure. Part Seventeenth. The Philosophy of Cure. Part Eighteenth. The Philosophy of Cure. Part Nineteenth. The Philosophy of Cure. Part Twentieth. The Philosophy of Cure. Part Twenty-first. The Philosophy of Cure. Part Twenty-second. The Philosophy of Cure. Part Twenty-third. The Philosophy of Cure. Part Twenty-fourth. The Philosophy of Cure. Part Twenty-fifth. 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