SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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SEEMS COMICAL.

Some Thoughts and Remi- The Medical Trust Tightenniscences.

It is but in keeping with the term "infinite," that there should be no end of discussing "Infinite Intelligence." Young recruits might be frightened away from the grounds by the shining armor of all those veteran heroes in the ranks of the Spiritualist army, who fought pro and con the proposed first principle ever since it was flung in the arena last year, by the leaders of the N. S. A. convention. But there is no help against the powerful germs within please accept my mite:

As the world moves on, whether "Infinite Intelligence" is proved or disproved, this hot dispute about an unsolvable question seems rather useless, nay, even comical; showing a host of tiny atoms attempting to find out whether the giant structure of which they form infinitesimal parts is man aging itself, or whether any God or

man conceit!

Volumes of brilliant arguments and strable spiritual facts at our command, | merits. and the logical deductions we can make I terms about anything he does not that this bill will be enacted into a law know? However, if man is called "the | before the public is aware of its birth, microcosm," and the universe his counterpart, "the macrocosm;" if, moreover, a beneficent institution like that congence, that of course would have to be

microcosm into those of the macrocosm, and elsewhere. It goes further and with due regard to proportions, we l cannot be astonished at the havor the crude forces of nature often work among themselves and the finer ones. This does not prove the absence of intelligence, but only of "special providence," an attribute of the old ortho-

The same holds good with regard to man's moral shortcomings, which are the source of all the wickedness and cruelty in this world, and of all the it a crime to cure human diseases and selfishness of man, the mainspring of to relieve human distress unless it is most of the crimes he is committing. How about the law of brotherly love, written within our hearts? Can we deny its existence, because we refuse to

our planet; but has any of them created a law perfect enough to eliminate suffering from their own respective community? Why should we expect to find perfection anywhere within the realms of evolution? And how dare we, seeing the lack of perfection, conclude that there is no plan, no guiding force within the universe?

The established general laws of na-

ture are left to man to manipulate, by means of one of the grandest provisions she could make—the light of reason. To be sure, it cannot save us from destruction by cosmic forces. But have we not to die anyhow? The horrors of a sudden death, or of wholesale destruction, seem multiplied by imagination. Dying single or in company cannot make much difference to the individual. What is, after all, the use of our daily increasing beautiful knowledge of a future more perfect and happy life, if the terrors of death do not abate, and we deny the existence of some leading supreme intelligence manifested in all visible and invisible creation, simply because we are not always allowed to live our allotted fourscore years!

But, though we apprehend intelligence wherever we turn, there will never be found the scroll of parchment that irrefutably can demonstrate its existence or non-existence; neither shall we be the worse for it.

So, what is the use of all that quar-

Are we not rather Don Quixotes, fighting against windmills? If there must be a statement of the foundation principles of Spiritualism, would it not be best to give the world only those few that rest upon demonstrable facts, adding nothing but a purely moral code of general principles, such as any Spiritualist worthy of the name would gladly

sign his name to? Questions too dark to be penetrated by finite mind may not be meant to be solved, and are evidently not interfering with our physical or spiritual weal or woe. There may be dark spots even within the realms of light of the life

Therefore, away with bitterness Away with tyranny of opinion! Yet, there is something good in this and other controversies. Such general tournaments, with The Progressive Thinker as a fit arena, keep our spiritual weapons from rusting, and stir up all sluggish elements. Fight on, dear brothers and sisters! The more friction, the more sparks! H. ST.

The Fox Fund.

To the Editor:-Since my last appeal to raise a small Fox Fund, I have received from New York City, New Hampshire, Maine, New Jersey, California and Iowa, a total of \$25, and from an unostentations brother from Hamburg, Iowa, \$5 to apply where most needed, and this prompt response is thankfully received, and will be a source of happiness to the donors when they meet the sisters in spirit life. I hope many others will follow the good TITUS MERRITA

MEDICAL TYRANNY,

ing Its Coils.

To the Editor:-Enclosed I send you an editorial taken from the Burlington | cided ripple in the sea of speculative upon the proposed new medical law in spirit life. As he declines to consider Iowa, which has already passed the spirit testimony, of course his theories, senate, and may become a law before we are aware of the 'fact. We commend the Hawk-Eye for the course It time to time, and only regret that every lowing article and see where we are the atmosphere created by the battle; drifting, that our liberties are assailed, dictions, in the testimony of incarnate one simply catches the infection. So and that we were caught napping. spirits? Can we safely accept any W. P. CLIFFORD.

They are at it again. It is no more than The Hawk-Eye expected and precordons that bind everybody, sick or statements from both worlds may fill and to counsel them in the maintenance our brains with hypotheses to choose of health. In an unguarded moment a from; but can we ever find the truth | bill was slipped through the senate and | pure and simple? After all, there is is now pending in the house, with an ed to the spirit world, nor the physical really no necessity for it; we can be evident disposition upon the part of its side of being; but which includes both,

seems rather an ambiguous term, ad- purpose is fully understood by the pubmitting diverse interpretations. But lie, it will raise a storm of protests and how can anybody speak in positive indignant criticisms. The danger is

finite intelligence, how can we conceive to proscribe other methods of healing. the universe existing without intelli- It will drive out of the state all the osums which they are establishing in makes it criminal for the Christian Scientists to offer prayer for the healing of the sick, or for the faith healers to project the human mind into psychological channels that sometimes produce marvelous results. The bill is intended any credit to his theory from what the to throw out all curative processes not administered or controlled by certain exclusive people, who hold certain ex- his life, although then a resident in the clusive diplomas from certain exclusive | flesh. institutions. The bill proposes to make done by agents of the monopoly that is now seeking through the strong hand of legislation to deprive the people of one of their inalienable rights. The public has been greatly agitated about Many wise lawmakers have graced commercial "trusts," but the worst that can be said of them is that they affect the pocketbook. Here is a trust seeking to be established by the law of other schools or systems to make money by healing the sick and restoring the crippled and deformed to their natural. ties of cure which could be obtained in | whatever of the man's." This seems a

no other way. The Hawk-Eye cannot believe; it refuses to believe, that all the senators who voted for this measure were aware of the seriousness of the blow which is aimed at the welfare of the people. It the tendency of other enlightened states is to broaden and to give more liberal treatment of the physicians of all schools, that one of these schools leographers will need to revise their

THE FOX SISTERS.

Memory.

ritt's item concerning the Fox Sisters, | years later. and their earthly remains. Granting that there is little of conse-

quence concerning "the last of this poor mortality," surely a decent respect, and a debt of honor and gratitude, demand that all Spiritulists should at least see that these Fox Sisters should be properly cared for, and not removed for expenses from the vault, and "buried in the common lot."

And this the least of our duty of love and respect for the Fox Sisters, for we owe them a debt of gratitude. It was through their raps that first came the glad tidings of the spirit's existence, and the possibility of its return. Now, with Brother Merritt, I believe

all true Spiritualists should contribute ligious inheritance and education.. to this purpose, and erect a proper tablet or memorial to their memory.

Does not our cause and religion, and all the sacred memories of the past demand this for these-really the first martyrs to our cause? By united effort, and very small contributions, this good work could be accomplished.

I was well acquainted with Leah and Katle Fox, and also with the Underhill family, and saw Katle Fox in the last days at the residence of that truly noble and good woman, Emily Ruggles, in State street, Brooklyn, where her spirit | Price 15 cents. left the form. The funeral services were held in the hall on Fulton street, near the ferry. I would willingly, myseif, and in the name of our society, receive and receipt for any funds for this office. Price 6 cents. good and worthy work, and will not all good Spiritualists willingly respond?

SYLVANUS LYON,

Vice President The Moderation Society. 84 Park Row, New York City, N. Y.

SPIRITS' MEMORY.

denborg.

Charles Dawbarn has created a deif discussed at all, must be limited to this world's experience, or he will disregard them. The reason for this is, has always taken in this matter from | that spirit testimony is conflicting, and therefore unreliable. But do all the family in Iowa could not read the fol- witnesses at this end of the line agree? Are there no discrepancies, and contra-

this problem, one that is neither limit-"independent clairvoyance?" In the It is not going too far to say that the strictest sense, probably not; for there therefrom. As for the term "Infinite | bill is an outrage upon the people of | is no kind of seeing, hearing or sensing Intelligence," it never conveyed to my lowa. It is an invasion of their per- that is absolutely independent. Our illusions are not uncommon. But Mr. Dawbarn introduces another obstacle to clearseeing, in the spiritual, by assuming that we can never get into perfect relations with the spiritual until we entirely let go of all that sense life The bill makes it possible to close up holds. Hence, to him clairvoyance canman is a dead machine without his ducted by Dr. Caster in Burlington, and not be reliable, in revealing spiritual ruler. Still further along, tribes would truths. But this is theory only. Clairvoyance is, I think, entitled to be teopathic physicians and the sanitari- counted as a permanent faculty of the skins, ponies, herds of goats and sheep, human ego, and capable of almost lim-Translating the imperfections of the Burlington, Des Moines, Council Bluffs itless culture and application; and, in worthy in discerning spiritual realities as is mortal sight in dealing with ob-

jective nature. Now let us introduce a clairvoyant witness. Mr. Dawbarn need not take seer declares, for he is a spiritual wit-

and wrote as he thought, and believed; and stated what he saw as he understood it. But critics may find discrepancies in his statements, as they do in and Hell," page 154, Swedenborg says: wars.

"When angels and spirits turn themselves to a man, it appears to them that in their own, which they do not even remember. But as soon as they turn | wisdom of the saying, "Old men pretty strong endorsement of Mr. Dawbarn's theory, although it was made nearly a hundred years before he was born! But this is not all, nor the most direct testimony of this wonderful seer; for Swedenborg follows it with this di-

ence, thus: "The like has occurred to myself. "When I have been in company with

latter are any more truthful, and sin-Swedenborg's clairvoyance was generally so free from circumstantial impressions, and hence not so independent. His whole system of thought, toand experiences, is dominated by his re-

Will Hudson Tuttle, and A. J. Davis, freedom. The South were sincere and testify from their own experience? in earnest to defend their pet institu-Let us have some facts from which to LYMAN-C. HOWE.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at right. this office. "Longley's Beautiful Songs." Vol. 2.

Sweet songs and music for home and social meetings. For sale at this office. "Never-Ending Life Assured by Science." By Daniel Kent Tenney. A course, and says the will shall execute

strong and conclusive argument from

at this office. Price 10 cents. "The Truth Seeker Collection of W. H. Harrington ky in March 3 of

Forms and Ceremonies for the Use of The Proposition Tongenton in the

CONSCIENCE.

Dawbarn's Theory and Swe- The Subject or Result of Ed- As Judged by the Know- To the Public:

'Tis education forms the common mind: (Ia.) Hawk-Eye of March 13, treating | thought, in his anti-memory theory of Just as the twig is bent, the tree's in-

I assume the conscience or judgment is the subject or consequence of education. "As a man thinketh so is he." Hence the opposing consciences of your correspondents of Feb. 24 and March 3.

Let us begin at the beginning. Not less than 200,000 years ago the first child was born. Its mind was a blank, henceforth to be manifested through organs we now call phrenological, simstatements made by men or women in ply in germ formation, to be developed Mr. Dawbarn gives his testimony of caves, and dens and hollow trees, and facts and experiences which he thinks subsisting upon roots and fruits and dicted. The medical trust has again justify his conclusions; but others tes-seized the law-making power of the great state of Iowa to draw tighter the gest directly opposite conclusions. | nuts, such as they saw animals and birds eat with safety. Large, strong, hairy men, with retreating foreheads, hairy men, with retreating foreheads, "Who shall decide when doctors disa- with club in hand, to defend themselves well, to their charlot. A bill has been gree?" My reason, intuition, and expe-against sayage beasts, and some smaller cosmic force has perchance "a finger in introduced to repeal the liberal legis- rience, all unite in rejecting Mr. Daw- animals to kill and eat raw, for as yet he pie."

lation which permitted to a certain exo, for the unknown quantities of hulation which permitted to a certain extent (not wholly) the people to employ that does not settle the question, even When awful thunders rolled and lightthe physicians of their own choice to with me. I am still open to conviction, nings flashed and struck some dry tree, heal their diseases and their wounds conversion, and, if need be, revision of and tore it into slivers and set fire to it, same time they belittle and ridicule the then they saw fire for the first time and Suppose we introduce a new factor in | began its uses. They had to invent signs and sounds, to convey ideas. Signs of distress, of joy, terror etc. Through the perceptive organs, the inperfectly happy and contented with the promoters to push it through before and perhaps, may not perfectly repre-tellect, small and undeveloped as it amount of demonstrated and demon- there can be much discussion of its sent either. Is there such a thing as was, they gained some knowledge of objects around them. This stimulated the growth of form, size, color, weight, order, etc. They did not know that stones would sink in water, nor wood float on mind the idea of a God or a creed; it | sonal liberties. When its far-reaching | mortal sight may mislead us. Optical | water, until they tried them. All their knowledge was derived from experience and observation of objects around

> All this primitive life was very simple. After a while, a group or tribe would form, and some large, strong man would be selected as chief or. come in the rights of property, in dogs, etc., tamed and subjected to their use. Then the division of lands. its superior functions, quite as trust- for stock, and increasing tribes. Then disputes would arise on boundaries and water, hunting grounds, etc. For up to this point and far beyond these were a pastoral people. They and not reached the stone and iron age.

> Now comes in discussion and controversy, and they cannot agree. Their ness, speaking from the spirit side of conscience or judgment, under the control of self-interest, will decide each is right, and they go to war. The victor Emanuel Swedenborg is usually con- decides that might is right, and he ceded to have been thoroughly sincere, takes their stock and lands and makes the people slaves.

> This principle that might makes right has held sway through all the battling -centuries, and is now a strong elemeit the testimony of spirits. In "Heaven in the South African war and all

The reflective faculties in the primitive tribes were but feebly used. They his language is their own, and that they are of slow growth. So is the growth have no other language; because they of the moral organs. Benevolence, Iowa, which not only forbids doctors of | are then in the man's language, and not | love, hope, veneration, spirituality, etc., are the latest to mature. Hence themselves away from the man, they council." A broad, liberal education in functions, but takes away from many are in their own angelic and spiritual the sciences, accompanied with the susick and crippled people the possibili- language again, and know nothing premacy of the moral sentiments, enlightened reason, can alone give a correct judgment, or establish a wise and safe conscience. It is not an infallible guide. As ordinarily used it is very fallible. By slow degrees the intellect grows and expands forward and upward until now we have many high and is to be profoundly regretted that while | rect endorsement from his own experi- | towering heads, products of heredity and environments. But in many of these their judgment or conscience is jug-handled. And why? Is it not beangels, and in a state similar to theirs, cause their education has been mainly should be permitted to drive out its I have conversed with them in their in one particular direction? The Cal- good work prevented me from being the opposed the one to the other. There competitors. If such a law does not language, and neither knew nor remem- vinist will tell you, God has elected first dissenter. As Bro. Taylor has never can be harmony between the two constitute a medical trust, then the lex- | bered anything of my own; but as soon | from eternity past a definite few to be | broken the lee, I desire to say that from | systems, any more than there can be as I left them I was in my own lan- saved. So says the Catholic, the Pres- the first of Spiritualism the word in this guage." There is more that tempts my byterian and all of that faith. Try to country has always been used in the pen in this same line; but lest I make | teach them the injustice and cruelty of | larger sense; to include all the church this article too long I will reserve it for that scheme. They will reply the Bible people have in religious aspiration and another writing. Here we have the di- fully sustains it, and the Holy Ghost ethics, and also everything of a psychic rect testimony of one of the world's witnesses with their conscience its character. In France, on the contrary, most noted seers, whose publications truthfulness and they dare not go back all save the psychic is excluded in the The Duty We Owe to Their have girdled the world with his theological on their conscience. Is Calvinism true? study of the subject, and the words lial, or light with darkness?" If Spiritical and spiritual reasonings, and estab. Is it safe to follow? If it be true, then | Spiritism and Spiritist take the place of lished a religious sect of no mean im- the conscience of the Universalist, the Spiritualism and Spiritualist. Moreover, portance. Let us hope to hear from an- Spiritualist, the Progressionist is I decry the use of the word as sug-I notice with pleasure Friend Mer- other equally noted seer a hundred wrong. No two ways, here. With equal advantages to know the right, Will Andrew Jackson Davis come for- they have studied only on one theologic ward and testify? I do not hesitate to line, hence the partialism and error of tells us that the word Spiritualist is can against Spiritualism. If we are say, in advance, that his testimony on the Calvinistic creed. A few years ago this subject will count, more in evi- England held slaves, and believed it to the latter being invariably Spiritualdence, with me, than Swedenborg's or be right, and after many years of pracany other of whom I know, except | tical observation and discussion, found Hudson Tuttle. Not that either of the the institution to be an unmitigated evil and a wrong, and they bought the cere, than the Swedish philosopher; but | slaves and gave them their freedom. A they are not so hypnotized with theo few years since the United States held logical authority; and, I do not think 4,000,000 slaves. Nearly the entire priesthood of the South and political orators declared the Bible upheld slavery, and was right, against the enlightened conscience and judgment of the North. gether with most of his spiritual visions | Which was right? The considerate judgment of mankind has approved

> tion, and spent, life and blood and treasure without stint to maintain what their conscience told them was right. They were sincere and determined, and deeply and advoitly planned their campaign. But sincerity is no evidence of ight.
> Conscience may be compared to a set screw. When the evidence is supposed to be all in and the mind has decided upon its course as to truth, duty, or a faithful and hovest adherence to that

Father Abraham's proclamation of

"A Plea for the New Woman." By conscience screw is rejet and the battle rust off. All educative and calculated upon Bible teachings?" The Bible May Collins. An address delivered be- for right and truth mnewed until we to bring out the good and true.

fore the Ohio Liberal Society. For sale reach Elysian fields in fairer worlds on D. R. HIGBIE,

PROF. HYSLOP,

Nothings.

uar press upon the conversion of Prof. | cago, were expelled from the associa-Hyslop to Spiritualism, and nearly all tion, and their ordination papers dein agreement that he has been de- clared null and void, for good and suffi-ceived. A few days ago the "Capital" clent cause, after thorough investigaceived. A few days ago the "Capital"

To me it has always been a mystery why men who were not present at a seance should assume to know more about what occurred there than those who witnessed it, The assumption, however, is made almost daily, and I find in reading the Bible that it has Gosany world, as a basis for a trustworthy or educed by the little knowledge of pel precedents and authority. Thus the barbarous and savage parents, living in raising of Jarius' daughter and the transfiguration of Jesus, it is alleged were witnessed by Peter, James John. These persons, or at least persons bearing those names, are contributors to that volume, and wrote seven of its books, but neither of them men-

tioned those events. It appears to be the practice for religious writers who were not present at any alleged occurrence to tell the world statements of eye witnesses. The Cap ital admits that Prof. Hyslop is an honest man, a great scholar, and that his sincerity is above question. Then it proceeds to assert substantially that he was so weak-minded as to be tricked by a base woman, or so wicked as to lie marks are applicable to the experiences ment by Mr. Greeley that they had deceived him. Here again the parties the most about it.

The evident fact is that a large number of the editors of the secular press deem it their duty to uphold the interest of the clergy. The latter have been asserting for many years that man was be divided and separated. Then would | immortal. They want him to believe in the continuity of life by the evidences afforded by faith and hope alone. Now Spiritualism has given. Prof. Hyslop and many millions more absolute proof of continuous life, without the aid of either faith or hope. Will not many preachers be shocked and disgusted when they come to know, they have been preaching absolute truth? Will not many years be required in which to change their teachings from faith and hope to demonstration? Will they be able to gain a living by making one or two short speeches a week regarding a demonstrated fact? I know their craft is not in danger as long as they are not expected to prove their teaching to be truthful—as long as they deal in conjecture for their statements and faith and hope for their witnesses. What are faith and hope anyway, except a grouping of wish and guess, three-fourths of

> which is wish. But our world is spinning its task. We are rapidly passing from dogmatism to reason; from conjecture to real, ity, and I believe the day is near at hand when all classes of men, preachers included, will give full adhesion to these revelations which you and I. Mr. Editor, know to be truthful; and what then? Why, the clergy will do as they always have done, claim the discovery is their own. "For this is a world (says Sampson Brass) that has lunar influences, revolutions upon its axis, and comes diverse games of that sort." J. CLEMENT SMITH.

Topeka, Kans.

The Word "Spiritual." To the Editor:- I must endorse Bro. J. H. Taylor's use of the word. When Bro. Weaver's article first appeared. only my great respect for him and his gested, on the score of its incorrectness. If we have a standard it is the undisputed "Webster's Unabridged." This always a noun and never an adjective; dishonoring God, then it is right that istic. The error is a frequent one, and the noun Spiritualist is too often made incorrectly to do duty for the adjective Spiritualistic. H. W. BOOZER. Grand Rapids, Mich.

earth." I thought all systems of divinity and morals, were built on bibles of some kind and trying to make conscience the god mother to them all; and such has been the heft and strain, that in salvation through Jesus Christ, and It has produced a very aggravated form | be a Spiritualist at the same time and of spinal curvature. Divinity has believe that his dead friends tell the gagged and bound and stifled the voice | truth when they return at our circle of enlightened conscience, that dared to meetings. We can only be one thing or militate against its methods. I am quite sure it is important for all

of us to endeavor to possess an enlightened and liberal conscience in regard to so much for the elevation of humanity the human origin of all bibles, religion, as Christianity." Truth does not say justice, truth and duty, as social and so. Education is the factor here reenlightened Spiritualists. Let us add sponsible, and not Christianity. Wherwisdom to our faith in the continuity of ever education has opened the way, life, love to our aspirations for fitness | there Christianity has gone and approto join the many dear ones gone out printed the benefits to itself. How from our mortal sight, but who are many colleges, hospitals and asylums right, conscience steps in and demands often near to give words of hope and clieer, amid the storms and tempests. the strikes, collisions and controversies, it, right or wrong, as in crusades, perpolitical and national, wars and rumors the basis of science. For sale at this secutions, etc. If stier a while, added of wars of this 19th century. Better light is received and tiews change, the than stagnation. Friction to keep the no church. Are our "very laws based

> D. R. HIGBIE, M. D. West Branch, Mich.

OFFICIAL NOTICE.

Whereas, The records of the Illinois State Spiritualists' Association show that in the year 1898, Edward E. Jack I notice many comments by the secu- man and Mabel Aber Jackman, of Chi

> Howell, Mabel Aber Jackman, Edward using them always in the same sense. E. Jackman and others have unlawfully conspired together in an effort to reinstate said Jackmans in the good estimation of the public and to render nugatory the action of this association; and

Whereas, Said parties have unlawfully assumed the name of the Illinois State Spiritualists' Association, and unlawfully claim the right to issue charters to subordinate societies and to issue ordination papers and have issued such papers, knowing that they have no right to do so; now, therefore,

We hereby give due notice to the pubic that said parties are knowingly act ing wholly without excuse or warrant in law or equity, and the public is herecertificates issued by said persons are | "God" is the exclusive property of the of no legal value whatever and will not be recognized by this association.

The machinery of our courts has been put in operation to enjoin these persons from their unlawful practice, and in about the occurrences. The same re-lithe meantime all parties are tautioned against paying said parties any dues or of Horace Greeley and the Fox sisters, other money lawfully due to the Illinois for there is nowhere to be found a state- State Spiritualists' Association, which was incorporated under the laws of the State of Illinois, July 16, 1896, and who were "not there" claim to know | which is also chartered by the National | of which all known things are the phe-Spiritualists' Association.

GEO. B. WARNE, President, 4203 Evans Ave., Chicago. JAMES FREEMAN, Vice-Pres., Bloomington. MISS ELLA M. JOHNSON. Sec.,

11437 Harvard avenue, Chicago. ERVIN A. RICE, Treasurer, 17th and Clark Sts., Chicago. HIRAM EDDY, Trustee,

ORRIN MERRITT, Trustee,

M. W. PACKARD, Trustee, Comprising the official board of the Illi-

nois State Spiritualists' Association. In connection herewith we desire to say that any organization, be it legally incorporated or otherwise, which will try to bolster up Mabel Aber Jackman, whose methods were exposed in Lily Dale, and later in Chicago, and whose reputation is such among reputable Spiritualists that we do not think a single camp meeting will want her on the grounds, is unworthy of recognition, and is, we verily believe a standing disgrace to Spiritualism and a been ordained by this society, with D. Stearns White as president, will not be allowed half-fare on any railroad, nor will they receive recognition from reputable Spiritualists throughout the country.—Editor.

That "Plea for More Toleration."

I see in The Progressive Thinker of

March 10 an article under the caption, "A Plea for More Toleration." The article is certainly very well written, and all things equal would be quite convincing, but there's the rub. So far as Spiritualism and Christianity are concerned, they don't stand on the same foundation. They have nothing in common. They are utterly and forever unity between truth and falsehood. the whole thing in a nutshell is this: If Spiritualism is true, then Christianity is wrong, and if Christianity is right, then Spiritualism is eternally and absolutely wrong. To cite the Scriptures, "What communion has Christ with Beualism is a fraud, then it is perfectly proper for the Christian ministers to preach against it tooth and nail. They would be derelict in duty, were they to fail in doing so. And as they look upon it to-day, so they thunder as best they they should do their best to rid the earth of our false doctrine, for thus only could their God accept their services. But if we are right, then they are wrong, and as lovers of truth we should be as earnest in our endeavor to uphold our convictions. Agreement can never exist between the two budies. If salvation is by Christ, and by him alone, then we are not in it. If we are right, then the salvation theory is all wrong. A man can't be a Christian, and believe

"Truth says that nothing has yet done has Christianity built in China, or any other country where education is at a discount? Educate the people up to the propriety and necessity of such institutions and they will appear, church or says "Resist not evil." "If a man take thy coat, give him thy cloak also. "Love your enemies." . "Forgive their resspanses." Does the law say so too?

I take issue with the statement that

the other.

GOOD ADVICE.

Define Your Terms and Stick to the Question.

It is utter foolishness to discuss the question. Is there a God? until you define clearly to yourself and your readers what it is you mean by the term God. If you jump from the personal of this city, asserted that he was as badly fooled by Mrs. Piper as Horace they were given ample opportunity to make defense; and tion, examination and trial, at which finite idea, and back again, to suit the exigencies of your argument, you comexigencies of your argument, you commit the unpardonable sin against logic Whereas, Certain parties, to-wit, D. mit the unpardonable sin against logic Stearns White, David Gilmour, Charles of not defining your terms and of not An argument like that never produces conviction, but alwys ends in confusion confounded, or confounded confusionwhichever you prefer. And that is pre-cisely the thing most people do who ar-

gue against the existence of God. . If you argue against the existence of a personal God, as we are personal, you argue without an antagonist among Spiritualists. Again, if you argue against the existence of a God, personal or infinite, who did the "miraculous" things recorded of him in the Bible, You talk to the wind, and not to Spiritualists; even the advanced theologian has given up those things. The personal God is the exclusive property of the mythological ages and of the mythological classes of to-day. The Jewish credulous. And we presume no Spiritualist cares to wrestle with these; or it he does, that he will not make the mistake of believing that he is wrestling with the advanced thinkers of this or of

any age, of whom are Spiritualists. The question with those with whom it is worth while to discuss the question, is as to whether there is, or is not, some great infinite, omnipresent, incomprehensible, unknowable Noumenon nomena. That is the question under discussion, and until it is decided, the questions of whether this Noumenon is supremely intelligent, or supremely ignorant, or whether he did the things imputed to him by the Jews, is quite aside and altogether out of order. The discussion of these other questions in connection with the question at issue but adds to the confusion already confounded by a lack of definition of

That there is some such great infinite incomprehensible, unknowable Noumenon of which all knowable things, ourselves with the rest, are the phenomena, is the concurrent belief of all ages and all classes. That very inadequate and most ridiculous concepts of this Noumenon have been and are held by some is nothing to the point. Again, that diverse names or terms have been applied to it—Being, God, Unknowable, Absolute, Infinite Intelligence, and dozens of others even in our own language -is nothing to the point. And the funniest part of the whole thing is that those people who declaim loudest against the existence of this Noumenon or God are those most sure of its existblight on Chicago. Those who have ence. What is matter, nature, spirit, back of physical, natural and spiritual things, but another name and concept for Noumenon of which these things are the phenomena? Matter. Nature. Spirit-in themselves-are as incomprehensible, unknowable, as any other man's "God" dare be. But we can't wonder that those who have their "Gods" without knowing it fall to see that anybody has any use for any more God; enough of a thing is a God's plenty. The Jews couldn't see what use

those other fellows had for Baal. We must think, however, that the N. S. A. "Infinite Intelligence" is the cart before the horse, or a pronouncement on the secondary proposition without venturing an opinion on the primary proposition. It is very difficult to conceive of intelligence of any sort, without predicating it of something that has it. It is figurative at best, the attribute standing for the thing itself.

As to Religion, it is a thing of each crops out in the man's conduct; it is not a thing of the temple or the skies. Home. Tenn. F. J. RIPLEY.

BEYOND THE STARS.

There's a life beyond the stars. Sweeter than a poet's dream; Where no sorrow ever nears, That pure and living stream; And as it waters gently flow. They touch the shores with loving

Amid the fairest sunset's glow, In lands of perfect bliss. Oh, this life beyond the stars!

Know ye, mortals, what it is? Not a land of soul-wrecked wars! Listen, children, it is this: Streams of mercy, love divine, Wisdom, charity, each to bless, All life's arches there entwine,

Making perfect happiness. All are loving, all are kind, Wisdom-taught they clearly see How, united heart and mind, Bringeth perfect harmony. Oh, ye loved ones of the spirit!

Charlestown, Mass. -

You must overcome the bars. And secure reward of merit, In the life beyond the stars. MRS. E. J. BUCHANAN

But I became convinced of the fact that Christianity and Spiritualism could never run in the same groove, and I am. utterly out with the former, and could be only a hypocrite were I to act other-EMIL T. VAAS. Chicago, Ill.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1. per volume. Box sale at this office.

"Spiritual Songs for the Use of Gire cles, Camp meetings and Other Spiris By Dt. But way multiply words. It a had be mallette Gatherings." By Mattie &

LETTER NUMBER FIFTEEN

"Well, what about the immaculate conception? as you seem to believe in Christ and tell us that you have already

"I have this to tell you, my friends, that there have been thousands and thousands of immaculate conceptions, consequently I am constrained to think that Jesus might begotten by parents who love each other with pure holy love, is immaculately conceived and will, probably, live to be a bright and shining light in the world. I did not ask the man of Nazareth who his parents were, when I met him. I thought, as he does, that it mattered very little who they might have been. Whoever they were, they should have been happy to have brought forth such a son. Herr Franz has already told you of Jesus, and I can say no more or different from that which he has already said on the subject—but, of the atonement, a few words, I—for I am a just God, so saith the Lord, and will recomtlink, may not be amiss. My former ideas of the atone-pense every man according to his works. The Lord is ment have not changed in the least. No one can wash a the Law, and God the Soul of man. sinner clean but himself. Never cherish a doubt but that he will be obliged to do his own washing. Jesus was a man like other men—a reformer like many other reformers—and he was treated as hundreds of other reformers have been-he is a bright and shining angel now, as I can bear witness. When I found, shortly after coming here, that Jesus and his apostles really lived, I was eager to We are rapidly forming a regular mail service, here in the meet them, and I have met Jesus, Matthew, Mark, Luke celestial world, and it will not be long before all who wish and John; but really these angels can teach me no more than a thousand others who are equally bright and

globe-yet I used to say my native land-now I say my | itual beings who are removed from us thousands of miles. native globe, my native orb, my native planet, and so forth, You see, my friends, I have taken a step onward and I am very eager to fight that devil I was speaking of | those who are far above can give us, and it takes but a few in my last letter. Luther threw the Bible, together with his inkstand, at his supposed majesty, but it did not hurt | questioned Jesus in one of my former messages to you. him a bit, as I can discover. He seems as rampant now as ever, charging right and left on friend and foe alike; do the same. Let some, or all of those who read this, try but he is a wise old serpent withal. He is very winning | it. For instance, one wants to ask a very important quesand polite to the millionaires, whom he hopes to soon tion of, say, perhaps, Jesus. That one may sit down make billionaires. Yes; he has promised ten or more quietly in the silence, cast all former ideas and prejudices that they shall shortly become billionaires. I could, for from his mind, allow it, as nearly as possible, to become a instance, mention the Standard Oil Company, and blank for the moment or like an unwritten sheet of paper; another large concern that is gobbling up all the wheat, now he forms the question slowly and distinctly in his and another syndicate that is buying up all the gold mines mind; then he fixes his mind intently on the spirit—Jesus of America, both North and South, another that intends of Nazareth-he must cast out all prejudices of Savior please communicate with Mrs. Mary M. to own all the coal producing land of America. The old and atoning blood, in fact everything that he has ever Haire, 438 Englewood avenue, and serpent is very gracious to the persons forming these com- heard about Jesus. Now when he has called earnestly

"Go right on,' he says to them encouragingly. You Coal Syndicate. As soon as the real hard, cold winter | way and he will be astonished at the result. He can also comes on, push your prices up-up! I say. Those who ask questions of any spirit in this way and he will get anhave money will still continue to buy. Never mind about swers, and truthful ones if he is good and truthful himthe poor laboring man, the widows, the orphans and such; you are not to blame because they have not the money wherewith to buy, that is their own fault. Look at my golden hoofs, sirs. I can soon make short work of them. Trample them down, sirs, and kick them after they are down. Those poor, half frozen, shivering women and children are of very little account. You must be a billionaire even if ten thousand of these perish with cold. to you if those poor, lone seamstresses, toiling in their garrets, cannot afford to buy oil that they may see to In this great sphere of life eternal, and one out there stitch. Why, sirs, there are a million or more of these. I will go and push them out into the street. I have -strong and goodly horns, sirs; they can't well withstand them. Never think about them, for you must be billionaires. Let them sell themselves, sirs, for the small pittance that they might have carned if they could have afforded to buy oil. And you, my fat and lordly Wheat Trust. When other foods are scarce, now is your time. It may be that you will become of even larger proportions than a-billionaire. Wouldn't that be grand? That would sirs, whether the poor cat wheat at all. If they get a few pennies, occasionally, let them buy bread of the profes- Should I beyond the next birth see and know where my sional baker. The baker says that wheat is so high he cannot afford to make bread that is suitable for food, so he puts in a very little wheat flour, a good deal of potato quart or so of cheap ammonia and presently he turns out bread that will make your eyes stand out with admiration—great big loaves only five and ten cents each. Cheap enough, my good sirs. Why the starving poor ought to be content with such beauties. Here, take that little, shivering, half-clothed child's five cents and give her one of those glorious, shining loaves of bread, enough to feed a whole family. The little starving wretch grasps i hungrily and runs home with it. Now watch that gaunt mother as she cuts the bread. She tries to run the knife through it, and as she does so it collapses like a slit Ah, Naked Truth, thou tellest me of other worlds and balloon, and the poor mother has nothing in her hand poison stuff-slow poison. Do you say there is no law touching this particular kind of slow poison? So the To kindred forms and souls; that touch the very deepest wretched mother doles it out to her little ones in the place of food that she has no money to buy. "'What is that to you? You did not put the ammonia

and chalk into it -not you. Go right on, sir, for you will soon be a billionaire.

"'Now, my lovely Standard Oil Company; you want to be considered a good and charitable sort of chap-you are Above the one preceding it; each change the soul, ena Christian, you know, and you want to endow a church Now, give a hundred thousand or so—show them what you are made of-and to-morrow levy five or ten cents on Ah, Naked Truth, thou hast unlocked the door of lifeevery five gallons of oil; before the week is out your money will be more than returned to you-fact is, you will be richer by perhaps, ten thousand dollars, than you were before you gave that splendid gift to the church, that is supposed to be following in the footsteps of the meek and lowly man of Nazareth, who commanded, sell church of South Vineland, N. J., is making the young all that thou hast and give to the poor. Give to him that men poor and the church rich. asketh of thee and turn not thou away. Visit the widow and the fatherless, the sick and in prison, also heal the with which to buy a new organ, fixed upon the idea of sick; make the blind to see, the lame to walk and the deaf | levying a ten-cent tax for every visit paid by a youth upon sick; make the blind to see, the lame to walk and the deaf levying a ten-cent tax for every visit paid by a youth upon plunder, murder and rob in their way. ject more amenable to the rulers) to hear. Listen not to the sweet Christ, but to me—the a woman member of the church. The girls made a list What kind of a conscience does the selzed on the idea and by a warping creature with horns and hoofs and forked tail-for, every of their callers and the amounts due were gathered by a cent more you have charged for that oil has been tax collector, who gave receipts for them. The congrewrenched from the poor and needy, making them poorer gation now wants to build a new church and it is proand more needy still-from the miserable seamstresses in posed that the tax be reimposed with additions. A tariff their cheerless garrets—from the poor, weary, worn has been made out by a committee, but it has not been mother, who washes all day to earn a few pence to keep adopted. Here is some of it: the children from starving, and spends the greater part of the night to mend up their old rags. But what is all this to you, sir? You must be a billionaire-moreover, men must think that by becoming such you are a great benefit to the world in general; for thereby you are able to endow a church. It will enable them to build a great, splendid edifice, all glittering in gold and purple and costly stuffs; it will enable them to pay the humble preacher, who follows in the footsteps of the gentle Nazarene, ten or twelve thousand dollars a year, possibly it might be made to stretch to even fifteen or twenty thousand. Don't think for a moment, that one of those poor, laboring men, or his wife, could enter the door of that elegant buildingand those poor children, shivering and ragged, would be

peep in.

what.

"But my golden hoofs and sharp, effective horns aid me much, and my forked tail is very beguiling. I am able, sometimes, to make men think that black is white, and white black—and, if you will believe me, some of those grand churches, really those; nearly belonging to those grand churches, really and white black—and, if you will believe me, some of those grand churches, really in which you continue to editorially prove your—and those grand churches, really in which you continue to editorially prove your—and the same of th think they are following in the footsteps of the meek and

may be a millionaire, the next a blasted, withered tree, without a leaf on your dried branches, and you will be for every penny you have wrenched from the poor and needy, and every tear and every sigh that you have wrung from your own soul.

"God is just. Remember that.

"I cannot say, now, there is no God; for the great eternal laws of nature constitute that which is called God, and

"ROBERT G. INGERSOLL." There, I think Mr. Ingersoll has put in quite a large plum this time, and we hope it will be the means of doing much good. Friends, the time is near at hand when you will expect letters from your friends here as much as you expect them now when they are absent from you on earth. can avail themselves of it. When those of earth get wireless telegraphy in proper working order, they will each and all begin to comprehend the working of our tele-"I am going to do a little more fighting for my native graphic system. We send our thoughts out to other spir-We thus ask them questions and soon get their replies. We often want information on various subjects that only moments to get all the information we desire. I thus Now any person on earth, no matter who he may be, can

> upon Jesus, then let him propel his question with all the force of his will and with great positiveness and quietly self. "To the pure all things are pure."

NAKED TRUTH-THE NOW, THE THEN.

(To be continued.)

I know I am, but somehow in the fog of time the past is And, my lovely Standard Oil Company, what matters it I oft discern what seems to be a mighty river I have

But that which lies beyond each one to me is ever dead. I often see a face I know, a form of kindred and of friend

Which tells me that though they have gone from earth, the journey did not end; They died and left me sad and lonely, weeping at the

Then softly came and with the veil that hid them wiped

beat all other records! What does it matter to us, good | Before this birth I know not where this spirit was: then how and why

> possessions lie? I know that others live who once were here, for they have

whispered back, starch and a larger quantity of chalk, then he tips in a And told me so, but theirs to know of spirit life is what of 40,000 men deals out to them death have been better left unsaid.

If I must come to earth again, be born and live in con-

Why should I not remember things behind my birthsome happiness, Some loving one with whom in form I once did talk of love, and stroll;

Some awful woe or scene or act that marked itself upon

but an ounce or so of stuff, sirs-but an ounce or so of This grand old earth; of finer forms, of higher souls who

but respond And mingling float upon the tide of life in one grand

Thus on and on from world to world, from form to form, each step advanced

riched, enhanced, or something of that kind. You want to be generous. Moves up a grade in growth without the need of this old

> the Now, the Then. DR. T. WILKINS.

A Tax on Their Lovemaking.

A courtship tax imposed by the Methodist Episcopal

The church some time ago, in order to raise money

One call, evening\$0.10
One call, 10 a. m. to 2 p. m 3
One call, 2 p. m. to 6 p. m \$
Hand squeeze 16
Invitation to tea
Buggy ride 12
Kisses in the presence of girl's mother per doz 17
Kisses in mother's absence
Exchange of photographs 42
Acceptance of proposal
Fixing the happy day
On each pound of candy presented 1

It is proposed that young men who have paid a tax immediately driven away if they were to venture even to shall receive stamps which they will paste on their shirt fronts. An inspector will call at the houses of eligible Tes, sirst I consider that the elegant churches of girls to see if visiting suitors are all properly stamped, and had belong to me. I have absolutely omited that to collect all deficiencies. He will carry a bell punch—by treatles. Pager, 25 cents. For sets got the money under taken presents.

New York Evening World.

self worthy of the title of "Progressive." The lowly Jesus. They call me a wily old fellow, forgetting all the while that they are the very ones beguiled. Progressive Thinker has a progressive editor, while that they are the very ones beguiled. Progressive Thinker has a progressive editor, Four Valuable Books and the two together are a mighty power for "Now, my grasping, bloated, pompous millionaire—or billionaire, whichever it may be—you are liable at any moment to change worlds, as I did. One moment you good. In I sometimes have, asked myself what would happen if your "thought machine" were have been one who was thus begotten. Any child that is compelled by the eternal law of justice to make restitution transplanted into the invisible? But I presume you have taken that into consideration, and have from others, a corresponding tear and sigh will be wrung arranged to stop here as long as your job holds out. Of course when telepathy becomes a materialized everyday fact our presses will no longstrict justice is one of these great eternal laws. So be careful what you do—take heed to your steps one and all proceed heavenward—or otherwise. So with three cheers for our editor and his Thinker, yours always, CHARLES DAWBARN.

San Leandro, Cali.

MASS MEETING.

Third Annual Crand Mass Meeting Under the Joint Auspices of the National Spiritualists Association and the Illinois State Spiritualists Association.

A grand mass convention under the meet Mrs. Haire at Handel Hall, April joint auspices of the N. S. A. and the 10 at 10 a. m I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday, April 10, 11 and 12, 1900. There will be three sessions daily, 10 a. m., 2 p. m., and 8 p. m. President Harrison D. Barrett will be in attendance, and the best speakers and mediums in the Spiritualistic ranks will participate in the programme. Good music will be furnished at every session.

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will

HARRISON D. BARRETT,

Pres. N. S. A. DR. GEO. B. WARNE, Pres. I. S. S. A. JAMES FREEMAN, Vice-Pres. I. S. S. A. ELLA M. JOHNSON, Sec. I. S. S. A. ERVIN A. RICE, Treas. I. S. S. A. HIRAM EDDY, Trustee I. S. S. A. ORRIN MERRITT, Trustee I. S. S. A. M. W. PACKARD, Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie will soon be billionaires instead of millionaires. The await the reply which will presently come flowing into his M. Soule, Miss Maggie Gaule, Mrs. Marian millionaires will presently be counted as small fry, scarcely worth thinking about. Let me give you a little low any preconceived ideas of his own to become active. advice, my lovely Standard Oil Company, and my big Let him try to ask questions a number of times in this White, Corfa L. V. Richmond, Georgia Gladys Cooley Geo H. Brooks and Will C. Hodge, are among the celebrities who will be present.

The strongest array of Spiritualist talent ever gathered in Chicago.

A Working Definition Wanted. In No. 536 of The Progressive Thinker I find an article from W. H. Harrington entitled "Conscience," and I would ask Bro. Harrington a few questions on the matter, of conscience; and as he is so well posted upon the matter would he kindly write out for our benefit a sort of a guide or criterion for us to go by. That all mankind have some kind of a conscience I will admit, but who has the right idea of what conscience is; say, for instance, I go down to our Board of Trade and strike in for a good deal in what, and I make \$10,000, and I know just as well as I can know, that \$10,000. I could not have made it without another person losing in the same ratio. What kind of a conscience do I science does Lord Roberts of the African (English) army need when he pens in from 5,000 to \$,000 Boers-human beings-and surrounds them, and There are several other things which and desolation? What kind of a conscience does all England need when they send this army out from their

English lancer need to spear and stab theology has made churchianity a mathelpless men as has been done in What kind of a conscience does a murderer need, anyway, in any case? ing profit out of the god. What and where is our guide? Brother | I cannot agree with Mr. Gregory that of these four books is \$6.25. In order to good work we are doing for the cause of Harrington, explain what kind of a conscience an orthodox minister needs ing, though theology and churchianity Occult Library, these books are furwhen he gets up in his pulpit and utters in the name of his God the foulest slander and outrageous lies concerning our Spiritualism, as has been done right here in our city? I have the foundation of almost all religions looked so long and so earnestly to find worth considering, but all religions a single cent for the great expense he a sure guide for my conscience, and yet have been spoiled by theology or doc-I cannot find any one to furnish it to trine. It would be a libel on the power out in putting them in type, and electrome. What kind of a conscience do of the Creator to suppose that man the Boers who are a nation of sharp- could not have been made perfect in the shooters, need when they hide behind a first place, instead of the most miserrock and from this point of safety pick able, or as I have seen it well exoff the best and bravest of the English pressed, "There is nothing in all the officers? It seems to me that a fear of universe so sad as human life." How what Mother Grundy would say is the true it is, man created with the thouonly guide for a man's conscience, just sands of ills and troubles, with the at the present time. Again, what kind acute knowledge above all other aniof a conscience had Dewey when he mals of his miseries. But being created stole into the harbor of Manila in the and existing in all his wretchedness, night and poured death, desolation and good men in different ages of the world, damnation into a comparatively help-having in mind the golden rule, have less foe? Eh! Bro. Harrington, do give endeavored with more or less success to us a guide to go by. Let us take the impress it on mankind for the improve-case of a tribe of Arabs out upon the ment of the existing conditions and aldesert, who, in the hame of Allah, their leviation of the curse, in case of suc-God, attacks a carnvan of peaceful cess theology has, with the cooperation

rian for conscience. And so mote it be.

Buffalo, N. Y. J. W. DENNIS.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-

Agnosticism and Christian-

Being much interested in an article in The Progressive Thinker of January 20. headed, "Is Christianity a Hateful Curse," in which the Rev. T. B. Gregdry is quoted, permit me to make a few remarks. Being an agnostic, it may seem strange that I should defend Christianity as I propose doing; that is some of my brother dealers have lost divinity of Christ, I have respect for in a limited manner. Though I deny the the principles he is reported to have taught. True, the parable of the unjust steward is a most extraordinary misneed in this case? What kind of a contake for a teacher of morality to make, It is thrillingly interesting. for it has given churches great reason to excuse rascality, and they have not with lyddite shells, and with an army Christ is quoted as saying, which would

It is a very general error which puts responsibility on Christianity which belongs to theology or churchianity. Some homes to slaughter and murder men, may say, "That is a distinction without women, and children without mercy? a difference." Not by any means. What kind of a conscience does an Christianity is a matter of principle; a god out of a prophet, and is now mak-

Christianity extinguished Greek learn- assist you in forming a Spiritual and truth. the west what Confucius taught 500 cost. The authors make no charge for years before in far east China, viz, the vast amount of labor bestowed on "The Golden Rule," which is in fact, these works, and which extended over traders, cuty the throats of all and of the civil powers (which have always every living soul and makes off with fostered anything which through ignor- By Andrew Jackson Davis. Something you should the goods. How they do thank their ance and superstition, with the fear read. Price 60 cents. For sale at this office. God who has thrown this chance to which they beget, have made the sub-Arab need? Eh! Oh yes, we all know process of claustration of the principle when we are doing right, but what is interpolated with all sorts of forms and right? The slaveholder claimed he was ceremonies, made it a matter of trade right? The slaveholder church and the and power by working the principle. Christians' Bible upheld him. But the into a scourge for the unfortunate and President de these United States miserable man under subjection. In claimed that he was right when he took modern times, with the Christian prin- Future Life According to Science. these slaves from the slaveholder and ciple, has grown up the learned jabber set them free. What kind of a con-science did Gen. Grant need when he When Mr. Gregory spoke of damning

led an army that sent thousands to an of men by both Catholics and Protestants he was thinking of the business in What is conscience but a fear of what full energy. What is churchianity our neighbor will say or what will the without cursing? Nothing-it is the community say about us. Mother most important part of the stock in-Grundy, you are our guide, and we all trade. Catholicism, hateful curse, had bow to your superior will, and Lord a monopoly of the business at one time, Roberts is now thinking what will the but the Reformation, so-called, came in English people and the world say if I and created rivalry, but it was found am defeated in this African war. 'And inexpedient to let go the cursing, for it Mother Grundy is our guide and crife- was the mainstay of the whole concern,

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gressive Thinker, which is one dollar. must accompany all orders for the books. The fact that you had just subscribed for the paper (and Art Magic, \$1.50. The price of this thousands have) and did not know of book to the trade is \$1.50. A single this offer, we wish to state that it will plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, Ghost Land, \$1.50. The price of Ghost | must send a year's subscription. There will be no deviation from this rule.

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might have done so. Christ revived in | nished at less by far than their actual Our Only Clubbing Rates-Ten or More Subscribers.

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Bear in Mind.

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--- OR THE ---

DEATH AND THE AFTER LIFE

THE VOICES.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

without cursing? Nothing—it is the most important part of the stock in trade. Catholicism, hateful curse, had a monopoly of the business at one time, but the Reformation, so-called, came in and created rivalry, but it was found inexpedient to let go the cursing, for it was the mainstay of the whole concern, in fact everything without it would have gone to eternal smash.

There was probably no man who knew better than Du Maurier what he was writing about, in Trilby, when he sald—any clergyman who preached Christ and salvation, and hell and damnation, and received an income from it. A VERY FASCINATING WORK.

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Just the book for progressive thinkers. By John W. Draper. Cloth. \$1.75. For sale at this office. WOMAN: FOUR CENTURIES OF

PROGRESS. A Lecture delivered at the Freethinker's International Congress, Chicago, Ili., October, 1893. By Susan H. Wixon. Price, 10c. THE GOD IDEA

OF THE ANCIENTS. Or Sex in Religion. By Eliza Burt Gamble. "It is a sensible, quiet, logical statement of epinion, deduced at times curiously from statistics which might be open to doubt; and never for a moment sensational of

revolutionary.—Chicago Herald. 029 pages, large type, cloth bound. Price \$2.25. For sale at this office THE SPIRITUAL ALPS And How We Ascend Them.

How to reach that altitude where spirit is supreme and all things are subject to it. By Moses Hull. Price in cloth, 40 cents; paper 23 cts. For sale at this office, Qlimpses of Heaven.

Through the hand of Carrie E. S. Twing an tematically By Gilbert Haven, into Riches of the Methodist Rain-copal Church: This is the second book from this car-least Avine stock be passed to Spire-life. Price Ste. For sale at this union.

How He Found a Friend and Home.

It was a bitter cold night in January. The wind blew from the Northwest, and swept in howling blasts through the streets of the city, carrying with it flurries of snow and particles of ice. Pedestrians who were obliged to go forth on business hurrled along well muffled up to protect themselves against the inclement weather. But there was one little wanderer, cold, hungry, and shelterless that bitter night, who stood shivering and sobbing in the piercing blasts. People passed by him unobserving, for all were in haste to seek the shelter of their own

fireside. childish form. His small hands were down he said cheerily: blue with cold, and his toes peeped out from the old worn shoes. Poor little Fred! He was only a vagrant, and first lesson in obedience. Put on that few are the hearts that have sympathy for this class. Little Fred had tramped the streets all day asking alms, but had received nothing. Now it was night, Fred nearly burst for joy. He hastened | tion of the God question than when we and he had not eaten anything since

returned with no pennies for her. He was an orphan, and "Old Meg" had picked him up off the street and kept him to go out begging for her support. So cold, weary and hungry, he crept down as close to the building as possible. But, oh! how cold it was. At last a stupor seemed to creep over him, and he no more felt the cold, but a delicious warmth pervaded his small beauty floated before his mentality. Loving faces, with smiles angelie looked kindly into his own. And he thought a sweet voice said: "I am your mother, Freddie; come with me, and you shall know sorrow and hunger no more," With a glad cry of joy, he stretched out his hands to the beautiful | cold January night; and loved to think angel mother. He felt himself gathered | she guided him to his present prosperin a fond embrace, and borne away. Ity. Then he became unconscious.

Dr. Burton was returning home from a visit to a patient in the country, and was glad when he saw in the distance the lights of the city. "Almost home. Jim." he said to his horse, and the animal pricked up his ears as if he understood the meaning of those words, and quickened his pace accordingly. Soon the doctor reached his home, and alighting gave his horse into the care of dwelling. As he reached the door he stumbled over an object lying in his path. With an exclamation, he hastily unfastened his door, and turned on the gas. A stream of brilliant light flooded the hallway and cast a radiance on the glistening snow outside, and on a ragged form all huddled up, with a cold white face. "My God! what is this," he exclaimed. Some poor little vagrant has crept in here for shelter and frozen to death, I do believe. Well, he must not lie here: life may not be extinct." Fred and closing the door sprang upstairs, to his office as quickly as possible. He laid the child on a couch, To divest himself of his cap and great coat, to turn on the gas, and stir the fire into brightness was the work of only a few minutes. He then gave the boy his attention, and found life still renever thought of his own comfort when had the satisfaction of seeing a pair of | presses it: brown eyes open and gaze wonderingly into his own. The doctor smiled and said, "Poor little fellow, you had a hard pull, but you will be all right

"Is this heaven?" said little Fred. "And where is my mother? She said she would take me to a land of bright ness, where I would know sorrow and

"Are you hungry, laddie?" said the cution and torture. doctor cheerily; "well so am I; here, drink this, and soon we will dine together." Fred drank the potion the doctor handed him without a murmur. his dinner with his new-found friend. He ate as only a half-starved child can. while the doctor studied him thoughtfully. After his hunger was satisfied, he was given a warm bath and put to bed, and was soon sleeping soundly, while Dr. Burton sat by his fireside pondering what he should do with the child he had so strangely befriended. He arose several times and went to gaze on the young sleeper. The doctor, cause it has become impersonal. The lewho was a good judge of character, as | shown in facial outlines, decided the our sight and knowledge in the univerchild possessed a look of marked intel- | sal result. ligence, and brightness. "If I should find the lad has no home. I have half a mind to adopt the little vagrant. I have plenty, and could educate him and give him a chance in life, with no discomfort to myself. I will see what the lad has to say for himself in the morning." And the doctor, reaching this conclusion, sought his much-needed rest.

In the morning he clothed Fred in a new outfit turoughout, cut and combed the tangled locks, then had the child stand before him. It would be difficult to say who looked most delighted, the doctor with his work, or the boy in the new clothes. The latter looked anything but the ragged, frozen, child of the night before. His face was bright, his eyes sparkled with the happiness. that filled his little heart. He had no words to express his joy, or gratitude to this good man for his kindness; he was to his childish mind the perfection of goodness and nobility. After breakfast, the doctor said to him: "Now my lad, tell me how you came to be on my door-step in such a pitiable plight.

Encouraged by the kind looks of his friend, little Fred told all his sad and | timore, who is supposed to have occusorrowful story. Tears came into Dr. Burton's eyes as he listened; and he on the train from Chicago to New York, arose and paced up and down the apartment as the child related scenes of brutal treatment he had been subject to; and told of the many hours he had suffered with cold and hunger in his young life. Stroking kindly the boy's be told that such a thing never ocbrown locks, he said:

"Then, Fred, you have no parents?" "No; I am an orphan." "Do you remember your father or mother?"

"No. sir." "What is your name beside Fred?"

"I do not know."

"Can you read?"

"No: but I would like to learn." "Why did you ask me if this was heaven, and where your mother was?" Fred told what he saw before he

went to sleep, as he called his uncon-

scious condition, when the doctor found

"If I had returned home a few hours later, my lad, you would indeed have He was in New York-had been for Annual Conference at Windsor, Can. Joined your mother in that world beau- several days and remained there for etc. Price 15 cents. For sale at this tiful. But let us hope you will be some time.

spared to a long life of usefulness. And will see that never again your little body shall be tortured with cold and hunger." After a moment's silence: "I your former home?" "No, oh, no! I never wish to see

'Old Meg' again." "Well, then," kindly, "how would you like to live with me?" "Live with you! oh, if you would only let me! I would be so good, and not make you any trouble.. And I love you."

Freddie's voice was full of love, and the brown eyes gazed entreatingly at the kind face before him. The doctor was deeply moved, and clasped the little boy tenderly as a wo-

man to his great warm heart,

"So let it be, then, laddle. Henceforth you shall be as my own little son, to love and care for." For a few moments he was silent, only holding close to him, the small form, and caressing His clothing was scant and full of the brown head that lay so confidingly limitations of the definer. As readily

"Well, then, Master Fred Burton, consider yourself my son, and take your coat and cap you see yonder, and prepare to go for a ride with me."

to obey with childish alacrity this lov- first began. The dimensions of the ing command, and soon he was seated To go back to the rickety old tene- in the warm cutter, and gliding away ment house in the slums of the city, to the chimes of silvery bells, chatting that he called home, he dare not, for with the doctor and far happier than the veil "Old Meg" would beat him cruelly if he any king on his throne. Day by day he crept deeper into the affections of Dr. main no other worlds to conquer, and Burton, until he wondered how he ever existed so long without his bonnie boy. And as his son, Fred grew and thrived. He made a noble lad ,the pride of his livion. The hatred of the man Jesus into a doorway near by, and huddled father. He was sent to school, and manifested in the utterances of some, is others. then to college, where he graduated both vulgar and degrading. If the man with the highest honors of his class, is a myth, the moral and spiritual char-Later in life he took up the profession acter ascribed to him constitutes the of his father, and became a great suc- rule of righteousness to which we must cess; honored and respected by the all align if we would escape the comframe, and visions of brightness and | rich, loved by the poor, and always | pany of the dogs, sorcerers and horde of idolized by Dr. Burton.

He married a lady of wealth and refinement and enjoyed life as only the truly good and noble can. He always remembered his mother as the sweet angelic being who appeared to him that CLARA MARSH.

Rochester, Mich.

We Are Heirs of the Ages.

righteousness" new political, religious and social conditions are given mankind. Men are the instruments through which evolution takes place that re-still communicate with them, and besults in human events. Millions of men have given their lives and property in jumped to the conclusion that death the past to make the present civiliza- cancels all their earthly shortcomings, his keeper, and hastened to enter his tion of the world, and to create our and that only rivers of life, elysian present social and political environ- fields and flowery beds of ease await ments. These millions of lives have been lost and absorbed in a universal result. As individuals we know them not. Who they were, how they lived and what their thoughts and aspirations were we do not know.

Carlyle says that, "History is only the biography of great men." Not so. History has been made by the millions of unknown heroes whose lives have been sacrificed and absorbed in the general good that came to their poster-And the kind-hearted doctor picked up ity, and which has resulted in human progress. These individuals who acted ward the book and all it contains blinds their silent parts in the world's great | and warps their judgment till to their dramas, and made certain times and distorted imaginings it is a jungle of epochs in history, were simply personified in the name of some great general, of a beneficent and helpful guide to the statesman, reformer or philosopher, They sacrifieed their lives on the field of battle, in an insurrection, in prison. mained in the cold form. He worked on the gallows, by the gulllotine, were over him faithfully, not stopping to tortured by the thumb-screw or rack, or take any refreshment. For the doctor | exiled, and property confiscated. Each contributed in some form or other a pera human life was hanging between life sound loss. The totality of these losses and death. Soon his exertions, aided and sacrifices have resulted in a uniby the warmth of the room, was versal gain to us of to-day—we who are tares and wheat grow together here till crowned with success. And he soon | "heirs of the ages." Emerson ex-

> "I am owner of the sphere Of the seven stars and the solar year, Of Caesar's hand and Plato's brain, Lord Christ's heart and Shakspeare's strain.'

We do not realize that the political and religious privileges we now enjoy automatically, as it were, or take as a hunger no more. But," he added, "I matter of course, others gave us quired of mortals by any pure and wise through loss of life and property, perse-

In the reform movements of to-day are the men and women who are sacrificing their money, time, and life's prospects to make the inheritance of the He was now able to sit up and enjoy people of the coming age. They are the unknown heroes who will give up their individuality for the benefit of future

generations. This is the same sad, continued story commenced in the primitive ages of the world. We note it and comment upon it because we see it now. It is individualized and contemporaneous. But we know not the agony of the past that has given us our present conditions, begion of martyrs have lost themselves to

The struggles of the social and politi cal reformers of to-day are making the civilization of one hundred years

hence. All honor to the unknown hero!

Of many thousands, such as die be times. Whose story is a fragment known to

A smaller tally of the singular lot,

Bear yet the temperate will, and keep the peace: The world knows nothing of its great

est men."

CHARLES E. BARNES. Battle Creek Mich.

Denies the Ingersoll Story.

New York, March 7 .- Editor Times-Herald:-Your issue of Jan. 19 contains an article entitled, "When a Little Child Moved Ingersoll," a story told by William Wordsworth Goodrich of Balpled a berth opposite Colonel ingersoli Jan. 12, 1898, and saw him standing in the aisle of the car uniting in prayer with a little child.

knew Colonel Ingersoll do not need to curred, but to those who did not know him I wish to say that the story is a fabrication from beginning to end. I had been Colonel Ingersoll's manager | First. The Philosophy of Cure. (Inand traveling companion for many cluding Methods and Instruments)." years and was with him as was also his | By E. D. Babbitt, M. D., LL. D. daughter, the only time he came from the West during the winter of 1898, and we both pronounce this story as utterly without foundation.

Of course, your many readers who

If such a dramatic scene as Mr. Goodrich describes had occurred. I think he would not have waited two years to tell | Dr. Austin's life, story of the heresy it, until it was impossible for Colonel | trial, copy of the charges, the heresy Ingersoll to deny it.

Last but not least, Colonel Ingersoll | Dr. Austin's full address defending his was not on the cars on Jan. 12, 1898. | views on Spiritualism at the London C. P. FARBELL. office.

VARIOUS REMARKS

the Other.

The public discussion of infinity and the infinite, by the giants of various degrees of magniture, is more amusing than instructive. Can not the kickers at infinite intelligence think of several recorded as infinite? Duration, space, space crowded with matter, matter teeming with life germs, life germs vibrating with intelligence, and yet the hostile kicker kicketh at the idea of intelligence being infinite, and the stickdefine the undefinable; each vainglorious attempt only serving to point out in clearer light the mental and spiritual cumnavigates the vegetable leaf that gave him a place of nativity, venture on a solution of the mysteries of cabbage culture, as for the sounding of the abyss of the infinite. "When we've been there ten thousand years, bright shining as the sun" we'll be no nearer a solu-At these words the heart of little problem precludes the possibility of its solution by any spirit or convention of spirits, either in the mortal or beyond This mystery laid bare, there will re-

the wretched unveilers will find themselves in an "attitude of prayer" for the boon of annihilation, the repose of obon the thither side of the great divide.

The writer is one of a multitude who are saying that if the ribald jeerings referred to stand for the best there is in Spiritualism, then count us out of it forever. But happily, we do know those scoffers in no sense represent our priceless science of life. A jungle of brambles as fittingly represents a garden of

The manifest mission of Spiritualism it can never accomplish for us without Through "the power that makes for our willing assent and hearty co-operation. There are wonder-mongers in Spiritualism who have convinced themselves that their departed friends can ing assured of that important fact have them just over the line—a most gigantic and humiliating mistake as they will discover to their great chagrin! They love to flaunt their hatred of the Bible of which they know little, in the faces of all who offer a word in its fayor. Were they wise enough to obtain for themselves an inside acquaintance with Spiritualism and the Bible they could easily discover that the latter is a more or less ancient record of the former in all its phases, even to fakirs, frauds and marvel-seekers. But their attitude to--wild beasts and creeping things, instead understanding of many mysteries of a spiritual nature with which we are constantly having to deal whether we wil

> Man in the mortal is a spirit, and un less he cultivates the spirit while in the mortal he will find himself a paupe among paupers when he drops his mortal shell and lands in spirit life. The the harvest, but over there "birds of a feather flock together." The man of millions, if, in this life, he has cared only, or chiefly, for the things pertaining to the earthly house, will, when the earthly house fails, line up with the

> paupers beyond the mystic line. The Spiritualist who has not learned this in Spiritualism has skipped a most vital lesson. No enlightened Spiritualist believes that acts of worship are respirit. Acts and attitudes of cowering humiliation, accompanied by liberal contributions of spot cash, are, no doubt, required and enforced by lording spirits in the beyond who were noted for their vim and valor on the same lines while still vegetating in the

It comes—by wireless telegraphy possibly-from the other side, if your ears earth-plane of the spirit realm the sects of all shades known to earth are still in business on the old lines and styles. They explain their failure to reach the understanding of the text. They are still looking for the miraculous to occur, when Spiritualists and all others who fail to train in their camps will be sent to the limbo of the man in black, while they, the true salt, will go on in search of the gates of pearl.

Well now, as the "The Other." If the writer is not "afoot and alone" and it is absolutely certain he is not. what is the duty and privilege of those whose souls have been lighted from the inner court of the temple of truth? We don't want to worship nor be wor-

the growth that comes from the fellow- er about a year later. ship and communion of kindred spirits. Who, gifted with predominating pow- We need for spiritual growth, societies, associations, where with harmonious music, interchange of thought, or an appropriate lecture, all in the line of brotherly kindness and mutual advancement an hour or two at stated neriods could be most profitably spent. When it is generally understood that Spiritualism means really something on this line we may expect real growth as the billingsgate of the saloon and fish market is liable to be spouted from few exceptions, continue to count them- haps some good mediums, or speakers selves not "in it," preferring to eke out | may be passing through this way in a starving subsistence on the short for-

> "Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

J. RIGDON.

age of orthodox respectability.

Middle Point, O.

"Human Culture and Cure. Part very instructive and valuable work. should have a wide circulation. as. well fulfills the promise of its title. For sale at this office. Price 75 cents. "The Heresy Trial of Rev. B. F. Aus-

tin, M. A., D. D. Giving a sketch of sermon, the scene at conference, and

AN EXPENSE,

suppose you do not wish to go back to Concerning This. That and Agree with Thine Adversary Quickly.

In March, 1885, myself with several hundred others, called, "boomers," gathered at Arkansas City, Kansas, for the express purpose of settling the lands of Oklahoma, which were properly a part items in nature that may properly be of the public domain and subject to settlement, but the wealthy cattlemen wanting to hold the lands indefinitely for cattle raising, employed United States troops to keep the boomers out of that country. We well knew we were morally right, and aside from colrupt legisler for the designer theory continues to lative and administrative practices we were legally right, but not wishing a conflict with the soldiers, we concluded to halt and try the efficacy of petitions to Congress and to the new administraholes, barely sufficient to cover his against his breast. Then putting Fred could the caterpillar as he proudly cir- tion. During our stay I discovered among the others who formed the motley crowd of about seven hundred, one very remarkable character; a man of middle age, good physique, well educated, with a high standard of ideals and ethics, a very deep and logical thinker, and withal a materialist.

One day in conversation with him I suggested that another step in advance was awaiting him, and that step was Spiritualism. He remarked that his prejudice was not so strong as to prevent him from investigating any subtect. and even desired to do so. I promised to demonstrate to him in a few days the fact of a hereafter, but unfortunately the camp was moved from Arkansas City to Caldwell, with the ex-

In about a year his wife, a most excellent woman, died, leaving three small children. Life now had for him a different aspect. He never needed a "hereafter" before, but now he had great need of one, since he lost his wife, | boundless space. I am as certain of the unclean that crowd the lower levels | whom he worshiped. In a few days I met him in Arkansas City, when said, in substance: "I want a long talk with you; meet me at the M. & N. office to-night and we can talk all night. You you my team, harness and wagon if you will prove it to me."

is to elevate and purify humanity. This | philosophy of Spiritualism and told him | seen from spirits in the spirit world my observations and experiences in its | who once lived in mortal bodies as we phenomena. I called his attention to do; which inform us that the spirit the fact that his philosophy says matter is indestructible, and, therefore, imimperceptible is the grand order of Na- the spirit world. ture; that something which we will call matter, and if matter is indestructible, how much more essential and reasonable that spirit should be indestructible. | this earth's surface, having its oceans, He being so logical, I deemed it essential to appeal to his reason, and it was | dotted with villages and cities, containa success. In a few days I took him to ing temples of art and science, schools one of the best mediums in Kansas, and universities of learning and tem-Darwin Eastman, of Winfield. At that be untrue. Now, instead of condemning the whole philosophy and phenomena, as thousands of people would do, he said that was the best proof of a hereafter; that death does not end all. He said one telegraph operator might send a false message to another, and it | there just what they are. They tell us communication between the two places | ties the most ignorant, beastly and dewas possible as if the message was true, and if false messages can be sent from place to place it is reasonable to as well as societies composed of the conclude that true ones can. That the most learned, wise, pure and happy. nature of the message depends upon the sender and the second party through whom it is delivered to the third person who receives it and not upon the mechanism or the philosophy of the trans-

> Other seances were held and many good tests and communications received. I imagine that all readers of fully submit to the judgment of Spiritthis article, who have had much experience in teaching the truths of Spiritualism to others will wonder why Mr. Furlong did not jump up from the seance and yell out, "It's all the works of the Devil," then grab his hat and run. My explanation is this. He was natu- them in. rally too bright, and intelligent to be an orthodox-what? I don't want to say fool, and yet that seems to be the only word that will fit. He was too honest to be a priest, after being educated for | ing such advice if he really believes

About four weeks after his first seance he was in the presence of a talk- | earth's atmosphere until the planet ing medium and was surprised to hear litself shall have vanished. a familiar voice say to him: "Well, Brother Furlong, I am glad to meet you | when dissolution comes I may be again. You remember the altercation awarded a beautiful home in a pleasant we had down in the Territory just be- locality in the spirit world over there, are attuned to the hearing that on the fore I died? Well, I've come to tell you for the enjoyment of myself and loved that you were in the right and I was ones, instead of being assigned to the wrong; now I have come to ask your | slums in the spirit world or a tramp in forgiveness. I have been in hell ever earth's atmosphere. since I passed over and could not get golden city as the result of a slight mis- out or rest easy till I asked and received your forgiveness, and I have taken the first opportunity to do so. This man and Mr. Furlong were brother Masons, and had not met since t altercation alluded to.

Mr. Furlong gladly and freely forgave the brother; and in describing to me the occurrence, said that to him it was a Mareamed of the long lost days of my grand test, from the fact that the medium did not so much as know the man: no other person present knew him, and himself was not thinking of him, and had not for weeks, or even months.

It is proper to add here that Mr. Furshipped; but we do want harmony and long developed into an excellent heal-

Lawson, O. T. A. D. MARBLE.

The Kaw Valley Association.

The Kaw Valley Association of Spiritualists has engaged Forest Park, Ottawa, Kansas, for the annual camp-meeting to be held from August 4 to Aug 13. 1900. This society wishes to procure a first-class platform test medium during the entire meeting, one that can give and permanent prosperity. But so long clear-cut tests and full names. We also wish to procure the services of one good lecturer for the full, lime. As our meetthe rostrum or find its way into the pub- | ing is of rather short duration, we lic prints labeled Spiritualism, the mod- | could hardly expect a good medium or est and self-respecting sinner as well as | lecturer to come for this especial meetchurchman will, with comparatively ing. We write this early, thinking per-

August, or perhaps may have other en-

gagements in the state and would suit

themselves and us to engage them. Our facilities for holding a campmeeting are unsurpassed in the state as we have one of the finest parks in the west, and facilities for accommodating ten thousand guests. All genuine mediums of whatever phase are cordially invited, and will meet with a cordial reception, but for frauds, fakes and money-grabbers, their room is far pref-

erable to their society, and this society It is lavish with gain for the culture of will be first to expose their nefarious practices. For further information address Cyrus Beard, chairman of committee on mediums and speakers. Overbrook, Kansas; or E. A. Carpenter, corresponding secretary, Wellsville, Kans. E. A. CARPENTER.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology, For sale at this office. Price \$1.

THE SPIRIT WORLD.

Not the World of Spirits.

We are now in a world of spirits, but not in the spirit world. I am amazed at the promulgation of such ideas as are advocated by George M. Ramsey in his article, "Spirit and Matter," No. 535, Progressive Thinker, as they differ so widely from my understanding of such things, and to me seem calculated to bewilder the investigator of such subjects. As he seems to shoot so wide of the mark, I cannot refrain from interposing ideas I have acquired from the teachings of Spiritualism, lest it be taken for granted that silence gives consent that we acquiesce in (what we conceive to be) erroneous ideas. Mr. Ramsey says all know that worlds are constituted of visible matter, and that spirit is invisible and devoid of matter. I beg leave to take exception to such a sweeping statement. I understand

that the earth is, as are all other inhabited planets, surrounded by a spirit zone or spirit world, which, although invisible to the physical eye, yet is just as visible and palpable to the disembodied spirit as this world is to our physical senses. He admits spirit is invisible. Then why question the existence of a spiritual world? We suppose he means invisible to the physical eye. The fact of its being visibing to spirit vision shows that it is ether scale matter.

Mr. Ramsey says that Si itualism teaches that man is a soul; is a spirit. Yes, Spiritualism teaches more, viz:

That man is a trinity having physical body, spiritual body, and soul, and that ception of myself and family and a few the spiritual body acts as a covering to the soul, after dissolution, as the physical body now does to the spirit body and soul before transition.

Mr. Ramsey says no Spiritualist should ever speak of a spirit world or spirit body, as neither exists in all the existence of spirit bodies as I am of the existence of my own physical body, and just as certain that I shall inhabit the spirit world as I am that I now inhabit this. He says that we will told me, before I went down into the all abide in an aerial sphere (the earth's territory that you could prove there is atmosphere) of the dear old planet, a hereafter. I wish I knew it. I'll give | whereon we originated and evolved our personality, until the planet itself shall have vanished. Who says so?

We met as per agreement, and talked This statement disagrees with and nearly all night. I explained to him the contradicts scores of statements I have world is located and exists beyond earth's atmosphere. I repeat, we are mortal, while change, constant, though in the world of spirits now, but not in

Spirits inform us that they could not spirit is superior to, and operates upon | be happy without a tangible home, and endearing associates. They tell us their world is a picturesque counterpart of seas, rivers, mountains, hills and plains ples of wisdom, with every imaginable seance he received a communication facility for the growth of intellect and from a spirit friend, which he knew to morality. Their teachings are: Be good, virtuous and true and you will be

Spiritualism teaches us that the hypocrite who on earth covered his vices and posed as a saint, is unable to conceal them in the spirit world; all appear would be just as good evidence that that in the spirit world also are sociebased, with souls writhing in agony, as the result of their vicious lives on earth,

Brother Ramsey in his article says: "When we hold converse with our friends in the aerial sphere of earth we ought not to consider them as spirits living in a spirit world that has no existence; to do so impresses us with the Jack-o'-lantern idea, and thus dims our sense of their reality." Now I respectualists that the Jack-o'-lantern idea could be much more appropriately applied to spirits wandering about in the earth's atmosphere like tramps or vagrants who are so poor spiritually as to possess no treasures or home to store

I presume Brother Ramsey is more of a Theosophist than a Spiritualist. He concludes his article, "No tears, my dears." I am not surprised at him givthat after we leave this body we shall be compelled to wander about in the I hope so to live in this body that

JOSEPH OHALLAND.

Topeka, Kan.

youth.

account.

A DREAM OF LIFE.

In my vision last night as I quietly And the hours of the night passed on.

Those days that forever are gone, When the beauties of nature had no power to impress The soul that was yet immature.

But awalted with patience, apparent at For the trials I first must endure.

I dreamed of the billows and torrents that roll. O'er the soul who its freedom would gain:

Of the sin and delusion that clings to our lives, And cause us disaster and pain. Of the mountains of grief distended and high.

Which with courage and strength we surmount, Of the days and the years that so swiftly pass by, And for which we must each give

was greatly perplexed and I said: What is life? Is it naught but a prison of care? There are boulders in view on every

But the gems are invariably rare. They are hidden and deep, and for them we must search, But their value repays for all toil; Nature holdeth her hand to each child

in the land. E'en as she enricheth the soil. Then I awoke from my dream and said. Life is grand,

It is more than our meat and our drink: brain. For the mortal who chooses to think

Of the law that is absolute, changeless and good, And impartial to all of mankind, Who knoweth it well, knoweth also of life.

And forever leaves sorrow behind. W. S. RULAND.

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cial culture may produce only a veneer,

with persuasive voice calls for the ob-

servance of the rules governing such

assemblies, he becomes stronger than

tones of the voice in which they are

spoken, which influences. The harsh,

scolding tone irritates, calls out anger,

and resistance: while the musical tone,

brings the opposite.

the soft accent of love and kindness

Parents and teachers should learn

his valuable truth. The weary mother

too often bids her child be quiet, in a

tone that grates on its nerves, and ag-

gravates its restlessness. How differ-

ent the influences were she to say

softly, "Please little one, be quiet!"

She would not think it wise to scold

the child to sleep. Rather she sings the

dreamy lullaby, which echoes in the

The intense, nervous temperament of

Americans gives rise to high-pitched

and breath constricted. It has neither

volume nor sweetness, and carries with

More than all other signs, the voice

indicates the refinement, education and

otherwise concealed i qualities of the

speaker. The tone in which a single

be encouraged, and they who strive for

Decadence of the Church.

The Methodist church has become

alarmed over the great falling away in

membership. Since 1894 the member-

ship of that church has been decreasing

from year to year, until the present

year when the decrease has been 21,

to call mightily on God for help.'

for this decadence, among which is la-

bor unions, the ungodly—that is free-

higher criticism of the Bible, which

shakes the foundations of faith. Dr.

ists share the loss alone. He says the

decline, and the Congregationalists

have no better showing, and all denom-

inations are affected. According to him

the churches are between the danger-

us scylla of the materialistic spirit of

the age and the charybdis of the world-

ly spirit which has taken possession of

This state of affairs is to be combat-

ed by the Methodist Episcopal church

by a "season of fasting and prayer."

and holding divine service every day

from March 25 to April 1. The strenu-

ous efforts will close on All Fools' Day!

This is the old, old scheme of extend-

ing the influence of the church. It is

not an up-to-date method, and will not

accomplish its object sought. The fact

is the pulpit has lost its power, and the

aity have become wiser than their spir-

itual teachers. The fear of hell has

sank to zero, and the Devil has evan-

ished into thin air. The newspaper is

abroad, and reading the Sunday journal

the most elaborate sermons. The theo-

logical schools train ministers to reiter-

ate doctrines dead and awaiting burial

and leave them ignorant of the living,

practical thoughts of the present. They

have nothing to say but empty words.

potent than all others, and that is the

and unrecognized. This is made possi-

in force, and if fasting and prayer have

any influence it will be to intensify the

receptivity of the devotees, and thereby

carry them further away from the doc-

Frightful.

trines of the churches.

preach to empty, pews because they

is more interesting and profitable than

the churches.

has reached declining age.

most character.

all the antagonistic forces combined.

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SATURDAY, MARCH 24, 1900,

How Long?

t is not probable a change can be made suddenly in a system of religion which has been producing lunatics for centuries, but the philanthropist cannot avoid the inquiry, How long shall a system of religion be encouraged by human legislation which is filling the Insane Asylums with its false teachings? Here is an Associated Press dispatch, dated-

"Wapakoneta, Ohio, March 3.-Pike Miller, of Kossuth, became worked up over religious revivals which have been taking place in that neighborhood and recently became violently insane, tearing the clothes off his body and endeavoring to personally chastise himself for his sins. He escaped from home, broke into the church, where he was surrounded by hundreds of citizens and farmers, who prevented him from doing any injury to himself or others until the arrival of the sheriff. He was taken to the asylum at Toledo, where his brother, Scott Miller, who became insane about a year ago, is also confined."

Tax payers should remember they are required to pay the cost of those asylums and the expense for their

Every revival increases the number of victims and enlarges the cost of their support. It is not enough that the churches are exempt from taxation, but the wrecks they make by their infernal teaching, must be cared for by the State, while quite often their families become a public charge.

Who Cares?

What would Jesus think? What would Jesus say? What would Jesus teach? How would Jesus act? are samples of a multitude of questions which fall from preachers' lips just now, as if the thought, expression or action of an ideal character of 1900 years ago has anything to do with the people of to-day, another race, surrounded by other conditions, thinking other thoughts, engaged in other acts, saying brayer words, and working out a more glorious destiny than he was capable

If Jesus was a real person of the distant age claimed for him, he was born in humble life, of obscure parents, was uneducated, grossly ignorant of natural law, and was extremely defective in the customs of good society. His associates, as his biographers represent, were the uncouth fishermen of Galilee and their wandering female companions. The claim that he was sired by God, was born of a virgin, and was the eternal Father himself, is the material of which myths are made, and naturally arouses suspicion that he was not a real character. Strip him of his God-head, clothe him with the attributes of mortality, assign him any position the reader pleases consistent with his purely human nativity, then who cares what Jesus would think. say or do?

A New Departure.

The latest grievance in missionary circles is the announcement that lady missionaries to China, instead of devoting their entire attention to the spread of the Gospel, the upbuilding of the church and the religion of Jesus Christ, they are now absolutely marrying the natives, and devoting their time and thought to domestic affairs. A missionary journal tells of this awful condition of things in this way:

"Scarce balf a year ago a Swedish lady missionary set the unfortunate example of marrying a Chinese coolle, thus seriously injuring her missionary society, and, in general, compromising the respect in which missionaries are held. There is now a case in Canton of a lady belonging to an American mission. Miss Halverson, marrying her former cook."

The Progressive Thinker is of the opinion this is a better use of missionaries than their conversion into cutlets for cannibals, so let the marrying go on.

Too High an Estimate.

It is claimed nine tailors are required to make a man. Judging from the halffare rate the preacher expects from railroads, and generally reduced prices in all business transactions, it is apparent he classes himself as only half a man. Basing an opinion on his true value in building up and bettering a community, we are suspicious he has placed too high an estimate on his own worth. Good men in their way, and, outside of the church, models worthy of imitation, but while peddling hell enlogizing a virgin-born God, and dealing in mythological fiction, it would require more than nine of them to make a useful man.

Progressive Thinker. THE GREAT SPHINX. It is More than 6000 Years Old. About the Prophet of Nazareth, The Voice as a Moral Educator. FACTS WORTH CONSIDERING.

"The Egyptians had many names for heir sun god, among them, one for the rising sun, one for the midday sun, and one for the sun when it set in the west. The very biggest idol they ever made was to represent this sun god. It is what we call the 'Great Sphinx of Gizeh.' No one knows who made this sphinx, or when it was made; but, in all likelihood, it was already there in the desert more than 6,000 years ago, when the first king of Egypt whom we know anything about ruled over the country."

"St. Nicholas," the young folks' magazine in which the above quotation appeared, may have half a million readers, more or less, but it is very probable few of them comprehend the important facts therein involved.

We stated last week that element worship was the parent of all religious: that the sun was the supreme god though bearing a multitude of names, to which all other gods were subordinate. And, doubtless, we shocked some good orthodox reader by adding, substantially, "All systems of religion, even those of to-day, are outgrowths of the ancient faith, modulated as intelligence has been diffused over the world. And another shock for our Christian readers: The trinity, three Gods in one Godhead, the Father, Son and Holy Ghost, each equal to the other, in fact that identical other, as above set forth, was the Father when the sun was on its meridian, and in Egyptian theocracy seems identical with Osiris. At the close of day the sun was known as Kneph, "the Spirit of God," the Holy Ghost in Christian phraseology, while at its rising the sun was known as Horus, the son of Osiris and Isis. He was the Savior, the Redeemer, the Preserver, "through whom," says Saycey, "Empires of the East," p. 61, "the righteous dead are justified before the tribunal of his father." On p. 60 Rev. Saycey had said:

found its counterpart in Egyptian re- sessed no portion of the Canonical ligion from the dawn of the historical Scriptures; for in the repeated invento-

And Geo. Rawlinson, in his "Ancient Religions," Alden's edition, p. 18: "Curious analogies are traced besystem." He cites Wilkinson's "Ancient | of the Canonical Gospels, and our pres-

But other gods appear and disappear in different nomes of Egypt, and they frequently chapge place with each other to the confusion of students; but the sun, in some of its varied forms, is always the superior god. It is the Divinity twenty-eight years before he "Father, the Son and the-Holy Ghost." one and the same in all its many positions; the Son is the Father, the Holy Ghost is Father, the Father is the Son, and there is no confusion in the statement, because each one is a representative of the sun itself.

This sun worship was the base of the Roman religion, the gods, representing the varied aspects of the sun but bearing Roman names. Bacchus of the Romans; Dionysus of the Greeks: Osiris, afterwards known as Serapis of the Egyptians, are, according to Wilkinson and others, all one and the same, and are in fact but one of the phases of the sun. And out of this sun ! worship, with its several names according to its position in its seeming diurnal motion around the earth, was born trinitarianism and the orthodox

Read, and Doubt No Longer.

The religionists of Philadelphia, not willing to believe their faith was on the decline in the "City of Brotherly Love," determined to take a house to house census of the entire population, under the auspices of church officials, to determine the facts. The result so far is thus told in a press dispatch, quoted verbatim, dated:

"Washington, March 5.—The religious census of Philadelphia, now threequarters completed, shows some very interesting facts. Only 23 of every 100 persons have any church connection. direct or indirect. In other words, 77 in every 100 are wholly without religious tles. It would seem that in this great good Quaker City the churches have a big task on their hands. The census, which was taken under the direction of church people, brought to light adherents of 61 different creeds. Catholics average one to four of the combined Protestant denominations. It is said to be a fact that of the 23 in 100 who have church connections, nearly one-third are lukewarm, have not been in good standing for years, or are occasional attendants with other members of their families without themselves belonging. If the situation in Philadelphia strikes the average of the country at large, the church is coming face to face with a problem of stupendous difficulty.'

each hundred only nominally Christian, and one-third of that 23 "lukewarm." This leaves less than 16 per cent of the entire population active members. What proportion of that number are hypocrites, identified with the church for social or pecuniary purposes, or to cover the defects of an impure or vicious life, no one can tell.

"Don't tell it for your life," said the wife of a clergyman to the writer many years ago, "it would bring such a terrible scandal and lasting disgrace on the church;" so the young man's name, a zealous Baptist, was retained on the church roll, as is many another derelict. for the glory of the Redeemer. The young man, a collector for a large business house in Boston-a position gained through church influence-had "sloped" with large collections he was sent to deposit in bank, and silence must be maintained. It was no disgrace to conceal the crime, or retain the name on the church roll of membership to swell its numbers; but it would tell a damaging tale, prejudicial to church prosperity, to repeat the incident in the locality where his conversion to the

faith was well known. How many "Charley Ericksons" are on the rolls of Philadelphia and other churches, reported in good fellowship, to make this appear a "Christian

Church which was burned the other day, received a postal card on which was wiltten:

"God does not care any more for churches than he does for barns, or he would not let them burn up." That seems a fair inference, without regard to who wrote it.

SHOWING ADVANCED THOUGHT. Through the kindness of a friend we

find on our table "The Prophet of Nazareth," an octavo of 651 pages, in small type, closely set, by Evan Powell Meredith, London. It was a prize essay in which the merits and the demerits of "Our Lord" are discussed with remarkable ability. While the author is generous to praise he does not hesitate to condemn. His object seems to have been to tell the truth without regard to its effect on the prevailing religions. agreeably to the conditions of the prize offered, which was awarded to him. It seems a fair and honest reviewal of the prophetical, intellectual and moral character of Jesus, as portrayed in church literature, from an independent standpoint. The author's scholarship and profound research are obvious to

all who read the book. The writer's attention was arrested while reading a lengthy note running through many pages on the Apocryphal Gospels, wherein it is shown by numerous quotation, that all that class of literature unital sally rejected by Protestants as non-canonical, constituted the only Gospels extant until the Reformation; that the now and for near four hundred years, the rejected stones in the great arch of Christian literature, were the only ones cited by the Christian Fathers, such as Eusebius, Athanasius, Epiphanius, Chrysostom, etc.; that "the doctrines of the Trinity. Incarnation, Descent into Hell, and Atonement were preached in England at an early period, long before they knew anything of the Canonical Gospels, and were first presented to the people and were acted as religious plays—the divine service of the times." More on this subject next week.

Again the author says in that note, p. 307, citing Hone's Ancient Mysteries

for authority: "The Brotherhood of the Holy Trinity -a Christian institution founded so late "The Christian doctrine of the Trinity | as the year 1373-appears to have posries which were made, and are still extant, of all the property possessed by the fraternity, no mention is made of any. Even the clergy, both in England tween him [Kneph] and the third Per- | and on the Continent, up to the time of son of the Holy Trinity in the Christian | the Reformation, were utterly ignorant Egyptians," Vol. 4, p. 236, as confirming | ent New Testament in general. In the | it a sense of weakness instead of power. 16th century the Doctors of Sorbonne did not know what the New Testament was, Martin Luther had never seen a Bible till he was twenty-one years old, and had taken a degree in arts; and Carlostadt had been a Doctor of read the Canonical Scriptu.es."

With an abundance of facts like the foregoing, where is the proof that there were any Canonical Gospels until they were brought out to antagonize the Reformation?

The author of the book was formerly. like a multitude of other seceders, a Protestant clergyman, from which calling he voluntarily retired, "could no longer because he scientiously preach a doctrine he had ceased to believe," and which diligent research dally pursued for eleven subsequent years after the origin of the Christian religion, fully confirmed him in the opinion that "Christianity has emanated from Paganism-the chief element in its composition being heathen monkery."

Morning of a New Day.

The New York "Independent," in discussing the McGiffert case, says: "If any one thing has been made clearer than another during the past | 934, and this in the face of the fact that half-century it is that we have not reached any complete statement with Bishop Fowler says: regard to the Scriptures. We are learn-

ing more and more every day." This is very true. Fifty years ago a person who would publicly deny the divine authority of the "Holy Scriptures" was positively in danger of mob violence. The same is true in the less cultured regions at this time. As scholars have learned, and thought, and taught, reverence for those so-called ancient writings have lessened. It is only during the last dozen years that the press has dared to publish articles | Sutphen, does not wish to have Methodcalling in question the genuineness of those productions, or criticise their Presbyterian church has met a woeful

teachings. How very different to-day! The light of reason and historical research turned upon those sacred documents, and they appear like all other productions of an ignorant age, to be of the same character with other writings of the period in which they emanated

It has been urged, not wholly with truth, that Spiritual mediums have failed to communicate anything new in science or philosophy. If partially true as to them, how many times more true of the Bible! The latter is claimed as the production of a God, who knew Sixty-one conflicting creeds, but 23 in and saw all things from the beginning. And yet gross ignorance of scientific knowledge is everywhere displayed in its pages.

> The media are very generally uneducated, and the spirit is but a dis robed mortal, not possessing, or even claiming infinite wisdom. If spirits err it is incidental to their finite origin; but this cannot be urged as an apology for the blunders of a God.

With increased toleration of free discussion in regard to professedly sacred things during the last few years, if like freedom shall continue during another decade, little will remain of sacred literature to be credited to a higher intelligence than the dark ages in which it is clear the Bible had its birth.

Tricksters, Take Notice.

Criminal responsibility for a conspiracy to cheat by materializing seances of a professed medium is held in People vs. Gilman (Mich.) 46 L. R. A. 218. to be punishable, notwithstanding the contention that no crime was committed because it was an obvious humbug that in the nature of things could not deceive any rational person.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up building." By E. D. Babbitt, M. D.,

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Ma. | year. tilda Joslyn Gage. An important work for all women, students of history, etc. Paner. 75 cents. Cloth, gilt, \$1.50. For

IMPORTANT FACTS SWEET AND GENTLE ANITA TRUEMAN. She Makes a Wonderful Claim. N TOUCH WITH HER OWN SOUL

Sweet and gentle tones of voice, indi-"Many persons believe that I am the cate a spiritual and harmonious characreincarnation of Socrates and Plato, but ter. The beautiful songster of the I know that it is only that I have inhergrove has a voice of liquid melody, ited the philosophy of all the ages.

while the bird of prey has a harsh, de-"I am coming with a message the fiant scream. If the character is roundworld wants; showing how the kinged and complete, the voice spontaneousdom of heaven may reign on earth, which is simply combining the ideal ly expresses, the underlying force. Careful training may cultivate the and the practical." rough tones into sweetness, a superfi-This, in her own words, is Miss Anita

Trueman's opinion of herself, says the

but if the tones be thoughtfully ob-New York Telegram. The girl is only served they react on the character, 18 years old, but her knowledge of huwhich grows into harmony with its exman nature and advanced ideas of education have made all those who have To hold the voice in soft modulations come in contact with her regard her as and express thought in musical tones, is inspired, or an "infant phenomenon." the most desirable result of education. The metaphysical cult to which she be-To preserve such tones, under great longs considers her as a most striking stress of circumstances, is to hold the example of reincarnation, for they say reins of power over others; for such a that it is impossible that any one of her voice is the expression of perfect selfyouth should have the wonderful mind control, and the dominance of the highshe possesses, or could in so comparaest mental faculties. An illustration is I tively few years have absorbed the furnished by the chairman or president classical truths with which she is perof a meeting where antagonism premeated. Her lectures on higher educavails, and even his own authority is astion in Boston last spring created a fusailed. If he yields to the contending rore in the metaphysical cult, for she influences, becomes disturbed and angry, and calls to order with wrathful made a plea for the necessity of work tones, his control is lost. If he first preamong teachers which learned men serves control of himself, and amidst thrice her own age listened to in admirthe storm is calm and unmoved, and ing silence,

She is intensely practical, but also she has an ideal attitude toward the possibilities of life and human nature that It is not so much the words, as the she discusses with all the poise of a woman of 50.

"My knowledge came out of the infinite." she says, "and I learned to grasp it. I am in touch with my own soul my higher nature, I remember that when I first began to speak, three years ago, I was distinctly conscious that it was not the usual I who did it. It was as though my voice spoke from a higher plane; that it had gone out of my body and was speaking from the infinite. But now that higher being is within me because I practiced the things I bechambers of memory after that child lieved and brought myself in contact with my soul, which is what that higher power was.

"In that way I am a psychic, but I nasal tones, the throat being contracted am not a medium. I believe every one's soul is within them, and that the personal self may be united with the higher, but many people are so small that It not only is disagreeable to the ear, it | there is no room for their souls to grow Is indicative of organic disease, and in. Mind is a manifestation of the soul tends to produce the ailment it characand grows by practical application to

The practical application to which Miss Trueman applies her mind is on education. Her theory may be said to be based on the kindergarten principles word is spoken often reveals the inner- of Froebel. "Education is self-discovery," she says, "not cramming with facts as is done at high schools and col-Hence the study of music, singing in the public schools and at home, should | leges. The principles of education should serve to make the mind so active spiritual perfection should guard and fresh that it is ready to think for you and serve the moment.

against harsh; and guttural intonations, and modulate the voice after the liquid "I know that every one is capable of leading a higher life," she said, "and notes of the flute and song-bird. Do not expect or exact this of children, un- my message is to show them how they less you furnish in yourselves an exam- | may. I am the voice of the Infinite to ple. The child who never hears sharp those people, and that is why I lecture; that I may reach them. I do not feel and angry tones, only the sweet and gentle, will require no command to the needs of my audience when first I go before them, but I always reach speak in the latter. Begin with your-

them and I speak without notes. "Several years ago I campaigned with Henry George, and that led me to direct metaphysics in a new channel. Through politics I got my mind into a receptive stage for the people and got ready to meet them. That is what I call education—when the mind is receptive to be able to impart thoughts that will reach those for whom it is then working.

"Education is self-discovery. It is the population has largely increased. merely advancing the principles of Froebel, instead of limiting them to the "The lost ground is paved with the kindergarten. The mind should be dedead. We are surrounded with powerveloped until it is so fresh and active ful enemies. The attack is on every that it is always receptive; then it is side. It is high time every Methodist ready to think and serve you at the moment. Teachers should take that menbetake himself or herself to prayer and tal attitude toward their pupils, should recognize that they are divine souls The good bishop assigns many causes asked to live on earth. It isn't environment that affects a child, but what he thinks about it. thought-literature of the day and the

"I could not say why all these things are so real to me, but I know them. Some persons think I am a reincarnation of Socrates and Plato, but I know that it is only that I have inherited the philosophy of the ages and am in touch with my own soul. Long ago I went out of myself into the infinite. I dwell there now and if others would do the

same they would feel things as I do." are living in New Haven and are thoroughly in sympathy with her work, Miss Trueman expects to devote her life to lecturing and writing. She has already published a book of poems and through one of them won a scholarship in a school of oratory in Boston.

Very Economical of Time.

A late telegram to the Chicago Record from Cheyenne, Wyo., tells of the recent discovery of prehistoric mines of great extent found near Hartville. which must have been worked by a very ancient people. Quoting:

"Thirty miles north, of Hartville are ancient mine-workings, shafts and tunnels, extending over an area of more than one square mile. Of the age of the mines there-seems to be no doubt. Paint mills for fgrinding ochre, hammers and necklaces were found at depths of from sixteen to twenty feet under a solid formation the making of which must have required many centuries."

"Many centuries!" How feeble the And yet there is another factor, more expression, and how very economical was the reporter of time! Had he used flood of spiritual light poured into the darkness by Spiritualism. The hosts of millenniums in place of centuries it the spiritual world, the friends who would have been more consistent; but have passed the border, have found the average press reporter has but means of communication, often silently 6,000 years in which to account for the making and peopling of this earth, and ble by the increasing impressibility of he don't want it believed that mining the masses; the mediumistic sense once was going on in the Rockies a hundred confined to a few, but now possessed by thousand years ago, so long before the many. This influence will increase there was an earth.

Mourning in Israel.

Over there in England a bigot who

fancied the day a pagan emperor set aside as sacred to the sun, was holy,

therefore should not be desecrated by any worldly employment, invoked the aid of the law to suppress hair clipping and shaving on Sunday. The case came to trial a few days ago in the London courts. A review of all legislation and ancient customs followed. The court decided, "barbers are neither tradesmen nor artificers, therefore they do not come within the purview of the law, hence can assist others in arranging their tollets without fear of Sabbatarian laws." And the priests mourned, and refused to be comforted.

NEW YORK'S Depopulated Churches Viewed by ELLA WHEELER WILCOX.

"There is a higher source than the pulpit, which can be sought by every thirsting soul." This stands at the head of an article in the New York Journal, by Ella Wheeler Wilcox.

She explains as follows: A young woman has been telling us that New Yorkers are pagans, because 65 per cent of us do not go to church. But she need not worry about our

souls. They are not going to perdition because the churches are depopulated. There is a higher religious source than the pulpit, which can be sought by every thirsting soul.

It is the Great Fountain of Earnest Thought.

Never before were individuals think ing so much as to-day; never was there such concentrated thought as now.

It is curious to note how people who used to be bigoted in their orthodoxy and people who used to be atheistical in their materialism are meeting on the common ground of the Science Thought-the power of the human mind to connect itself with Divinity, Every day I am newly surprised to

over to creeds, or to agnosticism, sweeping into line with the great army of devout and forceful thinkers in this new school of theology. They do not worry about the latest translation of the Bible; they do not waste mind force on arguments about

find people I had supposed to be given

baptism; they are not troubled over the question whether Saturday or Sunday is the real Sabbath day to be kept holy, they have found themselves. They do not feel the need of confess-

ing their sins, because they are asserting their virtues every hour, and temptations to sin are becoming more and more unusual for them. They find no especial benefit in sitting

in church pews and hearing things they | thoroughly that no one will question its do not believe, or which they already axiomatic statement, that in no case is understand far better than the speakers, when by sitting in the silence of their own rooms they can obtain direct converse with the Great Universal The man who takes a little time

alone every day to sit quietly and ask for spiritual enlightenment will make more religious progress in a year than the man who goes to church for a lifetime and listens to sermons which his intellect either does not grasp or accept, and goes away thinking his same The religion of blind believing is giv-

ing place to the religion of right thinkin the next fifty years than all the churches have done for it in the last century. We are coming to understand that all the prayers and baptisms and com-

munions which the churches can be-

stow upon us will not make us Chris-

tians so long as we think mean, unchar-Itable thoughts of one another and permit our minds to be filled with malice, envy, jealousy, gloom and despondency. The gloomy Christian is a paradox. The old mournful theology is out of date. We do not believe we are poor worms sent to earth to suffer to amuse a just God. We do not believe we were born in sin. We believe we are part of a divine system, and that we have a right to happiness, health and success, and we go through the seven days of the week thinking and talking it, and

Christians than they were. The churches which have introduced these sane, healthful, stimulating and cheerful precepts into their creeds are well patronized.

though we do not go to church as often

as our ancestors did, we believe we are

much closer to God's ideal of real

When the others come up out of the valley of superstition and preach these truths from the heights they will not ack audiences.

Fewer Church-goers.

At the University of Chicago, President Charles W. Ellot, of Harvard University, lectured to the students, February 27. He told them that questions about the fundamentals of religion were being constantly asked the professors. There was a deep unrest, characteristic of the age, and that there was a marked falling away from the old doctrines. He continued:

"Harvard has always stood for the freedom of thought and science essen-Miss Trueman's father and mother | tial to sincere and earnest truth-seek- | the Romans at the battle of Lake Reing. We employ five different preachers six weeks each, and a professor in Christian morals the other six weeks. "They not only preach, but sit every

day in Wadsworth House on the campus to discuss any religious question with students in conversation. Young men come there bent on truthseeking, with nothing to gain but an inspiration to better life.

"Now this attitude among the students at a modern institution of education typifies the state of the modern world. The whole community is examining the grounds of its fundamental beliefs and the whole conception of the government of the universe has

mas with the students is a great improvement on preaching behind a pulplt, and a method few preachers could

Yes, the whole "conception of the government of the universe has changed." According to the old theology, God is at the crank, and the special and direct overseer and director of everything. Every event is a miracle being the result of his interposition. The new view, that of science, is that law reigns supreme and there can be no miraculous interference.

If the great current sets so strongly to modern views, to demonstrated truth, why do the hundred thousand preachers in this country, backed by all the church machinery, and millions and millions of dollars, set themselves directly in opposition and by might and main attempt to dam the stream? Why is it that when there is fresh food on every hand they insist on feeding their followers on the dust of the dead past? Let us be thankful that now and then an honest soul dares to express his thoughts. That not quite all of the would-be teachers of the world are besottedly ignorant, cowards or hypo-

"Three Jubilee Lectures.". By J.-M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

The late exhibition of the brutality of legally taking life ought to turn attention to this method of preventing crime. It is not long ago since hundreds of crimes were punished in England by death, only modified in the form it was administered. Now there is really but one in the United States, and morality has improved, showing that the dreadful punishment contrib-

uted to rather than suppressed offenses.

Ferraro, an ignorant, brutal Italian,

was sentenced for murder of a com-

Capital Punishment.

rade, and confined in the penitentiary at Sing Sing, N. Y. Not until a few days before his execution was he informed of the sentence of the court. Then he gave vent to blood-curdling screams which struck terror to the hearts of the other condemned men in adjoining cells. Becoming exhausted, he sank into a stupid, half comatose state in which he remained until the officers took him out on the fatal day. With only a flannel shirt and trousers, without stockings he was led and pushed through the steel door by the burly officers. The right leg of his trousers was slit from the knee down for the electrode, and flapped as he lurched along "like a drunken man," to the electric chair into which he fell. The priests muttered prayers as he was dragged along, and when the leather straps were buckled that held him fast, the electrodes applied to head and foot, the "holy father" held the crucifix aloft, and repeated "Antonio, Jesu. Mio." The acting sheriff gave a nod and the current was sent like a flery shaft through his quivering body. Killed? No. He writhed and twisted, but the straps held fast, till a higher voltage rent him, and a still higher, until the fifth prolonged attempt, left the body of the Italian inanimate. The sublime and awful justice of the law had been avenged! The old, accursed doctrine, absorbed from the cruel Jehovah for they feel each day is holy. They of the Bible, had wreaked its vengeare not afraid of being "lost," because | ance. The victim was a low-browed. illiterate peasant, the product of ages of injustice made possible by a theology whose best offspring is hate and super-

> stition. It is time, in this age of humane thought that such cruelty be done away with, and the lesson be instilled so punishment for punishment's sake: never vindictive, retaliatory, or for vengeance. That its purpose is for preserving rights and liberties and the education of offenders against these.

Ghosts Fight for the Boers.

War Against War in South Africa is a curious penny periodical published in London. Its editor is W. T. Stead, editor of the Review of Reviews, and its aim is to induce the people of England to abandon the war against the Boers, Among the other articles going to show ing, and it will do more for humanity | that England must be vanquished ultimately, Mr. Stead publishes the following letter, just, he says, as he received it from a correspondent:

"Johannesburg, 13th December, 1899. -In the battle of Dundee, on the 20th of October, 1899, one of the Transvaal burghers met with a heavily wounded hussar lying on the veldt. When the burgher, who was on horseback, passed the hussar, the wounded man cried for water. On this the burgher, whose name was Rotha, handed him his field bottle. The man, however, was too weak to take the bottle in his hands. Whereupon Rotha dismounted and gave

him to drink. "The man looked at him thankfully and said "Thanks!" and then asked in English, 'Who were those two valiant Generals who rode continually one on each side of the Transvaal army, encouraging the men and giving orders? They were dressed in white uniforms and rode on white horses, carrying a flag in their hands. I did not know the flag,' added the hussar. 'Oh, how we fired on them!' he said, dreamily, 'but it was all in vain. The best shot could

not hit them. "The Transvaal burgher said that he knew nothing of these Generals; he had never seen them in the field. 'Indeed,

we had no General dressed in white!' "'Then it must have been angels." said the hussar. "He whispered something like 'Davis,

old fellow!' looked at Rotha bewildered. fell back and died. Rotha went his way musing over the words: "'For he shall give his angels charge over thee, to keep thee in all thy

Mr. Stead's commentary consists of quotations from the Second Book of Kings where it is told how Elisha was assisted by supernatural hosts, and the passages from Macaulay's "Lays of Ancient Rome," dealing with the assistance rendered by Castor and Pollux to

16,000

In order to show our readers the magnitude of the work in which we are engaged, we will state that we have contracted with the Regan Printing House to print and bind 16,000 books which are to be used exclusively as premiums during the year. Our leading premium each year is practically given away, thus establishing in our business the Divine Plan, the profits of the office in Sitting and discussing religious dog- a great measure returning to those who make the profit possible to us. One can hardly realize the great work we are doing, unless one sees the large stacks of books pass to the half-dozen express wagons that call for them each day, to be transmitted over the different routes. to all parts of the United States. This new premium book, second to none that have preceded it, will be announced at no distant day. In the meantime just think of the 16,000 books which are to go forth to sow the seeds of our philosophy and to prepare each one not only for living but dying also. We venture the statement that all the other Spiritualist papers combined in the United States do not send out each year such a vast number-

16,000.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into. new fields. Cloth, \$2. For sale at this

"The Watseka Wonder." To the student of psychic phenomena, this pamlecturer, and these three addresses on liphlet is intensely interesting. It gives the occasion of and pertinent to the detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

LLD. A most excellent and very valu-With near 3,000,000 communicants nation," no outsider can know. able work, by the Dean of the College the Episcopal Methodists report the adof Fine Forces, and author of other imdition of less than 7,000 to its member-Possibly Correct. portant volumes on Health, Social Sciship in 1899, while there is a falling The pastor of the Trinity Methodist ence, Religion, etc. Price, cloth, 75 away of 28.595 probationists. The Suncents. For sale at this office.

sale at this office.

day school, with its powerful influence on the young to aid the church, seems to have been inoperative during the last He that buys what he does not want will soon want what he cannot buy.-



MORAL VALUE OF HYPNOTIC SUGGESTION.

Hints That Are of Incalculable Importance to Spiritualists

Methods by Which Diseases Can Be Cured, and the Criminal Can Be Reformed.

ARTICLE IN HARPER'S NEW MONTHLY MAGAZINE, BY JOHN DUNCAN QUACKENBOS - COPY-PERMISSION.

Out of the recent general interest in is by no means essential to success. the results of psychological research | Usually from two to fifteen minutes ing character change in cases of moral obliquity, as well as for developing and neither. exalting mind power. During the past year the writer has measurably tested the availability of hypnotic suggestion as a means of removing criminal impuises and substituting conscience sencorrection of certain phases of per-

Hypnosis, or hypnotic sleep, implies n mind condition in which the mental retinal images, and to ordinary impressions of sense organs, but by quickby the hypnotist.

The phenomena of hypnotism are scientifically explicable on the supposition of a double self or duplex personality, each self having a distinct state of consciousness. One of these states is for want of a better definition it may be explained as the self-luminousness of the objective mind, the inner light in mind are made visible to that mind. The other, called the secondary consciousness, holds those mental nothing—all automatic actions. Each human being is thus an individual with two distinct phases of existence, a do not shade into each other-the perthe outside world and consciously carries on the ordinary business of life: and a deeper, more subtle personality, which science has demonstrated to be capable of acting independently of a physical environment; which, as the which the writer believes will assume relief after death as the essence of the pneuma, or spirit.

Through hypnotization this subliminal or submerged self, which spontaneously asserts itself in the natural somnambulistic state, is brought into active control.

instrumentality for exalting human treatment by this kind of suggestibility; liminal self, by cumulative impression, character, over the conventional methods of instructing, reforming, and per- about yielding to slumber, to say to of enunciating. The subliminal self so suading to meritorious action, is as themselves that they will no longer be impressed transmits the suggestion to unique as it is startling. The moralist slaves of the dominant idea or of the the objective self, and the fatal habit and preacher address the self that is vice which is wrecking their lives. not in control, the flesh-entangled, hes- Lapse into sleep with such a thought itating, easily tempted and entrapped paramount all but equivalents suggesobjective self; hence their appeals are tion by a hypnotist. When, for in- habits, result from mimicry or associaso often futile. The suggestionist in- stance, a tobacco, alcohol or drug slave | tion with others who stutter or stamvokes the deeper subliminal self, in- presents himself for treatment, acvests it with control, and seldom fails tuated with a sincere desire to escape | due to nervousness, expectation of failto effect the desired purpose.

other human beings between whom and as he is falling to sleep, and directed to notism. The treatment consists in themselves exists a peculiar sympathy think determinedly in such lines as establishing the patient's confidence in or harmonious relationship known as these: "Whiskey is unnecessary to my his ability to utter, first a few, and rapport. Various methods of inducing physical welfare; it is injuring my gradually all perplexing syllables or hypnosis are practiced, all having in health and my brain powers. I do not consonants. Relatives and friends view the fixation of the attention upon need it. I shall no longer use it to should be warned against ridiculing the morning it seemed as if all her faculties | tary," as the natives say, was to be dissome monotonous stimulus of the eye enable me to accomplish work in excess | unfortunate, as objective moral in | did not awake. Suggestions were given | possessed. The scene of action was | bent." or ear, as sedative music, or a bright of what is reasonable. I am done with fluences play an important role among to this patient that she would and did among the cocoanut palms that fringe object like the nickel-plated point-pro- dependence on its stimulating effects. tector of a leadpencil, a transparent I shall stand on my own resources here-

lows: After talking sympathetically reserve fund of my vitality." Addiction with the subject, sometimes for an hour to the use of alcohol is curable through or two, in regard to the falling which this channel alone, although complete former are removable by hypnotic sug- admired conspicuously. She told me he wishes removed, thoroughly ac- reform may not be so immediate as in quainting myself with his dominant the case of hypnotization by an outpropensities or controlling thoughts, sider. Auto-suggestion, however, will and, above all, securing his confidence, be found a most useful adjuvant in I ask him to assume a comfortable re- many cases where hypnotism is deemed clining position on a lounge, and then, advisable; and it should be explained to remorse for supposed unpardonable ment. while continuing a soothing conversa- the objective self of an adult patient | sins, of morbid fears or apprehensions, tion, I manage, in a way determined by seeking a cure. the circumstances of the case, to constage the suggestion is given that re- of Shakespeare. deeper personality of my subject.

to sense impressions. The conversion the first treatment the patient will deficient in healthy lecithin—their nor-

EXTENSIVE EXTRAOTS FROM AN | first stage of deep hypnotic sleep the subliminal self unhesitatingly accepts notizer; but even when somnolism is not complete and a state of semi-con-RIGHTED, AND PUBLISHED BY sciousness exists, suggestions are ac-

subject, so that he secures benefit from

suggestions, good is coming from the cessfully impressed. occurrences of the seance. Extremely temporary loss of speech from nervous section of a sensitive subject is under tions are at first consciously audible, ened perception of sensations pictured there is, after awakening, an ill-defined consciousness of the passage of time:

in hypnosis there is none. Suggestions out of harmony with opcalled the primary consciousness, and for the protection of society, the power of suggestions for evil-doing is limited, while their influence for good is without horizon. Whereas it is comparatively hardly possible to make an honest person steal through post-hypnotic suggescedures of which, objectively, we know gestions to an evilly dispose 'subject would naturally lead to criminal acts along the line of least resistance.

of the subject to be cured, and his faith sonality by which he is known to his in the power of the suggestionist seassociates, which takes cognizance of lected. Given these, and the battle is more than half won. As a rule, there is no hope of securing the consent of a patient while the controlling passion is in paroxysm. But in the subsequent reactionary stage appeal may often successfully be made to 'the regrets, image of God, intuitively perceives, and fears, self-respect, or higher instincts of the unfortunate, and acquiescence thus secured.

crystal, a stud in the shirt bosom, or lafter, utilizing such units of force as are supplied by the assimilation of nat-The technic adopted by me is as fol- ural food. I will cease to draw on the

That an objective consciousness can centrate his attention upon a suspended suggest so forcefully to its own subjecdiamond or on a carnelian seal, set in tive consciousness as to be itself an old-fashioned gold pencil which I swaved reflexly by that subjective conhappened upon among my helrlooms, sciousness which it has itself im-The Cambay stone is held in such a pressed, and in the one line of its imposition within the natural focus of the pression, is a most marvellous fact of mal-nutrition of the nerve and brain eyes as to compel an exaggerated con- mind. Auto-suggestion is the great vergence of the axes of the balls, psychological miracle, and few realize coupled with an upward gaze. Such the part it plays in the drama of life. unusual exercise of the ocular muscles It accounts for much self-deception and soon tires them out; the retinal areas self-elation; it regulates the number of involved are rapidly fatigued by the births among intellectual people; it rendeep redness and brilliancy of the car- ders immune from diseases, and pernelian; and simultaneously an appeal is petuates diseased states; it has changed | faculties and the excessive indulgence | made to the imagination of the patient. non-contagious into contagious mala- of the emotions and passions. Emotionwho is told that he is looking at my dies; it is lord of the realm of habit; it al unrest is a far more prolific cause sleepy stone that has never failed to lays bare the secret of influence—the than over-work dissociated from irritainduce slumber, and he is urged to influence of what is seen and heard, of tion and anxiety. The greater number think of nothing, to renounce the very things unsaid, of things undone; it ex- of neurasthenics are unmarried persons, intention of renouncing mental effort, plains the accomplishment of seemingly the operative causes in single men beand to give himself up to me with per- impossible feats; it is the channel ing the excitement connected with va- her mind might be fut in control of fect confidence in the purity of my mo- through which genius finds expression: tives, and in my ability to remove or and it may be contended, with no small modify his moral disorder. Under these show of reason, that the subliminal self | for bread. conditions the eyeballs soon become of a Stratford butcher's apprentice, unfixed, a vacant stare replaces the usual | der the spell of an objective suggestion | intelligent look, and the eyelids begin to inspired in his boyhood by the pageants close and reopen spasmodically. At this of Coventry, created the deathless plays

freshing sleep is about to ensue; and in Post-hypnotic suggestion has been a few moments a prolonged breath is successfully used by the writer for the taken, the lids close with a slow, regu- eradication of criminal traits hereditary lar movement, deep inspirations follow, and acquired, as well as in the treatand I know that I have secured direct ment of eigarette addiction, alcoholic and effective communication with the intemperance, speech defects, intellectual dullness, low or misdirected in-It is not necessary, in order to insure telligence, amnesia, sex perversions. the beneficial effects of hypnotism, to dangerous delusions, and wilfulness. carry the subject into the deeper som- disobedience, and falsehood in children. nambulic stage characterized by in- In the case of young cigarette smok- irritable, morbid fears take possession tellectual alertness and apparently pur- ers a disgust for tobacco is easily pro- of it, hallucinations and delusions are panied by a feeling that her body was a posive acts, and by absence of reaction duced, sometimes so strong that after enthroned because the brain cells are pile of velvet. The suggestion was com-

fact, some of the popular cures are in and symptoms: reality mere suggestion cures, there be-

Habitual drinkers do not, as a rule

wish to be cured. They enjoy indulty per cent of them, women as well as men, resent the approaches of those who desire to save them. Sometimes, when no other form of appeal is effective, they may be frightened into a realization of the fact that constant use lungs, through which the alcohol is in lusions. part eliminated, markedly predisposes to pneumonia and tubercular consump- from neurasthenia to unfold his case to limit of control? easy to persuade a patient to accept in a week's time.

tive in the treatment of functional dis- cian. Children readily come into rap- seemingly inexplicable, of the unconorders of digestion, absorption, and cir- port, and, as a rule, are easily im- trollable craving. The automatic mind culation; of nervous conditions rep. pressed. Sufferers from acute nervous struggles in vain for mastery of a habit resented by hysteria, hystero-epilepsy, depression, watchful or suspicious pa- which has not only evolved into a secchorea, insomnia, and neurasthenia; tients, and persons under the influence ond nature, but is forever converting an even of diseases characterized by se- of a stimulant are difficult subjects. unnatural appetite into a flery passion. vere pain, like sciatica, locomotor Tea, coffee, or whiskey before a treat- Suggestion in such an event should be appropriate instrumentality for effect- means of cure splinters the faith of the insanity of extravagant drinking touch with normal life; and, above all, gestive treatment may sometimes be company - under the influence There is no memory in the hypnotic | delayed with advantage until after the nor, after awaking, of what has taken | the artificial stimulant. Patients who, place during the hypnosis; but in a sub- to rid themselves temporarily of the sequent hypnotic condition the occur- importunity of relatives, accept an insitiveness for moral anesthesia among rences of the first hypnotism are re- stitutional life, but with mental resgratifying to all who are working or they have consciously heard the sug- proper subjects for suggestion while in wishing for the intellectual, ethical, and gestions. When asked to repeat them, sanatorio. "The tongue has taken the spiritual elevation of humanity. The such persons usually fail. They should oath, but the mind is unsworn." Under tion for the cure of crime and for the but told that, even if they did hear the in lull, the subliminal self may be suc- suspicions were unfounded. She was In every case of kleptomania that has patient's nostrils, in order to stupefy

neurotic persons, to whom the sugges- | shock, are appropriate conditions for | hypnotic treatment. Inability to conthe control of an operator was has in- become, as a rule, more and more som- nect consonants with succeeding vowels | that she had not known before. From | the parent who has transmitted the fluced the state. It is characterized by noient with each subsequent trial. Pa- in the attempt to pronounce wordsfinsensibility to extraneous grounds or tients who have been profoundly lethar- uncontrollable, spasmodic repetition of returned. gic often declare that they have not | the initial sounds of the words it is debeen asleep at all. In normal sleep sired to utter-is known as stuttering, and it is the most common of all speech defects. There is no error in articulation, but distinct spasms of the muscles of phonation give rise to disjointed perform simple acts like boarding a portunities, the possibilities of a career, utterances. Speech characterized by street car or reaching after a desired common sense, or religious convictions, involuntary pauses and imperfect artic- object, apparently due to a severance are unlikely to be fulfilled. Fortunately ulation is called stammering. A stammerer experiences difficulty in uttering | and the channels of discharge. Among individual sounds; a stutterer, in mak- my patients have been persons, aping syllabic combinations. The person | parently well, who could not cross the who stammers is perplexed to utter which all the actions of the waking easy to restrain a kleptomanic, it is anything, and describes the retarded words as sticking in his throat. Overindulgence in alcoholic beverages was tion. On the other hand, criminal sug- long ago recognized as a cause of "stammering tongues" as well as of "staggering feet." The person who stutters produces sounds, even if they is often aware that the imperative no-Finally, the success of hypno-science are not the ones he desires to produce, combination of two personalities which methods depends largely on the desire and frequently has recourse to other delusions, but he cannot control them. words than those he vainly attempts to

It is my practice, where the circum- degenerate. Extreme mental depression stances of the case will permit and such | not uncommonly accompanies these dere-enforcement seems advisable, to sup- feets, and some patients confess to me plement the treatment described above the continual presence of suicidal with auto-hypnotization. The state of | thoughts. In many adults auto-suggesmental abstraction called reverle, im- tion is unquestionably the cause. Remediately preceding natural sleep, has peated objective experiences of failure The superiority of hypnotism as an been found exceedingly appropriate for to enunciate fix deeply in the suband I advise my patients, as they are an idea of the difficulty or impossibility

becomes confirmed These two functional speech defects, particularly if they represent contracted | sult from nervous shock, severe illness, mer, are subject to intermissions, or are from the bondage of his evil habit, he is | ure, watchfulness for the dreaded let-Human beings are hypnotizable by recommended to conceive himself free | ters or words, are remediable by hyp-

> mental deception or error. If perma- by name that afternoon, and that her nent, it becomes a pathological inaccu- interest in her surroundings would be racy of judgment, and equivalents in- revived. On awakening her I handed sanity. Thus there are delusions of the her a carnation, which she accepted sane and delusions of the insane. The | with a smile, carried it to her nose, and subject, but cannot be suppressed by herself about household duties. Lapsed of homicidal and suicidal impulses, of thus recoverable by suggestive treat- which mostly resembles a wheat sheaf, Tamil, half Singhalese: of unlawful infatuations, of hauntings and preposterous notions.

Delusions and dominant ideas are commonly associated with the condition state of the nervous system caused by

elements. No doubt the commonest cause of the cell-exhaustion and consequent impoverishment of nerve force that explain nervous prostration—the cause of the cause of neurasthenia-is the in-

single women, the harassing struggle In some ill-understood manner, all such abuses and irregularities produce | which she unwittingly proposed to me cell-degenerating toxines not apparent for disentanglement was: How far can to the microscope or appreciable by chemical analysis. Whatever by prolonged or excessive action enfeebles the system must exhaust the cell bodies faster than they can reproduce themselves. A sufficient amount of nutritive and behold the upright, for the end of netina was held, was now led forth abnormal cell activity to compensate (thickening of the arterial coats), which the fisher caste, by the Kattadiya. I for the extra demand made upon them, nor are the waste products removed as speedily as is consistent with health and safety. The mind grows weak and

There is a distinct line of demarcaing no specific virtue in the drugs ad- tion between neurasthenic finsanity and with advancing age, hence there would depths of the Taincama's (possessed permanent mental disease or defect. A be no failure of brain-nutrition, and she woman) ferocious eyes. For some time neurasthenic patient can be argued into would, in consequence, retain posses- not a flinch or a flicker. It was physithe admission that his fears or im- sion of her faculties and enjoy to the cally an optic marvel how she remained gence in alcoholic fluids and the false perative ideas are without foundation, last the love and respect of those about obdurate to the glare and gaze-withpleasures that attend it; and about nine and are to a certain extent controllable, her. These suggestions were given at out even a quiver of the eyelid! After although he may not be able to dispel them. An insane patient accepts his | nally intelligent woman, and they will | drooped, and, with the finale of the indelusion as a reality, and cannot be be repeated as many times per annum cantation, were completely closed. persuaded that it is baseless. The former, if properly dealt with, may in the the same thoughts will be daily self- next daubed on her brow, the Kattadiya great majority of cases be restored to suggested. If the subliminal self can breathing heavily meanwhile. Apparof alcoholic stimulants will result in or- healthy mentation, and made a useful be made to regulate the vital processes ently she was his puppet now, so far as ganic changes in the liver, kidneys, and and happy member of society again. that are taking place daily in the living automatic movements were concerned. brain, or by lowering the general pow- But if not treated with expedition and body, the peristaltic action of the intesers of resistance, and at the same time | judgment, mere neurasthenic delusions | tines, the digestive functions, the | mon" directing, rebelled against. It irritating the bronchial tubes and the are likely to become fixed insane de- storing of fat in the celluloadipose was as though he (the Kattadiya) had

tion. Then they desire to correct the every one who can be induced to listen every emphatic statement of the hyp- habit, but cannot of themselves: the to his story indicates the treatment that craving equivalents a mania. Under is natural. The depressed mind is but preciative of the seriousness of their of resistance ceased. She was calm, these circumstances it is comparatively asking for sympathy and hopeful as a bnormal propensity, are curable by reposeful as a statue. Rebellion was expired, and you are requested to renew surances, which, if repeated sufficiently hypnotic suggestion. Kleptomania, or there, though, all the same, subdued for your subscription. This number at the quiesced in by the patient. Lethargy | treatment, and a rescue may be effected | often, act as does hypnotic suggestions | mania for pilfering, is true moral in- | the time being only, not vanquished. in capturing the subliminal self. The sanity. Kleptomaniacs are impelled by There are cases where the drink, to- desired cure is thus effected through an irresistible impulse to steal, without has sprung a special concern in hyp. are occupied in establishing somnolism; bacco or morphine habit has become so mental action. For this reason a new reference to any use they may make of dancers the sudden stillness was a renotism, particularly with reference to but there are refractory cases that re- ingrained that the early promise of rasthenic craves frequent interviews the stolen articles. They are often per- lief, although appalling. The monoto- the tag of your wrapper. its value as a therapeutic agent. Not quire from one to two hours of intense post-hypnotic suggestion is gradually with his physician; he instinctively sons of wealth, with means at their nous moan of the sea breaking on the only has suggestion been proved effec- mental effort on the part of the physi- brought to naught by continual returns, seeks the nervous re-enforcement that disposal to gratify every whim. This encouraging constructions of his symp- moral disease more commonly afflicts night or "flying fox" alone broke the toms and reiterated promises of re- women, and, according to some observ- silence, weird, almost awful in its sudcovery impart through the medium of ers, assumes the nature of hysterical den contrast to the late deafening noise suggestion. Association with well per- paroxysms which it is impossible for and madding scene. After a while a sons is thus an important feature in the | the victim to control. It is occasionally | sign from the Kattadiya called from obtreatment of neurasthenia. The ordi- an accompainent of nervous depres- scurity seven natives, naked save for nary invalid should never be placed in | sion, and is unquestionably hereditary. | the tiniest of waistcloths. Each carataxia, tuberculosia, and cancer—but it ment is an obstacle to its success; and supplemented by appropriate drugs, a sanatorium or treated as an inmate Some kleptomaniacs are attended with ried a plantain leaf of curry, besides has recently assumed importance as an the simultaneous pursuit of any other and in some instances by discipline. In of an institution, but he should keep in imperative voices that bid them approand of chronic nicotine poisoning sug- he should be surrounded by cheerful tomaniac, though perfectly sane in improvised altar-an offering propitiafriends, preferably not members of his | the gravity of his weakness; he impul- | Then after a while the Kattadiya spoke, state of the affairs of every-day life; compulsory reduction or withdrawal of family, who are capable of using judg- sively steals, and is not morally re- asking the same question as before, I ment in dispensing their good offices. moved by a single hypnotization. In | tinction between the two is sometimes | the negative. Spite of the good things September, 1898, I was consulted by a difficult to draw, and depends largely offered the "demon" refused to leave. young criminals and castaways; and he called. Subjects who have not been ervation as to their habits at the ter- lady who was tormented by the con- on the mental condition of the subject | The Kattadiya next commenced meshas reached conclusions which must be lethargic will sometimes insist that mination of the period of treatment, are stant thought that she was going to be and the neurotic history of his family, insane. Although there were positively no symptoms of insanity, and no reasons whatever for its occurrence, the value of post-hypnotic and auto sugges. never be argued with on the subject, such circumstances, with the eraving patient could not be convinced that her stealer.

that day to this the delusion has never

Other persons that have been referred to me for treatment suffered from delusions of having committed the unpardonable sin, homicidal and suicidal monomanias, convictions of inability to of connection between motor impulses threshold and go out into the street, who could not wash and dress themselves, who were the victims of imaginary love affairs, who could not fulfill literary contracts, because of inhibitory influences difficult to explain from a physiological standpoint. The subject tions are morbid, that he is the dupe of He may be of amiable disposition and yet be haunted with an impulse to pick Both stammering and stuttering are up a hatchet and kill somebody. I have affections of over-strained, under- such a case at present. The patient, nourished, and anaemic children, boys | who contracted the diseased inclination being more susceptible than girls in the from reading of a similar case in a proportion of four to one. Both argue | newspaper, recognizes the wrongness some defect in the central nervous sys- of it, and is able to resist it, but it has tem, and both are classed among the so far taken possession of his mind as physical stigmata of degeneration. The to render him unable to discharge his contour of skull and the dejected ex-1 duties as bookkeeper. This is not inpression in many stutterers suggest the | sanity; it is likely to be the portion of anyone whose brain organs are overworked, and are hence pathologically missioned him to acquire all informa- plete. impressible. Nothing but suggestion can immediately remove such an impulse and restore happiness to crushed life.

memory, things which the objective self appears absolutely to have forgotten may be recalled by the suggestible subpersonal self, and flashed upon the waking consciousness through the instrumentality of suggestion. Sudden fullure of memory, loss of the con-trial. Claiming acquaintance, I considsciousness of personal identity, may reor extrinsic poisons. A lady was brought to my office in June, 1899, suf- the strange performances we were fering from acute melancholia and ap- about to witness. First, I was inparently absolute loss of memory, as formed that this was not only Poya, but | the result of a crushing humiliation. Nakkhatan-that is, when a special con-She did not know who she was; she | figuration of planets occur and lends failed to recognize her children, husband, and friends, and could not call well as the probability of success. Secthem by name. She took no interest in | ondly, the occasion was a Sanni Yakun anything, and explained her condition Neteena, when a "woman made sick by by stating that when she awaked in the an obsessing demon," or "made soli-A delusion is a fixed misconception, a | would return to her home and call them

Amnesia has many causes. When permanent it marks degeneration of the by phantoms, persecutors, vile words, | brain or congenital cerebral insufficiency, and it is often an accompaniment of senile dementia. The writer has been asked whether such dementia with its known as neurasthenia-a depraved Impending amnesia can be aborted by His dress consisted of a waistcloth with suggestion.

A lady upward of sixty presented herself in the autumn of 1899 oppressed with fears that her old age, like that of would be characterized by senile dementia, which she knew to be hereditary, with its attendant lessened mentemperate exercise of the intellectual tality, failure of memory, impairment of judgment and moral feeling. Her mind had so long and so constantly fed upon such thoughts that her automatic self had accepted the suggestion. Indecision was markedp mother-wit was beaters' ear-splitting music. The specout-at-elbows, interpretation of duty was abnormal. The patient asked that rious excesses and with gambling; in those organic changes in the brain that cause progressive mental enfeeblement. Her desire, as she expressed! it, was to "die with dignity;" and the perplexity a mental attitude govern the physical health of the brain in extreme age, and predisposed to a death by euthanasia so pleasantly alluded to by the Psalmist in his injunction to "mark the perfect man material is not floated to the centres of | that man is peace?" Is arterio sclerosis | from a tiny thatched but, occupied by induces the fault of brain-nutrition. controllable by the subliminal self? This subject was reduced to a condition of hypnosis, which she described as a' state of partial consciousness accom-

treatment by hypnotic suggestion; in their true worth fugitive impressions nels in the substance of the brain Kattadiya then commenced what would not be reduced in diameter, nor seemed an inexhaustible incantation, would the blood currents grow weaker | gazing fixedly meanwhile into the the request of the patient, a phenome- an hour or so the eyelids gradually as opportunity offers. In the intervals | Saffron mixed with cocounut oil was structures, circulation, innervation, spun a web into which her body was The natural tendency of the sufferer ovulation - who will designate the drawn, though her mind offered stren-

tian to divert their attention from the stammering, stuttering, lisping, and could not become insane, but was enter- impulse to steal. It would seem naturally impossible for these subjects to tell the truth; and where heredity can she would find a pleasure in existence be traced it will usually be found that mania is a double offender.

Finally, ungovernable abuses, as uncontrollable either by child or adult as rubeola or typhoid fever, may be peep, much less to enter. checked, and patients diverted from sexual manias which no appeal to self respect, fear of physical or mental ruin, conscience, faith, or love, and which no use of drugs can subdue. In the victims of such abuses the will is stricken with impotency, all power of resistance is destroyed, and unless the unfortunate subject can obtain outside psychic aid through suggestion, he ultimately finds his way into the asylum, the prison, or the suicide's grave.

Hypnotism, like every other agent for good, has its abuses and its limitations. Inasmuch as hypnotic suggestion is many times as efficient an agency as objective religious exhortation for elevating character, or as any conceivable combination of passion and allurement for depraying it, society should be adequately guarded against its practice by irresponsible or unprincipled persons.

Lady like see?" It was our Appoo (house servant) who spoke. I had comtion concerning the holding of such rites, made up of barbarism, superstition and genuine Oriental occultism. Yes, "Lady" would "like see." Accordfor learning, both celestial and terresered my virtue in this respect for once rewarded, as his "learning" proved of valuable assistance in comprehending weight to the importance of the rites as Mount Lavinia.

commenced by chanting an invocation being the principal materials employed. The Kattidiya was a man of powerful

a garland of garulla leaves worn around his head and loins. The devil dancers (Netun Karayo) were arrayed in red and white jackets with full accordion fashion to the measure of the tom-tom tacle was in keeping with the frenzy wild and weird. Although the moon was at her full brilliance she was seen only occasionally: the foliage of the towering palms being so dark and dense. To obviate this, half broken cocoanut shells filled with oil, in which floated a wick, were slung on the trees around. The glare as contrasted with the moon's soft light was ghastly and dazzling.

The dance once begun, terminated but to begin again. The "possessed" woman (Taincama), for whom this Yakunwas struck first by her exceptionally in- of Astronomy and Solar Mentality, telligent countenance, then by her glassy, fixed and evil-looking eyes. The Kaffadiya addressed the "demon" suppost to be obsessing her. The answer, given through the woman's lins. was blasphemous and defiant. The from Matter Through Organic Promunicated that she would not die by "demon" declined to quit. Brandishing | cesses, or How the Spirit Body Grows."

What she did, however, she, or the "de-Thieves desirous of reform, and klep- (wand) was pointed between her temtomaniaes, especially if young or ap- | ples and held there, the wild contortions

After the tumult of the savage music | vanced each week, showing the number and the mad spectacle of the frenzied of Progressive Thinkers issued up to coral reefs, and the shrick of a bird of "betel" (for chewing), saffron and other priate the property of others. A klep. spices. These were deposited on the every other direction, fails to recognize | tory to the demons! Silence again. sponsible. A thief deliberately steals, was informed. Would the "demon" A delusion may sometimes be re- and is morally responsible. The dis- quit? Again the answer was given in meric passes, with concentration of considered in connection with the char- | thought and will, also of intellectual acter and value of the articles pur- magnetism, as well as physical, while a loined and the circumstances of the chetty containing a decoction-aromatle and narcotic-was held beneath the accordingly hypnotized and told em- come under my observation the propen- and enervate her obsessed intellectual werted mentality no longer admits of treatment—which is true. It is essen- Functional disorders of utterance, like phatically that she was not insane, sity to lie has been associated with the faculties. At length with a shrill shrick that resounded frightfully in the silent midnight the woman sank in a heap at the Kattadiya's feet. She appeared in

> The curtain fell on the first act, to rise again in the course of a quarter of an tion, from new plates and new type; 196 pages, post hour on more dancing and music, in which the Netun, Karayo and the Berewayos surpassed themselves surely. It was pandemonium.

the hut, where no one was permitted to

The performers' energy had been undoubtedly reinvigorated by the betel chewing and the rest. We were offered betel, but declined with thanks. It was just 2 a. m. when the Kattadiya reappeared. He had taken a bath in the sea and was wearing a clean walstcloth. He held up his right hand; music and dancing ceased instanter. Then pointing his dhorjee at the hut he drew it | IX. Plenty of All Things-The Law of Prosperity; solemnly, slowly back toward him.
Once, twice, thrice, when in response the woman, still apparently in a sound the Realization of the Highest Riches. For sale at this office, Price, postpaid, \$1.25. sleen, abnormally sound, came walking out of the hut. Her eyes fast closed she followed each movement of the dhorjee. When it was pointed in midair her face was uplifted to it; her eyelids closed fixed on it. By a circuitous route she was directed and drawn up to the Kattadiya, remaining by his side, fixed, fascinated, his very shadow. A As Manifested in Cevion. fine jungle cock was then brought forth and slaughtered on the altar. The "de-"Lady, Poya night. Devil dance. | mon," I was told, would not entirely quit without an offering of blood. The conquest was even now not quite com-

The Kan-ya-Nool, a thread spun by a virgin at sunset, and saturated with oil, saffron and lime, was then adjusted around the woman's person. This In certain forms of amnesia, or loss of ling at 9 p. m., by the brilliant light of thread is an amulet, and is first blessed the tropical moon, my husband and I by the breath of the Kattadiya, then set forth. We had not proceeded far put on and touched by himself alone. when we over took a Singhalese astrol- Dummala, a species of very inflammaoger, whom I had previously inter- | ble resin, the gum of the Sal tree, gunviewed, and who had acquired renown | gah, Indian hemp, and other drugs and narcotics best not to mention, in chetties were placed around the patient, who presently became well-nigh obscured by their fumes. After this the Hooniyan Kerema, when a pumpkin was cut in halves, the Kattadiya meanwhile commanding the last departing demon to enter therein and take up his abode. Instinct, learning or psychometry apprised him of the demon's acquiescence presumably, for after a few minutes the pumpkin was flung into the sea. Lastly a huge nail was driven into the stem of the loftiest cocoanut palm, to "impale any stray demon that might be lurking about on mischief

The patient was certainly changedknow herself and her children, that she | the seacoast, some seven miles out of | a different being apparently. All that Colombo, in the vicinity of charming | defiant, evil glare was gone from her eyes, her soft, black velvety Oriental A goodly company of natives was al- eyes. Natural now she looked, and actready assembled, and the Kattadiya ed consistently with her sex and caste. (devil priest or charmer) had already Her first expression was one of astonishment, bewilderment indeed for a in front of an extemporized altar, called second or two, then her impulse was to gestion, as are also imperative ideas | who she was, called her children by | the Mal Bulat Tatawa. Very pretty | go and seek seclusion. But to this the which are recognized as morbid by the name that very day, and began to busy and skilfully constructed was this altar; Kattadiya objected. She must remain A Boman Catholic priest, who, after a pastoral service ola leaves, areca or betel flowers, and the huge blossom of the cocoanut palm, which mostly resembles a wheat sheaf, Tamil, half Singhalese:

Agoman Catholic priest, who, after a passon religious of thirty years in France, wholly abjured religious of thirty years in France, wholly abjured religious dogmas, and asked God's pardon for having taught the Christian religion. He left this volume as his last will and testament to his parishioners and to the effort of will. Delusions take the form experiences and lost self-recognition are the huge blossom of the cocoanut palm, following was intoned in a jargon half

"O Brahma, Siva Vishnu, O Walia. come! Come, Hanumantu! Come all physique—for a Singhalese singularly ve gods. Ye demons, be bound, be conso; a man one would select as a person | fined, be conquered. Be subservient to endowed with magnetism, will power our will. By the power of Vishnu I and a dominating influence. Neverthe- compel ve; I and the higher gods less, his caste is an extremely low one. (devas) are one. O Demon Reeri Yakseya, be bound by this charm; by our

will I command." This ended—and it was truly impressive as chanted by that powerful bronze statue of a man in the dead silence—the her mother, deceased at elighty-four. | plaited skirts and "paniers." Some wore | last of the Pisacas or malignant demasks terrifyingly hideous, others had mons was said to have departed. The their faces daubed with red and green | woman was freed. One long, convulpaint. They also wore garulla leaves sive shudder proclaimed this. The first arranged as fans erect on the brow. cock announced the break of another These fans swaved to the rhythm of day when we arose to go, and by the their movements as they soun, whirled | dual light of paling moon and rising and flung themselves about in frantic | sun wended our way along the seashore to our picturesque bungalow amid the cocoanut palms.-Nineteenth Century.

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The above is the number of the present issue of The Progressive Thinker. uous opposition. When the dhorjee as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has right hand corner of the first page is addate. Keep watch of the number on

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By Editor of the National with Preface and Notes a catalepsy, her limbs being rigid and cold. More food was served as an offering. Then the Kattadiya, lifting his patient in his arms, carried her back to

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.. GENERAL SURVEY ..

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

Spiritualists everywhere should beceiving the people with their imitation all. of spiritual phenomena. They hate papers" in order to more fully deceive Association of Spiritualists of Portland.

Titus, of Toronto, be issued in pamphlet | anniversary celebration. form? I hope so. It should be pretion for the scientific presentation of again." Spiritualism by Prof. Lockwood in his 'Spiritualism of Nature' and other works of his brain and pen. There are passages in them that require careful | Prof. W. M. Lockwood grace their rosreading and close study to clearly understand, but thus far I have found The large numbers that attended every nothing in his works that I can discount, although some things I yet hold | aroused deep interest in his particular tentatively, especially his reasons for line of thought. He also had a midrejecting the Atomic theory of matter. week class. Then he treated the molec-So far as I have yet analyzed it, I do | ular hypothesis, in relation to human not see any logical escape from his con- structure, in minutia. His addition of clusions; but, perhaps from the force of new philosophical instruments enabled habit. I do not so easily grasp the pan- him to demonstrate and elucidate many _orama of nature's processes, in the sub- intricate problems. Prof. Lockwood sensuous realm, with his 'molecular was succeeded by Mrs. May S. Pepper, hypothesis' for my chart and compass, who officiated during the month of Febas with the atomic theory for a base of ruary. Language is inadequate to exsupplies.' But it is a vital issue that press the admiration that was manifestcan probably be settled scientifically, ed for this highly gifted lady. The and Spiritualists, of all people, are en- writer has had sufficient experience titled to be scientifically accurate, and with Mrs. Pepper, to know how highly you can give so much for so little." logically consistent, and thoroughly her nervous system is tensioned, and Dr. Freedman, the Australian healer, the past to secure him when his apsound in the enunciation of fundamen- how keenly alive to all kinds of psychic lis at Ashtabula, O., where he has been tal postulates. If my habit of thought | vibrations. Mrs. Mary E. Lease is to | arrested for exercising the divine gift | dress him, in time, at 8 Franklin street, is incompatible with the newest dis- be our orator for the ensuing month, of healing, and curing afflicted people, Chelsea, Mass. coveries; or scientific analysis, I must | Those who saw her Sunday evening, | who had been given up by leading phyeducate it, and induct it into the ways | just after leaving a bed of sickness, de- | sicians. of truth, though every cherished ideal clare that she was the embodiment of say on this subject ere long. Yours for | in metaphysical healing, it was a great Scientific Spiritualism."

much, for I am personally acquainted | dience, thrilling their very souls with with her. I would like to ask her through the columns of The Progressive Thinker if, when she has made as much confidence in her.'

given by inspiration, and from the opening to the closing one, the guides handle the subjects with precision. The tests add very much to the lectures as but were given in such a straight-for- Good Does Spiritualism Do?" ward manner that they were received

ing every Sunday at 1420 West Madi-

Orolins, 52 Olga street, Sunday, March fant son, in the presence of relatives and a few invited guests. The ceremony was performed most beautifully by Mrs. John Lindsey, of Grand Rapids, Mich., amid sunshine, flowers and a repast which it is hoped will prove symbolical of the future of the child who is the seers and prophets of that epoch." so fortunate as to be born of parents

"I have told several parties that if they would take The Progressive Thinker and premium book and read them carefully, and if they thought money at the end of the year I would give them their money back, with 10 per cent interest."

Dr. W. D. Noyes writes: "Pursuant to a call a number of Spiritualists met at No. 77 North Front street, March 7, to organize a spiritual camp association. at Columbus, Ohio, to be known as the Columbus Liberal Spiritual Camp Assoclation. The following officers were elected: A. W. Dennis, president: Dr. W. D. Noyes, secretary; Cora B. Noyes, treasurer. The association has secured a beautiful grove of 25 acres, in the suburbs of Columbus, reached by electric car lines from depots, and all parts | they may not appear. of the city. We wish to engage lec-

(Mich.) Religio-Philosophical Society held its quarterly meeting Sunday, March 11. Dr. Knowles, of Grand Rapids, gave a very nice lecture in the afternoon, which was followed by Mrs. | meeting, and is the right man in the Blake of Grand Rapids, giving several right place. Julia Steelman-Mitchell is good tests; then Dr. Knowles also gave tests. In the evening Dr. Knowles an- of March." swered questions from the audience, and then Mrs. Blake read from several articles that were placed on the table. The society was well pleased with the

F. E. Irvine, secretary, writes: "The St. Paul (Minn.) Spiritual Alliance will celebrate the Fifty-second Anniversary of Modern Spiritualism with a union meeting of all the Spiritualists, and friends in the twin cities, Sunday, March 25, with an all-day session, beginning at 11 a. m., with a conference, At Odd Fellows' Hall, corner Wabasha and Fifth streets, Mr. and Mrs. G. W. Kates, state missionaries, will be with giving spirit messages and greetings. [aith renewed at every trial. I am now | paper was lower than now, but to see | port-I do not know, for I never see it | all that Mr. Figuers said and explained also be present. Everybody is cordially | ing to know more." invited to come and spend the day with | Dr. D. C. Gee writes from Centreville. | you must certainly have a cinch on the | The second statement: Mr. Hidden said | from there to Scotland and to Wales.

Mrs. Ada Rainey sends us a club of ware of certain irresponsible tricksters | subscribers from Streator, Ill. They are who are traveling over the country de- coming in from all sections. Thanks to

The Progressive Thinker because we and delineate spirits in Portland, Me., C. Hodge are among the speakers in the through his seances the cause of Spiritwill not allow their names to defile our on Sunday, March 25, the occasion be- evening. Mrs. Cooley and Mayflower | ualism has grown very rapidly here, columns. Some of them have been "or- ing the Fifty-second anniversary of the will close each session with personal His seances were largely attended dur- Thinker, and the many good books you dained" by societies with no standing, advent of Modern Spiritualism. The tests and messages. Other workers of ing his recent stay here and many of have presented. Your books, so far as and they will show their "ordination society thus to celebrate is the First note are expected to be present and a the tests have been fully verified, and a read, we appreciate very much—the the people. Their abuse of The Pro- and this day was selected because then Dinner will be served by the ladies of gressive Thinker is evidence of their it could have Mr. Baxter's valuable the church, in the banquet hall, at the uncleanliness, and they should be services. He has lectured in Portland close of the afternoon services. A coravoided as one would avoid a pesti- in both January and February of this dial invitation is extended to all to be those narrated by Prof. Hyslop in his long to continue your good work. Lyman C. Howe writes: "Will the has always called out extra large and | meeting a grand success." discussion of Theosophy and Spiritual- | notably representative audiences. He ism between Prof. Lockwood and Hon. is anticipated enthusiastically for the

served in convenient shape for ready Ohio: "I am very sorry to inform you Tuesday, Thursday and Saturday evenreference and general distribution. We that our friend and pastor, Mrs. M. lings, at 8 o'clock. The circles are well shall not be likely to find the issues be- Klein, met with a serious accident on attended, and are very pleasant and tween the two systems so thoroughly Feb. 21, from which she has been con- beneficial to those who are honestly inand ably presented in any other paper | fined to her bed ever since that date, | vestigating the various phases of true or book, and I hope it will be preserved. and in all probability it will be some would like to emphasize my admira- time before she will be able to be about

W. R. Freas writes from Philadellecture was a sufficient warrant that he Pfuntner, which surprised me very music upon the ears of a spellbound au- nized."

the rhythm and sentiment. Mrs. A. A. H. writes: "On Sunday, March 11, Dr. Arthur Houghton lecmoney out of Christian Science, if she tured upon 'The Physical Appearance will deny that in as dastardly a manner of Spirits.' That he handled his theme as she has Spiritualism. I hope the in his usual happy manner was eviby the large and intelligent audience in Geo. Friend writes from Toledo, Ohio: attendance. The doctor's lecture was "On Sunday, March 11, Mrs. Amanda | followed by tests given by the medium, Coffman, of Grand Rapids, Mich., Harry J. Coates. It is the desire of closed a three weeks' engagement with | Mr. Coates to reach as many of the | South Haven, Mich.: "We yet have a | March 29, in Parlor 608, No 40 Ran- | After I close my work in Michigan,] the Independent Association of Spirit- strangers in the hall, as is possible, being here, and hold meetings regularly dolph street. The afternoon will be de- return here, and complete my work for ualists. The lectures are nearly all and in this he is invariably most fortu- every Sunday. Our anniversary will be voted to an reception, beginning at one one year." nate—as fortunate as are the gratified persons who are the recipients of his | vitations have been sent to our sister wonderful tests. The exercises in the societies at Coloma, Breedsville, and afternoon consisted in part, of interest- other places, and we shall have as usuthey opened the eyes of many who, ing and instructing talks given by Dr. al, a harmonious feast, both for the from their appearance, had never ven- Greer, Dr. Hallowell and other lights in most fastidious palate, and also the

Correspondent writes from Houston, who is well known throughout this secwith gladness and acknowledged to be Texas: "Mrs. Carrie F. Weatherford makes these most reasonable demands tiring through her mediumship to con-J. L. P. writes: "All who are interest- of her audiences who listen to her lec- vince the people there is no death, coned in the higher spiritual gifts should | tures upon Primitive Christianity. | templates a change, going to the Pacific hear the grand and impressive truths | First, that the ancient meaning of the | slope to reside with an only daughter, that Dr. Lida W. Hazlitt is presenting biblical terms should be used; second, owing to advanced years and failing to the public free every week day at | that the assertions made shall be used the People's Institute, 3 p. m. She in connection with the topic under disteaches the higher spiritual law, and cussion throughout that chapter; third, the laws of health and healing. Meet-that it shall be studied as written and not as explained by ignorant commentators; fourth, that it shall be consid- licited. The Progressive Thinker has At the home of Mr. and Mrs. Geo. H. | ered from the standpoint of the people | been a weekly visitor to our home since among whom, and the times in which, 11, occurred the christening of their in. it was written. With these reasonable the last number is better than the one and eminently just rules, she holds that preceded it; but it may be an illusteadfast to her claims, and proves her I slop or childish, idea as we have passed position step by step past the possibility our 76th birthday; but be that as it of logical combating, that the higher | may, it is 'loaded,' yes, full of pros and Spiritualism was taught by Jesus of cons on a great variety of subjects, es-Nazareth and his apostles; and by all- pecially since the N. S. A convention.

Mrs. M. E. Kratz will serve the sopossessing the true knowledge of Spirit- ciety of Spiritualists at Kansas City, Mo., for April and May. She is open for | parison of ideas, become stronger. The J. O. Blazer, who sends a club of sub. camp engagements; also services can | mighty oak of the forest is made strong scribers from Buckley, Washington, be had for funerals. Address her at by the counter currents of wind that 721 Upper Third street, Evansville, Ind. | sway its branches to and fro, thus en- | Neb.: "Blair Spiritualists have lately | fies its appreciation of and gratitude for | wonderful pictures are being drawn of | 85 cents. C. W. Sanderson writes from La Crosse, Wis.: "G. H. Brooks, of Milwaukee, was speaker for the Spiritualthey did not get the worth of their lists during the week of March 5, creating considerable interest. His psychometric readings were very successful and all wish for his return at no distant

> Phil T. Davis writes from Butte, Montana: "I wish to return my thanks to you for publishing that drunken Morrison. If you find out where he is, please drop me a line and I will repay

> Some one sends us a notice for General Survey, signing his name W. A. R., secretary, but gives no town where the meetings are held. The full name of writer should accompany all Items, or

Correspondent writes: "A very excelturers and test mediums. Those hav- lent meeting is being held at 420 West ing open dates for July and August, Sixty-third street, under the auspices of please write me. Camp opens, Sunday, the Englewood Spiritual Union. The July 1. and closes August 31. I would | audiences are uniformly large, and be pleased to hear from materializing great interest manifested at each sesand trumpet mediums. Address all cor- | sion. Not only is the platform occupied respondence to Dr. W. D. Noyes, secre- by interesting speakers at the evening tary, 77 N. Front street, Columbus, sessions, but the afternoon conferences are very interesting. There is also a A. F. Keech writes: "The Rockford | meeting of the Ladles Auxiliary every Thursday afternoon and these meetings have become popular because of their unusual interest. Mr. Russell, the president is well qualified to conduct a

> Any town in Massachusetts desiring to hold public meetings, can have the treasurer; Mrs. M. Cadwallader, Mrs. services of a lecturer, psychometric M. Ingram and E. R. Huxley, trustees. reader and test medium. For terms address Mary E. McDonald, No. 27 High | Prof. and Mrs. Allen. Arrangements street, Westboro, Mass.

occupying the platform for the month

H. J. V. writes from Leon, Iowa: "My anniversary. appreciation for The Progressive Thinker can be best expressed by sending for it regularly. I never have re- lows: "It certainly looks to me that newed my subscription but that I have sent for an extra copy or two for some | received The Progressive Thinker yes- | which, among other timely good things, | great many hands. The spirits of two friends, and am going to do so the re- terday I found four more pages added he said: 'Andrew Jackson Davis has of the parties whose pictures were on us throughout the day, lecturing and made further investigation, and had my be published, even while the price of Light may have published such a re- the photograph on the table confirmed office. Other lectureres and test mediums will in my seventy-fifth year, and still try- an increase of reading matter added to -but if so, it has done me an injustice. that the picture had been taken years

ualist Church of the South Side, Chi- things spiritual." cago, will celebrate the anniversary of Spiritualism, afternoon and evening, March 25, at 77 Thirty-first street. Among the speakers in the afternoon will be Dr. Green of the Forrestville Congregational church, and those who heard him at our afternoon meeting last Sunday can attest the courage and very interesting time is anticipated. year, and many times in years past, and | present and help make this anniversary | seances with Mrs. Piper." Mrs. John Lindsey, of Grand Rapids,

Mich., is visiting at the home of Mr. and Mrs. Conklin, 51 Olga street, where Ora C. Rose writes from Van Wert, she is holding independent voice circles mediumship.

W. FitzHugh Smith writes: "The Sunflower Social Club, 77 Thirty-first street, announce a basket social and phia, Pa.; "The Philadelphia Spiritual- dance, to be given under their ausnices. ists Society had the pleasure of having | Thursday evening, March 22. Excellent music is engaged and a good time trum, during the month of January. assured as usual with the above management. Admission 25 cents."

Married at the home of Abe Rouch, of Lake Village, Ind., March 2, 1900, by Mrs. Jennie Peters, Mr. A. C. Rowe to Frances Larson.

avenue. Seances and readings will be at once with Andover, Elyria, Oberlin given at the above number. ville, Vt.: "I received the book, 'Occult | any place of easy reach from Cleve-Life of Jesus,' for which I thank you | land, for one or more week evenings in

found at his new rooms, 233 Thirty-sec-

suffer by the change. I have more to omnipotence. To me, as one interested has been conducting meetings at Fra- Thought Society, West Side, Cleveland, ternal Hall. Oakland, Cal., to overflow- of which I have been president for the object lesson. As never before did I ing audiences, for the past three past four years, We are progressing Mrs. D. A. Williamson writes from In- | see the efficacy, and potentiality of will | months. She is considered one of the | slowly, but surely. We have Dr. Herdianapolis, Ind.: "I saw an article sup- force. She wove her bouquet of words | best platform mediums in this vicinity, | rick for lecturer, and Mr. Dr. Mosier posed to have come from Mrs. Eva into beautiful garlands, that fell like and her messages are always recog- for platform test medium for this

a lady just being developed, Col. R. G. tests on the 11th inst., that I ever heard, Ingersoll was introduced by one of the and that to a skeptic. He acknowledged guides, and wrote his name in large that he took no stock in our belief, but capitals through the medium's hand." Christian Science people will have no denced by the profound interest shown vices every Sunday at 465 North Clark street at 3 and 8 p. m. Mrs. Dr. Edwards, lecture and tests; spirit messages and phenomena.

> held the first Sunday in April, and inthe founder of this society, and one tion as a business and test medium, uneyesight; and in such an event we would like to dispose of our little tenacre fruit farm to some Spiritualist who desires to settle in this, the greatest fruit belt. Correspondence is soits birth, and we sometimes think that Some are sharp; some are pointed in the extreme; others are conciliatory, and this we learn; we unfold by comabling it to seek a firmer root."

> E. A. Magoon writes from New England, Ohio: As each one seems assigned to some special line of duty, I feel mine to be now the founding of a Spiritualist or liberal colony of socialistic co-operators, on the divine plan of an intelligent selfishness, which assures it is more blessed to give than to receive. The motto being, 'Each for all, all for each.' I have lived in New York, New Hampshire, on the Sound in Washington, and the mountains or hills in Hot Springs and Crystal Springs on Uncle Sam's land in Arkansas. After living in this place for about a year and a half I decided to settle here, and induced a son and grandson to co-operate with me. We own eight town lots, comfortable house and out-buildings. A few thousand dollars wuld buy the whole place. I think that with the good soil, pleasant and healthful location, with plenty of land to be had near for cultivation, it is easy to make good comfortable homes with all the necessary comforts of life. We are four miles from the railroad station at Stewart. We have a store and postoffice combined. with a notary public. I trust you will do some worthy people a favor by publishing this, that they may respond by

The South Side Spiritualist Society of Springfield. Mo., has the following my friends in Chicago and elsewhere to The afternoon address was delivered by executive board for the ensuing year: Mrs. M. Theresa Allen, president; J. Madison Allen, first vice-president; Dr. Buckner, second vice-president: Mrs. C. J. Dixon, secretary; E. R. Huxley, Public services are held regularly by are being made for celebration of the

When Wm. Adams, of Idaho, received our 12 page issue, he wrote to us as fol-

nesday evening, March 8, was a grand that one is not surprised at anything success. After the meeting closed there | that may come along, but I am certainwas a private circle. The phenomena ly at a loss to discover how you do this was grand. Mr. McKinley is a medium | anyway. The world needs such readand also gentleman that the Spiritual- ing matter, and the more the better, for ists have great reason to be proud of." I notice that the churches are beginning Subscriber writes: "The First Spirit- to adopt our methods in regards to

Mattie E. Hayden is at Clear Lake,

O. W. Apperson writes from Kokomo. Indiana: "The Spiritualists of this city. who are constantly growing in numbers, have had a very successful four weeks' engagement with Dr. E. E. Parker, of Richmond, Ind. He is a earnestness of the man in defense of very fine trumpet and test medium. Mr. J. Frank Baxter will lecture, sing | truth. Dr. Juliet Severance and Will | This is his fourth visit to this city, and some of the best people of this city.

> The East End Spiritualist Society of Cleveland, Ohio, is progressing favorably and would be pleased to correspond with good platform speakers and test mediums. All correspondence to be addressed to the secretary of the society, Mrs. J. Brocklebank, 452 East Madison avenue, Cleveland, Ohio.

Mr. J. Frank Baxter, after participat-

ing in the anniversary exercises of the Boston Spiritualist Ladies' Aid Society, which celebrates the advent of Modern Spiritualism on Friday, March 30, will take train for Cleveland, Ohio., where he will arrive at noon, anniversary day, March 31, ready for service there then, and on Sunday, April 1, when the First Association of that city will celebrate. Mr. Baxter is secured by this association as its principal speaker on the occasion, and they will retain him for lectures, Sundays, throughout the month of April, and probably May, if After March 25, H. F. Coates will be adjustments can be effected. He is en gaged for Geneva, O., for April 3, 4 ond street, first door west of Indiana | and 5. He hopes to close engagements and Defiance, all of which have solic-Mrs. W. Roberts writes from Gays- ited, and he is ready to negotiate with very much. I was astonished at the lecture, song and mediumship. Why size of the book, and cannot see how | not Akron, Canton, Ashland and several other places which have tried in pointments chanced not to admit? Ad-

Fred Hayes, president, writes from Cleveland, Ohio: "I wish to give a no-Thos. Ellis writes: "Mrs. R. Cowell tice in your paper of the Progressive month. I am pleased to say that both Wm. Thompson writes: "At a small of them deserve to be well recommendseance in West Branch, Mich., held by ed. Dr. Mosier gave one of the best that the lady told the truth as it hapcould not see any possible means of her knowing the circumstances.'

Elia M. Pitkin writes: "The Band of Harmony will celebrate the anniversay Mr. and Mrs. Levi Wood write from of Modern Spiritualism, Thursday, o'clock. Tables will be arranged for progressive euchre. Six prizes will be nrovided, and ten cents will be charged for score cards. Ladies are invited to contribute to the supper which will be served at six. A musical recital will be

Block, on Sunday, April 1, 1900, and of a spirit condition after death." ending April 8. We have secured the services of the Rev. B. F. Austin, of following subjects: Spiritualism and the Poets; Spiritualism the Key of Knowledge; Spiritualism the Religion of the Bible; Why I Became a Spiritualist: Spiritualism, the Religion of Progress; Infallible Proofs of Spiritualism; Orthodoxy: Objections to Spiritualism Answered; Benefits of Spiritualism; Truth, the Liberator. We look for a feast of good things from this very able exponent of the spiritual philosophy. der; her treatment of questions and im- the Vail." The Professor's seances are People from abroad will be entertained free as far as the friends can do so. Reasonable entertainment can be had at the hotels by applying to the secretary. A cordial invitation is extended

Theo, Farnsworth, of this city and Michigan." were highly delighted to have an opportunity of once more listening to Mr. last week in Washington, Pa., and once this seance. The spirit artist handed service in this country, but moved west | raphy. and since that time has been living in a part of the country where congenial people are few and far between. It is a pity indeed that such a good instrument should live where his grand powers cannot be used in the service of humanity. We hope he will yet do much for the cause of truth. Mr. Wentworth is over 70 years of age, yet is very active in his farm work. The good wishes of all his friends go, with him to his western home."

Frank NamFoster writes from 805 Tompkins Ave., Brooklyn, N. Y.: "I no- meetings now being held under the tice in The Progressive Thinker of auspices of the O. S. A., was held in March 17, an'extract from the Brooklyn Akron on Saturday and Sunday, the Eagle. Will you be so kind as to qual- 10th and 11th insts. ify which Poster'this article refers to. The evening addresses were delivered As you are aware I am taking spirit by A. J. Weaver, superintendent of the correspondence with me for further in- photographs, and my home is in Brook- Spiritualists' Training School at Lily lyn. My record is clean, always has Dale. His discourses were certainly been, always, will be, and I do not want masterly and thoroughly appreciated. class me with any other Foster whom the state secretary, who also presided the Eagle has written up. Will you throughout the session. kindly print this for the benefit of my friends and patrons and in justice to the services of Mrs. Zetta L. Else, of myself?" The article alluded to re- Galion, O., who sang the beautiful ferred to Ben F. Foster, formerly of truths of Spiritualism into the very this city, and one of the most subtle | very hearts and souls of all present.

tricksters and villains now extant. Dr. C. W. Hidden writes from New- for this month was fully up to his usual buryport, Mass.: "In The Progressive standard of excellence and on Sunday Thinker of March 17, Sar'gls makes afternoon gave psychometric readings. statements with reference to myself The first reading he gave was from an which call for prompt denial, viz.: 'In old photograph, upon which there were the Banner of Light of Mar 17, is a re- three pictures. He declared that that your head needs fixing, because when I port of a lecture by C. W. Hidden in | photograph had passed through a very mainder of my days. I have been a to its already eight pages of good, done more in Spiritualism than Prof. the card appeared and gave their names itualist. One of the very best books on Spiritualist from boyhood, but did not sound logic and food for thought, which | Hodgson and the Psychical Research | together with lengthy messages. A know what it was. Since 1848 I have I thought was about as cheap as could | Society could ever do.' The Banner of | Mrs. Anna Edwards who had placed it at such a time, it looks to me that I dissent from this view most decidedly. ago and had been sent to England. Meals will be served in the dining Mich.: "The meeting held at our home spirit-world for supplies. We read so in the lecturary referred to that, with and back to Pennsylvania before it was en hours of leisure and enjoy by Medium Frank McKinley on Wed-much about materializing now-a-days, two hip that, true. Spiritualists he returned to her in Ohio, and one of the Price \$1. For sale at this office.

would convert Boston.' This is rank nonsense; nothing of the sort ever passed my lips. Personally, I do not believe that Boston offers a very favorable field for a Spiritualistic crusade. Boston Spiritualism is of the commercial type chiefly; the city would be better off without than with it. It would take two million instead of two hundred to cause Boston to pause long enough to consider the plans of the crusaders, and lessons experience has taught, the into the woods until the noble band had exploited itself and moved on to fairer,

greener pastures." Encina N. Flint writes from Michlgan: "I wish to express my thanks for your excellent paper, The Progressive great interest has been manifested by last one best of all, yet all good, elevating, instructive and inspiring, leading Many of the tests given in Dr. Parker's | the mind up to higher planes and more seances here have been fully equal to extended vision. I hope you may live

Chas. Schmitt writes from Sandusky, Ohio: "Mrs. H. C. Ebertshauser does a good work in this city. How pleasant it is to have trustworthy home mediums whom we know, and who do not sail under false flags and names. I say, support and protect such home mediums.

The Beacon Light Spiritual Church will celebrate the Anniversary, on the North Side, March 28, afternoon 2:30 and eyening, continuing until 10 o'clock, at 675 Larrabee street, corner Garfield avenue. Also on Sunday, April 1, commencing at 1 p. m., continuing until 10 o'clock, at Handel Hall, Fourth floor. Speakers, mediums, musicians and singers from other societies are cordially invited to join in having a grand time.

Carrie L. Hatch, secretary, writes: "The State Association of Spiritualists Berkeley Hall, 4 Berkeley street, Bos- | tendance at this meeting. ton, Mass., Thursday, March 29, morndo so without remuneration. All are

Mrs. L. N. Claman writes from Louisville, Ky.: "I came here Jan. 1, 1900, Our congregation has increased in number and interest. The Ladles' Aid of the church has bought a fine new organ since I came here, and many new members have been added to both church and Aid. Last Wednesday evening we held a social in the parsonage; goodly number was present, a good collection taken, plenty of tests and a social time in general. Anniversary day here will complete my work here for two months. I go from here to Muncie, Ind., where I will hold a week-day meeting and anniversary services. Then to lorktown, and Portland, Ind., where I will organize societies. I go to Grand Rapids, Mich., for the month of April; to Lan-Spiritual and Occult Philosophy ser- pened 20 years ago, and he said he sing for May. In behalf of our worthy and noble president here, we send greeting to all Spiritualists everywhere, and encourage all societies to purchase their own temples, and have regularly ordained ministers for a year at a time.

Frank T. Ripley, lecturer and test medium can be engaged for the Sundays of April and May. Terms liberal Address all letters to Oxford, Ohio. Nelson W. Foss writes: "The Garden tured to question anything heretofore, the Spiritualistic work, upon 'What critical investigator. Mrs. Levi Wood, given in the evening, followed by admitteresting meeting Sunday evening, dresses by good speakers. Admission, March 11, at Mackinaw Hall, 204 East 43rd street. Dr. Henderson addressed C. E. Dent writes: "The Spiritualists | the gathering on 'Man's Higher Intelof Vicksburg, Mich., will celebrate the lectuality, speaking while entranced. Fifty-second Anniversary of Modern | After the address May Goodrich gave | Spiritualism at their hall in the Smalley | tests to many strangers of the existence

J. L. Dryden writes from San Diego, Cal.: "Mrs. Abble E. Sheets, of Grand Toronto, Can. He will speak on the Ledge, Mich., has just completed a four months' engagement with the First Spiritualist Society of this city, which we are pleased to say has been a mutually pleasant and successful one. Alentire stranger, Mrs. Sheets soon won the esteem and confidence of all by her the spirits writing a second book. Judggreat spiritual endowments. Her lecpromptu subjects gave universal satis-William E. Bonney writes from Blair, | Spiritualism. The society gladly testi- | mistaken as to their identity. Some enjoyed the visit of an old-time pioneer | her valuable services; and while regret- | great skill and art; one in particular of | Religion. trance medium who lived near this city | ting the necessity of her departure, we | wondrous beauty, consisting of a large about 20 years ago. We refer to Mr. | most cordially commend her to all Spir-T. A. Wentworth of Springview, Key- itualists and philanthropists as an effi- tions, and around it are fifteen faces of apaha county, Neb. On Sunday even- clent worker in the cause of humanity. men. women and children, and clouds ing, March 11; a number of his old All communications should henceforth gently in the background. The picture friends gathered at the home of Mr. | be addressed to her at Grand Ledge, | is 14 x 18 inches, and was drawn in

Prof. W. M. Lockwood spoke twice | minutes. The writer was present at Wentworth's guides. Years ago this in Philadelphia. He is to give a lecture the paper around. It was perfectly worthy worker did a great deal of good in Brooklyn, N. Y., on Wireless Teleg-

W. W. Aber writes from Spring Hill. Kansas: "I still have open dates for camp-meetings, and would be pleased to correspond with camps desiring the | tures that very few artists can execute. services of a materializing medium and clairvoyant. My wife is a platform test medium. Persons desiring to attend materializing seances during my stay in Spring Hill, can address me here."

Mass Meeting In Ohio. The second of the series of mass

We were doubly favored in having Dr. C. H. Figuers, our test medium

parties who manifested on this occasion had been on the other side for 45 years, having passed over soon after the picture was taken. Another very striking test was given to a lady by the name of May, whose name was at first symbolized by the English emblem for that month, the hawthorne. In still another case the spirit of a man who passed away only one week before at Youngstown, manifested and gave a even then I fancy, bearing in mind the | lengthy communication to a gentleman in the audience from Galion, who coutelligent Bostonese would prefer to take I firmed the accuracy of the message in every detail.

The meeting in its entirety was very successful and it is hoped that as a result of this meeting a new society will be organized at Akron.

C. B. GOULD, Cleveland, Ohio.

Convention in Wisconsin.

The Spiritualists of Wisconsin realize only too well the need of organization. The time is at hand. It has been delayed longer than it should have been. Everywhere throughout the state is felt the same earnest desire for organization which will bring together the scattered circles of friends who have demonstrated the great natural law of eternal life; organization which will assist them to aid each other and teach others the great truths.

To the end that the state of Wisconsin shall become an organized aggressive body of Spiritualists, a mass meeting has been called at Stevens Point, April 4, 5, and 6. Spiritualists, now is the time—the opportunity is presented to bring about a centralization of effort, aided by intelligent direction of the whole body, that will prove a blessing to the cause of Spiritualism. Do not let it pass. Moses Hull will be with us, and it is worth the trouble to hear "Our Moses expound the principles of eternal life, even as Moses of old. We are to be congratulated on his acceptance will celebrate the Fifty-second anni- of the invitation, and should spare no versary of Modern Spiritualism, in pains to show our appreciation by at-

With the assistance of Geo. H. Brooks ing, afternoon and evening. A splendid in the southern part of the state, and array of talent will take part-Presi- other earnest workers, we have been dent Geo. A. Fuller, H. D. Barrett, pres- enabled to bring this convention of ident N. S. A., and many other speakers | Spiritualists about, and the opportunity of note. Music by members of the is too favorable to be lost, for organiza-Clinton Orchestra, Planist, Prof. Geo. | tion. G. W. Kates and wife, the Min-E. Schaller. The Massachusetts State | nesota state missionaries, will also be Association always opens its doors free with us and aid us. It is bound to be ever held in the state if all will lend their influence to make it so and show by their presence that they are in earnest. Wisconsin is not going backward in the truths of Spiritualism.

MRS. CLARA L. STEWART, State Agent N. S. A.

Winter at Cassadaga Camp.

We still keep the ball rolling here. The prominent feature this winter is the literary class where all subjects spiritual, social, political, etc., are read and discussed. The study of hypnotism, suggestion, concentration, vibration, etc., has been very instructive. Pundit Lalana, from Bombay, India, was with us several weeks, and we had a rare treat. We will continue them, and all who come early to camp can have an opportunity of studying along these lines. Mrs. Hyde, having had quite an experience, is an able exponent of these topics.

We have had considerable snow, but the people have kept the snow plow in operation, so we were quite comfortable. We have had a few entertainments, such as dances, card parties. etc., to break the monotony.

Many cottages have already been rented for the coming season, and we are looking forward to a large and prosperous camp.

J. C. F. Grumbine, Morgan Wood, Dr. Austin, Prof. Wright, Prof. Lockwood and others of renown are on the list of May 1, Moses Hull, with his force of

helpers, will begin his school. June 1. J. Clegg Wright will hold a series of classes.

MRS. C. L. SHAW. Lily Dale, N. Y.

W. W. Aber's Seances. To the Editor:-I beg you to give me space to tell your many readers of two fine and grand mediums, Mr. W. W. Aber and wife, who are at the home of though coming amongst us almost an J. H. Pratt, Spring Hill, Kansas. Mr. Aber is now holding a series of seances, genial manner, sterling character, and ing of the manuscript obtained and the assurance of the spirit friends, it promtures were of the highest spiritual or- ises to be a finer work than "Rending | 50 cents. marvelous. The spirits materialize in faction: and her audiences, which con- full form in a good light, and they walk tinued to increase in number during the | within two or three feet of the sitter, | Social Upbuilding, entire term, were composed of high, and a great many times are able to progressive thinkers, many of whom speak in full tone of voice, giving tests have not hitherto been identified with and names, so it is impossible to be Health and Power. star sending its rays forth in all direcplain view of the sitters in about ten clean before drawing the picture.

Many other pictures have been drawn equally as nice as this one. There is a wonderful life-like expression given to the eyes of people drawn in these pic-Mr. Aber's clairvoyant readings are number one, giving names, dates and accounts in the minutest detail of one's life, in past, present and future. In this phase he has not a superior, and anyone obtaining a reading from him, either by mail or in person, will never

be disappointed.

sender.

Kansas City, Mo.

as wonderful a medium in her phases of healing, slate-writing, and tests. We, as Spiritualists, ought to tell the world whom we have in our ranks. Herald the glad tidings far and wide, of such mediums as Mr. Aber and his noble wife. Tell the world that the very gateway of heaven is open by these instruments, to prove beyond a doubt, "if a man die, he shall live again," and that "Death has lost its sting and the grave its victory." Mrs. Aber's slate-writing is wonderful as the rest. She gets slatewriting for any one at a distance, as easily as those present, sometimes never touching the slates, but leaves them in their wrappings, as sent by the MISS MAY COOK.

His wife, Mrs. Sallie Aber, is equally

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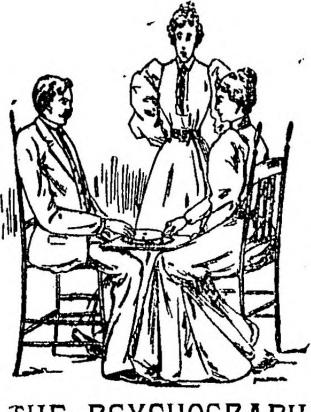
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Dr. Eugene Crowell, whose writings have inade his name familiar to those interested in navehic matters. name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Paychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in forced brevity. Proofs have to be omit- God of the Catholics is a woman. ted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inand hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

the name will not be published. The correspondence of this department has become excessively large, especially letswers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

N. L. Hufty, M. D.: Q. (1) What is the origin of spirit, and where does it enter the physical form?

(2) If a child dies at one year old

spirits as well as mortal bodies, then | ceed? while their physical bodies support the | A. Simply continue your seances, from the truth. The limited experiences corpored being, their spiritual natures and do not make arbitrary demands on of the average sensitive are confusing must in an equal measure support that | your spirit friends. If the name of | to the student unless interpreted by the of the spirit of foetus and the growth of | your grandmother is given instead of | key of correspondences, and the one | the dual nature be similar, both re- your mother's, it ought to prove to you great redeeming truth which crushed to ceiving nourishment from the mother. the presence of an intelligence inde- earth under many superstitions only to The two forms mature, together; one pendent of your own. It is far more rise again is that there is a great deal pervading and being the exact copy of | difficult to rap or move a physical ob- | of human nature in man wherever you the other." This is the extension of the ject; as a table, at the correct letter find him. The ethics of Spiritualism theory of evolution, into the realm of | when the alphabet is called, than to re- | may be summed up in the old command spirit, and, as will be at once apparent, spond to a question. If this is doubted, "know thyself." Accomplishing this is in direct antagonism to reincarnation. let one make the test of even moving you are prepared to know the spirits One is the rule of law, the other of the hand, when another is calling the and every exercise of your mind with

earth-life, a prayer from the heart of a suffering mother, whose child had vanished from mortal sight: 'Father in beaven, has my darling lost by the painting? change? Has she forgotten me? Is she angels kind, and is she content?"

you what I have seen. When your child closed its mortal eyes its spirit | sonable cost, vision saw the smiling face of your aunt, the dear girl who was called when the rose was budding on her cheeks and arms ready to receive it when it awoke | Union Square, New York City. to life, so now it found in the arms of its aunt the same protection. Resting on her bosom, it sank to sleep, weary from the pain and struggle of the last

came to the old home, for they were domain the first of last November. drawn by the irresistible magnetism of | Since then I have been reveling in the love. As you sat weeping, your aunt sunny days and blue sky of the Southwould bring your child and place it ern climate, which when it is pleasant your lap. Then it would look wonder- is awful nice, but when it rains the old ingly up into your face and place its residents say is horrid; but, really, the little hand against your cheek or in storms in Chicago are so much worse your hair. It did not know what had | that the rainy weather here is but a | ing to his native hamlet, in order to occurred. It did not know that it had summer's day sprinkling in comparison. left the mortal body. When you did Then we are recompensed by the beaunot notice its caress, it grieved and tiful green grass, plants and flowers then the guardian would take it in her | which stay by us all winter. arms, and in a manner I cannot ex- The only objection that presents itself | half-human, half-bestial creatures, plain, substitute herself in your place, to me as worth considering, is that we "whose heads do grow beneath their and the darling was again contented | are so far from all the rest of the fam- | shoulders." He must woo attention by

were more rapid than if it had re- The Western Coast of this continent is | metaphysical seas. To arouse interest mained..... When three years had to hold the balance of power and in a super-physical existence he must passed I saw her as a child of five. She strength, the intellect and wealth now tell of dragons, elementaries, vampires, it difficult for either good or bad spirits knew the relations of life and death, held and claimed by the Atlantic cities. hobgoblins, furies, etc., and of a general and that her mother and guardian were No State where Mother Earth pours inversion in human nature. But we distinct. It was a singular beautiful forth from her bosom so invishly as she hail the dawning of a brighter day. sight to see her flash into the room | does here, of every conceivable product, | Human nature is strong enough to dewhere you sat and throw her arms can fail of attaining a commanding clare, in defiance of every artifice, for around your neck. She was not grieved position in the final outcome; nor is the the science of correspondences and revbecause she received no response, for physical condition by any means all. she expected none. Her heart was Everywhere over the whole State from overflowing with tenderness. She has | Southeast to Northwest sweeps conbecome exquisitely beautiful with an stantly a great psychic current, first set | life. indescribable softness, transparency in motion by the Continent of Atlantis and purity which no artist's pencil can | and still continuing. Here psychics and | with generalizations. He cannot fill in represent,"...."Love you still? an angel's love.

on that shore?

you, as you were first to welcome her. "Treasure the little shoes, for her feet | by legitimate methods it is being transnow tread on the zones which space the | ferred to its appropriate centers. spheres. She is the companion of the

tall and shining ones who dwell in light. your spiritual eyes, that you might see here. While Chicago, the great city of fality is established let us reason from this. Then would your sorrow be Bab, holds its own amidst ice, snow familiar manifestations of the human changed to joy. The dreadful wound, and frost California has all that is mind. the memory of which makes you shud- genial, vital and inspirational. History der and cry in anguish, would be repeatedly teaches that a warm climate

was the purpose of the Catholic church in proclaiming the immaculate concep- herself of trusts and monopolies in a tive aspects of mentality. The secret tion of the Virgin Mary?

salvation was incomplete without it. If the past, man came into the world by an act in itself sinful, and condemned by God in his instructions to Adam and Eve, and by their temptation and fall, the direct and potent cause of man's ruin, the incarnation of God for the atonement of this sin cannot be made through the same process. He cannot logically enter the human world by the means he has condemned as infinitely sinful, and if there is anything Catholicism unflinchingly maintains, it is the impreg- Ill. Alfred Lindell & Co., 53 Dearborn only your organism is attuned to a

nability of its logic. Hence to take Mary for a woman with ! human passions, one whose birth de- thinkers of distinct types, theist and parted not from the others, would be to atheist. It is good reading for agnosand conclusions. God could not be incarnated by a mother who was stained by the original sin, and hence the necessity of proclaiming Mary, not only a A Treatise on Human Culture." By virgin mother, but as herself born of a Leroy Berrier. For sale at this office. impossible. The whole of mentality Firgin. Really to make the dogmatism | Price \$1.

perfectly consistent the grandmother ought to be of the same purity, and the whole line of the first creation, for once on this line there is no stopping place. But superficial criticism is answered by this new dogma, and perhaps in after years a new pope may be inspired to perform the kind office for the virgin's grandmother. As the Vatican Council in 1870 declared the Pope to be infallible authority, this utterance cannot be gainsaid or revoked. The dogma of infallibility confirms all the preceding decrees, and as that of the immaculate conception was given in 1854 by Plus IX, the Catholic church has made this great departure from its former doctrines, and gone thus farther from Protestantism.

The apotheosis of Mary, Mother of God, awaits only a decree of the Vatican. She can never be held in more sacred esteem by her devout worshipthe most condensed form, and often ers, who place her between themselves clearness is perhaps sacrificed to this and her son as a mediator. The real

C. W. Jordan: Q. In my study of Christian Science, Mental Healing, Auto-Suggestion, etc., it seems to me all hinges on "intention." If the elements quiry. The supply of matter is always as water, air and food are taken into several weeks ahead of the space given. the system with the intention of healing us it is all we need. Exercise, for best results, must be taken with the intention of producing such results.

A. Intention as a part of suggestion, NOTICE-No attention will be given | undoubtedly has great influence over anonymous letters. Full name and ad- the results. Exercise taken with zest, dress must be given, or the letters will and the right kind for production of not be read. If the request be made, certain desired effects. With food, water, air, intention has no further influence than selection. Digestion and assimilation of food, and the oxydiza ters of inquiry requesting private an- tion by air in the lungs, are processes carried on without the aid of conscious purpose, or the will. We can select good food, but if the stomach is originally ailing, no intention of having perfect digestion will help the matter. If we should drink a cup of poison, with the intention of satisfying our hunger, we should find that the activity of the poison was superior to our intentions.

In all the methods of healing, of will the spirit remain always the same, whatever name, which rest on the as a child in the spirit world, so its pa- | spiritual, it is the intention of the heal-

youd the realm of law-by which we spirit answers questions, but when life. mean the fixed order of causation-it asked to spell by my calling the alpha- It is strangely assumed by the other must date its beginning with that body. bet, fails, and when attempting to spell kind of philosophers that spirits merely is excluded and the spirit world is only through the establishment of interna-The history of the development of the her own name spelled a part of my represent a correspondence in order to germ is a correspondence of that of the grandmother's. How shall I under- gain our attention, But if the corspirit. If the parents have immortal stand this, and what shall I do to suc- respondence does not really exist they stone. Here is the Yankee that sells us ser courts now decide individual diffi-

(2) To this question I will quote from letters slowly, at first, and by degrees, your spiritual nature. This statement Life in Two Spheres, or Scenes in the as skill is acquired on the other side, if acceptable brings us nearly in line Summer Land. The section treating of | more rapidly. The perplexity of this | with those "of the earth earthly," who "Growth of a Child in Heaven," a spirit | correspondent comes from not being in- | say one world at a time and let us cease "A message floated up from the spirit existence and control.

A. The novice should at once subwishing for her mother, as her mother | scribe for Ingals' Home and Art Maga- | thorough satisfaction out of the physilanguishes for want of her? Are the | zine, which is sent with the Art Amateur, for \$4 a pear. A great variety of The reply comes: "Listen! I will tell studies can be loaned of the publishers of the former magazine for a very rea-

The Cassell Publishing Co., issues a series of valuable books on the different departments of art. "Animal Painther heart was brimming with a wealth | ing." price \$1.50; "Marine Painting." of love. As the little one found your \$2.50. For Art Amateur address 25

Dr. W. P. Phelon in California. To the Editor:-I know you must be inquiringly anxious to hear from me. "I saw them often, as soon as they I made my escape from Jack Frost's

"For a time I observed its growth, You people in a very few years will be Desdemona.
and advancement in knowledge. Both complaining of being so far from us. So it has been with the sailor on "With all the immeasurable depths of part of our country. Here has already | dence there will be great surprises developed an ample, firm foundation "Will you know her when you meet for the Ancient Wisdom Religion, which is claimed by India but is "Aye, she will be the first to welcome already slipping out of the grasp of its turn out as he predicts, in detail life is present keepers. On astral lines and

I have never been anywhere in our broad country where there has been so "You weep! Oh, that I might open | much interest in all matters spiritual as | ing that the persistence of normal menand fertile soil are most favorable to being equivalent to the scriptural soul, spiritual development; more than that, | depends upon the excitation of nervous Student, Nashville, Tenn.: Q. What | California "is able because she thinks she is able." Some day she will rid night. She will have sat down upon of a happy existence is in maintaining A. The colossal scheme of church the throne as she has once before, in the equilibrium; and the essential dif-

Home Temple of the Hermetic Brotherhood, 509 Van Ness avenue, San Francisco, Cal. W. P. PHELON, M. D.

BOOK REVIEWS.

Atheist Versus Theist, by Emil F. street. 31 pp., paper. Price 25 cents. Three dialogues between two freegenuine freethought.

The Philosophy of Spiritual-

Religion-philosophy-science: This is the order of progression. Religion deals with the unknown, philosophy occupying a realm between gives a friendly hand to both. The boundary lines

There are two kinds of spiritual philmetamorphosis at death. It leads to utter confusion of thought and only renders "darkness visible." Its way is

"Where Alph the sacred river ran Down to a sunless sea."

The other relies upon a system of correspondences to furnish acceptable ideas of the unknown part of spirit life and proceeds from this general assumption-as on earth so in the skies. This is the kind will brighten existence and cause you to "babble o' green fields." Spirits must exercise the like functions as mortals or intimacy would be unnatural and revolting; nor could they communicate to you any intelligence. We also assume the objective realities of their world like the familiar in order to produce or sustain such a mental result. Summing up the asserted exvarious stages of development, we find always vindicated. The physical phenomena produced with the aid of spirits or unseen forces also work everywhere to establish the reliability of that proosophy of Spiritualism essentially differs from the ancient kind by a clearer recognition of the persistence of normal mentality, or the practical equality of

correspondences. What you affirm can authority, but all his fine phrases, like stincts are of more value to life than never be reasonable to me unless it cor- dead sea fruit, turn to ashes in our the conscience. responds with my experience. How can | mouths; and for the very same reason rents will be able to recognize it?

A. (1) In answer to this question I quote the following passage from "Studies in Psychic Science," page 205:

"If there is an immortal spirit to the very same reagon with the life for war at a word. They have a construct of the very same reagon with the very same reagon with the very same reagon with the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They are ready to hurran to the very same reagon. They have a construction of the very same reagon. They are ready to hurran to the very same ready to the very same ready to hurran to the very same ready to the very same ready to hurran to the very same ready to hurran to the very same ready to the very same ready to hurran to the very same ready to the very same ready to hurran to the very same ready to hurran to the very same ready to hurran to the very same ready to h "If there is an immortal spirit, have been sitting alone-because there out phenomenal mediumship we are emotional fanatic, we feel the des- science that shrinks from private murtime or eternity—as we cannot go be able to have rappings. My mother's cease to seriously think at all of spirit are no birds or flowers or laughter of of wholesale murder. In time, they

spirits excarnate and incarnate.

lie and only lead us farther and farther alphabet, at the right letters. Call the | physical phenomena is an exercise of formed on the fundamental laws of concerning ourselves with the spiritual one. But before we reach them there is a parting of the ways. Leaving them B. T. Chaffee: Q. What works do in peace if they would only allow it, you recommend to a novice to learn art | you pass on to the consideration of super-mundane things for the reason that you are evolved too high to get cal alone. You have developed the capacity of entering into deeper experiences, and it is required of you by unture to concern yourself with the spiritual world as much as it is required of the birdling that has grown wings to fly. It is not that the physical lacks every means to exercise your mind, but that the means are inadequate to arouse the activity essential to your

> "Not poppy, mandragora, Nor all the drowsy syrups of the world Can ever medicine thee to that sweet

Thou owed'st yesterday."

It requires something from the higher spheres to give you satisfaction. It is not so long ago that our ancestors were aroused by the reported discovery of a new continent, as much as we by the revival of spirit manifestations. For a time the explorer returnwin a respectful hearing, must tell of natural manifestations the reverse of familiar ones, and of encounters with mermaids, sirens, anthropophagi and ily. But let me tell you something, the same method as Othello won

elations of the spirit life are appreclated in the degree they correspond -with the experiences of the physical

The philosopher of course must deal sensitives are impressed as in no other | the details, and with all the corresponawait him. Even in the familiar life he must calculate on possibilities and probabilities, and while in general things a succession of surprises. "The un-

expected always happens." I will try to explain why the revelations of spirit life through various mediums are so conflicting in detail. See-

Not life nor even intelligent life, but that self-conscious life of the human centers that manifest in the emotional. the intellectual and executions or moference between an angel and a flend is Will you tell my friends that my ad- not in the possession by one of qualities dress until further notice, is at the the other lacks, but in one having those common to both harmoniously excited. When you have "crossed the bar" in order to sustain harmonious mental action you have to depend in an increasing degree upon other influences, but always corresponding to those which render the non-sensitive satisfied in the physical world, because there is no in-Lundstrom, 339 School street. Chicago, | version or vital change in your nature. higher rate of vibration. We need not inquire if you be religious, for the question is not definite enough. This is the one thing needful, that you find in the vitiate the whole process of reasoning | tics and materialists, and stands for | spiritual influences about you what appeals to the emotional, the intellectual and executive qualities. Without that "Cultivation of Personal Magnetism. | you are deranged and a clear revelation through you as a sensitive is naturally

must be exalted before you can reveal

the simple truth. Otherwise your reve-

Every church in Olipistendom has sensitives who know nothing of spiritual influences except as they excite the emotions. In their philosophy the religious or spiritual person is the emotional one. They discuss the physical and intellectual man as distinguished from the spiritual mangibut such language is confusing because the spiritual ciple. Were it true that modern discovembraces the intellectual and what ered facts didn't beat ancient theories, change with every solution of a they mean by the physical which I term he and they would be right. the executive. Generally spirits can act first on the emotions: Thus comes osophy. One allows for a complete the emotional man to be considered the spiritual one, and when a distinguished Spiritualist expresses pity for the ton. When this theory was first pro-brother who cannot appreciate the re-brother who cannot appreciate the religious aspect of Spiritualism, he means | learned to look for a fact first, and then one whose emotions are unresponsive. deduce a theory. Also it did not then Through caverns measureless to man | He is to be pitled, for man is differen- understand instinct as it is understood tiated from the brute, civilized man to-day. They did not understand that from the savage, and the scraph from it is instinctive for animals, children, the darkened spirit most clearly by the and humanity under the tropics to play

But these may be an abnormal de- tion is as wide from conscience as the velopment. Consider the Salvation poles are apart. It was not then known Army recruit. On some occasions his that there were separate and distinctguides may get hold of the executive | ive brains in every man's head, and centers so as to partially control, but | that instinct is of the small back brain, generally can only elicit a response and conscience of the growth of the from the emotions. The intellect will front brain; that the instinct of the not respond. He embraces the utterly small brain needs no growth for its perabsurd as faithfully as the most reason- | fect expression, unlike that of the large able. He swallows a camel as he does front brain. a gnat. He becomes the victim of bigperiences of sensitives and allowing for otry and fanaticism, and in extreme cases his life is a discord and his re- forehead; not so with the conscience. the "science of correspondences" ligion a fever. He may be highly sen- The instinct cannot be cultivated; the sitive but never can give reliable in-formation on spiritual affairs. | conscience is wholly of cultivation. In-stinct is as perfect in the savage as the

> little children in his heaven. Such will acquire still another conscience puerile things are only of earth. Love that will tell them the true course is for "old fossils." This is the philoso- tional courts of arbitration for adjustpher we ask for bread, to receive a ing international questions, as the leswooden nutmegs. We have been in culties. This new conscience is already search of the fountain of immortal youth. He gives us to drink the potion of everlasting age. His spiritual ideas are dry as summer dust and repel the healthy mind that seeks a country where people laugh and sing, live and love with every faculty; not a debating

> society that never adjourns. Regard now the medium whose emotional and intellectual centers are unresponsive while the executive is easily swayed. He is "only an instrument" and has no ambition to be anything else. He blandly confesses ignorance. If a spirit approaches in the hope of awaking a human response, as soon as he feels any pressure he lets go all holds and neither knows nor cares if it be God, Beelzebub "t "dopple ganger" a subconscious self, an elementary or an archangel, so long as manifestations worth money come through him. He works at his trade. "He is not a sensitive but a negative." I dissent from the view of a distinguished brother that "no enlightened spirit on earth or in the home, the pulpits, and the colleges, but heavens will either seek or accept the control of another spirit." There are many conditions that require it, but the idea that in utter contempt of your will any spirit incarnate or excarnate is justified in causing your habitual subjection for the sake of "scientific experiments" is anathema.

In these exaggerated characters we have three incompetent types. Knowledge is the result of experience and neither can experience life in the excarnate state, or meet a spirit on such neutral ground as allows him or her to give free expression to nature. The spirit can only play on the sensitive chord and manifest that which corresponds with the sensitive side of the mortal. I do not say that a band of powerful spirits cannot overcome to a great extent the deficiencies on this side and control an idiot to confound the wise, but this kind of angel visits are few and far between. Neither do proclaim as wrong a partial exaltation of mentality, but the mediumship for which the world is travailing in pain is a fellowship with angels possible only to those sensitive on every side. A composite photograph of these types might be of the Messiah, but to secure really valuable testimony on spiritual affairs I think care must be taken that neither kind predominates in a circle and particularly that number two be restrained. This is the kind that makes to manifest, and I think often that I err myself by a leaning toward this J. T. MACDONALD.

"IT IS ALL IMAGINATION."

Vancouver, B. C.

"I imagine" a life; mine own; Where the rivers of mirth may flow, And I call this vision my home, Instead of this earth, below.

"I fancy" that angels are near;

But I find, alas, to my cost

I talk of the "Land o' the Leal." And I sing of what "doth appear;" And I tell of what we all "feel." "I dream" of my loved and my lost; "I fancy" the words that they say;

I call to the friends of my south: They seem to respond to my call, But sadly there comes back the truth, That clay on their caskets did fall.

That earth doth surround me to-day!

I cannot away with the fliought, Though I know 'tis a fancy, wild; I am by the fancy thught? As pictures are gold for h child. So sing the sweet poets of earth. And millions make answer, amen:

The fancy is counted of worth, And the "Now" is dighted by "Then!" And yet "'tis a fancy," they say The thought they push from their soul,

Yet daily they murmur and pray, As surges of death"round them roll. But man with his wisdom forgets, That nothing is vain; as doth seem-And "the fancy," he often regrets, Is more to his life, than a dream! It is the bright vision from God.

The man with the angels has trod. Where the Rivers of Life now roll!" These "thoughts" that come to us here, Are words from the lips of a friend: And in this "fancy of poets," so clear, The living of each doth blend! So learn from the voice, called "With-

This "fancy that comes to the soul:

The lessons of life that endure, And know that your ser is akin
To that, which in "fi the postar.
Chicago, Ill. J. O their reven.

CONSCIENCE.

It Is Not Innate but Acquired

To the Editor: In The Progressive Thinker of March 3, W. H. Harrington argues the question of conscience, and does so from the commonly accepted standard, viz., that it is an innate prin-

The Bible, the pulpit, and the people, necessarily, have confounded conscience and morality with the gifts of music, etc., as also does Mr. Harringdelicacy, intensity and scope of his with an avoidance of injury to other's feelings; also that this instinctive ac-

The instinct of the low-browed, is as perfect as that of the perpendicular stinct is as perfect in the savage as the remarkable work, demonstrating the read by all. Price \$1.50. For sale at Consider now the man who opens civilized. Instinct is of the involuntary existence of the Soul and Future Life. this office. only the intellectual chamber to spirits, | back mind; conscience is of the voluncess of thought; and the modern phil- never thinking to find gratification or tary front mind. Even the Bible and exercise of the emotional or executive | the pulpit have not been so foolish as to qualities except in the physical. "I do attribute conscience to the low-browed not know the man I should avoid so savage. Conscience is a term of digsoon as that spare Cassius." A spirit nity. When the conscience of the world is a new kind of bug to be dissected and | becomes sufficiently evolved through

Christians have a double conscience. being educated into existence.

As further evidence that conscience is acquired, take an American Christian infant to China, Japan, Russia, Spain, or Central Africa, and it will grow up possessed of the conscience of these several places. The change would not thus obliterate the gifts of music, logic, etc. All scientists agree to this state-

called gifts are not the same? approving of killing beeves, birds, hogs, of the Vegetarians that is so on ethical

It is true that conscience decides between right and wrong, but only as the influence of growth leads the way. Education, as understood by scientists, is not limited to what is learned in the includes the whole school of life from the cradle to the grave.

Mr. H. quotes Jesus as high authority. He says, "if he did not understand it, we are still waiting for one to come who does." This shows whereof he affirms. He is a good Spiritualist, but is not yet fully divorced from Christianity. All the spirits that are progressed return and say Jesus was never any more than a medium, and that as the brain of to-day is larger and finer than in the past, so modern mediums are superior to ancient.

As I am one of those that believe that the world to-day is wiser, better informed, and more profound, than in the days when all the different bibles were written, I naturally take to the science side. I find that of all the different schools on earth there is none that understands human so truthfully as sci-E. W. BALDWIN.

Verona, Wis.

TRUTH.

What cares the Truth if I, or you, go heedless by? We shall grow old and die but Truth may never die!

What cares the Truth if we may fail to understand? Our judgments will be set aside at Truth's command!

Truth holds the certain tenor of his way unawed!

What cares the Truth for high or low, for serf or king? None ever held the power to change

Truth's simplest thing! B. F. SLITER. Grand Rapids, Mich.

Every one has a wallet behind for his own failings and one before for the failings of others.-La Fontaine.

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LIFE BEYOND DEATH

Being a Review of

Reasoning is based on the science of classified. He must pose as a great education it will then know that the inscrespondences. What you affirm can authority, but all his fine phrases, like stincts are of more value to life than The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

whether its direction be measured by is no one to sit with me-and am always compelled to accept this method or olating cold of the Arctic zone. There der; another conscience that approves Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

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rians, who formerly had a conscience considers the probabilities of a future Spiritualistic Reaction-The World's life, probabilities which, as he admits, Condition and Needs as to Belief in Imand sheep to eat, are now cultivating a fall short of demonstration. The vol- mortality-Probabilities Which Fall new conscience that tells them such ume includes a consideration of the Short of Demonstration-The Society killing is wrong; especially that wing | work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage periences and Opinions.

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trations-44 of them portraits. These timing by the watch.

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to which their active lives in this world it all, this modest, self-retiring, literal
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only that of the spectators to ask ques- ties and is printed as given. One remarkable thing about the writing may "In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty illus- words a minute were written by actual

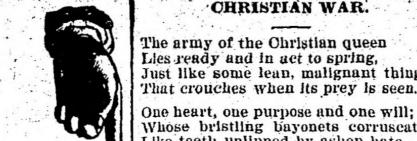
were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or fose dixits of the scribe. He simply "What will attract the attention of states that "a form purporting to be" even the non-Spiritualist reader is that So-and-So, "appeared and delivered the

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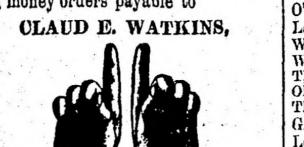




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THE MILLENNIUM.

It is Declared to Be a Delu-

The doctrine of the pre-millennial advent of Jesus Christ is plainly taught in almost every book of the New Testament. At twenty years of age I accepted it and believed the second coming of Christ to be near at hand. But the prevailing belief was opposed thereto, and a Second Adventist was considered in danger of lunacy or infidelity.

At thirty years of age I discarded the doctrine of plenary inspiration. Hav-ing read "Nature's Divine Revelations," by A. J. Davis, and having already had practical experience in mesmerism, I was quite prepared for the advent of Spiritualism, which shortly ensued.

At forty I compiled "Self-Contradictions of the Bible; 144 Propositions Proved Affirmatively and Negatively from Scripture, Without Comment." In the first four months after the publication of my pamphlet, by A. J. Davis & Co., in 1860, at "The Herald of Progress," New York, more than four thousand copies were sold. It was anonymous, and many supposed that Mr. Davis was the author. "The pamphlet immediately became a standard text book among skeptics," said H. L. Hastings, in The Christian, 1882, "and was widely

At sixty years of age I could find no evidence outside the New Testament and the writings of the Christian Fathers, of the historical existence of the gospel Jesus. I sought for him in the Jewish records. Josephus knew nothing of him, nor did Philo.

The Rev. S. Baring-Gould had trans-

lated from the Talmud all references to Jesus and they pointed to an alleged sorcerer who lived and died in the century preceding the Christian era. I found in the Congressional Library 'Sepher Toldoth Jeshu" ((Book of the Generation of Jesus) in Hebrew and Latin, and with the ald of a Polish Jew I made a translation of it into English which I believed to be the first ever made. But I soon saw a partial translation by Baring-Gould made five years earlier, and learned later that early in the present century, Richard Carlisle, the freethinker, published a complete translation made by a Jew, but it was so far suppressed that a copy is not to be found in the British Museum, nor scarce a copy elsewhere. The substance of the Hebrew legend is this: Jesus was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam by Joseph Pandera. By the power of a charm, stolen from the Holy of Holies. he cured lepers, raised the dead, and wrought other miracles. Therefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrim, stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 75 B. C. His disciple, Simon Kepha died on a tower in the city of the Nazarenes about 39 B. O. How and why the Romans changed "Kepha" to "Petros." Evidence that Paul flourished contemporary with the said Jesus and Kepha.

And now at eighty years of age, I am convinced that all the writings of the so-called Fathers of the church are modern monkish forgeries.

The Millennium is a delusion, and, in my judgment, so is the hope of "a good time coming." "Man never is, but always to be blest," says Pope. "Happiness is a dream," says Voltaire, "and 84 years, and I know no better plan | world better for his having lived. than to resign myself to the inevitable, and to reflect that flies are born to be devoured by spiders, and man to be consumed by care."

Nevertheless I try to be dismally cheerful and gravely jolly, hoping that another life will be more worth living W. H. BURR. Washington, D. C.

Spirit Voices.

On the 8th day of November, 1891 we had a lovely daughter, whose spirit left the physical tenement for the higher spheres. In the summer of 1895 we visited friends in Maine. In June who had been failing in health for tion. some time, suddenly left the physical body, and the body became inanimate. In August following, a month or six condition, not having gone to sleep, I tune to meet. Both were noble charwas suddenly startled by hearing my daughter calling me twice, "Pa! Pa!" (as she had been wont to do when living). Raising my head to catch a glimpse of the speaker I saw no one in the room, and all was quiet, save the ticking of the clock in an adjacent

ing my name called twice, "Cyrus, Cy- this office. Price, cloth, \$1. ing of the clock. Moline, Ill.

O. P. MITCHELL.

"Wedding Chimes." By Delpha Pearl

CHRISTIAN WAR.

The army of the Christian queen Lies ready and in act to spring, Just like some lean, malignant thing, That crouches when its prey is seen.

Whose bristling bayonets corruscate Like teeth unlipped by ashen hate, While the tense silence whispers "Kill!" The Maxims, charged with voluble, Flerce rage that aches to sputter death, Are there, the cannon hold their breath

And thus the gentle chaplains pray: "Lord God, on Whom our - hopes we

Oh, Thou who mad'st of old the sea Before Thy chosen folk to flee; By whose command the waves were

O'er Pharo's mad, pursuing host. Lord God of Plsgah's vantage height, Who gavest youth to Moses' sight, What time his hungry vision swept The promised land, by aliens kept; Oh, Thou whose flery breath laid low The accursed walls of Jericho; Great God of battles, righteous Lord, Let loose the lightnings of Thy sword Be with Thy people now as then, For Jesus' sake, amen, amen!"

Where yonder camp fires dimly smoke, The Dutchmen in the mountains throng, In numbers but a feeble folk, In valor like a million strong.

The sons of that heroic strain Whose silence flashed up in the dark Like powder at oppression's spark, And singed the cheeks of tyrant Spain. Majestic, insolent, uncouth, Whose rifles kill, whose hymns are

Devoutly in a cousin tongue To English in its virile youth.

"Great God," their pastors pray, "Whose breath Smote the Assyrian hosts with death Who wast with David when he sped His pebble at Goliath's head; We, too, are strong, because we fight In the great succor of Thy might.

Guide Thou our missiles straight and As that small stone which David threw, Be with Thy people now as then, For Jesus' sake, amen, amen!"

All night upon the battle plain The wounded shriek and rave in pain, And evermore unto the skies The wails of wounded women rise; And from two thousand years ago There sounds an awful voice of woe-A cry of anguish and of loss From One that hangs upon a cross And dies, that peace on earth may be: "My God, hast Thou forsaken me?" -George Horton in New York Journal

PASSED TO SPIRIT LIFE.

only will be inserted free. 1

Oscar Severns, son of Mrs. Hattle Tiffany, of Minerva, Ohio, passed to spirit life, March 1, 1900, aged 27 years. He was a soldier in the Spanish-American war, where he probably contracted the disease (consumption) which carried him away. He was not afraid to go but talked confidently of the change. Through his mother's mediumship he had found the light that illumined the otherwise darkened pathway of the tomb. The services were Spiritualistic in every detail-no crape, nothing black; everything bright and cheerful as possible to make it. The services

Passed to the higher life, from his farm home, near East Claridon, Ohio, March 26, 1900, Chester D. Clapp, aged 63 years. With him, Spiritualism was a science and a religion. It was more than a belief; it was knowledge which he declared he had obtained through absolute proof. Many listened for the first time to the comforting words of our beautiful religion. The services were conducted by E. W. Sprague.

Flora Russell, of Alliance, Ohio, fur-

nished the music. E. W. SPRAGUE.

Passed to spirit life, from Lake Village, Ind., March 4, 1900, Louisa Marshall, aged 74 years. The deceased was a devoted Spiritualist, a worthy woman esteemed by all who knew her. Death had no terror for her, as she had learned the true meaning of the word, and she longed for the change. The funeral services were held at the home of her son, Jonah Marshall, March 7, conducted by special request by Mrs. Jennie

Peters, of Chicago, Ill.

Passed to higher life, at Los Angeles, Cali., March 5, T. B. Taylor, A. M., M. D. After long and patient suffering he passed peacefully to the reward of one who had the courage of his convictions, and after 23 years in the Methodist church, he stepped down and out, after proving the truth of Spiritualism, to which cause he has been an able exponent, not only from the platform, but only pain is real. I have thought so for | with pen and a life that has made the N. TEMPLE TAYLOR.

COR.

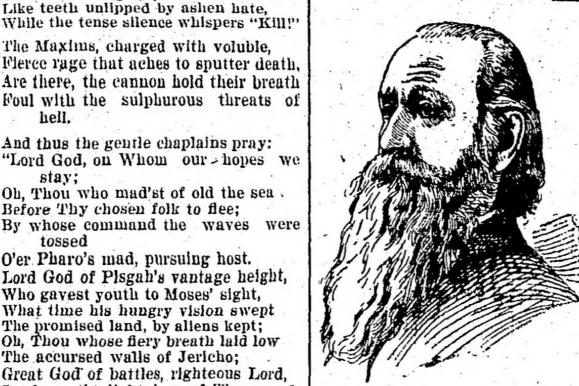
Passed to spirit life, at San Jose, Cal., Feb. 27, 1900, Dr. Helen J. Underwood, eldest daughter of Henry Tripp, aged 64. Born at Ithaca, N. Y., she resided with her parents in that state until 1848 when they removed to Wisconsin. After marriage and widowhood she studied medicine, holding two diplomas. She practiced a few years at Portage City, Wis., and several in Chicago and Blue Island, Ill. Nothing can compensate her grieving relatives for her absence. They feel that she is not lost. Indeed, she announced her own departure to Mrs. J. R. Buchanan, on the the spirit of one of our female cousins, same, or the day following her crema-MRS. M. R. THOMAS.

Passed to spirit life, within a few weeks of each other, Mrs. Isabella Alweeks later we were visiting one of our den, in her 76th year, and son-Will, 32 sisters, and one evening after all had years of age. Both were firm Spiritualretired to rest at the usual hour, about ists, and the former was one of the best 9 o'clock, and while lying in a passive mediums it has ever been my good for-Alaska, Mich.

"After Her Death. The Story of a Summer." By Lilian Whiting. No o'clock. mind that loves spiritual thought can fail to be fed and delighted with this. book. Beautiful spiritual thought, combining advanced ideas on the finer and The next evening twenty-four hours | ethereal phases of Spiritualism, leadfrom that time, all the family retired to ing the mind onward into the purer at-I was again suddenly startled by hear book for the higher life. For sale at Services at 7:45 p. m., conducted by asset from the spirit side. For sale at office of The line may name called twice. "Cyrus, Cy- this office Price cloth \$1

rus!" (as that is my name) by my "The Mysteries of the Formation of cousin who had passed away a month | the Earth, the Rising and Sinking of or six weeks previous. Springing up in | Continents, the Introduction of Man. bed to catch a sight of my cousin I saw and His Destiny Revealed in God's Own | Sunday evening at 8 o'clock. Spirit no one, but all was still and quiet as on | Way and Time." A work of deep interthe previous evening, except the tick- est, given through the mediumship of Mrs. M. T. Longley, by an advanced | May Goodrich, pastor. band of ancient spirits. Price \$1. For sale at this office.

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Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sundayschool in the same place every Sunday at 9:45 a. m. School of Psychosophy es- in public halls will be announced under tablished in connection with the church. | the above head. We have not space to V. Cordingley, pastor, room 409 Handel at private residences. Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

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programme. All are welcome. meetings in Hygeia Hall, 404 Ogden ave- dress nue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

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Church of the Spirit Communion will hold meetings in Kenwood Hall 4308 Cottage Grove avenue, each Sunday, 8 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free. The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

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