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THE PROBLEM OF EVIL

As Critically Viewed from the Standpoint of Evolution.

A Lecture to the Readers of The Progressive Thinker, by Nora Batchelor, of Ashland, Oregon.

realities. This is the goal of progress, the end of evolution, "The one far-off divine event

To which the whole creation moves."

cess by which human life is brought must be succeeded by thought. and obedience thereto-result in har- meaning and suggestion. we call "evil." Evil, then, is due merely | development, may it not be to lack of correspondence, to nonadaptation of "inner relations to outer relations," to ignorance of law, to non- between the physical and the spiritual apprehension of truth. It is a minus the determining factor in the continued or negative quality, never a positive existence of man, the bridge over which

Viewed in this light, the old dark keystone of the arch which bears aloft | the fact that humanity problem of the centuries is not so help-I the possibility of eternal life? less. Evil is but a necessary

PHASE OF EVOLUTION.

gree of imperfection, or evil. human soul. So far as I know, no one existence and operation of claims that it is evil. But the process of growth or development implies a state of un-development, and this we Between the saint and the sinner is not are told is evil. But we cannot have so wide a chasm as we might suppose. the one without the other. The very One life lives in each; one law governs

STATE OF IMPERFECTION;

ages the minds of men have run round ary track. The other, through no fault and round in this circle. Some of them of his own perhaps, started with a less perfection without a previous state of | began. The difference between the two.

there could be nothing to do and noth- nor ing to be. However, it is the high degree of imperfection to which we object so seriously. Lesser degrees we are more willing to tolerate. But through understanding and effort the high degrees can be made less, and the less still less. As we have already seen, evil can never entirely disappear, for so long as a higher degree of perfection is attainable—and we must conceive of the negative possibility—the present state must be one of imperfection. therefore of evil. But on the other hand, as we rise in the scale, and the degree of development becomes greater. the degree of undevelopment or of evil individual and the whole of society to a | do these innocent ones suffer? high degree of perfection at last. The

CO-OPERATE WITH THEM,

and not in blind and stubborn ignorance He who looks for purpose, for design, results in continued life, harmony, hap- will find order, harmony, truth. piness: disobedience, or lack of cor-

It is not difficult to conceive that man for man's benefit, than were the laws of himself might have suffered the same mathematics. They exist of necessity, I tion of things, a necessity as great and ! Cloth \$12 For sale at this onice.

Herbert Spencer describes life as "the | fate, indeed must have suffered it, had continuous adjustment of internal re- he not in the main adapted himself to lations to external relations." The term his environment. Conscious reasoning is here used in the comprehensive has played no small part in this adaptasense, including life in all its phases, tion, no doubt; yet it is probable that physical, moral and intellectual. Per- instinct, the inherited effects of ancesfect life, and therefore perfect happi- tral experiences, has played the greater of broken laws that others did not ness, would mean the perfect adjust part. But man has now risen to that share it with him. As it is impossible ment of the physical and spiritual na- point at which instinct is no longer an | to protect or shield the wrong-doer from ture to outer physical and spiritual aid to higher development, a point at the consequences of his act, so it is imwhich further progress depends upon possible to shield from suffering those the conscious adaptation of inner re- who are bound or related to him. lations to outer relations; upon knowledge, understanding; upon self effort
and self determination. He cannot defound, communicating itself in ever Evolution, in man, is the series of pend upon instinct or upon the blind widening circles on every hand. The ing, and we may not. It depends upon steps or modifications by which this adforces of the universe to guide him to waves beat strongest on those who our degree of insight and understand-

correspondence between the physical of self-development. He is the only be- as they will, I will live to myself alone. respondence between the physical or to be something better than he is; who ganism and its environment, the moral consciously strives for a higher life; and spiritual world-in other words, who deliberately adopts means to the as the health of the body demands the recognition of truth, apprehension by end of self-culture and self-unfoldment. health of every organ. Self-perfection the mind of moral and spiritual laws, These are weighty facts, facts full of as an end is a noble ideal, and one for

mony of mind and soul. Ability to Aspiration for higher things—is this effect these correspondences or adapta- purely human characteristic the outtions, results in happiness, produces growth of man's spiritual nature, or is what we call "good;" while failure to his spiritual nature the outgrowth or so adjust or adapt ourselves, results in consequence of this characteristic? inharmony, suffering, produces what The possession of the power of self-

THE CONNECTING LINK

the race marches to immortality, the But to return to the subject under dis-

cussion. If there is no positive evil, there is still ignorance, and ignorance a phase that is destined to grow less is the mother of misery. "There is no and less marked as intelligence in- darkness but ignorance," says Shakcreases. It is not a fixed, unvarying speare. The remedy is enlightenment, quantity, but a quantity which grad- knowledge, understanding, recognition ually diminishes toward the zero point, of law, perception of truth. On the which it may in time approximate, but physical plane this is evident enough, in all probability will never reach. For, but in the moral world it is not always unless absolute perfection be attainal so clear. However, I believe it is true ble, there must ever remain some de- that if all men could see clearly and perfectly the results of an evil deed, no "As thus viewed, there is no problem evil deed would ever be done. It is of evil in reality, but only a problem of safe to say that if the thief, the murdevelopment, of enlightenment. There derer, the libertine, could fully realize is a sense in which the assertion that the consequences to himself of his acts, "All is good; there is no evil," may be they would never be performed. Selftaken as a truth; the sense that all law interest, regard for his own happiness is good, that all is evolution, growth, and welfare, would deter him, did development. We all admit that growth | nothing else. His deeds are due to lack is good, whether of plant, animal or of clear vision, failure to perceive the

SPIRITUAL LAWS.

fact of striving for perfection implies a both. The possibilities of the one are the possibilities of the other. They travel the same road and toward the yet to strive, we are told, is good, while same goal. The one is simply in adthe condition which alone renders vance of the other-that is all. He beeffort possible, is evil. Through all the gan life farther along on the evolutionupper without an under, a one end and must painfully climb to the point without another end, the attainment of at which his more fortunate brother imperfection, maturity without im- and all the difference, lies in degree of unfoldment; in other words, in degree In a universe of evolution, some de- of understanding, in comprehension of gree of undevelopment or of evil is a truth. The one has adapted his inner necessity. And it is a question whether life to outer realities, while the other the universe as it is, with all of its im- has failed. He suffers and will conperfections, is not preferable to one tinue to suffer until he learns to bring which we might suppose to be created himself into harmony with moral and with man and all things in a state of spiritual law. What a burden rolls off changeless, monotonous, and endless the mind when we learn to view the perfection, a universe in which there question in this light, when we see at could be no improvement, in which last that there are no wicked, degraded

TOTALLY DEPRAVED MEN,

but only ignorant men, undeveloped men! What a weight is removed when we can see wickedness, degradation and depravity as mere blindness to truth, lack of understanding, error of judgment. Our sharp censure, our harsh denunciation, our hot indignation give place to profound pity and commiseration when we learn to view the outcast and the criminal in this light. But if all is good, or rather, if all law is good, what of the question of jus-

tice? Why do THE INNOCENT SUFFER?

becomes less. We need not be content. It not unfrequently happens that the then, because we find that some degree friends and relatives of an evil-doer of evil is and always must be a neces- suffer keener anguish than does the culsity, to sit down with the blissful prit himself, as in the case of the famassurance that "All is good;" "whatever lily of the drunkard, of the wife whose is, is right," that struggle and effort on husband deserts her for another, of the our part are entirely unnecessary; that | parents whose son explates his crime the laws of evolution will bring each upon the scaffold. Why is this? Why

We look at these things and try to laws of evolution will bring us to a find a reason for them, and we see high degree of perfection and of con- nothing but injustice. Why? Simply sequent happiness, only when we because we can never understand the whole by

STUDYING A PART.

and perversity rebel against them, in cases of individual suffering, will Obedience to law, correspondence be find nothing but perplexity. He who tween the outer and the inner reality, looks for the operation of natural law, Lack of clear vision on this subject is

respondence results in inharmony, suf- due to the old false teaching that every fering, and in the end extinction. The affliction is "sent" for a "purpose," that same laws that bless may also curse. back of all suffering is some "benefiall life is one; that together we rise; All depends on whether or not they are | cent design." The enlightened mind cognized and wisely heeded. Man has sees in suffering the inevitable conserisen to his present status through quence of broken law-law that is obedience to law. Other races of sen- eternal and unchangeable; that was tient beings have been driven to extinc- never created nor designed, that exists tion through the operation of these self- of necessity. Moral and spiritual laws were no more created for a purpose nor

They could no more be other than they | unalterable and eternal as the laws of exceed the sum of the other two sides, or than "sticks and strings could have only one end apiece."

The innocent suffer with the guilty for the simple reason that the innocent and the guilty are inextricably bound up in sympathetic and human relationships that can no more be severed or destroyed without causing the destruction of society than can the organs of the human body be torn apart from another and yet live independent lives. We are so bound and knit together that suffering in one results in suffering to others. No man ever yet

PAID THE PENALTY

justment of inner to outer relations be- the realities of the spiritual life. They stand nearest, but the pulsations will ing at the time. It is safe to say, howcomes more and more perfect, the pro- must be consciously sought. Instinct be felt throughout the whole of society. The injury of one is the injury of all. into more perfect correspondence or Reason, and that higher and least The good of one is the good of all. It harmony with the universe of mind and comprehensible of the faculties, in is the law of life. We cannot isolate matter. The higher the degree of cor- tuition-that parent or child, we know ourselves from society; we cannot seprespondence, the higher the life; the not which, of spirituality-must be our arate ourselves from our fellows and higher the state of development, the guides henceforth. Man is the only be- say: "I will be happy. I will seek pergreater the degree of happiness. Due ing on this green earth who is capable fection for myself alone. Let others do organism and its environment produces ing who is conscious of imperfection; The true and perfect happiness of one physical harmony, health. Due cor- who desires improvement; who aspires demands the true and perfect happiness

> which every son and daughter of humanity should strive; but it is not the supreme ideal. Above and beyond it and eternal registles, the problem of rises the ideal of a perfected humanity. evil will lose its nark and unhopeful of ignorance, the pain of imperfection good. The existence of suffering will falls not on one but on all. But we are | be recognized as a most important aid so stupidly blind and ignorant that we cannot see that truth. We go on seeking a private good, thinking we can secure it and selfishly enjoy it while our brother dwells in poverty, ignorance and misery. It is the one stupendous mistake of the ages, failure to recognize

IS ONE BROTHERHOOD. that "one blood flows uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and truly seen its tide is one." It is the one black error of the centuries, the bellef that man can profit by the misery of his fellows; that one man's loss can possibly be another's gain. To seek a private good in opposition to or apart from the good of all is like the child's it to fight with the eternal laws of mind, of spirit, of the moral universe? Always and always the mistake has been made of seeking

INDIVIDUAL HAPPINESS.

and thinking it can be found apart from the happiness of others. It can never bring ourselves into a condition of mind in which we shall have no thought and no care for any but ourselves; unless we can attain a state of utter indifference to every living thing-a state of perfect and supreme selfishness! And this, it is needless to say, is not the ideal of perfection nor of happiness; nor is it the direction in which we are tending, but just the opposite.

Again, it is useless to look for special wisdom. The single experience is soon forgotten, and we go on our way as heedless as before. It is

THE MULTIPLICATION

of experiences that brings wisdom, that rouses the mind to activity, that forces us to think, to search for principles, to discover laws. We must generalize the facts gained from experience before we can learn anything from them. We will go on suffering until we do this. Experience will be added to experience. repetition to repetition until the attention is won and the mind is forced in self-defence to study the problem of pain. There is no escape save through the gateway of intelligence. And what is intelligence but the

STORED UP EXPERIENCE,

not of the individual alone, nor of the human race alone, but of the whole race of sentient beings, from the dawn of life upon the earth through all the countless ages to the present time? The multiplication of experiences, what is it but the method of evolution, the means by which mind itself has been evolved from that primitive condition of sentiency which was just able to distinguish nervous shocks and no more? What is it but the means by which internal relations become adjusted to ex-

ternal relations? Both mental and moral growth result from multiplied experiences, and can result from nothing else. As man lives not for self alone, so he suffers not for self alone. His experience adds to the experience of the race, to the sum total from which generalizations are drawn. truths apprehended, laws discovered. It may, and often does prove of benefit to the race before it profits the individual, before he learns himself to think, to trace the relations of cause and effect. Nothing shows more clearly than this the close relations we bear to one another, the deep spiritual ties that unite all men in one brotherhood. The experience of every life is of benefit to every other life.~All things are in common, whether we believe it or not; all loss, all gain, all sorrow, all happiness. It is only the blindness of the intellect

Here, then, is the good to be found in suffering, in evil, so-called. And here also the purpose, a purpose which turns out to be no purpose at all, but merely a necessity in the nature and constitu-

that refuses to recognize this truth, that

together we must live, strive, progress,

are than could one side of a triangle | mathematics. And we may rest secure in the positive certainty that all necessity and all law is good; that the universe is harmonious throughout. I, for one, however, do not believe that law, physical,

MORAL OR SPIRITUAL,

was created for the benefit of man; that it was designed especially to fit his nature and constitution, but that man has come into existence and risen to his present status through the operation of natural laws, and that he will go on to a great and glorious destiny through an intelligent understanding of, and a conscious adaptation to, and harmonizing of his life with those same laws,

This by no means does away with the belief that discipline, or good, results from individual experience in suffering: but it does do away with the old foolish notion that every affliction is "sent" for some special purpose, and that the purpose is for the individual's sole good and profit. We may derive an immediate and personal benefit from sufferseldom do. It is the multiplication of experiences that brings results. "The years bring more than the days ever

Herein lies our hope. Slowly and with pain, year by year we spell out our DIFFICULT LESSON;

know."

slowly, gradually, the truth dawns upon our dull comprehension; slowly, and at last hopefully and toyfully we learn to attude our lives in harmony with the universal symphony. Before the onward march of intelligence the better understanding of physical and spiritual laws, the more perfect adjustment of the inner life to outer unchangeable It is the law of life that the penalty aspect, and become the problem of in development, the chief means of enlightenment. It will be hailed as the guideboard whose warning finger points to dangerous pathways; be recognized as the light wherein at last we learn to know and live the truth.

What About Nebraska? the Question !

To the Editor:-In your valuable paper of March 17 you published a notice from me, headed "A Call to Work." In that notice I asked all Spiritualists attempt to lift himself by his boot along the line of the F. E. & M. V. Railstraps. It cannot be done. What avails | road to try and arrange a series of meetings in each town along the line where a few Spiritualists could be got together for a meeting. My object was to do a work for Spiritualism at the least possible expense to those who are interested in our philosophy. My plan was to arrange meetings as close together as possible. in order to save time be done, unless every human tie can be for myself and money for the Spiritualbroken, every bond severed that relates | ists and at the same time to hold plenty us to other human souls; unless we can, or meetings and start up an interest. Since I sent the article of March 17, I have been appointed State Missionary and will try to do all in my power to

build up our cause in Nebraska. But will the Spiritualists of Nebraska respond and do what is necessary to make this effort a success? This is the question which concerns us at this time. The F. E. & M. V. Railroad operates several hundred miles of road in this State and covers a great deal of benefits in single experiences. One day | territory. There must be a great many are not out of it yet. They want an highly developed psychical organism, of suffering is not sufficient to teach us | Spiritualists living in the towns along this line of railroad, but so far we have received just one letter from that large territory. Now what about it? Is Spiritualism dead? or are there no interested people in that territory? Are Spiritualists indifferent to the grand and glorious teachings of our philosophy, and care nothing for its advocacy? There is something lacking—either

money, interest or energy. We are willing to work in any part of the State, but thought it best to stipulate a certain line of railroad for convenience sake. Now we will make one more call, and this time we ask the Spiritualists of Nebraska, wherever they may be located, to kindly send us a complete list of names and addresses of all persons interested in their localities; we also ask them to arrange with us for meetings if possible.

This State needs active work; cause is lacking leaders in most localities. Now let Spiritualists sink all little personal grievances they have in regard to the late camp or any other matter which is a thing of the past and let us all try to do something more for our cause in the future. Spiritualists, we are willing to do our

part and we hope you will unite in a grand compact body for the good of our WILLIAM E. BONNEY, State Missionary and Vice-Pres. of Nebraska State Spiritualist Ass'n. Blair, Neb.

IMMORTALITY.

O blessed truth! O light divine That now upon the world doth shine. Thou art so precious in my sight-To lead and guide my steps aright; That I shall ever seek to spread The truth that those we once called

Do live eternal through new birth. In homes according to their worth. For we do build while living here, Our mansions in a higher sphere. MARY E. VAN HORN. Milwaukee, Wis.

"Right Living." By Susan H. Wixon. her method of teaching the principle of I which is brought by the higher sensiethics. She illustrates her subject with many brief narratives and anecdotes, the lack-reverence teachers who so and more custly comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.

A PLAIN TALK

For the Edification of Spir-

The report that Mrs. Pfuntner stated | position, but ought to have a separate there was no good in Spiritualism is auxiliary society for their accommo- you as Spiritualists think of parents probably a reportorial mixture, for she dation, and not force by their constant certainly knows that she has taught agnosticism and iconoclasm so many ones of the family or to keep the home good and that she has taught Spiritual- into the liberal churches. ism. This is the second instance of the No business-like, thoughtful person kind taught and one has demonstrated spirit or State and National Associations in love these truths so little that they return. Neither now denies the return of spirit intelligences, but both resented is by one worker presented one month to keep a clean designatory term for the general misrepresentation of the only as a negation of everything else their workers? higher truths brought by Spiritualism | which has ever been taught; next and concluded they were wasting their | month as only a philosophical dissertalives trying to build up that which | tion with no ethical teachings; the third | and churchmen retort that the bare-Spiritualists so little cared for that they | month as the science of spirit return; | faced swindling under the name of meallowed it to be constantly mis- fourth month with a grand expose of a diumship would fill tomes! represented by charlatans.

many physical and mental wrecks scatgifts, which is true only in theory (for there are many people too nearly unbalanced already to attempt such development), and second by the

UNWARRANTED SUPPORT by the Spiritualistic public of medial

workers who can give tests, regardless of their moral tone.

These Spiritualists but not spiritual workers are followed by hordes of illbred, perverted beings who cheat and swindle, steal diamonds, dematerialize gold for their susceptible victims and keep houses of assignation; sometimes posing as Spiritualists; but always under the guise of mediumship. So much depths of their own experience, men about town look at the woman medium in surprise when seeing evidences of right living.

A careless kind of Spiritualism placed altogether too much at the front to suit fastidious people. Societies ina new nom de plume, people who are unrecognized and unrecommended, upon their rostrums. The expose next in order, and the better element of the membership is disgusted and leave. The result is that the residue of the members, probably good, upright people, but above(?) the consensus of opinon, continue to mismanage the associa-

tion until it disintegrates. So glaring, studied from the standpoint of organization, are these many mistakes, that the only wonder is that we have any associations at all. One by one prominent Spiritualists drop out of the ranks of workers, and step back; not denying the facts of spirit return, but feeling, that their Spiritualism is not represented by the movement in

It is the proper thing for Spiritualists eft behind to avow and aver that these people are weak-kneed and deserters, thus blinding their eyes to the inefficiency of the movement as generally ent condition because the public would presented year in and year out in dif-

ferent parts of these United States. ple have said to me in private conversation: "I am a Spiritualist, but the movement itself does not represent my tests that they present any grotesque | sensitives place their lives at the distraveling impostor, and the extreme posal of guides who bring the brightest ligious organizations, together with the charlatan, combine to keep the class of people who would take pride in supporting a society properly, out of the organization. I have footed bills and presided. I have given mediums a home for years, but there seems to be no possibility at present for growth until some of these questions are settled. believe in a rational religion and in scientific phenomena as the basis of future growth. Personally I am a Rosicrucian, or like Prof. Robert Hare, am a convert to the ethical teachings of the Nazarene, but I am willing to unite in any business-like method for the presentation of these truths in a manner which shall invite people, by our charity and our tolerance and our recognition of the great human brotherhood and by giving the use of a legally protected name to mediums, "to study the moral, ethical and phenomenal presentations of Spiritualism, and to have so thorough a business-like protection that we can invite our friends to join with us." One great mistake is, that these

voices from outside-of-the-ranks Spiritualists are never listened to, and it is only too common to accuse these people of toadving to the church and of being would-be-fashionables.

The causes which have been and still are at work to

DISINTEGRATE SPIRITUALISTS are, first, too much stress upon the claim that Spiritualists have but one thought in unison, that of spirit exist- | a cry for help, and the returns are so ence, continued individuality, progression and communication beyond the grave. Why, all religious systems have taught that! People who harmonize in one home have more than that one point of similarity, and members must center about more than that thought in order to become a cohesive people. It is useless to say that we ought to do differently, for the fact remains that people simply do not and will not coalesce about that one statement.

In refuting the orthodox conception of God we should teach the knowledge tives of a Cosmic Soul, and not listen to which render the book more interesting | queerly teach that man is the only God and that mayer is a fetish offering. Spiritualists trust the messages of spirit return and go to business psychemetrists for advice, but refuse to believe the great principles of receiving health. our grandest teachers that there is the I waters be made well. Understand I do | Price, 25 cents.

Good, they quickly lose sight of the itualists. In a late number of The Progressive | ing moral cowardice, and forgetting to Thinker I noticed an article from a De- respect the common-sensing of all mortroit paper in reference to a former well | tality that there is an intelligence su- of societies, who hold fast while the

the blindness within the Spiritualist color blind or deprived by birth of an movement, which pushes the incident unthinkingly away without studying the looked upon as leaders in that line of the lottery, get a charm, get advice

this winter. Both these ladies can expect to keep a society together, nom-de-plumed character, and the fifth It is true, only too true, that there are | month crowds of church people perhaps will be drawn in by a lecturer who feels tered along the shoals. These wrecks that considering the glaring failures in are caused first by injudicious teaching the Spiritualist movement, he does not that all people could develop spiritual | feel exactly like picking church history | to pieces every moment of his lecturing

> With the latter lecturer the Spiritualists generally stay at home, and vice versa when the round is begun over ugain. Radicalistic workers jauntily refer to this class of teachers as being not quite up to their plane, but I should present the statement quite differently and say "not quite down to that phase of intellectual muddle."

Personally I would not deprive one Spiritualist of the opportunity of presenting his ideas, but common business sense will teach anyone that these different grades of work should be preis this latter the case that out of the that they may have a chance to grow. like a great root planted by angel hands. The worker encourages and carefully cares for a growing shrub and leaves it about to bloom. Another! teacher comes along and says, "Oh. that is not growing right, it is too tall | such facts as I have herein stated for vite the vilest of traveling fakirs under or too thick; its twigs turn too much toward the eastern sunshine or the western sunset;" and with one fell swoop down goes the shrub and with at taking an initial step, each one feels perspiratory eloquence another shoot is that he would have to endure the coaxed out of the soil. What we need | falsifications, misrepresentations, asand must have before we can grow is a sallment of character and all the rest of clean-cut division; let each plant stay it; each one probably thinks that as where it belongs, cling to its parent root | leaders there would be more fame from and go on with its work without fight- posterity than comfort in the present. ing the other divisions and accept the situation of having all of one mind

> ization. Let those who enjoy loud-mouthed rostrum work from vile living pretenders keep their own and all the in order to further the interests of terms which they wish to see devoted to such usages, and those who do not agree on such points step out and organize anew, and copyright the terms which belong to their work. Each society should support the State and National Associations. In ten years we would have progressed out of our preshave learned to discriminate after a few years' presentation of the objects

Lack of reverence brings in its train | seen and sympathetically felt. a long list of ills. First, it manifests truths; educating the masses up to a ence; and the medial instrument meanwhile revels in the luxuries which \$35 per month can furnish after paying her own expenses, or the munificent fruits of collections with board thrown in, or of the pleasure of working for a society | pace compared to the velocity at which without any pay whatever or perhaps make a present to the association of a goodly sum which they despair of collecting, or else have "private terms" with boards of managers. This lack of reverence shows its hideous head in a large percentage of the members of many societies, giving hate instead of love to the nourishing hand of the Spiritualists who have been a financial

It is all well enough to cry that this is a manifestation of the intense individualism which Spiritualism creates as though we were speaking of a cake which had too much sugar in it! It must be remembered that cakes fall flat | not produce harmony. under such conditions! Too much individualism? Nonsense! The world calls that state of mind entirely different names; it denominated such people | lower life state the immediately higher "selfish" and "ungrateful" years before modern Spiritualism was heard of.

How much effort has there ever been put forth by Spiritualists generally to help poor mediums in their old age? Years and years of earnest effort t teach spirit return and the highe spirit return and the higher spirituality: inadequate that no public statement is ever made of the financial result.

It is easy enough to talk against churches, to call names and to throw mud, but Spiritualists most terribly need an old-fashioned religious feeling, inoculated by up-to-date Spiritualism; and this is the only thing and the one condition which will ever make them a cohesive people.

If we were a religious association workers might have a living without posing as ten-cent freaks, and starving to death when they get old. If we were religious we should have homes for orphaned children and for our aged and indigent. If we were a religious people realizing our oneness with the Cosmic Soul as well as with the angel world we might present spiritual healing where the masses could reach and comprehend

same diffused quantity in nature which | not say that Spiritualists generally are when concentrated in man we call soul not inclined to reverence. What I do assert is that the opposite element, the With no reverence for the Cosmic hypercritical radical, cold-blooded philosopher and the charlatan stand too good in their fellow workers, and de-nominate the slightest degree of devia-tion from their own negationism, as be-

The other dangerous element to growth comes from the members known and highly respected medial perior to man in the universe, revere worker stepping out of the ranks into a and respect nothing outside of their own mentality. They occupy the same article has again set me to thinking of relative position as one does who is They have a perfect right to their about that divorce, reclaim your lost lover," etc. Oh, for shame! What do who make no effort to support the little clean?

Then what do you suppose the world justly thinks of a body of people who

crimes of the clergy would fill volumes,

Thousands of people claim the name of Spiritualist, who make no effort to keep swindlers posing as mediums out of the town; they are too busy acting as iconoclasts, and regulating attacks upon orthodoxy; and the masses

SEE BOTH SIDES.

and turn away in disgust, Why to think how long this shiftless condition has been placed before the public eye as Spiritualism makes one wonder how any societies have man-

aged to keep afloat. A ten-minutes talk with the chief of police of any large city, giving him a list of workers recognized by Spiritualists, and plainly saying that the rest might be sent to the workhouse with profit, would clear up this pest-house which has been placed side by side with the Spiritualist temple; and that there sented under different names, in order | are none to make this effort is most galling to those workers who have sac-At present our organization is exactly | rificed much and toiled hard for the advancement of the cause of spiritual

knowledge. There are many mediums in the field: well known, right living, intellectual people who have been convinced of the last several years. I know this to be true for they have so stated in private conversation, but each feels timid Still it is not right to lower our ideals and to have months of work go to associated jogether in their own organ- naught, through year after year of effort, and the time is close at hand when there should be new lines for promulgation within the Spiritualist ranks

> organization CARRIE F. WEATHERFORD. Houston, Texas.

In-and-Out Thoughts.

There is a blind faith, which is downright superstition; and there is a living faith, which drives out skepticism wherever it enters. Living faith is the twilight or dawn of rising truth not vet Hundreds of our most intelligent peo- and aims of the most spiritual society. fully realized in the soul, but dimly

There are stages of perfection, as the itself in lack of love and respect for | perfected germination, the perfected fruit; but the ultimate of perfection is nowhere outside the Infinite, the Absoviews presented regarding other re- and best presentations and proofs of lute, the Whole. The perfected lower cycle is the whole for the finite until realization of spiritual and spirit exist progress is resumed towards the forever unattainable Infinite in the next wider cycle.

The earth is moving towards the sun at the rate of something over a million miles a day; but this is but a snail's the whole solar system is moving around an infinitely more distant center; and it around a still more distant center; and so on without end. And from the Universal Center of this infinity of ever extending centers energy is vibrated to the remotest circumference in the twinkling of an eye. So outwardly demonstrates and infers the Matter-God scientist. He ever wanders away from a resting-place in search of his fixed center. But there is a Fixed Center, for the unlearned as well as the learned, and it can easily be found by looking within instead of without. The harp with but a single string can-

There is a life in the flesh; a life in the mind; and a life in the soul; and when the affections are centered in a constantly contacts with it. Nero's life was in the flesh, yet he affected to write poetry; Sir Isaac Newton's life was in the mind, yet he was given to pious meditation; the life of Jesus, and probably of Plato and others, was in the soul, the Center of Centers, from which the entire environment is creatively controlled. In rising from a lower to a higher life state we do not entirely cut loose from the lower, but bring all into servial relationship as we rise. The soul-life is pre-eminently practical in every-day human affairs. It glorifies and makes wisest uses of all below. The blind are ever trying to make the seeing believe they too are blind.

Sweetest perfumes are extracted out of the most noxious substances. So there are precious elements in the most common and unpleasant earthly experiences. Search these out and store them in your soul for eternal use. H. N. MAGUIRE.

"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 6 cents.

"Love-Sex-Immortality." By Dr. the off-repeated assertion of many of and coming to the fountain of living | W. P. Phelon. For sale at this office.

THE TALMUD.

Its Testimony on the Christ

Within the last few years there have been many very positive affirmations, in Spiritualist papers, that "The Talmud" furnished overwhelming evidence of the personal existence of the hero of the New Testament romance, Jesus of. Nazareth. And, as the great mass of readers have not the slightest idea of what is meent by the word Talmud, it has occurred to me that a concise statement of what the term includes would be of great service to the general reader destitute of the time or books needed for an investigation. And also a brief outline of what it testifies concerning

The clearest and best definition of the the New Testament romance. And Talmud, which I have found, is in what is worse, this is assumed to be the Horne's Introduction to the Study of culmination of the Higher Criticism, the Scriptures, Vol. I., Part II., Book I.,

J. S. LOVELAND. Sec. 6. It is as follows: "The Talmud (a term which literally signifies doc-trine) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz: The Mishna or text, and the Gemara or commentary.

"The Mishna (or repetition, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scriptural texts; which, they pretend, were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar and Joshua to the prophets, and by them to the men of the Great Sanhedrim, * * and ultimately to Rabbi Jehuda, surnamed Hakkadosh or of Boston, is one of the foremost organthe Holy. By him this digest of oral law and traditions was completed, towards the close of the second century, after the labor of forty years. "The Gemaras or Commentaries on the Mishna are twofold:

"1. The Gemara of Jerusalem, which in the opinion of Prideaux, Buxtorf and other eminent criticies, was compiled in the third century of the Christian era. "2. The Gemara of Babylon was compiled in the sixth century, and is filled with the most absurd fables.

"When the Mishna or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the Jerusalem Talmud; and when the commentary which was made at Babylon is subjoined, it is denominated the Babylonish Talmud."

Renan, in his "Life of Jesus," p. 16, says: "The distinction of Epochs is here very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly." He also says, on the same page: "The teaching of the Jews from the Asmonean epoch was principally oral." On p. 115 in a note he says: "The Talmud, a summary of this movement of the schools, hardly began to be written until the second century of our era."

The Encyclopedia Britannica says: "The Talmud Yerushalmi embodies the discussions on the Mishna of hundreds of doctors, living in Palestine, chiefly in Galilee, from the end of the second till about the middle of the fifth century, while the Babylonian Talmud embodies chiefly the discussions, on the same Mishna, of hundreds of doctors living in various places in Babylonia. * * * from about 190 to nearly the end of the sixth century.'

These quotations show the compilation of the Talmud was commenced in the very last of the second or first of the third century, and was not completed till in the sixth century. That the Mishna was first compiled by Rabbi Judah, the Holy. This being the text would naturally be compiled before the Gemara which was commentary on

The basic part of the Talmud was termed Mishna perhaps because it was orally from Rabbi to Rabbi for centuries. But one thing cannot fall to was no Talmud in writing at the time when Jesus is supposed to have lived, nor for 150 years after his reputed death; hence, if we should find any reference to him therein it would be nothing but vague tradition. Moreover as most or all of the New Testament writers had all the salient points need. | call attention: ful to make up such a story as they chose about the God-man of the Christians. Evidently the Talmudists used certain portions of the Christian fable to the best advantage possible for themselves. They termed him a "bastard," a "vagrant necromancer," a "blasphemer" and a "sorcerer." Charged, as they were, with murdering a God-man, is it strange that, with the ghost story of his conception, as told by Matthew and Luke, they should pronounce him a "bastard" and his mother "a shameless woman?" And, if they read the accounts of his preaching, they were compelled to denounce him as a "blasphemer" according to Jewish law. The story that "Pandera," a Roman soldier. was his father, might have been a neighborhood scandal or a concoction of Jewish malevolence.

But I wish to call your attention specially to the essential character of the Talmud. Nobody, but a most superstitious Jew, will for a moment accept the statement that the Mishna was transmitted orally from Moses to Judah the Holy. That is pure myth. On page 191 of the "Christ Question Settled," I find the following statements: "Around the Mishna, a collection of ancient rabbinical decisions has been heaped up under the name of of commentaries, annotations, glossaries, discussions, fables, and doctrines of various kinds." "All combined, the delay. Direct to him at Blair, Neb. Talmud is a sort of shapeless Encyclopedia of the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies." But do we know that we possess the Talmuds as they came from the Jewish schools in the fifth and She clutched the broomstick in her sixth centuries? By no means. Renan, in "The Apostles." page 226, says: "The Talmud, in like manner, during the Middle Age, and after its first publication, underwent much abridgement and alteration." And, in a note, he declares that "It is well known that no MS. of the Talmud is extant to control the printed edition." So it is impossible to find out how much has been left out of, or added to, the original Talmud.

But, taking it as it is, what is the value of its assumed testimony to the existence of the Jesus of the New Testament? I answer, nothing! Absolutely nothing!! The Mishna, the oldest portion, compiled by "Judah the Holy," knows nothing of Jesus, does not mention him. Says Renan. "Life of Jesus." page 365: "Within the heart even of Judaism, Jesus did not make any durable impression. Philo, who died about the year 50, has no glimpse of him." "The Mishna, again, presents no trace of the new school; the passages of the two Gemaras, in which the founder of Christianity is named, do not carry us

beyond the fourth or fifth century." We can now partly sum up the testimony. It is in brief this: A Jewish work, written in the fourth or fifth cenmakes the statements I have quoted, office.

and some other similar ones. It strikes me that something more than a tradi-tion four or five hundred years old is necessary to constitute history or his-torical evidence. But that is all the Talmud gives us.

But that is not the worst feature of the Talmudic testimony, for Renan tells us that "The two Gemaras borrow most of their notions concerning Jesus from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." Page 364.

The reader now has the real character of the Talmudic testimony to the historicity of the Christian Jesus. And yet, within the last two years, we have had paraded, in the Spiritualist papers and in a pretentious volume, by selfstyled scholars, these "burlesque and obscene legends, of no historic value," as absolute proof, historical proof of the personal existence of the hero of

Summerland, Cal.

MASS MEETING.

Spiritualists of Wisconsin. Attention!

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States, Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the Banner of Light izers of the country. He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers. In early life he was an Advent preacher, became converted to Spiritualism, spent some years in newspaper work in Wisconsin and Illinois, finally devoting his entire time to the platform and authorship. Some of his works are held in highest esteem by the educated people of the United States. Miss Margaret Gaule, of Baltimore, is one of the most prominent test mediums in the United States to-day. She was a Cathand forced to leave the school on account of her early development of clairvoyance and clairaudience. She has been upon the rostrum of every large city in the East during the past several years, and has come to that high point of esteem in the public mind that her name alone is sufficient to fill the largest auditoriums to overflowing. Through her highly developed sense of sight and sound she is enabled to receive messages from the spirit side of life that cannot be mistaken. When in Chicago she occupies the Auditorium and fills the capacious house to its utmost. G. W. Kates and wife, the Minnesota missionaries, are meeting with success in their State and have a renutation that reaches far beyond its boundaries. These, together with the corps of workers in the State, including G. H. Brooks, pastor of the Unity Society in Milwaukee, an able and untiring worker; Mrs. C. L. Stewart of Stevens Point, Mrs, Francis Wheeler of Madison, Mrs. Baker of Portage, and many others who are expected to be present, make this meeting one of the strongest ever held in Wisconsin: It presents an opportunity for all thinking people, whether believers in the doctrine or not, to hear and learn from the best minds of the country the basis of

All friends expecting to attend the mass-meeting in Stevens Point, April not committed to writing, but repeated | 17, 18 and 19, wishing me to secure rooms or entertainment, should correspond with me at once. Address me strike the reader, and that is that there at 803 Dixon street, Stevens Point, Wis. CLARA L. STEWART.

Spirit Memory.

In the most interesting article of my friend Dr. Babbitt, of March 17, entitled "Atoms and Weight," the followwas written before the Talmud, its | ing words occur, to which I desire to

"The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle."

My father wrote about twenty years ago, in "The Discovered Country," that he had met Aristotle, who had taught him all about the Atomic theory. No doubt Aristotle taught the theory of Democritus, who was born about ninety years previous to Aristotle. My father at the time of writing "The Discovered Country," had not met Democritus. As for myself, I knew nothing of Aristotle, Democritus, nor the Atomic theory. which should be a positive proof of spirit control. The question which is of paramount importance is whether the spirit of man continues to live after the dissolution of the body, and if so, does it influence and control mortals? Ali theories are subject to change and sink into insignificance compared with the greatest of all questions, is life continuous, or is it not?

CARLYLE PETERSILEA.

PLEASE RESPOND.

W. E. Bonney, who expects to be State Missionary in Nebraska, desires Gemara, constituting an enormous pile the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't

DOMESTIC FELICITY.

She tied a napkin on her head, Her hair was all awry, She wiped the dewdrop off her nose, That had wandered from her eye.

hands. And with vicious, angry thrusts, She moved it quickly o'er the floor And raised great clouds of dust.

She boxed the kids upon the ears, And vowed she wished them dead, And when her hubby interfered The broomstick fanned his head Until he swore he ne'er again Would chide his faithful spouse When she was busy cleaning up The dirt around the house.

"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. cloth; paper 50 cents. For sale at this | inducements as they will have no oppooffice.

HENRY M. EDMISTON.

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

Suggestions Concerning the Best Methods.

How to accomplish a proper work in the propaganda of Spiritualism has been and yet is a serious question. Whether we desire to make special effort to convince people of the facts and philosophy of Spiritualism, may possibly be debatable. No doubt many think it an useless effort; or, at least, one that we owe no duty to make. It is true that useful and cultured Spiritualists cannot be created simply by conversion. The need is to develop the understanding and appreciation. To "cast pearls before swine" was long said to be useless. To present higher truths before minds incapable of comprehending them may be labor in vainbut to lead untutored minds into capable action may be possibly the duty of trained persons. That humanity needs to be led into higher wisdom is evident to every observant mind; and

that moral development is universally necessary, we cannot fail to know.

Is Spiritualism an educator? Is it a moral force? Is it a demonstrable truth? Has, it a human mission? If these are affirmatively answered, then what is our duty as Spiritualists? What fruits of the spirit have we gathered for the good of humanity? It is so often said by persons: "I have given years of effort and gone to much expense in order to obtain the truth, and I feel that all others should do likewise if they desire the truth." That is seemingly just—but what of they who as yet have not desired to know the truth you know, or perhaps may not have heard of its blessings? Do you owe such any effort to encourage or to unfold such desire? I do not intend to now argue the questions I am askingbut present them as to some extent a justification of active missionary effort. My experience in Minnesota during the past few months, leads me to cognise that we need a well-regulated system of propaganda. We need such for human progress and not simply for the multiplication of Spiritualists. Humanitarianism is the boasted principle of the Spiritual philosophy. We do not apply it sufficiently. Truth is public property and not the sole right of a previously announced. few. If we have been given a truth, we should share it with our fellows. Surely the spirit messages do not come to us simply to gratify a desire "to see what they can do." Hence, why should we use them for such a purpose only? Wise spirits can be attracted to us if we aspire for wisdom-and the crude only will come if we send forth coarse and selfish desire. "Like attracts like." I have seen the effect of unselfish

man help. To do so only to proselyte, would certainly be a selfish plan-but to espouse a truth for human growth is We want a system of propaganda, in order to help the advance of human knowledge and destroy error, super-

stition and intolerance. We deplore the ignorance of humanity, and their low conditions of life, whilst we are inactive to correct the evils.

Localities complain of bigotry and prejudice that make it impossible to get a hearing by a Spiritual speaker. I have found that the locality will turn out well represented to hear a Spiritualist when a good place of meeting is provided, and the doors opened free of any charge. A door fee makes the impress of a speculation. A cause backed up by earnest workers who invite the public to the feast, becomes attractive to the average intellect. And when asked to help sustain it, they freely give. We have held free meetings throughout Minnesota and have received greater amounts of money from voluntary offerings than we should have from door fees; because we obtained large instead of small attendance. We need to support a general work of that character. We need a missionary board to control such effort—and they could be effective only by having proper financial support as a surety for effort. The result would soon be a complete suste-

The N. S. A. should not be a director of missionary work. Its functions are more distinctly related to the internal than the external affairs of the Spiritual cause. Its functions commence when the organization is effected. The system of propaganda may be subsidiary to the N. S. A., but not entirely controlled by it. At present the National missionaries are but nominal appointees, and in no case, possibly, under direct contracts that give them power to perform work. Dependent upon their own chances to labor, they become a means for sustenance rather than being sustained. Thus we have no missionary or propaganda efforts sustained by either our organization or by public subscription. Localities everywhere are. hungry for such mental food as the Spiritual teacher offers; and they will each materially help if we place the opportunity before them. I have been in so many "first places," and also where "the cause has died out," that I know what can be done in such localiies. Every town, city and State can be stirred to their centers by proper and business-like effort.

And that is what we should need funds for! And such efforts will bring

liberal help to our cause! We need a "Missionary Board" of earnest souls willing to labor free of charge in directing such labor. It might be a Missionary Society composed of contributing members of say, \$5 per annum each. Each Spiritualist, or the majority at least, could afford that. They could have the right of convention, or a delegate right, and thus annually elect and instruct the Missionary Board. The time has come for some

We need self-sacrificing workers and contributors. Let us show to the world that Spiritualism is a force. We need circulating literature as well as public speakers and mediums.

practical effort.

A fund to publish a plain statement of what Spiritualism is and aims for is badly needed. Let us agitate! Who G. W. KATES. will help? Minneapolis, Minn.

DELPHOS CAMP, KAN.

A Good Slate-writer Wanted

This camp will open August 11, closing August 27. Will C. Hodge, who has been with us the past two sessions, has again been engaged for the entire time. We are negotiating for other speakers and mediums, and it is intended to make this the banner season at Delphos. The management invites correspondence with a good independent slatewriter, one who can give positive demonstrations. To a good medium for this phase Delphos Camp offers unusual sition and all the patronage they can attend to. Address Joy N. Blanchard. President. Delphos, or E. S. Bishop, Glasco, Kans. COR.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office.

GRAND MASS MEETING. Rev. Newell Dwight Hillis

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

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

at every session. Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and

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

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie for business during the session.

Dr. Juliet Severance and Mrs. Lucinda B. Chandler will also deliver brief addresses.

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 Mrs. Cora L. V. Richmond instead of Capt. Black, as

The strongest array of Spiritualist talent ever gathered in Chicago.

PREMATURE BURIAL

effort to present spiritual truth for hu- Most Amazing On Recornd In Italy-Child and Mother In the Same Coffin.

> NEW YORK CITY AND STATE AU-1 creased vigilance over the circum-TION TO AVERT DANGER FROM PREMATURE BURIAL-REMARK-ABLE CASES WHERE THOSE the Apullan peasant woman. SUPPOSED TO BE DEAD HAVE COME TO LIFE.

chapel-all Europe is ringing with this true story of today, transcending the most vivid horrors created by Poe's imagination, says the London correspondentent of the New York World. The Sunday World correspondent at Rome sends details of the tragedy

which, first printed briefly in the Lancet, stimulated in all classes of the community the most dreadful of all slumbering terrors-that of being bu-

The mother in this case was a young woman in the small town of Lecce, in Southern Italy. Her case baffled the doctors. They became convinced that her child would never see the light, and at that juncture the patient died-or so out as dead and even inclosed in the

This was fixed for the day after death. ance. But none of these methods is of on the breast, one holding a crucifix. A and complicated not to get easily unnew linen shroud was wound about the | workable." body and it was placed in a coffin. Over-night the coffin, its lid screwed down, was left in the mortuary chapel adjoining the cemetery. Two tall can-

dles flickered at the head and two at A storm broke that night. The windows of the mortuary chapel rattled in their frames. The wind shricked among

the eaves. There was another sound that struck the ears of the "custode" (watchman) as he crouched at his wicket, shivering with superstitious awe at the tempest. It, too, was a shriek, of more human quality than the voice of the wind, but

The custode crossed himself. It was a night when demons were loose. He are exercised over this matter. The had heard of their tricks-how many Health Board of New York City has sometimes assumed the voice of a wo- given it much attention, and it is probman to lure mensinto their clutches. So he stuffed his fingers into his ears amended in such a way as to guard and mumbled prayers to all the saints against premature burial. until morning.

A MIRACLE INDEED.

He described his sensations afterward when an investigation was held. With the welcome dawn came a photographer who had been commissioned to take the dead woman's likeness. The custode helped him to open the coffin. His nerves were overwrought by the events of the night, and when he beheld the interior of the box he fell upon his face, crying:

"A miracle! A miracle!" It was a miracle indeed-but a tragic

Only one body had tenanted the coffin when the lid was screwed down. But now the candles shone off two faces. The second was that of a babe, robust

It had come to life within the casket of death, and destiny had denied it any other experience. Pitchy darkness had enveloped its birth: its ibrief struggle present? Are the corneas dull? Are for breath, its return whence it came. the pupils dilated? Are there unmis-Such is the history of a human career perhaps without precedent-the career of the babe of Lecce.

The mother hadoturned on her side. No words can aid the imagination to depict the struggle of which her bitten lips and twisted arms were the silent testimony.

Meanwhile another case has come to says-anaesthetics, narcotics, concuslight of an old man in the Ligurian Ri- sion and many obscure nervous disorviera, who would have been buried ders. alive if he had not revived as the coffinlid was being screwed down.

This coincidence has created something akin to a panic throughout Italy, bed and putting it on ice at a temperawhere the custom of rushing bodies ture that would probably be fatal if any under ground within twenty-four spark of life remained. hours after death acts as an invitation to premature burnal—though not more so than the American custom of immediately calling in the embalmer. Under the heading "Alive Under the Coffin-Lid" the Rome correspondent of

the Lancet writes: "I make no apology for returning to this ghastly theme. The tragic case in the coffin and terminates a few inches point reported in the Lancet from Lecce above the chest of the person interred. breathe. Still, in deference to the pas-(Apulia) has thrilled the kingdom with

THORITIES CONTEMPLATE AC. stances intervening between the death certificate and the offices of the undertaker is leading to the discovery of cases only less gruesome than that of ANOTHER ITALIAN CASE.

"The latest of these comes from the Born in a cottin, suffocated with its Ligurian Riviera. In the village of Rocmother in the solitude of a mortuary cabruna an old countryman, Raffaelo Rainoldi by name, fell ill, failed to recover and was laid in the coffin. "The lid over him was actually being screwed down when he was felt to move and then heard to speak

"Medical aid was at once invoked by the family and the old man came round, recovered full consciousness and inspired hopes of his recovery.

"These, however, were not realized. He lingered for two days and then died, death being this time not 'apparent' but

"Coincident with the chronicling of these cases the lay press is opening its columns to the discussion of the familiar devices by which the individual laid coffin can still have air to breathe and Funerals are held speedily in Italy. the power to attract notice and assist-The body was washed, the eyelids other than doubtful efficacy, the apparheld down with coins, the hands crossed atus, for one thing, being too delicate

NEW YORK AROUSED.

A week or two ago the committee on Public Health of the State Legislature gave a hearing on Assemblyman Gale's bill to guard against premature burial. Mr. Gale said he had seen abroad last summer an apparatus intended to give warning when there had been premature interment, and pleaded for some

such method in this country. II. Gerald Chapin, secretary of the Medico-Legal Society, told the committee he was prepared to furnish proofs that premature burial was much more frequent than is generally supposed. Municipal as well as State authorities

able that the Sanitary Code will be

Dr. J. H. Garrigues, of No. 716 Lexington avenue, Chairman of the Committee on Apparent Death of the Society of Medical Jurisprudence, made these suggestions: First of all, only authorized practi-

tioners of medicine should decide whether a person is dead. We therefore respectfully suggest a change in the blank forms of death cer-

tificates, so that they be made to contain the declaration that the physician personally has examined the body. We furthermore recommend that the chief signs of death be enumerated in

the blank, and that the physician shall indicate the presence or absence of hin tearing rings from their fingers. each with "Yes" or "No." The questions which we would suggest to ask would be: Has the respiration stopped permanently? Has the pulsation of the heart stopped permanently? Do the dependent portions of the body show a purple discoloration? Is rigor mortis the fresh air the girl recovered. So takable signs of putrefaction? Science admits only one sure proof of death, and that is decomposition.

Other phenomena may be produced by asphyxiation, heart failure, apoplexy -as in the case of the Abbe Prevostintoxication, lightning stroke-perhaps also the death chair, Dr. Garrigues

Dr. Garrigues decries the American practice of dragging the still warm body of an ostensibly dead person from MEASURES OF PRECAUTION.

Count Michel de Karnice Karnicki, Chamberlain of the Czar of Russia, is the inventor of an apparatus exhibited at the Academy of Medicine recently. From a platform resting on four posts over the grave a tube runs down into wait until all doubt had vanished. The slightest movement inside the cor- tor's request, preparations were defin sets off an elaborate set of signals. laved.

On Doctrine of Damnation.

To-day one of our greatest denominations still includes the awful statement in its confession of faith, saying that certain men and angels are foreordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Every young man who enters the Presbyterian M. Soule, Miss Maggie Gaule, Mrs. Marian Church has to solemnly swear to believe and teach Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys White, Geo H. Brooks, Carrie Fuller Weath-Cooley, Geo H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter erford, Julia Steelman Mitchell, J. Frank Baxter tion. It would seem as if a man would prefer to are among the celebrities who will be on hand be burned at the stake rather than hold and charge such infinite cruelty upon the all merciful and all loving God.

> the story of Christ's life--love, death--and then charge God with 'particularly and unchangeably designing"

would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

force by which many victims of appar- | water. He steadily rallied, and is now ent death have been saved from burial | convalescent. alive. Every cemetery contains a dead- In the New York Morgue last Novemhouse divided into small rooms. Even ber a babe, one of twins that had been

Women named "lichenfrauen," specially trained for the work, are in constant attendance upon the dead during last year was the exhumation, at the inthe period of Seventy-two hours preceding burial. Each body is connected James Rigley, of Pendleton, N. Y. with an electric alarm.

day, applying tests. These are the for breath. tests of death, only one of which-decomposition—is conclusive:

Respiratory failure, cardiac failure, absence of filling of veins under pressure, reduction of temperature, rigor mortis and muscle collapse, coagulation of blood, decomposition, absence of red color in semi-transparent parts under the influence of a powerful stream of light, absence of muscular contraction under galvanism, absence of signs of rust on a bright steel needle after

plunging it deep into the tissue. From the earliest ages mankind has been oppressed by the fear of premature burial. The Greeks, after Empedocles, a famous physician, had restored to life a woman who was about to be buried, adopted a law under which no person might be burled until the sixth day after death.

The Romans did not allow the final rites to be performed till eight days after death; and the Turks prescribed a series of tests to make sure that death Never-Ending Life, had actually arrived.

REMARKABLE ESCAPES.

Cardinal Espinola, Prime Minister to Phillp II., stretched out his hand to Jehovah Interviewed, stay the embalmer's knife which was about to be plunged into his vitals. Vesalius, the "Father of Anatomy," fled into exile after a subject, a woman, had revived under his knife, only to die of the wound.

The Abbe Prevost was stricken with apoplexy in the forest of Chantilly on Oct. 23, 1763. His body was carried to the nearest village and a medical officer began an autopsy. The Abbe uttered a piercing cry, but

in a few moments expired from loss of blood. There are stories told in all languages of women buried for dead who have been revived by the violence of ghouls

A daughter of Henry Laurens, the first president of the American Congress, suffered an attack of small-pox and to all appearances died. She was laid out as a corpse and the windows were opened. Stimulated by

deeply impressed was her father that

he left instructions for his body to be

burned. The late Edmund Yates, editor of the London World, left a will in which he provided 20 guineas as a fee to his physician for the post-mortem service of opening the jugular vein, that there might be no possibility of burial alive.

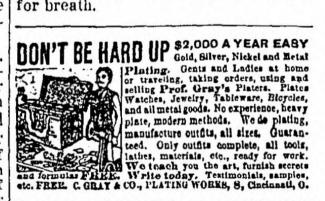
SAVED THIS MAN'S LIFE. From South Dakota within the last few weeks comes, the story of how a Methodist minister saved himself from burial alive by the injunctions he laid upon ihs friends during what was thought a mortal illness.

His name is Styles and he is the pastor. of a church in Messington. "Do not bury me until you are sure I am dead," he said repeatedly. For years he had entertained a horror

of coming to life in the darkness of the grave. His relatives tearfully promised that when the end came they would The hour arrived when he ceased to

the temperature of the place is fixed by born apparently dead, came to life in a temperature of 30 degrees and was removed to Bellevue Hospital. One of the gruesome happenings of

stance of an insurance company, of The glass window of the coffin-lid was The "lichenfrauen" are required to in- broken and the distorted features of the spect each body at least three times a corpse showed how Rigiey had fought



Daniel K. Tenney's **BOOKS**

The Earth Not Created. Fallacy of All Cosmic Theories Price, 15 cts. An able argument to show that the world has always existed.

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ming up of the absurdities of the Christian Theology that has ever before appeared. Holy Smoke in the Holy Land.

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This is the most thorough exposition of the fal-

lacies of this noted "sermon" that was ever be-Modern Theology and Its Ideal Jesus The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are con-

The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading law-yer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks.

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By Prof. G. W. Cunningham. Devoted to the study of Astrology and its laws. Price, 25c. Appeals to Methodists.

"Popular interest in the theme is now including an electric alarm.

At the end of two days the stricken tomatically through the hand of Carrie E. S. Twing.

As the end of two days the stricken tomatically through the hand of Carrie E. S. Twing.

The stricken to the control of two days the stricken tomatically through the hand of Carrie E. S. Twing.

THE TALMUD. its Testimony on the Christ Question.

Within the last few years there have been many very positive affirmations, in Spiritualist papers, that "The Tal-mud" furnished overwhelming evidence of the personal existence of the hero of the New Testament romance, Jesus of. Nazareth. And, as the great mass of readers have not the slightest idea of what is meant by the word Talmud, it has occurred to me that a concise statement of what the term includes would be of great service to the general reader destitute of the time or books needed for an investigation. And also a brief outline of what it testifies concerning

The clearest and best definition of the Talmud, which I have found, is in Horne's Introduction to the Study of the Scriptures, Vol. I., Part II., Book I., Sec. 6. It is as follows: "The Talmud (a term which literally signifies doctrine) is a body of Jewish laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz: The Mishna or text, and the Spiritualists of Wisconsin, Gemara or commentary.

"The Mishna (or repetition, as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scriptural texts; which, to be held at Stevens Point, Wis., April they pretend, were delivered to Moses 17, 18 and 19, will bring together some during his abode on the Mount, and of the very best minds in Spiritualist transmitted from him, through Aaron, work in the United States. Harrison Eleazar and Joshua to the prophets, D. Barrett, the president of the N. S. A., and by them to the men of the Great a former professor in Pennsylvania col-Sanhedrim, * * and ultimately to leges and editor of the Banner of Light Rabbi Jehuda, surnamed Hakkadosh or of Boston, is one of the foremost organthe Holy. By him this digest of oral | izers of the country. He has been preslaw and traditions was completed, towards the close of the second century, after the labor of forty years. for itself. Moses Hull, pastor of the "The Gemaras or Commentaries on First Spiritualist Church of Buffalo, is the Mishna are twofold:

"1. The Gemara of Jerusalem, which in the opinion of Prideaux, Buxtorf and other eminent criticies, was compiled in the third century of the Christian era. "2. The Gemara of Babylon was com-

piled in the sixth century, and is filled with the most absurd fables. "When the Mishna or text, and the commentary compiled at Jerusalem, accompany each other, the whole is called the Jerusalem Talmud; and when the commentary which was made | nated the Babylonish Talmud."

Renan, in his "Life of Jesus," p. 16, says: "The distinction of Epochs is here very important, the compilation of the the year 500 nearly." He also says, on the same page: "The teaching of the Jews from the Asmonean epoch was principally oral." On p. 115 in a note he says: "The Talmud, a summary of this movement of the schools, hardly began to be written until the second

The Encyclopedia Britannica says: "The Taimud Yerushalmi embodies the discussions on the Mishna of hundreds of doctors, living in Palestine, chiefly in Galllee, from the end of the second till about the middle of the fifth century, while the Babylonian Talmud embodies chiefly the discussions, on the same Mishna, of hundreds of doctors living in various places in Babylonia, * * from about 190 to nearly the end of the

These quotations show the compilation of the Talmud was commenced in the very last of the second or first of the third century, and was not completed till in the sixth century. That the Mishna was first compiled by Rabbi Judah, the Holy. This being the text would naturally be compiled before the Gemara which was commentary on

The basic part of the Talmud was termed Mishna perhaps because it was not committed to writing, but repeated orally from Rabbi to Rabbi for centuries. But one thing cannot fail to strike the reader, and that is that there was no Talmud in writing at the time when Jesus is supposed to have lived, nor for 150 years after his reputed death; hence, if we should find any reference to him therein it would be nothing but vague tradition. Moreover, as most or all of the New Testament was written before the Talmud, its writers had all the salient points needful to make up such a story as they chose about the God-man of the Christians. Evidently the Talmudists used certain portions of the Christian fable to the best advantage possible for themselves. They termed him a "bastard," a "vagrant necromancer," a "blasphemer" and a "sorcerer." Charged, as they were, with murdering a God-man, is it strange that, with the ghost story of his conception, as told by Matthew and Luke, they should pronounce him a "bastard" and his mother "a shameless woman?" And, if they read the accounts of his preaching, they were compelled to denounce him as a "blasphemer" according to Jewish law. The story that "Pandera," a Roman soldier, was his father, might have been a neighborhood scandal or a concection of

Jewish malevolence.

But I wish to call your attention especially to the essential character of the Talmud. Nobody, but a most superstitious Jew, will for a moment accept the statement that the Mishna was transmitted orally from Moses to Judah the Holy. That is pure myth. On page 191 of the "Christ Question Settled." I find the following statements: "Around the Mishna, a collection of ancient rabbinical decisions has of commentaries, annotations, glossaries, discussions, fables, and doctrines of various kinds." "All combined, the Talmud is a sort of shapeless Encyclopedia of the religious interpretations and legal traditions; and also of the visions, hopes, and prejudices of vanquished Israel in the form of official reports of meetings held by the rabbinical academies." But do we know that we possess the Talmuds as they came from the Jewish schools in the fifth and sixth centuries? By no means. Renan, in "The Apostles," page 226, says: "The Talmud, in like manner, during the Middle Age, and after its first publication, underwent much abridgement and alteration." And, in a note, he declares that. "It is well known that no MS. of the Talmud is extant to control the printed edition." So it is impossible to find out how much has been left out of, or added to, the original Talmud. But, taking it as it is, what is the

value of its assumed testimony to the existence of the Jesus of the New Testament? I answer, nothing! Absolutely nothing!! The Mishna, the oldest portion, compiled by "Judah the Holy," knows nothing of Jesus, does not mention him. Says Renan, "Life of Jesus," page 365: "Within the heart even of ical; facts and data needed by every Judaism, Jesus did not make any dura- student and especially by every Spirble impression. Philo, who, died about the year 50, has no glimpse of him." "The Mislina, again, presents no trace cloth; paper 50 cents. For sale at this of the new school; the passages of the two Gemaras, in which the founder of Christianity is named, do not carry us

beyond the fourth or fifth century." We can now partly sum up the testimony. It is in brief this: A Jewish work, written in the fourth or fifth century, mentions the name of Jesus, and makes the statements I have quoted,

and some other similar ones. It strikes me that something more than a tradi-tion four or five hundred years old is necessary to constitute history or historical evidence. But that is all the

Talmud gives us. But that is not the worst feature of the Talmudic testimony, for Renan tells us that "The two Gemaras borrow most of their notions concerning Jesus from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." Page 304.

The reader now has the real character of the Talmudic testimony to the historicity of the Christian Jesus. And yet, within the last two years, we have had paraded, in the Spiritualist papers and in a pretentious volume, by selfstyled scholars, these "burlesque and obscene legends, of no historic value," as absolute proof, historical proof of the personal existence of the hero of the New Testament romance. And what is worse, this is assumed to be the culmination of the Higher Criticism. J. S. LOVELAND.

Summerland, Cal,

MASS MEETING.

Attention !

The State Spiritualist mass-meeting ident of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the another of the untiring, thinking workers. In early life he was an Advent preacher, became converted to Spiritualism, spent some years in newspaper work in Wisconsin and Illinois, finally devoting his entire time to the platform and authorship. Some of his works are held in highest esteem by the educated people of the United States. Miss Margaret Gaule, of Baltimore, is one of the most prominent test mediums in the United States to-day. She was a Catholic, educated in a Catholic convent. and forced to leave the school on account of her early development of clairvoyance and clairaudience. She has been upon the rostrum of every large city in the East during the past several Talmud extending from the year 200 to | years, and has come to that high point of esteem in the public mind that her name alone is sufficient to fill the largest auditoriums to overflowing. Through her highly developed sense of sight and sound she is enabled to recelve messages from the spirit side of life that cannot be mistaken. When in Chicago she occupies the Auditorium and fills the capacious house to its utmost. G. W. Kates and wife, the Minnesota missionaries, are meeting with success in their State and have a reputation that reaches far beyond its boundaries. These, together with the corps of workers in the State, including G. H. Brooks, pastor of the Unity Society in Milwaukee, an able and untiring worker; Mrs. C. L. Stewart of Stevens Point, Mrs, Francis Wheeler of Madison, Mrs. Baker of Portage, and many others who are expected to be present, make this meeting one of the strongest ever held in Wisconsin; It presents an opportunity for all thinking people, whether believers in the doctrine or not, to hear and learn from the best minds of the country the basis of

> All friends expecting to attend the mass-meeting in Stevens Point, April 17, 18 and 19, wishing me to secure rooms or entertainment, should correspond with me at once. Address me at 803 Dixon street, Stevens Point, Wis. CLARA L. STEWART.

Spirit Memory.

In the most interesting article of my friend Dr. Babbitt, of March 17, entitled "Atoms and Weight," the following words occur, to which I desire to call attention:

"The spirit coming through another brain cannot always retain names, and I think he must have meant Democritus instead of Aristotle."

My father wrote about twenty years ago, in "The Discovered Country," that he had met Aristotle, who had taught him all about the Atomic theory. No doubt Aristotle taught the theory of Democritus, who was born about ninety years previous to Aristotle. My father at the time of writing "The Discovered Country," had not met Democritus. As for myself. I knew nothing of Aristotle, Democritus, nor the Atomic theory, which should be a positive proof of spirit control. The question which is of paramount importance is whether the spirit of man continues to live after the dissolution of the body, and if so, does it influence and control mortals? All theories are subject to change and sink into insignificance compared with the greatest of all questions, is life continuous, or is it not? CARLYLE PETERSILEA.

PLEASE RESPOND.

W. E. Bonney, who expects to be been beaped up under the name of State Missionary in Nebraska, desires Gemara, constituting an enormous pile | the names of all the Spiritualists in the State. Send him a postal at once, with names and postoffice addresses. Don't delay. Direct to him at Blair, Neb.

DOMESTIC FELICITY.

She tied a napkin on her head, Her hair was all awry, She wiped the dewdrop off her nose, That had wandered from her eye. She clutched the broomstick in her

hands. And with vicious, angry thrusts. She moved it quickly o'er the floor And raised great clouds of dust.

She boxed the kids upon the ears. And vowed she wished them dead, And when her hubby interfered The broomstick fanned his head Until he swore he ne'er again !. Would chide his faithful spouse When she was busy cleaning up

The dirt around the house. HENRY M. EDMISTON.

"Religion as Revealed by the Material and Spiritual Universe." By. B. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and crititualist. One of the very best books on the subject. Price, reduced to \$1.

"Harmonics of Evolution. The Philosophy of Individual Life., Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, \$2. For sale at this Price \$1.

Suggestions Concerning the Best Methods.

How to accomplish a proper work in

the propaganda of Spiritualism has been and yet is a serious question. Whether we desire to make special effort to convince people of the facts and philosophy of Spiritualism, may possibly be debatable. No doubt many think it an useless effort; or, at least, "cast pearls before swine" was long speakers and mediums in the Spiritual-said to be useless. To present higher truths before minds incapable of comprehending them may be labor in vain—at every session. but to lead untutored minds into capable action may be possibly the duty of trained persons. That humanity needs to be led into higher wisdom is evident to every observant mind; and that moral development is universally necessary, we cannot fail to know.

Is Spiritualism an educator? Is it a

Is Spiritualism an educator? Is it a moral force? Is it a demonstrable truth? Has, it a human mission? If these are affirmatively answered, then what is our duty as Spiritualists? What fruits of the spirit have we gathered for the good of humanity? It is so often said by persons: "I have given years of effort and gone to much expense in order to obtain the truth, and I feel that all others should do likewise if they desire the truth." That is wise if they desire the truth." That is seemingly just—but what of they who as yet have not desired to know the truth you know, or perhaps may not have heard of its blessings? Do you owe such any effort to encourage or to unfold such desire? I do not intend to now argue the questions I am askingbut present them as to some extent a justification of active missionary effort. My experience in Minnesota during the past few mouths, leads me to cognise that we need a well-regulated system of propaganda. We need such for human progress and not simply for the multiplication of Spiritualists. Humanitarianism is the boasted principle of the Spiritual philosophy. We do not apply it sufficiently. Truth is public property and not the sole right of a few. If we have been given a truth, we should share it with our fellows. Surely the spirit messages do not come to us simply to gratify a desire "to see what they can do." Hence, why should we use them for such a purpose only? Wise spirits can be attracted to us if we aspire for wisdom-and the crude only will come if we send forth coarse and selfish desire. "Like attracts like." I have seen the effect of unselfish effort to present spiritual truth for human help. To do so only to proselyte,

would certainly be a selfish plan-but to espouse a truth for human growth is We want a system of propaganda, in order to help the advance of human knowledge and destroy error, superstition and intolerance. We deplore the ignorance of humanity, and their low

conditions of life, whilst we are in-

active to correct the evils. Localities complain of bigotry and prejudice that make it impossible to get a hearing by a Spiritual speaker. I have found that the locality will turn out well represented to hear a Spiritualist when a good place of meeting is provided, and the doors opened free of any charge. A door fee makes the impress of a speculation. A cause backed up by help sustain it, they freely give. We Minnesota and have received greater amounts of money from voluntary offerings than we should have from door fees; because we obtained large instead of small attendance. We need to support a general work of that charcontrol such effort-and they could be | it seemed. effective only by having proper financial support as a surety for effort. The

result would soon be a complete suste-

The N. S. A. should not be a director of missionary work. Its functions are more distinctly related to the internal than the external affairs of the Spiritual cause. Its functions commence when the organization is effected. The system of propaganda may be subsidiary to the N. S. A., but not entirely controlled by it. At present the National missionaries are but nominal appointees, and in no case, possibly, under direct contracts that give them power to perform work. Dependent upon their own chances to labor, they become a means for sustenance rather than being sustained. Thus we have no missionary or propaganda efforts sustained by either our organization or by public subscription. Localities everywhere are, hungry for such mental food as the Spiritual teacher offers; and they will each materially help if we place the opportunity before them. I have been in so many "first places," and also where "the cause has dled out," that I know what can be done in such localities. Every town, city and State can be stirred to their centers by proper and business-like effort. And that is what we should need

funds for! And such efforts will bring liberal help to our cause!

We need a "Missionary Board" of earnest souls willing to labor free of charge in directing such labor. It might be a Missionary Society composed of contributing members of say, \$5 per annum each. Each Spiritualist, or the majority at least, could afford that. They could have the right of convention, or a delegate right, and thus annually elect and instruct the Missionary. Board. The time has come for some

practical effort. We need self-sacrificing workers and contributors. Let us show to the world that Spiritualism is a force. We need circulating literature as well as public speakers and mediums.

A fund to publish a plain statement of what Spiritualism is and aims for is badly needed. Let us agitate! Who G. W. KATES. will help? Minneapolis, Minn.

A Good Slate-writer Wanted

This camp will open August 11, closing August 27. Will C. Hodge, who has been with us the past two sessions, has again been engaged for the entire time. We are negotiating for other speakers and mediums, and it is intended to make this the banner season at Delphos. The management invites correspondence with a good independent slatewriter, one who can give positive demonstrations. To a good medium for this phase Delphos Camp offers unusual inducements as they will have no opposition and all the patronage they can attend to. Address Joy N. Blanchard, President, Delphos, or E. S. Bishop, COR. Glasco, Kans.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office.

GRAND MASS MEETING. Rev. Newell Dwight Hillis

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

A grand mass contention under the meet Mrs. Haire at Handel Hall, April joint auspices of the N. S. A. and the 10 at 10 a. m. I. S. S. A., will be held in Handel Hall, 40 Randolph street, Chicago, on Tuesone that we owe no duty to make. It is day, Wednesday and Thursday, April true that useful and cultured Spiritual- 10, 11 and 12, 1900. There will be three ists cannot be created simply by con- sessions daily, 10 a. m., 2 p. m., and 8 version. The need is to develop the p. m. President Harrison D. Barrett understanding and appreciation. To will be in attendance, and the best

Chicago Spiritualists who will entertain some of our visiting speakers and mediums during the convention, will please communicate with Mrs. Mary M. Haire, 438 Englewood avenue, and

Sec. I. S. S. A. ERVIN A. RICE, Treas. I. S. S. A. HIBAM EDDY, Trustee I. S. S. A. ORRIN MERRITT,

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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,

for business during the session. Dr. Juliet Severance and Mrs. Lucinda B

Dr. A. Houghton, Max Hoffman and Ella M. Johnson are among those engaged to participate

Chandler will also deliver brief addresses.

in the proceedings, since above was put in type.
The address of welcome will be made by Mrs. Cora L. V. Richmond instead of Capt. Black, as previously announced.

gathered in Chicago.

PREMATURE BURIAL

Most Amazing On Recornd in Italy-Child and Mother In the Same Coffin.

NEW YORK CITY AND STATE AU- | creased vigilance over the circum-THORITIES' CONTEMPLATE AC. stances intervening between the death TION TO AVERT DANGER FROM certificate and the offices of the under-PREMATURE BURJAL-REMARK-ABLE CASES WHERE THOSE the Apulian peasant woman. SUPPOSED TO BE DEAD HAVE COME TO LIFE: 10

true story of manscending the cover and was laid in the coffin. most vivid horrors created by Poe's imentent of the New York World.

earnest workers who invite the public Rome sends details of the tragedy to the feast, becomes attractive to the which, first printed briefly in the Lanaverage intellect. And when asked to cet, stimulated in all classes of the community the most dreadful of all have held free meetings throughout slumbering terrors—that of being bu-The mother in this case was a young

woman in the small town of Lecce, in Southern Italy. Her case baffled the doctors. They became convinced that her child would never see the light, and

Funerals are held speedily in Italy. new linen shroud was wound about the workable." body and it was placed in a coffin. Over-night the coffin, its lid screwed

down, was left in the mortuary chapel adjoining the cemetery. Two tall candles flickered at the head and two at A storm broke that night. The win-

dows of the mortuary chapel rattled in the ears of the "custode" (watchman) such method in this country. as he crouciled at his wicket, shivering

with superstitious awe at the tempest. It, too, was a shrick, of more human fee he was prepared to furnish proofs quality than the voice of the wind, but | that premature burial was much more muffled. The custode crossed himself. It was a night when demons were loose. He are exercised over this matter. The had heard of their tricks-how many Health Board of New York City has sometimes assumed the voice of a wo- given it much attention, and it is prob-

man to lure mensinto their clutches. and mumbled prayers to all the saints against premature burial.

A MIRACLE INDEED.

He described his sensations afterward when an investigation was held. With the welcome dawn came a photographer who had been commissioned to take the dead woman's likeness. The custode helped him to open the coffin. His nerves were overwrought by the events of the night, and when he beheld the interior of the box he fell upon his face, crying: "A miracle! A miracle!"

It was a miracle indeed-but a tragic when the lid was screwed down. But now the candles shone on two faces.

The second was that of a babe, robust

and fair. It had come to life within the casket of death, and destiny had denied it any other experience. Pitchy darkness had enveloped its birth its ibrief struggle for breath, its return whence it came. Such is the history of a human career takable signs of putrefaction? perhaps without precedent—the career

of the babe of Lecce. 13

The mother hadoturned on her side. No words can aid the imagination to de- by asphyxiation, heart failure, apoplexy pict the struggle of which her bitten | -as in the case of the Abbe Prevostlips and twisted arms were the silent intoxication, lightning stroke-perhaps testimony. Meanwhile another case has come to says-anaesthetics, narcotics, concus-

viera, who would have been buried ders. alive if he had not revived as the coffinlid was being screwed down. under ground within twenty-four spark of life remained. hours after death acts as an invitation to premature burial, though not more

so than the American custom of imme-

diately calling in the embalmer. Under the heading "Alive Under the Coffin-Lid" the Rome correspondent of the Lancet writes: "I make no apology for returning to this ghastly theme. The tragic case in

point reported in the Lancet from Lecce (Apulla) has thrilled the kingdom with horror from the Alps to Etna. "Popular interest in the theme is now accentuated by indignation, and in-

taker is leading to the discovery of cases only less gruesome than that of ANOTHER ITALIAN CASE.

"The latest of these comes from the Born in a coffin, suffocated with its Ligurian Riviera. In the village of Rocmother in the solitude of a mortuary cabruna an old countryman, Raffaelo chapel-all Europe is ringing with this Rainoldi by name, fell ill, failed to re-"The lid over him, was actually being

agination, says tile London correspond- screwed down when he was felt to move and then heard to speak "Medical aid was at once invoked by the family and the old man came

round, recovered full consciousness and inspired hopes of his recovery. "These, however, were not realized. He lingered for two days and then died, death being this time not 'apparent' but

"Coincident with the chronicling of these cases the lay press is opening its columns to the discussion of the familiar devices by which the individual laid acter. We need a missionary board to at that juncture the patient died-or so out as dead and even inclosed in the coffin can still have air to breathe and the power to attract notice and assist-This was fixed for the day after death. ance. But none of these methods is of The body was washed, the eyelids other than doubtful efficacy, the apparheld down with coins, the hands crossed atus, for one thing, being too delicate on the breast, one holding a crucifix. A and complicated not to get easily un-

NEW YORK AROUSED.

A week or two ago the committee on Public Health of the State Legislature gave a hearing on Assemblyman Gale's bill to guard against premature burial. Mr. Gale said he had seen abroad last their frames. The wind shricked among | summer an apparatus intended to give warning when there had been prema-There was another sound that struck ture interment, and pleaded for some

H. Gerald Chapin, secretary of the

Medico-Legal Society, told the commitfrequent than is generally supposed. Municipal as well as State authorities able that the Sanitary Code will be So he stuffed his fingers into his ears amended in such a way as to guard

Dr. J. H. Garrigues, of No. 716 Lexington avenue, Chairman of the Committee on Apparent Death of the Society of Medical Jurisprudence, made these suggestions:

First of all, only authorized practitioners of medicine should decide whether a person is dead. We therefore respectfully suggest a

change in the blank forms of death certificates, so that they be made to contain the declaration that the physician personally has examined the body. We furthermore recommend that the chief signs of death be enumerated in the blank, and that the physician shall Only one body had tenanted the coffin indicate the presence or absence of in tearing rings from their fingers. each with "Yes" or "No." The questions which we would suggest to ask would be: Has the respiration stopped permanently? Has the pulsation of the heart stopped permanently? Do the dependent portions of the body show a purple discoloration? Is rigor mortis present? Are the corneas dull? Are the pupils dilated? Are there unmis-

Science admits only one sure proof of death, and that is decomposition. Other phenomena may be produced also the death chair, Dr. Garrigues light of an old man in the Ligurian Ri- sion and many obscure nervous disor-

Dr. Garrigues decries the American practice of dragging the still warm This coincidence has created some- body of an ostensibly dead person from thing akin to a panic throughout Italy, bed and putting it on ice at a temperawhere the custom of rushing bodies ture that would probably be fatal if any

MEASURES OF PRECAUTION. Count Michel de Karnice Karnicki,

Chamberlain of the Czar of Russia, is

the inventor of an apparatus exhibited at the Academy of Medicine recently. From a platform resting on four posts over the grave a tube runs down into the coffin and terminates a few inches above the chest of the person interred. The slightest movement inside the coffin sets off an elaborate set of signals, including an electric alarm. In Bavaria and Saxony a system is in

On Doctrine of Damnation.

To-day one of our greatest denominations still includes the awful statement in its confession of faith, saying that certain men and angels are foreordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Every young man who enters the Presbyterian Church has to solemnly swear to believe and teach Carpenter, Harrison D. Barrett, Rev. R. A. this frightful view. It would seem that if men White, Cora L. V. Richmond, Georgia Gladys believed it reason would be shaken to its foundaerford, Julia Steelman Mitchell, J. Frank Baxter tion. It would seem as if a man would prefer to are among the celebrities who will be on hand be burned at the stake rather than hold and charge such infinite cruelty upon the all merciful and all loving God.

What, read the story of Christ's life--love, suffering and death--and then charge God with 'particularly and unchangeably designing" majority of his children to eternal torment?

The strongest array of Spiritualist talent ever | I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

force by which many victims of appar- | water. He steadily rallied, and is now alive. Every cemetery contains a dead- In the New York Morgue last Novemhouse divided into small rooms. Even her a babe, one of twins that had been

Women named "lichenfrauen," specially trained for the work, are in constant attendance upon the dead during the period of Seventy-two hours preceding burial. Each body is connected

with an electric alarm. The "licbenfrauen" are required to inday, applying tests. These are the tests of death, only one of which-de-

composition—is conclusive: Respiratory failure, cardiac failure, absence of filling of veins under pressure, reduction of temperature, rigor mortis and muscle collapse, congulation of blood, decomposition, absence of red color in semi-transparent parts under the influence of a powerful stream of light, absence of muscular contraction under galvanism, absence of signs of rust on a bright steel needle after

plunging it deep into the tissue. From the earliest ages mankind has been oppressed by the fear of premature burial. The Greeks, after Empedocles, a famous physician, had restored to life a woman who was about to be buried, adopted a law under which no person might be buried until the sixth day after death.

The Romans did not allow the final rites to be performed till eight days after death; and the Turks prescribed a series of tests to make sure that death had actually arrived.

REMARKABLE ESCAPES. Cardinal Espinola, Prime Minister to Philip II., stretched out his hand to Ichovah Interviewed. stay the embalmer's knife which was about to be plunged into his vitals.

Vesalius, the "Father of Anatomy," fled into exile after a subject, a woman, had | Theology, revived under his knife, only to die of the wound. The Abbe Prevost was stricken with apoplexy in the forest of Chantilly on Oct. 23, 1763. His body was carried to the nearest village and a medical officer

began an autopsy. The Abbe uttered a piercing cry, but in a few moments expired from loss of There are stories told in all languages

of women buried for dead who have

been revived by the violence of ghouls

A daughter of Henry Laurens, the first president of the American Congress, suffered an attack, of small-pox and to all appearances died. She was laid out as a corpse and the windows were opened. Stimulated by the fresh air the girl recovered. So

deeply impressed was her father that

he left instructions for his body to be

burned. The late Edmund Yates, editor of the London World, left a will in which he provided 20 guineas as a fee to his physician for the post-mortem service of opening the jugular vein, that there might be no possibility of burial alive.

SAVED THIS MAN'S LIFE. From South Dakota within the last few weeks comes the story of how a Methodist minister saved himself from burial alive by the injunctions he laid upon ihs friends during what was thought a mortal illuess. His name is Styles and he is the pas-

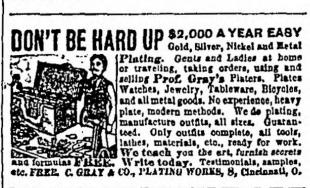
tor of a church in Messington. "Do not bury me until you are sure I am dead," he said repeatedly. For years he had entertained a horror

of coming to life in the darkness of the grave. His relatives tearfully promised Your Ruling Planet Discovered that when the end came they would wait until all doubt had vanished. The hour arrived when he ceased to

breathe. Still, in deference to the pastor's request, preparations were de-

the temperature of the place is fixed by born apparently dead, came to life in a temperature of 30 degrees and was removed to Bellevue Hospital.

One of the gruesome happenings of last year was the exhumation, at the instance of an insurance company, of James Rigley, of Pendleton, N. Y. The glass window of the coffin-lid was broken and the distorted features of the spect each body at least three times a corpse showed how Rigley had fought for breath.



Daniel K. Tenney's **BOOKS**

The Earth Not Created. Fallacy of Ail Cosmic Theories Price, 15 cts. An able argument to show that the world has always existed.

Assured by Science Price, 6 cts.

The best scientific argument in favor of a future life that has ever before been made.

Never-Ending Life,

Or Orthodoxy from Headquarters... Price, 6 cts. A newspaper reporter goes up to heaven and in-

Its, Origin, Career and Destiny Price, so cts. One of the best and most comprehensive summing up of the absurdities of the Christian Theology that has ever before appeared.

Holy Smoke in the Holy Land. Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or "the Holy

Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney." The Plan of Salvation. Price, to cts.

In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it. "Owed" to the Clergy. Price, 6 cts.

An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899. The Master's Masterpiece, Or the Sermon on the Mount Price, 10-cts.

This is the most thorough exposition of the fal-lacies of this noted "sermon" that was ever be-fore published. Modern Theology and Its Ideal Jesus

The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

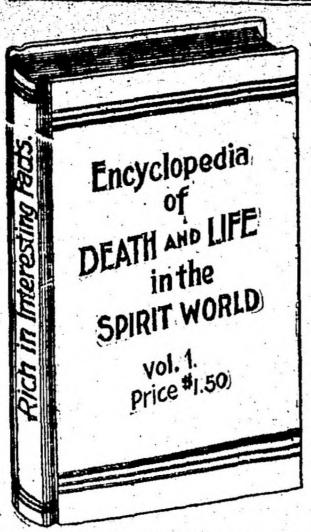
books, has been for many years the leading law-yer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks. PRACTICAL METHODS TO IN-

SURE SUCCESS. A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health. Worth many times its cost: Price 10 cents.

by Astrology. By Prof. G. W. Cunningham. Devoted to the study of Astrology and its laws. Price, 25c.

Appeals to Methodists. At the end of two days the stricken tomatically through the hand of Carrie E. S. Twing.

Man stirred, opened his eyes, called for Price 20c. For sale at this office.



These seven books will be sent to old or new subscribers for \$2.35 whenever they send in their yearly subscription. The postage on these books and expense of mailing is 85 cents, only leaving for this office \$1.50 for the seven books, for less than actual cost. We do this in order to establish the nucleus of a first class Occult and Spiritualistic library in every home. We are working on the Divine Plan.

Anniversary at Alliance, O.

The anniversary exercises at the Independent church on Sunday were well attended. The platform was adorned with beautiful flowers.

The conference was a feast of reason and a flow of soul, many taking part in it, and closing with an original poem by Mrs. Sarah Stone Rockhill. The lyceum followed it, being a brief report of what had been learned by the scholars, followed by recitations and songs. The farewell of Mrs. D. W. Sprague to her class of little ones was particularly affecting. In giving a prize to the best scholar she could not so seem to neglect others, so she gave a nice book to each

The lectures of Rev. E. W. Sprague were good, enthusiastic and instructive. The anniversary address in the evening tions followed each lecture. Mrs. Flora Russell's beautiful solos interspersed

This closes Rev. and Mrs. Sprague's eleven months' work with the independent Society and with many sincere regrets do we part with them, as by their faithful earnest work and noble lives they have endcared themselves to | er of red, white and blue, marched in a our people. Next Sunday Mr. Will C. Hodge of Chicago will occupy the platform. He will be with us for the month | Pythian Hall on Grand River avenue,

POEM BY MRS. S. S. ROCKHILL. Who shall tell, in earth's poor language, Of this grand prophetic day, When the travail of the ages,

Ushered in with glorious ray, This new era-Love's new era Brought to earth at last to stay.

Though we hear of war and carnage,

Though the evil still is here, Yet through all Love's voice is calling, Love the savior, will appear, Love will right all wrongs and sorrow, Cause all careless hearts to hear.

Long the world has strove in darkness With its passions and its fears, With its night of death and sorrow, With its agony of tears,

For the selfish life must ever Reap such harvest, there or here.

Words that fail us in the telling Of this nobler grander day. When above life's sordid sorrow We shall take our upward way, When by Love and Justice guided, All earth's children they shall sway.

When to Love is Wisdom wedded-And we know that day is near-Then shall spring a glorious people, Who shall know no wrong or fear. But whose lives, so fair and perfect, Shall reflect the higher sphere.

This sweet promise all was sounded, This grand glorious time foretold When the rap at Hydesville echoed Round the world from soul to soul. Love, the message-Love, the message Through our lives it must unfold.

Oh! how long we sought the higher-Sought to bless our suffering kind; Now the spirits come to aid us. With their heart, and soul, and mind Teaching truths instead of error, To each asking soul they find.

In this dawn of Reason's morning, Myth and fable flee away, And with nature's laws to guide us. Superstition cannot stay, For the spirits come to teach us Of their homes just o'er the way.

Oh. my sisters, shall we falter? Will we loiter by the way, When we have these bright inspirers Who will ever by us stay? We must help to give the message-We must live it day by day.

Only through our hearts and voices, Through our works and words of love Can, the message of the angels Be conveyed from spheres above, Can the wisdom of the ages

To earth's children come with love. For it must be thus transmitted, Thus interpreted to men;

We will gladly give their message, Be a voice for them again, For they teach life's earnest lessons,

And the sad hearts all befriend. Now with joy we greet their advent,

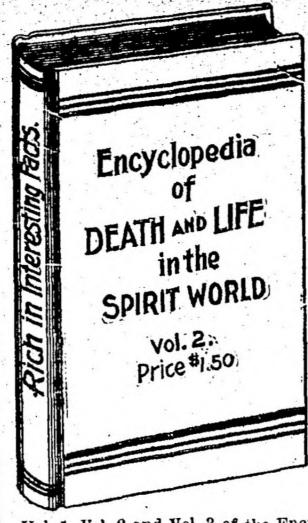
Celebrate this point of time, For we know that through the ages. Still shall run this thought sublime: Earth and heaven have been united By Love's advent for all time.

Anniversary at Louisvile, Ky.

The Anniversary of Modern Spiritualism was celebrated here March 25. The programme of the entertainment was long and well selected. It was a grand the Spiritualists of Jackson, Mich., on success financially and socially, and March 25, in the Odd Fellows Hall. praised by all who attended.

christened three boys after the exer- being tested by clergymen and others. cises in the lyceum. At night the servthe cause, Mrs. Mary Mann.

. Mrs. Claman and Mrs. Mann were the three weeks, and in the use of their attraction of the evening, and were powers (besides clairvoyance and clairdressed for this special occasion, and seated midst the floral decorations Mrs. Claman christened three little girls, all dressed in white. The scene



Vol. 1, Vol. 2 and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World should be in every Spiritualist home. In them you have more solid substantial facts in relation to the remarkable change designated as death, than can be found elsewhere in all the libraries of the world. They are elegantly and substantially bound in cloth, neatly printed in good clear type. They will enrich your mind and be an ornament to any library.

was as grand as any transformation

scene one could imagine. The People's Spiritual Church has a good hold, and built on a solid foundation, and is making great headway. Mrs. Claman left the city for two months to fill engagements in Grand Rapids and Lansing, Mich., which were made before accepting engagement with the People's Spiritual Church of Louisville, Ky. She will return on June 1, to finish the year 1900 with us. In the meantime Mrs. Mary Mann, who is a regularly ordained minister of this society, will conduct services and tests as she is well qualified to do. J. L. FRANCK

Detroit Anniversary.

The Fifty-second Anniversary of the was replete with information and sug- founding of Modern Spiritualism was gestion of the opening week, and perse- | celebrated with appropriate services at cution of the Fox sisters saying the new | the three centers of Spiritualism in this religion was born in a manger, of two city, 132 Michigan avenue, 55 Grand virgins, as the girls were 9 and 11 years | River avenue and 49 Monroe avenue, old. In the evening his address was of | Detroit Mich. In the afternoon there the phenomenal nature, proving that | was a joint meeting of the Central Spirall spiritual phenomena was natural ac- itual Union, which assembled at Occult cording to natural law. Spirit descrip- Hall, otherwise known as Dr. C. W. Burrow's office, on Michigan avenue. with the congregation that meets at 55 Grand River avenue. The Sundayschool of the Central Spiritual Union, a score of small children, having donned aprons in three significant colors with cabalistic letters, and each bearing a sharpened broom handle with a streambody with Dr. Burrows at their head. and two teachers at their side to the where the joint exercises were to be held. The little procession attracted much curlous attention. Dr. Burrows wore a round cap and a military-looking belt, which added impressiveness to the

The evening meetings were held at the respective places of assembly. Addresses were listened to, and occult demonstrations and spiritual phenomena followed.

Anniversary In Cleveland, O.

It has been quite a time since The Progressive Thinker has heard from us as a society, but I promise to make amends by writing a short account of our doings occasionally. At this time I will report the celebration of the Fiftysecond Anniversary of Modern Spiritualism by our society, the First Association of Spiritualists of Cleveland.

Our auditorium, newly decorated, was filled to overflowing at both sessions, Sunday afternoon and evening, March 25. The rostrum was bandsomely adorned with palms, potted plants and cut bouquets, and presented

a perfect bower of beauty. Music was rendered by master minds and hands on the plane and violins, also beautiful selections of vocal music were rendered.

Our president, Mr. T. A. Barker, very appropriately opened the celebration by making an address that was just suited for the occasion, as it was decidedly progressive in its aims, and was heart-

We had with us, besides our speaker for March, Mrs. Anna E. Thomas, the two veterans in the cause, Miss Annie Inman and Prof. Weaver; and also the secretary of the Ohlo State Association of Spiritualists, Mr. C. B. Gould, who did honor to the cause and justice to

themselves by their remarks. Our lyceum was represented by some of the children reciting very pretty selections, which showed honor to the class leaders and credit to the little ones. Long live our lyceum.

At the conclusion of the afternoon session many of those present adjourned to the banquet room, where justice was done to many good things that go to inspire the inner man, generously donated by the ladies of the society, and also very ably served by them, Mrs. Barker, Mrs. Gray, Mrs. Gates being indefatigable in their zeal to have all enjoy themselves. Miss Lenk and Miss Nagle and several others were very able assistants, and everybody

fully appreciated each other's efforts. Our celebration was a perfect success in every manner, and will be long remembered as a feast of good will and

-At the evening session the large hall was filled quickly, and soon there was standing room only, and the doors of the adjoining room were thrown open to accommodate the throng of eager and pleased listeners.

For the month of April we have for our speaker, Mr. J. Frank Baxter, and May is an open date.

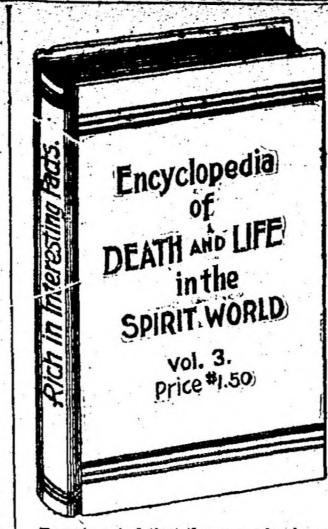
We solicit correspondence from mediums and speakers. Our secretary is

Mr. A. A. Kerr, No. 26 Central avenue. WILLIAM NIESS.

Jackson, Mich.

The Fifty-Second Anniversary of Modern Spiritualism was celebrated by Addresses suitable to the occasion were The Sunday service was one long delivered by several speakers, one of Then let us thank the spirits kindlooked for by the public. and at 7 them (Mr. L. S. White) being a resident o'clock the house was half filled, and at near Hydesville, N. Y., when the Fox 7:30 there was not standing room left. girls first developed their mediumship, In the afternoon Mr. Geo. Heinsohn and who sat in circles when they were

ices were conducted by Mrs. L. N. Cla- | Chase, of Cleveland, Ohio, were present man, followed by tests by Mrs. Kibby, and took part in the meeting, the forof Cincinnati; also tests by the crown | mer giving psychometric readings and jewel of the People's Spiritual church, the latter cinirvoyant descriptions of and the hardest worker in the city for spirit friends present. These wellknown mediums have been with us for audience and psychometry have also the rarer gifts of spirit photography which were grand. After the tests, and materialization), have given the Spiritualists of Jackson a most enjoya-



Bear in mind that the seven books we offer to old and new subscribers for a nominal sum-far less than actual cost however, and not purchase these books at the cost designated, you are liberty to do so. The seven books after paying postage and expense of mailing, only leave us \$1.50. We are working, you see, on the Divine Plan.

St. Paul, Minn., Anniversary.

The St. Paul Spiritual Alliance celebrated the Fifty-second Anniversary of Modern Spiritualism, March 25, at Odd Fellows' hall. 'The gathering was' one of special note and interest to Spiritualists, was very enjoyable to a very large number, lasting all day. Supper was served after the close of the afternoon meeting and the exercises resumed at 7:30 after a season of social intercourser

The exercises of the day were opened at 11 o'clock with a conference meeting of mediums at which several addresses were made by prominent members of the organization. A reception was given for officers and members of the state and local associations at 2:30 p. m., followed by a selection by the quartette. Mrs. S. M. Lowell offered the invocation and Mrs. J. P. Whitwell delivered the solo, and G. W. Kates delivered an address upon "Fruits of the Spirit." Mrs. Zaida Brown Kates gave tests and spirit greetings. During the interval following the afternoon meetings test circles were held in the main hall by Mrs. Lowell, Mrs. Kates, Mrs. Sauer and others assisting.

Mrs. S. M. Lowell opened the evening meeting with the invocation. Mrs. J. P. Whitwell delivered a short address upon the benefits of Spiritualism. "The Beauty of Death" was the subject of an address by Mrs. Zaida Brown Kates. Several musical numbers were given by Prof. Zumbach and his quartette. The meeting closed with spirit :nessages and tests by Mrs. Kates and Mrs. Mary

Sunday, April 8, the Spiritual Alliance will celebrate the eleventh anniversary of the formation of the organization in St. Paul. A special programme will be given, including a number of prominent Spiritualist speakers. Meetings will be continued every Sunday evening until about May, when they will be abandoned for the summer except the camp-meeting some time in July.-St. Paul Globe.

52D ANNIVERSARY, MAR. 81, 1900

Again there dawns the natal day Of our New Era grand, When souls of mortals passed away Return from spirit land; A day resplendent with the light

Which comes from higher spheres, To drive away the gloom of night And banish Sorrows' tears. A sacred day is this to those Who know the truth it brought,

Who've seen the star that then arose To light the realm of thought, And joyous swells each bosom now In many a gathered throng, Where gladness beams from ev'ry brow And fills each heart with song.

It was a great and grand event That on this day occurred, When first a message heaven-sent

By mortal ear was heard: And fitting 'tis that we should meet To recognize the worth Of heaven's greatest Paraclete Now comforting the earth.

For all mankind this day did bring Joy never known before, For which our grateful songs we sing And true thanksgivings pour; For who is there not glad to know

Their spirit friends can come

To wipe away their tears which flow, And cheer each vacant home? O who are they that can refuse Whene'er these friends draw near, The glorious privilege to use

To lend a listening ear? Who would not touch "a vanished hand.' Or hear "a voice that's still,"

Or list unto an angel band Proclaiming, "Peace, Good Will?" There's not a soul on earth to-day

But has some spirit friend Who would be glad to point the way And their assistance lend; Then all should now with us rejoice, 2 And join in our great feast, Prepared from ylands rich and choice

Let none then hide this heavenly light Because of fear or shame, But proudly stand and with their might

For greatest and the least.

Its virtues loud proclaim, For 'tis a boon that all should share. And not a favored few And we should teach it everywhere To Gentile and to Jew.

This day's return should make us feel

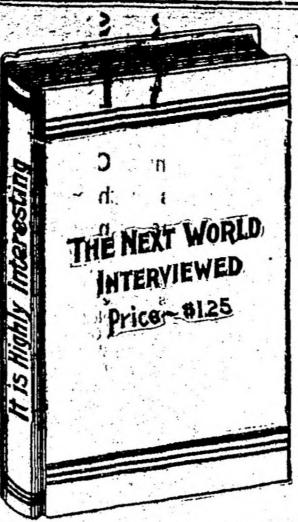
How great a debt we owe: To those who've brought our greatest And soothed our greatest woe: With grateful hearts we ought to do Whatever good we can.

By teaching, and by helping, too,

Our needy fellowman. For all the good they've wrought. For help to body, soul and mind, And for inspiring thought; And as we hope a heaven to gain With them in some bright sphere. So let us live while we remain,

That we begin it here. DEAN CLARKE. Poxbury, Mass.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. | books for almost nothing. We are only Price \$1. For sale at this office.



Every family should have a Spiritualist and Occult library. We have selected seven books, equally as valuable -will be an ornament to any library. In solid facts, as any other seven books They are not cheap productions, bound of the same size on earth; really, in in paper, and gotten up for a few cents; some respects they are far more valuon the contrary they are substantially able They are beautiful; they will bound in cloth; they are beautiful ex- please the eye; their contents will enternally, and rich with facts internally. I rich the mind. The seven are sent out If you wish to remain in ignorance, to old and new subscribers for \$2.85. They are only sent out at that price when you send in your yearly subscription to The Progressive Thinker. The seven books, after paying postage, etc., only leave us \$1.50. Did you ever see the like of it? Read the following under the heading, "Our Main Premiums"

READ THE FOLLOWING CARE-FULLY BEFORE SENDING IN YOUR SUBSCRIPTION FOR THE PROGRESSIVE THINKER, AND YOUR ORDER FOR THE PREM-IUM BOOKS.

The Progressive Thinker one year and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, an intensely interesting, instructive and | fascinating work, \$1.25. The twenty- should be in every Spiritualist family. five cents only pays a little more than | We are the one bearing the great burthe postage and the expense of mailing. den, in order to carry out this Divine The price of this work to the trade is opening address, Mrs. Zumbach gave a \$1.50. This book will constitute our Occult and Spiritualist library in main premium for the remainder of million Spiritualists' homes in the 1900, and up to May 30, 1901. 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 ten cents, hence it is almost a gift to our subscribers. It is furnished at considerable less than actual cost to us.

Offer Number Two.

Vol. 1. Vol. 2 and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, will be sent out when accompanied with a year's subscription for The Progressive Thinker, for \$1.10. The paper one year; and the three volumes, \$2.10. You can add to this order any of the other books, at 40 cents each. You can make only one order for

Offer Number Three.

Any three of the books in our premium list that you may select will be sent to you for \$1.10. You are at liberty to you desire in connection with this order, at 40 cents each. You can only make one order for three books at \$1.10.

Our regular premium, The Encyclopedia of Death, and Life in the Spirit World, Vol. 8, is only 25 cents. If you wish to add thereto one of the other premium books only, the same will cost you 50 cents. If you wish two additional books, the cost of the three will be \$1.10. You can add thereto any other books you desire at 40 cents each.

If you wish to order only one book in connection with a year's subscription. and that one not our regular yearly premium, the price will be 50 cents.

for 25 cents each. You can add any May 80, 1900, the Occult Life of Jesus will no longer be sent out as a premium | Are only the earth-clouds which rise for 25 cents, but will take its place among the other books and have the

OFFER NUMBER SEVEN, SEVEN REMARKABLE BOOKS

Offered at Far Less Than and may we not add, with a greater de-

Actual Cost.

The Encyclopedia of Death, and Life in the Spirit World, Vol 1. Price....\$ 1.50 The Encyclopedia of Death, and

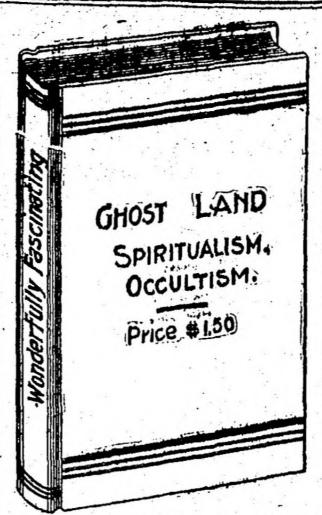
Life in the Spirit World, Vol. 2, Life in the Spirit World, Vol. 8, Price.....\$ 1.50

Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism. Price. \$ 1.50 Ghost Land, Spiritualism, Occult-

ing the Hull-Covert Debate). Price \$ 2.00

The aggregate price of these seven books to the trade is \$10.75. In order

to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for \$2.35, 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



rated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this Inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing processlon. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

those seven books is only

On the above terms these books Plan of establishing the nucleus of an United States.

Anniversary at Indianapolis.

For three months the society here has been honored by the ministration of Mr. Edgar W. Emerson. His spirit delineations are clear and convincing. by F. E. Ormsbey, the leading astrol-They breathe that sweetness of spirit which comes with a soothing tenderness. It was indeed a fitting climax to his ministrations, to close with the celebration of the anniversary of Modern Spiritualism. The entire front of the church room was a mass of beautiful flowers that fairly imbedded the pulpit in a maze of color.

tertainment of varied nature; music, recitations, and spirit delineations by Mr. Emerson. He was assisted in presenting the phenomena by Mrs. Frances | heretofore prevented all but a few from Divisions (Colored Plate No. 55). Col-Ruddick, whose demonstrations slate-writing were unusually strong. On Sunday morning the audience was composed almost entirely of the membership. Sunday evening brought out | who are inclined to believe in its won- Compound Delineation. Variations Acselect any other books in the list that | the largest audience ever assembled in | derful revelations without knowing the cording to Time. Prediction. Acciour city to hear the truths of our cause law by which the phenomena is pro- dents. Birth-marks. The Nature of presented. The crowd overflowed the church, the alsles and entrance being filled to the uttermost. Amid music, and almost imbedded in flowers, Mr. Emerson told the story of the coming of | it penetrates and throbs throughout the gram No. 60. Diseases. Conclusion. Modern Spiritualism, in a beautiful and sympathetic way that made a deep im- standing of these principles as pre- trology, every physician, every surgeon, pression upon all who heard him. After the address spirit delineations were given, ending with a strange dem- ture and relation of all created things, copy of this work, for it deals with the onstration of prophetic vision, which thrilled the vast audience with its impending gloom.

We expect Mr. Emerson with us next season. The outlook is indeed bright and with his return will come a joy to he is indeed a mediator between the R. B. GRUELLE.

UPWARD.

brooding will grow, Despair and the loneliness weighting the heart. Mistakes and injustice, of all lives a

from the sod. And bide from our eyes the fair sun-

shine of God. While tears blind our vision and doubts check advance, We droop and despond, sending upware

Earth's night follows day; Nature's cor trast ne'er mars; E'en our darkness is gemmed with the glorious stars:

Look up! Let Desire and Expectancy blend; Dissolving the mists, heaven's light will descend; And through that soft radiance shall

Place your being in tune with immutable law: Sweet harmony, then, from Life's chords you shall draw. And know nothing real can ever decay:

What truly is yours, lives forever and by your side:

claims that soul Which united to yours forms the one perfect whole.

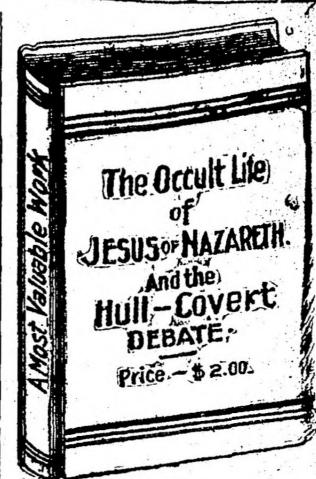
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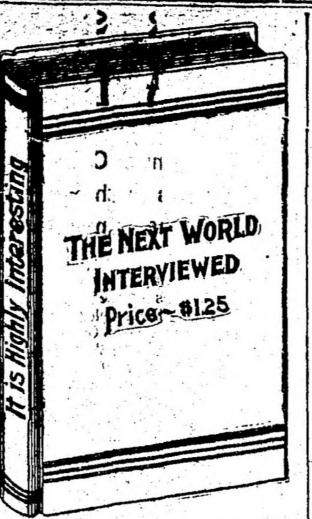
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SATURDAY, APRIL 7, 1900.

Getting Rid of a Galling Creed. Mention was made in these columns a few weeks ago, of the withdrawal of Rev. Wesley Haskell, from the Second Congregational church at Rockford, Ill., because he could no longer support its old pagan creed. After Rev. H.'s retirement the church appointed a committee of five, representing its wealth and intelligence,-they worshiping in a \$120,000 structure of modern design,-to revise their creed. The committee reported the result of their labors in a neat pamphlet a few evenings ago, which, the local press says, will doubtless be adopted by the church without material change at an early day. We can only spare room for brief extracts, as not only indicating the trend of that church, but the general drift of all churches away from their ancient moorings. The committee says it recognizes the fact that it is no light matter to make up the platform of belief for a large church, and that it has done what

"The result of these efforts has been to decide that no form of creed be used directly or indirectly as a condition for membership in the church." Quoting from the report, the com-

it could to get the most authoritative

expressions of opinion to guide it.

mittee says: "We find the creed tests now in general use too often act as a barrier to keep conscientions Christian men out of the church, noble men and women, (like Father Bartlett, one of the founders of Andover Theological Seminary,) who would never so far become responsible for any creed, as to join the church. They would no doubt have done so if the creed had been as simple as the self-denying lives they lived in

"Congregationalism was designed to gather in just such men. But for the past eighty years many of our churches have been so fenced around with creeds as to keep from our communion many of the very choicest spirits, thereby giving the impression that a better Christian life can be lived outside of the

"There is so great a multitude of such cases that thoughtful ministers now assign the prominence given to particular doctrinal creed tests as one of the reasons why the Christian church is now so little in touch with the masses." The Morning Star, whose report we

have somewhat followed, says: "A large number of members of the church express themselves as well pleased with the suggestion made, and feel that this is a step toward church unity; that it opens up the church for everyone believing in the broad principles of Christianity and does away with the walls of creed that have held many aloof to the detriment of themselves

and the church as a body.' It is worthy of observation, that there seems a general tendency on the part of all the evangelical churches to break away from their old creeds, and church fetters, and to join with other emancinated minds in a grand forward march of progression; while Spiritualists in late National Convention assembled, were unwise enough to encumber themselves with a creed that chafes and galls many who attempt to wear it.

Discussion Necessary to Truth. The New York Sun says the battle over the Bible has only just begun in

Christendom. We quote: scholarship as to the intrinsic authority | render their older and better faith? of the Bible as the infallible word of God, must be met squarely at some time in the future, and probably at no distant day, for it is a question vital to all Christian theology." The Sun con-cludes: "The validity of the main evidence on which Christianity rests is criticised and disputed even in the church itself, in both Catholicism, as we see by the position of Dr. Mivart and his lay sympathizers of the Church of Rome, and in Protestantism, by a great body of the foremost theolo-

The great wealth of Bible societies; of

gians.

printers and binders expressly engaged in the manufacture of the book: of tradesmen who have made a specialty of their sale; of colporters who are paid for their distribution; and of preachers whose subsistence comes from expounding it-all will resist the great moral revolution going on to get rid of its corrupting influence. It has but very few redeeming virtues. Other Bibles sacred to other religions, not as pernicious lu its influence, have gone into retirement; are things of the past. From this is it not just to infer "ours" will meet the ants, and become parts of their system. same fate when the people become convinced, as they will, that it has been the | many Episcopals. A little farther on principal instrumentality in projecting the sale of indulgences, and then will courage moisture, they bring down the the errors and vices of an age of profound ignorance and cruelty into modern times, thereby retarding instead of tem on which the church was built is savancing civilization?

Reminiscent and Prospective. Jesus is represented, Mat. 7:2, to have

said to his disciples: "What measure ye mete, It shall be measured to you again."

It is not necessary to journey very far backward along the pathway Christians have traveled, to see what kind of measure they have given those who rejected their teachings. It is a bloody and ghastly record, one every philanthropist would wish erased. But it is there as enduring as time-a sea of tears, and the heavens are vocal with groans-all to compel belief in a tripleheaded God, a brutal Devil, and a place of unutterable woe beyond the grave to protract the miseries of those they slaughtered for unbelief.

Upwards of fifty years ago they who were supposed dead made their presence and their immortality known to their loved yet earth-bound. Christians had been teaching that the period would come, was near, when a heavenly messenger would declare "Time shall be no longer;' that then the present earth would be wrapped in flame and burnt with terrible heat; that a final judgment would follow and close the awful scene; that unbelievers would be consigned to quenchless fires, and the righteous, of which churchmen are conspicuous examples, would be awarded paradisic pleasures, consisting of singing 'Glory, glory, glory to God and the Lamb forever."

But the angel world taught a new philosophy; that there is no death; that what we call death is the discarding of the worn-out raiment; that there is no suspension of life, but a transition to other realms of knowledge, and of progress; that Infinite Intelligence requires no book in which to record good deeds or write down bad ones; but it is so planned by changeless law that every wrong carries with it a penalty, and are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear that in mind. every virtue a corresponding reward; proportioned to the evil or the good. from which there is no possibility of enlargement or abridgment.

> Did the churches welcome such a revelation? On the contrary they made war upon it. They falsified the teachthey redoubled their efforts to build up their own pernicious and God-dishonoring faith, and crush all opposition.

> For years Spiritualists, who had quietly become a numerous body, embracing the best and most thoughtful people in the world, both in the church and out of it, thought to turn aside opposition and gain approbation by living worthy lives, and inculcating the glorious truths they had received. gracefully and silently submitting to insult and injury. From nearly every pulpit came little else than misrepresentation and abuse. The votaries of a continued life who accepted the new evidence that the partition walls between the mortal and the immortal are very narrow, were pointed at as objects to be shunned. The clergy called legislation to their aid, and attempted to accomplish by penal laws that they could not influence by logic, falsehood or calumny.

The fable of the boy in the tree stealing apples is recalled. The farmer reprimanded the youth, and desired him to come down from the tree; but he obstinately refused, and laughed the old, bringing the whole world under its man in scorn. The latter, so runs the fable, pulled up tufts of grass and threw at the offender. This only made the boy laugh more immoderately. Finally, quoth the farmer, "I will try what virtue there is in stones," so the amused kid was pelted severely. This made the youngster come down from the tree and beg the old man's pardon, The moral concludes with: "If neither kind words nor gentle means will reclaim the wicked, then a resort should be made to harsher methods."

That is the position we occupy. With the olive branch in one hand, we propose to give practical lessons with the other, until they will respect our rights. and will treat Spiritualists as their peers in every relation of life. This submission to wrong and abuse indefinitely seems to intensify hate, and incite to further outrage. There are good men who want carnal methods laid aside, and who urge a further employment of peaceful methods. Let such persons still resort, if they will, to gentle means; but we beg leave to remind them of the prayer of the forester when he was about engaging with bruin in deadly strife: "Oh God, if you can't help the Indian don't help the bear, and you'll see more fun than you ever saw before in all your life."

The Indian survived to tell of his victory. We hope to, and thus verify the Master's prophecy quoted above.

No Business There.

"Serious trouble in China," says a London telegram. Then that telegram goes on to tell that in the province of Shan Tung "the authorities have warned missionaries that the local authorities cannot be held responsible for the safety of travelers unescorted into the interior." These "travelers" are missionaries sent into China to uproot the prevailing religion, and supplant it by a foreign one that is obnoxlous to the native intelligence. These people venerate Buddha and Confucius, neither of whom is worshiped as a God. They are unwilling to recognize any person human born as equal to Joss, the Chinese name of the Universal Parent, a name proper to them and identical with God to us. Are they to be ex-"The great issue between faith and terminated because they will not sur-

Fish Carried the Purse.

The wit of the Truth Seeker says he expected to find in the columns of the Topeka Capital, under the managemen of Parson Sheldon, the statement that-"Jesus never had a dollar in his pocket, but there is no bill for delinquent taxes against him."

Why should the "blessed Lord" encumber himself with money to pay taxes when the fishes carried a supply of coin in their mouths to be surrendered when needed? See Mat. 17:27. Don't reply that this is a fish story. An inerrant Bible tells it as a fact, and only infidels will dispute its truthfulness.

Conquests of Paganism.

The Church of England, through its official head, has authorized prayers to be giade for dead soldiers, copying the ritual of the Catholics, who inherited the practice from their Pagan ancestors. Thus one after another of the heathen rites are accepted by Protest-The confessional has been revived by

come the Inquisition. The whole thing is possible if the sysnot utterly destroyed.

The question of ways and means to advence and build up our Cause is one

advance and build up our Cause is one that should interest every Spiritualist. With all its drawbacks and hindrances -specially among which is named as worst of all detriments, the curse of fraudulent mediumship, the inevitable tendency and result of which is to induce downright skenticism in the minds of people generally-there is no force in the world to-day that is doing so much to move mind and thought and induce progress along higher moral and spiritual lines as Spiritualism. People are drawn to it, in spite of the frauds perpretated in its name, because its beautiful and humane teachings and philosophy, are intuitively felt to harmonize with the best and noblest attributes and instincts of humanity. When the ordinary mind is made acquainted with the philosophy of Spiritualism,

man consciousness. There can be no doubt that this fact is largely if not wholly responsible for the decreasing membership in some of the Christian sects, and the non-growth or small growth of others. The facts and philosophy of Spiritualism are demonstrating their truth and reality, and not even the coercive power of clergy and the blinding power of creed are sufficient to stay the spread of the truth as embodied in Spiritualism.

that its philosophy is reasonable and in

accord with moral principles, right and

justice as developed in enlightened hu-

People are casting off the shackles of fear-fear of hell if they doubt or disbelieve the creeds-and they are investigating, and finding and accepting the truths of Spiritualism. Churchly excommunication is losing its power, for men have found something better than the churches teach. They have found a great truth, and they know itthat the penalty and the reward are it is not blind faith, but actual knowledge.

Some of them have acquired this firm knowledge in that best of all ways, in the sacred precincts of their own homes, where fraud can have no bribing inducement to its exercise. The ings; they maligned those who accepted home circle offers no inducement to the faith; they ostracised the sensitives | fraud, nor does it supply the conditions | through whom communications came; favorable to such perversion of mediumship. Fraud does not thrive in the surroundings and relationships of the home circle. Its opportunities and its emoluments afford no basis for effort or success.

The home circle affords the safest and best means for the effectual though quiet spread of the knowledge of the facts grouped under the name of Spiritualism, the positive demonstration of spirit return, and the philosophy based thereon. The evidence received in the home circle rivets and clinches conviction beyond cavil or dispute.

The work of the home circle is most potent and efficient in building up and strengthening public societies. The home circle is constantly and surely raising reinforcements; it is our active recruiting agency bringing trained and equiped soldiers to the front. Especially is this the case when combined with lyceum work and that other efficient ally, the Children's paper.

With proper effort along these lines the Cause of Spiritualism, though now would advance by leaps and bounds, benign sway.

To make live, intelligent Spiritualists, the live thoughts of Spiritualism must be read; and not to lag behind, in the far rear of the onward marching army of progress, one must keep his mental armor bright by close and constant touch with the progressive and everprogressing thought of the day as embodied in progressive Spiritual papers and other Spiritual literature.

And it is especially important that the minds of the young and oncoming generation shall be instructed, by reading and by experience, in the ethics and the psychical facts of Spiritualism. This must be accomplished through the children's paper, the lyceum and the home circle.

His Capital Was Gall.

Neither press nor clergy seem pleased with Rev. Sheldon's exploit in showing how Jesus would run a great newspaper. Many preachers from their pulpits have declared the for-a-week journalist in editing the Topeka Capital, guilty of blasphemy. No person, myth, man or God, ever heard of a newspaper 1900 years ago. To select the wisest of that age as a model for such a task now betrays a groveling mind, to say the

On one occasion when Jesus should have answered a fair question, and told whether the law of Moses should be observed, John 8:6 says, he turned aside and with his finger wrote on the ground, as though he heard them not." the part of naughty school boys in this age who white foolish things in the sand or on the snow, or was determining by mathematical process how many hairs adorned his interlocutor's head we shall never know, but that act of itself does not betray the necessary wisdom to justify the entrusting of him 1900 years after with the charge of a great

daily. One week of the preacher, with all his erudition, aided by his ideal, has satisfied intelligent readers that newspapers had better be left in the hands of those who have had experience along those lines, rather than give them in charge of religious mountebanks whose gall is' their principal capital:

We Believe It.

Expend one-quarter the vast wealth annually wasted to bind faster the fetters of a false system of religion on the people, in teaching the great truths of Spiritualism, and in a score of years only a few fossils of the old faith would remain.

As there is no possibility of getting the needed money to accomplish such a glorious consummation, the next best thing is to extend the circulation of The Progressive Thinker into a million homes, where its educational character may be exerted in its fulness, in exposing the errors and false religions entailed on us by cloistered monks in a barbarous age, laboring in the interest of a designing, corrupt and licentious priesthood to enslave humanity and make it subservient to their own personal interests.

Why India Starves.

When Americans lose a crop they sink wells, they make reservoirs at the heads of rivers, they plant trees to enmountain snows in ditches, and wash the very roots of their vines and trees. When a Hindoo loses a crop he prays. Brooklyn Kagle.

The Remarkable Work of an Eleven-Years-Old Peoria Child.

RATE HER-BODY FOUND EX-ACTLY AS SHE SAID IT WOULD BE-SHE SEES ACCIDENTS BE-FORE THEY OCCUR, TELLING NAMES AND PLACES.

Peoria, Ill., March 23. When the sullen waters of the Illinois River lately gave up their dead in the person of Mrs. Lucy Sommers, on Monday last, there was not only cleared up one of the deepest mysteries that has occurred in Peorla, Ill., but at the same time there was evidence established corroboratory of the most extraordinary case of clairvoyance that has ever occurred anythere is at once a response from within On the night of January 6 last Mrs.

Lucy Sommers, who was visiting her sister, Mrs. R. B. Craig, at 822 Fayette street. Peoria, suddenly disappeared. She had been ill and suffering at times from slight attacks of dementia. though it was not supposed they were of a serious nature. But on the night mentioned she arose from her bed, and announcing to her mother, who was watching with her, that she was going to get a drink, left the room and was never after seen alive. When she did not return her mother gave the alarm and the inmates of the house turned out to hunt for her, supposing, of course, that in a fit of temporary aberration she had wandered to the house of one of the neighbors. But the most diligent | very often she has a peculiar sensation inquiry failed to reveal her whereabouts while seeing the visions. This is not and then the family became genuinely the first time that she has come into alarmed. A searching party was or prominence in a similar manner. Acganized and they set out to find her. The ground was not frozen and they rents, she has been foretelling events soon came upon footprints in the mud | since she was about four years old. On and going from the house.

party returned home to await the com- when she suddenly stopped in her play, When the morning broke, however, the side. earth was frozen hard and the trail "Oh, mamma," she cried, "I have to follow. New parties were added and fall from a high pipe and they are a reward offered for the discovery of dreadfully injured. One man is hangthe woman dead or alive.' The country | ing to something." was scoured for miles in either direc- Asked where it was she said the name tion, but always without result. Some- was something like Marshall or Marshthe broken trail, but these fragmentary | the condition of the men and said that discoveries led to nothing tangible. At one of them would be brought home on last in despair the relatives invoked the a stretcher. aid of bloodhounds. The trail they followedwas a devious and winding one, running from the Craig home, on

only with difficulty that it was continued to the Easton farm, where it was lost, and the dogs stopped and never after did they get any further. GRACE HOLMES APPEARS. At this juncture little Grace Holmes

appeared on the scene. She is a child uneducated people and not in the best of circumstances, but she has given scores of instances where it has been conclusively shown that she is possessed of the most extraordinary power winning its way against all obstacles, in the matter of clairvoyance. She announced to the grief-stricken family that while lying in her hed at home, more than a mile from the Craig house, she had seen the unfortunate woman come out of the house, climb over the fence and make her way stealthily through the deserted streets and lonely alleys to the river, where she had had told the story identically as re- Chillicothe, Ill. peated on coming downstairs in the morning, and that this was long before she could possibly have had an opportunity of learning the facts in the case | Radley at Chillicothe, Ill. from any source whatever. The child garments worn by Mrs. Sommers at the time of her departure, and to the surprise of her listeners her description The complete verifications of her pre-

proved to be entirely correct. At length in response to her earnest solicitations she was allowed to go out and point out the resting place of the woman she insisted was in the river. She started from the house accompanied by her father and others and foluntil finally she disappeared altogether. the following signed statement: The next night she saw the body again. It rose slowly from the bottom of the after whirling around several times That may have been gentlemanly in sometimes floating and sometimes roll- run away through the back yard and that age, but it would be counted a ing along the river bed. Once, accord- over the fence into the alley, then to

> water, but did not rise to the surface. By this time the news of the child's feet of Spring street. Then down on claiming as she did so: "She lies there."

> The scene was intensely dramatic. The lowering clouds, the wind-tossed Lucy Sommers and she lived at 820 waters of the lake and the hushed mur- Fayette street. Gracie M. Holmes, 1001 mur of the multitude in the midst of South Washington street." - Chicago which stood a frail cliffed pointing stead- | Sunday Chronicle. fastly at the troubled waters all made a picture not soon to be forgotten. The multitude broke up, and a dragging party was at once put to work searching the hidden depths to wrest from them their secret. The hour passed, the afternoon and the day, but nothing was brought from the lake. In strict justice it must be said that the dragging proher directions. She now declares that his Bishop took issue with such a pre-

on the bottom of the lake. When it was known that the dragging had been unproductive these who had based their faith on the child's judgment began to waver and she was denounced as a fraud of the most pronounced type. Then winter set in and the lake was locked in ice and the matter began to fade from the public mind Not so the little girl. It was useless to tell her that she must be mistaken. She declared that the body was still in the water, that she could see it and persisted in going to the river at intervals During these visits she made the acquaintance of Captain Hefele, of the steamer Gazelle. She went to the capof the river, caught and held by the

nightdress. The captain paid no atten-

tion to the child, regarding the whole

HAS A VISION OF SUICIDE, THE | Again and again she went to him, beg-FACTS OF SWHIGH CORROBO- ging him to go and release the body Nothing would put her off. She declared that she could see the body and

would not rest until it was released.

THE BODY IS FOUND.

At length there came a day when the waters of the staid Illinois were far above their banks. The wind was blowing a hurricane, and when the occupants of a cabin-boat on the Tazewell side of the stream looked out of the window they saw what looked like a bag of some kind floating in the water among the willows in which their boat was fastened. A hasty examination convinced them that it was a human body, and upon rowing to its side it proved to be the body of the long-lost Mrs. Sommers. When the body was taken from the water the condition of

the dress garments confirmed even to the smallest detail all the statements of the child. She expressed no surprise that such is the case. "I could see her," she said, "and why shouldn't I know how she was?" She makes no secret of her strange power nor is she averse to discussing it. Asked if the visions came to her when she was asleep, she replied that someshe was awake. On the night that Mrs. having heard the clock strike just pre-

times she was asleep and sometimes Sommers disappeared she was awake. vious to the vision. She says that she does not seem to be in a trance, but that cording to the stories told by her pathe 5th day of July, 1898, she was These were followed as far as they sitting in the yard of her father's resicould be in the darkness, when the dence in this city playing with her doll ing of day before renewing the search. gave a little cry and ran to her mother's

abandoned the night before was hard been almost dead. I saw three men

ville. She went on at length to describe

HER VISION IS VERIFIED.

Her parents paid no attention to her Fayette street, north by northeast to talk, as she had often had similar Glen Oak Park, thence in a westerly visions before. But on the 7th day of direction to Bradley Park, outside the July, 1898, while working on a tubular city's limits and on its western border. I iron grain bin being erected by Cody & Here the trail grew faint and it was Son of this city at Marshalltown, Iowa, one of the top sections of the bin fell, striking and carrying down with it a platform upon which four men were at work. Three of the men went down, but the fourth caught hold of a projecting timber and sustained himself in midair. The stretcher incident was verified, the man dying later from his about ten years old and especially injuries. Two years ago the coming bright for her age. Her parents are summer she was sitting in a small chair in the yard, when again she sprang up and ran to her mother as before. She seemed to be in great perturbation, being almost on the verge of tears. "Mamma," said she. "Did you see

that?" "See what?" asked her mother. "A little boy," she answered. "He was trying to throw a board in the water and lost his balance and fell in. I can see him struggling in the water." Her mother tried to comfort her, but she declared that she could see him and begged that a letter be written to his walked out on the ice and plunged into | folks. The name she said was Radley. an opening left by the icemen the day All that day and the next she kept inbefore. This statement was borne out sisting that they write a letter to the aries, the real purpose of which was to by the parents, who asserted that she Radleys, whom she averred lived at

On the morning of the third day the papers contained the account of the accidental drowning of a little boy named

There are numerous other incidents was questioned closely, but she stuck to of a similar character. What the child's her story with a persistence that began | power is, if she has any mysterious to disarm suspicion. She described the power, and it is certainly difficult to explain the above by purely physical reasons, is a puzzle to those interested. dictions and mind-reading in so many cases all tend to throw the matter out of the material into the occult. At any rate, Peorla would like to have an explanation. She is remarkably bright for one of her years and seems to have a much clearer perception of things than lowed the streets she claimed to have many adults. The only strange thing seen Mrs. Sommers follow until she about her appearance is the eyes, which came to the foot of Spring street. From | are large, gray with a peculiar penethere she pointed out the exact spot at | trating expression that sometimes afwhich Mrs. Sommers had gone down. fects one disagreeably. In connection She said that she walked calmly into with the Sommers incident the child the water and went down, down, down, has given out to the Sunday Chronicle

"Peoria, Ill., March 21.-On Sunday morning, January 7, at about 8 o'clock river, being caught in an eddy, and I came downstairs to breakfast and told mamma that I saw a lady disappear moved away slowly down the stream, from the house by the back door and ing to her story, it stood erect in the Glen Oak avenue, along Glen Oak avenue on the south side till she reached At her request she was then taken to Wayne street, then down near the cenpoint at the foot of Fayette street. ter of the street to within about 200 attempt had become noised abroad and the north side till she reached Spring the river bank was lined with thou-street. Then down Spring street to the sands of spectators eager and anxious Behrends icehouses, and around back to see what the outcome would be, of the icehouses and jumped down on After sitting quietly in her place for a some straw, and started to go across few moments she rose quickly and with the river, walking on the ice till she got a hurried gesture pointed to a spot a to where there was a hole in the ice. few hundred feet from the shore, ex- and she simply walked in and drowned Mamma asked me what the lady's name was, and I told her that it was

Repudiated for Believing.

Rev. S. J. Osborne was pastor of the First Methodist Church of Pearville, Kan. He became a full convert to the teachings of the Master, that they who believe on him "shall lay hands on the cess was not carried on according to sick and they shall recover." It seems the net never touched the body reposing posterous claim, so he was cast out of the church, and assigned a place with the ungodly. It is probable the Christian Scientists-all but the science-in consequence of this act, gained a new acquisition to their ranks.

Coming to Chicago. Prof. A. C. McGiffert, resigned from

the Presbyterians to avoid a trial for heresy, is to join the faculty of the University of Chicago, and will spend the summer quarter in this city. The best evidence that a man is a

thinker, and is a person of integrity, is tain and solemnly asserted that the the fact that he discards the erroneous body was fast to a snag in the bottom | teachings of childhood, with consciousness that he will be maligned and his motives impugned by his late assothing as one of her, hallucinations, clates.

Dramatic. Rev. Newell Dwight Hillis, in the pulpit of Plymouth Church, Brooklyn, on Sunday morning, March 25, is reported to have said in the midst of his dis-

"I would rather shake my fist in the face of the Eternal, and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or be-

Rev. Dr. Hillis is a Presbyterian, but ts Calvinistic creed no longer meets his approbation. He, too, is "kicking hell" and of course he must go into outer darkness with Briggs, McGiffert & Co. The man who had the bravery to add to the above words the following, cannot be welcome in an orthodox pulpit:

lleved it."

"It would seem as if a man would prefer to be burned at the stake than hold and charge such infinite cruelty upon the all-merciful and all loving God, as that 'certain men are foreordained to everlasting death, being particularly and unchangeably designed for destruction and their number is so certain and definite that it cannot be either increased or diminished." Again he said:

"For the man who does believe that hideous doctrine the hour of judgment has already come." Who next?

Woman's Due.

The Columbia University in New York, is to erect a Hall of Fame, wherein statues of great Americans are to be placed with tablets recording their glorious deeds. It is notable in this age of woman's rights, or when a deep sense of justice is stirred in the public mind, that thus far among the long list of aspirants that have been suggested, duced. Every well developed Spiritualnot a single name of a woman has been mentioned! Yet handicapped as women have been to a few years since they began to receive something like justice, there are many women who may with just pride be called "great Americans." Hariet Beecher Stowe, Abigail Adams, Frances Willard, Margaret Fuller, Mary Mitchell, Mary E. Livermore, Lucretla Mott. Susan B. Anthony, Mary and Martha Washington, Ernestine L. Rose, Elizabeth Cady Stanton, Lucy of society work, and platform methods Stone, Julia Ward Howe and Clara did not yield much promise for the Barton are a few of the many names fruits of his genius. Such inspiring lecsuggested, equally entitled to a place in the temple of American greatness.

In the Old World there are statues of queens, women with no merit but that of accident of birth, not superior to the serfs they ruled, but these noble women represent the highest and best in American civilization, and the Hall of Fame will be a farce without them.

is It Possible?

An Associated Press cablegram from Berlin, of a late date, says:

"An official agency to-day gave out a Washington dispatch setting forth that the American warship sent to Taku is intended to participate in an eventual joint naval demonstration should China persist in her refusal to suppress the sects hostile to Christians."

So China is to be bombarded, and dragooned, her ports blockaded, perhaps destroyed with their inhabitants, to compel that ancient empire "to suppress the sects hostile to Christians!" And the American Navy is to assist in the damnable outrage. We hope for the honor of the nation there is some mistake in the report; and yet such interference in the domestic affairs of foreign governments would be in strict barmony with the attempt a few years ago of the clergy, to involve us in a war with the Sultan of Turkey, who was empire, inspired by Christian missioncrush Mohammedanism.

Sargon the Mighty.

Through accident of the type, or more probably through carelessness, of the writer, in an editorial in our issue of March 17, headed, "A Rehash of Aucient Literature," Sargon the Mighty, the first of that name, of which there are several, was made to have lived 3.760 years ago, whereas, according to Prof. Sayce, he reigned over Accad 3,750 B. C., within 250 years of creation according to Bible story.

Prof. A. H. Sayce, good Christian authority, fixes that date, 5,750 years ago. as the period when Sargon caused to be inscribed on a pantile in his great library, now in the British Museum, that he was born in secrecy, placed by his mother in an ark of reeds and bitumen. and left to the care of the river, was carried by the stream to a ferryman, who reared him as his own son; that his rank being discovered be came to the throne of his ancestors, "and became the mighty Sargon." He founded a library, especially famous for its works on astrology and astronomy," and this so near the dawn of time. Here is

where the laugh comes in.

A Pointed Question. "Hell, and who will go there," the subject of a Kansas preacher's discourse a few Sundays ago. He was doubtless in possession of late advices from that mythological region, and, like his craft generally, was ambitious to exploit his knowledge on the subject. If there is such a region, and Eternal Justice is consulted as to who shall be consigned to those tropical regions. to Mr. Grumbine to "note a gradual deshould not the affliction fall on those who teach God is capable of consigning the creatures of his creation to interminable tortures, for not believing him the parent of a son by a betrothed Jewish maiden in the mountains of Judea? and then, horrible to contem- and occult theories, assumptions, dogplate, accepted the sacrifice of that son on a cross to appease his own Almighty anger for wrongs of which others were

Another Righteous Judge.

The glad news comes direct from Boston, the intellectual hub of America, that marriage contracts made on Sunday, are neither void nor voidable on that account. A Massachusetts Judge has so ruled, but the Supreme Court may set that ruling aside on appeal. Marriages, performed by judge, justice or priest, are but contracts evidenced by the person officiating at the ceremony; so should the ruling of the inferior court be reversed every marriage solemnized on Sunday would be absolutely void. Is that what the stick-

An Appeal for Money. Archbishop Kenne, one of the founders of the Catholic University at Washington, an institution designed for education of the priesthood, has undertaken the task of raising \$1,000,000 during the present year, for the endowment of professorships in the University. He thinks the task will be an ensy one, and is probably right, for superstition, preying on ignorance, is

capable of accomplishing anything.

lers for Sunday laws are aiming at?

PERSONS--THEORIES.

Shall Spiritualism Surren-

Leaving Detroit and all its spiritual and social fascinations, March 22, bidding adjeu to my genial and generous host and hostess, Alfred S. DeGolla and Mrs. F. D. Potter, assisted to the depot by Dr. Burrows, whose kindly spirit makes him a gentleman on all occasions, I spun my way over the iron track to Clyde, Ohlo, where I was met by Leverette S. Lowe-brother of Mrs. E. L. Watson-and conducted to his home, after making a brief call on that all-sided genius and matchless orator. A. B. French, who resides here.

On Sunday, the 25th we expounded the gospel at the Universalist church, to a fine audience, whose intellectual qualities called for the best in the shop.

This church is about to be sold! The Universalist Society is defunct, and for years it has been at the disposal of Spiritualists whenever they would furnish a speaker. If they had a little of the old John Wesley earnestness it would be an easy matter for the Spiritualists to purchase and own this nice church. Here, with one of the most brilliant orators that ever adorned the Spiritual rostrum, as a permanent resident, holding a commanding position in society and business circles, and a generous sprinkling of Spiritualists and large class of liberal-minded and progressive thinkers, it is a sad commentary on the situation that there is not interest enough in the cultivation of free thought and spiritual knowledge to inspire a united effort to raise a fund and secure this valuable property as a perment possession, and home for Spiritualists. Spiritualism properly interpreted, is as perfect a representative of liberalism as the world has ever proist is a philosopher and free thinker, in the largest and best sense of those terms. Mr. Lowe is earnest and liberal, and a dozen like him in any town would make a success of the Spiritual enter-

has sold out to the "Devil!" He is no less a Spiritualist than ten years ago, when his voice charmed the eager thousands who hung in rapt delight upon his eloquent utterances. But the trend tures as he gave were generally clouded and devitalized by some phenomenal show following, which destroyed half of the influence of his work, as it does others, and this may have been one cause of his retirement. But business interests are the absorbing influence that holds him apart from Spiritual work, and I fear he will never be heard again from the Spiritual rostrum, except on rare occasions-or funerals. But he occasionally speaks for various societies on all sorts of subjects, for Catholics on St. Patrick, and for Presbyterians on "Man's Duty to the World." and whatever his theme, or whatever the faith or cult before whom he appears, his masterly genius is always at home and arouses almost worshipful enthusiasm. To appear before an audience familiar with the eloquence of such an orator, and the orator himself present as an unpretentious listener, is no easy position for a commonplace man like myself. Nevertheless I have the cheek to do it,

I regret to say that Hon. A. B. French

and after two efforts, I am booked for another trial next Sunday, and this may be the last opportunity to represent Spiritualism in this model church. Hudson Tuttle's masterly review of the periodical spasm splashed over the public by the famous pulpit clown, Talmage, in The Progressive Thinker, is rich reading, and should not be overlooked. True, it is too contemptible to trying to put down a revolt in his own | be worth a moment's contemplation when considered by itself; but it is read and more or less accepted as truth by many thousands who, in their honest ignorance of Spiritualism, will accept the plous lies thus scattered broadcast, without question, because they came with the flavor of pulpit plety. Some of these may see Hudson Tuttle's analysis of this stale, oft-repeated, and villainous compound of Talmagian slush and slander, and learn a few wholesome truths, that the self-appointed guardians of dogma would fain hide from their dunes. About once in seven years -perhaps oftener-Talmage relieves himself of this stale and libelous decoction of theological billingsgate, to the edification of his deluded admirers, and the disgust of cultured, thinking, people, whether Spiritualists or not.

J. C. F. Grumbine, in the February Cassadagan, expresses himself about Spiritualism in a way to cause one to wonder that he should accept engagements to speak for spiritual societies. since they all belong to "that organized movement which has advocated that form of Spiritualism * * * which for more than fifty years was alleged to rest for its very existence, if not its collaterals, or phenomena, upon mediums and mediumship." What can be meant by "that organized movement" but the societies that make the way for platform work, of which Mr. Grumbine is a

conspicuous representative?

Without mediumship, and the facts presented by it, there would be no "organized movement" of Spiritualism, and no Spiritual platform, or societies to employ speakers who are qualified to elucidate the problems of life and immortality. There would be no spiritual camps to give a place for classes to learn the metaphysical assumptions of occultism and the secrets of "illumination." Yet "it is a matter of no regret" cay" of Modern Spiritualism as presented by mediums and the spirit world, for them, for the past 50 years! When that "decay" shall become a reality, suited to the anticipations and wishes of our metaphysical illuminati; mas, dreams, and Rosicrucian mysteries, are substituted for facts and demonstrations, such as Modern Spiritualism has been presenting to the world for 52 years, the evidences of immortality such as have convinced millions and revolutionized the science and thinking of the most advanced races, will have disappeared, and the old systems of faith, dogma, myth and mystery, will again dominate the spiritual ideals and the old shadows of doubt and priestly authority will be likely to eclipse the world.

For one. I do not propose to surrender the light I have, and the demonstrations obtainable through mediumship, to any mystic intruder or foreign invader, or any of the delusions so ingeniously manipulated as to hypnotize the unscientific into an acceptance of fiction for fact, or metaphysical assumptions for scientific induction, yet I would not close the door against any thought or theory, but test all by facts and demon-LYMAN C. HOWE. strations.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and approate wedding souvenir. Contains marrlage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

VERY STRANGE HAPPENINGS IN A SEMINARY

GRAPH OF GRAVE SHOWS OC-CUPANT STANDING AT THE CANONICALS.

Madison, Wis., March 22 .- One of the best authenticated ghost stories on record, a story vouched for by men of high standing, comes from the Nashotah Theological Seminary, Nashotah, Wis., the principal stronghold of the high church wing of the Episcopal Church in the West. The Rev. William | GHOSTS SEEN IN PHOTOGRAPHS Lloyd Breck was one of the founders of the Episcopal Church in Wisconsin. graph was taken of the cemetery of the Known as "the ploneer of the church" | seminary. One of the students was the in Episcopalian circles, he founded photographer. In the foreground of the Nashotah in Wisconsin, laid the foun- picture can be seen two graves, just as dations of the work at Faribault, Minn., they appear in the cemetery. But at where, under the corporation of Bishop | the foot of each grave stands something Seabury Mission, are the Seabury The- no visitor has ever seen, and it is to be ological Seminary, the big Military hoped, for the peace of his mind, none Academy, Shattuck School, and St. will see. At the foot of one grave Mary's Hall, and later went to Califor- stands its occupant, the Rev. Dr. Cole, nia, where he founded St. Augustine's former president of the seminary, in College and the girls' school, St. Mary's full canonicals. At the foot of the other of the Pacific. He died at Benicia, Cal., grave stands the counterfeit presentiand was buried there. A number of ment of its occupant, a lady who during years later the church in Wisconsin life was a great benefactor of the semiasked that the body be exhumed and nary. When these startling things apbrought back to rest among the scenes | peared at the time the photograph was of his early labors at Nashotah. This developed, the seminary authorities dewas done, and the occasion of the re- cided that possibly some well-timed turn and reburial of his body was made | conjunction of sunlight and foliage was memorable by a series of phenomena, the cause of these images; that they which it is possible may be explained had no real existence, but were only by attributing them to natural causes, shadows. So they had the picture but which thus far have not been sat- thrown upon a screen by a stereopticon. isfactorily so explained. Though it is But the figures only came out more easily conceivable, and even probable, plainly, so plainly that there was no that natural causes were at the bottom | denying that they were the wellof all that happened, diligent inquiry remembered features of Dr. Cole and and investigation has thus far failed to the seminary's benefactor. The possiestablish the fact that any such natural bilitles of photography were not so well cause existed, and herein lies the known then as now. The superimposing

After its arrival, the casket contain- resulting "ghost photographs" that ing the remains of Dr. Breck lay for a have been part of the stock in trade of time in a room on the ground floor of many impostors, was not an art that one of the buildings, and watchers sat | was well known then. Still, there were by it until the time for the reburial those who knew or suspected that it came. On the night before the reburial was possible to use two negatives with one of the watchers was the Rev. a resulting weird photograph, and they Charles P. Dorset, now of Texas, for accused the photographer of having fifteen years rector of St. James' done so. He denied the accusation, and Church in Chicago, and a resident of entered as defense the thus far unthat city from before the fire. His com- assailable plea of innocence that he had panion was a clergyman, who is at no photograph of Dr. Cole to use in docpresent presiding over a Chicago parish. | toring the picture, no one else had such Along in the hours toward morning the a picture, and no one at the seminary Chicago clergyman left the building for had ever seen one. It was true. No a little turn in the fresh air, but in a one knew that a photograph of Dr. Cole moment came rushing back with the existed or ever had existed. Certainly

"Dorset, Dorset, the woods are full of

WOODS ARE FULL OF GHOSTS.

Both clergymen went out. In every direction through the trees they saw figures flitting, darting hither and thither in a wild and fitful dance. The clergymen approached the woods, but the figures in front drew back, moving off to the right and left of them. Naturally, the clergymen asked themselves, 'Are those real men, and, if so, what kind of men? Had the farming population of the lonely neighborhood turned out to dance there in the small hours of the morning in the seminary woods? Were the staid theological students out at that unseemly hour, on a night made solenm as the eve of the second funeral of the founder of their school? And, even if farmers or students had been moved to do so strange a thing, where did they get the untiring strength that made these things in the woods dance so fiercely and so lightly? The two clergymen did not believe the apparitions were men nor could they afterward find that any one had been out at that hour or knew of any one who had been abroad in the seminary woods at that time. They were satisfied the figures were ghosts, or that some Little Jack Cooke, the Youthful strange phantasmagoria had deceived not one mind, but two, which an illusion of this sort seldom does.

But the strange experiences of the watchers had not ended. In the morning, when the casket was moved, there was a round hole burned right through the floor, on the spot where the casket had stood. A heap of old papers underneath the floor also had been burned. Had fire found its way under the building, to this spot in the mass of paper, and so up through the floor? Perhaps. The freaks of the real are often as strange as anything we attribute to the unreal. But several things must here be noted. If the fire came in under the floor from without it escaped setting the power is that operates the unfire to other debris in its transit. More- developed intelligence of the boy the over, the appearance of the hole and psychologists are unable to explain, but | True life and liberty. the area of the burned paper seemed to indicate that the fire had burned from above downward, like the ray of a burning glass. How did the fire come boy may be understood better it is to burn this hole, apparently from above, directly under the casket, which, Jack Cooke was born in Manchester, Sweet music in the valleys it must be explained, rested directly on | England, thirteen years ago, of parents the floor? No one can answer. No one not marked by any particular charhas yet even hazarded a conjecture to explain this strange occurrence.

GHOSTS IN COLLEGE HALL. ghosts at Nashotah. At night the fac- have fainting spells, which finally deulty of the institution sat in the office veloped into a trance that lasted ten of Dr. Gardner, the president, discuss- days. Upon recovering, the boy aning the recent events. Suddenly their nounced to his astonished parents that discussion was abruptly terminated by he had been called to preach the word a startling and tremendous racket just of God to the world, and nothing could outside the door, a clattering and stop him from carrying out the plan. whacking so deafening that it made Without more than a year and a half conversation impossible. Waiting a in the common schools the boy started moment in the vain hope that it would on a career such as is usually undercease, Dr. Gardner threw open the door taken only after years of study in a and looked into the hall. The noise theological seminary. His words flow ceased instantly. All was silent in the freely and he is never at a loss for hall. No one was visible. Whoever it logical argument to combat those who was had taken themselves off with a undertake to dispute his views. rapidity that was miraculous. Whoever | Up to the present time the lad has it was had possessed ears or some seuse | never read a book except the Bible, and that made them aware above the tre- he never has any set subject or sermon mendous racket of the soft turn of the when he mounts the platform. As a knob of the office door. After an ex- rule he takes his text from a suggestion amination of the premises Dr. Gardner by his auditors, and usually at the end returned to the office. Whoever the dis- of his discourse he answers questions turbers were they had followed Dr. propounded by the audience. In Los tilda Joslyn Gage. An important work their interests, for the purpose of crush-Gardner unheard to the door, for hardly | Angeles within the past four weeks be- | for all women, students of history, etc. had he re-entered the room and seated tween 900 and 1,000 have been con- Paper, 75 cents. Cloth, gilt, \$1.50. For himself, when the racket began once verted, it is claimed, through his more just over the threshold. Again the preaching. Some who have listened to doctor snatched open the door and again | the eloquence of the little fellow state | Peebles, M. D. Doctor Peebles is a the noise ceased instantly and utterly. I that he is under hypnotic influence, and A third time the noise began, and the others the Spiritualists, that inspiration lecturer, and these three addresses on Emmert bill puts a great and respectdoctor spoke out into the empty hall, comes from spirit control, but the ma- the occasion of and pertinent to the able profession in the humiliating attisaying: "If you are gentlemen you will jority believe that the inspiration is of Jubilee of Modern Spiritualism, are cease disturbing us."

Once more he rejoined the faculty, and all was quiet from that time on. . "A Plea for the New Woman." By For sale at this office. probability of theological students se- at this office. Price 10 cents. were lodging in that building. All Price \$1. For sale at this office. building, it seemed hardly likely that | Price 15 cents.

COFFIN BURNS FLOOR - WOODS they would leave their own building ABOUT SCHOOL HE FOUNDED and cross over to another for the sole FULL OF SPIRIT FORMS-PROTO. purpose of disturbing their faculty. Not only is a theological student of a graver disposition than the ordinary college student; he is also older, and for Coming at another time, this unexplained disturbance would have occasioned far less speculation than it did. But in conjunction with the other

HEAD, CLOTHED IN FULL that reason, if no other, quieter. manifestations, it assumed an importance it would not have assumed alone. No student ever confessed connection

After the burial of Dr. Breck a photoof one negative upon another, and the

it would seem that if a photograph of him existed anywhere, the seminary authorities would have a copy. But they knew of none. And why should a theological student care to play such a

NO NATURAL EXPLANATIONS OFFERED.

the cloth.

In the case of this last phenomena, like the ones that preceded it, it is possible to offer a solution due to natural causes, but, as in each of the other cases, this natural cause offered in explanation, is overthrown by another natural cause. It was easily possible to play a trick with the photograph of the cemetery, but here is the insuperable obstacle that there was no photograph to play it with. It was possible for fire to find its way under the floor and set alight some paper and burn up through, but how did it escape burning the other debris it passed over? Take the case of the ghosts in the woods and the noises in the hall, and the natural causes that might explain them have to be strained beyond human probability, though not beyond human possibility. — Chicago Inter Ocean.

Preacher.

Little Jack Cooke, the youngest evangelist in the world, will hold a series of religious meetings in this city and Oakland, beginning on Sunday evening in the Howard Street Methodist Church. The lad is but 13 years of age, and for the past three years he has been the subject of much study and careful thought on the part of the greatest scholars of the times. Since he began his career as an exponent of Bible truths he has, so it is claimed, converted people numbering into the thousands-all drawn by the magic of his eloquence and irresistable logic. What those of religious leanings claim that it is nothing less than divine inspiration. In order that the peculiarities of the necessary to know of his antecedents. acteristics. The father was a teacher in the military school and his mother's beautiful voice constituted her chief The bowers and the breezes, charm. When little Jack was between But this is not the end of tales of nine and ten years of age he began to All sing of health and beauty

divine origin.—San Francisco Call.

Someone suggested that it was students | May Collins. An address delivered beout on a lark, but, barring the im- fore the Ohio Liberal Society, For sale A Menace to American Civilization." lecting such an entirely inappropriate "From Soul to Soul." By Emma Rood | upon physical, physiological and psyoccasion for their lark, and, indeed, in- Tuttle. Lovers of poetry will find gems dulging in such a demonstration at all, of thought in poetic diction in this the suggestion was overruled by the handsome volume, wherewith to sweet- ture. Scholarly, masterly, trenchant, the threatened unwise and indefensible statement that at that time no students, en hours of leisure and enjoyment. Price 25 cents. For sale at this office. lodged elsewhere. While some of the "Longley's Beautiful Songs." Vol. 2. of Astronomy and Solar Mentality. students might have indulged in tricks | Sweet songs and music for home and | with Tables of Ephemeris from 1830 to | Forms and Ceremonies for the Use of

LIGHT SOUGHT.

Interesting Phenomena at the Pernicious Medical Legisla-Time of Death.

A LITTLE GIRL WAKENED BY THE SPIRIT OF HER GRAND-MOTHER.

John S. Beardsley, whose psychic experiences were published in The Progressive Thinker, ended his journey in this life January 24, at his home in Minneapolis. The burial took place at his old home, Lone Rock, Wis. He was nearly 77 years of age. His last illness continued but two days, during which time his wife was continually nursing him. Half an hour before he passed away he walked across the room. Lying down he complained of a fainting feeling. Mrs. Beardsley quickly brought a stimulant, which she was trying to administer when he ceased to

breathe. At this point begins an experience that came to Mrs. Beardsley, and which I am moved to put on record, since it is not the only one of the kind that has come under my personal observation, and concerning which I have no clear explanation of my own.

The certificate given by the physician to the undertaker, named the cause of Beardsley's death as "cardiac failure." At the moment when he was expiring his wife felt a keen and peculiar distress in the region of the heart. This distress continued day after day, never ceasing, and at times becoming very painful. It was a strange and peculiar pain. It seemed to have no connection with her emotions of grief. Four weeks afterward, while Mrs. B. sat chatting with a neighbor who had called, this distress ceased instantly and entirely, and at the exact time of day at which Mr. B. passed away.

The time at which this trouble ceased -exactly four weeks-may be a mere coincidence; but what is the law by which the living seem to take on the symptoms of the fatal disease of the dying? Mr. Beardsley was my wife's father, was boarding with us at the time, and I was witness to the facts above related.

Another experience in my own family impressed me powerfully at the time, and I have not found any satisfactory explanation of this, or similar, phe-

In February, 1883, Mrs. Adams, who was the mother of my wife, died at my home in Stillwater. About 3 o'clock at night the nurse and I saw that the end was near. I went down stairs and quietly informed my wife, who came to her mother's side, leaving our little girl, six years old, sleeping soundly alone. An hour later, when all was over I went down stairs to look after the liftle girl. She was awake, with a strange agonizing look on her face that quite startled me. There had been no noise, scarcely audible conversation, in the house. Sitting down beside the child, I said, in a calm and reassuring tone: "Jessie, you have been with grandma a great deal. She has taught you to read, and I am sure she has told you of the better world, and all about it." I was still speaking when she interrupted with: "O yes, papa, a great many trick as this? It is not in keeping with

> "Well," I said, "grandma has gone there." Quick as thought she said: "Yes, I know it, papa; I know it! She was here just now and woke me up, and I feel so strange, so awfully, papa,

what is the matter with me?" Her plump round face was wreathed in an expression of agony. Deep lines of pain and distress in every feature, and for the moment this strong child in perfect health actually appeared fifty

years old! Did her grandma wake her?' Did she come to bid her good-bye? Did she cling to her as she had always done in her love and so unconsciously transfer. her fatal malady for the moment to the

With the attention that would not urally be given the child, after a day or two she was quite free from this strange condition.

In the case of the fatal heart trouble, as well as that of the aged woman, whose death was the result of a complication of troubles, and in all cases where are manifested phenomena similar to those recited above, do the dying exchange their diseases, or symptoms, for the moment, with those near and dear to them, and to whom they would naturally cling in the hour of tran-W. H. HARRINGTON. sition? Minneapolis, Minn.

FAIR NATURE'S HOME.

Bright howers sweet and flowery, Green gardens fresh and fair, With birds of pleasing plumage And notes both rich and rare.

From every tree and leaflet, A song and sermon free-In every bud and blossom,

The perfect hand of Nature Paints everything aright,

And where she's copied closely All things are pure and bright. Reverberates around.

And voices in the mountains, Re-echo back the sound. And rippling waters, too,

And life that's ever new. The feathered songsters soaring On freedom's happy wings, ...

Bespeak a life "worth living"-The life which freedom brings. My home in Nature's domain, .Is that for which I long-

Where love and life and freedom, Will be my constant song. Where barriers all are broken, And boundless space unrolls-

Where Nature's laws are written, And all of life controls. JULIA H. JOHNSON.

Los Angeles, Cal.

"Woman, Church and State." A histhrough the Christian ages; with reminiscences of the Matriarchate. By Masale at this office.

"Three Jubilee Lectures." By J. M. trenchant and instructive writer and well worthy of being preserved in this tasty form, in print. Price, 35 cents.

"The Infidelity of Ecclesiasticism. By Prof. W. M. Lockwood, lecturer chic science. Demonstrator of the molecular or spiritual hypothesis of na-

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THE EMMERT BILL.

ARE THE INTELLIGENT CITIZENS OF IOWA TO BE INSULTED BY THE PASSAGE OF THIS VICIOUS MEASURE? IF H

The Cedar Raphis Evening Gazette: It is astonishing what senseless and vicious things somutimes find their way before a legislative body, which is supposed to be composed of representative intelligent men of the state, men who are presumed to reflect the wishes of

The Gazette is astounded to find be-

fore the legislature of Iowa, a bill, the intention of which is to prevent a large number of people, magnetic healers and others, from practicing in the state. There are perhaps inferior members of the magnetic healing fraternity, and God knows there are plenty of inferior members of various schools who, if their acts were but known, would be covered with disgrace and infamy.

We are not attacking the medical profession, nor the many grand men in it, and in surgery, because there are plenty of men of honor and possessing remarkable skill, talent and ability in the profession. But, why should any class of people attempt to drive out another class who have as much to show to the good as they themselves, Magnetic healers do no harm even if they do no good in cases. Every intelligent man, every man of character in the state of Iowa, if he is at all posted, understands very well that thousands of people have at least believed themselves cured, not only by magnetic healers, but by various other methods of treatment. There are men who have treated more than 20,000 cases, have practiced for many years, have made remarkable cures, and that, too, in the homes of many of the brightest business and professional men in the state of Iowa. Why legislate against such?

Further, what need is there for insulting a civilized community like Iowa with such mean methods, as to attempt to dictate to the people what class or character of treatment they shall have for their families. It is an infamous

It does not seem possible that there are sufficient members of the general assembly of Iowa to pass a bill so devoid of sense, reason and justice, and it certainly cannot be constitutional. It is more infamous than constitutional.

If there are frauds in any line of the medical profession, on in any kind of treatment, the thing to do is drive them out, but to attack a great class of men and women who have good records, and who have done good work and good service in the treatment of those who have gone to them, for such treatment,

Why don't the members of the legislature get to work and pass, with proper penalties, and proper means of enforcement, a law against the adulteration of food? Then they would be showing some sense. Why don't they arrange to have the present pure food legislation enforced?. No, they have no

We do not believe there are enough chumps in the general assembly to pass the bill. Every man who votes for it will live to curse himself-for so doing, because it will require but a short time after he has done 4t until he will find the mistake he has made: It is the smallest and meanest attempt at legislation that has come under our notice during this session, and it ought to be stamped out in behalf of decency, fairness and justice, and in behalf of the people who are sufficiently intelligent to know what they want in the way of medical treatment, and have a right to secure such treatment.

The Burlington Hawkeye, one of the most prominent papers in the state, denounces the thing in the following ed-

THE EMMERT BILL.

"Dispatches from Des Moines morning report that the so-called Emmert bill, which recently passed the senate, prohibiting magnetic healers from continuing their work in the our sleepy unbelief and find out that state of Iowa, was agreed to yesterday there is a fore-ordained purpose in by the house committee on public every creation. The formal marriage of health. An amendment was adopted couples takes place in public assemgiving these persons three months in which to secure a certificate to practice | and bridegroom are seated together in from the state board of medical examiners. The amendment, however, only adds insult to injury, as it is impossible for the board of examiners, under the by the Elders present, and with thankspresent laws, to grant certificates to doctors who are not graduates of med- | couple are married by spirits who apical colleges, or who have not heretofore been regular practitioners.

"The proposed legislation is not only a law it will inaugurate an agitation that will arouse public indignation and medicine in Iowa. It is remarkable that the promoters of this measure can be so short-sighted and oblivious of their own interests, and so indifferent to public opinion. They are breeding a storm THE TWO WORLDS, MAN that will some day bring the medical profession not a little trouble and regret, and no honor.

"Whenever one set of men start out to oppress another set of men, the final result is not in doubt. Public sympathy goes out to those whose rights are trampled upon. In this instance, it is not only the magnetic healers, but the public whose rights are to be trod under foot. The so-called magnetic doctors, or 'rubbers, have done up one harm. In this respect they have at command a stinging retort upon their persecutors. Thousands of worthy citizens of Iowa are ready to gratefully testify that the proscribed class of doctors has done an

immense amount of good. "The issue is now raised: 'Have the free citizens of Iowa the right to choose their own doctors, of their own methods of healing, or must they yield their torical account of the status of woman | right of choice to the dictum of selfconstituted censors who entrench themselves behind a state law, enacted in ing out competition?

"We know of no other profession or business that appeals to the state to protect it against rivals and competitors. 'Live and let live' is the commendable motto of the public: but the tude of calling upon a great commonwealth to protect it from competition in the art of healing, and it asks this monopoly at the sacrifice of the rights of the people.

"It is yet to be hoped the sober second thought, the dispussionate judgment and love of fair play of the members of the general assembly will come to the rescue and save the state from

"The Truth Seeker Collection of upon their own number in the same social meetings. For sale at this office. 1910." By Yarmo Vedra. For sale at Liberals." For sale at this office. Price 25 cents.

MPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND LONDON. ENG. MARRIAGE AND THE SENSITIVE PLANT.

acter of a person in the street, would probably not flourish on this earth. capabilities of each species is popularly known. There is one species about two feet high; it is a plant with leaves very much like bay leaves, only that they are cockled at the edges. They are not used by compulsion, neither does this particular plant grow in all the cli-mates. This plant is much patronized HARBINGER OF LIGHT, MEL-POURNE AUSTRALIA FREE TO THE mates. This plant is much patronized by marriageable men and women, because it gives a true index to character and disposition. They procure a young plant and keep it at home in the courtbe engaged for three or four years (ac-

cording to age). The next position to reconnoitre is the matter of will or determination. Experience has taught, and teaches still, that where the wife has the strongest will of the two, the marriage is a failnatural and proper position of the husband is that of supreme ruler of the household. If that position is usurped by a domineering wife, the husband is humiliated, and the union made a spurious article, a counterfeit marriage.

In Algathanon grows a sensitive plant

like our laurel. It is smaller, and as sensitive as the discerner of the characters of men. The Elders like to see for themselves how the swain and his flancee affect the plant. A sitting Elder has plenty of these plants in pots decorating his court among many other plants. The young man holds his two open hands above the plant, and 'pushes" the plant down without touching it several times. The young lady does the same to another of the same size. The plants both shrink in proportion to the innate and latent willpower of the magnetizer. Much willpower or determination, much shrinking of the plant. If the female will is stronger than the male one, the Elders refuse their consent to the marriage, though in some rare cases the couples marry for all that, despite the Elders' warnings. There is an object in view in every provision of nature, and we on this earth thought our sensitive plants were so enhanced and presented to us by a wise Creator for no purpose; that is always the case till we wake from blies, i. c., in Spiritual circles. The bride LIGHT OF THE EAST, CALthe centre, in the circle of Elders, and almost covered with flowers brought by their friends. They are formally united giving and singing. Occasionally a pear before them in the first circle. On very rare occasions the couple as soon as the essential ceremony was over an outrage upon the doctors who are have been missed by every one present, explored. Facts are constantly prethus to be driven out of the state, but it and yet no one saw them leaving. By senting themselves which no philosophy is a still greater infringement of the messengers sent instantly in search of entirely explains. He who knows most rights of the people. If the bill becomes | them, they are found, safe, sound, and of nature will be least liable to set up whole, in their home, often a distance his knowledge as a boundary beyond of many miles (English) removed from which fact and philosophy may never result in a reaction against all forms of the circle. The unconscious fugitives advance. The higher we rise, the wider so-called 'regulation' of the practice of know as little as any one else; know they were spirited away, and that in broad daylight.

CHESTER, ENG.

RED MAN OF THE TUILLERIES. The "Red Man" of the Tuilleries was first seen by Catherine de Medici, who declared that he followed her constantly, and who gave up residing there for of them. Nothing is apparent to ordithat reason. Napoleon saw him and conversed with him a few days before his disastrous campaign in Russia. The Empress Eugenie has such a dread of this phantom that she does not like it to be spoken of before her.

THE HOME CIRCLE.

More Spiritualists have been made by the home circle than by any other means. The satisfaction which comes to a man from proof received in his own at the time the objects themselves were house surpasses all that can be gained presented to the sight. elsewhere, and so they have gone on investigating and learning of this truth, while their faces have been missed from their old places in church, and the religion that knew them once has known them no more. The home has always had for man

dant benediction. From out the gather- Inminous emanations, exciting the retiing gloom, the forms of the departed na and producing vision." have whispered words of hope and Apply these indisputable facts, and in strength and peace. Have made the the world around us radiant forces are home more sacred than cathedral. passing from all objects to all objects

THE CHILD CAN SEE. A valued correspondent writes: "Yesterday we were expecting a visitor, but were doubtful as to when he would arrive. We were speaking on the subject Courtship and marriage on the planet when our little girl, not six till the 15th Mars are conducted under great ad- inst., informed us that he could be here vantages, owing to the existence of a at "seven.' We asked her who her insensitive plant, which the control will formant was, when she replied "Havecertainly do well to bring to this planet lock." As the clock struck seven a with all speed. Unfortunately, the sen- knock came on the door, and in our sitive plant, which reveals the char- visitor walked. "Havelock" (a pet of ours) left earth life at six years of age. He has now been free twelve years, Sensitive plants have been the sub- but is much with us, though we cannot jects of much study and experiment in see him, but our little girl can see and Mars from time immemorial. There are hear him. She says he talks quite loud, many kinds there, and the distinctive and he and others now frequently enjoy games with her in our presence. She frequently informs us of the presence

BOURNE, AUSTRALIA.

of adult friends and relatives, giving

THE ASTRAL BODY, In the year 1836, a Roman Catholic yard of the house, and every morning theologian named Gorres, published at make downward passes over it with Munich, a work on Mysticism, divine, their two hands. None must do this natural and diabolical, which was acexcept the owner. The daily passes to cepted as orthodox by his own church; magnetize it are continued till the plant and was translated into French by has grown to maturity. Its appearance M. C. Ste-Foi in 1855. Le Paix Unithen is an exact picture of the owner's verselle of Lyons, makes copious excharacter. If it is bad the plant will be tracts from this work, which relates a undersized—each leaf will be poor in great number of well authenticated inquality, weak and small, and of a dull stances of what is now called double faded color. If it is good the plant will personality, that is to say, of people be large and sturdy, with good upright | manifesting themselves in their astral leaves, rich in color, and shiny. When or spiritual body at a great distance a belle is sought after by so many that from the spot in which their physical she ceases to be "mistress of her body was, at that very time, lying in choice," or some Desdemona has all the a deep sleep or trance. Not only so, but "curled darlings" of a colony buzzing nearly every one of the phenomena round her, she naturally selects her with which modern Spiritualism has beau in accordance with the guidance rendered us so familiar, such as levitaof the best plant among those of the tion, the transport of objects without suitors she cares for. Parties are en any visible agency, clairvoyance, clairgaged there for some years before the audience, and even materialization, is matrimonial union, and, as if they fully described in Roman Catholic litsomewhat mistrusted the laurel, they erature as having been witnessed in very carefully note each other's ways | churches, convents and monasteries, for thing, and the man who votes for it and temper, etc. Couples before engage- in those days there were many meought to leave the state of Iowa and | ment get the consent of their parents, | diums in the various religious orders never show his face among respectable all over the world. When the man and especially in those which cultivated wants to marry he appeals to the purity of life. At the present time good Elders, and they, before giving their | mediums are mostly to be found outside consent, go through the necessary form the pale of that church; and the ecclesiof discovering what are the relative astical authorities cannot conceal their characters of the applicant and his spite and vexation at the fact; which fiancee. There are no two persons alike they endeavor to explain by attributing in Mars any more than here, and they the phenomena to their very good have to guard against incompatibility. friend the devil; forgetting that this This is done by a law that couples must | stale device is nearly 1800 years old; and that in resorting to it they are merely plagiarising the tactics of their prototypes the Pharisees of old Jerusa lem, who, when the Great Teacher cast out an evil spirit from a man who was blind and dumb, immediately exclaimed, "This fellow doth not cast out ure as a lift to happiness, because the devils, but by Beelzebub, the prince of the devils." How incessantly does history repeat itself.

COMFORTS OF SPIRITUALISM.

Time's ever restless rapid wing, Still bears us to our goal, O Death thou'st lost thy vaunted sting, We fear thee not when thou doth bring A summons for our soul.

The living soul, the spirit man, Bound to this tenement. A vital spark since life began Which constitutes the person man, Till the frail tie is rent.

No resurrection day Will lift again, and life restore, The ruined mansion evermore That moulders into clay.

Then falls the house to rise no more.

For Nature, her stern laws fulfills. She brings to life, and death, Her final mandate stops the ills Of this short mortal life, and guides At last the troubled breath.

O glorious land of spirits free, Throughout eternal day. Dear Mueller in his ecstasy,

Has brought us word, good God, that we Shall live right on for aye, In that fair land where joys excel Beyond all we command, No language hath the words to tell,

The bliss of spirit land.

No learned linguist here can spell,

CUITA, INDIA.

PSYCHOMETRY.

The air is one vast library, on whose pages are forever written all that man has ever said, or woman whispered. There is a wide realm lying between the known physical and the unknown spiritual—a realm almost entirely unthe circle of infinity around us; while fate, with an uplifted finger, beacons us on. When a fact comes, it is best to welcome it, and envy not those who discard it because it may not be the

By looking into the eye of an individual beholding a landscape, we can see therein a picture of the fields, houses, trees, and objects generally that come within the range of his vision. This is because rays of light proceeding from these objects pass to the retina of the eye, and there form pictures or images nary vision until it is painted upon this window of the soul.

The pictures so made and seen are not as evanescent as they are generally supposed to be. They seem to pass from the retina of the eye into the brain and are there indelibly impressed upon its substance; and under certain conditions they can be brought before the gaze years afterward, with as great distinctness as the beholder was conscious of

The rays of light, proceeding from objects in the light, have the power of forming pictures on other bodies, as well as on the retina of the eye.

Sir David Brewsfer, whose authority on this subject cannot be questioned, says: "All bodies throw off emanations the most sacred influence, and in the in greater or less size and with greater question of religion it has played a for less velocities; these particles enter great part. The old-fashioned custom more or less into the pores of solid and of family prayers showed the way to fluid bodies, sometimes resting upon true worship, and with the advent of their surface, and sometimes per-Spiritualism family worship became a meating them altogether. These emareality, for the various members and nations, when feeble, show themselves friends of the family, "dead" and alive, in images; when stronger in chemical joined in fellowship of spirit which had changes; when stronger still, in their been made possible by the opening of action on the olfactory nerves; and the door between the two conditions of when thrown off most copiously and life. The quiet hour of sweet com- rapidly, in heat, affecting the nerves of munion in the home, and the convincing touch; in photographic action, dissevertests of spirit return obtained at such a ling and recombining the elements of time, have blessed man with an abun- nature; and in phosphorescent and

Have bidden strife and stormy passion in their vicinity, and during every mo-

reotyping the appearance of each upon the other; the images thus made, not merely resting upon the surface, but sinking into the interior of them; there hold with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. The pane of glass in the window, the brick in the wall, and the paving stone in the street, catch the pictures of all passers by and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indellible scriptures. This is just as true of all time past. From the first dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, Nature has been busy photographing every movement. I know of no chemical application that can make visible to ordinary observers these pictures with which all objects abound; but in some individuals the brain is sufficiently sensitive to perceive them when it is brought into proximity to the object on which they are impressed.

RUPTURED

Dr. W. S. Rice, the Well-Known Authority, Sends a Trial of His Famous Method Free to All.

There are people who have been torturing themselves for years with trusses. It is hoped their attention will be drawn to Dr. Rice's free offer. An elder-



ly and retired physician, Dr. S. Ball, of Marion, Ala., is one of the hundreds attracted to this generous announcement and as a result he is now completely cured of a bad runture which was very hard to hold. Although 72 years of age he had the courage and determination to try this new and novel method and now he lives in peace, contentment and security. Dr. Ball looks back to the old days of crude methods and in comparison halls the wonderful method of Dr. Rice as a marvelous God-send to the present generations. By all means write at once to Dr. W. S. Rice, 371 S. Main St., Adams, N. Y., and he will send you a free trial of his remarkable home cure for rupture. There is no pain, danger, operation or an hour's loss of time and by starting now you will be sound and

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cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, etc., which cause the disease.

Rev. W.B. Moore, D.D., of Washington, D.C., testifics



cure by the Kave-Kava Shrub. Rev. A. C. Darline medicine, was promptly cured by this wonderful bo-tanic product. Hundreds of others give similar testi-Pocstenkill, N. Y., and Mrs. L. D. Fegeley, Lancaster Kidney and other disorders peculiar to womanhoo That you may judge of the value of this Great Discovery for yourself we will send you one Large Case by mail Free, only asking that when cured yourself ou will recommend it to others as it deserves. It a Sure Specific Cure and cannot fail. Address, The Church Kidney Cure Company, No. 403 Fourth Ave-

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AFTER HER DEATH.

THE STORY OF A SUMMER. BY LILIAN WHITING.

Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office.

Atkinson (H. G.) and Laws of Man's Nature and Devel-Martineau (Harriet.) opment Very ment of the day and night are daguer- Progressive Thinker once.

HE SPIRITUALISTIO 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 imitation 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 pesti-

Mrs. Josie V. Morrill, of Kentucky, writes: "I received the book, The Next World Interviewed, and wish to thank you for it. I had read the book two years ago and was delighted with it and was anxious to have it on my list of Spiritualistic literature."

D. L. Carpenter writes from Fort Wayne, Ind.: "Mr. and Mrs. Jessie K. Folsom have just closed a four months' engagement at this place last Sabbath, and I think I voice the sentiments of all true Spiritualists of Fort Wayne when I say I regret very much to see them leave, but pleased to know that they will return in October to remain with us nine months. Last Sabbath we held services to commemorate the fifty-third anniversary of the advent of modern Spiritualism, having three services during the day, with short lectures from Mrs. Folsom, appropriate readings and recitations, then supper by the ladles of the society from 5:30 to 7 p. m. The proceeds of the day lacked but a few cents of forty dollars. Last evening quite a number of the society met at Sister Powers', on East Wayne street, to bid Mr. and Mrs. Folsom a short good-bye, and with Brother Folsom as a trumpet medium, assisted also by Brother Pierce, the worthy president, we had a Spiritual lovefeast.

Mrs. Catherine Edison, a prominent Spiritualist and wife of Dr. A. W. Edison, a clairvoyant physician and leader in Spiritualism at Lansing, died lately of apoplexy.

Frank T. Ripley has been engaged at the Liberal Spiritual Camp at Columbus, Ohio in July. He has open dates for June, July and August. Address him at Oxford, Ohio.

Mrs. J. W. Flinn, the healer has moved to 201 Twenty-fifth street, Flat R., within a block and a half of all car

J. H. White writes from Port Huron, Mich.: "The directors of Island Lake Camp Association met in Detroit, the 25th and 26th of March, and made full arrangements for camp meeting in July and August. The meeting was full, and good will and harmony prevailed. We look for a good camp. Some improvements will be made. We shall try to accommodate all that attend. There will be two lectures each Sunday and three during the week, with other exer-

Will C. Hodge can be addressed during April at Alliance, Ohio, care of T. G. Hair, Main street.

G. W. Kates writes: "The enclosed programme tells the story of the Fiftysecond Anniversary celebration by the Spiritual Alliance of St. Paul, Minn., Sunday, March 25. The exercises were held in Odd Fellows' all. There were large audiences at each session and the services were effective and enjoyable. Minneapolis will hold services Sunday, April 1, when there will be a splendid programme."

T. S. Russell writes: "Mrs. Marion Carpenter, of Detroit, Mich., will hold services at 2:30 and 7:30, April 8, for the Englewood Spiritual Union, 420 W. Sixty-third street. We anticipate a rousing spiritual feast. Our meetings under the control of Julia Steelman Nichols have been of a high intellectual nature."

Mrs. E. J. Buchanan writes from Charlestown, Mass.: "I have just received the extra copies of The Progressive Thinker. Please accept my sincere thanks for the same. I wish everyone might know and appreciate the value of such an interesting and instructive paper as The Progressive Thinker. Several of my friends have said: "I am going to subscribe for it. I think it a good paper and mean to have it.' But through neglect, or that thief of time. procrastination, they are still 'going to.' stir them up a little."

G. H. Clark writes from Lansing. Mich.: "The Fifty-Second Anniversary of Modern Spiritualism was duly celebrated by the First Society of this city the 24th and 25th of March. Rev. B. F. Austin, of Toronto, had charge of the meeting. He is one more who dares to come out and proclaim the truth to the world. He gave us six able lectures. We can't speak too highly of him."

John H. Knight writes from Pittsburg, Pa.: "Prof. Lockwood has just closed a most successful two months' engagement with our society to take up the work in Brooklyn, N. Y. A great one lecture by 'Our Moses' Hull, Monand growing interest has been manifested both in his public addresses and special class work. The subjects dealt with, while of the utmost importance, have not been those usually interesting to the people at large, but so skillfully have they been handled as to compel the attention and interest of very large numbers. Thinkers and speakers like Prof. Lockwood are doing far more for Spiritualism than Spiritualists themselves realize, by bringing it to the attention of thoughtful, analytical minds and compelling a respectful hearing. That he will be re-engaged is a foregone conclusion; meanwhile he takes with him the best wishes of all the liberal-minded people with whom

he has come in touch." Dr. H. V. Sweringen writes: "I thank you for copy of Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Not ten minutes ago one of my old lady patients, a prominent Methodist, came to my office to consult me about a little, trivial ailment, for no other reason under heaven than that in reading the morning paper she discovered that Mr. So-and-So, an acquaintance was near death's door. I never | and was given a vote of thanks in apcould quite understand why these Christians who are in such great anticipation of heaven, are so fearful of getting there. I was tempted to prescribe your Encyclopedia of Death for her, but refrained for obvious reasons."

J. writes: "March 25 anniversary services were held in Union Hall. Detroit. Mich., to a large and intelligent au- given an opportunity to develop the go. She had been living with a daughdience, by Mrs. Jenkins, of Canada, assisted by local mediums. Special music was also rendered. The lecture given by the guides through Mrs. Jenkins was eloquent and full of power. We cordially recommend her to other societies. Mr. J. W. Traynor, the noted speaker, was chairman. His remarks were listened to with pleasure and interest.

S. D. Bowker writes from Kansas City, Mo.: "Rev. Charles S. Ainsworth has just closed a very successful month's work with our society. The people are very much pleased with him, and made a very earnest request for him to return to us at an early date. His lectures are marked by a clear and vigorous style of thinking, and his tests carry the conviction of genuine spirit management with an honesty that finds its way to every heart. We place him at the very front rank of our workers.'

C. W. Warneke writes from Mexico: "Permit me through the columns of your much esteemed paper to be relieved of a long-felt duty and pay thankful admiration to the mediumship of Mrs. C. W. Mullins, of 746 West Adams street, Chicago, Through her mediumship I have been able to steer clear of many obstructions finding their way into the channels of my connections with Mexican business men. No attentive efforts of mine could have been successful if not guided by the able readings of this lady, so far in distance. Considering the shrewdness and wickedness and the always to-morrow of the Mexican business men, to whom a promise is not much and who combine to beat a Gringo, and who by fore of their devilish religion have neither conscience nor honor left towards an American, I have made success come my way by following the advice of so true a medium as Mrs. Mullins proved to be."

A. L. Smith writes from Grand Rapids, Mich.: "Having seen the work and success of our kind friend and coworker of Grand Rapids, Mich., Mrs. Emma Blake, I can recommend her most highly to any camp or society wishing the services of a first-class medium and psychometrist. Last month she served the local society with descriptions that were very clear-cut and convincing, every test being recognized. E. A. Tisdale was the speaker for last month, and the society being well pleased with his lectures, has retained him for this month."

Mrs Della B. Platt writes from Battle Creek, Mich.: "The First Spiritualist Society celebrated the fifty-second anniversary of modern Spiritualism in its church room, March 25. Mrs. Marion Carpenter gave two very fine inspirational lectures and many good tests. Her singing was like a sweet benediction. Dr. P. Y. Johnson assisted at the afternoon session, with words of inspiration to all. Fine music was a pleasing feature of the evening by one of our best local talent. The church room was beautifully decorated with ferns and cut flowers-a day full of sweet communion with our loved ones, to be remembered with pleasure."

Wm. Adams writes from Idaho: "I

am utterly unable to ascertain how you can give so much for so little money. The premium book that I received last was all and more than I expected. It is truly what the title says it is, 'The | also be the first anniversary of our be-Next World Interviewed.' I have studied its pages and am more than pleased with it, because when I read of Prince Albert and the Queen of England, it brings to my mind many of the scenes of my youth, when I visited the Castle of Windsor and admired its immense proportions. It was while I was in London that I got acquainted with Spiritualism through the Medium and Daybreak, and when I sit down and study over those dear messages I seem to fall in a stupor and become projected to the very spot of my youth. I am just beginning to get the people of this part of the country interested. The other day a lady wanted to borrow The Next World Interviewed, and Moses Hull's book on Biblical Spiritualism."

The Columbus (Ohio) Citizen says: "After the defeat of the Clark blll by the Senate the Senators took up the calendar and passed a number of bills. Three of the most interesting bills discussed were by Mr. Cohen and affect | ashes are to be put into the earth, "in- | child, Jessie Campbell, aged 13, a helpthe astrologer, fortune teller and clairvoyant. One of the bills passed repeals the present law permitting the licensing of such persons and the other makes it a misdemeanor for anyone to represent himself as such a person. The other bill | burial service the testator requests that | the most astonishing physical phenomis of more importance, and, according to some able lawyers, recognizes Spiritualism as a fact. The bill makes it a misdemeanor for anyone to falsely represent himself to be a spirit medium or to aid in such false representation. I think we will try and see if we can | Judge Bright said the passage of this bill would make it incumbent upon the courts to determine whether a person was really a spirit medium or not, and that the law would recognize that there were persons who could recall the dead. Mr. Wirt and Mr. Dodge also fought the

> Polly Burrows writes from Detroit, Mich.: "The coming of Rev. B. F. Austin, who has just completed three lectures at our temple, has awakened a new interest in the cause. The temple could not contain half the people who came each evening. Mr. Austin is a man of great force as a platform orator. As I mentioned before, we shall have day evening, April 9.".

The North Branch of the Beacon Light Spiritual Church held two sessions, Wednesday afternoon and evening, March 28, at the hall, No. 675 Larabee, corner Garfield avenue, with excellent results. Through the kindness decorated with plants and flowers. A splendid audience listened to addresses and tests by Mr. and Mrs. Perkins.

G. W. Kates and wife have all of August engaged at camp-meetings. For time after that address them soon as possible. They remain in Minnesota until the last of July. Address them at 509 Northwestern Building, Minneapolis, Minn.

Bro. Cook writes from Scotts, Mich.: "We have a Social Club at Scotts that has met every Sunday this winter, and has had the live questions for consideration to the profit and education of the members. At our last meeting 'Proofs of Immortality' was the subject. Our brother D. F. Smith, of Vicksburg, Mich., handled the subject from a scientific standpoint, and ably, too, preciation. Bro. Smith has been an ardent Spiritualist for many years. He | ing 'The Missing Link,' that there was has been a worker in the machine shops | no mention made of their sojourn at over forty years and knows the con- her house. I explained that Leah, Mrs. dition of labor and the relation of capi- Underhill, was not with them, and tal to it, and I believe he would be of | might not have known anything about value to the cause of Spiritualism and their stopping with her. She was a good the labor problem, if called out and old soul, ready, willing and anxious to power that has been gaining force ter for several of her last years, who through the best of schools, experience. took no interest in the spiritual philosomake a note of his address, and that a year and a half previous to her being there may be Social Clubs formed all | called to the future life." over this land with articles of membership so broad that no subject will be taking a needed rest, but with health

ocean's shore. This same subtile force can be turned into channels of beautiful life-giving energy, and become a buildmuch needed by the voyagers of every-

J. E. Gordon writes from Lexington, Ky .: "I now enter upon my fifth year as a reader of The Progressive Thinker. I have as premiums Art Magic, The Next World Interviewed, the Encyclopedia of Death, etc. I do not think I could well exist without The Progressive Thinker.'

Mrs. P. Burrows writes from Detroit, Mich.: "We have just had a grand fifty-second anniversary celebration. We begin to-morrow evening a course of three lectures by the Rev. B. F. Austin, of Toronto, at Occult Temple. His subject is 'Why I am a Spiritualist.' On Monday evening, April 9, Moses Hull will lecture under the auspices of our society.' The officers of the Indiana Spiritual

Association have decided that the executive board should meet at Chesterfield, April 4, to hold the preliminary meeting preparatory to the annual camp-meting this summer. The grounds are the finest of the kind in the country, and this year there will be extensive improvements. It has been decided to erect a large and magnificent auditorium capable of seating 5,000 persons, octagonal in form of architecture. The building is to be completed before the ten weeks' meeting opens in July, An effort will be made to make this the greatest meeting in the history of the organization. The Muncle & Indianapolis Electric Railway will be completed before the meeting begins, and the association expects this to be the big factor in drawing the crowds. One of the big attractions will be the noted Hindoo preacher, one of whose recent converts was Ella Wheeler Wilcox. He has been employed instead of Mary Ellen Lease, who was engaged last year, and was to have been retained. Some other noted persons who will be present are: Moses Hull, Carrie Twing, J. Clegg Wright, and Oscar Edgerly. Applications for the several cottages are already being made by families from different parts of the country, who will come and remain for the entire summer. The street car service will enable members of the society to find lodging places in both Anderson and Muncle.-Indianapolis Sentinel.

Mrs. L. E. Wood writes from Kellogsville, Ohio: "The seed I have sown at Spiritualist funerals in this section is bearing fruit. I cannot praise The Progressive Thinker enough. It is a feast to me every day in the week, and the work it is doing is immense."

Lora E. Wells writes from California: "Your premium offer, practically giving away four beautiful books, all nicely bound and containing reading matter enough to last many months, arrived by mail, all charges paid, and I must thank you very kindly for the precious gift. I also received quite a number of Progressive Thinkers. They supplied a deep felt want, and I trust they will be as 'bread on the waters' to you, and bring you a golden harvest."

J. L. Franck writes from Louisville. Ky.: "On Easter Sunday the People's Spiritual Church will hold its third anniversary, being three years old, and it is a big baby for its age. Easter will ing the owners of our own home. Our progress has been wonderful, and the membership growing, and almost every week we are taking in our folds some poor blind person who has had the skin pulled over his eyes in some orthodox church. Great preparations are on foot to have the church handsomely decorated, and only first-class (as is always our aim to have) mediums will be on hand to partake in this anniversary love feast. Why, an old-fashioned Methodist revival won't be a circumstance to it. I tell you things are hot, and we are all working like beavers and taking time by the forelock. See, we have a good thing and are pushing it

Lyman C. Howe is engaged to speak for three different camps.

The will of the Marquis of Queensbury, filed at Edinburgh, Scotland in where, but at Harleyford for choice." There is to be no monument and no procession, "as the ashes can be carried in one person's hand. Instead of a one of his friends say a few words of common sense over the spot where his ashes may lie.

Virginie Barrett writes: "I would like to engage with camps as speaker, soloist and musical director, at reasonable terms for the summers of 1900 and 1901. Address me at 819 E. 16th street. Indianapolis, Ind."

N. H. Eddy writes from Buffalo, N. Y .: "The Campbell Brothers held a very successful seauce at the Temple, corner Jersey and Prospect avenue, March 19. A good audience greeted them. Beautiful paintings on steel and porcelain were received, also one portrait which was recognized by the wife of Mr. Bassett, who knew the man; also recognized the likeness. Many written messages were also received.

Brother Hammond writes from Belvidere, Ill.: "Mrs. M. A. Burland, of Muskegon, Mich., is an excellent trance speaker and is esteemed by the Spiritualists here as a very worthy lady. She arrived in our city about a month ago, and has been giving lectures to large audiences at the Universalist church. was present at one of her lectures. The discourse was on 'The Beauties of the Spirit Spheres.' It was beautiful. She of Mr. Bleaumiester, the florist, of also gives psychometric readings, sees Wells street, the hall was beautifully and describes spirfits, and in nearly every case they are recognized."

C. W. Smart writes from Denver. Col.: "There recently passed to spirit life in Denver, Col., a lady 85 years old. She was the widow of Anson Atwood, who was an active Spiritualist of the time of the Fox Sisters. Mrs. Atwood has been at my house many times and delighted in talking over the old-time scenes. She says that when the Fox Sisters were on their first journey to Troy, N. Y., over night, and the moment they put their feet on the steps the raps went all through the house; and that they had considerable fear that they might be attacked by a mob, as there was such a prejudice against them. Nothing happened, however. Mrs. Atwood has read many of our books and Progressive Thinkers, and was considerably disappointed on read-

Mrs. Carrie M. Hinsdale has been unwelcome. Thoughts are things, and fully restored is again ready for work. produce wares, and though a silent | She is well known in Texas as a lecforce, is of more power to destroy than turer of marked ability. A prominent

the augry waves that lash themselves Texas paperisays of her: "Few (lec. forcible language rends the veil, and in furious foam among the breakers on turers) excel her." Dr. Louis Schlesseems to bring her auditors in close inger, who has heard most of the noted speakers on the Spiritualist platform, dead, but still love and anxiously wait says: "Your teachers and inspirers are our coming. After the lecture an or- Great Results Are Anticier, a harmonizer, a life preserver, swifgreat." Mrs. Hindale is open for ganization was formed, and officers camp-meeting engagements. A native Texan, as speaker, would be an attrac-tion. Her midress is Room No. 1, 509 Main street, Fort Worth, Texas.

E. C. Leonard writes from New York: "A young man in this office has this week developed wonderful powers in figures. He will write the sum total of a string of figures on a slip of paper made by you; he repeatedly did this yesterday. He takes a slip of paper and goes to one side and writes the sum total down, which will prove to be the sum total of the figures you may make. He does this before you make your figures to be added. For example, you make six columns of various figures, added together."

Mrs. Cora L. V. Richmond will speak for the Spiritualist Freedom Society, Sunday, April 8, at 3 p. in., in East Lodge Hall, People's Institute, corner Van Buren and Leavitt streets.

Maggie Waite writes from Springfield, Mass.: "I opened under the auspices of the Church of the Spirit, Sunday, March 25, to a well filled ball. I will continue my service here until May 1. The Ladles' Aid Society here, a flourishing one, closed its meeting last Sunday evening. During the month of March Mrs. C. Fannie Allyn was the lecturer. This society celebrates Anniversary Day with Harrison Barrett as lecturer and Mrs. Pepper as message medium. This society looks well to its social features, as every Thursday evening a supper is served, followed by an entertainment and dance. The officers all seem to be the right people in the right places. The president retires from her chair as she henceforth makes her home in Boston, and a reception by the society was given her the evening prior to her departure, and a token of their esteem was presented to her. I can be addressed at 23 Main street, Springfield, Mass."

S. O. Drake writes: "I will hail with joy the day when the life after death shall have been demonstrated to all. I know there is an unseen force, for I have felt it. At one time a few years ago I had a strong desire to become a medium, and as I sat in my chair I it, pushing it; then it would give way, | near future this church proposes to hold and come again very much like breath- its services and meetings in a home of ing. One experience I cannot forget. It its own, and in aid of this proposition was night. I had retired, but not to the Ladies' Auxiliary has been doing sleep. I was deeply troubled: I was successful work; and will do much crying, alone in my room. My face was | more equally as well, if the general one very gently take hold of my night | of these ladies in the future as it has robe as if with the thumb and fingers, | done in the past." as much as to say, 'Don't,' and I yet verily believe that if there is consciousness after the change we call death, that it was my dear departed mother who was with her sorrowing child trying to comfort her.".

T. A. Thompson writes from Wichita, Kansas: "Mgs. Maggie Vestal, of Dayton, Ohio, a noted, trumpet medium, spent the mouth of March with us and held two public seances each Sunday, and one each Thursday evening. The philosophy of Spiritualism had been presented to the people during the winter, and many desired to witness the phenomena umanifested through the day-light, and bright gas light in the evening. At each seance spirit friends came and talked with mortal friends so audibly as to be heard all over the hall, and were vecognized uithey were greatly comforted with the assurance that their relations lived in the hereafter and could return to them. Many were convinced of the truths of Spiritualism who were unbelievers before. So assured were the people of the genulneness of the manifestations that interest constantly increased, and an earnest desire expressed that her services be secured for another month. The conviction is that she is equal to any other trumpet medium in this country, if not superior. We shall therefore en-

deavor to secure her services again." The Chicago Chronicle contains the following from Wabash, Ind.: "Strange February last, contains a curious codi- things are occurring near Jasper, where cil which says that after cremation his live Mrs. Betsy Horton and her grandclosed in nothing, earth to earth, any- less cripple. Recently the child came to Mrs. Horton's to make her home and on the authority of ex-Sheriff Trayler and other reputable citizens it is said that with the arrival of the little girl ena began to manifest themselves. In rooms wherein there is no one chairs are upset, fire rolls out of the fireplace, pillows mysteriously pass out of the room and are found in the yard, money. vanishes from the pockets of persons in the house, doors and windows are opened and shut without human aid. bricks move from the hearth and are found in the beds, water gathers on the | daily. bed clothing and when removed, appears again, pots move off the stove, I had letters in the number of The Proknives and forks glide from the table gressive Thinker containing Mr. Richand the sewing machine one night attempted to do the balancing act and fell over on the floor and was broken. The occult power no one seems able to define, but in the neighborhood it is charged to the little girl, who is thought to be gifted with mediumistic talents. She cries bitterly when the furniture begins its movements and seems helpless to prevent the manifestations. Mrs. Horton has become so exercised she has determined to sell the property at a sacrifice and the little girl will be sent back to her parents in Davless county."

EXTRA . Carrie F. Weatherford is drawing crowded houses at New Orleans. She remains there for a few days only. Mrs. Maude Lord Drake is now in St Louis, Mo., and can be addressed at

507 Security Building. Mrs. Georgia Gladys Cooley is open for engagements for week-night meetings during the months of April and May. She leaves in June for the Pacific Const. Address her at 98 Thirtieth

street, Chicago, Ill. Mrs. M. T. Howard, of Lakeport, Col. desires the address of Mrs. Bessle Siebert, a healing medlum. Anyone who can inform her of her address by pos-New York, they stopped at her house in I tal will be conferring a lasting favor.

Dr. Leroy Berrier, lately from Minneapolis, Minn., is now in the city. The Doctor has been lecturing lately on reformatory subjects, and his teachings have attracted much attention. He will probably make Chicago his future

home. Corwin Phelps writes from the Soldiers' Home, California: "The readers of your paper who remember how ruthlessly the Spiritualists of the Home were turned out of the hall, a few years ago, to give place to others, more orthodox, will be pleased to learn, that under the present Governor-General, O. H. LaGrange, a more humane and liberal policy has been adopted, in consequence of which Rev. Mrs. S. Augusta Armstrong, a N. S. A. organizer, visited the place to-day, and gave a lecture, We hope our friends in Michigan will phy. The writer had not seen her for which fanned the smouldering embers into a flame of enthusiasm, which bids fair to revolutionize thought in the Home, and place Spiritualists on an equal-footing with their more orthodox brethren. Mrs. Armstrong is not only in earnest, and an eloquent speaker but she possesses a warm heart, and in

touch with the loved ones who are not elected and installed, as follows: President, Edwin A. Parker, secretary, Corwin Phelps; treasurer, J. P. Haight; name of organization, The First National Home Spiritual Church. Mrs. Armstrong was then chosen as pastor of the new church amid an uproarous burst of enthusiasm, which bespeaks a unity of purpose and glorious results. After this you may make before the figures are it was agreed to hold anniversary exercises, commemorative of Modern Spiritualism, the following day, when the organization would be perfected."

Mrs. Lily LeSieur writes: "A goodly number of the members of the Band of Harmony and visiting friends attended the euchre party given on the afternoon of March 29. The anniversary exercises of the evening were very interesting, beginning with an invocation by Mrs. Ashton, and a fine musical programme. The speakers were Mr. E. A. Rice, Mrs. G. G. Cooley, Mrs. S. L. De Wolf, and our pastor, Mrs. C. L. V.Richmond. The hundred numbers on Mrs. DeForrest's silk quilt having been dis posed of, the drawing took place, and the number-62-belonging to Mrs. Young drew the quilt."

The Fifty-second Anniversary of Modern Spiritualism was celebrated in Battle Creek, Mich. The church rooms were crowded all day with friends of Spiritualism, many coming from a distance to participate in the unusual services. The platform was banked with floral offerings in many hues. Palms and ferns were also intermingled, magnificent sight. The first service was held at 10:30 o'clock, Mrs. Marion Carpenter of Detroit, giving the address which was spoken of by the hundreds of people in attendance as one of the finest ever listened to. After dinner a conference meetings was held, this being led by Dr. P. T. Johnson. He was assisted by several of the best known mediums in the city. In the evening the anniversary discourse was given by Mrs. Carpenter. The audience was

very appreciative. toward the wall. Suddenly I felt some | public continue to appreciate the efforts

CONSCIENCE.

It is a Synonym for Knowl-

To the Editor:-In The Progressive Thinker of March 10. B. R. Richter defines conscience. He asks, "if-it is not because I have been taught to clothe it with powers and attributes that I have felt in my innermost self did not truly belong to it," that causes my present trumpet. Her seances were held in full | attitude towards it. Certainly it is. Not only myself, but nearly all the world. It has been taught as one of the mysterious gifts, hence equal to perfect guidance in all matters of right and wrong, in all conditions, places and climes, if kept uncorrupted. I say in my article that "conscience has a technical meaning of knowledge, but that it is rarely used in this sense." It is the almost universally understood false definition I would correct.

> Mr. Richter has already grown enough on the question to have corrected two-thirds of it. If he keeps on he | clety. We desire you should assist us will pull through the other third. Several points of his article fully agree with the higher definition.

"A guilty conscience needs no accuser," it is said. In this case the unfortunate knows he has done something that the public mind condemns, hence the ever present fear of detection; and if detected, the punishment that fol-

How often the progressive public conscience changes. On politics to-day it is Republican and Democratic. One party has one conscience and the other another. New parties are being born, and with these new consciences. The child, street educated, has a conscience quite the opposite of him well bred, well housed and well educated. There is not a scientific or medical school or college that opens its sessions with the prayer of a chaplain. It is is not difficult to see that evolution in education accounts for this. It is possible to be so growthy as to have a new conscience

Bob Ingersoll and Franz Petersilea science of many, on important things, in spirit life. These two letters alone are worth the subscription of The Progressive Thinker for fifty years. Nature is kaleidoscopic, yet always simple. Conscience as a synonym for knowledge, culture, and education, will not cease to be used. I heard Rev. DeWitt Talmage say Christianity was going out, and a new dispensation will come

in, to take its place. Anyone is shrewd enough to see that such a change would end the Christianity conscience. The hundred and fifty different Christian denominations now cause a like number of consciences on that one subject. Mr. Richter introduces his article by saying I am taking the opposite extreme from a great many men. That is

true enough.

Education is the greatest question in the world. Se the present sweet, juicy, lusclous orange; trace it back to the bitter, sour, worthless thing; behold this change all the work of education; then who will deny the highest place to education? What education has done for the orange it has done for man. The world will not be robbed of the word conscience, but it will stand for progressive thought, and not for an innate gift. It will be a synonym for every change in education.

Montaigne says, the laws of conscience which we pretend to be derived from nature, proceed from custom. Verona, Wis. E. W. BALDWIN.

"Who Are These Spiritualists and 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

compilation by J. W. Nixon, of psychic literature, most given by spirits Echoes, by S. W. Tucker, has found its through and by means of full form visible materializations, at seances of a ful songs have cheered many sorrowing certain Psychic. Research Society, hearts, which they are sure to do when known as the Aber Intellectual Circle, heard and sung. They should be heard the medium, being William W. Aber. 507 pp. octavo. For sale at the office of this office. Price, 15 cents; \$1.50 per The Progressive Thinker. Price \$2.

THE HOME CIRCLE.

"THE SOLID SPHERE," THE NAME ASSUMED BY THOSE MEETING IN THE HOME CIRCLE

pated.

There is existing in Haverbill, Mass., a society, conducted, it is claimed, on a basis different in its nature from any other society ever organized. Two years ago a small number of people met for their mutual benetit, as was their custom. Conversation drifted into the subject of spiritual development, advanced and progressive thinking and living, when the spirit guides of the various sitters, who styled themselves "The United Forces," took up the thought suggested by one of the number (since passed to spirit life), who asked, "What has Spiritualism really done for the individual or for the masses?"

The forces wrote in reply through the

hand of one present: "You have often

discussed these subjects, but have never

done more than that. Now it is our request that you should invite a few tried and true ones to meet with you one week from to-night, January 2, 1898." Their request was carried out, and friends came, eight in number, and according to advice from the spirit forces prepared a preamble to be signed by each one present. "The United Forces" promised to be with them, and guide them in the work, if they would be willing to follow their directions, and do their bidding, saying, "We have a work to accomplish which, if we should at the present time outline to you, you would be unable to believe it possible, but if you will you can be made useful and helpful to yourselves and others, only holding yourselves in readiness to carry out our instructions."

No light was given as to the nature of the work, or the mode of its accomplishment, except as it came at each

At one of the early meetings a guide of one of the members described a sym-A. A. H. writes: "At 4308 Cottage | bol which she saw in our midst. A Grove avenue, in Kenwood Hall, is held | sphere she, "Dawn," called it, resting every Sunday afternoon and evening, over us; light, bright and beautiful—a Spiritualistic services under the guid- solid sphere. After considering the subance of Arthur D. Houghton, pastor of | ject and trying to understand its sigcould feel the back of it move, or it felt | The Church of Spirit Communion, and | nification, one suggested that it might as if some one had both hands against | Harry J. Goats, test medium. In the | be a suitable name for us to take, to which the forces assented, and the society was named, "The Solid Sphere." Each Sunday evening we met in the home where it originated. Nothing wonderful or strange was experienced. but the word came each time, "Be true and do our bidding, and you will be blessed far beyond your power of imagining."

> In answer to questions asked as to the nature of the work and its way, only came the answer: "You are not ready for explanation yet. Learn to be self-contented and harmonious within yourselves, and wait. You can afford to wait, but be faithful.'

For two years neither storm or tempest has been allowed to hinder our meeting, each one having confidence that "The United Forces" know their business, and will do their part well. The members possess several different phases of mediumship: One a spirit artist; one, conscious trance; two, clairvoyant, with other phases.

One feature from the start was, "Do not take the raising of money into consideration at all until so directed by us, but let the work be of a spiritual nature for advancement, and the gaining of wisdom. In time you will be obliged to have money to carry on your part of the work, and when we see the work demands it you will be informed."

After almost two years of patient waiting and asking, "What wilt thou have us do?" there came the message: "The time has nearly come when you will need funds for the use of the soin an entertainment which we propose to be held on the first Tuesday evening of November. We will give you each a part to perform in the programme, which we will furnish through your different mediumships."

An interesting and instructive programme was rendered, arranged wholly by the unseen forces. Immediately following this came the word: "That was a success. Prepare for another such entertainment, to be given on the first Tuesday evening in December.'

For use at such time one of the workers was given in writing a detailed account, in verse, of what the nature of the work was intended to be, the first light given on the subject since the organization of the society. The work is of mammoth proportions, but they say, "Do not speculate as to how it can be accomplished. We intend the work shall be done, and if you have not the patience to wait our time, we must find workers who will, for we are determined. We can do the work if our earth side do not prevent or hinder." Again, on the Tuesday evening fol-

lowing the second anniversary Sunday. we had received another programme which was successfully carried out. The earth side members are in the work, heart and soul, and have great confidence that in this seemingly small work to follow.

We are told by the guides that an interesting work will be published, composed of the records of these meetings. They directed us at the start to choose some one whose study it should he to preserve these records, saying, "We shall need them in time to come." In these records it has been our endeavor to preserve as fully as possible whatever we have received from the spirit side, no note being made of the thought of the mortal more than seemed necessary to give an understanding of the line of thought followed. It is for the purchasing of the material for this work that these entertainments have been undertaken, and for the accomplishment of the work of the society as needed. Any information concerning the so-

clety and its work will be gladly furnished on application to the secretary. MRS. MARY A. BLAKE. No. 7 Auburn St., Haverhill, Mass. "The Molecular Hypothesis of Na-

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in favor.

NOTICE-No attention will be given body will live for a long time. If anonymous letters. Full name and ad- touched it will move away. The brain dress must be given, or the letters will where consciousness resides is cut off, not be read. If the request be made, the movement of the body comes from the name will not be published. The the action of the nerve-centres of the correspondence of this department has spinal cord. Apply this: The musician daga Camp. become excessively large, especially let- after long practice, is able to play, ters of inquiry requesting private an- without thinking of the finger moveswers, and while I freely give what | ments, and can at the same time carry ever information I am able, the ordi- on conversation. The "reflex action," nary courtesy of correspondents is ex- from the base brain and spinal cord HUDSON TUTTLE.

Mark Parsons: Q. Is pain and sorrow in earth-life of benefit to the spirit | that they bear the severance of the

in spirit-life? As happiness springs from the full l and perfect expression of the laws of our being, and as such expression is in | consolidation the subconscious disapaccord with the plan of nature, it fol- pears. The heart pulsates by subconlows that happiness is the natural es- scious action, the nerve force which tate and misery or pain the unnatural. Talk of the saving power of pain! Pain has no saving power. Happiness is not | conscious action, yet there are nervous built on misery. People talk as though they expected a reward for suffering. Why, the very suffering shows a wrong, | the will. This "subconsciousness" which, if righted, changes pain to joy. | entirely expressed in organic activity Yet they count their pains, disappoint- and in the higher spiritual life has no ments, and measure their tears as treas. | place. Dr. Carpenter many years ago ures laid up in heaven, which are good | first broached this subconscious theory at sight with heavy interest for answer- in explanation of psychic phenomena, ing joy. A man may be a victim of | and Dr. Hudson, with the assurance of chronic sickness for a score of years | and daily racked with physical torture, ory where the great physiologist did is it not his loss? How can he be re- | not venture, or rather well knew that paid? Crowd his after years with all I thad no application. So baseless is the the heart may desire, and this loss cannot be made good; for life should be re- | conclusions of physiologists, so unqualand its cup cannot overflow. Why should be be rewarded for a sin against | the psychic phenomena which he seeks the laws of health? When we walk in I to explain, that to those who accept the accord with the laws of our being, the | methods of scientific research his books very fulfilment of these requirements brings delight. We are athirst, and with what exquisite delight we drink conclusions which are assertions the crystal water! We hunger, and drawn from preceding assertions. how delicious the plainest food! We desire to breathe, and what joy to inflate fully the lungs with pure air! Health is next to heaven, and with it we are in | Mass. unison with the material world. The beat of its pulse vibrates through our heing; chord responding to chord. Thus have we felt when on some lofty mountain top, the world at our feet, the blue sky overhead, fading and melting into

Then, life was a song of joy, and to ex-1st the supreme delight. But how shall we keep ourselves in accord with the spiritual, faces two worlds, and is amenable to the laws of | reliable. Excellent mediums have a both. As such, he must conform his fixed price for seances, and usually this life so that it will accord with both ! these states. He must understand that | for actual time expended. There are | Belmont, N. Y. obedience to the laws of physical those honest and reliable. There is, health is as obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary ele-

ment of moral excellence.

air like wine, and to the beauties every-

the mistaken theory which left the ply it. physical life out of its scheme, have fallen into grievous blunders. A jaundiced theology was the offspring of a jaundiced preacher. Gall in the blood embittered the mind, and bred intolerance and hate. There was a gospel these teachers knew not of, the gospel of health. The teachers of the world have taught that happiness was not to be sought in this life, which at best is a vale of tears, and only came as a reflection from the perfect peace which comes from abject contentment with the decrees of fate, after assurance of having gained a passport to the future. We are assured that the world was not created nor is sustained by any such artificial or arbitrary plan; and abjectness and contentment, growing out of dwarfishness, are not in nature's creed.

F. G. C.: Q. If a person has the gift of mediumship of any consequence. will it not develop without effort on

A. There are instances when spirit friends have found it possible to develop what is called spontaneous mediumship, but most mediums first recog nize their susceptibility to control in circles, and cultivate it by means of seances.

E. W. S., Alliance, Ohio: Q. (1) If the Christian era dates back to the birth of Christ, why do we begin the year January 1, when we celebrate December 25 as Christ's birthday?

(2) When one person yawns, others follow suit and sometimes cannot resist it when they see the one in the act. though they are not affected when they do not see the person yawn. Why should it affect one when another yawns? and why does it not affect them when not seen?

A. (1) Time was computed by the Romans from the foundation of the city of Rome, and not until the 6th century was the practice introduced of that one life is of, and from and equal making the supposed birth of Christ the | to the ocean of spirit it formed from. beginning of an era. Of course the be- Each drop, the water and the spirit, to those who subscribed, or send their them for the consideration of a dollar. ginning of the year remained the same. have a service to perform, a use, a duty. orders before the 15th of April, The practice did not become universal until the middle of the 15th century. Not until the years 337-352, did Christ- absorbs them, as some lives seem all mas as the birthday of Christ receive sunshine, joy and glory. Other drops mention. Julius, Bishop of Rome, then | may serve to soothe the thirst of bird recommended its observance. Previously the Byzantine church had observed the 6th of January. The 25th of December, as the winter solstice had been one of the great feast days of the pagan | purpose, has a use. Swedenborg teaches world from time immemorial, and was | that the angels themselves, spirits adaccepted by the Christians as the day | vanced, find all their happiness in use, of the birth of their own sun-god.

dates have no relation to each other. (2) The often observed imitative habit, is the result of suggestion, and of little consequence as it may appear | beauty living within this lesson you in the example set forth in this question, often has momentous consequences. It has been observed that when a startling crime is reported, it is soon followed by others. When the some one leaped from it, with suicidal

reported. It will be followed by many more, where the same substance i used. Mobs blindly carry out the wildest measures a leader may suggest. The same responsiveness is manifest-

ed in religious revivals, when if one is drawn to the anxious seat, many follow. An illustration is furnished by the animal world. A story is told of a flock of sheep in the West, whose leader jumped from the brink of a narrow canyon, and they followed until the gorge was filled and a bridge thus formed over which the remnant passed.

son successfully shows that nearly all phenomena can be explained by the ca- | ings were paid and a nice sum left in pers of the subconscious self. If this is | the treasury. When we speak about so, are not Spiritualists bolstering up | cold weather in Florida the reader must

if the head of a turtle be severed, the carry on the "sub-conscious" action, such diffusion of the brain-substance head. In man the various ganglia of the brain proper are concentrated in the head, and in the direct measure of this propels it comes from a distinct spinal ganglion. The lungs expand by subfibres running to the brain by which ignorance has simply carried the thetheory of Mr. Hudson, so opposed to the plete with its just demands fully met, | ifiedly assertionary the application he makes of it, and he is so ignorant of

> A. H. Trask: The address of A. J. Davis is 63 Warren avenue, Boston,

are simply rubbish. He begins with

assertions from which he arises to his

Mrs. H. S.: Q. As business mediumship so lowers the standard of true impressibility, is there more to be expected than fraud or clever calculation?

A. This correspondent surely comes the distant mountain ridges, the crisp to an unwarrantable conclusion. The tendency of mediumship conducted as where around us our being responding. a business, is to supplement the genuine with fraud, when genuine communications or manifestations cannot be obtained. It does not follow however, that all commercial mediumship is unis so low that it little more than pays however, constant temptation to assist the manifesting intelligence. The demand for bizarre manifestations, such as the true medium cannot have, is a Hence, it is that men, laboring under | constant incentive on the latter to sup-

Found In the Fog.

When the spirit says "Write," I presume one must. As it chanced to come to pass I was kneeling by an open window, and I looked up and out over the misty distance. All was fog, mist and moisture as far as the eye could reach. and reminded me of the phrase, "without form, and void.'

"Pray," said a voice to my soul. As my heart lifted my thoughts, as they slowly shaped themselves towards words, some one seemed by me criticising those words:

"Thou Great Father of all that ex-

"You never yet knew a case where the paternal was the all of creation." So I began again: "Oh, thou Holy Mother and Father!"

"After all, does it not seem less than the Creator deserves to be addressed in imitation of mortality, to be burdened with an idea of gender?

"Oh! Infinite Spiritual Source of all "At last! that seems more reasonable! But wait, let there be shown you a lesson regarding that source. Look abroad! A universal sea of fog envelopes all the world that lies before you. The great spirit, the all of Spirit, is like that universal, intangible, ungraspable envelope of all things, brooding gently over and about everything in all the universe. Now look again. Upon each branch, twig, leaf, blossom or bud, on each projecting splinter, even, of rail,

fence, line or limb, wherever is given a point upon which this excess of moisture may condense, what see you?" "I see at each such point one clear drop of dew or water, like a diamond solitaire.

"Thus is the spirit-individualized! From out the vast universal spirit, one drop takes form at some proper point; The drops you see on thorn and leaf may scintillate in beauty until the sunor fowl; others may fall from the point | member that after their order is rewhereon they developed, and all combining, feed a flower or root. Thus you learn that spirit individualized is for a in service; hence comes to pass the By this it will be seen that the two | phrase, 'angels and ministering spirits.' Write that which you have now received; but know, that not all, yet some there be, shall feel and see the

> have found in the fog!" RALPH DOUGLAS. San Antonio, Texas.

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Meeting.

The annual meeting of the "Southern Cassadaga" Camp, mear Lake Helen, Fla., closed Sunday, March 18, after a very successful session of six weeks. The local attendance was not as large

as it would have been had the weather

been more auspicious; almost every C. F. Short, New York: Q. Mr. Hud- Sunday was cloudy, rainy or cold. Nevertheless all expenses of the meetremember that we mean weather that A. If Hudson's theory of subcon- would be considered cold in a Northern clearness is perhaps sacrificed to this consciousness" as he defines it, is with semi-tropical paradise comparatively. upon Spiritualism. forced brevity. Proofs have to be omit- out support by facts and is purely a | Many of the meetings were held in the their questions and write letters of in- Mr. Hudson would have the subcon- The series of cold seasons does not dis- Creator's methods of manifesting Himquiry. The supply of matter is always | stious self superior to the conscious. | courage the management of the camp- | self were subject to periodical fashions. several weeks ahead of the space given, The subconscious according to physiol- ers, but preparations are being made and that spirit manifestations were and hence there is unavoidable delay. ogists, is that psychic activity which for better protection against the cold quite out of date since Every one has to wait his time and comes from the vertebrate ganglia up snaps. When this is done there is no times of sacred history. place, and all ane-treated with equal to the base of the brain. In illustration spot in the State of Florida more de- the universe goes on unfolding itlightful than this camp, and none more | self in very much the same manner healthful in the world.

The speakers did their best, and each one claimed that in no place had they ever found better conditions for exalted inspiration than in the Southern Cassa-

were well attended from first to last, dead, and were held at 10 a. m. each day dur-Many of the lower forms of life have | language, and pure ethical philosophy, | diums. as was voiced through the entranced lips of this wonderful medium. Mr. Wright is charmed with the location of the camp; his health was greatly improved during his stay, and he has dehome at this place and help to establish the long prophesied school of psychic philosophy. Mr. Wright has filed papers of pre-emption for 160 acres of government land in the near vicinity of the camp, and the influence he will bring to there is partial control of breathing by bear, together with his personal presence each season, is hailed with joy by many, and promises a regime of success | in the higher phases of occult teaching and spiritual education at this camp.

> Carrie E. S. Twing is also fully committed to the work and will be with us again next year. Too much cannot be said in praise of her work this season. Her lectures, which are always so well adapted to comfort the desolate and feed the hungry-hearted, were never better. She was much sought after for private sittings and gave general satisfaction. She beld several Ichabod seances for the benefit of the Association; these, together with the "Mystery Supper," which she superintended, paid more than one-third of her salary. Mrs. Twing is also a peace-maker, and her spirit of universal good will makes her a blessing to any society that engages

Oscar Edgerly was with us during the last three weeks. Mr. Edgerly is a gifted speaker, and as test medium gave many remarkable proofs of spirit identity. His chief merit is his evident sincerity and honesty in his mediumistic work. Mr. Edgerly is also charmed with the location of this camp and the climate of Florida, and hopes at no distant day to build a cottage on the ground. In this hope the management and many of his friends are in full

Mrs. Lizzie Brewer did excellent work as "all around" woman of the camp. She was speaker, singer, medium, organist, dramatic impersonator-in fact we found she could fill any position required where one was lacking. She leaves us to take charge of a society in from spirit voices.

Auxiliary, was untiring in her work. A goodly sum was added to the treasury of the Association by the efforts of the ladies belonging to this society. Mrs. Moss gave many very satisfactory materializing seances. It is said by reliable parties who were present that at one time Mrs. Colby Luther materialized in the center of the room with a large flag wrapped about her; that she stepped forward and greeted friends and relatives who were in the circle, and spoke to them in her old time characteristic manner that could not well be

the Spirit. And so another year we shall convene again, holding a session of six weeks, as usual, commencing the first Sunday in February.

The officers for the coming year are: burg, Mass.; Vice-President and Corresponding Secretary, Emma J. Huff, Lake Helen, Fla.; Business Secretary, Herbert Twing, Westfield, N. Y.: Treasurer, Scott Hodgkin, De Land, Fla. Trustees, Mrs. J. D. Palmer, Willoughby, Ohio; H. M. Clark, East Jaffrey. N. H.: L. C. Bishop, Adamsville, Mich. EMMA J. HUFF. Lake Helen. Fla.

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While I take neither merit nor demerit for writing the Arcana of Spiritualism, for I have only acted as the pen have the consciousness that it is the ripest fruitage of my inspiration, the best of over thirty years the book has been preparing, the best that can be given through my sensitive powers. The writing of it has been a source of pleasure and instruction; I hope its perusal will prove the same to its readers. HUDSON TUTTLE.

Berlin Heights, Ohio.

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WHEELER WILCOX ON

Southern Cassadaga Camp A Correspondent Keenly Criticises Some of Her State-

SHE BELIEVES THAT SOULS OF A LETTER TO ELLA WHEELER THE DEPARTED SOMETIMES RE-WILCOX. TURN TO EARTH, AND SEEK New York, March 25, 1900.

TALS THROUGH MEDIUMS. in the possibility of communicating with departed souls. He ws followed by two or more of his class, who made similar aunouncements of faith. It is difficult to understand why these assertions should seem remarkable, coming sciousness be true! But it happens that June. From all reports that come from from students of the Bible-a book the most condensed form, and often it is not true. It happens that "sub- the North, we have been enjoying a | whose entire philosophy is founded

An orthodox young woman told me ted, and the style becomes thereby as liction as has been previously shown in | dancing pavilion, which was comforta- | that she believed the dead returned to sertive, which of all things is to be dep- this department. There is no double bly heated during the coldest weather. earth and spoke inspired words in Bible recated. Correspondents often weary personality, but the human spirit is The auditorium is not equiped for heat- times, but had never been allowed to do with waiting for the appearance of one, a unity. The vaunted theory of ing, and ordinarily does not need to be, so since then. She seemed to think the

> century after century; it is only the ideas and habits of men which change. However, today among the large majority of religious minded people a professed or secret belief in "Spiritualism" The private classes of J. Clegg Wright | mean possible communication with the

Personally, after careful study and ing the entire meeting. I have never experiment, I am convinced that such witnessed greater manifestations of communication exists much oftener spirit power nor such exhibitions of than even the believers are aware of; with sourcely a regognition of the will. | profound erudition, such perfection of | but it rarely comes through paid me-

> My faith in unseen guides, who en deavor to protect and lead us for our best spiritual interests, grows daily stronger. That these guides are not all powerful, nor all wise, but merely poscided to make a permanent winter | sessed of clearer vision and truer in sight and freed from some of our mate rial restrictions, I also am convinced They suggest and prompt us often: they cannot control us when we are de-

termined to follow our selfish impulses. Most of us who have set our heads wilfully to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to this goal: and who has not felt the almost material touch of invisible wings and arms when selfishness has been overcome and the right road pursued?

It does not seem to me that these guides are the spirits of our friends, but rather beings who have been delegated to look after us from the hour of our birth: divitie nurses, as were: beings who have berhaps in other incarnations and on other spheres been associated with our lives.

"Mediums" have often in tranc given me messages which were said to be spoken by the spirits of dead friends. but I never found them to be convincing. I think many of these psychic people hear and see things which are occurring in space about us, and hear our desires and believe they are in communication with spirits of the dead when they are simply in touch with thought forces. ...

I remember going to cylsit numerous mediums in company with a lady who had recently lost a) child and intensely desired another. Every psychic save one told the lady that her spirit friends were about her saying she would be the mother of a child before two years had passed. Several gave the names these dead friends-people who had really passed away. Yet the woman has never been a mother since then, and a period of ten years has passed.

The mediums heard the woman's desires and believed they were hearing it

Many of these psychics foretold other Effle Moss, as an officer of the Ladies' | events for this woman, and for me, which really occurred later; but trouble with most of these people they do not understand their own powers, and they are not able to tell the difference between telepathy and abso-

lute seership. We are often asked why, if the dead can come back at all, they do not frequently return to aid, comfort and protect the dear ones who remain, often to pass through the direct afflictions and

This question I have answered satis factorily to myself. We are pupils in college; the dead are graduates gone Taken all together the session of 1900 | forth into the larger world. We may has been the most satisfactory of any | write, telegraph and telephone them since the beginning of the camp. If the | back to us on rare occasions, to give us Destroyer in any form sought to enter | their sympathy, and assurances of their the gate, the influence was scarcely continued regard; they may even surfelt; too much good had already cen- prise us now and them by an unexpecttered in the consecrated spot, and the ed visit. But were they to come coneffects of little outbursts of malice tinually to assist us: at every turn and quickly subsided, the octopus fingers of | tell us the answer to every problem, we cupidity were not strong enough to sap | would never develop our characters, the heart's blood, and the bleak winds | never acquire the education we are sent and cloudy days could not chill or here to obtain, and they would not be Professional 'Spiritualists" who con-

counteract the warmth and sunshine of | able to go about their Master's business. sult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked President, Dr. H. H. Brigham, Fitch- an older person to work out all his ex-

> God never intended any one, human or divine, to live another life. Nor did He intend us to peer and pry into the future constantly.

> I think the reason professional mediums are so rarely well physically, and so frequently unfortunate in their own affairs, is because they are meddling with things which do not of right concern them, and making a mercantile matter of what does not pertain to that

If we develop the best, truest and most unselfish qualities of our natures lay I have word from the English pub. | we shall gradually be given the forelishers that this work is now ready, and sight and seership necessary to our own highest progress in this life. Then, if our dead have any message to give us, they will find means of communication. their subscriptions to me. The book is and if we live absolutely worthy of much larger than anticipated, and the their association they will come to us publishers have added to the price, but oftener than any medium can bring I am convinced that the souls of the price, \$1 mailed free, will not be departed do sometimes, though rarely, changed. Afterwards, if copies are im- seek communication through these mediums because we have not established our own spiritual wires. But these "centrals" so mix the messages with their own and our own thoughts and celved, it will take about 20 days for a feelings that meagre satisfaction re-

As a study these experiences are interesting—no more; but it is through the medium of our own souls we must in the hands of the supernal writers, I look for absolute knowledge finally. I searched through strange pathways and winding

For truths that would lead me But further away seemed the finding With every new by-road I trod.

searched after wisdom and knowledge-They fled me, the fiercer I sought: For teacher and text book and college Gave only confusion of thought.

I sat while the silence was speaking, And chanced to look into my soul: I found there all things I was seeking-My spirit encompassed the whole. BLLA WHEELER WILCOX

COMMUNICATION BIWITH MOR- Sister Wilcox:-I have always taken much interest in. An eminent divine avowed his belief and admired your literary articles and moral advice for the advancement and

welfare of humanity. I have also observed that the strong undercurrent in the stream of your thoughts proceeds from that same source which you are now repudiatingapparently in innocence-if the article published in the New York Journal is correctly printed. It is a great pity that you should al

low the beautiful talents that are given to you, to be thus diverted from their proper course and used as a weapon against those who honestly endeavor to advance so noble, honest, and true a cause as that which you have denounced. It is quite true, and a lamentable fact that, to admit that there are unfortunately many dishonest persons posing as mediums, who without possessing any of those rare gifts, trade upon the credulity of the people, and by their frauds bring the pure name and cause of Spiritualism into disrepute. But I scarcely think that you would seriously denounce the cause of Spiritual is almost universal. By Spiritualism I ism, or the entire body of true Spiritualists and honest mediums for the faults and misdeeds of the few who fraudulently pretend to practice its virtuesany more than you would, or could, logically say that because a counterfeit dollar is sometimes found in circulation, all genuine dollars should be condemned or destroyed.

There never yet was anything genuine that did not have a counterfeit; and it is the same in all walks of life-bustness social, or professional. To-day the same conditions exist, and statistics have proved that there are far more counterfeits, pretenders and immoral characters amongst the various orthodox denominations of religion than amongst the spiritualists.

Reverting then to the subject of your attack upon "mediums," 1 would ask you, first, to consider that they stand precisely in the same position as a pastor or priest does to his flock in any orthodox church—with this important exception, that "mediums" possess the natural gifts born within them, which same gifts are referred to in I. Corinch. ians xil: 4 to 11.

These gifts are neither bought nor sold, nor obtained by diploma or graduation from any college or university. They are the priceless gifts of nature; and not many may possess them. Many may come, but few will be chosen by the higher intelligence of those who have passed on to the other life of advancement, and are desirous to reach out to and help their friends and companions here. An honest medium possessing these

rare gifts is, comparatively speaking, a very fine piece of mechanism; delicate as a watch spring composed with the machinery of a factory, and therefore to do full justice to the spirit friends in the other life and to the cause, they must be tenderly cared for. They can not, or ought not to, do any great physical labor, or have hardships forced upon them, such as their friends and neighbors could bear without discomfort. This being so their daily needs must be provided for; they must have a home to shelter them; they must least have food and clothing and the common necessities of physical life. which are just as indispensable to them as to the pastors of other churches who frequently absorb a salary large enough to comfortably clothe and feed

a small parish. Did Christ, whose gospel they profess to teach and practice do so? or would He do so if he were to return to New York to-day? Therefore as the Spiritualists and "mediums" have not at present a fund from which to pay regular salaries or stipends, but are bravely piloting the way as did the pioneers of other churches and religions, in the old, old days gone by, is it wrong that they should be paid, or ask for, the "dollar" from those who think it worth while to take up their time and vitality—sometimes in earnest sincerity of purpose, but very often as a kind of pastime and entertainment, in which latter case be

it remembered that the skeptical and sneering element is generally disappointed and receives no communications or encouragement from their spirit friends simply because of antagonistic conditions created by themselves and for which they are alone to blame, and

not the mediums. You are not quite correct in the assertion that, if we live absolutely worthy of their association, the departed friends can come oftener to us than any medium can bring them." As already stated they must come through a channel by which they can approach us and suitable for them, and unless we are all individually gifted with mediumship they cannot make themselves known to

Such is the statement made to me and to many others by spirit friends of the highest intelligence, who were known in this life as some of the greatest lights of their day. In conclusion, I am not a professional

medium, or a public medium, but I am proud to say that I have been counted worthy of those gifts. Yours very courteously. J. KNAPTON THOMPSON.

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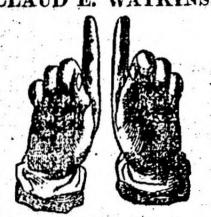


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The Merits of the Training School.

Enough can hardly be said about and in favor of the Spiritualist Training School, held for three years past at Maple Dell Park, Ohio, and to convene this year at beautiful Lily Dale, in this State. To those who have attended the camp at Lily Dale nothing need be said of its beauty, and those who have never been there can form a true estimate of the desirability of the place for rest, study or recreation by attending the coming session of the school; a school Then the glory of a masterly triumph has not been able to take a collegiate course, and who desires to take up the work of writing for the press or of public speaking, especially on liberal lines. To meet our opponents creditably, we nged to understand our own position thoroughly, and their position as well, and no better school can be found for studying and obtaining information concerning the origin and manipulation of the manuscripts from which the Bible has been compiled than this one, and no more competent instructor than Moses Hull, whose fame as a Bible scholar is too well established to need a word of special mention. His Bible class and that of the Higher Criticism are alone well worth the time and expense of the school; in fact they are something we cannot well do without.

When talking about the school, people will say to me: "I know I need to go, and it would be a great help to me, but I am too old to go to school." Why, the spirit never grows old, and while we are not to blame many times for not being educated, we are to blame for remaining so if opportunity presents itself. If we could have but one year in which to labor for a cause would it not be wise to make as thorough preparation as possible for that one year, that the work might be as well done as

What can be said of Moses Hull can be said of each teacher in the school; all are so thoroughly imbued with the love of their work that the fact of the little or no recompense they have heretofore received does not seem to have | Minn., of consumption, at the age of 28 discouraged them in the least. They | years. know whereof they are building, and as long as the structure rises in fair proportions and the smile of infinite love lightens the way, these brave souls will go on building for the future good of the race. If trouble could discourage, and discouragement dishearten, then all of the teachers of the First Spiritual Training School might fold their hands and say: "We have done our share of ress. The funeral was held on the 19th, the work, let others go on with it;" but the spirit of perseverance under difficulties seems to possess them all, and they bring to their work a thorough knowledge of and profound love for it. which ultimately means success in its best sense. Each teacher is a friend who, forgetting self, lives for the time for the benefit of the students, and the result cannot help being beneficial to days, aged 44 years. the latter if their desire to attain knowledge responds to the love that

need, that its founders and earnest, faithful tenchers may in their lifetime see the good resulting from their continuous and disinterested efforts.

Auburn expects to again send her quota of students to the Training She is orthodox and conservative to a degree, and really needs a school for the training of thought on liberal lines established in the center of the "lovellest village," as she is called. There cannot be too many schools of this kind if rightly conducted and well attended, and we hope the coming session of the school at Lily Dale will be phenomenal in the number of students and the interest shown in its success by Spiritualists throughout the country. S. COMSTOCK ELLIS.

From Sheridan, Ill.

It seems a few persons in our little city have been meeting together for the demonstration of spirit power, and among that number, one Emma Dolder has seemed to be the most favored one. receiving from the other side of life better and stronger spiritual demonstration. She was brought up to go to Sunday-school and church and to believe in all their teachings, to listen reverently to the readings from the Bible and sermons preached from these same readings otherwise called texts.

She had read the story of Paul's conversion; how he became both clairaudient and clairvoyant; also the story of Balaam, and when she began to have some similar experiences as therein related, she took them as a matter of course, and began to relate them to her parents and friends, and soon these strange happenings came to the ears of the pastor where she was in the habit of attending church and Sunday-school. She had been elected as organist and to one or two other offices. Very shortly the Rev. - waited upon Miss Dolder at her home, and curtly proceeded to in- with music, by C. Payson Longley. form that young lady and her parents | Price by mail, 15 cents. For sale at that the devil had got her in tow, and this office. that her services in church and Sundayschool could be dispensed with unless she quit dabbling in so-called Spiritual-. ism. The young man probably honestly thought that trances, visions, and handwritings on the wall or elsewhere belonged to the realm of the devil (he probably does not doubt there is such a

But all hall to the girl who is inspired by a supreme power as were prophets which cannot fall to be pro- this office. Price, cloth, \$1.

ductive of great good. We know there is a life to come, a great beyond, for we hear and see for ourselves, that which is positive proof of it, and that is the glad message that those like Miss Dolder are able to give to-day.

Recent happenings here have only strengthened our belief in genuine Spirtualism. We do not stand for the false in anything. MRS. GEO, POOLER. Sheridan, Ill.

Spiritualism's Triumph.

Since the first advent of Modern Spiritualism, at Rochester, N. Y., I have been an interested party in its manifestation and devolopment. I was a boy of 20 then, and what made it doubly interesting to me was the fact that my brother Martin was dying with the consumption. He was a member of the Baptist church, but not satisfied with the teachings or dogmas of the orthodoxy of his day. Instead of consoling to him, it seemed to fill his soul with un-rest and dissatisfaction. But the angel of deliverance came ere he passed over, and he saw what his soul desired, a world of beauty, order and law, where the bow of promise spans the darkest valley, and a brighter day was the promise of to-morrow. The angel of light in true Spiritualistic philosophy, cast aside the veil, and through the rifted clouds of the old superstitions, he saw the beauty of Truth with her golden wand that said, "Fear not, follow me, for I am the true light that never dims." Spiritualism, the God-sent angel of love, tore the old befouled swaddling dress of creedal superstition from his passing soul, and clothed him with right reason-a glorious hope of immortality radiant with beauty, and the true glory of the spiritual! Like a beautiful sunbeam in the night of our sorrows, his soul passed heavenward out of its decaying temple. The sunshine of glorious hopes made luminous the once dark valley before him. In dying, he was buoyant with grand

expectations. He was nearing the home of the soul. He say through the rifted, veil the union of loves that had parted in the valley below with its sadness and weeping. The keep perceptions of his strong mentality lingered till the last pulse had ceased to beat. death for a moment, then the light of soul was turned off, and then the body slept the rest of the dead. Love paid her mournful tribute of flowers, of songs, of ceremonies and eloquence of grand words, and all of the life of Martin Houck was over in act and deed, but our loving memories never die.

I write this sketch to show the world around me the true Spiritualist has his triumph in death at last. Spiritualism true to the true beauty of truth tears the mournful mask from the King of Terrors at last.

PASSED TO SPIRIT LIFE.

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

Mrs. Rachel D. Foy passed to spirit life from the home of her son-in-law and daughter, Mr. and Mrs. H. R. Stone, of Smith Centre, Kans., March 23, 1900, aged 74 years and 3 months. Sister Foy embraced Spiritualism fortytwo years ago, and has ever since that time kept her lamp trimmed and brightly burning. Even at her age she was the life of any company where she happened to be. By her request just before her death, the writer officiated at the funeral exercises. D. W. HULL. Norton, Kans.

Walter D. Gerald passed to spirit life, Tuesday, March 20, 1900, at his home. 1831 Fourth avenue So., Minneapolis,

Passed to spirit life, March 18, from his residence near Cevlon, O., Stephen Fox, in the 81st year of his age. He was born on the farm where he died, and has always resided there. When he was born Northern Ohio was a howling wilderness, and his life_has been commensurate with its wonderful prog-Hudson Tuttle officiating. There was a large attendance notwithstanding the inclement weather.

Another worker has been called to the higher sphere of action. The transi- tests by H. F. Coates and others. All tion of the work. It will be sent out to tion of Mrs. Inez Huntington Agnew occorred March 17, at her home in Waterford. Pa., after an illness of only a few

Mrs. Agnew was a woman of noble character, of bright intellect, of earnest conviction, of lofty endeavor, of un-Brother and Sister Spiritualist, this swerving fidelity, and deeply interested school came into being because of the in all the great and perplexing probgreat need for it. Will you not give it | lems that confront humanity, and a your cordial support and the financial | zealous worker along all lines of human that all educational institutions betterment. In the spiritual realm her at 2:30 and 7:30 p. m., at 77 Thirty-first mind grasped the advanced thought street. Lecture and spirit messages at opher and a materialist. and she delved into those occult studies both services. Mrs. Georgia Gladys that to-day command attention

The service in memory of her departure, which was held at the home, was largely attended, and conducted by the writer, assisted by Mrs. Helen S. Johnson, of Corry, Pa., both personal friends. CLARA WATSON.

Passed to the higher life, March 25, 1900, G. Valentine, for more than forty years a firm believer in Spiritualism. His transition was a happy one. "A host of loved ones," he said, "were with him to bear him home." He was nearly 89 years of age. Nothing but good can be said of him.

DR. H. E. BOWLES. Hammonton, N. J.

Mrs. Jane Pollock, beloved wife of James Pollock, passed from her earthly home, March 20, 1900, at Blyth, Ontario. Her life was a type of Christian character, ever ready to sacrifice self for the good of others. She calmly and peacefully breathed her last, fully convinced of a life beyond, and of a possibility of communing with those yet in earth life. She manifested about an hour after her departure from this life and spoke loving words through her daughter. Rev. B. F. Austin, of Toronto, performed the funeral services. The funeral which was very largely attended, took place Friday March 23. from her late home. A FRIEND. . Blyth. Ontario.

At Batavia, March 26, Alverson Burch passed to spirit life. He was a kind husband and father. He leaves two sons, two brothers and the whole community to miss his society, and mourn his departure.

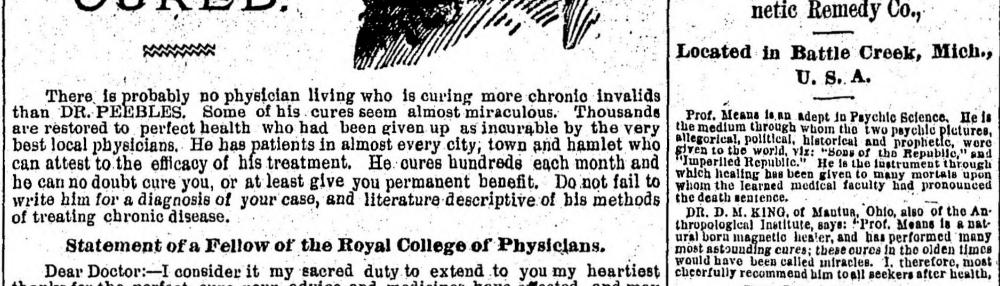
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The Christian Spiritual Society hold meetings in Hygela Hall, 404 Ogden avenue. at 2:30 and 7:30 p. m. Miss Sarah | the Hull-Covert Debate) is now ready Thomas conducts.

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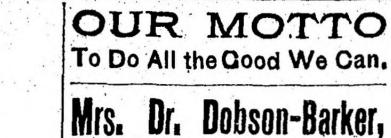
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