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

CHICAGO, ILLINOIS, SATURDAY, APRIL 20, 1901,

NO. 595

SPIRITUALISM A PERVADING LIGHT.

Qiven through Mrs. Cora L. V. Richmond, at the Union Mass Meeting of Spiritualists In Chicago, Thursday Evening, March 28, 1901.

vention and Friends:—In every period of human history when mankind is to be uplifted to an added height there is a new presentation of light. We know it is the same splendor, we are aware that it is from the same source of being; but always from the eternal fires of truth the light is new; just as new as these lilies, that greet this glad new Easter, the birthday of Spiritualism. For at this very hour, almost, in this convention you are celebrating the anniversary of the advent of the modern Light of the

Many lights the world has had. We call to mind at the moment how Edwin Arnold and his co-workers in religious freedom have brought to the Occident the great, wonderful and luminous light that Buddha cast upon Asia when she had fallen into the shadow of priestcraft, of kingcraft and of the rulers. We know when that simple light gave forth the word of truth that he had learned by the illumination he had received beneath that fair "Buddha Tree" that it was the light from the Infinite love; that those who followed after him taught that light, until, that too, became clouded by priestcraft and rulers. We know that from the heights, Moses—not "Our Moses," here upon the platform, but the great inspired leader of the Jews, as this one, inspired, leads to liberate the modern thought-when he came down from the mountain where he had received the knowledge of inspiration, the people were busy, as our people are, worshiping the "golden calf" in the wilderness, and following after the strange gods of the Egyptians, that they still loved and clung to. And yet when that new light came and led to where they saw the "promised land" a little way off, there was a new fervor of inspiration established. Prophets took up the theme from time to time, as "Our Moses" will presently declare to you. Then when Jesus from his Mount of Olives and beside the Sea of Galilee taught the simplicity of that inspired truth that is to be found within and from above, lo! there were some hearts ready, some lives waiting and longing to listen. As Buddha became the pervading light in Asia, so in Palestine, and afterward in Europe, Jesus became the pervading light. But the kings and rulers, jealous of this new light, took up the theme and it became the means of power. You know what followed the reign of the "Bloody Constantine." You know what has followed every reformation in the church: Always the inspired light, always the few who are thrilled and pervaded by the new revealment from on high. Then at last kings and rulers, jealous of this light, cloud it over with ambition, make it the means of warfare and contention, as Christian rulers are doing to-day in every part of the world. What is the matter with Christook up the theme of "Peace on earth, good will to men." But kingcraft and priestcraft have clouded those fair sought for temporal power.

Perceiving the great need of the world; that between materialism on the one hand and the blinder materialism of theology on the other the world was sinking into the slough of despond; this new appearance of light, this new presentation came into the world fifty-three years ago. In that length of time kings have not taken it as a weapon of warfare; churches have not taken it as a means of forwarding their creeds, but it has become and is at the present time the pervading light. Heaven grant that it may not become the instrument of human ambition and blood-

So long as Spiritualism stands for the opening of the eyes of the spiritually blind; so long as it stands for the voice that gives the message of peace and comfort from the realm beyond this earth; so long as it stands for the open doorway of communion between the two worlds; so long as it stands for the uplifting of human hearts and for the exaltation of human lives that are in shadow; so long as it stands for peace on earth good will to (all) men;" so long as it stands for fraternity and fellowship; so long as it stands for the onward march toward a higher and better and more divine perception of truth, it will stand for that for which it was intended.

When kings praise it, beware! When men in power seek for it, look out! When those who are in the coils and folds of Mammon desire it, there is danger! When you hear it praised of those great in power-unless, indeed, they seek it as a comfort, an assuagement of sorrow, that even the kings and queens cannot find in empire when their loved ones pass from human sight-beware! Over there in Great Britain, the royal lady, whose life has just been taken to the spirit realm, found no assuagement to her grief when the Prince Consort was taken from her (we know whereof we speak) until the message came from spirit life through the mediumship of her beloved and faithful servant, John Brown. What was there in an empire, in the Indias, in the wealth of the world, in added conquests that could take the place of this knowledge, this new kingdom of life, that even those who rule have great need of? Dean Stanley, her spiritual advisor, was besought to testify whether he considered the Queen insane, because she believed in spirit communion, and that Prince Albert was speaking to her and writing to her? He said, after due deliberation: "If our Queen is insane for believing in spirit communion, then all Christendom is bound to be considered insane, for they have in their ritual; we believe in the communion of saints."

This pervading light does not confine itself to the lowly, nor has it taken up its abode with the exalted in worldly position, excepting in individual cases to comfort them; but it is an interpretation anew of ancient inspiration; the giving, through instruments chosen for that purpose, the new voice of truth that the world needed; that the world seemed enhungering for and which you are to receive the attestation of. Our friends and co-workers here are to tell you concerning it. It is a pervading light; not molded, concrete and centralized. No man can take it away into some especial corner and declare to you that to explain through that subway that which the most you can receive the truth from no other source; if he does he has been left in the shadow, and the light has gone on. | there could be a new name of something as great and won- this organization and this unity of purpose will extend its | more solicitous to aid where only human aid is possible.

Mr. Chairman, President of the State Association, Pres- sceptre and state religion, under this name all people ident of the National Association, Members of the Con- must worship or perish. No one like the Mohammedan, with the sword in one hand and the Koran in the other, has declared that this new spirit of truth must be followed. No one is compelled to follow the light through Spiritualism. But it is the new open channel of light; it gives the opportunity of knowing that which has been a sealed book in theology; which scientists have denied until compelled, by recent investigation, to speak.

Aye! It has even pervaded Harvard and Columbia's walls, and other colleges. After more than thirty years no, it is probably more than thirty-five years since Dr. Fred L. H. Willis was expelled from Harvard for being an instrument of this pervading light. Now, on bending knees one of the professors of Harvard is compelled to admit that, through the instrumentality of a "sensitive," or a medium, direct spirit communion is established. We congratulate these gentlemen, Prof. James, Prof. Hyslop, Dr. Hodgson and others for tardily knowing what Mr. Wallace in England, now Dr. Wallace, Prof. Crookes and a score of scientific men in London knew thirty-five and forty years ago. The world moves; even in universities something new is ground out, despite the theological graduates and the doctors of medicine, who wish to monopolize both materia medica and the way of salvation.

This pervading light, we may congratulate ourselves, which is Spiritualism, has even penetrated these walls, removed these barriers and taken away the blindness from some eyes. But let them not be too sanguine; other professors that follow after them will be just as doubtful of their sanity and Intelligence as they were of the sanity and intelligence of Prof. Crookes, Dr. Wallace, Mr. Varley, Prof. Hare, Prof. Mapes, Prof. Denton and those who have gone on illuminating the world from the upper region with the pervading light and added knowledge. People must gain knowledge by experience of course. As Dr. Franklin once said: "Most people are foolish, and experience is the only way that fools can learn anything." Not always then, for the same experience must be traveled over and over again until one grows to know what the experience means. Therefore, the same evidences that you will listen to to-night, the same kind of messages that are given here must be gone over and over again to each.

You must consider well that this light is not a light that compels people to grow. It only stimulates and calls forth that which is within you. Every blossom grows from its own nature, and the sunshine is there for it to choose its rays and express its personality. As a pervading light Spiritualism has come into the world with this splendid inspiration, this sunshine; it is coming toward the floodtide of the new spiritual cycle; and this Spiritualtendom, that life is forgotten and the Prince of Peace is | ism is for you. What you will do with it depends endefiled? A new spirit brooded over the nations, and the great reformation swept abroad anew; it spread over some cannot see it," it will not force them open. If you shut | to it that the machinery does not clog the way of progress. Sometimes we think in the great whirl, bustle and tur- within, and that Spiritualism is to show you how to regufew: John Wesley, George Fox, and later the Shakers your ears and say, "I will not hear it," it will not compel you to listen. If you close your understanding concerning it-you remember that Brother Kates recited a poem elysian skies. The true inspiration that has led the world the other evening about "the man who would not underon and on has always been taken as a means by those who stand"-it will not compel you to understand. But it will shine and shine, until perhaps those roots and germs that have been lying dormant in your spiritual nature will be quickened by its presence, until, even like the slumbering germs in this tardy northern region, where the breath of springtime is slow in pervading the air, still those germs will at last feel its approaching presence.

Oh! it is glorious to live in the light of such a move ment, its inspiration; and the pleasure to have known of it and talked of it, breathed it, been aware of it for so long! It is a delight to see it entering minds, and other lives bursting forth with the added knowledge that it brings. To know that just when that light enters, like the glad tokens of springtime, is the new awakening of life! What a glad Easter song the whole world could sing if they knew, as most of you do who are here to-night, that there is no death! What a glad spiritual resurrection it would be, if behind the caves, caverns, tombs and sepulchers of mortals' hopes and doubts and fears there was the knowledge that this is but one step in the journey of life; that birth and death are alike but incidents in that journey! How the pall and gloom would fall away from human hearts and human lives; and the great problems of existence would be solved in the larger problem of life eternal in the eternal pervading light.

Mr. Chairman, Mr. President of the National Association, it is your duty at this hour to see to it that no one makes use of this light for a convenient shadow, the shadow of self seeking. That no one makes use of it for external policy, or for material power; and that no shadow like that which, alas! overtakes every new inspiration of truth, and clouds it almost ere the morning has dawned, shall come to this light.

Full and beautiful and fair, in this late day of civilization, Spiritualism came into the world; with less persecution than that of most new movements. Your conditions for physical life were more favorable; the world had grown from much of the fear, terror and darkness of past conditions; of the Inquisition, the putting to death of witches and the persecuting of those who had spiritual gifts.

Now as this light is left in the hands of those who give its message to the world, so its life is entrusted to you that you may bear it forward from those shadows that have eclipsed those passed lights. Will you do it? Will some king or ruler, or empire take up this message and declare that it means his power, his government, his right to rule? Will some one take it up and declare that it means that all people must follow this name or be destroyed? Will there ever come a time when people will be persecuted because they have some other form of truth than that which has come under the name of Spiritualism? It may be that when the new name for truth is announced one even support the National Association and the State (we know that next name, and we think perhaps, were it Association of Illinois, Ininking that if they entered into time, we would avow it, just that you might all become an organization they were going to lose their individual Spiritualists in order to explain it. Because the next step rights. As a body Spiritualists are very individualized, will be something that Spiritualism will be the means of and the mission of Spiritualism now is to take those inexplaining; just as hypnotism has been used to explain dividualized persons and make them work together har-Spiritualism; just as our friend Dr. Hudson has found a subway into the human consciousness and has attempted you who have come in later, and come in out of the ordinary consciousness can easily perceive. Of course if No king has taken it and said: Now this will be my derful, then you would all leap to your feet as full grown | sway. For the State Association of Illinois has received | S. P. Putnam.

Spiritualists and say, "I know what that is! It is Spiritualism." You who have crowded and sided uneasily into Spiritualism through "Christian Science," through "Psychic Research," through "Theosophy," through the "Faithists," through the "Truth Seekers," through any of those avenues, will find us all there. You will simply find that you have entered by another way. That this pervading light has not been so particular about names as it has been about principles. If you thought you could take a little piece of this new hight and go off by yourself and make it more popular in the world; that which is valuable in it Spiritualism has brought.

Why! there was a man who came all the way from India to tell us about states that we have known for forty years. Here is another man from Persia telling us how to breathe; when every medium that is controlled by an ners and places that are in this room are driven away. So Indian has been told how to use the lungs perfectly, to close the mouth when breathing, how to take long breaths, and occupy or pervade the physical organism by the power of the spirit. Here is Mrs. Eddy telling people not to read or think anything that she does not write or think. Something that she writes must be read in every Christian Science church throughout the length and breadth of the land; and those same thoughts were given by mediums thirty, forty and fifty years ago; excepting the abuse, that was not given.

Now when people commence wandering into the new light; when they are illumed by some of these new rays of truth, they think that is something a "great deal higher than Spiritualism." Turn over the pages of the Banner of Light, the Religio-Philosophical Journal and The Progressive Thinker and read the discourses by the various Spiritualistic speakers and writers, and what do you find? That the Spiritualists have been thinking, writing and speaking those thoughts for these many years.

What a blessed thing it is that each blossom that comes forth is a new blossom. We are glad when you have this truth; but you must not think it is the first blossom in the spiritual garden; you must not think it is born for you because you have just perceived it; any more than that/ star was born when a little child pressed his nose against the window pane and for the first time actually realized the twinkle of a star in his eye, and called out: "Oh, mamma, God has just made a star for me!"

So when in your dull, narrow prison-house of clay, in your bondage of the spirit you are looking out and you see this light of spiritual truth flashing in upon you, you think the good God, in his love and mercy, has just made it for you. It is for you the moment you perceive it, but it has been there for thousands and thousands of ages; sages, seers, prophets, philosophers, poets and teachers have seen it; and now your light is here.

Now that there are a certain number of people who are agreed upon what they think and understand, and this gateway has swung open and this pervading light illumes he world according to its needs, the great thing is, that you shall not make a shadow of it. We believe in organzation, but we do not believe in organization first and do not let us have an organization too large for the spirit; let us have the body in subjection to the soul; let us see

inventions and discoveries really block the wheels of pro- that the clergyman has to frighten people away from from spirit Franz Petersilea, and would gress. You go out on the street and take an electric car and there is something wrong, there is a failure in the Majesty." But some clergyman has slain his Satanic action of the machinery, in a few minutes there is a long line of cars behind. It not only blocks the way of the car you are on, but of all the others, and there is confusion all along the avenue. Let us not have a civilization that is too cumbersome, nor a religion that is heavier in body than it is in soul. Let us see to it that the soul of Spirit ualism expresses itself fully and freely.

Mediumship is the open channel, the clear atmosphere, hat our Hindoo friends call the perfect blending of ethers," in which the instrument receives the message as it is intended to be given. Never mind about the individuality of the medium; that will take care of itself. We never knew a spirit, angel or any messenger from the spirit world that could interfere with a person's individuality half as much as the Board of Trade, the wheels of commerce and the employer of the laboring man. You think the thoughts of your society; you follow the lines of opinion and thought of some particular man or woman hom you call a leadest and who asks you to follow. You do not attempt to think your own thoughts for fear you will lose your position, your standing or employment. We never knew a spirit to insist upon a mortal doing that. Those who are afraid of losing their individuality to the spirit messenger, might as well conclude that spirits wise enough to control a mortal are just as anxious to preserve your individuality as you are to preserve it, and a little more so. The only difference is, that the true individuality, that which belongs to you from within the soul, will be shaped to higher and more perfect ends than it oftentimes is when you bend to the external ipse dixit of the earthly master, or teacher, or friend. What do not human friends sometimes require of you; what services will they not demand and insist upon having; and what does the world offer in compensation for robbing a man of his soul in the service of Mammon? Answer me this, and then I will answer for all the individuality that has been tampered with by the spirit world.

Spiritualists are not the tame and weak-minded people that many think them to be! You go into a conference of Spiritualists like those held during this convention and you will see that their individuality has not been seriously interfered with in fifty-three years of spirit communion; that each one of them has distinct individual ideas. Just as distinct as these blossoms, you cannot confuse the tulip with the narcissus or the calla lily; or the carnation with the rose. They all understand their rights and privileges; sometimes I think at little too much have Spiritualists been cultivating individuality. Sometimes Spiritualists have forgotten the great unity that is necessary, and organization is one of them. You know they have been so afraid of losing their individuality, thinking Bro. Barrett or Dr. Warne wanted to be the Pope, that they would moniously for the benefit of the whole truth. Some of churches, understand the value of this unity of action. Therefore it is, that to-day there is greater promise that

to-day the tidings that its organization is recognized and fully justified in the courts of justice. It is rather a hazardous thing, Mr. Chairman, for a new religion to be recognized by a judge, because it may be he will want some political favors by and by. " all understand, however, that which any one who has lived and learned can perceive that any truth must be borne forward by those who are working together. The spirit world is a unit; why should

It is a mistake to suppose there is a war in heaven, like that which Michael and his archangels fought against the dragon and his angels of the ancient time. Darkness flies away before the light each and every time; even as these electric lights have been turned on and the shadows of the night disappear, and the shadows lurking in the dark corthis spiritual truth-illuminates the shadowy places in your life and in the life beyond. Even those who enter the spirit world in the shadows are not, therefore, to be condemned and denied; light up their shadow with your light and they cannot harm you. Do not be afraid of "evil spirits" when you have them all around you in human life. There is no spirit in the realm invisible half so potent for harm as the one in your midst, possibly within your own

When we were at a convention or camp-meeting re cently, a clergyman was there. Ministers seem to like to come when it is a new subject, but after a little while they do not come any more. We will leave you to judge why. This minister, like others, asked a great many questions. Among them he asked: "Is there a personal devil?" We said, "Yes, sir; every time a wicked man looks in the mirror he sees a personal devil." That is the personal devil of Spiritualism; that is the one that Spiritualism has tried and exorcised; and it is because the evil that is within is that which is to be vanquished, that Spiritualism is unpopular. No spirit worse than yourself can approach you; one that is better will help you, and the one that is worse you may help after you have eliminated or exorcised the evil that is within you.

The world is growing better because your friends, the Christian Scientists, have insisted upon it, that there is no evil, and that is a good thing to insist upon. When you ask "why?" they cannot reply very logically. But while the world has always been turned the other way you have been told that there was nothing but evil in the world, and we cannot get the right equilibrium until we tell the people there is no evil, the truth is half way between these two states of human life. Just as Eliza W. Farnham wrote about man in her book, entitled, we believe, "Woman and Her Era." She said, woman was somuch better than man, naturally she was more morally perfect, more spiritual, more lovely. We said to her: "You do not believe that; why of course man and woman could not live together on earth if it were true; if all could not live together on earth if it were true; if all women in the aggregate were better than men?" "Of course I do not quite believe that," she replied, "but there has never been but one theme sung through all the ages of the past: The absolute inferiority of woman to man, and unless we go to the opposite extreme when will any figure in the case—unless you feel women ever here true; if all and thus grind them down deeper in the appear to have a flea bite or some little eruption on their faces that they can christen "small-faces that they can christen "small-faces that they can christen "small-faces that they can christen small-faces that they can christen "small-faces that they can christen small-faces then filling it with the spirit afterward. The spirit must of the past: The absolute inferiority of woman to man, be first to create and push the organization forward. Now and unless we go to the opposite extreme when will woman ever have her true position?"

We always find the world sways from one extreme to moil of this busy age, that the improvements and great late, there will be no trouble about "evil spirits." All that I took great interest in the letter Majesty; so the bugbear of "evil spirits," is all there is in the way of education and disenthrallment.

> Mr. Chairman, we want the time to come when the daily press will not think it necessary when the Spiritualists are to have an assembly or convention, to call it a 'ghost" convention. They do not call it that when our friends the Episcopalians meet, as they did here to-day at their noonday prayer meeting; they do not speak dis-respectfully of them if they hold their meetings anywhere; nor of a scientific meeting, whatever new ideas may be discussed. We want the young people of the press, especialy, educated to know that Spiritualism is the only religion n the world that has successfully vanquished "ghosts. That there are no "hobgoblins" in all the realm of spirit life whether on earth or in the spirit realm, excepting that which man or woman carries in his or her own breast. These are the ghosts that haunt the chambers of your minds, your seats of memories. The shadows lurking there are but the results of your own ignorance and error.

Spiritualism is the upper light, the pervading light that has come to show the soul in all its beauty; to chase away these shadows and to admit you into that next step here and now. So you will no longer be strangers to those gentle friends that have passed beyond the earthly life; o you will no longer fear them when their presence is known and felt; so you will no longer doubt their existence and their abiding love.

Above all, Spiritualism has been and is the pervading light, because it leads to the other, the inner, the higher chamber of the soul, the central flame of being around which all lives must move; and the eternity of the soul set high, and fair, and clear above all the shadows of time and sense, to which all are rightful heirs and inheritors, of which no creed, no dogma of science or religion, so-called, can rob vou.

Into that domain of the soul we invite you through the gateway of Spiritualism, through its light, shed abroad in he world. Or by whatever name or pathway you choose to come, you will find the teachers, the prophets, the seers, the poets, all who in every age have lifted humanity above the thralldom of the dust. You will find them there; and there we hope to meet you.

Gems of Thought.

Rulers always hate and suspect the next in succession. Tacitus.

What do we live for if it is not to make life less difficult for each other?—George Eliot.

We cannot help the past, and the man who lives in it is fool.—Chauncey M. Depew.

Preserving the health by too strict a regimen is a weariome malady.-Rochefoucauld.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—

The greatest virtues shine forth in the midst of suffering and slaughter. The very moment that one loses confidence in God or immortality in the universe, that moment he should be more self-reliant, more courageous, and

OF THE ROCKIES.

A Letter from Glenwood Springs, Colorado.

To the Editor:-Volume 3 of the Encyclopedia of Death, and Life in the Spirit World arrived in due time, has been read by me, and is now in circula-tion among my friends. It is very in-teresting and worthy of a place beside the others.

The Progressive Thinker continues to gladden our hearts and lighten our minds out here in this little "Gem of the Rockies," many of our people who are not quite courageous enough to have the paper consigned to them, being quite willing to read it if it bears another's name on its label. But it is gradually but surely commanding respect from those who were once scoffers, and the advancement of the cause here as well as elsewhere is extremely

encouraging.

The Spiritualists here—and doubtless all over the country as well—hope you will get in such close touch with Dr. Peebles, and absorb so much longevity and youthfulness by the contact, as to be able to stay with us a hundred yours longer upons longer to stay with us a hundred yours longer upons longer to shape were longer to shape the stay were to shape the stay were longer to shape the stay were shaped to shape the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay with the stay were shaped to shape the stay were shaped to shape the stay were shaped to shaped the stay were shaped to shape the stay were shaped to shape the shaped the shaped to shape the shaped to shaped the shaped the shaped to shaped the shaped to shaped the shaped to shaped the shaped to shaped the shaped th years longer at least, to champion the cause of right.

The Doctor is doing a grand work, too in his fight against vaccination. I only wish that he were here at this moment to wipe out the abomination in Glenwood, for the anti-vaccinationists have about reached the limit of human endurance, their children either being vaccinated under protest, or in case of a We are firmly convinced that such a law is unconstitutional, but being han-dicapped financially, it is quite difficult for us to assert our rights through the courts.

The most exasperating part of it is

the fact that all this ado is over chick-en-pox-not a case of small-pox having been known here for over 12 years. This is well known by a large majority of the people including four physicians, but the minority, including two other physicians, either through ignorance, physicians, either through ignorance, mercenary motives, or political spite (they may choose whichever handle they wish), and wielding more capital, and as a result more influence, had no trouble: in causing the state board of health to see all sorts of small-pox and issue their decrees accordingly. Of course as long as the board of health can continue to quarantine poor people and thus grind them down deeper in

But I will not weary you further with our troubles, or you will feel like re-questing me to "tell them to the police." Before closing, however, I wish to say be very glad to see them continue. I enjoy these spirit discourses and lectures on "spheres," also verbatim reports of seances very much, and prefer them to debates, although debates are all right. I suppose, though, that when Brother Jamieson knocks the bottom out of Spiritualism I will think debates are all wrong. I wish he would agree with Moses to debate in print. This gives each an opportunity to weigh carefully the other's argument and reply a great deal more intelligently and satisfactorily than by speaking off-hand. Besides, more of us—many more—could avail ourselves of the intellectual treat. CHAS. E. HUBBARD. ual treat. CHAS. E. I. Glenwood Springs, Colo.

OPTIMIST VS. PESSIMIST.

was going down to business One morning, in a car, When I overheard an argument, Before I'd traveled far.

Two men were busy talking—
I couldn't well resist
The hearing what Optimist said
To his friend Pessimist.

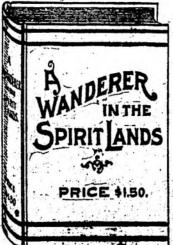
They had launched out on life's prob-

With arguments most strong The Pessimist affirmed that life Was hardly worth a song; Called his work a hopeless battle,

Foredoomed to meet defeat, A mere struggle for existence To keep upon his feet.

Then Optimist with smiling face Spoke to his gloomy friend: Life is a privilege to grow-Your soul can never end. We have a right to our desires To opulence divine;

We'll realize our highest hopes
Working along this line.
BYRON D. STILLMAN. Chicago, Ill.



Read our announcement of this remarkable book on our second page.

and development, and attaches curse on all inaction.—Goethe,

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.

Now I shall not do what is customary; I will not speak | taught and believed when in the flesh. that which I do not feel. The most of you whom I address and who will read this are not at all dear to me. | that I may grieve and say, I came unto mine own but they Many of you I despise most heartily—all of you, more especially, who are hypocrites, sycophants, time-servers, again on earth that they may be rich, or that the rich

"What does it profit a man to gain the whole world and it? Now dark was my mind to spiritual things. lose his own soul?" for he who puts all his mind and energies toward the accumulation of material wealth, stultifies the spiritual, or his own soul, which becomes obscured in darkness and error. When one's soul is in error it is in unhappiness or hell, and that is all the old do you? I don't like hell either; do you?

in heaven or happiness; you have not lost your souls but nobler work cannot be assigned you. Progressed so far, part of ambitious members, who desire have found them; and you I love; you are very dear to me; do you say, that I cannot come back? What good, then, you are my friends; you who love truth better than error, is my progress? If I have learned anything and will not better than all the wealth which the world could give.

When I was with you in the body of matter, I sought | use then is my knowledge? diligently to find my own soul, and was partly successful; which I did.

taught when here with us."

"Mr. Darwin taught nothing of the kind when here," and look. although you say that you believe spirits return and communicate with the people of earth, yet you do not believe them when they do come. They cannot rectify the miswhether they be good or evil.

If you sat in your own parlor and an acquaintance or with that which he formerly thought and said to you. Darwin desires me to, that he was wrong. That friend would have just cause to feel aggrieved and manner they are.

flesh, was good and true, and he tells you to commit all | matter within a man's body is renewed every seven years kinds of wickedness and can give you no information at | that is after seven years there is not one atom of the old all, in fact, if by his words he shows himself to be de- body remaining, how, then, is it possible that the germs of graded and vile, then is he false and a deceiver; and it is his future children still remain, for every atom of his body in this way that you shall know whether he be false or has been renewed, and as each seven years roll around not true, not simply that he has that to tell you which does an atom of the old remains and before puberty he had not not entirely agree with that which he taught on earth, for | even the power of generation, such power did not reside he has visited in person that other country and finds that within his body. Now, where did he get the new atoms much of what he used to think is not correct, and he which go to make up his new body every seven years? wants to rectify his former mistakes.

to write for the spirits, to give messages for them, likes alone will not sustain him. Added to these he must have to quote great names. We don't believe the spirits who air, and plenty of it. He can live without food for many give these names are the spirits who once bore them. The days. He can live without water for a considerable time; great spirits don't come back at all. If they would but he cannot live ten minutes in a conscious, breathing just call themselves John Smith or Tom Jones, or some other ordinary names, then we might believe.

What valuable information, let me ask, could such spirits give you? Not much. They could simply tell you that they were not dead, that they still felt regard for you, and so forth; and then you cry out: "Oh, what drivel!" And so, no matter what we do, we may not please you.

sages are concerned, to do as I please. You may accept drinks cannot even make blood until through the lungs sionary efforts as are practiced at mass me or not as you like; you may call me a lying and evil the air comes in contact with it. You depend entirely on spirit if you wish. I will not mind you more than I the air to even form the blood in your veins—and in would a fretful, peevish child that knows not what it seven years not an atom of the old body remains, not even wants and cannot tell what is good for it. When the per- a drop of the old blood. sons whom you now call so very great were with you in the flesh, you scoffed at them just the same. You only From whence are the germs of the souls of your future called them great after they left you, then they have become too great to feel an interest in you at all, and so very far removed from you in their greatness that they could not come to you if they would.

one is, the more love and wisdom he has and the more he | mence to clothe themselves with material substance in the desires to do you good and share with you his knowledge. father's blood. All hereditary tendencies come from the But owing to all that I have herein mentioned, I shall not | clothing the spiritual germ takes on, and are not in the tell you who I am. Those who love me and that which I pure spiritual germ itself. Heredity is all in matter, and have to tell them will receive me, and those who do not I not in the pure spirit. But these germs are as indestructneed not trouble myself about. Enough to say, I am a lible as the ether in which they reside and those that do not woman. Many of you considered me great when I was | find an opportunity to develop simply escape all environwith you, and some of you have almost deified me since I | ments, just as the air and ether escape in which they releft you.

man desiring the truth and with it to benefit the world. In the blood of the father and do not find lodgment within Did I have the truth? I thought so then, but now I look | an egg or ovum, the matter dies and drops away from and find that, like most others, I had much chaff and a them, for they themselves are indestructible, and they little wheat. Now when I return to you and try to blow float away once more within the ethereal air. Now, God away the chaff with the strong breath of my higher knowl- wot, I have told you the truth! It is a delicate subject for edge and conception of truth, the most of you will not re- a woman to write about or I could tell you much more; ceive me but will persist in holding the wheat and the but you are all aware that there is an Anthony Comstock, chaff together. However, I shall do what I can, and as | so it won't do to talk or write of the things which might opportunity presents.

time I should take on another, and now that idea has be- God created a man from the dirt, then took out one of building up and supporting local sociecome so ridiculous to me that I have no patience with that his ribs and made a woman. Why did he not make her ties, and the necessity of such societies poor, plodding mortal which was myself. I look down upon that selfhood, sometimes in wrath, sometimes in pity, and again with much commiseration; but I think, on the whole, the feeling of commiseration and pity is paramount. Now, friends, as well as my enemies, I want you tive and negative, male and female. The positive force

to look at me just as I am. I am a very large woman, as large as a woman of earth exhales them. who would weigh two hundred pounds, and when with you in the flesh I weighed much more than that. To you, as a spirit, I weigh, now, nothing; but as a spirit I weigh two hundred pounds; that is as clear as I can make it to you. I have had the experience of nearly an hundred

years, and retain all the knowledge that they have brought

me. Do you think, for a moment, that I would be con-

tent to return, even if it were possible, and become a

wearisome, miserable earthly life? What good could it possibly do me under any circumstances? For the varied experiences many incarnations would bring me, do you say? Why, I have reached that altitude where I can enter | Still Remains Unanswered. into sympathy, and the full experience and knowledge which it brings, of a million or more of different lives. What need for me to live them in my own personality? I live them now as I come en rapport with not only all the personalities of earth that I desire to, but the various spirits in the many spiritual spheres. But, whatever my belief was in the matter, reincarnation is not true but a It is customary when one writes a letter or message to great error, and I wish to correct that error, just as Ingerthe public to commence it with, "Dear Friends." soll and Darwin wish to correct the errors which they soll and Darwin wish to correct the errors which they however damaging the acknowledg-

Will you allow me to do so, or will you turn from me received me not? Do you say that the poor must live those of you who love money and position better than may be poor, or the murderer that he may be murdered? Out upon such folly! O, how could I ever have believed

The poor are rich and the rich are poor on earth. Material wealth has nothing to do with the spirit.

And the murderer returns that more murders may be committed? O, the folly of it all! I cannot bear to think of it now. The great natural law says: Return, O saying ever meant. I don't like people who are in hell; soul, and help to undo the errors which you were guilty again insist that the lack of harmony of when in the flesh—guilty then through ignorance— But there are some of you who will read this, who are now from your wisdom make restitution; for a greater or impart it to my brothers and sisters in the flesh, of what

If those whom you call great on earth should loftily say, not entirely, however. Now, I am here in the spiritual I have great wisdom, and attainments, but I will not imworld, and much that was dark to me when in the body part any of it to those who are not as wise as myself. I is now clear; but, if I tell you of my mistakes, the most of am too far above them. Such talk is the merest twaddle be attributed the decline of active Spir you who knew me there will not believe me. This is my and nonsense. But there are many other reasons why regrief. This is my sorrow. Oh, how can I undo that incarnation is utterly impossible. The chief and most important reason of all is, that a soul-germ, or a germ of any-I will scold you; I will scold you all, hard, Why do thing as for that matter, can never, under any circumyou say the souls or spirits of men and women progress, stances, after being once developed, return again to the after they go to the spirit world? And then when they germinal state; and every child born on the face of your come back and tell you of the things which they have earth, or on any earth, was, before being inhaled by the learned there, tell you of the mistakes they made when in father, a spiritual or soul germ floating in ethereal space. the body, you will not believe them; you say: "O, that is Germs may not be visible to all persons, but they are to not the spirit of So-and-so; that is not what he or she | many, and I think all could see them if they felt inclined and would take the trouble, after throwing aside precon-When that grand man, Robert G. Ingersoll, with much | ceived ideas and prejudices. Now, of course, as each difficulty returns to tell you that he made some mistakes | germ can never be anything but itself and each child born and tries to set them right, you scoff and say: "This is not on earth can never be any other than itself—a developed the eloquent Mr. Ingersoll. He did not talk like this. | spiritual or soul germ-consequently you all perceive that He did not believe thus and so." How, then, can he do a fully matured soul-germ could not enter the body of an you any good? How can he rectify the mistakes he infant, for that infant is a germ itself in process of devel-

When Mr. Darwin discovers, on coming here, that he We here in the spiritual world can see these germs at made mistakes when with you there, you scoff and say: all times and in all places, so might you if you cared to

Now Professor Franz Petersilea says to me: "Madam, I believe that I was the first to tell the world of these soulgerms; but I did not, perhaps, explain matters quite as takes they made if they would; and you are commanded clearly as you may be able to do. Do me the kindness, not to grieve the spirit, or spirits, but try the spirits | madam, to explain things in your own womanly way; for women are, as a rule, clearer, finer and quicker than men."

Well, then, I shall take my own way and tell you about friend were ushered in, and when he was seated and you it. We, here in the spirit world, know all that you are were conversing freely with him, he should say: "Since | thinking, saying, and doing; and we know that many do you saw me last I have been away to a far country. I not believe in the great truth of spiritual or soul germs. have visited other nations and peoples, and I find that | Some claim to be evolutionists, followers of Darwin, and | much which I formerly thought true about them is not so reason that the soul of man traveled all the way up, or by the society which takes the responso, that many mistakes have been made concerning them | down, from a speck of protoplasm or matter, and Mr. Darand their country, and that my former ideas were mostly | win is most heartily sorry, I can assure you, just as I am incorrect," you should rise up and tell that friend that he sorry that I taught the doctrine of reincarnation; and now was a fraud and a falsifier, that he must leave your house I shall prove to all reasonable minds that I was wrong, because that which he was now telling you did not accord and in proving myself wrong I shall also prove, as Mr.

All physicians agree, as well as other learned men, that to resent your treatment of him; and that is the way that the human body changes entirely once in seven years. many of us feel here. We come to our own and they re- | Many now think and say that it does not require so long a ceive us not. But you are to try the spirits to see of what period of time. Be that as it may, we will allow seven years, and what these learned men assert is true. We, If a spirit comes to you who, when with you in the here, absolutely know it to be true. Now if every atom of From the food he cats, from the water he drinks, from the Then, again, many of you say the person who pretends | air he breathes. Water alone will not sustain him. Food state without air. Now, does he obtain the souls of his future children from the food he eats? His food is dead matter, devoid of soul or spirit. Does he obtain them from the water he drinks? No. The germs of the human soul do not reside within water as water, but they do reside within the air; or, more properly speaking, within the ethereal or spiritual atmosphere which he inhales at Thus, then, I take it in my own hands, so far as my mes- every breath. All the food he eats and all the water he

Now, answer me—a woman—ye great egotistical egos. children. I have cornered you and you cannot escape.

Now. I will most solemnly answer: The soul germs of your children enter your lungs with the air you breathe, from the lungs they enter your blood, they pass through O, the inconsistency of the inconsistent! The greater | your heart with every pulsation, the germs then comside, from the lungs and from all parts and pores of the Now, I want none of it. I was simply an earnest wo- body. All germs which are simply clothed with matter enlighten the world on the great question of how they Friends, when I left the fleshly form I thought some | came to be in existence. You must believe, perforce, that out of the dirt also?

> Now you ask me: "But the female inhales germs as well as the male?" Yes; but she makes no use of them; they are to her, simply as the air she breathes. Nature is posi- ever any considerable number of pracholds and makes use of them, the negative force repels or

(To be continued.)

Histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, moral, grave; logic and rhetoric able to contend. -- Bacon.

When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not drooling infant once more to live over again a plodding, know it; this is knowledge, Confucius

THE OUESTION

The causes for the diminution of spiritual societies, and the number of members in each society, is a question of vital interest to all who have at heart the well-being and advancement of the cause of Modern Spiritualism.

The question is often asked, and sometimes an answer suggested. But few have the temerity to deny the fact,

The problem is not so difficult of solution, if we admit what every reasoning mind must know to be a fact, viz., a lack of sufficient liberality on the part of Spiritualists to furnish adequate means to build up and support spiritual

Various explanations are attempted. A few even yet contend that spirits never intended organization. Hence it is impracticable to attempt to maintain spiritual societies.

Others contend, if spirits desire organization they will see that societies are formed and supported. Others and brotherly love, is the reason that local societies are not supported. Again others claim that jealousy on the to be at the front and are unpopular with the masses; defeat the effort to build up and maintain local societies. Others insist that the numerous new organizations, such as Christian science, mental science, psychic science, divine sclence, theosophy, psychology, psychometry, telepathy, cerebral vibrations, etc., are the causes to which may

All of these undoubtedly have their due influence. But the main cause is seldom referred to, even by the great teachers and leaders of the present day,

The National Spiritual Organization of America, whose duty among other things it is to look after and protect local societies, have missionaries in the field, and are authorized to put more there at their option, seldom make any reference to this, the great cause of the falling off, and the discouraging results of the failure to keep up local societies. To be sure we have long and interestof the larger cities, where some of the best talent is engaged, and whose great enthusiasm is sure to prevail.

This is very gratifying to those present and to the readers of the spiritual papers, who are seeking to learn of the situation of the cause in the more distant parts of the country. But is it not

Who are the privileged few that attend these mass meetings?

We hear of great enthuslasm, of unrivaled eloqueuce, and wonderful display of spirit power, and of brotherly love. But, who ever heard of a convert being made to Spiritualism at a mass-meeting? Or that the meeting was devoted to trying to devise the best means to sustain and build up the local societies, even in that city? I believe it is a rare thing, for a mass-meeting to even pay its expenses, to say nothing of the amount of labor, and money contributed sibility of calling the meeting.

But far be it from me to oppose mass meetings? or any other spiritual meetings that are designed to advance the cause of Spiritualism along legitimate

The president of the N. S. A. was elected at the last convention and authorized to supervise and direct as far as was in his power, the missionary work undertaken by that organization. So far as his ability and disposition are concerned, no one who knows President Barrett has any doubt. Whether the trustees of that organization are wise in limiting the number of their missionaries to Brother Sprague and wife, is a question they are competent to decide

Whether President Barrett, the overseer and director of the missionary work, is justified in devoting his time and money in traveling about the country to attend mass-meetings, is a ques-

tion upon which some may differ. My opinion is, that is legitimate missionary work, and should be made to contribute to building up local societies, and increasing membership as its special object. Instead of creating admiration for each other and enthusing those present with a zeal that subsides as

soon as the meeting closes. We are all familiar with President Barrett's enthusiasm, and predictions as the the results, that are sure to follow these state conventions and massmetings, which are largely reported in our spiritual papers.

But the outcome, the final result, is so contrary to his predictions, that thinking, reasoning Spiritualists must conclude that our cause cannot be advanced, or even sustained, by such mismeetings, and state conventions. And until our thinkers, our practical workers, realize that success depends upon building up and sustaining our local socleties, there is but little hope that these more popular organizations will ever become practical missionary insti-

And it is to be hoped that President Barrett, having so long seen the fallacy of trusting to these periodical meetings to arrest the decline of this important cause, or to contribute to its promotion, will in future leave to others this branch of missionary labor, and devote his entire time in assisting Brother Sprague and his devoted wife in their herculean labor of instructing the whole United States, and the Dominion of Canada, in the science and philosophy of Modern Spiritualism.

Unless, indeed, the Honorable Board of Trustees, shall in their wisdom and philanthropy; conclude that the princi-pal source of revenue to the cause of Spiritualism must come from the mem-

bers of the organization.

Hence, instead of depending upon two active missionaries, and one overseer, they would be justified in employing at least twenty good competent missionaries, which might give President Barrett leisure to devote a little time to that higher, branch of missionary labor, known as mass-meetings and state con-

ventions. ov 7 In formervletters: I have so often suggested what seemed to me practicable plans for interesting our people in in sustaining the cluse of Spiritualism, that I don't care, Mr. Editor, to weary your readers by repeating what in my opinion may be accomplished, whentical Spiritualists shall recognize the necessity of a perfect system of organization, in order to insure progress, per-

manency and respectability. The National Spiritual Association is the only authority and occupies the only position that is possible to bring about a uniform, permanent system of organ-

will be self-sustaining. This is the first time in its history of eight years that it has been possible for this association to declare to the world that Spiritualism is a free and inde a. B. French. Cloth, \$1. For sale at pendent organization, subject only to this office.

spirit influences and the laws of the

There has never been a time before in the history of this organization when a prompt and independent movement of this character was so necessary as at the present time.

Whether the present very competent board of trustees recognize the situation, and have the moral courage to make the issue, remains to be seen. They have the means, and see the cold vacillating indifference on the part of many who once contributed liberally, and were enthusiastic in their support of the great cause of Spiritualism. Whatever the cause of this indiffer-

ence, there is no doubt of the remedy. Twenty energetic, faithful missionaries under the direction of the board of trustees, with instructions to organize and build up as many local societies as possible, would place the N. S. A. in a position of influence and control it has never before occupied.

When Spiritualists are organized. placed upon record, and under the general supervision of one head there will no longer be uncertainty, or vacillating indifference.

They will be known as Spiritualists, and understand they are liable to be called upon to support their religion, and no sincere Spiritualist will decline to do that, to the extent of his ability. It is not too soon to make the issues. Let us stand up and be counted, that we may know who we are, and where we cents. E. W. GOULD. Pasadena, Cal.

HOME QUESTIONS.

For Spiritualists to Ponder and Answer.

After an absence of over four years I find myself once more in this thriving city, yet, while I find everywhere evidences of material thrift and business activity, there is a stagnation in matters pertaining to spiritual growth and development. Why this should be I fail to understand. It would seem proper that at a time when people have an abundance of material blessings they would be all the more ready, in fact, eager, to advance the cause of truth by devoting a portion of time and ing reports from the president of that | finance to the encouragement of the in-

Everywhere I go I find the churches active, the members spending money freely for the advancement of their particular ideas concerning the future life. Then I fall to musing after this manner. "All this vast amount of energy, money and interest in propagating beliefs without a particle of evidence."

Yet in answer to letters regarding Spiritualistic lectures, the old threadbare argument is nearly always in evidence. The people here are too orthodox. Now I don't blame them for being orthodox when they scarcely ever have a chance to listen to anything else. How can they be otherwise?

Whose fault is it that a different diet of mental food is not provided for them occasionally? How long are Spiritual ists going to allow orthodoxy to sweep everything before it? These are pertinent questions and they ought to be an-

Spiritualists have a work to do and if they do not support the work, some other way will have to be found,

We ought to be proud of the privileges we enjoy instead of holding aloof from public work as thousands are doing today. If we who are in the public work were as much afraid of sacrificing something of this world's goods as many of our members are, the cause would lose what little vitality it has.

I am willing to work in Southern Kansas for a short time, and will give very reasonable terms. Now, who will write me and help to revive an interest in this part of the vineyard. I have lately visited Lamar, Mo., Garland, Kans., and Fort Scott, Kans., in the interest of | hypnotic phenomena. A single chapter our grand and sublime philosophy. Ad-W. E. BONNEY.

Cherryvale, Kans.

FOOTSTEPS OF ANGELS.

To lowly earth, in the hush of night, From beautiful realms above, Came a band of angels pure and bright. With tidings of hope and love.

They paused at the widow's darkened Whence late was carried her dead,

And she knew not that they crossed her And heard not the words they said:

But unto her lonely yearning soul. As they softly gathered near, A sudden feeling of comfort stole. And hanished the bitter tear.

They whispered courage to struggling And spoke of a laurel bright

truth, And boldly follow the right. They sweetened the dreams of feeble

With pictures of that fair shore Where the storms of life no longer rage. And pain is forever o'er.

On the pillow of the erring one They dropped a sorrowful tear, And the dreamer dreamed of evil done, With a strange and sudden fear.

That awoke the better self within, And caused him to look with shame On the marks of unrepented sin That blemished his soul and name. And thus while the stars above us

shine, .. And the weary world is still, Come heavenly guests with looks di

And messages of good will. They come to us when our souls are

In garments of care and grief, And unto many a burdened breast They quietly give relief.

Their mystical forms we may not see, Their voices we may not hear. But oft in moments of harmony We know that our loved are near. ETHEL PETERSON. Santa Rosa, Cal.

THE GREATEST GIFT.

Of the many marvelous legends By the ancient prophets told, Far back in history's twilight, Far back in the days of old, Is the one sweet, simple story That comes to the hearts of all, When Earth lies wrapped in her mantle white.

And the long nights' shadows fall. 'Tis a story fraught with meaning To us of the present day. As the clouds of superstition Have slowly rolled away,

And we see with a clearer vision. As thought grows calm and mild, ization, that can be relied upon, and That nature's greatest gift to man Is the gift of a little child. -Frank Finsterback.

"Gleanings from the Rostrum." By

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With the Veteran Worker. Moses Hull.

ERN CITY.

ligion for the masses," said the Rev. Dr. of three months he obtained his release he reached home he met his daughter's months. The first place we went to lish itself as a strong and successful Moses Hull, of Buffalo, N. Y., who was and came back to Dayton. A few days funeral cortege returning from the after getting in was the room in which body. The fact may be disagreeable, one of the most interesting characters after his arrival he called on me. Hall, as set forth in the Inter Ocean. Baptist ministry.' "Spiritualism," says the Doctor, "is the aristocracy of religions. It is the best ply. 'I believe you are a first-class man religion in the world for men and as a Baptist minister, but a mighty poor women who have brains to think, and one as a Spiritualist." the worst in the world for a fool." As illustrative of this contention, Dr. Hull Ocean reporter to relate some of the and he had kissed his dead child's face, would be late in getting home, and most infinitesimal crowd gathered tells the following story:

"When I first became a Spiritualist I years of distrust and doubt over the doctrine I was teaching, resolved to abandon it and come out for Spiritualism. At about the same time a Baptist minister in the neighborhood also became a Spiritualist, and we got to be acquainted and more or less intimate. talk over our experiences.

to him again and again, until one day to find her boy. I ventured to say:

is the spirit of Christ that controls you? | tor. "I demurred at undertaking such antly, 'if it isn't Jesus Christ, can you woman was so eager and besought me tell me who it is?'

ceding a circus had visited Dayton, and and from the medium's description, cona performer named Jack Brown had cluded that either Charleston or Norbeen killed at one of the entertainments. folk would be a likely city to go to. Without any disposition to be irreverent Something told me to go to Norfolk. ably established in a secluded corner or to scoff at Jennings I answered

"'May be it is Jack Brown.'

JENNINGS' PRIDE WAS HURT. "Somehow, Jennings didn't like my suggestion. In fact, he was distinctly huffed at it, and left me in high dudgeon. This passed away in a few weeks, and he came to me with news of an important revelation he had in the meantime received from the Lord.

"In effect it was as follows: The Lord had visited Jennings and announced that he had chosen Jennings to convert the world to Spiritualism. As a preliminary to operations, Jennings was commanded to prepare a regalia for himself. I recollect that this regalia to get up and go out. What I was to embraced, among other things, a sky- go to the cemetery for I could not com- visits began to get scarcer, and in a down the front, brass buttons behind, denly came to me that as Philipps was was a source of considerable grief to us, gold stripes on the sleeves, with a red sash and rosettes to finish it off. Thus Not knowing when he died the ceme- offended them. Spirits, you must know, attired, and wearing a cocked hat with tery officials could not help me any, but are as sensitive to slights as mortals. plumes. Jennings was to walk out to a little island in the Miami River at midnight and wait for the Lord. 'Then,' said Jennings, 'I will be given the I had only been at work a few moments to quit us. Now, after an interval of Of cruelty from age and youth, power to fly around the entire world, and in six months the world will be converted to Spiritualism.

"I tried to dissuade Jennings, but it was useless. He would not listen to arguments, so when he was leaving me I said:

"'You want to look out, Jennings, while you are flying around the world, that some one doesn't shoot you for a turkey buzzard.'

"This advice had the effect of again, for a while, severing the entente cordiale between Jennings and myself, and I did not see him until after the day appointed for his flying trip. Then he came to visit me. It appeared from his of Spiritualism than this? account that he had waded out to the unusual experience. I asked him how

got home I had another revelation. The tigator. His investigations led him to where the visitors sat they could see, the Lord came to me and said that, after Rochester, N. Y., where he had a se- stairs leading to the floor above. The talking it over with his father, they had ance with the Fox Sisters. At this se- girl had gone out and there was no one decided upon another plan. At Ham- ance the spirit of a dead brother con- in the house but the three women. Fiilton, Ohio, there is a Congregational trolled one of the sisters and told Mr. | nally one of the visitors turned to my Church. The pastor of this church and Partridge various facts about his own | wife and said: the congregation are only waiting for wife, the lives of their parents, etc. me to visit them to be converted to Spir- "Yes, yes, I know all those things,' children? What do you think of that for a revelify. lation?' he queried in conclusion.

OUGHT TO AVOID HAMILTON. "'Better stay away from Hamilton,' I timidly suggested, but Jennings said no, that he would go there on the appointed. gational church, but, instead of an expectant minister and congregation, the you ever be able to get a statement as church was locked. He wandered to the affairs of the firm.' around Hamilton for a few hours, and MR. PARTRIDGE WAS SKEPTICAL. his eccentric appearance and actions "'Ridiculous!" was Mr. Partridge's matter-of-fact tones—to us it does not jeered at him. At last a policeman coast, and their credit is gilt-edged.' to Dayton and told me about it.

that the minister and congregation were resume, and neither did Mr. Partridge stairs and the one in the picture were

not awaiting you?' I asked.

NTERVIEW came to the door. Jennings explained his mission, but Mr. Beecher did not his mission, but Mr. Beecher did not hands me this bunch of flowers and her what I would get her for a highhday seem to be favorably impressed. In his says it is for her papa, with her love. gift. kind-hearted way he begged to be ex- | She says you are her papa,' cused on account of work, and finally "My friend burst into tears," said the swered, 'and put it on my doll's liouse." got Jennings outside the house, and the doctor, "and was so powerfully affected Regularly every year since I have asked door was shut. Jennings was not dis- that we had to go home. When we got the same question and received the moment than organization. Of course, mayed or cast down at this rebuff. He | there he told me that a year or so before | same answer, except last year. I had | first of all, there must be something to HE TELLS OF BROTHER JEN- hung around Brooklyn and kept calling he had lost a little girl. The child was taken my wife South for her health, and organize and a center to organize NINGS' MIDNIGHT VIGIL-LOST at the Beecher house until at last Mr. taken ill while the father was traveling closed up the house. Our intention was around; and unless this "something"

at the convention of the National Spirit- "I am through with Spiritualism,' he grief, and pleaded so earnestly that he flowers struck us as soon as the door better to admit the truth and try to ualists' Association, held in Handel announced. 'I'm going back into the "'That's right, Jennings,' was my re- to the cemetery and exhumed the body. little house.

most remarkable instances of Spirit- he placed the bunch of blossoms in her knowing how disappointed we would be around an able, intellectual and inualism with which he was personally dress before the coffin was again closed. was living at Dayton, Ohio. I had been ment, were confirmatory of the belief acquainted-incidents that, in his judg- He had never mentioned the incident to she had herself brought the bouquet norant, half-educated Christian misfor some years in the ministry of the that Spiritualists profess. The doctor Adventist Church, and after a few thought over the request a minute and answered:

"Some years ago I was living at Lanesville, Pa. One day a woman called on me and introduced herself as Mrs. Phillips, and told me the following Joy Pervades the Home of a story: She had been married a number Spiritualists were rather scarce in Ohio she had lived happily until he became in those days, and it was a pleasure to Jennings—that was the ex-Baptist's name—as well as myself, to meet and picked up a butcher knife or a hatchet, am not sure which, and threw it at "Jennings plunged into Spiritualism her, and then, without waiting to see with the utmost enthusiasm and lack of what the result was, picked up their 4judgment. He applied the same meas- year-old-boy and dashed out of the ure to it that he had formerly as a Bap- house. From that day she had neither tist applied to the Bible-that is, that seen nor heard from either of them. everything in it was to be accepted and For six years she had employed detecbelieved. That may be good doctrine tives, offered rewards, advertised all for a Baptist, but is very poor for a over the country; in fact, had done ev-Spiritualist. Finally Jennings developed erything that wealth would enable her mediumistic powers. He told me of the to do, but all in vain. Finally she had revelations he had received, and was consulted a Spiritualist medium. She daily receiving, and I at first did not see | happened to go to Mansfield, the famous any reason to doubt. But Jennings was letter-writing medium. Mansfield, while no small-fry medium! Oh, no! The under spirit control, saw her boy in a shades of Aristotle, Socrates, Demos- city, which he was unable to name. It thenes, and of men who lived 20,000 or was a Southern city, because he saw more years preceding them were among bags of peanuts and bales of cotton those who contolled him. Henry Clay, piled up on the wharves. The boy was according to my recollections, was his in squalid attire and was in the habit of most ignoble spirit visitor, and ulti- picking up a few pennies by singing mately he passed under the control of around the hotels and on the streets. the Lord, and the apostles Peter, Paul, That was all he was able to tell Mrs. and John. It was about this time that Philipps, except that her husband was I began to have my doubts. Jennings dead; that she was to go to Lanesville, would tell me what Christ had revealed find Dr. Hull, and tell him that he was

"I was considerably taken back by "'How do you know, Jennings, that it | Mrs. Philipps' story," continued the doc-"'Well,' answers Jennings triumph- an apparently hopeless search, but the so pitifully that at last I consented. "It happened that a few weeks pre- That night I thought over the matter The next day I started.

"On arriving at Norfolk I first went to the police and asked their aid. Then went to the newspapers and inserted advertisements, and afterward went down on the wharves and made inquiries, without success. By this time I was tired, and going back to my hotel, went up to my room and lay down. Thinking over my day's work. I said to myself: 'Well, I've done everything I can do.'

SPIRIT GAVE HIM A HINT.

"Something immediately said to me: No, you haven't done everything. Go to the cemetery.' This was repeated to me several times, until I was compelled when a man walked into the office. "'What you looking for?' he asked in | and are constant visitors again."

an offhand manner. I told him. ipps,' he answered, 'and I know the

town was present to greet us when we converted to Spiritualism fifteen or

ualist, but he had revelations which he | Spiritualists. he accounted for the failure of the Lord ascribed to odyllic force and other Last week two ladies called on my agencies. He was a distinct skeptic wife one afternoon, and the three sat in "I'll tell you,' he replied. 'After I about Spiritualism, but a steady inves- the parlor talking. From the position

itualism. I am told to visit them on a said Mr. Partridge somewhat testily, certain day, when I will find the min- and I believe such communications ister and his people assembled. They can be easily explained. But if I am to will embrace Spiritualism, and then we believe I must be told something I don't are to start out and convert the world. know and which I may afterward ver-

"'I will give you the test you ask for,' said the medium. 'The firm of Johnson, Glenn & Co., of San Francisco, which owes you a large sum of money, has failed. You will hear of the failure in day, and go he did. He found a Congre- a few days, but you will never regain a cent of what they owe you; neither will

brought joy to the hearts of a hundred comment. 'Why, Johnson, Glenn & Co. seem so remarkable—but the two woor more small boys, who followed and is the richest house on the Pacific men looked at her as if she had taken gathered Jennings in, and after he had Mr. Partridge went back to New York, their incredulity, took them all over the paid a fine for disturbing the peace he still a skeptic. In a few days he re- house and showed them there was not a was freed and shook the dust of Hamil- ceived a notice from Johnson, Glenn & soul in it. Then, getting a portrait of So, loving ones, press on, nor fear, ton from his feet. Then he came back Co., of their failure, together with a Mabel, taken shortly before she died, statement that they hoped to so arrange she showed it to them. Both instantly We gain some holier, happier sphere "'How do you account for the fact matters as to resume. They never did said the child they had seen on the ever get a financial statement from the same. And these visitors are only "There was a change of plan,' an- them. The matter was put by him into two out of a dozen or more who have As love from spirit friends is brought swered Jennings. 'While I was in the the hands of attorneys, who, after a police station I had a revelation that the year or two of struggle with the mempropaganda at Hamilton had been bers of the defunct firm, wrote that wipe away what looked suspiciously abandoned. A new plan has been de- their affairs were in such an involved like a tear, at the same time remarking cided upon. I am told to go to Brook- condition that no light could be oblyn and call on Henry Ward Beecher. tained on them, and they, therefore, fecting his eyes. Then he resumed: Mr. Beecher is to be converted to Spir- abandoned the case. This experience

the seance the medium suddenly turned to this gentleman and said:

"There is a little girl comes to me, and in the bosom of her dress is a bunch of turkey peas'—the Kentucky name of

While they were doing so, the father, noticing the turkey peas growing pro- there. No one had access to our house ganization and number of devoted and fusely about the grave, plucked a hand- in our absence. That night Mabel vis- self-sacrificing followers are concerned. Dr. Hull was asked by a Sunday Inter ful, and when the coffin was opened ited us and said that, knowing we How often do we not find a small, alany one."

Chicago Believer.

VISITS OF HIS CHILD-LITTLE GIRL WHO DIED YEARS AGO OFTEN SEEN AT HOME-A DEATH WARNING.

"Well, the spirits have come back to our house," said a well-known Chicago professional man to a Sunday Inter Ocean reporter one day last week.

At this startling announcement the reporter did not know whether to look glad or sorry; whether to express gratification at his friend's good fortune or to condole with him on his affliction, and finally, concluding that a neutral course would be about the proper one to steer, weakly answered, "Indeed!" "Yes, they're back all right," again asserted the professional man. "I thought

"Are they at all-er-vicious, or-ertroublesome?" asked the reporter, feeling it incumbent upon him to manifest an interest in the matter, but confident that his friend was suffering from sunstroke, or at least incipient insanity. "Bless your heart, not at all!" re-

you'd be surprised to hear it."

sponded the professional man. "They're the best spirits that ever happened. Why, I wouldn't be without those spirits for almost anything! My wife and would feel lonesome if they should de-

As the professional man seemed on the whole to be perfectly rational, and therefore harmless, the reporter suggested that they adjourn to some quiet be explained, and in a short time the Longley: happy hosts of the spirits was comfortand ready to talk.

"You probably didn't know," he began, "that I have been for years a firm believer in Spiritualism; and so is my wife, who, by the way, has developed mediumistic powers of the highest order. For several years we had constant communication with the spirit world. At any time we wanted to talk with our friends who have passed over, we would do so through my wife, and they were perpetually coming to us unbidden. Many a night my wife and I have been awakened by their loud rapping for us, and have held conversations with them. SPIRITS CEASE THEIR VISITS.

"Three or four years ago the spirit blue coat with rows of brass buttons prehend until almost there, when it sud- short time they ceased altogether. It death and burial if he died in Norfolk. spirit message. Something must have I told them what I was after, and they | Evidently something had happened at got down the records for some years some of their visits that did not meet and told me I might look through them. with their approval, and they resolved three years, the spirits have forgiven us

The professional man took a rest here "'Why. I recollect the death of Phil- and leaned back in his chair, mentally contemplating the happiness that had He's living with a family near | fallen to his house. Then he continued: "I see that Dr. Moses Hull has been "The upshot of the matter was that | telling the Sunday Inter Ocean some of he took me to where the boy lived, his his Spiritualistic experiences, and while identity was established, and in forty- they were extremely interesting, even eight hours we were back in Lanesville. | more wonderful things have happened I had telegraphed Mrs. Philipps the right here in Chicago at my house. You news of my success and the whole must know that my wife and I became arrived. Could you have a better or more years ago, after the death of our more conclusive test of the genuineness little daughter. She has often since then visited us in our house, not only "Then there's the case of Charles in the spirit, but in material form. My island the night appointed, and, after Partridge," continued the doctor. wife and I have seen her repeatedly, staying on it until nearly daylight, had "Partridge was a wealthy man in New and so have visitors at our house who waded back again, without having any York years ago. He was not a Spirit- had never seen the child and were not

"'I didn't know that you had an

"'I haven't,' answered my wife. SAW A LITTLE GIRL

"'Oh, pardon me,' the 'visitor said, but I saw that beautiful girl coming down stairs and supposed it was your

"'What did she look like?" asked my "The visitors gave a minute descrip-

tion of the child, when my wife said: "That's Mabel you saw. "The visitor looked at her inquiringly. "'My daughter,' explained my wife.

'She died fifteen years ago. She often

visits us like that.' "All this my wife said in the most leave of her senses. My wife, seeing seen my little girl in the house."

The professional man here paused to that he never could smoke without it af- building." By E. D. Babbitt, M. D. "When our little girl passed over she able work, by the Dean of the College Voice from The Higher Criticism. itualism, and then we two will go out had the effect of resolving Mr. Part- was 12 years old. She had a big doll's of Fine Forces, and author of other im few thoughts on other Bibles." By ridge's doubts on Spiritualism, and he house, which was her delight, and al- portant volumes on Health, Social Sci- Moses Hull. Of especial value and in-"He called at Mr. Beecher's home, and died a firm believer. ____ most her last words were to take care ence. Religion, etc. Price, cloth, 76 terest to Spiritualists. For sale at this as it happened, Mr. Beecher himself "Just one more instance and I am of this for her. We have always done wents. For sale at this effice.

through," continued Dr. Hull. "When so. It stands to-day just where she first became a Spiritualist in Dayton, kept it when alive, and, occasionally, I was asked to go to a seance one even- when my wife or I see something in the ing. At the time I had a friend from | way of doll's house furnishings that we Kentucky visiting me, who was not a would have bought for her when alive, Spiritualist. I took him along. During | we buy it now and put it in the house. Mabel never falls to comstafter doing so and thank us for the gift.

FLOWERS FOR A SPIRIT CHILD. "On the first anniversary of Mabel's a pretty wild blossom. 'This little girl birth after she had passed over, Lasked

"'Get me a pretty bouquet,' she an-LED TO CEMETERY IN SOUTH- Jennings was arrested, his case was di- graph of her serious condition, and at bel's birthday, but a railway wreck de- fined no organization is possible. agnosed by the authorities as one of in- once started for home. Heavy storms, layed us, and we did not get home until An impartial observer cannot deny sanity, and he was sent to the asylum | which caused floods and interruption to | night. The house was locked tightly | that Spiritualism during its existence of "Spiritualism is not a belief or a re- for the insane. After a detention there travel, delayed him so long that when and had not been opened for two half a century has been unable to estabgrave. He was nearly frantic with the doll's house stands. The odor of but it stands here as a fact, and it is might see his child's face again that was opened, and when we lit the gas we remedy it than to hide and overlook it. some of his friends returned with him | saw the most gorgeous bouquet on the | Even the poorest Christian sect of more

> at having no flowers for her birthday, spired Spiritualist lecturer, while an igand placed it in its accustomed place. world of events that are to happen," continued the professional man. "Some | them coming there year in and year out of the critics of Spiritualism, if not all to attentively listen to a talk that is of them, deride such a possibility. But I know better by my own experience. My wife had an only sister, a widow, who lived in Cincinnati. A year ago I

> at her, I saw she was under control. I curred an incident which might point that Mabel was the visiting spirit.

TOLD OF AUNT'S ILLNESS

"'Papa,' she said, 'you must go at once to Aunt Jessie. She is very ill and | pure, lofty and spiritual principles of cannot recover. I am afraid she will that Brahmin sect, when Rev. Cook, of pass over before you can get to her, Boston, the well-known rabid and fa-

illness of my wife's sister-an unusual- forward in front of Mazoomdar, and ly strong and healthy woman-but trembling with rage, and shaking his when my wife had come from under clenched fist right in his face, shouted control I told her what Mabel had said. at the top of his voice: "What does all She wanted to start for Cincinnati this pagan philosophy amount to anyright away and at once began to make | way? Is there any power on earth that preparations. I found that we could can wash Macbeth's bloody hand clean not get a train that night, so we planned | except the blood of Christ?" to start early in the morning. Before we could get away in the morning we received a telegram asking us to come, and by the time we had reached Cincinnati my wife's sister had passed over." prepared to go. "Come up some evening," he said to the reporter. "The spir- | was a sublime moment, and it strikingly its have come back to us and you may learn something that will make you a believer."-Chicago Inter Ocean.

GREAT SOULS.

The following anniversary poem was given by Spirit Violet, March 31, 1901, place, where the spirit mystery might | through the mediumship of Mrs. M. T.

> Great souls are they who onward move Undaunted by the frowning earth; Their sweet, undaunted labors prove Their course is onward, and of worth Their mission is to lighten woe, To banish error from the mind,

To lead the pathway from below, And bless the world for all mankind

Great souls are they who never shrink From lonely rugged paths and cold, Who dare to walk along the brink And meet the heralds brave and bold: Brave souls and great, who lead the van In warfare of the bitter strife, That conflict for the rights of man-The true amenities of life.

Great souls and strong, who dare to

Along, and face Oppression's dart, Who feel that angels ever bless-And find a solace for the heart dead there must be some record of his but do all we could we could not get a Though Persecution hounds their feet, And snarls and bites along the way, They still can find a comfort sweet. With lofty souls across the bay.

Yea, they are great who for the truth Have suffered long and felt the sting

And yet who dare to hold aloft The banner of Progression fair-

Who feel the night winds mild and Breathe in their souls a hint of

And these are they who for the right Have strongly stood and led the way, Whose souls were bathed in glorious

From Yonder-at the break of day. And so this anniversary hour We speak of them who have been bold

To waken warfare with great power, For Truth and Justice, pure as gold. Yes, friends, this glorious day we sing-Of martyrs true, and vict'ries brave, Of they who on immortal wing Have gained the home beyond the

grave; And also they, who daily wrought, And shared their fortune with our

To banish sin and doubt they fought, And led to Wisdom's glorious throne. Thus loving friends, we give our song-A feeble token though it be,

We waft a tender blessing on-A breath of Love's divinity. And though the years are passing swift Since first, in Eighteen Forty-eight, The angels did the cloud uplift And show to us the golden gate.

Yet, we are all as one in heart. In Friendship and in Love so true, We never can in spirit part For bonds shall bind our souls anew And through the years that are to be We'll journey on and sweetly sing Of life, of love, eternity,

And onward with exultant wing We pierce the stars, the skies and space And mount forever nearer God, To find our own appointed place, While spurning here the lowly clod; And as we journey, we will work

To help our fellow man below. No line of duty will we shirk, t. For Truth and Righti our lance wil

The way is upward with each bound And find our spirits llly-crowned. This is my token and my thought To you, dear friends, this happy night

ORGANIZATION.

A Distinct Aim and Purpose Needed.

The time limit of five minutes in the discussions at the Spiritualist Conference in Handel Hall recently, made it impossible for me to finish my little speech, so kindly allow me to do so so through the columns of The Progressive Thinker.

In a new and young movement, such as ours, nothing is of a more paramount CHILD TRACED-LONG SEARCH Beecher had to appeal to the police. on business. He was notified by tele- to come back home in time to keep Ma- and center is clearly understood and de-

> recent date than Spiritualism can make "No mortal hands placed that bouquet | a better showing as far as strength, orsionary is able to draw a crowd of thou-"Now, as to warnings from the spirit sands of enthusiastic listeners to a church or meeting hall, and to keep neither grammatical, logical, nor intellectual. There must be some reason for this. Surely there is, and it is not very hard to find it. was sitting in my library reading, and | At that memorable Congress of Re-

> my wife was lying on the lounge. Pret- ligions held here in Chicago in connecty soon she began to talk, and, looking | tion with the World's Fair, there ocout to us one of the most serious defects that is hampering our progress. Mozoomdar, that able and inspired representative of the Brahmo Somaj Society in India, was just divulging the high, natic heresy-baiter, who was seated on "We had not heard a word about the the platform, stepped, or rather jumped The interrupted speaker kept still for

a moment, and as soon as Mr. Cook was through, only remarked, calm and selfcontrolled as ever: "We hear very much of the Spirit of Christ, but we see very The professional man here arose and little of it," and then went on in his speech as if nothing had happened. It manifested one of the reasons why Brahmo Somaj in India is a success, while Spiritualism in America until now has proved a failure. For no intellectual excellence, no educational merits, no energy and no effort, however strong and enduring, will ever be crowned with success, unless we work in the right spirit, .in the spirit of the meek and lowly Nazarene, whose whole life and death was one great and sublime self-sacrifice, and whose work is still going on and never will be accomplished until the ideal of a perfect manhood as he taught and represented it is realized on earth in individuals and in society, or in other words until the kingdom of heaven is established among us. If we get some of his spirit and try to realize it in our lives as well as in our teachings and in our relations to our fellowmen we shall succeed and nothing can stop us.

I do not mean to say that we should become orthodox Christians, I know that no church has as yet accepted Christ or followed him. But every church, however narrow and bigoted and unprogressive, has some little atom of his life-giving spirit, and that is all the secret of its success.

I honestly believe that the Christ idea, the idea of a perfect man, introduced into the world through Jesus of Nazareth, rightly understood and evolved, is the highest and noblest idea ever born in flesh. And I believe furthermore that if we incorporate that idea in our weak and languishing organization, we shall have found the center we need to gather our scattered forces around, and And known each biting, withering | we shall commence to grow and develop to the strongest and most successful of all religious bodies the unseen world has ever seen. For ours is a higher view of life, a nobler and more exalting position, than has been occupied by any religion hitherto known, and yet our mission and purpose is hardly clear and scarcely begun. We shall conquer and succeed, but not until we clearly see and know what we are about and also are agreed about the means to reach our goal. Man perfect—a realized Christ ideal-that is what we strive for. Everything else is of minor or secondary moment. Let us then organize to fulfill this destiny and to accomplish this end: The evolution of a perfect manhood.

HOMO SAPIENS. (To be continued.)

First Society of Cleveland, O.

To the Editor:-It is some time since 'I have availed myself of sending a communication to your paper; with the termination of a six-months' engagement for the Spiritual Society of this city I do so. The society referred to is the First Spiritual Society of Cleveland. I have wondered why, when others send communications to your paper, referring to the work done in Spiritualist circles, no mention has been made of this society. when in fact it is the first in Cleveland. I can say after six months' successfu work, those who are at the head of that organization merit commendable mention. They are earnest men and women who have sacrificed much for Spiritualism, and the only reason why the meetings have been abandoned is the lack of

Since my work commenced here last October. I have been called upon to officlate for funerals. Mrs. Edith Dukes passed to the higher life December 23. Later and more recently, Mrs. Sophrona Wilkenson, aged 84 years, wife of Simon Wilkenson, a Spiritualist of fifty years' standing, entered the higher life March 19. Mrs. Mattle E. Beardsley. laged 38 years, a medium, passed on, February 2, and Mrs. A. E. Bacon, 83 years, of Middlefield, O., April 4. At the funeral services for Mrs. Wilkenson, I was assisted my Mr. Dell Her-

of July, when I visit Briggs Park.

I shall be in this city until the middle

office. Price \$1.

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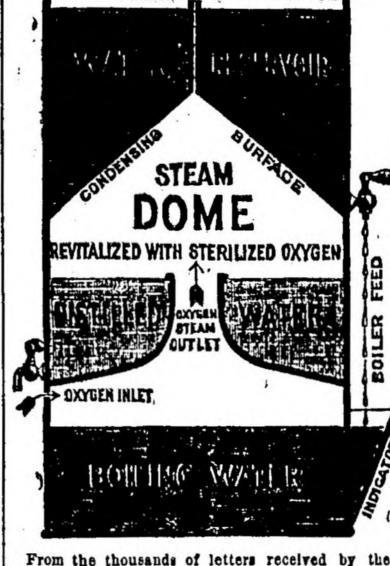
OHIOAN'S NEW REMARKABLEINVEN-TION.

A genius of Ohio has invented a new device known | our bones and causes almost every discase. Even the or gasoline stove, fill with any kind of water and let it satisfying. I would not take \$50 for my Puritan." other-health-wrecking minerals are left in boiling | sider its use a great preventive of disease and believe water at bottom of Still. Distilled water is simply it should be in every home in the land." pure steam serated and revitalized with sterilized oxygen and condensed. Your common sense teaches sewer gas. Distilled water is the only water to drink you it is the only means of obtaining Pure Water.

THOUSANDS A WEEK

all drinking-water before using.

Upon inquiry at the factory, we found that this invention has caused a remarkable excitement all over aggregating hundreds daily.



makers it is plain to be seen the world is hungry for pure distilled water, that may be drunk without fear or reproach. Some of these letters give a vivid picture of water as we get it, and below we give a few extracts that show the wonderful benefit derived from distilled water.

Rev. Park O. Herbert, a man above reproach, pastor Christian Church at Burlington, Kan., writes: "I consider the Puritan a blessing to humanity, a neces. should have one of these remarkable Stills. Drinking sity to every family, and hope to live to see it in use unpurified water is certainly a sin, for the preservain every home in the land. It certainly is a most im. I tion of health is a solemn duty you owe your portant invention, as it produces absolutely pure, de- Creator. licious drinking water for my family of four persons from water which before distillation was unfit for drinking purposes." Frank W. Johnson says: "For five years past I

suffered from kidney and bladder troubles, little

thinking it was caused by our drinking water. I spent about \$100 doctoring, receiving but little benefit. Since I received the Puritan and drink only distilled water, I have felt like a new man. My kidney and bladder troubles are no more, and I have not had a pain or ache for nine weeks." Mrs. J. R. Stacey says: "Our hydrant water to muddy. The children and my husband were sick so much I thought it must be the water. I got one of

are doing fine on it." A prominent physician, Dr. Lilly, says: "Thank God, every family can now have pure water, purified by distillation. It is truly 'the clixir of life.' Will prolong life, prevent old age, almost (v disease, and save doctor bills."

your stills and now we all drink distilled water. It is

Miss Lulu Wilson says: "Our well and cistern water, when distilled, is perfectly lovely. Cured father's rheumatism and kidney trouble." James Pilcher says: "Out here in the alkali sold in every city or county in the U. S. Everybody country your Puritan Still is just what everybody wants distilled water. Don't fail to write them needs. This water seems to dry up our insides, harden 'to-day.

as the Puritan Water-atill that is proving a blessing horses die of kidney diseases and we are all thin. Disto thousands of users. It is a plain, simple sheet- tillation removes all the alkali and impurities, turns metal device. Simply set in on your cook-stove, gas | this water into a pure, delicious drink, palatable and boll. Clouds of steam are drawn into dome, acrated Fred D. Hale, D. D., pastor Third Baptist Church, with oxygen, condensed and deposited in distilled | Owensboro, Ky., writes: "Have received the Puritan Water Reservoir to be drawn off as desired, furnish | Still, Perfectly delighted with the water we get from ing plenty of delicious distilled drinking-water for it. Seldom have I ever invested \$5 the profits on family use, clear as crystal, soft as dew, sparkling, which have been greater or results more satisfactory. delicious and absolutely Pure and Safe. All impuri- It furnishes not only clear, sparking, but absolutely ties, soil, fever and disease germs, Alkali, Lime or pure drinking-water for my family of nine, and I con-

> Dr. R. W. Thomas: "Filtering is like perfuming with perfect safety."

That millions of these Stills will be sold is the fore. Dr. L. M. Walley. "The death rate in this neighgone conclusion. No man or woman can in this day borhood from typhoid, heart, kidney, bowel troubles and age but realize the absolute necessity of distilling and other diseases is slarmingly large. Our impure water supply is the cause. I advised every one of my families to obtain a Puritan, not only as a protection from disease, but because I believe distilled water is the only water that young or old should touch."

Other remarkable cases are those of Emma Edmonds, who was cured of dyspepsis and stomach the United States; that their capacity has been tested | troubles of six years' standing; Ralph Curry, an old to the utmost, the demand being so enormous-orders | war veteran of '61, who was cured of dysentery and bowel troubles, contracted during the war. Also Mrs. Margaret A. Thompson, who suffered for years with liver and heart troubles and was entirely cured by drinking large quantities of distilled water. The Ralston Health Club says: "Well water is, at

its best, a hastener of the ills that fiesh is heir to. We can prove that all typhoids, nearly all malarial, contagious and organie diseases, are due to the water wedrink. There is no doubt that distilled water is the best medicine that can enter the system.' Dr. R. N. Tooker, Chicago: "For fushing the kidneys, stimulating the sluggish liver, eliminating waste matter from the system, pure distilled water

> C. P. Cathcart. M. D., Kaness City, Mo., says: "Distilled water is a powerful solvent, and at the same time a delightful drink; prevents disease; cures rheumatism by dissolving the acid crystals." James H. Jackson, M. D., physician in chief of the Sanitarium, Dansville, N. Y., says: "The purest water in New York State is inferior to distilled water."

furnishes the long-sought desideratum."

Dr. David H. Reeder, of Chicago, founder of the Home Health Club, says: "Now that we have learned that pure distilled water is one of the most powerful solvents, is not man wise when he decides to follow the example of the Creator and distill for himself a supply of water that can not be contaminated with soil or disease germs, and provides himself with a safeguard against both disease and old age?" More evidence is certainly unnecessary to convince

all that a device that produces distilled water should be in every home. After investigation we can say that this "Puritan Water Still" is well, durably and handsomely made of the best materials throughout and with proper care should last for years. It is so simple to operate that even a child could easily do it safely. It is amply large enough for family use. May be easily carried in a trunk when traveling; weight only about four pounds.

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SATURDAY, APRIL 20, 1901,

Out-of-Date Creed.

The Chicago Journal of April 2, reports the remarks the day before, of Rev. E. H. Curtis, retiring moderator of the Chicago Presbytery, which, says the Journal, "caused many of his listeners to gasp for breath." It adds: "Most of the delegates agreed Rev. Curtis was right. What surprised them was his boldness." We quote an extract from the pulpiteer's address:

"We are weighted down with a Confession of Faith which no longer repre- | have been a Frenchman, at a time when sents the sense of the Presbyterian neither the French nation nor the church. We are away behind the times. French language can properly be said We are conceited over the glory of our to have existed; and he is represented historic church and fail to see that | as a doughty crusader, although cruother churches are expanding and sading was not thought of until long broadening their circle of influence. I after the Karolingian era. The legendo not think that Calvin, the West- | dary deeds of Charlemagne are not conminster father, would think now as he formed to the ordinary rules of geogradid when he was upon earth, and for | phy and chronology. He is a myth, and this reason, if no other, I believe we! what is more, he is a solar myth—an should believe what we believe to be avatar, or at least a representative of the truth and do what we think is right | Odin in his capacity. If in his case without thought of creed."

cease. All the old churches are ambitious to get rid of their stale creeds. whilst Spiritualists, of all persons in the world having the least need of one, are many particulars with the mythical all other influences, they founded a contending with each other as to what | Charlemagne." theirs shall be. How would it do to wait a few years longer, when they can | rian of the College of Louis le Grand, | its vigorous growth. The Latter Day buy the discarded creeds of all the old sects, tied up in bundles of a dozen, and, like packages of onions in the open market, offered at 5 cents a bundle, and | "The ecclesiastical history of the first | saries," what is there to expose? Now counted dear at that?

They Love Each Other.

For models of hate commend us to Christian sects when warring with each other. The wars between Catholics and Protestants, waged for centuries, are familiar illustrations. To revive the quarrel in a small way let a public lecturer expose the vices of a nunnery. A strong police guard should be provided in advance, and it would be well if an underground passage was provided for the escape of the offending lecturer.

The strife frequently runs quite as high, between opposing sects as between the parent bodies. A late cablegram from the Austrian capital, tells of a religious quarrel at Grosswarde, Hungary, which culminated, April 4, in locking the doors of a church in which their | rhetorician and the vice of the dissimu- ico, and was only terminated by conopponents were engaged in worship, then setting it on fire. Forty-five escaped, badly burned, while ten lives were sacrificed.

Don't let us be too hard on the Chinese Boxers, nor on Kurds, for their wars on Christians. These outside con-Christians. But for them these "brothers in Christ". would be cutting each other's throats, or making holocausts of them.

Straws Toll.

Emergency Hospital, a Catholic institution at Iron Mountain, Mich., was closed by Bishop Eis on the 3d inst. and the nuns were ordered to leave the diocese. An ecclesiastical scandal, says the press report, was the foundation of the affair. The real trouble, however, was doubtless the publicity the affair | the sun get from that side of the house received. A novitiate, Ellen Hogan, was charged with insanity. She had told some things to the prejudice of Mother Superior, and the institution, among which was the charge of drunkenness. The Probate Court heard the case and adjudged Miss Hogan sane, The Bishop investigated the matter and closed the institution.

Every nunnery, cloister, monastery, parochial school, hospital, or other ecclesiastical institution, doing business with closed doors, should be open to visitors at all hours day or night, by suitable persons appointed by the civil authorities. In addition every nun, and every person doing service or held under restraint in such institutions. should have daily opportunity, free from inspection or interruption, to deposit in a box, only subject to inspection by civilians, any complaint or grievance of their own, or coming under their ob-

This done and nuns and nunneries. their prototypes priestesses in charge of the temple of the goddess Vesta, at Rome, would soon be institutions of the

The Banner of Light.

The Banner of Light celebrated the forty-fourth anniversary of its birth. April 11, by issuing a special number. in covers, containing contributions of much value and interest, from many of the prominent workers of former and present days. It is illustrated with fine cuts of Emma Rood Tuttle, Hudson Tuttle, Cora L. V. Richmond, Andrew Jackson Davis, J. Clegg Wright, Mrs. M. T. Longley and Dean Clarke.

History or Myth, Which? Charlemagne, otherwise Charles the Great, came to the throne of Franks-French-A. D. 768, and became Roman emperor A. D. 800. In 772 he made war on the Saxons for the extension of the Christian religion. He subjected the Lombards to his rule and faith in 774. His victory over the Saxons was complete in 777. Thence he crossed the Pyrennees and made war on the Arabs and Moors in Spain, leaving these to suppress an insurrection of the Saxons, executing 4,500 prisoners in a single day. When completely subjected he made the people submit to baptism and become vassals. He extended his raids into Bulgaria and Hungary and everywhere erected the cross as evidences of his victories.

In 800 Charlemagne commenced an Italian campaign, to support the then Pope against his rebellious Roman subjects. Victorious, he was crowned by the Pope Emperor of the Romans.

To aid his authority in conquered provinces Charlemagne established bishopries in Spain and Germany.

Wars were incessant throughout his relgn, and blood flowed like water to establish the faith. The people hated Christianity, so the country was laid waste, and every means known to tyrants were resorted to to crush the inhabitants. Thirty-two years of the fiercest and most passionate warfare was waged, and the line of march could be traced by the bones of the men who fell defending their homes, and in opposing the despised religion. At Verden, at Atigney, at Bavaria, the action of the conquerors resembled the work of

Charlemagne died in 814, but his fame lived on, and his chivalric deeds were told in story and song for ages after. He was canonized and became a saint in 1165. His glory as extender of the faith will never die, Such, in brief, is what the historians tell us of this formidable Christian hero of the 8th and 9th centuries, one of the greatest men the world has ever known, according to

that glitters," and all is not history | the unwary and ignorant, and get that partisan leaders write for such. hold of those who are most easily duped John Fiske, M. A., LL. B., Assistant Librarian, and late lecturer on Philosophy at Harvard University, author of ers an "emissary" while a Methodist is cranks from the field. The same Sabnumerous books, among which is "Myths and Myth-Makers," now open before us as we write, page 199, says:

"The Charlemagne of romance is a mythical person. He is supposed to legends were not controlled and rectified It is presumed wonders will never by history, he would be as unreal as Agamemnon."

Karl, and says, he "corresponds in great Salt Lake. There far away from

Hardouin, born 1645, died 1729, libraand a Catholic Father, pronounced by ars of his learned brotherhood," said: twelve centuries is absolutely fabulous." Then recalling the fact that all dreadful crime of the Saints? history during that period was written place in the barbaric acts of the socalled historic Charlemagne? Is it not very probable the historic and the legendary characters are identical in fact? It would be a positive pleasure if we could roll up the curtain which obscures the past, and see what lies beyond. We are hopeful this pleasure will be ours when the fitful fever of this mundane life is over.

An Honest Preacher.

The death of Rev. John Jasper, mentioned in these columns last week, deserves more than a passing notice. He was a man of truth, who taught what he believed, and lacked the art of the later to impose falsehood on the world fiscation of church property, and the exin its place. A child of nature, versed pulsion of the Jesuits. in the Bible, and believing it to be just what his superiors taught him, he by contentions between the established could not preach else than what the church and those who oppose it. It is heaven-inspired volume revealed. His intimated that a revolution there is now tentions are bonds of union between | "Sun do move" discourse is in point, imminent, the Catholic church, sus-With the text, "The Lord is a man of | tained by regal authority, being the real war. The Lord is his name," Ex. 15:3, | cause of the feud. in 1878, he said:

"The earth is square and immovable. The sun rises in the east and moves towards the west. The Bible says the sun stood still. Is anybody going to say the sun was standing still before Joshua told it to stand still? Do you think Joshua would have asked the privilege to stop the sun if she had not been moving? This morning when the sun rose she was over there-pointing to the east. How, in the name of God, could over to this-pointing to the westunless it moved?

"Now, Solomon was certainly scholar. Do you know he was the man who said: 'The sun ariseth and goeth down and hasteneth back to the place she moved from?' It is nonsense to say the sun does not move. Every man who ever read the Bible knows the sun do move, that the earth is flat, has corners.

and rests on pillars.' The preacher quoted a great number of passages from the Bible in support of | partly, because of hostility to creeds, | advance education while kicking dishis positions, and of course carried his uneducated supporters, late slaves, with

For centuries the whole Christian church, sustained by Popes and prelates, maintained the same Bible truths. | mails and closing postoffices. Until the They imprisoned, tortured, burned at railroad interests had grown too powerthe stake those brave thinkers who ful to be affected they labored to stop dared tell what science revealed to every railroad train each week for them. These truthful interpreters of twenty-four hours. Ships must be tied nature were heretics, and denied the up at their wharfs, and furnace-fires revelations of God, and had no rights | must be put out so laborers could listen Christians should respect.

tions of the telescope have been everywhere accepted, save with the few still living Jaspers and their ignorant fol- | vulsion has come, and, according to lowers; and yet preachers, educated in Rev. Dr. Mackay, quoted in another edour colleges, conceded to be men of let- | itorial in this issue, people have become ters, will stand up in their pulpits Sun- "ashamed to own themselves Chrisday after Sunday and maintain the tians." Bible is inerrant; that every word in its sacred pages was inspired of God, and just begun to assume form. It will be must be accepted as such; then brand | more intensified each year, and in a as Infidels those who insist to the con- | single decade it will be so pronounced

They do not easily rise whose abilities are repressed by poverty at home.-Juvenal

ers. We do not

A Startling Revelation, The staid and dignified Presbyterian is almost startled out of its wits by a fact in the Census Report. The goblin this time is Mormonism. The wail sent up by the churches over polygamy, advocated by the Bible and practiced by nearly all its emplary characters, brought about its suppression, and the goodies congratulated themselves that the abomination was suppressed. The fact was soon made apparent that the new church was stronger without the proscribed doctrine. It became still more a thorn in the flesh as a living object lesson of how all religious are founded. It held up a disagreeable picture before their eyes of faith. Says

the Presbyterian: "It is foolish to close our eyes to the | participate. Rev. Mr. Hathaway, secspread of Mormonism. It is no local affair. It is an active propaganda. Its missionaries are active and aggressive. During the past year they made 63,000 converts. This gain in membership is considerably larger than that of the Presbyterians and Methodists combined. This is a startling and suggestive fact. It shows a shrewd, cunning and persistent propagandism, which should be circumvented in all justifying ways by Christian workers. Mormon emissarles go among the unwary and the ignorant, and get hold of those who are most easily duped and persuaded. The impostors should be exposed wherever they appear upon the scene, and the community cautioned against their evil influences.'

Just think of the poor, ignorant, yet wily Jos. Smith, getting the manuscript of a third-rate story, claiming it for a divine revelation, entering the religious field against the churches of 2,000 years' standing, and winning in the race for

More members in the past year than both of the great sects of Methodism and Presbyterianism! All their organization for propaganda, books, tracts, papers, missionaries, evangelists, campmeetings, revivals, millions of dollars in churches, and millions to the hundreds of millions in running expenses, and yet the despised followers of the Latter Day prophet, ahead!

Is it true that the "Mormon emissa-But note, good reader, "all is not gold ries" are the only ones who go "among who goes out preaching to the unbelieva missionary or evangelist?

> nfluenced to come forward? Is it not always the "unwary and the ignorant?" Where shall a single leading man of thought be found who belongs to the church? The ranks of the churches are made up of those who do not think: of those who have been educated into their belief, at home and in Sundayschool. Evangelists thrive on the credulity and ignorance of their audiences. Well, what are the churches to do

with the Mormons? The bigots hounded them out of Kirtland, O., where the first move was made to found a society, expelled them from Nauvoo with pitchfork and shotgun. They took their weary way across the then unknown desert, carrying their households with them. In their wanderings they came Then the author tells of this historic to that marvelous country around the state by themselves.

That it has attractions is proven by Saints are a moral people. They are-Dupin as "among the very first schol- law-abiding and devout. When it comes to exposing the "Mormon emisthat polygamy is cut off, what is the

Is not this all prejudice accumulated by the priests, how much trust shall we by some two generations of slanderous accusations, and the envious hate which dislikes to see anything outside itself prosper?

> The Revolution Goes Bravely On. It is not in Protestant countries only that the people are repulsing creeds and those who make them, but hostility is shown in every country where civilization has gained a foothold, and science has made any progress. The revolution against Spanish authority in the Philipthe priestly class. So, too, in Cuba. Revolution after revolution followed each other in quick succession in Mex-

Spain every little while is disrupted

Advices from Valparaiso, Chili, late as April 4, shows there is a powerful element hostile to church rule in that country, as we know is the case in all the South American Republics. We quote an Associated Press dispatch as follows:

"An anti-clerical demonstration was made in the streets of this city Tuesday, April 2. The Spanish drama, 'Electra,' which caused rlots when it was performed in Spain, was to have been performed here. Fearing an outbreak of feeling, the mayor ordered the police to close the theater.

through the streets uttering shouts against the clergy. The cabinet crisis is still unsolved. The executive will meet with great difficulty in organizing a ministry which will satisfy the liberal element in control in congress."

In every country where civilization is most advanced, there is the greatest dissatisfaction with church methods. This, the part of the clergy and their backers to compel everything to move in church grooves. They struggled for a whole century to cripple the business interests of this country by suspending Sunday to the silly dronings of a hired ecclesi-But another age is on us. The revela- astic while telling what he did not

This thing has gone on until the re-

know about hell.

The hostility to church rule has only trary. Others may respect such teach- all the world can see it. Mark these

> Feeling in the young precedes philosophy, and often acts with a more certain aim .- W. Carleton

Sunday at the Fair in Buffalo. The Sunday fanatics are up to their

old tricks as practiced at the time of the Columbian Exposition in Chicago. Apparently they have lost none of the disreputable and dishonest features of their former tactics, and not content with staying away from the fair on Sunday, as is their right to do, they are determined to prevent all others from visiting it on that day, which they have

The Obleago Chronicle truthfully and pertinently says that the Sunday crusaders have organized an attack on the Buffalo pan-American fair which is to be opened on May 1 with great ceremonies, in which President McKinley and the officers of several states will retary of the American Sabbath Union,

"We have," said Mr. Hathaway, "protests from a million people, nearly all from the State of New York, against Sunday opening at Buffalo." He said that he had "felt the pulse of the country," and that it throbbed against an open Sunday at the Buffalo fair. Asked how he "felt the pulse," he answered: 'Ministers take a vote of their congregations and then send us the number who favor Sunday closing,"

no right to do.

leads the assault.

This is a sort of referendum which will not be accepted by reasonable people. The result of an honest popular vote can be ascertained only when both sides take part in the election. The statement that "millions" voted on this question when the "ayes" only were taken in the sectorian churches is probably an exaggeration. There are not "millions" of attendants at all the churches in New York of the class to which the question of Sunday management at the Buffalo fair was submitted for a vote.

Mr. Hathaway was asked whether people who favor an orderly yet liberal Sunday have not the right to attend the fair on Sundays to view the beautiful works of nature and art just as they would take a Sunday walk through the city park? "No, they have no such right," answered the fanatic who

Deals damnation round the land

on all who disagree with him on the Sabbath and other theological questions. The managers of the Chicago World's and persuaded?" Why is a Mormon Fair had to meet the question in the courts and drove the Sabbatarian bath association controlled by Mr. At revivals who are they who become | Hathaway produced enough influence in Congress to secure a provision in the \$5,000,000 St. Louis fair act that the appropriation should be forfeited if the fair was open on Sundays. Members of Congress who voted to abolish the army canteen while sustaining the saloons attached to the Capitol restaurants required that a Sabbath which they never keep themselves at Washington should be kept in St. Louis by the fair authori-

> The Buffalo fair authorities are not hampered by the terms of such an appropriation. So they will open the gates of the fair on Sunday for the instruction, elevation, comfort and enjoyment of the great public.

Undertook Too Great a Task.

It is told of his Satanic majesty that he engages in all sorts of wild adventures, and makes princely pecuniary advances to aid shrewd schemers in business, only requiring his proteges to turn their souls over to him unconditionally when they leave their bodies.

It is told of old Split-foot, on one occasion he undertook to back up a newspaper enterprise. He had carried through successfully every variety of extravagant adventures, and furnished money without stint to make them successful, and he had no doubt of his ability to supply the needed cash to keep a news journal affoat. But the experience proved a severe lesson to him. He met the constant demands for money for a time with promptness; but bills came in so often and of such large amounts, he found ruin was inevitable attraction of the inner life. "It begets if he fulfilled his obligation. What could the poor Devil do but forfeit his pine islands had its origin in hostility to | contract? He did so, remarking, "A soul costing so much is not worth

'damning." Cogitating on the matter, and knowing how ambitious Mr. Carnegie is to avoid dying rich, perhaps he will allow us to suggest that he come to the aid of some liberal journal, and furnish it with the necessary backing. Though generous in supplying Library Buildings, he has not yet undertaken to fill them with books, furnishing whole libraries, not hundreds only, but thousands, as The Progressive Thinker has done, and is

are sure the Devil will not, to back un the cost of supplying this paper and its | The ebb and flow of tides, the mighty ling and a peg driven into the sapling | unfavorable criticism. needs, we apprehend he would insist on an abandonment of our Gift Enterprise | Of worlds round worlds, each in their | head, as the young tree grows and the at the very threshold of his undertaking. Well, that is where Mr. Carnegle and The Progressive Thinker would fall out. An empty purse has little value. Let him erect his Library Buildings. They are ornamental to a city, and to the eye at first glance tell of vast tomes, filled with the wisdom of the ages; but it is our task to fill those beautiful piles of modern architecture with choice books, and that is what we are prepared to do, without the aid of "A large crowd gathered and marched | Mr. Devil or any one, but our own worthy patrons who have learned to appreciate a good thing so soon as they see it.

The generation that succeeds this will render their award, and we feel sure of the verdict that The Progressive Thinker set the world. Mr. Carnegie included. the example of sharing its profits with the people, at the same time laboring to but is largely due to a determination on rupted, God-dishonering and worthless creeds. . 05...)i

An Imperfect Exemplar.

Rev. Dr. T. E. Roberts, of Kansas City, in a late discourse wherein he reviewed the teachings of Confucius

and Jesus, said of the latter: "The ethics of Christ are not suited to order to inherit the kingdom of God is not the policy that even the followers of Jesus pursue, except by their lips. To be poor here in order to have a reward in heaven heals no hurt. To be man's destiny. We behold all around doubtedly caused by fear alone. smitten on one cheek and turn the other is so violently opposed to nature's first law that a man who practiced it wouldbe regarded as imbecile or insane. To love one's enemy is unnecessary and impossible. To return good for evil is unjust. To take no thought for the morrow is improvident. To forsake any sake, is fanaticism, and would and dissipate homes, industries and

THE SUNSHINE OF THE SPIRITUAL PHILOSOPHY.

Why not give thanks and be joyous?

J. P. COOKE.

ful to the majestic benevolence of that

Consideration.

There is a large volume of wisdom,

gained in the school of practical ex-

perience and observation, in the utter-

ances of T. W. Topham, M. D., as pub-

the fact that thought may affect the

growth and functions of the body is

coming to be regarded as a possibility

by even the most conservative and

material of scientists. The more ad-

vanced and speculative members of the

In speaking of the effect of thought

on the body I am not exploiting Chris-

dividual opinion, which is based on

rather a wide experience as a general

In order to understand how a thought

can influence the physical organs it is

necessary to have some conception of

what is called the subconscious mind,

which is that part of the mentality that

carles on such involuntary actions as

the circulation of the blood, the diges-

tion of the food, etc. If these obscure

ercise of the conscious will the very

necessity of drawing the breath in and

subconscious mind. This mind, while

is the foundation of all the phenomena

Though these effects are generally un-

conscious on the part of the subject,

there is no reason why this should be

necessarily so, and a few simple experi-

ments will convince almost any one that

on the body. One of the simplest experi-

ments, though one which is of no use in

a practical way, is to fix the mind in-

tently on a certain part of the skin-say

the inside of the wrist. If the mind is

not allowed to waver from the point in

a few minutes the surface of the wrist

will be suffused by a warm glow and an

itching, burning sensation will appear.

One of the most general effects of this

concentration of thought on some part

of the body is the restlessness which en-

sues and the consequent difficulty of

holding the part still for any length of

time. It is, therefore, easy to under-

stand how the constant dwelling of the

mind upon some slight or imaginary ill

may aggravate the condition if existent

or even cause it to appear if imaginary.

der my observation not long ago. A

young woman patient of mine consulted

me about a hard lump in her throat,

which had been gradually getting larger

for some time. She seemed very much

troubled about it, and confessed to me

that there were few moments in the

from her mind. On examination

found in her throat the purple conges-

connection with cancer. After consult-

ing another physician I decided that, on

account of her fear of cancer, it would

enlargement of a gland. The patient,

swelling actually began to diminish in

Hers was doubtless an exceptional case,

thoughts may have tangible effects on

There is an old superstition, which

growth is placed beside a young sap-

on a level with the top of the child's

distance between the ground and the

to grow. If the child really were to be-

should earnestly watch the growth of

the sapling. I can understand how such

A curious case of this kind came un-

practitioner of medicine.

Boston, Mass.

Let us sing the joy of our free faith! | which is never-ending; consequently no Sunshine is the cause of health and life, period is set to being and I am Eterphysical as well as moral. It is the joy | nal.'" of living in the light of life, love, good- Who could not help being joyous with ness, knowledge, the "music of the a faith like this? A faith, reasoned and spheres," which gladdens our hearts. demonstrated as a fact for some and as Beliefs that do not beget joy in the a possibility for all who will, minds and hearts of those who entertain them are not likely to be true. Thankful for all the gifts of life, grate-

Reasonable joy is the test of sanity. For joy is quite compatible with health, boundless giver. "Who could withpurity and goodness. The joyous man stand, who had a heart to love, and in may well be innocent, grateful, kind that heart courage to make his love and brotherly. Human nature like the known?" animal nature blackens in gloom and in These are some of the joys of our free darkness. Vice, crime, sin, selfishness faith. Some of the glints of the eternal flourish in the shadow. Darkness and sunshine. spiritual death go together. A joyous world must be a perfect world. This is shown in the anxiety of sects to make it appear that their members alone are HOW

It is frequently held by conservative persons that the alleged faith of the Views Worthy of Earnest Spiritualists, and the "come-outers," is incapable of affording joy. We may often hear them talk of the sadness, and the shelterless condition of the "Radicals" as we are often called. So far as a "Radical" is a rooted man, a man grounded on the bed-rock of truth, life, love, human helpfulness, I think we do lished in the Chicago Record. He says not mind being classed as "Radicals." But this sadness cannot be proved The melancholy is taken for granted as a thing that needs no proof, as if it were a thing of course. That could not but follow from their beliefs.

These croakers think our world is so medical profession have experimented dark, the Savior is inaccessible, our desalong that line for a number of years tiny so clouded, that we cannot help with very interesting results. being "blue." The Romanist claims a superiority to the Protestant, contrasting his own bright-heartedness with the tian science, faith cure or anything of other's painful anxieties, that kind, but am merely giving my in-

Even Theodore Parker professed

deep compassion for those who could not share his faith in the soul's intuitions of God, life and immortality. I must personally plead guilty of sharing this view with Parker. When we know the glory of the Light we cannot help feeling compassion for the blind. We are stirred to pity for those who cannot see, who cannot trust their own souls. But when we find those who put out their own spiritual eyes, who court the functions were dependent upon the exdarkness rather than the light, then indeed we grieve as those who have but little hope: for we recognize that men must free themselves from the delu- lifetime would be such a stupendous Gone, and with it our joys and sorrows, sions of priestcraft, that one cannot do effort as to appall the bravest and most our aspirations; but no, we must aspire, diseased the patient must mainly minister to himself, must learn to trust his own soul: the light that is, or ought to be, within him. "But if his light be darkness, how great is that darkness!" distinct from the thought, or intellectual see what progress science has made. The lamp of the inner life is then want-

people in all faiths and there are joy- healer. ous people in all faiths. These matters are the results of temperament, and of "liver," and would exist under any form of faith. The springs of gladness are within. They abound in that inner life. The inner light and world of cheerful the mind may have a conscious effect brightness is as distinct from the mortal mind humors of a sick man, as the trust and galety of childhood are different from the muscular contortions of a galvanized cadaver.

"A simple child, That lightly draws its breath. And feels its life in every limb, What should it know of death?"

Such a child, abounding in life and hope is the "New Philosophy," as sane and cheerful as Franklin in his best

"God gives all things to industry, "Diligence is the mother of good luck." "Forewarned is forearmed." "He that can have patience can have what he will," etc.

For Franklin no less than Emerson, saw that this universe is run by law, not by luck. Nor is the spiritual philosophy without a deep, sane, and abiding faith, a

faith founded in truth and verified by We know the fatherhood of the spiritsun. What could pierce primordial day in which the fear of its developing darkness but the rays of the central into a malignant growth was absent

and eternal light? We believe in the brotherhood of humanity. We are all created by the tion which is frequently encountered in same law. And what is that law? the all things by the blending of essences, extracted from other formations. be not only useless but cruel to en-Through thus blending all things be lighten her as to the real condition of come new, yet nothing is taken from; her throat. So we constantly referred nothing is added to, the great almighty to the swelling as a simple and common

whole. The angels are but our brothers and thus reassured, ceased thinking about sisters of a deeper and more spiritual her throat, and after a few weeks the growth. No creed to confuse them with the central spiritual sun, the first size, and at last completely disappeared.

'Look through nature on to nature's but it goes to show that such fear-

The vault of blue above; below, the the physical plane. bright green sod. And all the jets that give the rainbow doubtless originated among people who the big building. He talked on "The

Should Mr. C. attempt to do what we Teach us that mind and soul are all-per- rapeutics, that if a child of stunted vading. marches

certain course. Show that design the universe o'er- peg increases the child will also begin

arches. That all things seen obey one Central come interested in the procedure and Force." The inner and the outer rays of this attention on its part might impress its

inner life of all creatures, the living respond to the impulse and actually presence everywhere. We believe in salvation from dark- I think that the rapid growth of a ness, ignorance and bigotry, by charac- child has often been augmented by the

ter, the educated will of enlightened constant exclamations of its relatives manhood and womanhood. and friends of: "Why, how that child We also believe in progress, in a law is growing." Nervous children become of progress leading mankind onward more nervous when their attention is and upward forever, as fast as man will called to their condition by doctors' conmake conditions for his advancement. sultations with anxious parents in their Up the spiral rounds, through eternity. presence, while the little sufferers from This truth in our philosophy was well St. Vitus' dance or chorea become much put by Longfellow. He says: "This worse on seeing that their antics atearthly life when seen hereafter from tract the pitying attention of their pled with a spirit throng which watches heaven, will seem like an hour passed elders. Most doctors have found that a our progress, our struggles and ambilong ago; that, long, laborious, full of child whose parents are terrified when joys and sorrows as it is, it will then a case of measles or scarlet fever have dwindled down to a mere point, breaks out in the neighborhood is much hardly visible to the far-reaching ken more ant to contract the disease than is of the disembodied spirit. But the spir- the little ragamusin who comes and it itself soars onward. And thus death goes when he pleases, without thought is neither an end nor a beginning. It is or fear of measles. a transition, not from one existence to Every physician will remember the another, but from one state of existence great number of dysenteric and diarto another. No link is broken in the rheal cases he was called upon to treat the present world. To be poor here in chain of being, any more than in pass- | during the cholera scare a few years ing from infancy to manhood, from ago. At that time there were about manhood to old age. Just observe what three times as many cases of that kind a glorious thing human life is, when as are usual during the summer seen in this light; and how glorious months and most of them were un-

Solar Being waft together and apart in subconscious mind with the idea of

begin to grow.

us one vast union, in which no man can! The cases of imaginary heart disease labor for himself, without laboring at are innumerable. Many women whose the same time for all others; a glimpse hearts are perfectly sound become posof truth, which by the universal har- sessed with the fixed idea that they are mony of things, becomes an inward ben- victims of heart disease, and the ediction, and lifts the soul mightily up- strangest part of it is that they exhibit ward. The feeling of our dignity and many of the minor symptoms of the real our powers grows strong when we say affection. This notion sometimes befather and mother, wife and children, to ourselves: My being is not objectless comes a monomania, and a woman suffor the kingdom of heaven's sake, or and in vain; I am a necessary link in fering from nothing more serious than the great chain which from the full de- indigestion will go into a sinking spell

should receive very much more atten-tion than it does at the hands of medical practitioners, and the wisdom of encouraging its victims in their delusions is a nice question of ethics and expedlency.

quite useless, for she would not believe

it. Hypochondria is a complaint which

It is very amusing to an old practitioner to receive the confidences of young medical students who fancy they have discovered in themselves symptoms of obscure and terrible diseases which they are studying. This experience is universal among medical men and has given rise to many practical jokes. A well-known medical scientist is quoted as saying that every first year's student is suffering in silent agony from four diseases, one of which is heart disease and another cancer of the parotid, both diseases, of course, being purely imaginary.

If people, especially women, would realize the absolute uselessness of worrying over either real or fancied complaints the general health and happiness of the human race would be very much improved. I have known nursing mothers to worry so persistently over crying bables that the poor little mortals were very nearly poisoned through drawing in the impulses of fear and nervousness with every drop of the mother's milk, If those overanxious mothers could only understand that crying is one of nature's ways of expanding the infant's lungs their children would stand a much better chance of becoming healthy men and women. Nothing so enervates and demoralizes the whole nature as fear. In one form or another it is responsible for nearly

all the evil which curses the world. Surely here is thought that may be profitably pondered by all, and a judicious use of the ideas set forth may result in helping and blessing suffering humanity. X-RAY.

The Dawn of a New World.

We are living in the beautiful sunset of a dying world, and the dawn of a new world is already stealing upon us, Will the new dawn be more-full of hope than the old one? or the sunrise be any brighter than the sunset?

How many sad memories are blended in that beautiful sunset! It has shone equally upon the rich and poor; peeped into the windows of the sick-room and the poor sufferer has taken hope. That out several times a minute during one's | dear old sunset gone never to return, energetic of creatures. But these mat- we must live. This new dawn is upon ters have all been simplified by a benefi- us and it promises more for mankind cent Creator through the action of the | than ever before. We look back over the past ages and

faculties, may, however, be affected by To-day it ranks first in the world's great them, and that sympathetic relationship history. Science, that great educator, has done more for the elevation of man-But it is still true that there are sad of the faith curist and the mental kind than any other thing. It has taught him to think, to use that great power that nature endowed him with, Educate the child the way it should go. instill thoughts of that higher lifes build up a battery of principle, honor and love so strong that the force of the enemy will not affect it; then what do we see? "As the twig is bent the tree is inclined." Noble men and women who would rather give their own lives than do a mean act. Then we can do away with jails, work-houses, and all places of confinement. No more use for the gallows or electrocuting chair. The expense of the latter can go toward educating the poor who have no means for obtaining the better things of life. I cannot help honoring and admiring that great steel king, Andrew Carnegie, for what he is doing toward the education of the young. Perhaps he, too, will be a "savior of mankind" for education we must have.

Perhaps you will say, what shall we do with all these idlers and criminals? Put them to work, at good, honest labor. Give them a chance to study, by placing literature of an elevating nature before them, thereby enabling them to grow morally and spiritually better. Then what a different place this new world will be. We will not be afraid of any of our fellew-men. This beautiful dawn-it promises so

much for us if we will only join hands and hearts and help on with the good cause. Let each one take hold and lend a willing hand. We all can help one another if we will. "No stream from its source flowing seaward, no matter whatever its course, but some land is gladdened; no star ever rose or set without influence somewhere."

MRS. C. W. DEIBLER.

His Idea of Heaven.

At least one of the many Easter sermons preached in the local churches vesterday furnished, with its attendant incidents, a universal topic of conversation in the homes of those who attended the service. Rev. J. Herman Randall of the Fountain Street Baptist church. preached yesterday morning to an audience which filled almost every inch of understood the principles of mental the- Thought of Heaven." and his ideas were so characteristic of latter day theology as to arouse much comment and some

He told of a heaven in which, first of all, "according to his own best thought and imagination," only those gain entrance who have heaven in themselves. He pictured it as a place, not of contrast from, but of continuity with man's earthly existence, and said that the life that now is, shorn of its evil, but accompanied by all its hopes and fears and ideals and ambitions, its mental motion as in breathing-becoming the growth so strongly that its body would and physical characteristics and all of its methods of living, will be perpetuated in the life that is to be.

He implied that the trades and professions in the hereafter will be similar to those now known and practiced on

In regard to the location of this heaven, Mr. Randall believes that it is on earth. He said, "Science has demonstrated that our perception of light and sound is exceedingly limited. Why may. we not, therefore, believe that although we cannot see them, this world is peotions, our triumphs and failures-yes. and our sins and disgrace."

In all the sermon there had not been mention made of God or of Christ, and inst here Rev. H. A. Rose, an old man who has recently joined the Fountain Street church, stood up in his pew, and in a tremulous voice asked, "Pastor, haven't you a word to say for the Lord Jesus?" The old man was terribly in earnest, but he met with little sympathy from the big audience which craned its neck to get a glimpse of the man who had done a new thing in the history of the Fountain Street church by interrupting the speaker in the midst of his sermon.

"Just wait a moment, brother," said Mr. Randall. He continued his sermon. but he was plainly disconcerted, and brought his sermon to a hurried close with a few sentences in which he stated that love is the foundation of both the material and the spiritual worlds. Evening Press, Grand Rapids, Mich.

"The Pantheism of Modern Science." rightly subject a man to arrest by the velopment of consciousness in the first and summon a physician, imagining By F. E. Titus, Barrister, Toronto, Canhumane officer. To live as Christ lived | man, reaches forward into eternity. I herself at the point of death. To tell ada. A summary of recent investigawould reduce a nation to mendicants | can never cease to work, and conse-such a woman that her pulse is full and | tions into Life, Force and Substance,

quently never cease to be. What men regular and her attack of heart failure and conclusions therefrom. Price 1 call death cannot break off this task, a figment of the imagination would be cents. For sale at this office.

LIGHT, LIFE AND IMMORTALITY.

A Funeral Sermon Preached by Elder H. W. B. Myrick, of Gentryville, Mo., March 16, 1901.

Text: 2 Tim. 1:10.

old question: "If a man die shall he live again?" To this scriptions which the Grecian poets have given of them." yearning query of the sorrowing heart many answers have And this leads me to say that the doctrine of the imphilosophy of the East, from whence came the wise men, My loved ones departed have never been able to break been given. Some of these answers have been grossest mortality of the soul is essentially a pagan inheritance. It or Magi, at his birth, and he pictured the state and abodes superstition; some have been philosophical conclusions, is a philosophy of the far East which at a certain period of departed spirits in the dramatic language of the Grecian more or less reasonable: all of them failed, for the most became engrafted upon Judaism, a philosophy which went poets. It was all he could do. The prophets of Israel, part, to satisfy the demands of reason or to soothe the on by a very natural process of inheritance and was in- the sacred writers of his own people, had furnished him pangs of sorrow. I do not intend to eulogize the dead corporated in Christianity. So while Christianity in no language in which to present so glorious a truth and man before us to-day. After almost eighty years, lived herited the ten commandments and a vast amount of so Jesus had to turn to the philosophers of Greece for his mostly in your own community, he has fallen asleep. A practical wisdom and morality from Judaism, it inherited graphic pictures of Paradise and the after life. In his good man has gone from our midst. He rests from labor the dreamy, elysian idea of heaven and the soothing, up- rebuke of the fossilized Sadducees, and in the parable of and his works will follow him. Peace be to him and to lifting doctrines of immortality of the soul from heathen the rich man and Lazarus, he forever repudiated the inert,

tality." Before he came the subject had been shrouded to many it comes as a surprise, no doubt, that this delight- deductions of the men of science. His example might be in darkness. No light, saving a few feeble, uncertain ful, comforting assurance is not the product of Old Testa- profitably copied by the ultra-conservatives of to-day. glimmerings, illumined the dark highway of death. Im- ment teaching nor yet the special revelation of the New, Paul also identified himself on every occasion with the mortality was a fact of the soul and eternal life a sublime but is the crowning flower of philosophy. Yet so it is. Pharisees. He boasted that he was a Pharisee. Phil. 3:5. reality just as much before Christ as after, but men did If we briefly trace the doctrine of the immortality of His writing everywhere abounds in references to the herewas a revealer of truth, not a creator of it. He did not lief in continued existence and the undying nature of the still dying, and hearts are still transfixed by grief. How light of demonstration to shine on things that were hid- taught that the soul, in a shadowy, wandering condition, illustrate. den by darkness. "I am the light of the world," he said. lived on after death and would some time need the old For many years the ocean was an impassable barrier.

Old Testament periods for a moment. Begin with Gene- dead, making mummies of them, so that when the soul beyond, what the vast and mighty distance concealed from sis and end with Malachi. It is almost as barren of teach- returned it might find the body preserved and waiting for view. At last the valiant Columbus sailed out and away ing concerning the life beyond as the Sahara desert is it. Many of these mummies, five and six thousand years Days passed and a new world was discovered. Now swift barren of green vegetation. If we were compelled to old, may be seen to-day in the British Museum and other ocean greyhounds cross the mighty deep in a few days. draw our ideas of heaven and proofs of immortality from such places, waiting the return of its ancient spirit in- The ocean has been abolished. Not by drying up its the "Old" Bible hopeless would be the task. Our Advent habitant. We smile at this Egyptian superstition but the waves but by conquering them. The ocean was abolished Will we know each other there? Undoubtedly we shall. brethren base their doctrine almost wholly on the Old Tes- dogma of a literal resurrection of the dead body, as held by overcominn it. Its briny waves instead of being an I heard a preacher, with a great show of logic, contend tament and the result is they deny the immortality of the by many, is every whit as superstitious. soul. And they are right if we are to be guided by what In Babylon and Chaldea we find the Magi and thinkers bear the commerce of the world from shore to shore. So and loves which governed us in this mortal existence the old Hebrew poets and prophets taught us. Not one teaching the imperishable nature of the soul, and filling in Christ abolished death by overcoming it. He passed over would have no place in heaven. The love of a child for a absolutely sure, clear statement of immortality is con- their link in the chain of peoples and nations who believed its stormy tide as did Columbus over the ocean and, like parent, or of a husband for a wife, he contended would tained in the Hebrew scriptures. A few obscure utter- in the power of the spirit of man to survive the dissolution him, found another world beyond.

ances are sometimes tortured into doing service as fore- of the body. With these people Daniel lived, and the abolished death by showing us it is not an end. Ingersoll said: "We do not emotions which thrill and transport the soul just mere with First, Epilepsy with First and the supplies of the supplie say the Old Testament affords to us no proof of immortality was carried back to Palestine after the cap- passing through blossoms into immortality. tality and no certain hope of a future state of existence.

The Jews were essentially then a materialistic people.

They never dreamed of heaven as we do. The "promised land" to them meant a little strip of earth between the river Jordan and the Mediterranean sea. This was what God promised to Abraham and to his posterity. It was a material home, a "land flowing with milk and poral life in a physical world and then-death and ob- lius, of Cato and Seneca, of Sallust and Tacitus! And his discovery to the waiting world. So it is said of Jesus not abolish friendship nor break the golden cord of love. livion. This, so far as the old Bible is consulted, was the Rome inherited from Greece, whom she vanquished at that "he showed himself alive after death by many infalli- So we say good-bye to our dead, but not forever. We state of the Jew mind in the patriarchal age and in the arms, not only treasures of temporal worth but wealth of ble proofs." Those who saw him and knew him before shall be with him yet again. This sorrowing old mother

parted spirits were not drawn from the writings of the Death of a friend always raises in our mind the old, Old Testament, but have a remarkable affinity to the de- the party of the Pharisees. Turning from the books of

philosophy so-called. I do not doubt that this doctrine materialistic system of the Jewish scripture and placed Our text says Christ "brought to light life and immor- is the most cherished belief of the church at this time, and the seal of his approval on the vitalizing, philosophical

with Addison:

"It must be so, Plato: thou reasonest well. Else whence this pleasing hope, this fond desire. This longing after immortality."

saying: "Our Lord's descriptions of the abodes of de- Christ we find the belief among men in the hereafter And we believe them true!

growing stronger and the conviction of the deathless nature of the soul intrenching itself surely in the hearts

And when Christ came he found the Jews divided into two principal sects. Pharisees and Sadducees. The Sadducees were conservative and non-progressive. They were materialists, just like their fathers and forefathers before them. They denied the resurrection and did not believe imbibed the doctrine of the immortality of the soul and and conscious after death.

7 4 -- 12 4 -- 12 4 -- 1 -- 1

Now when Jesus began teaching he allied himself with the Old Testament, as Dr. Campbell says, he embraced the

not so clearly perceive it to be so. There was darkness, the soul we are led far back into antiquity for its origin. after and his belief in the immortal and undying nature obscurity, blind groping. Jesus did not create immortali- Indeed we may say that the origin of the doctrine is not of the soul. And in our text he tells us that Jesus has ty; he only brought it to light, caused us to see the beau- assignable to any period of time known to human history. "abolished death and brought life and immortality to tiful truth. So Franklin did not create the electric cur- India has well been called the "mother of races and the light." Notice that he "abolished death." How could do it. But I believe it can and will be done and that by rent: he only brought to light a thing which, though hid- birth place of philosophy." When we look back through that be? Here is death in our midst. The cold corpse den in darkness, had existed from the beginning. Christ ages of time we see India, hoary with years, holding a be- of a loved one lies before us to-day. Men and women are make new elements of being and condition but caused the soul. Later on Egypt, with her pyramids and temples, then can it be said that Jesus "abolished" death? Let me

To comprehend how great that darkness was glance at body again. Hence the men of Egypt embalmed their Men stood by its shores and vaguely wondered what lay impassable barrier are now made to be our servants and to that recognition was not probable, and that the affections

rather an interpretation of those old passages in the light Babylonian captivity. Here the Jews drank deeply into know whether death is a wall or a door." Jesus showed ties of the flesh. Ties of the flesh! It is almost a sacriof later knowledge and developments. It is quite true to the prevailing philosophy of the East and the doctrine of the world it was a door. Life does not end at death but lege. It is a profanation of the most holy thing. Ties

But in Greece the philosophy of a future state and the We have been too long taught that death was a hideous invisible and imperishable spirit. The ties that bind us They knew of but one life, the mortal, and of but one immortality of the soul flourished at its best. For beauty penalty, a foreign, unnecessary event brought in by sin are the ties of love, of association, of memory, of griefs and world, this present world. Their horizon was limited by of expression and sublimity of thought the writers, poets to disarrange and thwart God's plan. It is not true, joys borne and shared together, of mind and conscience. death. Life began at the cradle and ended at the grave. and orators of Greece have never been excelled. Pytha- Death is as natural as life. Birth is a door of entrance Love and affection are qualities of the spirit, and when This earth was the center of the universe. The sun, in goras, Socrates, Plato, Epimenides, what a host of names to the earthly existence and death the door of exit, and spirits are freed from the flesh they take with them their their absurd cosmogony, revolved out and around the to conjure with! How they illuminated the doctrine of one is as much a part of the plan as the other. It was capacity to remember and to love. As well talk about the earth and, together with the moon and stars, was created spirits and the nature and possibilities of the human soul. intended always, even from "the beginning," that man ties of rock and sand, or of iron and lead as of the flesh. solely to light and warm this little globe of dirt. And so Not a reason, not an analogy, not a hint of nature escaped should die the physical death. It is the way, and When the body of flesh is wasted by disease, emaciated they were of the earth, earthy. It was inevitable that them. No modern writer, Paley, Bishop Butler, Leslie or absolutely the only way, to enter into immortality, and bereft of its youthful vigor and beauty, then, even in they should be materialists. Eternal space, eternal time any one can get beyond these Attic philosophers in urging Death is simply a step in the development of humanity, its pitiful wreck, we love and cling to the dear or beand eternal life were unknown factors in their scheme of upon us the philosophy of immortality, and we can but say one of the processes in the growth and unfoldment of the cause the "ties that bind us" are not of the flesh but of soul. Cast aside to-day, beloved friend, the gloomy the spirit. "Though the outward man perish yet the intradition that death is an awful thing, thrust into human | ward man is renewed day by day." And it is in that "inexperience as a curse or an appalling calamity, and look ward man" that our affections are nourished and have upon it, though it be through a mist of tears, as a step their being. Do not be disturbed by any fear that we from mortality to immortality.

culture. The doctrine of the immortality of the soul, of death saw him and knew him after death. "He showed and wife—these grieving children—all shall meet beyond So true is it that the Old Testament is a blank on this gods and demi-gods, flourished at Rome as well. From himself alive after death," says Luke, the historian. the grave. Then, in a moment, grief, and fear, and bitter matter we have that noble commentator, Dr. Campbell, India and the dawn of history to Rome and the advent of "Alive after death." O what wonderful words if true? disappointment, and weary waiting will be forgotten.

"We saw thee not with the chosen few Who saw thee from the earth ascend * * But we believe that human eyes Beheld that journey to the skies."

able to show himself alive after he had died it is a reasonable conclusion that other men will continue to live also in the existence of angel or spirit. But the Pharisees had after they have passed beyond death. Of Jesus it is said that he "showed himself alive after his death" to many believed in angels, demons, or spirits of dead men alive friends. My dead have never showed themselves alive to me-possibly no one here may ever be permitted such a confirmation of his hope and belief. As yet "I walk by faith and not by sight." I have never caught a glimpse of spirit form nor heard the rustle of an angel's wing." through my gross material senses and "show" themselves alive to me by any "infallible proofs," but Jesus did so, and Samuel did so, and Moses and Elias appeared to the select company of disciples, and many others of whom we read. Paul tells us that angel spirits "minister to the heirs of salvation," and that the "spirits of just men made perfect"—such as that of this brother who left the body yesterday—he tells us these delivered and uplifted spirits surround us as a "great cloud of witnesses." They are near us, not far off and unconcerned. Some of them have been able to show themselves alive" to friends, and when we become more spiritual, when we come to understand the angel world better and to be more worthy of the companionship of the pure "spirits of just men made perfect," perhaps we may then be privileged to see them as Christ's disciples saw him. I know of no reason why we should not hold communion with them if they are still alive and near us only that we do not understand just how, we have not mastered the laws of mind and spirit so as to and by-not very far away perhaps-the time will come when the beloved dead, such as this good father, will be able to "show themselves alive after death by many infallible proofs" just like Jesus did.

We may well believe that death does not change the nature or character of a man. The soul passes into the realm of spirits taking along all its essential qualities. There is no subtle chemistry that death exerts to change good to bad, vice to purity, ignorance to knowledge, or to effect any other sudden transformation.

This introduces another thought for consideration: of the flesh! No, no; these ties that bind us together go Death is not an accident, not a break in the divine plan. deeper than that. They have their roots deep down in the

shall be unknown and unloved "over there." You will After Greece in the march of Time and the birth of There was only one way by which Jesus could prove be you, and I will be I over there, and if associations and honey." On this soil the devout Jew expected to live, empires came Rome. Rome that ruled the world. Rome that he had "abolished" death. If Columbus had never kindred interests have bound us heart to heart, if the saand at death he hoped to have his bones buried in its sa- with her forum, her senate, her coliseum, her art and returned from his voyage vain would have been his jour- cred bond of love have united our souls in a pure and sacred and historic bosom. This was all. A brief, tem- sculpture. Rome boasting of Epictetus, Marcus Aure- ney upon the unknown sea; but he came back to announce | cred fellowship, these things shall endure. Death can-

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curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces. as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautifull' volumes an almost world-wide popularity.

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The Development of the Spirit

Like unto the captain of a ship, who has made mistakes in life, yes, even factor for the betterment of all, uniting you choose, which permeates all space, finds himsif at the mercy of the ele-sinned, and are now trying to do right, mankind, making them one great and in which we live, move and have ments, his craft tossed about by the trying to atone to their better nature brotherhood and sisterhood whose law our being. angry waters of a stormy sea, regard- for past errors, don't pull down the is Harmony, whose principles are Light, Another one of its many possibilities The Mission of Spiritualism less of his efforts to reach a safe harbor, structure on which they stand, for fly- Love, Justice, Charlty, Truth, Virtue is to establish that much-needed love he is ofttimes driven upon sandbars, ing fragments might hit you. In other and Honor, and whose call is ever and respect for one another, the neces-"Come up higher." In my opinion the sity for which condition if properly mission of Spiritualism is not merely to understood and properly developed,

prove to the surrounding ones on earth | would cause every man to hold for that the bridge between the two worlds woman that respect due his mother's now recording on a clean page such acts is complete and the gate long since re- sex, and no matter how low she might moved, leaving the way open through be in the scale of being he would ever which their loved ones can and do pass remember his fraternal duty to those at will. But it is to develop a higher who are the mothers, wives, sisters and and better state of civilization than the daughters of his fellow-men, and who world has heretofore known. Spiritual- have and will be the mothers of the ists should know that every human be- past, present and future generations. morrow's growth over to-day's that we ing contains within themselves a spark He would respect the sex too much to should consider, for in so doing you can of divine goodness, in itself indestructi- even attempt to desecrate the templeslearn much yourselves, even though the ble. While it may apparently be oblited the physical structures-wherein dwell instruments through which we com- strengthen or assist the struggling one good deeds done may be small as com- rated, covered over or buried from the souls of them to whom man calls municate with those yet in the body of to a firm footing upon the rock-bound pared with the mighty deeds of good- physical sight by the crude and un- himself protecter. Then would be inness you see yourself doing. Think you developed conditions around and about deed be protecter, and would scorn to Spiritualist or medium, I hear them Again, are you just to yourself, your not, O great and good of earth, that in it, yet it is there, waiting to be brought sink his manhood, yes, even his God- I linger near you, loved one, consideration of the fact that you are forth, called into action, perhaps only hood, in licentiousness, debauchery and so near the top of the ladder on the needing the influence of love and kind- vice. And woman would arise from the summit of which you hope to find that less to cause it to burst forth from its foul depths of degradation and shame. perfect state or condition awaiting you dark environments and shine, a guiding and the dark and loathsome ways of life way who have not yet awakened to a more. But each aiding the other, and consciousness of their own God-given conscious of the fact that the eyes of inheritance, by coming in touch with their so-called dead are upon them, their more spiritual brother or sister noting each act, each thought of their they feel the warm and ever-inspiring lives, they will learn day by day to glow of goodness emanating from that guard carefully that garden of heart divinely human soul; and are ofttimes and mind, and allow neither thistle nor

tempted to linger in their presence, and need your help? If so, instead of point- through the darkened covering of their old earth, making of hill and vale a

> Many there are on your side of life! their being a portion of that pure unsullied good which eventually will preman or woman.

Looking back oven the history of the past, we find the divine spark inculcated scured it and had at last come forth with its tiny light like the glow-worm, to everything pertaining to, or concern-1 time help themselves. ing the human family. Its mission then would be the uplifting and enlightening

of the entire world's population, regard-

that knew her once would know her no weed to flourish therein, but will keep Does not your spiritual doctrine teach perchance while they tarry, the pure their characters pure and unsulled as you to extend a helping hand to those glow or influence radiating from that the snow which gently and tenderly who are weak and faltering, or who already awakened soul, will pierce covers the dark and barren places of

It would hardly be fair to judge the

veritable fairy-land.

spiritual and intellectual standard of those inhabiting the earth during the dark ages of the past, nor would it be say, old and reliable Spiritual publica- does not manage his craft as you in tures, or their God, for whatever through lack of understanding the true just to point down the dim shadowy tions. I feel like asking publishers and your egotism think you would? Be | wrongs they may have done. If the relationship existing between them and vista of the future, and say to the coming generations. "As the world's people are to-day so will you be." No, but to-day, yes, on our side also, who do not rather say, "Progress onward and upward, lift higher the condition of yourself and all mankind." Not by pointing back to the dark eras of the past, but dominate in mankind, making the God forward to the light already gleaming through the rift in the clouds. This is ent good, and do you of the earth not of your beloved Spiritualism, if you as that they dare set themselves up in senses that are a part of the individual the advice that I bring earthward, and gladly will I help every human being out of darkness into light eternal, even as I have been lifted, for though called the minds of the world those same land, and when receding ofttimes bear neighbor, lest they might attract atten- in man from the great central source of dead I was never more alive than now, all life, burned but dimly, only here and | and as in my past life, I am still ready there would you find where it had to do all I can to pull the props from burned away the barriers that had ob- under false theologies, or break down barriers that stand in the way of human progress. My desire is to see the human dotting here and there the midnight race, past, present and future, on the darkness of ignorance and superstition. firm foundation of Truth, guided there-But now, with the help of modern Spir- on by Love and the light of reason and itualism, it should burst forth in all the understanding. So, brothers and sisters splender of the noonday sun. Spiritual- of earth, I will leave with you the quesism, like all things great and good, has tions as to what the mission of Spiritmany attributes, and from a scientific unlism is, and what its followers might

TO J. S. ENSMINGER.

They sin who tell us love can die-The Inner knows not any death; All that has come twixt you and me Is but a change of breath.

Ah, slow and halting painful sighs Had marked my going, dear; Now my exultant spirit flies At will through this sweet sphere.

And all I loved on earth is mine. Beloved still, to-day; I have but left far, far behind The cumbrousness of clay.

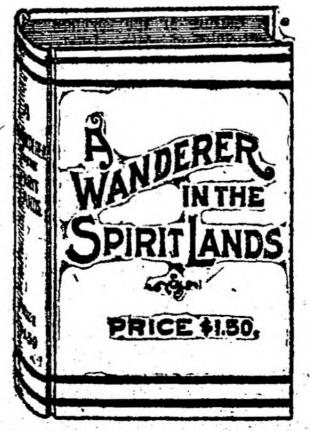
And though my hands are spirit hands, And all unused for earthly sway, come, drawn by love's mystic bands, And waive your cares away.

And in the evening's saintly calm. Or night-time's greater reign of Hour after hour.

Not lonely and not comfortless, I wait your coming, dear. The little life that knew not earth Sustains my soul in cheer.

And so I wait and watch for you, Until the waves of change's sea That makes the old forever new, Shall bear you on to me.

EMMA Through the hand of a medium.



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As I return to earth from the Psychic or Soul World, I am naturally attracted from him the life-line which is repreto that class of people who believe-yes, sented by every kind and encouraging who know, that the so-called dead can word you might speak, every act of and do communicate with those yet on brotherly or sisterly love which you earth. I am also interesetd in those could express yourself; in fact, known as mediums, who are to us the every opportunity wherein you might flesh. And as I draw near to either | coast of Truth? uncharitable, if not untruthful asserare trying to promulgate the truth of do give comfort to the sorrowing, light vive the change called death, and does live on in a world as real as the one

And when on returning to earth I lurk ignorance, superstition, vice and them, they have made grievous mist the innermost recesses of their soul find hear people, yes, even Spiritualists, crime. bring up and discuss the past life of those workers, and quote as their au- that permits you to criticise the poor work out their own salvation and atone die it into active life, and thereby burn thority for the uncharitable things they | unfortunate mariner simply because he | to their conscience, their fellow crea- | and purge away the foul wrongs done | editors: "Why devote your precious member, brothers and sisters, that it is Christ, be he man or myth, could be their fellow-men. space to publishing back numbers of an apparent fact in the world's history, attributed with speaking words of forany person's life history? Why not see that they who have sinned and fallen giveness to the erring one of nineteen if there are not some good deeds worth short of the glory derived from right do- hundred years ago, surely you as Spir- yet realize that there was involved into the recording, and that might be of in- ing, are often loudest in their accusaterest to the world? Do you not realize tions against their neighbors and cothat the past is irrevocable and can workers. Think you not that it would your hearts to do likewise. Who is only be redeemed or atoned for by pres- be more in keeping with the teachings there in the universe so great and good or Good within him sovereign over the yet realize that no man or woman can individuals, or collectively as the case judgment over their fellow-men, or hope to blot out past mistakes if people might require, would remember that who so perfect that they can afford to and papers will constantly keep before tidal waves sometimes sweep far inerrors?" It does seem that the world at large would rather dwell upon the misfortunes and mistakes of its people | so secure in their imaginary stronghold, than to devote a little time to seeking and thought that they and their loved it is, then its platform must be broad out and discussing their good qualities. It is seeing and realizing that fact, and dangers that threaten to engulf their thereon. Its foundation must not be understanding its tendency to keep unfortunate humanity down in the old rut | Think you not, friends, that it would rock of truth, like unto old Gibraltar; that has caused me to seek an avenue through which I can express myself, not in defense of any one person in particular, but many in general. Let us ask what the mission of Spirit-

lowers? Is it to probe into the past life! might be well to add for the benefit of so great that it will permeate all space. of those who have made mistakes; who | unfortunate humanity who have made | reaching even through the valley of the may have been the victim or victims of mistakes, be they great or small, shadow of death, and there strengthcircumstances over which they had no "Neither do I condemn you; go and sin ened and supported by the innumerable less of color, nationality or sex, helping control-did not understand how to con- no more." trol or had temporarily lost control of? When you find a brother or sister who marching army, it becomes a strong divine principle of life, or call it God if at this office.

bound coast, who know not the force of the storm raging around and about him, human family, whether it is to hold

give utterance to the most unkind and brother man, or your God, when by word or act you endeavor to stop the tions and insinuations concerning the life-saving crew, or their counterparts, past life of men and women who to-day | which are the noble men and women who are humane enough, and who feel Spiritualism, who through phenomena it their duty to be ever on the look-out and philosophy are attracting the atten- for those whom necessity or circumtion of both churchman and atheist, and stances have forced upon the ever to come in touch with that ladder on who through their mediumship can and pitiful changing sea of life? and who which many times would weather the storm. to those in darkness, and through whom avoid the breakers, and guide their we as denizens of the worlds beyond craft safely into the harbors of peace, the grave demonstrate to the investi-i prosperity and honor, if some kindly gator the fact that mankind does sur- | hand would but light the lamp of Love, place it on the tower of Truth, where its rays of hope and charity would reach from which they have taken their de- far out and dispel the terrors of mental,

within their cruel embrace, or upon tion to their own imperfections? their treacherous bosom, those who felt ones at least were safe from the enough for the whole world to stand less fortunate brothers and sisters, the shifting sands of time, but the solid be wise, yes, even advisable, for the its covering not a little insignificant world's good, to take the space publicof or canopy under which only a few lishers devote to unkindly and un-high priests and priestesses can find charitable sayings, and print in large, shelter. It must be the star-decked very large letters, "Let him that is heavens, under which every living thing nalism is, and what the duty of its fol- without sin cast the first stone," and it can find protection. Its charity must be

into whirlpools, or even forced upon the | words, don't be constantly telling the cruel rocks that lie hidden beneath the world that there is a dark page in the history of their fast life. No, if they have turned down that page and are as will leave a clean present record, I ask you your duty as a member of the then if you must point to something, let it be to the good deeds now being done. It is not what a man or woman has been, but what they are to-day; yes, and the possible improvement of towhich so many hope to attain—think light to other travelers on earth's highyou not therefore that you might allow your less fortunate brothers and sisters

> "Round by round we rise From the lowly earth to the vaulted skies."

moral or spiritual darkness, in which ing to their past and saying, "Beware of own better nature, and deep down in takes back there," would it not be that germ of goodness lying dormant, Whence do you derive the authority better to allow them an opportunity to waiting for the sunlight of love to kin-Itualists standing on the threshold of the twentieth century should find it in point a warning finger at their

If Spiritualism is destined to become the religion of the world, and I believe

world's people of to-day by the moral,

"Mansili's 1901 Almanac of Planetary Meteorology. Almanac makers' and Weather Forecasters' Guide." By Rich hosis who have joined the enward all to understand their energies with the marching army, it becomes a strong divine principle of life, or call it God if at this office.

Ry Rich- Education. By A. C. Halphide. Pres- After Transition. By M. Faraday. Transcribed at the request of a band of ancient philosophers. Price 25 cents. For sale at this office.

For sale at this office. Price 25.

.. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor sentiments uttered in an article may be writer. The items of those who do not diametrically opposed to his belief, yet comply with this request will be cast that is no reason why they should be into the waste basket. suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that Kansas: "I look with great interest to must make speed equal to about four the coming of The Progressive Thinker sure insertion in the paper, all other re- and they form a valuable library." quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

Will C. Hodge will attend the Milwaukee mass-meeting as agent and special correspondent of The Progressive Thinker.

1 at 98 Thirtieth street, Chicago, Ill.

wherever she goes." Mrs. Maria Bitters writes: "That Spir- | in this age."

itualism is rapidly gaining ground in gave two very learned addresses here quite recently and pleased his hearers with the facts presented."

The handsome silk quilt belonging to the Sunflower Social Club was raffled at Oakland Club hall last week. The lucky number was drawn by Mrs. J. R. Francis, of Chicago.

H. W. Hale writes: "I have been a subscriber to your paper since it was first published and I consider it the very best paper published in the land. I have all the premium books. I cannot see how you can give so much for so

The Providence (R. I.) Telegram says: "The Fifty-third Anniversary of Modern Spiritualism was observed with fitting exercises by the members of the People's Progressive Spiritualist Assoevening. At both meetings a large number of interested spectators were presical nature. After relating at some ical nature. Thomas A. Scott, of Bos-

ualist Church of Syracuse, N. Y., cele- these things out of the same soil. This prompt, as the mediums will begin their brated the Fifty-third Anniversary of is as hard to explain as the atonement | work at 8 o'clock sharp. Prof. Grupp | Would like to hear from the friends of Modern Spiritualism, March 31. The or the trinity." morning session opened with a confer- Mildred C. Woodbury writes from sisted in entertaining us with their ex- those towns easily reached from this ence and concluded with tests and mes- Denver, Colo.: "The Fifty-third Anni- cellent message work, have promised to city, and where mid-week meetings can them a happy and prosperous people desages in which all mediums present versary of Modern Spiritualism was ob- be present, and a full program will ap- be arranged. It is time for the Spirit- termined that Spiritualism should again took part. The afternoon session served in Denver by the Rev. W. E. pear next week. Admission 10 cents. unlists to awaken to the needs of the prosper, and it was with a feeling of opened with music, followed by the an- Mansfield and his congregation, at their Oakland Club Hall, corner Oakwood hour, and get our philosophy before the sadness that I left them, having become description of the lines, and also a numniversary address delivered by Mrs. Temple on Lawrence street, on Sunday, and Ellis avenues, one block south of people in every locality, in order that Mary C. Von Kanzler, the rest of the April 7. Mr. Mansfield delivered a very 39th street, and east of Cottage Grove we may be enabled to maintain the I found to be unselfish, with a desire time being occupied by Mrs. Hannah strong and interesting address, which avenue." Light, from Utica, N. Y., in giving tests. | was listened to with deep interest by The evening session opend with congre- the large audience. An interesting ists of Battle Creek, Mich., celebrated few believers in your town that you can gdtional singing, and Mrs. Von Kanzler | musical programme added greatly to gare another address, followed by tests. | the enjoyment of the occasion. The The morning trains brought a number | brilliant playing of Mrs. J.-H. Sanborn, of guests from neighboring cities and the well-known planist, was a very villages, who expressed themselves pleasing feature of the services, and highly pleased with the labors of the the sweet voice of Mrs. Davis was day. The daily press made favorable charming. Little Ruth Sears, aged five. mention of our celebration. and ex- years, sung 'The Holy City' in a manpressed a wilingness to do anything for | ner which delighted the little lady's adus we might suggest of interest to our | miring friends. The meetings each meeting. Those who added to the inter- Sunday show increasing interest in the est of our intellectual repast were Mrs. | cause of Modern Spiritualism, and its Mary C. Von Kanzler, our speaker and | friends in Denver are to be congratumedium; Mrs. Hannah Light, of Utica, lated in possessing such an ardent and N. Y., test medium; Mrs. McNeil, of capable exponent of its principles as Tully, N. Y., who spoke earnestly of her | Mr. Mansfield has proven himself to many experiences; Mrs. Post. of East | be." Syracuse, who gave valuable experi- A Katzenberg writes: "The First Spirences, encouraging the seekers for itual Society of Fort Wayne, Ind., has knowledge in Spiritualism; Mrs. Addle | had a winter of profitable and success-Cooper, young in mediumistic develop- ful work. Mrs. Lee Norie Claman, as ment, but zealous, is a constant inspira- our pastor, has proven herself an intion to all through her earnestness."

cipal of Alma College, St. Thomas, Ont., Fifty-third Anniversary. It was an all- prise to all. The meeting was a suc- Association for Kansas, to be in conwho was tried and expelled from the day meeting, with dinner and supper London Methodist conference two years | served by the Ladies' Aid Society, at ago for heretical views on Spiritualism | the hall, which was finely decorated Sundays of this month. Would be | tel W. Hull, and other speakers of note and other liberal doctrines, is in the with plants furnished free by Markey city, delivering a course of seven lec- Bros. In the morning was the regular tures in the G. A. R. Hall on Spiritual- lyceum, led by that noble and faithfulism. He lectured Sunday afternoon worker, Mrs. Poole, who has since taken and evening to good audiences on 'Why | up her home in Cincinnati. Mrs. Cla-I Became a Spiritualist,' and on 'Spirit- man followed with a fine address, then ualism, the Religion of the Bible.' The came dinner and a social-hour. In the lecturer identifies primitive Christianity | afternoon the lyceum children gave a and Modern Spiritualism, and holds delightful entertainment in which the that the Bible is a book of spirit mes- history of Spiritualism was rehearsed sages, and that all religious are based by Mrs. Jackson and Miss Parker. on spirit return and communion. He After supper, Rev. Harry Moore, pastor delivers a parlor lecture this evening at of the Rochester Society, conducted the the residence of Mr. Penney, 429 South | services. His address was a masterful Jefferson avenue, on 'It Is Sunrise with | presentation of Spiritualism, and he the Spiritual Philosophy, and on won many friends. We regard him as Wednesday evening in G. A. R. Hall, on one of the ablest of the younger corps By Carrie E. S. Twing. Richly imbued

Take due notice, that all items for is alone responsible for any assertions | this page must be accompanied by the or statements he may make. The editor | full name and address of the writer. It allows this freedom of expression, be- | will not do to say that Secretary or Corlieving that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the giving the full name and address of the

The First Spiritual Society of Vicksburg, Mich., elected as officers for the coming year, R. Baker, president; D. T. Smith, vice-president; Emogene York, secretary; George H. Smalley, treasurer; Jeanette Fraser, R. Butcher, C. Dent, trustees.

T. A. Thompson writes from Wichita, compositors. That means rapid work, in its weekly visit. It is full of instrucand it is essential that all copy, to in- | tion. I have all your former premiums

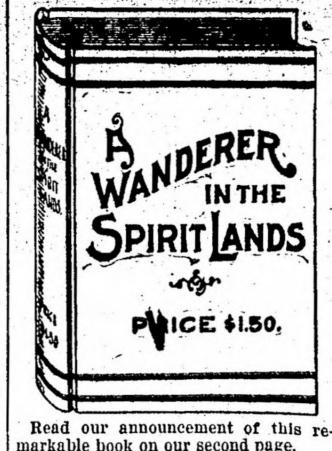
Henry Lynch writes from Toledo, O .: "Mrs. J. A. Murtha, formerly Mrs. Dr. Phillips, of Baltimore, Md., is engaged with the Independent Society of Spirit-ITEMS .- Bear in mind that items for Pualists during this month, and on Sunthe General Survey will all cases be day, the 7th, made her first appearance adjusted to the space we have to occu- on the rostrum. Her address and her py, and in order to do that they will strong magnetic forces in her message generally have to be abridged more or work, are simply grand. She has been less; otherwise many items would be before the public for thirty years in her crowded out. Sometimes a thirty-line | spiritual work, and we recommend her item is cut down to ten lines, and ten to all societies wishing her services. lines to two lines, as occasion may re. She can be addressed at 829 Tenth street, Toledo, O., during this month." J. A. Robinson writes: "The Fifty-

third Anniversary of Modern Spiritualism was celebrated by the Spiritual and Ethical Society of New York, on Sunday afternoon at their rooms, 710 Lexington avenue, in the usual intelligent and social manner; instrumental and vocal music, recitations and addresses, by well-known artists and speakers, Mrs. Georgia Gladys Cooley expects formed a combination befitting the octo leave early in May for Eastern casion. The invocation and poem from climes. She has some open dates in subjects from the audience, by Mrs. May and July. Address her until May | Helen T. Brigham, recitations by the accomplished elocutionist, B. Russell .A C. Fisher writes from New Haven, Throckmorton; bright addresses by Ct.: "Marguerite Shepherd was here for | Henry Frank, esq., Mrss B. V. Cushthree days, lecturing against and ex- man, the vice-president, and Charles J. posing Romanism. She is doing a great | Rose, the president, give some idea of work in destroying this hideous mon- | the high class of intelligence, which alster. She makes the priest squirm ways arrays itself in this society on the side of the one great cause of humanity

C. G. Fonda writes from Independ-Rochester, Ind., is a fact beyond ence, Iowa: "The Fifty-third Anniverdoubt. Under the able ministration of sary of Modern Spiritualism was fitting-Rev. Harry J. Moore many are being by observed in our little city, Sunday brought into the beautiful truth. The evening, March 31. Although few in anniversary and Easter services were number our members are earnest in combined last Sunday, and each service | zeal, and no pains had been spared to was well attended. The evening serv- make our special meeting a success. A ice was made memorable by the anoint- very fine musical and literary program ing of five little girls with flowers. It was successfully carried out by young was a sight long to be remembered by and older members. Mr. and Mrs. M. those present, and instilled a desire in | Buchanan, of Mt. Pleasant Park, Clineach one to live up to the best in them. | ton, Iowa, accepted an invitation to be Dr. Edward Parker, of Fort Wayne, with us, and believers and skeptics alike were delighted with the wonderfulmanifestations of spirit power witnessed at their seance, by the brilliant light of a chandelier. Beautiful spirit flowers were materialized, loving, elevating spirit letters were written, and those present to whom this phase was new, had every chance to see that human hands had nothing to do with the writing of them. The ladies served coffee and lunch, after which the spirit messages were read and enjoyed, and ern Michigan, and for the rest of the we parted feeling that seed for spiritual fruitage had been sown."

The Detroit Evening News says: "At the Methodist ministers' meeting, this morning, most of the session was devoted to a paper on 'The Atonement,' by Rev. D. S. Shaw, of the Oakland Avenue church. Rev. Mr. Elliott said that ciation in Frances Willard Hall, 48 Mr. Shaw's paper had a great many fine Snow street, Monday afternoon and points on the atonement, but as a whole the paper was based on an exploded theory, the old scholastic realism of the ent, and addresses were delivered by human race. Rev. Eugene Allen said distinguished exponents of the faith, that he never preached on the atone-Prof. F. H. Roscoe presided at both ment. There is such a diversity of meetings. In opening the celebration ideas on that subject that both the he made a spirited address to demon- preachers and the people are badly strate the fact that the Scriptures con- mixed up on it. Universalism, he said. tained several passages which were di- is getting into all the churches. It was rectly applicable to Spiritualism. Mrs. | said to him that there is no use going to T. M. Whipple, former president of the | church any more, since the preachers Providence Spiritualist Association, de | have knocked hell out of their ortholivered an eloquent address of a histor- doxy. But the man who told him that heard a red-hot sermon on hell the next time he attended Preston church. Rev. ton, spoke in an interesting manner on M. C. Hawks said that the atonement is the progress of the movement. In the not the only doctrine that puzzles peoevening the programme was of unusual ple. Preachers are sometimes puzzled interest, a paper and poem relating to to explain the doctrine of the trinity. Spiritualism was read by Dr. Roscoe, There are things in nature outside of The program on that occasion will be Mr. Scott also spoke. The exercises theology that are just as puzzling. Take reversed, the messages being given first, were closed with a stereopticon exhibi- the ground sorrel that grows on the tion by Prof. Walker and his daughter, prairies. Its root is as sweet as sugar; its bulb is as bitter as gall, and its top Secretary writes: "The First Spirit- is as sour as vinegar. Yet it gets all skeptical friends, hoping they will be

spired instrument and has greatly en-The Saginaw (Mich.) Courier-Herald deared herself to all our people. We ists, Sunday and Monday, April 7 and rium, Topeka, on May 25, 26, 27, 28 and felt that only with the knowledge of The Benefits of the Spiritual Philos. of speakers. He is a hard student, an with the philosophy of Spiritualism.



ter stands above all suspicion. Mrs. H. is always willing to help wherever she can, gave us some excellent music, and

with us as one of great pleasure." C. M. Folsom writes from Springfield, and greatest of all, truth. Mo.: "Our meetings opened in Zoo Park last Sunday, with a very good attendance both in the afternoon and evening. C. S. Craig, president of the Hovey Soclety of Spiritualists, at this place, occupied the chair. Mrs. Josie K. Folsom gave a very warm and kindly greeting to the friends and co-workers present, making all feel at home, and wholly Inez Wagner followed each lecture with of January, 1902. spirit messages, giving full names and

of meetings this month."

The Chicago American states that to start the work. when Mrs. Elizabeth Mueller, of Belleville, Ill., on her death bed murmured a prayer for her son who had left home and had been lost to her for eighteen years, that prayer was wafted to the State shall be a part many compliments were paid them by Soldier's Home in Dayton, Ohio, and of the National, thus creating a stupenall who partook of their delicacies, Paul Mueller heard it. Back to the old | dous whole. ome the son went. When he entered the sick chamber he saw the family about the bedside. He heard his mother's voice calling his name. She died pressing his hands in hers and smiling. It had been thought by the Mueller family, all except the mother, that Paul was dead. But Mrs. Mueller said something told her that the boy was still alive. In her last illness, which began two weeks ago, the longing to be with her missing son grew and grew. She called, "Paul," Paul." The son had buffeted the world, finally drifting into the-Soldiers' Home. The evening that his mother was stricken he'could not sleep, he says. He became convinced that something was wrong at Belleville. Finally he started, and arrived at home just in time.

The Philadelphia Spiritualist Society holds meetings at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday afternoon, at 2:30, and 7:30

in the evening. due at Union City, April 14. I shall | Spiritualism. speak for the next two weeks in Southsuch grand premiums for so little."

the fifty-third anniversary at her home, with singing, music, a lecture and tests | if more than a dozen availed themselves given by a trance medium. There were of it. They gave the lecturer their un-

Mr. and Mrs. G. F. Perkins will close the season's work on the West and North sides, by a two days' entertainment and test meeting, including Saturday, 2:30 and 8 p. m. and Sunday, 2:30 and 7:45 p. m., with coffee at 6 o'clock Madison street, Chicago.

Georgia Gladys Cooley writes: "A large audience greeted us at our entertainment and seance Friday, April 12, and all participants were at their best. Having met with such unexpected success, it was voted that we hold another such meeting Friday evening, April 26 followed by the literary and musical program, and a good time in general We cordially invite the public and their

fully decorated with palms and cut shall crown your efforts. flowers, also with our colors of yellow and white. Good cheer prevailed throughout the day, and several new members were also added to our little society of earnest workers."

Mrs. Amanda Coffman writes: "I lectured for Marcellus (Mich.) Spiritualpleased to make week-day or Sunday | will be present. engagements during May, with societies in the vicinity of Grand Rapids. Some dates for Camps still left. My permanent address is 419 Crescent avenue, Grand Rapids, Mich."

Nettle Howell, Secretary, wants to hear from speakers and good test mediums that are open for 'engagements' for camp-meeting work from August 15 to September 15. Send all correspondence to 139 W. Fifth street, Los Angeles. Cal.

"'Lisbeth. A Story of Two Worlds." "honest worker, and his private charac- | Price \$1. For sale at this office.

OWA AWAKING.

State Association.

Iowa has fallen into line by forming a State organization. A convention was called at Oskaloosa by a few de-termined ones for the 8d, 4th and 5th of April, and it was attended by people who know they have the truth and are humane enough to wish their fellow men to possess themselves of it, therefore they have organized the State Spiritualist Association of Iowa for the purpose of spreading the light to every nook and corner of this commonwealth President Barrett, of the N. S. A., and G. W. Kates and wife, of Minnesota, were there to assist and guide our

business of organization, and in the evening meetings we were treated to addresses by Mrs. Kates and President Barrett, with messages through the mediumship of Mrs. McCoy and Mrs. V. Sweringen, our regular organist, who | Kates. The address on Thursday night, given through Mrs. Kates, was most excellent and was listened to with marked taking it all in all this day will always attention by all. President Barrett's be remembered by those who celebrated | lecture on Friday evening was a feast, laden as it was with reason, spirituality

The following persons were elected officers of the new association: President, Dr. G. A. Hinton, Oskaloosa; vicesecretary, Stella A. Fisk, Keokuk; treasurer, Moses Whisler, Delta. Trustees-Daniel Davis, Oskaloosa; Ed. Weller, Hayesville; W. T. Hamilton, Wellman; Mrs. Nellie Enoch, Ferry; welcome. Laura B. Payne gave at each | Mrs. Jennie Schafer, Ottumwa. These meeting a very eloquent and scientific are to serve until the first annual conaddress; also delighted the audience vention, which will occur in Oskaloosa with some of her beautiful solos. Mrs. | the last Thursday, Friday and Saturday | audience in her gentle and consoling

Articles of incorporation, constitution descriptions, which were readily recog- and by-laws were adopted, and nized. With the able assistance of although the skies poured down a messages she touched the hearts of all these two earnest workers we hope to | watery flood the ardor of those present | her many listeners. have an interesting and profitable series | was not dampened and through their generosity a very nice fund was raised

in due course if I get their names and crowded with an intelligent and expectwe need every one of them. "In union sion was of the best. there is strength." Let us work, the one for all and the all for one. Let us hear from every loyer of truth in Iowa. STELLA A. FISK. 18 N. Eleventh St., Keokuk, Iowa.

Washington News.

Prof. W. F. Peck, of St. Louis, has concluded a most successful engagement with the First Association of Spir-Itualists at Washington, D. C. His audiences increased from the first, and his last was his largest, completely filling the lecture room, and being the largest audience that has attended a Spiritualist meeting there during my residence in this city of one year. The subject of the last lecture was "Hinduism, Theosophy and Spiritualism," and his Dr. H. C. Andrews writes: "I am still words were certainly adapted to the busy as ever in the spiritual work. I place and the hour. His lectures have lectured and gave a seance at Ann Ar- | been a credit to himself, to the society bor, Mich., April 4 and 5, and will be that employed him, and to the cause of

A new departure was instituted at the anniversary services, March 31, the lecseason in Indiana. I shall attend the tures being followed by platform tests, camp at Maple Dell, O. I think your or delineations. Mrs. Ella R. Williams, paper is getting better all the time. I formerly of Oregon, gave a number of think it truly wonderful how you offer descriptions and messages after the morning lecture, and Mr. J. H. Altemus Mrs. M. Rudd writes from Council followed the speaker in the evening. Bluffs, Iowa, that the Spiritualist Although an opportunity was given at Friends of the Home Circle celebrated | both services for all to retire who did not wish to hear the mediums, I doubt thirty people present. Refreshments divided attention while he spoke, and were served, and all had an enjoyable then listened with apparent pleasure and satisfaction to the work of the mediums. As that kind of work has not been done at the meetings of this society for the past two or three years, some are wondering if it is to become a regular feature of the public exercises. But this writer has no informaboth days, April 27 and 28, at 884 West | tion on that point. Be that as it may, the work of the mediums last Sunday

seemed to be well received. Prof. Peck's subject for Sunday morning was "Spiritualism at the Cradle of

the Twentieth Century." Mr. J. Clegg Wright has been engaged to lecture during the month of April, at

Masonic Temple. W. P. WILLIAMS. Washington, D. C.

To Wisconsin Spiritualists.

My headquarters for the ensuing month will be La Crosse, Wis., where I am serving the local Spiritualist society. the cause, but after three months of and Brother Geo. F. Perkins, who as- truth in all the surrounding towns,

rights of our glorious cause. Correspondent writes: "The Spiritual- | Do not think because there are only a the Fifty-third Anniversary of Modern | not help the cause by having a few Spiritualism, in the church room, Sun- meetings. "Nothing is impossible. He day, March 31. Mrs. C. F. Curran, of can who thinks he can." The State As-Toledo, lectured morning and evening, sociation of Wisconsin is about to meet to large and attentive audiences. She in convention in Milwaukee. The good also gave many fine tests which were that will accrue from that convention well received. Dr. P. T. Johnson, of will undoubtedly be great in volume.

our city, gave a fine lecture in the after- | Show your appreciation of the efforts noon. Each lecture was followed by of your state officers by holding meettests given by Mrs. F. V. Jackson, of lings and organizing auxiliary societies. Chicago, which were very convincing. Now is the accepted time, Spiritualists; loving remembrance of two of the memand listened to with much interest. strike while the iron is hot and you may bers who passed to the higher life dur-Dinner was served at one o'clock, and | mold it to suit the needs of humanity. lunch at five, to which all did ample There are many worthy workers in the justice. The church room was beauti- field; call them to your aid, and success WILL J. ERWOOD.

225 So. Sixth street, La Crosse, Wis.

Kansas State Convention.

The Spiritualists of Kansas will hold a State Convention at the City Auditomy home society for the remaining Barrett, Geo. W. Kates and wife, Dan-

W. F. BELLMAN, Secretary of State Committee.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spirltualism. The book is commended to all who love to study and think. For

sale at this office. Price, 25 cents. "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, \$1.

MASS MEETING. From the Secretary of the Under the Auspices of the N. S. A., at Anderson, Ind.

A grand mass-meeting, under the auspices of the National Association, will be held at the Spiritual Temple, Anderson, Ind., on Friday, Saturday and Sunday, April, 19, 20 and 21. It will be a three days' affair, and from two to three meetings each day. Those who will be present and take part in the meeting aside from our local speakers, will be President Barrett, Willard J Hull, Mr. and Mrs. E. W. Sprague, Mrs. Josephine Ropp and Mrs. F. V Jackson, of Battle Creek, Mich. This is the first meeting of this character to be held in Anderson, and the first in this state, I believe, and preparations are The day sessions were devoted to the | being made to make it a grand success.

F. J. MACOMBER, Sec'y. Anderson, Ind. ANNIVERSARY.

First Spiritual Church of Chicago.

Anniversary Day was observed by the First Spiritual Church of Chicago, Mar. 81, the church being filled afternoon VERY INTERESTING AND EXand evening. The platform was beautipresident, John D. Vall, Marshalltown; fully decorated with palms and cut flowers, and several thousand dollars worth of oil paintings adorned the walls. As the soft light of over fifty shaded electric lights fell upon them, one felt he was entering one of the galleries of the old masters of art. Mrs. Coverdale, one of the faithful workers of forty years, addressed the

> manner. Mrs. Georgia Gladys Cooley was never better, when in both lecture and

Mrs. Wade and Mr. Chas. Quinlan rendered beautiful music and song, as also did Prof, Ray. At the close of this Now we wish every Spiritualist in session a sumptuous luncheon was Iowa to join us and help to carry on served by the ladies of the Sunflower this grand work, that a society may be Club. Too much praise cannot be organized in every town and hamlet, given these faithful workers, and

At an early hour people began to
I want the Spiritualists to write to me gather for the evening session and ere for information. I shall write to them 7:30 had arrived the spacious ball was address, but I hope they will not wait, ant audience, none of whom were disfor I may fail to get their address, and appointed, as the talent for this occa-

> Anniversary poem by Vernie Purres, remarks by Mrs. Cooley, followed by an able address by Dr. Geo. B. Warne, who was loud in his enthusiasm for Truth's sake, the audience drinking in every word and were loud in their praise of this earnest worker.

Alonzo Thompson, of Nebraska, followed in one of his happlest moods, recelving encore after encore from the electrified audience, the hearers declaring Mrs. Cooley was correct when she | The Second Volume of introduced him as "one of the trustees of the N. S. A., and the whirlwind from Nebraska."

Mrs. Dr. Warne followed with remarks upon self-culture, which she declared was "her hobby," giving to the audience some clear and good advice, which was well received, and if followed will make each individual stronger and better. A violin solo by Master Bullock was

one of the features of the evening. This young boy masters very difficult music in a manner becoming one far beyond his years. Mrs. Cooley, under the influence of

Mayflower, gave many convincing messages in her pleasing manner, almost invariably being led to the most skeptical in the audience. Mrs. Grace Fraser, regular organist

for the church, surpassed her former efforts in the rendition of solos in her soulful and well trained voice. By request, she repeated "The Holy City," which brought forth great applause from the entire assembly. Altogether the Fifty-third Anniversary of Modern Spiritualism was about

the best ever held by the above church THOMAS HARTLEY, Corresponding Secretary.

Port Huron and Detroit, Mich.

The anniversary of Modern Spiritual ism was celebrated at Port Huron, Mich., March 81, in grand style, the temple being decorated with many beautiful flowers. The choir sang sweetly, and our guides did their best to instruct and entertain the congregation. In the evening many were turned away for want of standing-room.

My guides gave the address and many tests which were recognized, and to the point. This was a source of satisfaction, as when I went to that city I recelved no encouragement from many of the old-time workers; they seemed to think it would be impossible to revive thused, the old society was reorganized. new officers were elected, and I left greatly interested in the people, whom

for good. But duty called me to Detroit to my own society, of which I have been pastor so many years, and last Sunday, April 7, we held anniversary exercises. It was said to be the best ever held in this city. Good audiences greeted me An upon both occasions; in the evening a crowded house. The programme was an excellent one, conisting of recitations, music, lecture and spirit messages. Two memorial chairs were trimmed in smilax, white carnations and lilles, in it: "The argument is unanswerable. It is subordinated in the Kingdom of Darkness. 60 pages. By Moses Hull. Price, is center. For sale as this office. ing the last year.

One of the most pathetic scenes was

when Brother Cook came in with a sheet of music entitled, "We're Passing But Once This Way," composed by P. me, "I shall soon be gone and cannot as- | Price 75 cents. sist you as I did last year, but I will send you my husband to sing for you," and he sang as one inspired, and we advancement both at home and abroad. The Philosophical Society which granted me a leave of absence to go will be held at 210 Porter street, to-morpossible success, as this society is worthy of all the good that can come its | will be delighted with it. way, as it is the first chartered society of Detroit, and composed of people that are an honor to the cause they repre-

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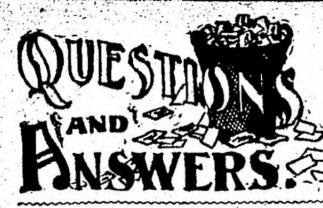
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NOTE.—The Questions and Answers spondents, that to give all equal hearthe most condensed form, and often | not by pictures, or a Sunday-school lesclearness is perhaps sacrificed to this son." forced brevity. Proofs have to be omitand hence there is unavoidable delay.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

G. B. McIntosh, British Columbia: Q. (1) I am a firm believer in the Bible. Will I be benefited here and hereafter by giving up that belief for Spiritual-

Christianity entirely or only in part?

A. If this inquirer had stopped short | selves. with these questions, we should have regarded him like countless others, who honestly aspire for the truth and are Mrs. Underhill in writing "The Missing willing to break away from erroneous | Link?" beliefs for those appealing to reason, but he lengthily continues an argument which he evidently considers as annihilating the claims of Spiritualism, showligious zealot. He says:

"Only thirty-six years ago Japan was a dangerous country for a European, or ism were the prevailing religious. Peomeaning of virtue, and chastity was an unknown quantity. But the Christian came up out of the old chaos, and now family. a man is as safe there as in Ohio. Schools and colleges are established everywhere. They have newspapers in the English language and intelligent people declare they would not for anything return to their state of former darkness, I also name Australia, New Zealand, Madagascar, Fiji Islands, etc., as blessed in the same way. Will you kindly name a few islands, countries or states which have been lifted out of darkness by Modern Spiritualism?"

Unless one had been a close observer of the peculiarities and moral obliquities of religionists driven to make out their case, he would not credit the possibility of a thinking man, referring the great awakening in Japan to the introduction of the Christian religion, with which it had no connection whatever. This questioner would have it understood that the schools and colleges were established in the interests of Christian religion, although it is not taught in a single one outside of the missionaries, supported by foreign aid.

The customs of Japan were and are not those of western peoples. Their marriage is not the same, and their treatment of children and the aged puts the Occidental nations to shame. There is no drunkenness, no lewdness, no boisterous and abusive language now, and there has not been since Japan became known. The disparagement cast on the Japanese character is an infamous slander. Christianity has not made a break in the national religions, which are taught and believed in to-day as faithfully as a generation ago, and under the mild influence of Buddhism, and the extreme morality of Shintoism. life and property are safe, as they were an hundred years ago, throughout the extent of the empire. It is true foreigners were persecuted under the old regime, while they are now cordially received, but that is from a change of policy brought about in a people awak-

Western civilization, not its religion. "A man is as safe in Japan as Ohio." For countless generations a Japanese has been a great deal safer in Japan than he or any other man would be in Ohio, or any part of the United States. A child may wander far and wide in that Empire, and everywhere be guarded as though at home. There is no kidnapings, lynchings, no beastly crimes such as every day are heralded in this country. There are no locks on their doors. "Safe in Ohio!" Last year there were between ten and twelve thousand murders known to have been committed in the United States! Every court at law, from the police to the supreme, is kept busy, and overrun with criminal cases. Every city and town has saloons, dives and vilest dens. in some instances one for every 300 of the population. Were it not for a vigilant police, and brilliantly lighted streets, it would be worth a man's life to walk the streets of town or city after nightfall. There is a vaunting waste and extravagance on one side and squalld poverty on the other. "Chastity an unknown quantity!" The palatial seraglios of the wealthy; the infernal bestiality of the dens, dives and houses of infamy; sustained and licensed by Christian America, were never known to a Buddhist, or a people believing in the Shinto religion.

Again this correspondent would have it understood that Australia, New Zealand, Fiji, etc., have been converted in like manner. Did anyone ever see or hear of a Christianized nation of Bushmen, or cannibals? Is it not true that the Christians are the immigrants, who have gone to these countries and destroyed the primitive peoples by rum and vile diseases with which they contaminated them?

"Intelligent people (of Japan) would not for anything return to their state of former darkness" as this correspondent asserts? In that marvelous Congress of Religion which met at the Columbian Exposition, the Japanese representative of Shintoism, with keenest intuition, after arraigning the Christian world in such burning words of truth and eloquence that even Christians cheered him to the echo, said: "You come to uproot our religion, based on the superstition of our people, and substitute yours. Do you not know that when you have destroyed that superstition, you cannot substitute another religion which has its origin in the super-

stillon of another people?"

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fluence," and after nearly a century, last year, Bipiu Chandra Pal, representative of the religion of India, said be-fore the Moral Education Association of Massachusetts: "I am a heathen and I glory in it, too. Before the Christian civilization came among us it used to be the custom of our heathen India for every householder to stand before his door at meal time and invite anybody that was hungry in the neighboorhood have called forth such a host of re- to come and partake with him. Your Christian duty is sending a hungry man ing compels the answers to be made in to fail. We teach kindness by actions,

Having disposed of the argument, the ted, and the style becomes thereby as- answers to the questions are not diffisertive, which of all things is to be dep- cult or doubtful. Spiritualism has not recated. Correspondents often weary | made such conquests of savages or canwith waiting for the appearance of | nibals. Its methods are so different and their questions and write letters of in- distinct that they are not comparable quiry. The supply of matter is always | therewith. Its distinctive influence is several weeks ahead of the space given, with the most refined and cultured. It has been an uplifting power throughout Every one has to wait his time and all civilized nations and to-day is the place, and all are treated with equal most potent factor of civilization, is as much as it brings a new science, whose province is the hitherto unknown, and supposed unknowable spirit world, of

which this mortal life is the beginning. One in this correspondent's state of mind, we would not advise to give up his Bible or to become a Spiritualist. most potent factor of civilization, in as lotted him in this life to grow out of his old belief and be at home in the new. Equally objectionable would his halfway giving up Christianity and holding on. If he ever should happily escape from the fog which gathers around him on the bogs of superstition, he will see his way so clear that he will not need guide or advisor.

There are too many Spiritualists hanging on to the skirts of the churches. and fearing to let go; and of those who (2) Would you advise me to give up | do let go, and are too weak to catch on to Spiritualism or to support them-

Delevan Bates: Q. (1) Who assisted

(2) Are any of the descendants of the Fox Family possessed of mediumistic powers, so as to be noted?

A. (1) Mrs. Underhill may or may ing that he is far beyond the reach of | not have been assisted in preparing her argument, on that lofty ground of self- book, but her declared authorship gives asserting patronage peculiar to the re- it the authority of her name. She was the best informed of the family, and maintained through life an unblemished character for integrity and worthfuland American. Buddhism and Shinto- ness. A medium herself of a high order, she was removed by her marriage ple were decapitated while walking on | from the temptations to over-work her the streets. They did not know the mediumistic powers, to which her sisters yielded.

(2) Mediumistic power has not been religion was introduced. A new Japan | inherited by any descendant of the

EASTER SUNDAY.

People's Spiritual Church of Louisville, Ky.

And it came to pass, that the day for celebration was at hand, Easter Sunday, when the little one's hearts beat with joy-to go to the People's Spiritual Church, where they were promised a good time. The rostrum was most beautifully decorated with flowers, ever-

A large audience was waiting for the appointed time to come. After some fine singing, specially gotten up for the occasion, a few remarks were made by Bro. J. H. Wilson, a pioneer in Spiritualism, which were brief and to the

Then followed the christening of two little girls, Ruth and Esther, daughters of Mrs. Bettle Sherer. The ceremony was performed by Mrs. Mary Mann and Mrs. Pettibone in the usual Spiritual fashion-with flowers.

It is quite a novelty here, to see baptismal services performed, as the outside world and orthodox people have their curiosity so aroused that the audience was quite large at the leading Spiritual church of the city. Mrs. Mann as was also Mrs. Pettibone, were highly congratulated in their first or initiatory christening, and loud were the praises from orthodox friends, saying it was most beautiful.

Our organist was left at home on account of sickness; noticing this, Mr Pettibone offered his services--which was a surprise to everyone, as no one thought he could manipulate the keys. If there is any music in an organ, he

surely can bring it out. The children all clapped their hands, and their eyes glistened as they saw two men bringing in a large basket filled with colored Easter eggs. They were placed in single file and marched around the hall, then to the rostrum. where each child was presented with three finely colored Easter eggs.

Last, but not least, the good ladies of the Aid honored a few of the older boys also. President Val Speed received a large goose egg, beautifully colored, with the inscription, "To the President of the People's Spiritual Church of Louisville, Ky., Easter Sunday, 1901." Vice-president J. L. Franck, with a duck egg (colored), with an Indian head on it. Secretary Will Mann, with a guinea egg with a lady's head on it, and Mr. H. Pettibone (medium), with a turkey egg, with several hands on it. All other members received the regular colored hen egg. After all were served, an Easter offering collection was made.

After services those good ladies of the Aid prepared a fine supper in the adjoining rooms, where those who cared, could satisfy the inner man. At night the regular services were conducted. when Mr. and Mrs. Pettibone materialized hands, which wrote many messages, and the tests given by Mrs. Pettibone were all recognized as correct. The large crowd present were pleased so much (half of which were orthodox), that they promised to come again. Many said: "You folks have put us to thinking; we will look into this matter further.'

which realized a handsome sum.

On Easter Monday, the burial of Sister Teresa Wilson, Inte wife of J. H. Wilson, who was a devout Spiritualist. whose body was taken from the vault and laid to rest in Mother Earth in Cave Hill Cemetery. As in the christening, the grave was well decorated with flowers from loving friends. The services were conducted by Mrs. Mary Mann

and Mrs. H. Pettibone. The Ladies Aid has made arrangements to give a fine stereopticon entertainment and lecture, next Monday and Tuesday, which no doubt will prove a grand financial success, judging from the number of tickets that have been disposed of J. L. FRANCK. Louisville, Ky.

"The Spiritual Significance, or, Death as an Event in Life. By Lillian Whit. ing." One of Miss Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Hisdostan has had the "Christian in- Price \$1.

GRAND RAPIDS, MICH

Dedication of a New Spiritual Hall.

The Spiritual Association of Grand Rapids, Mich., dedicated a fine new hall on Friday evening, March 22. This hall has been fitted up in elegant shape for the regular meetings and social entertainments of the order. In connection with the hall have been provided a fine series of reception rooms, closets, baths, etc. All these elegant conveniences have been provided by Mr. A. D. Steward, and their free use tendered to the Spiritual Association of Grand Rapids, as a gladsome, grateful tribute for the priceless blessings that Mr. Steward believes his spirit friends have bestowed upon him. A brief outline relation of these blessings, and a recital of the incidents accompanying them, will prove of interest to all Spiritualists, and indeed should attract the attention and interest of all earnest thinkers in all legitimate fields of human investigation.

In years Mr. Steward is in the very prime of life, and in physical health and strength he is now a perfect type of vigorous manhood: but for the last twenty-five years down to only a few months ago, when he placed himself in the hands of his spirit friends, he was an invalid, and the later years almost a helpless, crippled wreck.

Twenty-five years ago he had his right arm crushed in a railway accident, and with the utmost skill of the

Ten years later he received a terrible knife wound in his right thigh, severing the femoral artery and very nearly destroying his life; after a long time he but the muscles were so badly affected | man mind. as to leave him seriously crippled. another accident that very nearly cost

Idaho, the bridge collapsed and precipitated himself and horse into the raging | developments in the world of physical torrent below; his horse was killed, and and material science have widely himself rescued more dead than alive. opened the doors to a flood of clear

him his life.

last accident when he met with the of all these hidden mysteries of the mato board a moving railway train, he was life of the world to coine. so violently thrown as to cause three vertebral dislocations in his spinal column; and now hope almost deserted this brave and unfortunate man. He was in the wilds of the Kakotan Black Hills, far from the comforts and conveniences of civilized life. Mr. Steward still retains his firm belief in Christ, and his marvelous healing power, and still believing that such powers are in existence, and available to all true bedear Savior to come to his rescue.

While in this condition he met a

powerful spirit medium, though this lady but very dimly understood the meaning of her strange power; and she assured him that he was to be truly healed and made well and strong again. He was now brought back to Grand Rapids, his former home, and Mr. and Mrs. Robert Merrill, one of the first families of this city, at once became interested in him; and Mrs. Merrill, being much interested, and very highly qualified in spiritual work, persuaded Mr. Steward to consult Mrs. Ferris, a highly accomplished spiritual medium, whose home is in Grand Rapids.

Mr. Steward consulted Mrs. Ferris, and was assured of help, if he came in good faith and with honest purpose. As Mr. Steward was already to quite an extent a believer in Spiritualism, he put himself in Mrs. Ferris' hands, and the result has been most marvelous, for after a brief time, as Mr. Steward believes, the spirit of an Indian chief took him in hand, and in a very short time he experienced astonishing results.

During one sitting he says it seemed to him that he was being literally torn to pieces; and he has finally come out perfectly healed, and is now in as sound and perfect condition physically fore any of these terrible afflictions ever came upon him. Can it be wondered at that Mr. Steward's whole soul is now in

this spirit work? The writer, who has met with many misfortunes, other than physical, these later years, has for many years been a personal friend of Mr. Steward, but until recently we have been separated for many years. Upon my return to this city, a few months ago, Mr. Steward came to me and enthusiastically told me what the spirits had done for him, and earnestly advised me to in-

vestigate this great spiritual question. I had never before given the question any personal attention, though I had read very much of the current spiritual literature, and was prepared to believe there was much more of truth in this Spiritualistic cult than is generally con-

I was brought up in the orthodox Christian religious faith, but after arriving at the age of reason I had no further use for orthodoxy: though always believing that a true religion is essential for our proper guidance through this life, and our proper preparation for the more exalted spirit life

Feeling much interest in Mr. Stewwith one of Mrs. Ferris' classes and China, was along similar lines. have now attended these meetings for

city, and attended by the best people; great predecessors, and his real life was and there can be no question of the per- | the very essence of truth, charity and being admitted to this high circle, at the by a bigoted and corrupt priesthood, as admitted had there been the slightest ilization for many ages. inf question of my honest good faith in de The despotic power of this bigoted siring to make this study and investiga-

of their hall; and now they wish my little address to appear in your valuable

I feel that this prefatory explanation is of more interest and value than the that portion of my talk strictly pertaining to the religious phases of Spiritualism and orthodox Christianity, all of which I forward to you.

W. R. COATS. Grand Rapids, Mich.

THE MYSTERIES OF WORLD LIFE AND OF SPIRIT LIFE.

As we permit our thoughts to drift relative to the essence and true meaning of this world life through which we are passing, and the spirit life to which we are hastening, and come to realize how very little we know and understand of know of the innate principles involved nary people in these later days, and are in his own life, or of the myriad anicoming to be pretty generally undermate and inanimate life of this world, stood in their simple and true meaning.

of the worlds above. Nature intended that we should know affect hundred years of mental and with such God-like reasoning powers? The spirit principle involved in this

life-in all life-the Godlike mind entrusted to man; the open book of Nabefore his every step; the higher spirit life above, and beyond, constantly knocking at the door of his worldly conscience, seeking to teach him, and guide him, to this more beautiful and exalted life above, all proclaim, in most tense solemnity, that the true God of Nature fully intended that man should know infinitely more than he has yet come to know, concerning all these vital

As yet we are as helpless in the attempt to analyze the life principle inof grass, as in the attempt to analyze prime fundamental essentials to true

We can no more tell why the delicately beautiful laurel of the New doctors, could only regain the partial | England vales, and the splendid Magnolla of the Sunny South, should be so different, and more beautiful, than the thorny cacti of the arid desert, than we can tell why an angelic spirit should be able to work together intelligently dominate one human mind, and the recovered the partial use of his limb, spirit of a demon control another hu-

I am prepared to believe that we are Twelve years later he met with intended and destined to know and understand the mutual relations and bearings of all these still mystic things In crossing the Fayette river in of material life and of spirit life.

The wondrous recent discoveries and He had scarce recovered from this white light, to assist in the revelation nost frightful accident of all. In trying | terial life of this world, and of the spirit

When this new alphabet of Nature is fully learned, why should it be any mentality, actuated by great earnestmore strange or wonderful to receive an | ness in making the convention a sucintelligent spirit message from our departed friends who are now in the spirit world, than it now is to receive an electric message through ten thousand intelligent body of men and women miles of deep ocean, from our earthly friends still living in the distant islands of the far away seas? I am prepared to believe that when we come to be able lievers, he most carnestly prayed to the | to read and correctly analyze Nature's handwriting, and thus be enabled to read and understand the pages devoted to electric life, and to spirit life, in God's great handbook of Nature, the scales will fall from our eyes, and that which is shrouded in mystic darkness now, will be bright and clear as midday sunlight then.

Then will the promised millennium truly be with us, and a clearer, closer union and understanding will prevail between our material and spiritual lives; and then will we be properly qualified to work out our own material, moral, mental and spiritual salvation and destiny, as the true God of Nature, from the first, intended that we should.

The simple fact that one lives in this. world are so short and transitory. should impress us with the folly of conupon material things, to life neglect of our spiritual welfare in the exalted life

Nothing can be clearer than that the great Master, from the first, intended that the chief effort of man in his worldly life should be devoted to the proper preparation for the great spirit | identify themselves with the movement life to come.

At various periods during the progress of human events, prominent and remarkable characters have arisen, who as in the palmiest days of his life, be- have assumed to be inspired by God and commanded to devote their life work to religious teaching. But comparatively few of these pretentious Divine teachers have gained any wide and lasting fame.

An innate longing for, and belief in, a future, better and immortal life, to folseems to pervade every human breast; down to the lowest sayage. Asia, the cradle of the human race, has so far furnished all the most prominent of these Divine teachers, from Brahma and Buddha, of India, and Confucius, of China, to Jesus of Nazareth, who for nineteen centuries has been accepted as the Divinely accredited teacher of

the Christian world. Simple, unassuming justice, love and spirit of all these great characters, from Brahma, the first great evangel of India, down to Jesus of Nazareth, the great evangel of Christianity, since his advent, nineteen hundred years ago.

Prince Buddha, born six hundred years before Christ, lived on earth more than eighty years, and devoted all his mature years to the very highest type of true religious work; a pure life, loving kindness and charity, were the ard's case, I decided to investigate for | golden texts of the religion he founded. myself, and at once took up the study | The work of the great Confucius of

We now come to the brief and stormy life of Jesus. While the basic principles The meetings I have attended are held of his life work-so far as he could in the parlors of the best families in the shape it—was the same as governed his fect genuineness of everything that loving kindness, yet his life work and takes place. I feel highly honored in great character have been so distorted very outset, as I could not have been to hold back the world's advancing civ-

Christian priesthood, gained by this distortion of Christ's character and life I frankly confess that I have seen and work, and playing upon the popular heard things, during these few months' | ignorance, enabled these priestly mouninvestigation, that are simply astonish- | tebanks to keep the world in abject little or nothing relative to these deep fifteen hundred years, after the advent mysteries, yet Mr. Steward and some of Christ; until purer hearts and of these good people seem to attach so brighter minds began to break away much importance to my investigation, from this bigoted priestly thraidom, them on the occasion of the dedication | the admission of the sunlight of God's moral and spiritual truth.

These noble men and women were

tortured and murdered in countless ligions?
thousands by this corrupt and bigoted Such a fund would enable the Naaddress. I had only reduced to writing priesthood; but their fieble example has I tional Association to send thoroughly borne rich fruit, and to these heretics is competent mediums to various localithe world of our twentieth century in- ities. They would be on salary, and the debted for its partial relief from this haunting fear of poverty and inability the first fifteen centuries of the Chris- many of them at the expense of their tian era; and for the bright promise power would be unknown, and they that before the end of this century, the | would be able to put forth their best last vestige of this bigoted and corrupt | gifts for the betterment of all. Then priestly orthodoxy will filsappear from when a "Reverend" or "Pastor" is our social and religious life, and thus vouched for by the Association it will clear the way for the sunlight of God's be a guarantee to the public that the

written of Christ's carthly life: a story | more acceptable to all.

Man proudly flatters benself that he deep insight into the workings of man's is the noblest work of the Creator of earthly life, and its bearings upon the this world, of the universe, and of all spiritual or heavenly life, was enabled existing things; yet how very little has to work what the ignorant of those he ever done to justify this proud boast! days believed to be miracles; but simi-How very little does this lordly man far miracles are worked by quite ordi-

or of the infinite types of the spirit life | Had these miracles been properly analyzed at the time, as Christ must have How can any clear intelligence resist intended, and these monstrous priestly the conviction that the great God of distortions been headed off, these and understand far more than we have moral darkness would have been saved ever yet learned 1 concerning all of the world, and we of this world would than we are to-day.

Is it too much to hope that this new

twentieth century will bring to the

world a new Messiah, to re-open the pure religion of Nature's own true God? May we not hope that it will yet be so clearly shown to us that our mental, social life, of this world, so closely interlocks and blends with our spiritual life of the next world, that we are surely destined to come to a full understanding of all these complex relations. We will then perhaps clearly understand Christ's true meaning when he said: "Suffer little children to come unto me, for of such is the kingdom of heaven." In other words, truth, pure volved in the growth of a simple blade loving kindness, and charity, are the the life principle of the loftiest human religion; so that when our earthly spirits are attuned in this harmony, we are also of necessity in close accord with all celestial spirits; under such conditions, would it not be reasonable to suppose that the spirits of these different spheres should come to understand their mutual relations, and thus and effectively?

MASS MEETING.

Some Thoughts of Vital Im-

idea that its adherents, represented in the meeting, were of a high order of cess. The common conception of Spiritualists being an aggregation of wildeyed fanatics was disproved. A more the science for your self-protection: could not be found in any assemblage, and one that would command the re spect of any unbiased individual, and proves, as Moses Hull stated in his address, that Spiritualism was not a religion for everybody, but was a religion for intelligent people. The sentiments expressed by th

speakers were all spiritual. They were a unit in demanding clean, upright Spiritualism, and the denouncement of criminality in its ranks met with the hearty endorsement of all who have an interest in the cause. Its unequivocal stand for the uplifting of humanity is one of its grandest tenets and will do more for its advancement when put in practical operation than any of its dem. itrations of phenomena. The decision of the courts sustaining

the claim of the Illinois S. S. A. to its claims of its rival, is a momentous matter and should remove the last obstacle to its progression in Illinois. It now centrating our chief efforts in this life | should be able to proceed along the lines desired and gather new strength and become an aggressive progressive power. Its clean cut declaration to the lukewarm believers to openly

and keep it along to a success impossible a few years ago. The name "Spiritualist" has been synonymous with fraud and immorality in the opinion of many who, while believing in the religion, respected themselves too much to openly espouse it in the fear that they would be subjected to the odium of being considered no better than the parasites calling themselves Spiritualists (for revenue only) low this short, transitory worldly life, and disgusted the genuine Spiritualist. from the loftiest type of humanity | nating this driftwood of humanity from

who have brought disgrace to the cause Now that there is a chance of elimiits ranks, or compelling them to reform, the respectable church-member will be encouraged to investigate more closely the phenomena without fear of moral When this condition of cleanliness in its ranks is realized, then will it grow

stronger and have the support of its friends who are now on the outside but ready to come in. It has a grand opportunity now of putting itself on record as the real humanizing religion of the world, by covering a field neglected to a great extent by other religions. Let it speak out in no unmistakable terms and prove by its action that it is in full sympathy with the downtrodden victims of human selfishness and injustice, and make the world-sick and disheartened feel that at least one religious body will welcome such with compassion and extend the hand of fellowship heartly without distinction as to wealth or social standing, the only test of worth being that of honesty.

No full measure of success is possible in any cause without organization: no organization is successful without unanimity of interest and action and the means to carry on the work. Spiritualism is no exception. Its friends should understand this and stop a moment and realize what united effort is capable of accomplishing. Suppose all bodies affiliated with the National body should agitate the question of contributions. Suppose pledges were given by amount to go to the National body for the purpose of founding schools for the ing. While I feel that I, as yet, know slavery and ignorance for more than education of mediums for missionary work: for the building of Spiritualistic churches and founding of libraries in various sections, for the creation of a protective fund to be used in protecting as to earnestly request me to talk to and by their work open the doors for their members against persecution and preventing vicious legislation against Spiritualism. Under these conditions how long think you would it take to put stigmatized as heretics, and persecuted, Spiritualism in the front rank of re-

bitter, withering, priestly thraidom of to meet expenses that now confronts so away in a maze of speculative study | moral and spiritual truth. A new and correct story should be time the simple title of teacher will be

divested of all this priestly distortion of Let the experiment be tried. It will This book is neartily commended to atm ordinary power and value, by a bold, "miraculous conception," "bodily resure and be a burden to any of its members dents of the science of religions, and to untrammeled thinker. Spiritualists who rection," "transfiguration;" and all such and will prove to them the power of a all who would gain a fair conception of love deep, clear thought, reverent for the true workings of this great kindred rubbish, which make such a financial fund will be more potent to Buddhism in its spirit and living princi- truth alone, will be pleased with it, and universal life mysters, we cannot help hideous travesty of the great work of feeling crushed with a sense of our in Nature's true God.

Ohrist, through his pure heart and finiteness and imagnificance.

Ohrist, through his pure heart and finiteness and imagnificance.

Ohrist, through his pure heart and finiteness and imagnificance.

How It Fascinates and Controls the Human Mind.

these still dark and mysterious things; have been upon far better terms with else why should we have been endowed our spirit friends of the other world WEIRD THINGS DONE UNDER ITS MYSTIC SPELL.

ture, with its sparkling pages glistening great book of Nature, and teach us the Can You Look at It Five Minutes Without Being Hypnotized?

Read the Directions Below and Try.



If you wish to ascertain how susceptible you are to hypnotic influence, place The convention of the Illinois State yourself in an easy sitting position and look steadily and intently at the black. Spiritualists' Association was in reality spot (pupil) in the center of the eye above for five minutes. While looking at the "a feast of reason," and could scarce eye count very slowly to yourself, one, two, three, four and so on to five hunfail to impress an observer with the dred. Do not permit your eyes or mind to wander for one moment. At the end of five minutes, if your eyelids feel heavy or tired; if you feel slightly drowsy; if you have a slight tingling sensation in the arms or hands; if you have a peculiar sensation in the head; or if you feel during the time an inclination to wink the eyelids, you are quite susceptible to hypnotic influence, and you should at once learn

The eye of a person who understands hypnotism is a thousand times more powerful than the cold, lifeless picture given above. To tell how susceptible you would be to a real hypnotic eye, multiply the effect you perceived by 1,000.

The most eminent specialists of modern times have just written a marvelous new book on Personal Magnetism, Hypnotism, Magnetic Healing, etc. 10,000 copies of which are to be given away for the benefit of the public. The book is richly illustrated by the finest half-tone engravings, showing various positions of subject and operator.

By the late methods to which this book calls attention, any one can learn hypnotism and acquire wonderful magnetic power in a few days at his own home, and use it on his friends and associates entirely without their knowledge. The person affected does not dream that his mind will have been taken possession of and controlled by another. The most obstinate chronic diseases are speedily cured by this mysterious force, and bad habits banished, never to return. Mr. Y. T. Greenwood, of 753 Brook street, Beloit, Wis., wrote for the above book, learned hypnotism, and immediately cured his wife of a complication of diseases from which physicians said she must surely die. Mrs. Effie M. Watson, of Martinsville, Ind., says. "I advise every woman in this country to write to the legal right to exist, as against the American College of Science and get the grand work it is giving away. It has been of incalculable benefit to me." Mr. John M. Gard, of Palmer Lake, Colo., says: "The book is far beyond anything of the kind I have ever seen. I now use hypnotism every day of my life. Your splendid methods of instruction enable me to get in touch with people and wield an influence that I did not dream it was mine to possess."

This book will be sent absolutely free to any address. It divulges the whole truth about the most mysterious and useful power known to man. It reveals stand for an upright, moral Spiritual- the true secret of all personal control; it lays bare the mysteries of the dark ism, if adhered to will attract the better | ages; it gives to man that knowledge of himself that is essential to his health, hapelement of investigators and encourage | piness, financial and social success. It is full of startling experiences, and makes many wonderful disclosures regarding the mind and soul of man, the power of silent thought, the development of will-power, nerve force and hundreds of other things of intense interest to every man and woman who would get the most out

> Write for the book to-day. Remember, it's free. Address American College of Science, Dept. PL 13, 420 Walnut street, Philadelphia, Pa.

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"The Unknown" created a marked cluating as the most fantastic of Poe's

sensation in France when first pub- tales. It treats on incredulity, credullished and can scareciy fail to arouse ity, hallucinations, psychic action of one the greatest interest in this country. It mind upon another, transmission of is an eminent scientist's study of the thought, suggestion, the world of phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical dreams, distinct sight in dreams, actual manifestations the author cites many facts, premonitory dreams and divinaabsolutely authenticated instances, and tion of the future, etc. 487 pages, cloth

chapters of his book are as weirdly fas- bound. Price \$2.00. For Sale at the Office of The Progressive Thinker.

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its members to contribute twenty-five cents per month each for a year, the cents per month each for a year, the cents per month each for a year, the cents per month to go to the National hody for THE LANGUAGE OF THE STARS."

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

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This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature-in their relation to man-that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

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presentation of the facts and philoso- 40 pages by Dr. J. M. Peebles, the wellphy of Spiritualism. For sale at this known author. Price 15 cents. For sale at this office.

"The Gospel of Buddha, According to "The Religion of the Future." By S. Old Records." Told by Paul Carus, Well. This is a work of far more than

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NO MORE PATIENTS

Can be healed by us for at least one month. No new cases taken until after May 15. We can do justice to only so many patients. Can't cure by the wholesale. We must study

DR. G. E. WATKINS,

71 Gainesboro st., Boston, Mass.

A Mother's Love.

The experience I will now relate, occurred in the year 1888, two years previous to my daughter's marriage. Her mother having passed on in the year 1875, my daughter and I were keeping house. Still we both worked outside, she in an office on Broadway, as stenographer for a railroad company. She was my only child that was left me on earth, consequently my love for her was undivided, my daily thought was for her, and hers for me. When the shadows of evening drew near, I would look forward to the pleasure of her presence to enjoy our simple meal we called supper, in perfect harmony in thought and desire. I relate these particulars in our lives, the perfect trust that existed between us, to illustrate a grand principle, or law, if you would wish to call it a law-I do not, I call it Love, for love knows no law, Love is divine and comes from the Father of all there is.

Now for the test of this love I speak of; my daughter was taken suddenly ill one day, about ten o'clock in the forenoon, and came home feeling very bad, with a burning fever, and went to bed, where I found her when I came home to dinner. As I came into the room where she was, she greeted me with a forced smile, and said, "Dear papa, I felt so bad I came home." I saw she was very ill. Her face was flushed with burning fever, and my heart sank within me.
"Well, my daughter," I said, "I think

you will feel better after I make you some tea, something warm to drink, and I will go and prepare it now." I started Herrick, wife of George L. Herrick, for the other room we used as a diningroom, and as I passed by the foot of the bed I laid my hand on the foot-board; a great light seemed to attract my attention and I looked up, and over the headboard of the bed seemed to be a glorious light that covered the whole side of the room, and right in this radiant light, right over my daughter's head, appeared her mother and my mother, standing hand in hand, both smiling such a happy, peaceful smile, such as angels only can wear. They both pointed down toward my daughter and said "All is well," then the vision vanished away.

The vision lasted about one second of time. I said nothing to my daughter about it; I passed on into the next room to light the fire to heat some water and prepare some tea. I had scarcely got the gasoline stove going, when the door of her room opened and my daughter walked in, looking perfectly well, the fever all gone, appetite returned. She proved it by taking hold and getting dinner herself, and eating, too. After dinner she returned to her work at the office as usual, feeling perfectly well. It was Love that did it. N. P. BRADISH.

Kansas City, Mo.

Southern Cassadaga Camp. On April 7, the remnant of the people

left at Southern Cassadaga Camp, about twenty-five in number, met at the auditorium, called together by Vicepresident A. A. Butler, of Brecksville, Ohio. Mrs. Van Duzee, who has been a successful platform speaker for many years, spoke inspirationally on Thought. Mr. Budington, Mrs. Rathbun and Mr. E. Bond, spoke with much feeling, of the good work being done, not only here, and at this time, but the influence that would go forth into the twenty-two states that have been represented here the past season. A sadness pervaded that-all social pleasures must so quickly come to an end. The past winter ly and expressed a desire to go to him. has been one of unusual interest, and a financial success. We can predict a bright future for Southern Cassadaga

The climate here is all that can be de- of the kindest of parents. In 1875 Spirsired, and improvements are being itualism reached them in such a manmade to meet the demands of all who | ner they felt compelled to investigate. wish to escape the discomforts of a and learned its truth. Mrs. Mary C. more rigorous climate. The social life | Von Kanzler and Mrs. Sarah A. Walhas been varied and interesting, and the entertainments continuous and of a high order, and enjoyed by young and old alike. Each vied with the other in | was often filled with neighbors and making the annual session of this camp | friends, who received their first light in The camp is beautifully situated on

high, sandy ground, covered with tall, graceful pines, and to the east and Township, Cuyahoga county O., April 6, south are a chain of beautiful lakes. A 1901, Mrs. Phoebe Jane Baker, aged 82 Sunday evening at Nathan's hall, 1565 want to become a subscriber to The One from the Theosophical Stand. more healthful location cannot be years, 7 months and 17 days, wife of W. Milwaukee avenue, corner Western ave- Progressive Thinker, if not so already, found in the state of Florida. The high | E. Baker, with whom she lived 56 altitude and resinous atmosphere of years, leaving three daughters and the pines makes this locality beneficial to all afflicted with catarrh or lung trouble, and the exceedingly soft water and the sun shining almost every day, drives rheumatic troubles away. My wife come down here an invalid, and today she is feeling better than she has for years. I am rid of a troublesome rheumatism, and if possible, next fall I shall return to Southern Cassadaga A. A. BUTLER. Breeksville, Ohio.

Mount Pleasant Park Camp, Ia.

The M. V. S. A. Camp-meeting at Mt. Pleasant Park, Clinton, Iowa, will open July 28, closing Aug. 25. All signs are children. pointing to a most successful meeting. With such talent as Dr. Peebles, Oscar Edgerly, Moses Hull. Jennie Hagan | March 16, 1901, at his home near Brown, A. E. Tisdale, Mrs. Cooley, Dr. | Maples, N. Y., after suffering but a Nellie Mosier, Prof. W. F. Peck, Miss short time. He was born December 17, Flora Kays and others, the programme | 1822, in the town of Byron, Genesee will be most satisfying. There is promise of plenty of phenomena also. The Helen Rhoades, of Napoli, April 16, announcements will reach the people the middle of May, I hope.

STELLA A. FISK, Sec'y M. V. S. A.

MEDIA, AWAKE.

Awake, awake, O media! Arise in honor's might, Nor longer bow the servile knee 'Neath foul suspicion's blight; The banner of sweet Spiritualism No longer trail in dust.

Nor suffer more her hallowed lips Defiled by wanton lust. Within the sacred temples Where sound the angels' feet,

Let truth and purity alone The earnest seeker meet. S. BIRCH GOURLEY.

Chicago, Ill.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A She was a kind and devoted friend, a very instructive and valuable work. It true Spiritualist and medium, and should have a wide circulation, as it passed out as she had lived, in a knowlwell fulfills the promise of its title. edge of Spiritualism. Her parents and For sale at this office. Price 75 cents. a brother mourn her untimely transi-Mansill's Almanuc for 1901, is now tion. Words of consolation were spoken tady for delivery... It is certainly very to the bereaved ones by the writer. vable. Price 25 cents.

No Sorrow Shown at a Funeral. A very novel funeral ceremony was performed at the Dexter Sampson company's undertaking parlors Saturday afternoon over the remains of Miss Meda Hoskins, who died at her home, 1338 Thalia street; a few days ago. The odd feature of the obsequies lies

in the fact that no evidence of conventional mourning were present. The

handsome casket was covered with pure white velvet. The top was strewn with calla lilles and other white flowers,

which were also banked entirely around

the coffin, and its sides festooned with

smilax, giving to the whole the appearance of an immense floral piece. The pallbearers, as well as relatives of the

deceased, were clad in ordinary street

erally pervades such functions was en-

The family and friends of the young

woman are Spiritualists, and, in accord-

ance with their creed, that death is but

transition to another sphere, whose

spirit forms are able to communicate

with those dearest to them on earth, they decided to treat the matter merely

as a fond farewell to one who will re-

turn, instead of indulging in protracted

The funeral sermon was preached by

Mrs. Nickless, who frequently addresses

valid for several years, so that her de-

mise was not unexpected. Both she and

[Obituaries to the extent of ten lines

only will be inserted free. All in excess

of ten lines will be charged at the rate

of fifteen cents per line. About seven

Passed to spirit life, at her home in

Kinmundy, Ill., April 5, 1901, Mrs. Julia

aged 80 years, 10 months and 16 days.

that place, April 2, 1901, aged 73 years

and 8 months. Since 1854, Brother Til-

lotson has been a pronounced Spiritual-

lst, never for a moment concealing the

light he-had. He and his estimable

companion took considerable pains in

distributing Spiritualist literature of

which they always kept a quantity on

hand, both of papers and books. A dis-

course at the funeral was delivered by

the writer to a large concourse of

Passed to spirit life, from Los An-

geles, Cal., March 28, Miss Meda Hos-

kins, aged 44 years. Equally strong and

a conscientious medium, will be a last-

ing monument to the cause of Spiritual-

ism. She leaves a mother and three

sisters besides other relatives. Services

were conducted by Mrs. Edith Nickless.

James R. Smith was born in White-

side county, Illinois, December 15, 1841.

He enlisted in Co. B, 13th Illinois In-

fantry, in 1861, serving three years and

four months, until honorably dis-

charged in 1864. He was married to

Sarah J. Langdon in the spring of 1866.

Following a long and painful illness, he

passed to spirit life, March 29, 1901.

A son and two daughters survive him.

He was a kind and loving father, a good

citizen and a true friend. Services con-

Passed to spirit life, April 1, Mrs.

hiel Ward, her husband, passed on more

than three years ago, and she was lone-

They had lived more than fifty years to-

gether in loyal wedlock. Five daugh-

ters and five sons blessed their fireside.

all of whom remain to mourn the loss

ters, two of their daughters, have been

faithful advocates now for more than a

score of years, and the old homestead

Passed to spirit life, from Orange

three sons, all Spiritualists, Mother

Baker enjoined upon her family before

passing out, to have a Spiritual service

over her remains, or none at all. Mrs.

Loe F. Prior officiated, April 9, and en-

lightened the orthodox neighbors on

Passed to the higher life, March 23,

1901, at Vancouver, B. C., of consump-

tion, in her 39th year, Mrs. Bertle Ord-

way, beloved wife of Henry H. Ordway.

She leaves two sons and two daughters,

Sheldon P. Eddy passed to spirit life

county, New York. Was married to

1850. Services were held at the house.

conducted by Mrs. Clara Watson, who

spoke words of comfort and inspiration

that soothed the aching hearts of the

bereaved ones. He had been for many

years a firm believer in true Spiritual-

ism, and thus by its teachings made his

Passed to spirit life, from her home at

Spaulding, Mich., Feb. 19, 1901, Mrs.

Olive Pratt Andrews, aged 80 years.

She was a Spiritualist for more than

fifty years, a medium and seer. Her

life was filled with kind and noble

to the sick, and never refused to com-

fort the sick and afflicted. Her aged

husband and five children still remain

on earth, but are comforted with spirit-

Passed to spirit life, from her home,

Jan. 29, 1901, Cebia M., daughter of

Wm. and Emma Hunn, aged 22 years.

DR. H. C. ANDREWS.

DR. H. C. ANDREWS.

life one for an example.

ual philosophy.

THOS A. BLACK.

M. C. ORDWAY.

Spiritualism.

Cleveland, Ohio.

DR. J. A. BAILEY.

ducted by the writer.

D. W. HULL.

friends and neighbors.

words constitute one line.

tirely eliminated.

To Do All the Good We Can.

The students of this Callege represent four continents, and many of them are physicians, medical stinents, and many of them are physicians, medical fractions and many of them are physicians, medical fractions. It is the physicians and many of them are physicians, medical fractions and many of them are physicians, medical fractions, medical fractions and many of them are physicians of this callege fractions. In the color stands and many of them are physicians from any of them are physician Originated by DR. J. M. PEEBLES, the Grand Old Successfully Treated costume, instead of the usual somber black, and the grim depression that gen-

ceive Absolutely FREE Diagnosis and Full

instructions.

Mrs. Nickless, who frequently addresses the meetings of the local Spiritualist society at Harmonial hall, and music was rendered by members of the choir. Several poems, appropriate to the occasion, were read. The burial took place at Rosedale Cemetery.

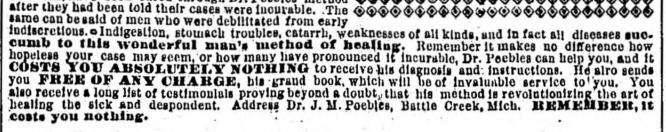
Miss Hoskins was 44 years old at the time of her death, and had been an interest of the secret of the soul, which he strongest healing combination known to the world. This wonderful man has so perfected his method that it now reaches all classes of people, for it ANNIHILLATES reaches all classes of people, for it ANNIHILATES

BPACE and cures patients at a distance in the privacy of their own homes without the knowledge of her mother, Mrs. Kate Hoskins, who is a trance medium, are well known in Spiritualistic circles.—Los Angeles (Cal.)
Herald.

PASSED TO SPIRIT LIFE.

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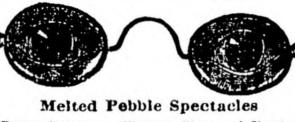
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