



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

VOL. 21

CHICAGO, ILLINOIS, SATURDAY, MARCH 31, 1900.

NO. 540

## TALMAGE'S SERMON ON SPIRITUALISM

A Caustic Review by Hudson Tuttle, Who Handles the Noted Villifier of Spiritualism Without Gloves.

There are according to the most conservative estimate between three and four millions of Spiritualists in the United States. It is in behalf of these we make this earnest protest against the assault of the Rev. T. DeWitt Talmage. With the clerical assurance that no one believing differently from the claims of orthodoxy has rights the clergy are bound to respect, he incites, insults and outrages their most sacred beliefs. He misrepresents, traduces, wrongly quotes, garbles and makes an exhibit of the most despicable pettifoggery. He has turned his attention to various subjects, being careful to keep clear of those which would commit him to political, financial or any practical question where he would meet a conflict of opinion.

To thrust the old Bible straw and make the dust fly; to illuminate the old stories with the loquacity of an end-man of a minstrel show, shielded by the sacred desk from attack of the pews, is safe and profitable. When the sermon is reported through the press it becomes public property and those who criticize may not be arrested for "disturbing a religious meeting."

The following protest may appear to many severe, and the amenities which should maintain in discussion set aside. No one regrets the necessities which compel this cause more than the writer, but when a ruffian attacks you with a bludgeon, you cannot stand on the points of politeness; so in argument, if you do not cut things by their right names, the force of your argument is lost. When called by the most abusive names in the language, as "cadaverous," "weak," "insane," "subjects of epilepsy," "debauched," it is to be expected one will bow and say "Thank you," tacitly admitting the correctness of the charges. Is it not preferable to call the malicious traducer to account, and apply words that express unequivocal protest?

Dr. DeWitt Talmage has turned his tongue against Spiritualism. I say tongue, for that is the one active organ of the "great divine," and it runs without the usual accessory of reason or common sense. It is not necessary for its running that he think or have knowledge. It reminds one of the clacking machines that farmers set up to scare crows from their corn fields. When the clack blows the machine clacks, but not the crows, or the noise. The sermon with its misstatements, wilful falsehoods and egotistical negro-eloquence does not merit mention, otherwise than that some 1,400 newspapers publish it as good Sunday reading, paying from 25 cents up, each for the privilege! And yet Talmage preached a sermon on the Influence of the Press, berating its venality!

His text is the "Witch of Endor," whom he describes as a "haggard, weird and shriveled-up spiritual medium, sitting by the light of an incense table sculptured images and divining rods and poisonous herbs and bottles and yares." The Bible does not say this, but Talmage knows more about it than that Book.

There is some more Talmage—no Bible. The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out, "What did you bring me up for? What do you mean, King Saul?" Then when the spirit disappears he says:

"Die to-morrow! Come with me into the sepulchre. I am going now. Come, come with me! And lo! the floor again opens, and the feet of the dead prophet disappear, and the arms, and the shoulders, and the forehead. The floor closes. Oh, that was an awful scene!" He quotes Bible as infallible evidence, and proceeds to make it read to suit his fancy. When a man reaches that height, or depth of effrontery, he ceases to be a teacher, a guide, and ceases to be a human being.

He then proceeds to give, for him, a quite fair historical outline of the rise of Spiritualism and comes to the conclusion that, "Nothing in the Spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen. In past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed, those who practice magic, those who by incantations, state sorceries, those who by taking poisonous drugs, see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits. Yes, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement which the spirits have exploited in our day; precisely the same thing over and over again, under the manipulation of the Brahmins."

And to this every Spiritualist will agree. They claim Spiritualism to be as old as mankind, and we are glad to find this ray of truth breaking through the darkness of the mind of the "great preacher." But he does not allow us more than a moment's contentment, when he cries wildly:

"What does God think of these delusions? There are few men in the world who feel on sufficiently familiar terms with God to venture a suggestion what He thinks. There is but one man probably in the world, who would dare boldly to affirm that he knew and became God's mouthpiece. That one man is 'the great divine.' He bases his knowledge on the three stones, one from the holy sepulchre, one from the Holy Land, and one from the Holy Bible. The story enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue or your ears with the recital."

The same may be said in reply to this assertion as to the preceding. The "orgies" exist only in the mind of the "great preacher," and uncleanliness exists only with the unclean. If he wishes

to find "orgies," and "marital curses," and licentiousness, where the most holy relations of friendship and ministerial privileges are made the means of debauchery, let him send for a book, that contains the laisons of preachers with the sisters of their flocks for the past few years, gathered up from press reports of the same, according to the census reports, in ratio to their number the preachers of this country are by far the most immoral class! Would he turn our attention from the moral leprosy of the preachers and church members, by crying "mad dog?" When there is a criminal charge the law demands specification and evidence. Until a single case of Spiritualism's interference with the lives of married people, or its statement against marriage, is brought forward, there is no occasion for argument. Of all the most difficult things to meet is a lie put in the form of a general accusation.

"I further indict Spiritualism for that it is a cause of insanity. There is not an asylum between Bangor and San Francisco which has not the form and bleeding victims of this delusion. Go into any asylum, I care not where it is, and the presiding doctor, after you have asked him, 'What is the matter with that man?' will say: 'Spiritualism demoted him,' or, 'What is the matter with that woman?' he will say, 'Spiritualism demoted her.' It has taken down some of the best of the form and bleeding victims of this delusion. It swept off into mental midnight judges, senators, governors, ministers of the gospel, and one time came near capturing one of the presidents of the United States."

"A man in Bellevue Hospital, dying from wounds made by his own hand, was asked why he tried to commit suicide, and he said: 'The spirits told me to.' Parents have strangled their children, and when asked why they did it, replied: 'Spiritualism demoted it.' It is the patronizer and forger for the madhouse."

This is an old, old story, and has been constantly repeated for fifty years, and as constantly shown to be false. Dr. Eugene Crowell, author of "Primitive Christianity and Modern Spiritualism," a profound scholar, determined to find out the truth, and he investigated, and he collected reports of all the insane asylums in this country and compared them. So far from every asylum from Bangor to San Francisco being filled with those Spiritualism had driven to insanity, to find a single case even referred by bigoted examiners to that cause was the exception. And in the whole number there was scarcely a mentionable percentage. He had one great cause of insanity was religion. Will the "great preacher" recall the constantly repeated reports in almost every daily paper of cases of insanity from religious excitement? Of the "Messiahs" that have in countless numbers afflicted the world with their insane movements, of the innumerable suicides and murders caused by this insanity, of the Schweinfurths, Teeds, and Camels who have in the name of religion deluded their followers. Let him turn to the New York World of March 4, and he will find an instance of thousands where religion has distorted the mind with its terrible doctrines of blood atonement and sacrifice.

Scherf, the head of the Scherfites, of Amsterdam, Holland, announced one night to his followers that a human sacrifice was to be made. He had called them together and after shouting hymns and reading the Bible, he called his hired man, into whom he plunged a knife killing him instantly. The women devotees caught the flowing blood in a great bowl, in which all afterwards washed their hands. "Thus shall we be made pure," chanted Scherf piously. "Thus shall we cleanse ourselves from sin. Thus shall we make purities acceptable in the sight of the Lord." They then placed the body on an altar and sang around it until it was consumed. Volumes might be filled with like instances. There is not a neighborhood in all this land that has not had one or more religious maniacs. Rarely is a "revival" without its victims. The horrible dogmas of hell and everlasting punishment are enough to destroy the sanity of any mind which gives credence.

One of the principal evidences produced by the "great preacher" as of itself demeritorily is the Spiritualistic "Hymn Book." So bad is it that it makes it conspicuous thus:

"I have in my house a book used in Spiritualistic service. It contains a catechism and a hymn book. The catechism has these questions and answers: 'Q.—What is our baptism?' 'A.—Frequent ablutions in water.' 'Q.—What is our inspiration?' 'A.—Fresh air and sunshine.' 'Q.—What is our love feast?' 'A.—Clear conscience and sound sleep.' 'Q.—What is our prayer?' 'A.—Physical exercise.'"

"And then it goes on to show that a great proportion of their religious service is a system of calisthenics. Then when they want to arouse the devotion of the people to the highest pitch they give out the hymn on the sixty-fifth page:

"The night hath gathered up her silken fringes," Or, on the fiftieth page: "Come to the woods, hiegh hoi!" To his other assertions it may be said in extenuation that he may have been mistaken, but a book which he condemns, knowingly, because "I have it in my house," he must have read, and if he misstates its object or contents, he must do so wilfully. Now this "hymn book" which is so offending is not a hymn book, but designed especially for the Children's Progressive Lyceum, as set forth in the preface.

"The central idea of the Lyceum system is the harmonious development of the physical, intellectual, and religious faculties of the scholars, and the preservation of their individuality; to educate all the good that is in them, and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought and en-

couraging individual freedom. Free-thinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages."

The "catechism" is in no sense a catechism, but a lesson written expressly for the book by Prof. J. O. Barrett, the eminent educator and Superintendent of Forest Culture and Preservation for the State of Minnesota. These lessons have a two-fold purpose, to instruct and furnish a method to be pursued by the teachers of the Lyceum on dealing with other subjects. That the reader may understand the "truthfulness, carefulness and accuracy" of the "great preacher," the lesson as it appears in the Lyceum Guide, by Emma-Rood Tuttle, or his "hymn book," is here given:

NO. 11.—RELIGION OF HEALTH. What is our baptism? Frequent ablutions in pure water. What is our eucharist? Nutritious food and cold water. What is our inspiration? Plenty of sunlight and fresh air. What is our prayer? Abundant exercise. What is our pledge of holiness? Personal cleanliness. What is our "love feast?" A clear conscience and sound sleep. What is our bond of fellowship? Sweet affections and harmonious social relations.

He says "that a great proportion of their religious services is a system of calisthenics." The book makes no claim to religious services, and out of nearly 200 pages gives just 10 to physical culture, of which calisthenics is a part, to be employed as a diversion or more especially on public occasions, in connection with marching, flag exercises.

"Then," he continues, "when they want to arouse the devotion of the people to the highest pitch they give out their hymn on the 65th page, 'The night'."

This is a chant, one of more than 100 songs written, and the music composed in nearly all instances for an especial purpose, opening and closing of sessions, special occasions, as picnics, Band of Mercy meetings, etc. The music is fresh, and far away from the orthodox "Hark, from the tombs" order. To show the utter disregard to truthfulness and accuracy, of quotation of the "great preacher," and the kind of "hymns" to which he objects, the entire poem is here given. The music to which it is set can only be appreciated, when it is sung by an assembly.

The night has gathered up her moonlight (not silken) fringes, And curtains grey, And Orient gates that move on silver hinges

Let in the day. The morning sun his golden eyelashes raises

O'er eastern hills; The happy sunbird, with matin prattle

The thicket fills. And nature's dress, with softly tinted roses

And lilacs wrought, Through all its varied tints discloses

God's perfect thought. Oh, drop, my soul, the burden that oppresses

And care that rule, That I may prove the whispering wildernesses,

Heaven's vestibule! For I can hear, despite material warden,

And earthly locks, A still, small voice, know that through His garden

The Father walks. The other offending hymn is one composed for (and occasions, to be sung when the Lyceum has gathered in "God's first temple," and is no more designed for a hymn of worship, than the Rev. Talmage for accurate observation or truthful expression.

Has he read the Bible? We presume that he has, although in the exuberance of his fancy, he cannot quote it correctly. If he should be called on to write the Bible, from memory, his production would be the greatest literary calamity of the century. It would be ninety-nine parts I, DeWitt Talmage, and the other part I, DeWitt Talmage, with just a mention of God.

If he has read the Bible, he will remember that there is a command: "Thou shalt not bear false witness against thy neighbor." It is found in the 20th chapter of Exodus, 16th verse. Where he has gone to look he will find it with the heading which will prove valuable to him.

The idea of the spirits of our friends returning, to communicate, affects him as a red rag does a mad bull. "Teach your children there are no ghosts to be seen or heard in this world, save those which walk on two feet or four—human or bestial. Remember that Spiritualism, at the best, is a useless thing; for if it tells what the Bible reveals, it is a superfluity; and if it tells what the Bible does not reveal, it is a lie."

Suppose spirits would say that the earth is round and not flat, as the Bible asserts; that it was created in measureless ages; and not in 6,000 years; that the earth revolves around the sun and not the sun around the earth; that it is not supported on pillars; that a man can not be his own father; and a thousand other things demonstrated by science, would they tell a lie? Mr. Talmage plagiarized this remarkable saying about Spiritualism from the famous command of Calif Omar, when he burnt the Alexandrian Library. If the book agreed with the Koran they were needless; if they disagreed, they were false and should be destroyed."

This is the advice he shouts, with strange swiftness of arms: "I must not, your departed friends by asking them to come down and scabble under an extension table."

Who ever asked a spirit friend to "scabble" under the table? Is there a Spiritualist in the world who would not repudiate this scandalous accusation? The dignity of Mr. Talmage in his treatment of this great subject which has attracted the profoundest thinkers and evoked their reverent at-

tention, is only equalled by his ignorance, arrogance and disregard of truth.

In conclusion, I quote from a sermon delivered by the "great preacher," Dec. 4, 1896. His subject was "Heaven; All who enter it will find congenial employment." In the gross materiality of his conception of the future life, he surpassed the most materialistic Spiritualist. As an instance, "There must needs be soldiers in heaven, with a soldierly spirit. There are grand parade days when the king reviews the troops. There must be armed escort sent out to bring up from earth to heaven those who were more than conquerors." Then he cries: "Yonder they are coming! coming! A pleasant view of heaven, the court of peace and harmony, with God as king, reviewing his glittering legions of soldiers armed for conflict! In this gorgeous pageantry, is Talmage's God, a foot or on horseback!"

Yet he admits these soldiers come to earth. Further he declares he will come himself when he goes to heaven. He says: "When I get to heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered the gospel, and to millions of souls to whom through the kindness of the [venal] printing press, I am permitted to preach every week to the uttermost parts of the earth. I will visit them all. I will be your voice. Our departed friends of the ministry are now engaged in that delectable entertainment and undertaking."

Mr. Talmage is one of the sanctified and elect in his own estimation, but there are many who are not as sure of his reaching the heavenly throne and preaching therefrom on the duties and obligations of the Lord, for it would not be heaven to him unless he could preach. There is a text in the Bible that he evidently has not seen, or has forgotten, by which he is debared. It is the 8th verse of the 21st chapter of Revelations: "And all these shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Consistency is not a conspicuous quality in the more than 100 "great preachers," but it would be gratifying to have him explain how it is that he is going to come to all the people, and how spirits of all the gospel preachers are engaged in the "undertaking" of "entertainment" of the people, when he says that it is impossible for any spirit to come back, and would have the children taught that there are no ghosts returning.

Ghost of what? "Gospel ministers?" Of all spirits to return, those of gospel ministers would be the least valuable, yet if they can return and if Talmage can return, what is to prevent other spirits returning? Has he secured a patent from the throne giving him and the preachers this special right? Has he consolidated a "right," monopolizing this privilege with his egoism?

Time is a bluff, he makes that claim, but Spiritualism holds him to consistency; weighs him for his true worth, and when his slanderous accusations are forgotten, and dust gathers over his lurid sermons, and those of all preachers, it will remain the Grand Philosophy of Life.

We have in conclusion this advice for the "great preacher." Before he attempts to speak on a subject so far beyond his sphere of thought as Spiritualism, he should give it at least a passing investigation, and not assume with egotistical vanity a knowledge that he has not.

HUDSON TUTTLE.

Searcher After Truth.

To the Editor:—I noticed a communication in The Progressive Worker, dated March 24, 1900, signed by P. Mitchell, a most excellent materializing medium. The test made was crucial, he being nailed in a box, yet spirit forms materialized. I was delighted to see this wonderful demonstration of spirit power. But how about the following seance, an account of which was published in a Michigan paper: "The plan was to conceal one of the members in the wardrobe, have the medium produce from the bed-room, while those in the sitting room and at a given signal those on the inside were to act together and ascertain how it was done. Glenn Waterbury was concealed in the wardrobe with the doors fastened on the inside so that the medium (?) could not force them open, while W. K. Ludwig, W. D. Keenan, Harry Parish, Edward Craig and Roy Smith were in the circle to assist in the seance. Mr. Mitchell, P. Peet and Mrs. Mitchell were also present, but of course they were not in the scheme. Mitchell materialized several forms, and while Mr. Craig was shaking hands with one of them Mr. Ludwig gave the signal whereupon Mr. Waterbury rushed out of the wardrobe and grappling the form threw it into the room, the electric light being immediately turned on. The medium laid on the floor and the device he used to produce the different forms were still on him and the exposure was complete. Mitchell wears a full beard and he used a piece of flesh-colored silk to cover this up, while a white handkerchief served the purpose of a white shirt front and a piece of black cloth helped to make the delusions complete. The parties who assisted in the exposure retained these evidences in their possession while the owner was advised to leave the rooms as soon as possible, a privilege he was not long in availing himself of."

Now, what I, a searcher after truth, desire to know, is this: What about the devices used to produce the different forms? What about the flesh-colored silk to cover up his beard? What about the white handkerchief which served the purpose of a white shirt front? What about the piece of black cloth spoken of above? This paraphernalia is said to be in the hands of those who broke up Mitchell's seance. Now I want this paraphernalia to harmonize with honest mediumship, with truth, with integrity, hence I ask some one, in Michigan to arise and briefly explain. In the meantime I will assume that Mr. Mitchell is perfectly honest. But let us have the light.

SEARCHER AFTER TRUTH.

## B. F. UNDERWOOD.

Innate Moral Sense Theory.

To the Editor:—In The Progressive

Worker of February 24 Mr. Underwood maintains there is an innate moral sense in man. Likewise the same with conscience. He will certainly agree that there is no morality in nature. All the profound scientists thus agree. Lightning, torrents, and tornadoes are no respecters of persons. Even the seemingly friendly rays of old Sol will burn and kill if man's education or instinct (not moral sense) doesn't come to his defense.

Morality means beneficial conduct between man and man. When the wild human tribes steal stealthily at night on a neighboring tribe and commit wholesale murder, their only object being plunder, it is a clear case of no original innate morality in man any more than in nature.

Mr. Underwood says, "who, when they were boys, took delight in stealing, attacking pins through flies, inflicting property in order to punish its owners for some fancied wrong, etc.; their own explanation now is that they had not sufficient imagination to enable them to realize, etc." Here he seemingly forgets that imagination is developed in man long before reason; that imagination is nowhere displayed so strikingly as in unreasoning mythology, where the child has more imagination than the adult. The fact that these men enjoyed the cruelty is true enough, but that such pleasure resulted from lack of imagination is clearly erroneous. The truth is their enjoyment arose from the absence of education and not from the absence of imagination. In subsequent years they got the education and this changed their feelings. Every new conviction on any line produces a new conscience. It ought to be easy to see this.

Mr. U. adds that these men also lacked sympathy. So do all men who are all imagination and no reason.

Mr. U. says: "There are inborn tendencies to evil as well as good." According to the up-to-date knowledge of biology he is again in error. It is established that all so-called evil is only undeveloped good; as green fruit, bitter and injurious as food, is but undeveloped rich, rare, luscious substance. Thus the murderer is an undeveloped angel.

Morality is the sequence of education. It is legitimate to use the term in this sense. As a latent original gift it has not yet been given to exist. Were it an original sense in man it would be the same the world over, as music and mechanics are everywhere the same. Contrariwise, morality, in the uneducated, is nowhere the same. The cannibals kill men and eat them; the Christians kill men with shot and shell and bury them.

The Christian pulpit has thundered the dogma that conscience would be a sufficient guide in all things if it only had a fair show.

Conscience is another word for knowledge. As such its use will be continued in the best of both oral and written speech. Benevolence is another word that expresses growth in knowledge, and which is in no sense an innate gift. Benevolence means care for others outside of self and family. The savages, a portion of the human family, have the slightest idea of benevolence. After a considerable degree of civilization, through educational processes, man was grown to the higher feeling that made him a well-wisher to everybody, and this necessitated coining the word benevolence.

Morality, conscience and benevolence, are neither of them innate, inborn gifts, but are coined terms expressive of general mental growth. In reply it might be asked if it is not true of the names of the instincts and special marked gifts. The answer would be, yes, with this difference, that the instincts, etc., can be shown to be innate, and morality, conscience, and benevolence can be shown to be acquired. These latter terms have all come to stay, but they have come only as acquired faculties.

Moral sense and conscience are of the large brain, controlling the instincts of the small brain. Moral sense and conscience are of the voluntary mind, which is of the front brain; instinct is of the involuntary mind of the back brain. A small sized rod of iron might be run through the front brain and the man live; a pin prick of the back brain would cause instant death. Man had the back brain before he had the front brain. The involuntary mind controls the circulation, the voluntary mind controls the pen. These are two separate minds; it is a mind operating through different, very different instruments.

Verona, Wis. E. W. BALDWIN.

Phenomena.

In Maine, in the town of Mercer, on October 3, 1847, Miss Sarah E. Ham and myself were joined in wedlock, and leaving all friends and family relations behind, immediately migrated to the state of Illinois, and settled on a farm near Quincy. We pursued the common avocations of farm life, with nothing to mar the serenity of the same of a conspicuous or marvelous nature, until one bright and sunny day, March 28, 1850, the windows being raised to let in the sunshine, a turtle dove (or as some times called, a mourning dove) came and perched on the open window sill. Mrs. Mitchell, noticing the little dove, it being an unusual phenomenon, went and picked it up, when the little bird gave a few convulsing tremors, and died in her hands. In about a week's time from that day, we received a letter from relatives in the east, stating that her father had expired that same day, and at about the same hour, that the dove had expired in her hands.

Moline, Ill. O. P. MITCHELL.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong, and conclusive argument from the basis of science. For sale at this office. Price 5 cents.

## A CLEVELAND MEDIUM.

Materialization Under Good Conditions.

To the Editor:—While at home or

traveling the wide world through, one has many a duty to do. One of my duties now before me is to speak a kindly word for one of our reliable mediums, one who has proven herself to be a worthy instrument of the spirit world. The medium to whom I refer is Mrs. M. Kemp, of 125 Scoville avenue, Cleveland, Ohio. While I have formerly given notice through The Progressive Worker to its many readers, of seances held by this lady, I feel it my duty to again speak of her powers as a materializing medium, so that the readers of The Progressive Worker who are interested in the phenomena of modern Spiritualism and who live within a reasonable distance of Cleveland, can avail themselves of an opportunity of visiting Cleveland and this medium, and through attending a seance held by Mrs. Kemp, have the fact of spirit return, communion and the truth of materialization proven to their entire satisfaction under conditions that preclude any possibility of fraud upon the part of the medium. On Monday, March 5, the writer was in Cleveland, and that evening attended a seance held by Mrs. Kemp, which was exceptionally good. I shall not at this time go into detail of all the manifestations that took place, but there are a few of which I would like to make mention.

The principal cabinet controls of this medium are Dr. DePonto, Dr. John Galentine, a brother of Dr. J. F. Galentine, a leading dentist of Cleveland, and last but not least, a sweet little girl by the name of Tawney. That Doctors DePonto and Galentine are good and intelligent spirits there is no doubt, and as for Tawney, she is one of the brightest and sweetest little girl controls that I have ever been pleased to meet.

After fully twenty-five denizens of the spirit world, children and adults, had materialized, greeted and conversed with their friends of earth, often two and three coming at a time, a spirit lady came out of the cabinet under a good light, walked fully six feet from the cabinet, where she sat down in a chair for a lady friend and with her conversed for fully ten minutes, and while this was being done three other spirit friends in a materialized state were conversing with as many friends yet in the mortal form. The lights were then lowered when Tawney came out of the cabinet into the middle of the floor, conversed with several friends then dematerialized in view of all of the sitters and in a short time materialized again in the room, and where, too, but a moment before she disappeared apparently through a nice Brussels carpet, after which she greeted several in the room and then returned to the cabinet to assist others to come out.

Presently Aunt Eliza, an elderly colored woman, a former slave, black as the ace of spades, stepped out from the cabinet into the room and called for a lady in the room, a former mistress of this old colored woman, and after conversing with this lady she bid all good night and dematerialized on the outside of the cabinet. During this seance not one form came that was not recognized by someone in the room. Now, as to the conditions under which this seance was held:

First, the cabinet was erected in the northwest corner of the room and faced to the northeast.

Second, on the north and west sides of the cabinet is a solid wall.

Third, the floor is as solid as a floor can well be and over the floor is tacked a nice Brussels carpet.

Fourth, in the northeast corner of the room, where the only door of the room and only means of entrance to the room, and that was well guarded throughout the entire seance.

Fifth, the medium had not a white stitch of clothing on her person, yet the white-robed denizens of the spirit world came in twos, threes and fours. To the writer the fact of materialization was absolutely proven at this seance, and any reasonable mind could but accept it as such. More and more scientific or truthseeker can have this fact satisfactorily proven if he or she seeks an instrument such as Mrs. Kemp.

Canton, Ohio. E. R. KIDD.

THE CREED TO BE.

Our thoughts are molding unseen spheres.

And like a blessing or a curse They thunder down the formless years, And ring throughout the universe.

We build our futures by the shape Of our desires and not by acts. There is no pathway of escape No priest-made creed can alter facts.

Salvation is not begged or bought; Too long this selfish hope sufficed; Too long man reeked with lawless thought.

And leaped upon a tortured Christ. Like shivered leaves these worn-out creeds.

Are dropping from religion's tree. The world begins to know its needs, And souls are crying to be free.

Free from the load of fear and grief. Man fashioned in an ignorant age; Free from the ache of unbelief.

He fled to a rebellious rage. No church can bind him to the things That fed the first crude souls evolved. But mounting up on daring wings, He questions mysteries long unsolved.

Above the chant of priests, above The blatant tongue of braying doubt, He hears the still small voice of love, Which sends its simple message out.

And dearer, sweeter, day by day, Its mandate echoes from the skies: "Go roll the stone of self away, And let the Christ within thee rise."

—Ella Wheeler Wilcox.

The way to fame is the way to heaven, through much tribulation.—Sterne. The man who can be nothing but serious, or nothing but merry, is but half a man.—Leigh Hunt.



## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

## LETTER NUMBER SIXTEEN.

"To the pure all things are pure." This saying has sometimes been misunderstood. It does not mean that impurity is pure to the pure, but that the pure receive only that which is pure, for if an impure answer should flow into the mind, that mind itself is impure and receives its own, and the answer of the pure spirit is not taken in and assimilated. When you thus question (see our former letter), receive no answer but the highest and purest that your mind is capable of holding, and all will be well. Do not call on any spirit who is beneath yourself in love and wisdom—always on those above you. A father or mother in spirit life will not reply falsely to a child left on earth. That father or mother desires only the welfare of the child and it is a great incentive to most fathers and mothers, who have children on earth, to progress in wisdom as rapidly as possible that they may be able to give it to loved ones there.

Your desire for knowledge, my dear Carlyle, has been a powerful incentive to me. O how earnestly I have desired wisdom that I might be able to impart it to your hungry soul, and yet your soul cries up to me, "Give—give!" spinning me forever onward. When I was on earth, or more properly speaking within the material, I endeavored to conquer all obstacles that I might be able to give, or provide for my wife and children. It was the incentive that spurred me onward, and it is precisely the same now. Then I desired to feed your body and mind—now I desire to feed your spirit and soul, and I hope I have not been forgetful or negligent.

If these letters are to be published to the world, as I find they are, we want to write some eternal truths that will be self-evident—that will need no other proof than simply to state facts.

Many on earth think that families will be reunited here and then go on in the same relation as before, perhaps to all eternity; but this is not so, neither does any family ever sustain the same relationship that it sustained while on earth; and now, in order to make myself clear, I will explain exactly how it is.

For instance, we will say a family on earth has two or three small children translated to the celestial world, the father and mother and the remaining children live on earth for a great many years thereafter, the children thus remaining grow to manhood and womanhood, marry, and have families of their own, the father and mother remain, perhaps, fifty or more years; we will say that perhaps the children they lost have been in the celestial world fifty years. Now these children have not been standing still; no, not for a moment—no more than those on earth. If those on earth have grown to manhood and womanhood and married, can anyone think that those in the celestial world have not done the same. It must be a self-evident truth that such is the case. These celestial children have also grown to manhood and womanhood, they have been united to their true counterparts, and the union constitutes an angel or completed whole, male and female as one. They do not bear children, as on earth, but the union of the positive and negative forces, male and female, generates thought, and thoughts are things; that is, an angel's thoughts become objective, or objects—spiritual entities—not human spiritual or angelic living entities, endowed with life and motion but thought entities. I do not know that I can make this clear to all in any better way than to again give something of my own experience, for the eternal laws that apply to me and mine, apply to all.

When, on earth, in my young manhood, I married; my wife bore me a number of children. Previous to her death, or departure to the celestial life, two or three of those children died or departed to the celestial world. I was left on earth with two children to care for. In a couple of years or so I married another lady. By my second wife I also had a family. I remained on earth, after that, nearly forty years, and then preceded my second wife to the celestial world. Now no one can reasonably suppose that the wife and children that I lost in my early manhood had been standing still all that time waiting for me, or that it would be reasonable to think that I should be again united to my first wife. Those in the celestial world had gone onward far more rapidly than if they had remained on earth. The truth of this must be evident to all.

"Well," you ask, "how did you find it?" This is how I found it. My first wife had for many, many years been united to her own true counterpart and consequently had become an exceedingly bright and shining angel, so far beyond me that I really can never overtake her. We could never, under any circumstances, be united again. I do not mean that I do not, or may not reach the various altitudes of wisdom which she has attained, but, of course, I am always far, far behind her; neither do I mean to say that I have not met her. I have met her many times and she, or they, rather, have often been my teachers. All the details concerning this are given in my book, "The Discovered Country," and the details of her experience are given in the book, "Mary Ann Carey. Wife, Mother, Spirit, Angel."

Now, how was it with the children that I had lost—those who had been in the celestial world for, perhaps, forty years? No one can suppose that they remained children, lived with their mother, and waited for me. No, no; such was not the case. Those children had met and remained with their mother as long as was for the good of both mother and children, but those children grew rapidly into young men and maidens, were united, each to his or her own counterpart, and also became bright and shining angels.

Now all angels make homes for themselves, and all set themselves to the performance of some grand work. I met those children, to be sure. I could have remained within the home of either one of them if I had been so disposed; but, by doing so, I should not have been fulfilling or rounding out myself or my own destiny; quite the contrary. I should have become rather a useless non-entity, and would not myself have become an angel or completed being. I also found my complement, or other self, and was united to her and at this present moment we are among the happiest and busiest of angels. No one, we think, can fail to see that what I have stated must be the case, else the millions of little children who come here would not have the advantages of those left on earth, and unless we had schools and educational halls, children could never attain wisdom.

I have written these letters thus far, in the first person singular; but we have merely done this that those on earth might better comprehend them. My beloved other self, whose name is Helena, has had precisely as much to do with them as I have. We are one. When we call ourselves Franz Petersilea, it does not mean simply the male personality of Franz, but comprises both the male and female personalities of Helena and Franz as one. This is typified on earth, "and they twain shall be one flesh," also, they twain shall be one spirit or one angel. Consequently, my beloved Helena also gives you greeting.

There are thousands upon thousands who are united, on earth, to the real other self. Those so united will go on as one in the celestial world, but those so united do not remain apart very long; a natural law exists that when one departs from earth the other soon follows; for those who belong together cannot be long separated; the half which has departed draws the remaining half to itself; so that earthly husbands and wives who have been for long years separated by so-called death, are not re-united; and nearly all the widows and widowers left on earth soon—as I myself did—marry again. Well, this is as it should be, but those who thus marry were not in the first instance united to the eternal counterpart of themselves; if such had been the case they would not marry again; the very thought

would be horrible to them. We do not mean to say that the husband or wife thus left may not have had a strong regard—or one may call it love if one prefers—but the fact that they soon after united themselves to others is evidence in itself that they had not found the true one.

Now among other questions which I asked the man of Nazareth was the one his disciples asked him long ago: "If a woman has had a number of husbands on earth, whose wife shall she be in heaven?" Jesus said to the disciples, "In heaven they neither marry nor are given in marriage but are as the angels in heaven." Now, as we said, we questioned Jesus as to what he meant by this and he replied, "I meant just as you have found it, my dear Herr Franz and Helena. You and Helena were not married by a priest as they marry on earth, neither was Helena given to you in marriage by a father or guardian, but you were united by the great natural law pertaining to angelhood, of which the earthly marriage is but the foreshadowing or type."

When I wrote in "The Discovered Country," my actual experience in the celestial world, many on earth sneeringly said it smacked of free love; but, certainly, those who said this must have been looking through the spectacles of free love. I said nothing about earthly marriages. I simply related my experience as a spiritual being within the celestial world, and if being united, eternally, to the other half of my own being smacks of free love, then all the angels in heaven are free lovers, and God must be a free lover for nothing was ever created without the blending of the male and female principles in nature—together they are the creative God—together they are creation itself. There can be but one true, conjugal union or love; all others, whatsoever, are false and fleeting and sooner or later must fall apart, not necessarily until so-called death separates them, and so-called death certainly separated me from both my wives.

We advise no husband or wife, on earth, to separate; but, quite the contrary. All husbands and wives on earth should remain together and be true to each other—the husband as true as the wife—if it is possible for them to do so. We think the present laws of the United States regarding marriage and divorce are just and equitable; for, if those who are married live miserably together the law provides a remedy; and this is as it should be, and no sane man or woman calls this just law free love. Think of a pure, true, gifted and beautiful woman being united to a wretch calling himself a man—a man so degraded that he is hardly above a beast and in many respects below a beast, for no beast of its own free will ever gets drunk—think of such a woman being obliged to remain with such a creature because she ignorantly made the fatal mistake of marrying him—an abusive, murderous, drunken wretch, false to his marriage vows in every respect, seeking any and all avenues wherein he may basely deceive and betray his wife, betraying any and all women whom he could deceive. Do you say that because I wrote of such a lady in my book entitled "Oceanides," that I barely escape being a free lover, or that I uphold free love? No, no, my friends, but quite to the contrary.

Some forty years ago, when I lived with you on the earth, I was acquainted with a lady who, for quite a number of years, lived precisely such a life as I have depicted in my book, "Oceanides, or From an Atom to an Angel." My son at that time thought her to be a very bad woman, and changed the title to "Oceanides, a Psychical Novel." Oceanides is the true record of a lady's life with a wretch whom she called husband, but she had no lover. Ernst von Himmel simply means earnest of heaven; her lover was a heavenly lover, for heaven loved her, and she loved heaven, and the angels watched over her, and after she had suffered all that human nature could suffer the unnatural marriage fell apart, as it should have done from the very first, and a legal divorce was granted her. This particular case was many, many years ago and has nothing to do with the present generation except as the story applies to all such cases.

If you on earth were spirits as we are, and as we do, could look into the secret lives of many wretched beings on earth, you would all agree with us that the divorce law is just and equitable.

There are cases where husbands are entitled to a divorce, and I think, also, the law of your land provides for these; but, they are more rare than the opposite, still there are such cases. When a husband simply becomes a beast of burden to support and carry on his back, not only the woman he married, but all her relatives far and near—when he labors all day and far into the night lonely and disheartened, without love, aid or companionship of any kind, and the proceeds of all his toil simply goes to keep up a false style of fashionable living, when he is worse than a bound slave to his mother-in-law, when he is not permitted to express an opinion of any kind at his own table if it in the least conflicts with the prejudices of the before mentioned mother-in-law, uncles, cousins and aunts; when his whole life is made up of annoyances, and what should be a home becomes a fashionable hotel which he alone must, perforce, support; when his wife becomes almost a stranger to him and feels interested in almost everything but her husband, when, as I say, such a man really has no wife, no sympathy, no home; when his heart is so hungry and his wretchedness so great that he is constantly contemplating suicide; when his wife, as I have said, together with her family and fashionable friends, simply look upon him as a beast of burden to carry them along, such a man is entitled to a divorce, and when driven to the last extremity will usually obtain one. This is right and as it should be. Free love enters not into such cases.

Now, there are some devotees to fashion—or fashionable women—who do lead their husbands just such lives, until the husband either sinks under it, and dies—or enters the celestial life—before he should, or he is driven to obtain a divorce. But, as I said before, these cases are rare—more rare than the one depicted in "Oceanides." To be the wife of a vicious, false and drunken husband, is the lot of thousands of women; and to these the divorce laws are a boon and are strictly just. Not one jot or tittle of free love enters into them; but the true union that comes after death is the just recompense for all these miserable earthly marriages.

Now, dear friends, we have explained to you the true law that governs marriage, or the union of the sexes. We did not make that law, consequently we are not to blame that it exists. We simply found this to be the law when we arrived here. All we have done is to hand the knowledge down to earth. So, please refrain from calling this great natural law free love—as you understand that term; for by doing so you insult the angels and the great universal and divine law of justice as it exists within the celestial world.

## THE PERFECT DAY.

Roll on the great and glorious day  
When error will have passed away,  
And truth and justice bear the sway  
Throughout earth's broad domain.  
When charity will open the door,  
To heaven's bright and bounteous store  
And sorrowing be known no more,  
But peace and love will reign.

When every nation of the earth,  
Will sing the songs of joy and mirth,  
And no more shades of sin and death  
Bedevil our happy land.  
When every child of earth will be,  
By angel hands set wholly free,  
And endless strains of liberty,  
Ring out on every hand.

Los Angeles, Cal.

JULIA H. JOHNSON.

There is nothing combustible or perishable in spirit, therefore Spiritualism cannot be annihilated by any power, though her progress may be greatly impeded by the burdens she must carry.

## THE ENCYCLOPEDIA OF DEATH, VOL. 3.

Its Praise Sounded in Words that Have a Deep Meaning,  
By Hudson Tuttle.

The third volume of this exhaustive work is just from the press, and beautiful as were the others, this surpasses them in its general attractions. Opening it, the large type delights the eye, and the contents at once engage the attention. We asked, after reading the second volume, what more could be said on the subject, it seemed to have been so completely covered. This third volume is a surprise for its wealth of material—fresh and without the least repetition of the preceding.

Death has been made by the Christian world, a terrible monster that closed his horrid jaws on those who held dear, and thence they vanished forever. Weeping and weeping, with weeds of woe, we have been taught to stand by the grave, and if there was anything beyond, it was bestowed by the grace of God, not for our deserving, or because it was the order of things.

The pagans before Christianity knew better. They went to the tomb with the bodies of the dead covered with flowers, and chanting songs of glad-

ness. Perhaps, after the almost 2,000 years of darkness the old idea may be restored, and death become, not a destroyer, but the angel of the resurrection to the glories of a new life. Then can the shout be sent up, "Where, O Death, is thy sting?"

Of all the forces which have and are assisting in this most desirable work, not the least will be these volumes of the Encyclopedia. In all nearly 1,400 large pages, filled with important matter, makes this work unique, and there is nothing in the libraries of the world like it, and it must remain for generations a treasure-house of knowledge on the subject. But death is not all; it is only the beginning, for the major part, the most attractive part, is that which treats of the life which comes after death, and to which death is the portal. Spirit existence begins here, and death is simply casting off the earthly body which the spirit can no longer use.

Life is continuous and the freed spirit goes on in a never-ending progress.

HUDSON TUTTLE.

Berlin Heights, Ohio.

## GRAND MASS MEETING.

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

A grand mass convention under the joint auspices of the N. S. A. and the 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 please communicate with Mrs. Mary M. Halre, 438 Englewood avenue, and

meet Mrs. Halre at Handel Hall, April 10 at 10 a. m.

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.

ERWIN A. RICE,

Treas. I. S. S. A.

HIRAM EDDY,

Trustee I. S. S. A.

ORRIN MEARITT,

Trustee I. S. S. A.

M. W. PACKARD,

Trustee I. S. S. A.

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell and J. Frank Baxter are among the celebrities who will be present.

The strongest array of Spiritualist talent ever gathered in Chicago.

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate in the proceedings, since above was put in type.

The address of welcome will be made by Capt. W. P. Black.

## Notes From Buffalo, N. Y.

The third volume of the Encyclopedia of Death, and Life in the Spirit World arrived in due time. Thanks, a thousand thanks. Say, Brother Francis, have you given away your best pair of Sunday boots yet, with two, or three, or four good books—all for the paltry sum of one dollar and a few cents that I sent you for the "Progressive Thinker"? Great Scott! If you don't look out, I shall also begin to think that your head needs "fixin'."

The four spiritual societies in Buffalo are all doing well at present. The First Church Society, at the Temple, corner Jersey street and Prospect avenue, headed by that old veteran Moses Hull, is in a grand good condition. House full every Sunday with more than 100 in glory upon the platform, in as good style as any church in this city this temple is, and I do not wonder that Brother Helms, "mitt Gott," is discouraged with the future prospect before them.

Then there is the Queen City Society, at the corner of Main and Court streets, presided over by that courteous little lady, Mrs. Jennie Elble, with Miss Guss Taylor as an authorized speaker. Her work is improving fast now, and I think that she will yet blossom out as a first-class public speaker, which she is now if you allow me or her audiences to judge.

And the Buffalo Spiritual Church Society which has just evolved out of the old Buffalo Society, and has obtained and is now working under a state charter and is about asking Brother E. J. Chase to be president and a live Spiritualist. His wife, Mrs. Catherine Chase, is acting as medium and gives good tests at every meeting on Sundays. Another old veteran, J. W. Dennis, is filling the bill just now as speaker. We like him. The Grant family discourses sweet music at the evening meeting, so between lectures, tests and good music, and the society is in the half crowded full each Sunday evening. Hours of meetings, 2:30 and 7:30 p. m.

The Buffalo Spiritual and Psychic Society holds forth at corner of East Eagle and Cedar, on the East side, with a well-organized band of workers. Prof. J. J. Johnson, leading speaker and philosopher; Mrs. Bickford as test medium and occasional speaker, and several other good workers, they are fully endowed with the spirit of progression to work in a faithful manner. Hours of meetings, Sundays at 2:30 and 7:30 p. m.

The First Church Society will celebrate the Fifty-second anniversary on the 31st of March—State convention holders for 3 days, March 30 and 31, and April 1.

The Queen City Society has accepted an invitation to join in celebrating with the Temple Society.

The Buffalo Spiritual Church will celebrate on the 29th of March, and then attend the State convention at the Temple, on the 30th and 31st. Moses Hull and Mattie Hull will speak before this society at the above celebration.

## Truth Seekers, Los Angeles, Cal.

To the Editor:—I had the pleasure last night of witnessing, at the Truth Seekers' Society of Spiritualists in Los Angeles, the installation of Mrs. Currier and Dr. Carey as authorized mediums and teachers of the blessed gospel of Spiritualism. Mrs. Currier is one of the most untiring, self-sacrificing workers we have, and Dr. Carey has a wide reputation as one of our deepest thinkers and best exponents of the deep things of Spiritualism. The house was filled, and President Briggs performed the ceremonies in a very impressive manner.

After the installation Miss Altha Johnson went upon the platform and gave ballot tests. She bids fair to accomplish great good in the future. She has read for me sealed ballots, the contents of which I did not know, proving conclusively that the power is not that of mind-reading.

After Miss Johnson became tired a general call was made for Geo. H. Brower to go upon the stage and continue the readings; as there were scores of ballots yet unread, George is young and modest, but after going upon the stage he gave the most remarkable test of the evening. Some one had sent up a sealed envelope in which were several tightly folded ballots. Mr. Brower's glances seemed delighted to go for that sealed envelope. Finally George, after picking it up several times, gave the purport of the contents of the inclosed ballots, and the name of the writer of them. This test was at once recognized by a lady in the audience, and then Mr. Brower wrote the contents of one of the inclosed ballots on the outside of the envelope, and handed it to Dr. Carey, who read it to the audience. The envelope was then opened, and it was found that the writing on the outside was the same as that within the envelope.

The writer of the contents of this envelope being a stranger to Mr. Brower, and not knowing that he was to give the contents of the ballots, he was a deep problem to study over.

This question of immortality is of deep interest to a good many of us, and I confess that such facts as I have related tend strongly to convince me that the teachings of Spiritualism are true.

Santa Ana, Cal. D. E. SMITH.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00, cloth, paper 50 cents. For sale at this office.

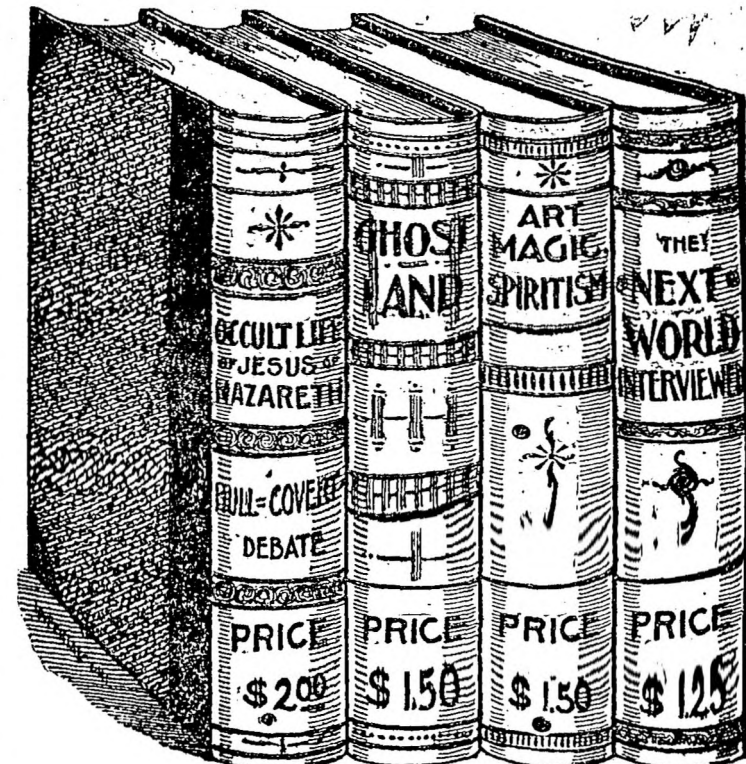
"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halplide. President Chicago Society of Anthropology. For sale at this office. Price \$1.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many a sorrowing heart, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

# Remarkable Offer

## Four Valuable Books Almost Given Away.



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**Our Main Premium**  
The Progressive Thinker one year and the Occult Life of Jesus (including the Hull-Covert Debate) \$1.25. The twenty-five cents only pays a little more than the postage and the expense of mailing. The price of this work to the trade is \$2. This book will constitute our main premium for the remainder of 1899, and up to May 30, 1900. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is thirteen cents. Hence it is almost a gift to our subscribers.

**Offer Number Two**  
If you so desire you can unite with the above order any one (or more) of the following works: Art Magic, 50 cents; Ghost Land, 50 cents; The Next World Interviewed, 35 cents; The Encyclopedia of Death, Vol. 1 and Vol. 2, 50 cents each. See Offer Number Six, where four books are furnished for less than actual cost.

**Offer Number Three**  
The Progressive Thinker one year and Art Magic, \$1.50. The price of this book to the trade is \$1.50. A single copy has been sold for \$25. It is invaluable to every student of the occult.

**Offer Number Four**  
The Progressive Thinker one year and Ghost Land, \$1.50. The price of Ghost Land to the trade (and to which hundreds of copies have been sold) is \$1.50. It is thrillingly interesting.

**Offer Number Five**  
The Progressive Thinker one year and The Next World Interviewed, given through the mediumship of Mrs. S. G. Horn, \$1.35. This is a highly interesting and suggestive work. It will delight you; it will instruct you, and make you form higher ideals.

**Wonderful Offer Number Six**  
The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic, Ghost Land and The Next World Interviewed (four very valuable books) only \$1.25 when accompanied with a yearly subscription (one dollar) to The Progressive Thinker. The aggregate price of these four books is \$6.25. In order to assist you in forming a Spiritual and Occult Library, these books are furnished at less than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. These are thousands of Spiritualists who take no Spiritualist papers, and thus induction is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 45 cents, hence you are almost receiving them as an absolute gift. These books are elegantly and substantially bound, and are ornaments to any library. This Golden Offer will not continue probably very long.

Bear in mind that these books are only for sale on the above terms to our own subscribers. You can only obtain them at the prices mentioned above when you send in your yearly subscription. Paper one year, ONE DOLLAR; four books, \$1.25. Total, \$2.25.

**Offer Number Seven.**  
The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic and Ghost Land, only one dollar when accompanied with a yearly subscription to The Progressive Thinker. The postage on these books alone, which we pay, is thirty-five cents, and if you have brains to think, you can readily see that you are getting them at less than cost, we paying in hard cash the shortage.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie B. Hull. For sale at this office. Price 10 cents.

**Offer Number Eight.**  
The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. Price.....\$1.50  
The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. Price.....\$1.50  
The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. Price.....\$1.50  
Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritualism. Price.....\$1.50  
Ghost Land, Spiritualism, Occultism. Price.....\$1.50  
The Next World Interviewed. Price.....\$1.25  
The Occult Life of Jesus (including the Hull-Covert Debate). Price.....\$2.00

Total price to the trade.....\$10.75  
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The paper one year, and these seven valuable books.....\$3.25

These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.35. Remember that all orders for these premium books must be accompanied with a year's subscription for The Progressive Thinker. The expense of postage and mailing these books is about 80 cents, leaving only \$1.55 for the set. In order to carry out the Divine Plan (original with this office) and establish the nucleus of a library in every Spiritualist home, these books are sent out at the above price—far less than the actual cost.

Volume 3 of the Encyclopedia of Death, when ordered now will only be 25 cents (when ordered in connection with a yearly subscription to The Progressive Thinker). It will be our regular premium after May 30, but is offered to our subscribers at this early date, when renewing their subscription, in the nearest style of the printer's art will be furnished to our subscribers alone for \$2.35. Remember that all orders for these premium books must be accompanied with a year's subscription for The Progressive Thinker. The expense of postage and mailing these books is about 80 cents, leaving only \$1.55 for the set. In order to carry out the Divine Plan (original with this office) and establish the nucleus of a library in every Spiritualist home, these books are sent out at the above price—far less than the actual cost.

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**Take Due Notice**  
A year's subscription to The Progressive Thinker, which is one dollar, must accompany all orders for the books. The fact that you had just subscribed for the paper (and thousands have) and that you had this offer, we wish to state that it will be inexpedient for us to change our plan and do business otherwise. Each one, whether on our subscription list or not, when desiring the above books, must send a year's subscription to The Progressive Thinker, the three books and the paper one year costing \$2.10.

**Examine Carefully**  
Read over all the above offers very carefully, and then commence forming a Spiritual and Occult Library. Of course no one can compel any person to buy books, even if furnished at less than cost. Some prefer to remain in ignorance and darkness, hence their case is almost hopeless, and we expect no response from them.

**Fifteen Thousand Families.**  
Thus far The Progressive Thinker's premiums have visited about 16,000 families, a larger number of books disposed of probably than by all the Spiritualist papers and liberal book stores combined in the United States during the time. Thus any one can see the good work we are doing for the cause of truth.

**Our Only Clubbing Rates—Ten or More Subscribers.**  
For only ONE DOLLAR and thirteen cents, The Progressive Thinker will be sent one year, and also the Occult Life of Jesus (including the Hull-Covert Debate). The 13 cents will only pay postage on the book, which is a gift to each subscriber. The one who gets up the club of ten, will be entitled to the paper free, and also the book, which is a very expensive gift, elegantly bound, and printed, and should be read by every Spiritualist in the United States. These clubbing rates must not be changed by anyone in getting up a club. You must not substitute other books for the one offered above.

**Bear in Mind.**  
Bear in mind that whenever practicable, all books are sent by express. This insures them against loss.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Xarmo Vedra. For sale at this office. Price, \$1.50.











LIGHT. LONDON. ENG.

"After Her Death. The Story of a Summer." By Lillian Whiting. No 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 ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price cloth \$1.



## GENERAL SURVEY.

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

Spiritualists everywhere should beware of certain irresponsible tricksters who are traveling over the country deceiving the people with their initiation of spiritual phenomena. They hate The Progressive Thinker because we will not allow their names to defile our columns. Some of them have been "ordained" by societies with no standing, and they will show their "ordination papers" in order to more fully deceive the people. Their abuse of The Progressive Thinker is evidence of their uncleanliness, and they should be avoided as one would avoid a pestilence.

Wade M. Smith writes from Austin, Texas: "We have organized with a membership of 20, and are working in peace and harmony. We had with us mouth. R. Kneassner, who helped us, a great deal. The Austin Spiritualist Society, with Geo. Thompson, president, and Wade M. Smith, secretary and treasurer, hope to build up a big organization."

Mrs. John Lindsay writes from this city: "I shall return to my home in Grand Rapids, March 23. I am so improved in health I can now make engagements and camp-meetings of societies. Those wishing my services can correspond with me at 63 Fourth street, Grand Rapids, Mich."

W. H. Hodge is booked for the month of April at Alliance, Ohio, and for the entire time of Delphos Camp, Kansas. He is open for engagements in any locality and has camp dates still open. Will answer all calls for funerals. Address 40 Loomis street, Chicago, Ill.

Sarah M. Hard, M. D., writes: "A mass-meeting of Spiritualists is announced by the First Spiritualist Church of Toronto, Canada, under the leadership of their pastor, Dr. G. C. Beckwith-Bell, who has conducted their meetings since November 1. The dates selected are April 15, 16 and 17."

Will Mrs. N. Temple Taylor write to Mrs. M. Cora Brand, 875 Jackson Boulevard, Chicago?

The Philadelphia Spiritualist Society meet at Handel and Haydn Hall, 5th and Spring Garden streets, every Sunday afternoon at 2.30 and in the evening at 7.30.

Sar'g's writes that C. W. Hadden is right as to the quotation ascribed to him in the Banner of Light. The quotation was that "Andrew Jackson Davis had done more for Spiritualism than the 'Psychical Research Society' could ever do" and that "with two hundred true Spiritualists he could convert Boston." The mistake was in including the words of Mr. Wiggan in Mr. Hadden's letter. The letter was published on page 8, first column, will be found the report of the Berkley Hall meeting in which Mr. Wiggan is reported as quoted. Sar'g's asks Mr. Hadden's pardon for the mistake.

Subscriber writes: "The Liberal Spiritual Church, of Columbus, Ohio, will celebrate the anniversary of Spiritualism, the evening of April 1, at Odd Fellows' Temple, South High street, on Tuesday evening, April 1, 1900. The camp meeting will open July 19 and close August 28. The prominent speakers engaged are as follows: Moses Hull, Carrie E. S. Twing, A. E. Tidale, Mrs. T. C. Nutt-Moore, Mrs. Anna L. Gillespie, Swami Abhedananda, Oscar Edgerly, J. Clegg Wright and C. L. Ainsworth."

George W. Peak writes from Portland, Mich.: "Please pardon the delay in acknowledging the receipt of the Occult Life of Jesus of Nazareth as a premium, including the Hull-Covered Debate. I have read the book three times from beginning to end, and to say that I am well pleased is to only half express my appreciation of its merits. It is the most entertaining and instructive book that ever fell into my hands. How you can afford to bestow such premiums at so low rate, is only known to yourself. Please accept my thanks for the book and The Progressive Thinker."

Secretary writes from Owosso, Mich.: "A flow of reason and a feast for the soul is what our society has been treated to in the last meeting. The meeting was held at the home of Mr. Lyman C. Howe, of Freedom, N. Y., and Dr. A. B. Spinney, of Reed City, Mich. Their visits are rare pleasures that we never forget. Any society wishing the services of Dr. Spinney will be treated to a course of lectures on physiology through the week."

Mrs. Maggie Walte is now engaged at Springfield, Mass. She can be addressed there at No. 23 Main street.

Dr. Williams, of Kalona, Iowa, writes that he recently found buried money, by his psychic power, on the farm of E. A. Hamilton, of the above address.

J. Knapton Thompson writes from New York City: "During the past two years many of your readers have no doubt been wondering what had become of Mrs. Stoddard Gray and son, the well-known materializing mediums of New York, and questioning if they had retired to some quiet life in the mountains. It will therefore be gratifying news to them to see by the announcement in another column that Mrs. Gray and son are both alive and well and have resumed their seances at their residence, 350 West 23rd street, New York City."

The Fifty-second Anniversary of Modern Spiritualism will be celebrated at Odd Fellows Hall, North Clinton and Main streets, Rochester, N. Y., March 30 and April 1, 1900. Campbell Brothers, psychics, will show the growth of Modern Spiritualism from the days of fifty-two years ago, to the marvelous manifestations of the present time. The first seance will be held at Odd Fellows Hall, room 3, on Friday evening, March 30, at 8 o'clock sharp. These noted mediums will both appear at this seance, and hope to obtain their usual manifestations, which consist of independent type-written messages and painting on porcelain and plates, also censored friends, etc. On Sunday, April 1, there will be a grand rally of Spiritualists and investigators at the large hall of the Odd Fellows Building, in the evening at 8 o'clock sharp. On that evening there will be a short lecture followed by tests by the Campbell Bros.

Mrs. W. F. Howard writes: "Mrs. Mattie E. Hayden, of Indianapolis, Ind., has been at Clear Lake, Iowa, about two weeks. We have been holding meetings at Sprague's Hall twice on Sunday and once during the week. While there are only a few Spiritualists

in our city, we have had fairly good audiences and a great interest has been manifested among some of our best people. Mrs. Hayden has given good satisfaction. Her platform tests are very fine. She would like to correspond with societies in Kansas and Nebraska for camp-meeting work. She can be addressed at Clear Lake, Iowa, Lock Box 25."

Mrs. C. H. Mullins writes: "Sunday, April 1, Lucinda B. Chandler will speak for the Spiritualist Freedom Society, that being her 71st birthday. I hope the hall will be filled to listen to her. Those who have heard her know what her lectures are. We will also make that our day to celebrate the Fifty-second Anniversary of Modern Spiritualism, which will be a day of meeting and having the best of conditions, the results were entirely satisfactory."

Mattie E. Hull writes from Buffalo, N. Y.: "Everything in connection with the cause of Spiritualism is moving along well in this city. The several societies will unite in the forthcoming State mass meeting and anniversary exercises. The spirit of harmony prevails and good will extends from all. On Sunday morning, following Mr. Hull's reply to the Rev. Dr. Helms, who some time before exposed Spiritualism as a false religion, Mr. Hull was tendered a pleasant surprise from the Buffalo Spiritualist Church (a downtown society), in the way of a magnificent bunch of roses, tied with beautiful ribbon, the color the lycium adopted for the ladies to wear in the Spiritualist Bible class during session. The offering was handed to Mr. Hull by Mr. Chase, the president of the Society above named, with appropriate words to the effect that he had been delegated as a chairman of a committee appointed by his society to present Mr. Hull with a testimonial of their appreciation of his grand defense of Spiritualism from the charges of which it has been the target of its true mediums, against the attack of Dr. Helms. Such expressions of appreciation and friendship are encouraging to the hard worker. In addition to the workers previously named in the announcement of the forthcoming mass-meeting to be held in this city, I am happy to state that the Rev. Mr. Sayles, a young and popular Universalist minister from East Aurora, this state, will attend the service, and will also take Emma Train, well known by the readers of the Spiritualistic press, will be present and give an original anniversary poem. Inquiries are coming from all directions respecting the issue of Mr. Hull's forthcoming book. We have sent out over two hundred cards explaining the situation, illness of those engaged in the printing office has been the cause of delay. We are proud to have the book will undoubtedly be ready for delivery in a very few days. We shall lose no time in getting it in the mail and express, and subscribers will please bear with us the delay just a few days longer. I cannot close this communication without telling our Spiritualist friends that we, of the lycium movement in this city, are grateful to the officers of the state association who are to have proper recognition in the coming anniversary. Saturday afternoon, the 31st of this month, will be devoted to the Lycium. This is as it should be. We cannot expect much in future years, unless we devote some time and give due recognition to one factor in our ranks—the young people. We have good prospects for the Spiritualists of the future. The season given was well received. Many persons left the hall the better prepared to beauty and ennoble the home-life while here, with happy thoughts and hopeful words for the friend within its embracing arms. The afternoon session was under the personal supervision of Harry J. Coates, test medium, who called to his assistance many bright lights in the Spiritualistic field, notable among whom were Mrs. Phillips and Dr. Hallowell, who, with others, discussed from various points of view the 'Knowledge vs. Faith'." On the evening of St. Patrick's day the Ladies Auxiliary gave a unique and enjoyable social, the most noticeable feature of which consisted in the fact that every lady and gentleman present was obliged to sport the emerald green, in some shape or fashion, upon her or his person or be subject to a fine. Needless to add, the fines were few and the fun furious."

P. J. Sampson writes from Minneapolis, Minn.: "The Fifty-second Anniversary of Modern Spiritualism will be celebrated by the Washington Union and Band of Peace, the two chartered societies of Minneapolis, in I. O. O. F. Hall, corner central avenue and Fourth street, N. E. Mrs. C. D. Pruden, Mrs. Kates, Mrs. Lowell, Mrs. Talcott, Mrs. Shepperd, G. W. Kates and the lycium will be the principal attractions. The evening of the 1st of March, given was well received. Many persons left the hall the better prepared to beauty and ennoble the home-life while here, with happy thoughts and hopeful words for the friend within its embracing arms. The afternoon session was under the personal supervision of Harry J. Coates, test medium, who called to his assistance many bright lights in the Spiritualistic field, notable among whom were Mrs. Phillips and Dr. Hallowell, who, with others, discussed from various points of view the 'Knowledge vs. Faith'." On the evening of St. Patrick's day the Ladies Auxiliary gave a unique and enjoyable social, the most noticeable feature of which consisted in the fact that every lady and gentleman present was obliged to sport the emerald green, in some shape or fashion, upon her or his person or be subject to a fine. Needless to add, the fines were few and the fun furious."

The Review of Signorette Iowa, has the following: "The Liberal Society at Hayesville secured the services of Mrs. Georgia Gladys Cooley, a lecturer and platform test medium, for three meetings last week. The meetings were well attended, and the best of attention was given to whatever subject Mrs. Cooley chose to speak upon. Tuesday evening the speaker entertained the audience with a lecture on the philosophy of Modern Spiritualism, then gave some tests, most of which were acknowledged by some one in the house. The meeting closed with an inspirational poem, given by the medium, from the subjects, Music, Patience and Silence, chosen by different persons present. Wednesday evening the meeting opened with a lecture, and after the lecture, psychometric readings were given, from articles handed the medium by persons present who wished a reading. With the exception of one, the readings were acknowledged by the recipients, as being better than they themselves

could have told it. Thursday evening was the most successful of all the meetings. The lecture was better than either of the preceding ones, and the spirit messages were most all recognized. The meetings closed with an inspirational poem, the subjects as before, being given by persons in the audience, were as follows: Duty, Light, Fraternity, Humanity and Justice. This poem was truly grand. It was given extemporaneously at the meeting that evening, and was well received. It was a thing of the past. None but those present will know of the purity of expression and sweetness of thought given in that poem, which the world will never get."

Mrs. O. S. Crane, of Grand Rapids, Mich., writes: "I wish to give a brief account of a materializing seance held at our home, March 11, by E. C. Cain, a medium of this city. We feel sure the manifestations were genuine as the seance was in our own home and under our own test conditions. Eighteen or 20 forms were presented, all of which I am positive were strangers to the mediums, being friends and relatives of ours. The only persons in the circle beside our own family was two gentlemen well known to us and who are earnest seekers after truth. A short trumpet song, of Indian melody, was sung, and having the best of conditions, the results were entirely satisfactory."

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Secretary writes: "The W. U. S. A. of Minneapolis, Minn., under the able leadership of Mrs. C. D. Pruden, is continuing to interest its audiences. While our meetings are not quite as large as they were two years ago, we are attracting a class of people that never before were interested in our grand philosophy. The series of lectures given by the guides of Mrs. C. D. Pruden were as follows for the last month: 'Our Spirit Home and Its Surroundings,' 'The Liberal Society at Hayesville,' 'The True Conception of Eternal Life.' These were very instructive and wonderfully spiritual. Our lycium is not a neglected branch of our society, we will assure you, and again we must refer to the work of our leader. The entertainment given by our society in connection with the lycium, on Washington's Birthday, was beyond all expectations. There were 80 children present. The lycium extended an invitation to the 'Willow Workers,' who attended in a body, making it a grand event. Our society is progressing nicely with the assistance of the Ladies' Auxiliary, which meets every Wednesday at the different homes of the members, who then have a social chat over a cup of tea. The officers of said auxiliary who were newly elected, are: President, Mrs. Emma Fenger; vice-president, Mrs. Becker; secretary, Mrs. C. D. Fisher; treasurer, Mrs. Barbara Ruth."

Mrs. S. Rockhill writes from Alliance, Ohio: "We are still active in the cause here. Brother and Sister Sprague close their engagement with us Sunday, the 25th, and go to Columbus for April. They go to Salem, Ohio, for week-day meetings this week, and to Clyde, O., next week. We celebrate the anniversary Sunday, the 25th, and on the 22nd, afternoon and evening, the Ladies' Aid hold a fair and serve a supper. We have secured the services of Will C.

Hodge for the month of April. Yesterday Brother Sprague delivered two grand lectures, in the morning and evening, on Spiritualism, the only foundation for a liberal education. In the evening he spoke on 'How to Enjoy Life and Live a Hundred Years,' a logical and practical lecture. Each of his lectures are worthy of being reported in full. May he be kept constantly teaching."

Mrs. Lily Lee Slout writes: "The Band of Harmony will give a progressive course of lectures at the Handel Hall Building, the last Thursday in this month, March 23, in the afternoon, commencing at two o'clock. The ladies are requested to bring lunch; supper served with tea and coffee as usual, at six o'clock. Evening session will be devoted to celebrating the Fifty-second Anniversary of Modern Spiritualism, the manifestations were genuine as the seance was in our own home and under our own test conditions. Eighteen or 20 forms were presented, all of which I am positive were strangers to the mediums, being friends and relatives of ours. The only persons in the circle beside our own family was two gentlemen well known to us and who are earnest seekers after truth. A short trumpet song, of Indian melody, was sung, and having the best of conditions, the results were entirely satisfactory."

B. F. Siller, the poet and lecturer, writes from Grand Rapids, Mich.: "I wish to say a good word, by way of justice and encouragement, in regard to our Ladies' Aid or Auxiliary to the Grand Rapids Spiritualist Association. The Association had employed Mrs. Josephine Ropp, of Indianapolis, to occupy our rostrum for the present month of March. Now Mrs. Ropp is a most excellent test medium, as all who have heard her will agree, and she is entitled to great consideration for being a fully developed media through whom the spirit world can reach the friends of the earth plane. The Association made no provision for lectures during said month, and Mrs. Ropp is a most excellent lecturer. To those who like messages and tests alone this month have been very satisfactory, and Mrs. Ropp has done most excellent work. But the Ladies' Aid recognized the fact that there is a goodly per centage of Spiritualists that prefer good, logical lectures to tests, and having this large and intelligent class in view, engaged Brother A. E. Tidale, of Astoria, Wis., to occupy the platform at Lincoln Hall, at the afternoon service, and will bear his expenses. This action on the part of the ladies has proved to have been fraught with wisdom. Their action in this regard cannot be too highly estimated; neither could they have made a wiser selection of a speaker, as Mr. Tidale is both a proven and a true medium, and to his already glorious crown at each succeeding service. He is filling our hall, and like old wine, improves with age. He is profound, logical, and ever new and original; whether his subject be scientific, religious, governmental, or moral, he is equally at home, with malice toward none and love for all."

Ben F. Hayden writes from Indianapolis, Ind.: "We are doing our limited work in our own humble way, embracing every opportunity to help let in the light. During the months of January and February Mrs. Hayden served the Spiritual society of Muncie, Ind., as speaker and test medium. For a month we have been conducting service, both Sunday afternoon and evenings. On next Sunday we will celebrate the Fifty-second Anniversary in their hall, which is being remodeled and fitted up for the occasion. All are anticipating a grand good time. This month Mrs. Hayden is holding meetings in Clear Lake, Iowa, where she has succeeded in creating an interest in Spiritualism. She will also hold meetings in Mason City for the month of April. Neither of the above places have any permanent organizations, but there is quite a number of investigators and believers, and Mrs. Hayden expects to organize a society in each place before closing her term of service. We are glad to hear of her success, and will winter work also, for camp season in Central and Western states; terms made reasonable and satisfactory to all. We prefer to work together, but will go separately if arrangements cannot be made for both. Address us at No. 1627 N. Arsenal avenue."

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on the contrary, he has received nothing but kindness from the many papers and complimentary notices from the press. The arrest referred to was made by a constable, Olin, in last December. The grand jury failed to find an indictment. There is a bill before the Legislature that will eventually pass preventing all healers from practicing in this State. This law can only be crushed by taking it to the Supreme Court, making it unconstitutional. The liberal physicians and healers who are in harmony with medical freedom, will please communicate with me. I will endeavor to devise a plan to overcome this unlawful tyranny."

Capt. Jack Abbott writes from New Orleans: "J. Corden White closes a very profitable engagement on March 23, both to himself and the public. Mrs. Carrie Weatherford will be with the New Orleans Association of Spiritualists on March 25. We hope she will be able to spend two or three months with us."

## ONSET BAY CAMP.

## Important Particulars in Reference Thereto.

To the Editor:—I have frequent inquiries from Western people as to the present condition of this once flourishing camp; people, who from my twenty years' connection in originating and promoting the place, have made my acquaintance, and to whom it has ever been a great pleasure to extend courtesy and attention, and to offer them every facility for reaping health, recreation and enjoyment amid our ocean breezes.

To give through your widely circulating paper some detailed account, and to say that "I am out of it," will save me penning many replies, and illustrate as well as that camp-meetings do not transform greedy men and women into saints.

Some four years since, upon the annual election of the then board of nine directors (as per our by-laws) of the association, eight of them deliberately voted one-half of the four thousand dollars annual revenues, by lease of all our property there, "of every name and nature," to themselves, under the nominal name of "The Onset Camp-meeting Company."







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## Adelaide C. Littlefield's Seance.

To the Editor:—The enclosed story may interest the church members and spiritual researchers who read your paper. A few days ago a number of young ladies and gentlemen thought it would be a great joke to "go have their fortunes told by a medium." So they made plans to visit a well-known psychic in the Back Bay district of Boston, saying, "that of course she couldn't tell them anything." But they only went to have a picnic. Being strangers to the mediums whom they met there, they were delighted and amazed when the spirits proceeded to tell them all of their most secret thoughts, desires, ambitions, experiences, etc. The party were representatives of great business interests, being employed by the leading departments of four or five branches of trade, and yet the mediums were able to give special tests on each. One young lady, very prominent in business, and whose work comes in touch with every business house in the country, was told of a spirit who haunted her bed chamber at night time, and constantly bothered the sleeper by impressing herself upon the mind of her friend. The spirit had only been out of the body for a week, and being very fond of the young lady, was attracted to her. The medium told the young lady to look at the spirit's picture before she went to bed, and tell her decidedly that she should not haunt her while she slept, and that the spirit would mind her. The identity of the spirit was established by the fact that she was the most perfect spirit out of the body by the most perfect spirit description, etc. Others in the party described a about their old lovers, new lovers and undesirable lovers. It is not generally known that spirits can generally tell whether two lovers are matrimonially suited for each other. A peculiar power one of the mediums had was to tell them all about any pains, diseases or nervous troubles, etc., which affected each of the party. Most obscure and dangerous complaints were perfectly told by spirit power, although none of the party realized that there were great ancient spirit doctors examining the center of their home site not for religious worship (for they had none), but for public conventions, lectures, seances, etc., which were wholly free.

There was to be no marriage ceremony performed, neither by minister nor magistrate, but the angel directors it seemed, were to superintend the whole affair, even to selecting the candidates. There seemed to be a great outpouring of spirit power, and materializations were taking place in their midst.

On the present occasion, one of their own mediums sat upon the rostrum untraced, and was delivering messages from the higher order of angels (for the public benefit) and these were henceforth to be the sole directors of the society, through means of mortal mediumship.

The one on the rostrum now called the names of two, whom she said were fully prepared for the new movement, and were already united by the only true marriage tie in existence, that of spiritual attraction, which no human law could either make stronger or annul.

The sister in question stood at the foot of the rostrum seemingly, in a very deep reverential study of mind awaiting the approach of her companion, who hesitated, saying he did not feel very fast about entering upon a course to which he had always been opposed, as being a wrong one (according to "our previous religious teachings"); however he approached the rostrum, took the sister by the hand and gave her a kiss, as a public demonstration of his love, and sealing of the same, which ended the ceremony, after which they left the temple and resorted to a sweet little home in an outer court as it were) which had been specially prepared for them, and which they were to occupy in private just as long as mutually desirable, yet all the same held as members of the society, working the same as before wholly in harmony both spiritually and temporally for the good of all.

In my dream it all seemed real, and I anticipated seeing something in the future very much in accord therewith.

There was not the least levity, or anything of a passionate nature exhibited throughout, but all seemed marked by a most sweet solemn sensation which I still vividly remember, as though it had really occurred.

There was another couple called by name as being spiritually united by the law of attraction, but they did not approach the rostrum.

The sister lingered in an ante-room, while he seemed to be waiting for her, but after a while she entered and passed along to the place where he was sitting; that was all.

He passed on a short time after this dream, and she soon followed him—and I know very well that while here they were in sympathy spiritually, and are probably the same in the life to which they have gone, where we read, "there is neither marriage nor giving in marriage."

The first couple mentioned were spiritually attracted and in sympathy on most occasions, but on account of the cellastic rules of the order were debarred from any outward exhibition of the same.

The brother passed on to the brighter land soon after my dream, and has many times since revealed himself through different mediums, all strangers who accurately described, and on several occasions called his name—with an assurance of his love—and that he would ever be near to render assistance in times of need, and all would yet be made right.

**JULIA H. JOHNSON,**  
Los Angeles, Cal.

## SONG—OUR JUBILEE.

Melody: "Auld Lang Syne."

Arise, ye nations of the earth:  
And shout with voice and song,  
In notes of praise your voices raise,  
In chorus loud and long.

Chorus:—  
Our day of Jubilee has come,  
The angel world draws near,  
The Light of Reason now holds sway  
And banishes all fear.

Ho! all who thirst draw near and drink  
From out our chalice bright,  
'Tis filled with love from realms above,  
And life, and truth, and light.

Chorus:—  
Our day of Jubilee, etc.

No angry God now rules the world,  
As taught in bygone days;  
But reason clear our hearts to cheer,  
'Till comes its bright rays.

Chorus:—  
Our day of Jubilee, etc.

Go, spread the glorious truth abroad  
To every little home in an outer court  
as it were) which had been specially prepared for them, and which they were to occupy in private just as long as mutually desirable, yet all the same held as members of the society, working the same as before wholly in harmony both spiritually and temporally for the good of all.

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Is that of the Psycho Science of the Science of the Mind. Mesmerism and Hypnotism are simply stepping stones to this wonderful science. By its aid the physical body becomes an open book to the searching eye of the psychic physician. He penetrates the hidden past, discovering the real causes for the present conditions. Dr. Peebles is the Greatest Psychic Physician Living. His diagnoses are equally as astonishing as his cures. His treatment is both Psychic and Medicinal, the psychic for the mental conditions and the medicinal for the diseased and weakened tissues. Science at last triumphs over disease.

There is no need of your spending hundreds of dollars in being treated at Sanitariums and Hospitals. You can be treated and cured at your home—cost within the reach of all. Write for diagnosis and advice FREE.

## RESULTS! RESULTS!

Toledo, O.—Dear Doctor:—It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with kindest thoughts,  
**MARY M. V. JENNINGS.**

Everett, Mass.—Dear Doctor:—Before taking your treatment I could hardly sweep the floor without fainting, now I do all my work except washing. I know the psychic treatment has done wonders for me, and I thank you most sincerely.  
**MRS. J. PODMORE.**

Millers, N. Y.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient,  
**JULIA RESSEGUIE.**

Mechanicsville, O.—My Dear Doctor:—When I commenced taking treatments of you, I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartily recommend you to all those in search of health.  
**MRS. ALFONSO BUCK.**

## Remarkable Offer to the Sick.

It will cost you nothing to learn your exact condition! Thousands of so-called "incurable" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once giving full name, age, sex and leading symptom and receive a true description of your case and literature upon this scientific treatment of disease. Each lady writing for advice will also receive "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and "Woman," a valuable booklet which every woman should have.

Address Dr. J. M. Peebles, Battle Creek, Mich.

## Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meeting, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m. in Kimball Hall, 234 Wabash avenue. Mrs. Cora L. V. Richmond, pastor. Sunday school in the same place every Sunday at 9:45 a. m. School of Psychophysics established in connection with the church.

The Progressive Spiritual Church, G. H. Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St. every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of the program. Always an interesting program. All are welcome.

The Christian Spiritual Society holds meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualist church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton, tests by H. E. Conant 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.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

The Spiritual Freedom Society holds regular meetings every Sunday at 3 p. m. in East Lodge Hall, People's Institute, corner Van Buren.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes Hall, 420 W. 63rd street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsay.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43rd street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Ellegman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the instruction

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J. M. PEEBLES, A. M., M. D., PH.D.

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Is that of the Psycho Science of the Science of the Mind. Mesmerism and Hypnotism are simply stepping stones to this wonderful science. By its aid the physical body becomes an open book to the searching eye of the psychic physician. He penetrates the hidden past, discovering the real causes for the present conditions. Dr. Peebles is the Greatest Psychic Physician Living. His diagnoses are equally as astonishing as his cures. His treatment is both Psychic and Medicinal, the psychic for the mental conditions and the medicinal for the diseased and weakened tissues. Science at last triumphs over disease.

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Toledo, O.—Dear Doctor:—It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with kindest thoughts,  
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Everett, Mass.—Dear Doctor:—Before taking your treatment I could hardly sweep the floor without fainting, now I do all my work except washing. I know the psychic treatment has done wonders for me, and I thank you most sincerely.  
**MRS. J. PODMORE.**

Millers, N. Y.—Dear Doctor:—I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient,  
**JULIA RESSEGUIE.**

Mechanicsville, O.—My Dear Doctor:—When I commenced taking treatments of you, I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartily recommend you to all those in search of health.  
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It will cost you nothing to learn your exact condition! Thousands of so-called "incurable" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once giving full name, age, sex and leading symptom and receive a true description of your case and literature upon this scientific treatment of disease. Each lady writing for advice will also receive "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and "Woman," a valuable booklet which every woman should have.

Address Dr. J. M. Peebles, Battle Creek, Mich.

## Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meeting, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m. in Kimball Hall, 234 Wabash avenue. Mrs. Cora L. V. Richmond, pastor. Sunday school in the same place every Sunday at 9:45 a. m. School of Psychophysics established in connection with the church.

The Progressive Spiritual Church, G. H. Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St. every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of the program. Always an interesting program. All are welcome.

The Christian Spiritual Society holds meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualist church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton, tests by H. E. Conant 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.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services