

SPIRITUALISM—Progress, the Universal Law of Natúre: Thought, the Solvent of Her Problems, ____SPIRITUALISM

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SCIENTIFIC BASIS OF THE SPIRITUAL

A Discourse Delivered Before the Ghicago Liberal Society, March 31, 1901, by Thomas B. Gregory.

many that word "environment" is a term to conjure with. Man is a reed-but he is a thinking reed. Environment, they tell us, is practically everything. The Weak as he is physically, his brain teems with thought spiritual.

In other words, all depends upon the outside. The spiritual is not that which is born in man, but something hat is suggested to him by the phenomena of the external vorld.

It is quite popular now-a-days to look upon man as be- dust! A depository of truth, yet a sink of doubt and ing, to a large extent, the creature of environment. With error!-at once the glory and the refuse of the universe!

spiritual is nothing more than a myth, and a "myth" is too deep for speech! Cribbed, cabined and confined by simply "the impression of the phenomena of nature upon the flesh, he chafes like the caged lion that sniffs from the mind of man." 'The mind merely receives that which afar the wideness of the desert and the freedom of the the outer world throws upon it. Like the plate in the great mountains. "Have you read the Wandering Jew?" camera, the mind catches the passing reflection; the reflec- inquired one man of another, and quick as a flash the tion gradually, but surely, grows into the myth; and answer came, "I am the Wandering Jew myself." It finally the myth becomes all that we mean by the means me, it means each one of you. Man, man is the great Wandering Jew, ever restless, never satisfied.

RICHTER'S LEGEND.

You will recall Richter's sublime legend:

The clouds also come and go, and burst in water upon the earth. Whence came they? and who sends them? I cannot see the wind, but here it is; and what is it? Who brings it, and makes it blow, and roar and terrify us? How does the corn sprout? Yesterday there was not a blade in my field, to-day I returned and found some. Then I buried my head in my hands and was troubled." In the Kaffir behold us all! We ask a thousand questions, but no answer comes! Each one of us is a little island of twilight in an infinite ocean of darkness. The great things and the small alike baffle us. We question eternity, and there is silence; we ask about to-day, and there comes no reply. Ant-hill and solar system, body

and mind, man and God, are alike inscrutable. It will avail us naught to turn to science, for upon the great questions of genesis and destiny, science is dumb. We are too apt, as Buckle remarks, to speak as if we had penetrated the sanctuary of truth, and raised the veil of the goddess, when in fact we are still standing, trembling, before the vestibule. The highest of our so-called "laws of nature" as as yet purely empirical. Not one single physical discovery that has been made has ever been connected with the laws of the mind that made it; and until that connection has been ascertained, our knowledge has "God called up from dreams a man in the vestibule of no sure basis. On the one side, we have mind, on the other side, we have nighter. These two are so interwoven they so act upon and perturb each other, that we shall never really know the laws of the one unless we also know the laws of both. The laws of nature have their sole seat, origin and function in the human mind. They are simply the conditions under which the regularity of nature is observed. They explain the external world, but they reside in the internal: As yet we know scarcely anything of the laws of mind, and therefore we know scarcely any thing of the laws of nature. We talk glibly of "gravita tion;" yet we know not what gravitation is. We discourse fluently of "atoms," "molecules," "forces;" but to save our lives we could not say that we knew what they were.

from morning till night, and from night till morning. has thought the matter over, and came to the conclusion But where do they stop? and who makes them flow thus? that it would be a pleasant and a profitable thing to build it? No! It is a law of the beaver's nature that it shall build dams. Do the birds say to themselves in the fall or Coalition with Churches Not spring, "Let us go North," or "Let us go South?" Noth-ing of the sort. When the migratory season arrives, away they fly, in obedience to a law that is as rigid as gravity. So is it with man and his great spiritual desires. They are a part of his nature, of his truest, deepest, divinest nature; and he can no more help dreaming his dreams of the infinite and the immortal, of progress, and of eternal progress, than the beaver can help building his dam, or the bird help following the migratory instinct.

I have said that man and his spirituality are indissolubly linked together-that the spirituality is a part of the man.

COSMIC POWER.

But not all is said yet-for we must remember that both human nature and its mighty aspirations, are parts of a still larger something.

The following, taken from the Arena Magazine, is vouched for by several of the leading men in England and America. An Irishman, it seems, owned a tame seal, which, though affectionate, became a great unisance about the house. It was sent away for long distances on shipboard, but it always came back. Finally the owner tried That in their chaotic condition they.

Desirable. Some time since, an article appeared in a spiritual paper, headed, "Why, should not Unitarians and Spiritualists Unite Their Forces?" The writer said,

UNITING FORCES.

"While I am now, and have been a be-liever in the possibility of spirit return for more than twenty-five years, I am also a Unitarian in belief and am a member of that church society. That in that city, Denver, there was at a low estimate twelve hundred unorganized Spiritualists. That Spiritualists though numbered by scores of thousands, were practically unorganized, and were utterly unprepared to make an aggressive campaign against error or to defend their own belief, and while calling themselves "Harmonial Philosophers," were inharmonious and discordant from a lack of unanimity of action. That he thought these unorganized Spiritualists. should join forces with the organized Unitarians and help spread the pure gospel they professed to believe in.

there is a tremendous difference; the one giving the glory my house. And to the servants that stood around his to human nature, the other bestowing it upon the world throne he said: "Take him and undress him from his robes of matter.

that we may, if possible, determine which of them has the human heart, the heart that weeps and trembles.' It sounder basis.

MYTH AND PHENOMENA.

To begin with, let us admit that myth is intimately wheeled away into endless space. Sometimes with the associated with the phenomena of Nature, with sun, solemn flight of angel wing they fled through Zaarahs of moon, star, fire, light, trees, streams and hills. That such darkness, through wildernesses of death, that divided the is the case is undeniable. To even think of disputing it worlds of life; sometimes they swept over frontiers, that would be folly.

this: What is the order of the connection between the dawned for a time through a sleepy film; by unutterable two, between the natural phenomena and the myth?

Are the phenomena the cause, or merely the occasion, to the light. In a moment, the rushing of planets was of the myth? Do the phenomena create the myth?-or does the myth, already germinally present in the mind, them. simply avail itself of the phenomena as the media of its expression?

moon into a goddess, and wind and thunder and lightning | depth unfathomable. took on the form of personality.

THE EXPLANATION.

fact.

What is it? Why, this: When man came he projected his personality into the realm of the material around wept. His overladen heart uttered itself in tears; and he about himself.

As Amiel observes, "Every landscape is a state of the soul"-so much of the subjection thrown out upon God; for end I see, there is none.' And from all the lis-Nature.

Take the little girl with her doll. In the act of The man speaks truly; end there is none; lo also, there is attributing life, speech and passion to the doll the child no beginning."" simply makes the thing of wax or porcelain a reflector of worshiped with fear and trembling, or with adoration and the golden completeness of some immortal to-morrow! love, as the case may be.

In one of his charming books John Burroughs tells us of a certain man who, upon returning to his birth-place Such is the mind of man! And this mind is a fact. after a long absence, was desirous of sceing, above all How slow we are to perceive that a fact is not necessarily the present time." things, an old spring, which he had frequented in his boy- a stone or a steam engine, a star or a continent, that is; father and mother he might not look upon, but the face is made upon you by the playing of the harp. The book of the spring, which had often mirrored those of father on your table is a fact; as is also the thought of which the and mother, he fondly imagined would beam on him as of book is the casket. St. Peter's is a fact; and a fact, too, yore. Now, did the spring create the sentiment, or did was the conception of the great cathedral when it was but the sentiment merely crystallize, as it were, about the a thought in Michael Angelo's mind. Away with the spring? The latter, of course.

It will appear at a glance that between the two ideas heaven, saying: 'Come thou hither and see the glory of of flesh; cleanse his vision, and put a new breath in his Let us duly consider the two conceptions, to the end nostrils; only touch not with any change his heart-his was done; and, with a mighty angel for his guide; the man

stood ready for his infinite voyage; and from the terraces of heaven, without sound of farewell, at once they were quickening under prophetic motions of God. Then, But the question, upon which the whole matter turns, is from a distance, that is counted only in heaven, light

pace the light swept to them-they by unutterable pace upon them; in a moment, the blazing of suns was around

"Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left, If the phenomena are the main thing, why is it that towered mighty constellations, that by self-repetitions and there were no myths until the coming of man? The tad- answers from afar, that by counter positions, built up tripoles and Saurians, the mastodons, Irish elks, cave bears, umphal gates, whose architraves, whose archways; horiand those much-lauded fellows, the anthropoid apes, had zontal, upright, rested, rose, at altitude by spans that no mythology. For thousands of years those creatures seemed ghostly from infinitude. Without measure were were in the midst of the most wonderful natural phenom- the architraves, past number were the archways, beyond ena; yet no myths were printed on their minds. But bye memory the gates. Within were stairs that scaled the and bye man came upon the stage, and lo! all at once, as eternities above; above was below, below was above, to the ing determined the elements of their curve, in a world of if by magic, up sprang the myths! The trees and streams man stripped of gravitating body; depth was swallowed became alive, the sun was transformed into a god, and the up in height insurmountable; height was swallowed up in

"Suddenly, as thus they rode from infinite to infinite, suddenly, as thus they tilted over abysmal worlds, a mighty cry arose, that systems more mysterious, that Somewhere there must be an explanation of this strange worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

"Then the man sighed and stopped, shuddered and said: 'Angel, I will go no further; for the spirit of man tening stars that shone around, issued a choral voice:

its own personality. It merely projects so much of its him, and eternity behind him; with infinity above him, own self outward, to be mated with another imaginary and infinity below him, and still he is restless, dissatisfied, self. In the same way the primitive man makes the sun looking into the present for the future, into the seen for or moon, the stream or star into a spirit, which is to be the unseen, and into every miserable failure of to-day for

MIND IS A FACT.

SCIENCE AND THE SPIRITUAL.

Well did the poet sing: "Behold! We know not any thing.'

It is a great mistake that some people make about science. The Spiritual, they tell us, is hazy, science is clear; the spiritual deals with conjecture, science with certainty; the spiritual rests on faith and hope, science reposes upon the bed-rock of demonstration.

But let us hear Professor Huxley, as he delivered himself just before he passed out from us. Says Huxley "Any human belief, however broad its basis, however de fensible it seems, is, after all, only a probable belief; and our widest and safest scientific generalizations are simply statements of the highest degree of probability."

Professor Clifford said of the nebula hypothesis: "Hav observation and experiment, they prolonged that curve into an antecedent world, and accept; as probable, the un broken sequence of development from the nebula to the present time."

Those of you who have carefully read the great Darwin will remember that pronounced as were his genius and patience, his modesty was even more pronounced. Nowhere did he claim anything dogmatically; he declared that he was obliged to be contented with a probability. In matters spiritual, then, as in matters scientific, there is nothing unreasonable, to put it mildly, in falling back acheth with this infinity. Insufferable is the glory of upon Bishop Butler's maxim, that "Probability is the guide of life."

I say this not apologetically, as though I were asking for the spiritual side of our nature that which did not rightfully belong to it. The spiritual begs for nothing; i And in the midst of it all is Man, with eternity before | simply demands its rights as those rights are admitted by the scientists themselves.

Let us once more refer to Professor Clifford. Says Clifford, with reference to the way in which the scientists reached the conclusion known as the nebula theory: "Having determined the elements of their curve, in a world of observation and experiment, they prolonged that curve into an antecedent world, and accepted, as probable, the

the cruel experiment of putting out the creature's eyes, and shipping on a sailing vessel. When more than half way across the Atlantic the seal was thrown overboard. But once again it reached home, for one morning it was found dead, of starvation, at the door of the Irishman's cottage.

Now for the problem: How did the creature manage to find its way home? What-guided the poor blind thing, through the eighteen hundred miles of briny deep, to the right shore, and to the right spot on that shore? Instinct," do you say? Yes; but what is instinct? What can it be, but the operation of an intelligence larger than that belonging to the creature itself? In the language of the writer of the article from which I quote: "The seal was able to make drafts upon the "All-Knowledge." The seal did not go alone; along with it went a great Cosmic Something or other, the nature of which we cannot understand.

Well, here we are, shaping the rough and the rude into forms of loveliness, dreaming magnificent dreams of an endless advancement in all that is true, beautiful and good! Here we are! But we do not stand alone: back of us is the great Cosmic Power, which is none the less real for, being unknown. The wisdom called human is not wholly such: it is the human assisted by a draft upon the "All-Knowledge."

Thus it would appear to be the case, that the spiritual, the aspiration that links us to the immortal and the everprogressive, rests upon a very secure foundation-even the Eternal Nature of things, which acts through us, and expresses itself in us.

For two reasons I will not attempt to develop this wonderfal thought; I have neither the time nor the ability. It is a thought before which we feel like being silent, not because we would not speak, but because we cannot. We can but try to feel what the poet wrote: "Fair are the flowers and the children, but their subtle ting a home, and who generally finds to suggestion is fairer; Rare is the roseburst of dawn, but the secret that clasps it is rarer; Sweet the exultance of song, but the strain that precedes it is sweeter; And never was poem yet writ, but the meaning outmasters the meter. "Never a daisy that grows, but a mystery guideth the

growing Never a river that flows, but a majesty scepters the flowing:

Never a Shakspeare that soared, but a stronger than he did enfold him:

Nor ever a prophet foretells, but a mightier seer hath foretold him.

"Back of the canvass that throbs, the painter is hinted

could not command the respect of the secular press nor the public at large. That the Unitarians had among their ministry the broadest, brightest and grandest men of the age. I have not quoted at length from the original, but enough to show that my reply thereto seems to be in order.

If all were as honest and sincere in their desire for the highest advancement of Spiritualism as our brother, it were well for the cause. But unfortunately all are not. While I, with many others, would be more than glad to have' some concerted mode of action in opinion, to regulate and establish the Spiritualistic platform on a secure, remunerative foundation, one that would offer nd premium to frauds, but the highest incentive to honest workers, still I think such a scheme as the joining of forces with any church organization would be decidedly impracticable, and would only result in complete inharmony. In the first place, Spiritualism must stand on its own merits. We do not need the protecting influence of any church, however much we may affiliate with, or respect the members thereof. We need to stand free and independent, and for this we should strive. We are a body peculiarly our own. All Spiritualists cannot affiliate for the reason that some are materialistic in their manner of thinking, while others recognize an inflnite power as a pervading and directing intelligence. - The two elements would each have to stand by and for themselves, as they would naturally clash, although each faction holds to the same grand truth-the immortality of the soul. To join our forces with the church in order to be benefited by the moneyed condition or wealth accruing therefrom, seems to me too much like a girl getting married for the sake of gether sorrow that the getting married is the smallest part of the business, and that she is practically worse off than if she had remained single. There is no rule however, without an exception. This may seem a ridiculous view to take of the matter, but the idea came to me and I expressed it. So while the church may welcome an honest Spiritualist as an accession to its membership or otherwise, many of its members, would, I fear, be like unto a certain priest who had no use for the brother who had fallen by the wayside. Of course, there are the good Samaritans in all positions of life, many of them, I am glad to say, in the churches. But not all would dare brave public opinion by taking the Spiritualist by the hand and owning that they, too, were of the same way of thinking. You see, hereas we have knowledge and its followers have only faith. No! as an organized body, the two are not ready to join forces. It is not a question of our going to the church for help, but of its coming to us for light. and knowledge. So while we can say, "Bless God for an M. J. Savage, who has the courage of his convictions, and knowing the truth does not deny it." we must perforce be our own standard bearers until the time shall be fully ripe, and the "Church of the Spirit" shall be what its name signifies, and the Fatherhood of God. and universal brotherhood shall be a living truth. This is my view of it, but I am only a MARY E. VAN HORN. unit. Milwaukee, Wis.

MIND THE INTERPRETER.

It is the mind that interprets nature. There is nothing in nature but what the mind supplies. Does the sculptor interpret the marble, or his own ideal? Is the music in instrument, or in the player's soul? Nature is a meaningless thing until man reflects upon it his own genius. When you commune with nature you commune not with-nature, but with your own being. Woods, waters, skies do but furnish the conditions of the communion, and are simply what you make them.

"We receive but what we give, And in our life alone doth nature live."

was invested with a deep and thrilling interest-hope was infinite desires! or of hell!

O wonderful soul of man! I realize the fact that in many ways we are weak; but I know that down underneath the weakness there is a glory unspeakable!

themselves up through the heavy strata of our animalism, eye is unreal? By no sort of logic can we prove it. to manifest themselves in the manifold splendors of art.

stupid idea that, in order to have a fact, we must have something that can be handled; weighed and measured! Whatever is, is a fact, whether it be of the material or of the spiritual order.

And logic obliges us to accord to every fact a respectful learing.

That prince of free thinkers, the late John Stuart Mill, physical facts backwards to the nebula hypothesis. said: "If in our survey of human nature and life, we leave any element out, our conclusion will fail more or less in its application." Continuing, Mill says: "In our estimate of man's life, we should take care and weigh with all due caution the element that exerts any particular influence on his life."

Now the spiritual element has exerted a greater influence upon man's life, for good or for ill, than all other Mythology is but psychology-the reflected splendor of things combined. It may be truthfully affirmed that the the mind. There were millions of eyes on earth before history of man is the history of the spirit. We heartily the advent of man-eye of beast and eye of bird; but back wish that much of this history had never been written. of the eyes there was no human mind, and the wonder and Page after page of it is terrible! But it was all very sinmystery named mythology were unknown. But when the cere; and it remains true that, down underneath the wildhuman eye opened upon the scene, instantly the prospect ness and the terrors, was the soul, swayed to and fro by its

born, and fear, and love and mystery! In tree, stream, And this fact cannot be thrown out of court. It decloud and star, sunshine and storm, the strange new crea- mands, and must be given, a hearing. It has some sort of ture found a myth-a story of terror or of joy, of heaven meaning. It is not science, but bigotry, which declares that it is unworthy of consideration.

THE INVISIBLE:

It is no argument to say of the spiritual side of our na-We are told that here and there in the great briny ocean ture that it is concerned with the invisible, and is, thereare springs of fresh water, which force themselves up from fore, false. It is true that it is concerned with that which we know not what mighty depths. Even so are there to the eye of flesh, is invisible; but by what sort of logic springs of the moral and spiritual sublime, which push do we prove that all which cannot be seen by the fleshly

A French traveler once met a Kaffir away out in Dark-The charm of that matchless book, "Pascal's est Africa who put to him this question: "Years ago," said sense. Religion-Lain not talking of theology, or of rit-Thoughts," lies in the fact that it reveals to us, as scarcely | the untutored savage, "I went to feed my flocks; the | ual. but of religion at the sentiment of the mind-religany other book does, our littleness and our greatness, our weather was hazy. I sat down and asked myself sorrow- ion, I say, is the result not of priesteraft, but of human weakness and our strength, our shame and our glory. ful questions: Who has touched the stars with his hands, nature itself. It is here not as the result of a plot; it is For example: What a novelty, monster, contradiction, is on what pillars do they rest? The waters never weary; here as the result of the constitution of our minds and man? A judge of all things, yet an imbecile worm of the they know no other way than to flow, without ceasing, hearts. Why does the beaver build its dam? Because it be wise or not.-Beaumont and Fletcher.

unbroken sequence of development from the nebula to

Now, with regard to the spiritual: "Having determined hood. That, at least, he hoped to find unchanged. There something visible and tangible. A fact is whatever is. the elements of the curve (of the spiritual facts) in a world his lost youth would come back to him. The faces of The harp is a fact; and a fact, also, is the impression that of observation and experiment, we prolong that curve into a future world, and accept, as probable, the unbroken sequence of development from the mortal to the immortal." Professor Clifford, takes certain physical facts and draws from them a conclusion about the past: we take certain spiritual facts and draw from them a conclusion about the future. The logic is the same in both cases; the only difference being this: In one case the argument is prospective, while in the other it is retrospective. The principle is unchanged, and we have as clear a logical right to argue from certain spiritual facts forward to immortality, as Professor Clifford had to argue from certain

I repeat, then, it will not do to cry "Eacts! Facts!" The Spiritual has on its side as many facts as the material has Not the same kind of facts, but facts nevertheless, from which we are logically entitled to reason along until we reach the same goal at which the scientist stops-probability.

Nor is this probability to be despised. To quote Bishop Butler again: "If you were obliged to take a journey by night, would you not give heed to any shining light in the darkness till the day should break? It would not be altogether unnatural for you to feel how much better it would be to have daylight; you might lament that the darkness concealed so many beautiful views, and wish for the sun to draw away the vail; but how ridiculous it would be to scorn the guidance which the lesser light might afford

you, simply because it was not the sun itself."

There is a final thought to which I would call your at tention

PRIESTCRAFT AND RELIGION.

The idea seems to prevail with some that the spiritual element, at present to be found vigorously intrenched in human nature, is not not natural but unnatural, a sort of artificial excrescence upon our humanity, bred and nurtured by priestcraft, for its own honor and profit.

Now there is no one who has less use for priestcraft than I have; nevertheless to claim, as many do, that the priests originated feligion, is, in my opinion, pure non-

and hidden; Into the statue that breathes, the soul of the sculptor is bidden:

Under the joy that is felt, lie the infinite issues of feeling; Crowning the glory revealed, is the glory that crowns the revealing.

"Great are the symbols of being, but that which is symboled is greater

Vast the create and beheld, but vaster the inward creator; Back of the sound broods the silence, back of the gift stands the giving;

Back of the hand that receives, thrill the sensitive nerves of receiving.

"Space is as nothing to spirit, the deed is outdone by the doing

The heart of the wooer is warm, but warmer the heart of the wooing:

And up from the pits where these shiver, and up from the heights where those shine.

Twin voices and shadows swim starward, and the essence of life is divine."

Pithy Paragraphs.

There is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.-Colton:

The true university of these days is a collection of books.-Carlyle.

Labor to keep alive in your breast that little spark of celestial fire called conscience.-Washington.

Never does a man portray his own character more vividly than in his manner of portraying another.--Richter. The condition and characteristic of a fool is this-he never expects from himself profit nor harm, but from externals.-Epictetus.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to dered sacrifice is to do justice.-John live generously and to act nobly.-Plato.

The longer we live and the more we think the higher value we learn to put on the friendship and tenderness of drals, universities.-Ingersoll. parents and of friends.-Dr. Johnson.

A tight comprehension of the processes of life and of the means of influencing their manifestations is only just dawning upon us.-Huxley.

As a vessel is known by the sound whether it be cracked or not, so men are proved by their speeches whether they

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.Take theology from the world and the churches can be schools, and the cathe-

If thou seekest to please thou art los -Epictetus. It cannot be shown that faith in any

religious dogma is essential to good character,-J. D. Shaw,

Go do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon It.-Phillips Brooks.

THE PROCRESSIVENTENKER

FALSE FAITHS.

LIFE AND EXPERIENCE IN SPIRIT LAND we met here, that she had always beheld me in her mind;

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

LETTER NUMBER FOUR.

A lady now came forward and took my hands. "Madam," she asked, "do you remember me?" I looked at her searchingly. Surely, yes. It was Lady We shook hands warmly, then she embraced me with a kiss.

"How glad I am that you have come," she said. "We need a leader, and just such an one as you are. You were born to lead and dominate the minds of others. Your will power is exceedingly strong. You may be able to do, at once, what we have all, thus far, failed to accomplish."

I looked at her in amazement. She had always been a large, strong, powerful, dominant woman herself; yet, here she was, not yet reincarnated.

"Really, My Lady," I said, "I had expected better things of you. What is the matter? One would suppose that it would be easy to obey a great, divine, universal law."

"Well, there's the rub. The law, as far as I have thus far observed, is not universal-that is, we find ourselves, as on earth, surrounded by thousands and thousands of people and not one of them, so far as I can learn, has been able to take on another body of flesh. Madam, I have myself about given up the idea, but I was eager to see you. We were such old and good friends, you know, and used to think so much alike on all subjects. That is what has brought me here to-day."

"Lady _____, I am surprised at you. Have you, in-deed, proved yourself so weak?

"Well, I have come here to-day to see you, thinking that perhaps through you I might regain my former faith. But, really, I don't see how it can be. Look at me, Look at yourself. We are as large, nearly, as we were when the flesh covered us. It seems to me that I have simply.

that she had kept herself pure on account of this ideal, which has at length proved real. She is my wife. This is our home, at least for the present; but; lady, a grander palace yet awaits us, for it will be here according as we build.'

"But the children?" I cried. How about them?" "We did not meet on earth to marry and have children of our own, that is, begotten through fleshly hodies; but there are millions of poor, little infants here, whose fathers and mothers are still on earth. We take many of these little ones, especially those that have no relatives to love and care for them. We usually take those that have been repudiated, or cast off, because not born in wedlock. repudiated, or cast off, because not born in wedlock. benevolence? Is he willing and not These little creatures, not being to blame in the least, thus able, where is his power? Is he both find justice and recompense."

There were others who had much to say while I remained in that hall; and I talked a little myself. I shall not go on with a continuous account of my experience in spirit life, but give a sketch here and there as occasion requires. It is the uppermost and all-important questions quires. It is the uppermost and all-important questions in the minds of the people of earth that I-desire to an-swer; and I will answer them truly; I will neither falsify treme toleration in religious matters nor deceive any.

How can I prove this to you? Simply by repeating the words that Jesus used, "By their works ye shall know them." I cannot always cater to preconceived ideas and stubborn prejudices and tell the truth; consequently, some may call me a blatant Ananias; but that will not make me such. Usually, the one who calls out such pretty names is throwing forth his own venom and is himself laboring under the most woeful delusions.

Most truly yours, MADAM

LETTER NUMBER FIVE

A lady has just written to our sensitive to know why the spirits do not help her? Why those on the brink of ruin are not saved? Why the spirits who can lift ponderable objects do not find gold and place it in mines or other places where she and others might find it? Why her father, who, as she says, is responsible for her being, does | was no better than her own? Could he not come and help her, and do precisely as she desires him hold his congregation together. if he stepped out of a lot of heavy, cumbersome clothing and to do? That the spirits ought to do this, that and the ran away and left it. You know that is a way we women other-that is to say, just that which she thinks they had-of unfastening our clothes, allowing them to drop ought to do. That the spirit of Professor Franz Peterupon the floor, and stepping out of them, while our maids silea must know that she is writing a letter, and that he to our reason? took care of them. Look at me, Madam, look at my ought to govern things so that her particular spirit friends hands, my form, my limbs. I am but very little smaller shall come to her and do just what she asks them to do. never shall gather grapes of thorns or the writer may have more to say than formerly. How can I ever force this big hand of Now I am not Prof, Franz Petersilea, as I have already figs of thistles, and that is what all upon this most important of all subjects mine into the tiny hand of an infant, or this large head | told you, but as I am inspiring or controlling the medium and my long, thick, flowing locks into the head of a puling at the present time, I presume what I may have to say medium for a while, and certainly I do not know where he is, although he told me he intended to take a long journey. It would be impossible for a spirit to make any progress if such spirit were confined in one place or attached to an earthly medium for a lengthy period of time.

A Minister Tries to Answer A New Century Revolution: eti Questions. To the Editor:-A resolution recently

offered in the legislature of Indiana To the Editor :- A short time ago contemplates the restricting of marriage deacon of the Congregationalist church to those qualified to give birth to strong seld that their pastor requested anyone healthy, moral children, children con that had any questions to ask, to drop colved in love, children that are desired that purpose, and wanted to know if I and as welcome as a fine colt, caif, lamb them into a query box on the door for had any to ask, I I gave him the follow-ing: "All Powerful—Is God able to de-stroy sin and not willing, where is his benevolence? Is he willing and not willing and not willing and here is his

RIGHT GENERATION.

ceived by the members of the legislature; he further writes that he considable and willing, why do we have sin?" On the following Sunday he preached a very able sermon from an orthodox ive, but marriage laws more so, that standpoint, which I think was the outgrowth of the question asked. It was stock than a better class of humans. headed, "Some of the False Faiths." As the writer is much interested in all It was in part as follows: "The cona farmer, that other minds had caught the vibrations in the air. and a symptom of an unhealthy spirit-

ual condition." I think the good brother Right Generation versus Regeneration is the coming new world reform, is criticising other beliefs for the very restricted marriages, restricted births. act that his own church is guilty of. no more children conceived in lust, and Again he said that where there were two or three small churches struggling born criminals, no more hap-hazard, unwelcome, loveless offspring; marriages for existence they should unite as one deferred until the contracting parties and worship together as brothers. are matured physically, mentally, mor-Would the good brother's church be ally and spiritually; this is a revolutionwilling to unite . with the Methodist, ary demand, but it is on the boards, and Presbyterian, Christian, Episcopalian, will receive a warm, welcome response or Catholic church, and form one grand congregation and worship together? I from millions, as soon as understood. It signifies a rest for the preachers, will be safe in saying no, unless they doctors and lawyers; they have lived all came to him, Again he says, "stick to the faith of and thrived upon the ignorance and stuyour good old Christlan mother." After pidity of the enslaved masses in the past, and are to-day doing their best to seeing almost my allotted three score fasten chains upon all the wealth-proyears and ten, would it be policy for me ducers as never before. to hold to the theory of forty or fifty Cut off the birth of slaves is a comyears ago of a brimstone hell, and infant damnation, simply because my sainted mother was taught that doctrine from childhood, by those whose opinion

mon sense law; if laws can be made restricting healing by medical monopolies, certainly laws can be made and executed to prevent criminals, slaves and degenerates from being born, and if not born then we will not be taxed to death should advocate that. doctrine to-day? to care for them.

We are given intellect by which we This, as said before, will clip the must judge; would it be policy for us to wings of the parasitical professions; let accept anything which did not appeal them go to work and earn an honest liv-

He says, "Friends, by their fruits ye shall know them. Men never have, and

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babe? Madam, I have tried; I find it impossible."

"But when we become less gross we shall lose these spiritual bodies," I said, "and shall become drops in the great ocean of spirit life-in the great ocean of God's life. It may be that we shall have to wait a long time before we return and take up another body."

She shook her head. "Yes, we often used to talk about that, but I begin to think that we were egregiously mistaken. Why I have seen angels who have been here in the spiritual realm for thousands and thousands of years, they are like very Gods themselves, filled with all manner of knowledge and wisdom; besides, they are not one but two as one; that is, these God-like and els are male and female, two bright, shining forms united in love, wisdom, thoughts, words, deeds and purpose; to separate them would be impossible. You shall soon see for yourself, Madam. The union and coalescing of their minds, positive and negative, form a battery, as one might call it, which emits pure and sparkling thoughts, sweet, heavenly and God-like, besides they are constantly performing great and good deeds. It is because I have come in contact with one or two of these that my faith has begun to waver."

"And what do they say on the subject of reincarnation?" I asked.

"They say it is utterly false, without the slightest foundation in truth." "Bah!" I ejaculated. They are lying spirits, trying

to deceive you.' She shook her head: "Can lying spirits be beautiful,

bright and shining angels?" she asked. May it not be, rather, that we are mistaken?"

"Then," said I, hotly, "where is the law of eternal justice? On earth some are rich, others poor; some are slaves, others kings, rulers and princes, presidents and congressmen; there are lords and ladies; laborers and sewing girls; wretched women with drunken husbands who abuse them and the children they beget in sorrow and misery, poverty and degradation; there are those who are married and those who are single; those who are loved and those who are unloved; there are pure women and those who are not so; there are good men and bad. I have not seen justice on earth anywhere. How is all this to be righted, tell me that? Some live in palaces, some in hovels; there are some women who are happy with their husbands, others whose lives are intolerable in the married state, while there are others who are so wretched they wish themselves dead every moment of their earthly lives. No, Lady _____. I shall still hold to my views. The great law of reincarnation only can make things right. It is only through this law that the suffering ones of earth can receive justice and recompense for all they have endured."

The people were now listening eagerly to my words, but

Now, first, I shall say, it is not the province of mortals to command spiritual beings and tell them what they ought or ought not to do.

Spirits are not to be put beneath the feet of mortals, but it is the province of the spiritual to instruct and guide humanity, neither can a spiritual being transcend natural law. I do not know this lady's father. I am not acquainted with her, and her relatives are strangers to me How preposterous to think that the spirit of Prof. Petersilea should know that she was writing a letter. Does this lady, and others, realize that there are many millions of beings residing on the earth at this moment? that there are countless millions of spiritual beings within the earth's spiritual spheres? that the earth and its inhabitants, together with its spheres and their inhabitants, are as but grains of sand in the great universes of space? that she herself is but a speek in the great universe of sentient creatures? that her father and her friends can only act in accordance with natural law?

She intimates that because Prof. Petersilea can control his son, her father ought to be able to control her.

Now I know nothing about these personalities. I only know this by coming en rapport with my sensitive at this time. I find it in the mind, as the medium has just rcceived and read the letter from the lady; but I do understand the law which governs spiritual communication, and it is well that I should explain it, that all may understand as well as the lady mentioned. I also find that the medium has received many letters similar to the one of which we speak. One letter particularly, in which the writer states that he would like Prof. Petersilea to cause spirits-the spirits of his particular friends-to come and rap on the head-board of his bed, and they must rap Morse telegraph signals. There are many, many others who write that they do not believe in Spiritualism, but if the Professor will see to it that spirits come to them and do exactly as they may specify and desire, perhaps they will believe-maybe so-and if they were to change their minds they consider it would be the most important event that ever happened to the human race, for which the whole world ever after ought to be very grateful; and especially will they be confering a great favor upon the medium by condescending to admit, after all these wonderful things have been done especially for their benefit, to say that they don't know but it may be so. They say that the Professor's letters sound true. I suppose by that they self. Moses and the Elders saw the

false faiths are doing."

I will agree with him on this point. Ity; how many Spiritualists are willing But what are the false faiths? I have to let go of the old barbarous, selfish will answer as well. Prof. Franz Petersilea has left the learned in the past ten years by statis- expressions, and commence a new life tics that there are more criminals be- at the beginning of this new century? hind the bars from the clerical cloth | How many are willing to assist in than any other class of citizens in pro- making a new world, fit for a civilized

portion to their number. Also the ma- human being to live in? How many are

Gongratulations.

Every person who believes in truth and justice should join in congratulations to George B. Warne and his associates for their decisive victory in the case of the Illinois State Spiritualist Association. While deploring all controversy among brethren of any denomination, this appears to have been an instance where it was unavoidable, and happily for the State Association this came at a time when there were men at the front well fitted to fight the battle. Let all honor be given to Dr. Warne and his brave DELEVAN BATES. associates. Aurora, Neb.

jority of prisoners are the children of | ready to control their appetites and religious parents. passions, and grant to woman as much Speaking of the Agnostic, which freedom and universal law as a sensible meant they did not know anything for stock-raiser grants his blooded stock? The writer would be glad to hear from sure, that there is more hope for him interested parties upon this subject, this than the Atheist; "for even he confesses that in the night of death, hope all important subject. sees a star and listening love can hear DR. M. E. CONGER. the rustle of a wing. There is no hope 359 Warren avenue, Chicago, Ill. for the Atheist, he never said as much as this. Then another says he is a

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ready for it, or more correctly speaking Hearing a before the world is ready for it. The Price......\$ 1.50 The Encyclopedia of Death, and Spirit Mother's Life in the Spirit World, Vol. 8, Voice. Price.....\$ 1.50 Art Magic, or Mundane, Sub-Mun-

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Lady ----- still shook her head.

"Madam," she said, "I shall show you, bye and bye, things which I have seen. You speak of the law of justice and recompense for the wrongs and inequalities of earthly life; but I have already seen with my own eyes one who was a crippled, wretched pauper on earth, owning and residing in an elegant mansion here, together with a beautiful lady, his wife. His limbs were crippled no longer, his form was erect, manly and beautiful, his face noble, his head surrounded by a shining light. I spoke to him. I asked him how he obtained all these things? and he replied:

"I do not wonder at the question, Lady -----, for when you saw me last on earth, I was a wretched sufferer. Because of my crippled body I could not labor to obtain the material things of life and so became a pauper, but I cherished all this beauty in my mind-my soul was filled with it. I planned this beautiful mansion day by day, yet I did not then know that it would ever become real. I thought of myself as being symmetrically and finely formed. I dreamed day-dreams of a pure and loving wife who would share with me my beautiful home. I thought of sweet children-in fact, dear lady, I thought constantly of everything that was beautiful, pure and good, and would not allow my mind to think of anything that was not good and beautiful. Then I thought, if I were not crippled and in poverty, of all the good I would do to those who suffered. My mind was busy all the time giving of my imaginary riches to the poor and needy. Oh Lady -----, as my body grew weaker these images grew stronger until they were so real that I was happy even before I threw down the misshapen body, and I had scarcely left it when to my utter surprise and amazement I was actually here, as you now see me, dwelling within the crea tions of my own soul, for all these things were spiritua realities, my thoughts were things-spiritual things-rea to the soul as material things are to the material body My spiritual form, dear lady, had never been crippled, and was as you see me now.'

"But your wife and children? I asked in astonishment "'My wife was also real. She existed on earth as I did Not a cripple, however, for an accident befell me; but owing to my misfortune we never met on earth. She was a poor, sewing-woman, and passed into spirit life in grief and poverty. There is a great natural law, lady, of counterparts, which you do not yet understand-that is, she was really myself or the other part of me and was in spirit him.-Eliza Burt Gamble. precisely like the ideal that was ever present with me. when in my crippled body on earth. She told me, when power of doing mischief .-- Voltaire.

mean there is written within them many things which appeal to their sense of truth.

Now, as before stated, I do not know these people and I do not think the Professor does, but I will go on and state how it is that the Professor is able to hold communion with his son. The father and son were, while the father still remained on earth, almost identical in their tastes and proclivities, both being eminent musicians. The father had almost absolute control of the son the greater part of his life on earth. The father and son, for many years, were associated together in the son's conservatory of music; they thought alike in nearly everything. The son was the very core of the father's heart, the apple of his eye, for the son carried out in detail that which the | me and live.". Yet Jacob said, "I have that mother charged me to cultivate the father had always striven to do but had not accomplished. The father did not become as great a player as he desired to be, the son became all that could be desired. The that meant that he knew nothing for would jot them down while in my memfather had not been able to carry the business to a successful issue, the son accomplished all that the father desired to do.

On just one point they differed. The father did not be- thing he feared was death. What a along," and then one followed another, lieve in immortality, the son could not be made to disbelieve it. Unknown to himself there resided within the son great psychic powers, and this means that he was a greater sensitive than the father, more easily controlled by spiritual beings; and even in his early childhood he was controlled to play by the great masters in music, and at the early age of nine years played the most difficult music from Bach, Beethoven, Mendelssohn, Mozart and many other of the grand old masters; but neither the son nor the father knew at that time, that it was spirit control. How well the father understands it now, and the son thinks he cannot be mistaken. The father went, at length, into the spirit world; and to his utter astonish- enjoyable time is anticipated. The ment found that he still lived. The tie between the State Association has made a brave father and son could not be broken. The great sympathetic cord held the father and son firmly together. The capped by lack of funds, and it is earnfather was a man of great determination. His earthly life had been a public life given to the teaching of the world, and this from his early manhood. studying first for the ministry, but repudiating the creeds, became an agnostic, afterward studying music, becoming a professor and teacher of that art, teaching the public all his life on earth. (To be continued.)

Man creates his own gods; they are powerless to change

Fanatics have become tyrants whenever they obtain the

God of Israel, also saw the paved work calls treatments for developing medi under his feet, and they saw God and

umistic powers. In passing judgment did eat and drink. Had a banquet as it upon my abilities, she resolutely afwould be called to-day. Deut. 4:12: firmed I had poetical powers. Now, I "And the Lord spake unto you out of have written all my life, but never the midst of fire. Ye heard the voice. but saw no similitude only ye heard the rhymes, and feel quite incapable of even memorizing a poem. So I was voice." Also Numbers 12: 6,7 and 8, he speaks to this man-Moses mouth to skeptical, to put it mildly. At my third mouth. Deut. 34: 10, he says there was sitting with her there was an idea no prophet since in Israel the Lord flashed through my mind that jingled into rhyming lines as I gave it to her. knew face to face. St. John denies the above passages. He says ye have neither heard his voice No more of it could I get, though the poetic influence fell then on her, and she told me it was my mother's spirit nor seen his shape at any time. St. that would give me the power, and that John 5:37; Ex. 83:20, "No man can see

seen God face to face and my life has gift as it was her bequest to me. Late that night as I was preparing-for bed. been spared." In speaking of the Agnostic, he said the lines recurred to me and I thought I ory. I picked up a slate near by-could sure. He would be no worse than a "dea- find no pencil, so took a piece of chalk

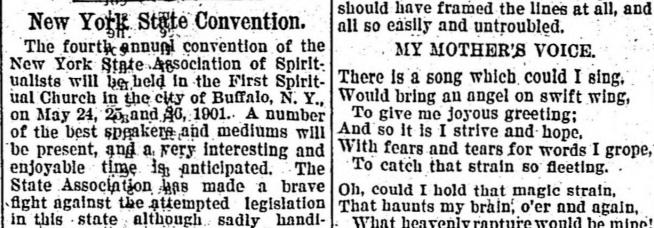
con" of a Configregational church was some one had been using. I wrote the who told men short time ago the only two lines, a third one seemed "to come solid foundstibn lid must be standing until I had written three stanzas, with upon. I would like to have the brother less effort on my part than many a letter I have written. I would like to see define the false faiths. them in our Progressive Thinker, not

world is too corporeal and will have to

rise considerable higher in spiritual liv-

vonder."

TI DIGL. CARPENTER. Fort Waype, Inda



Oh, could I hold that magic strain, fight against the attempted legislation That haunts my brain, o'er and again, What heavenly rapture would be mine! The whole world, then, must needs conestly hoped that all Spiritualists of our fess Empire State will awaken to the ur-

My entire right to blessedness, gent necessity of unity and cooperative Could they but hear that song divine effort and join our State Association

And so I beg thee, spirit sweet. for mutual protection. A list of speakers and mediums will be published Give to my pen'a power so fleet. later. . For all further information ad-To grasp and hold the melodious dress HERBERT L. WHITNEY, sound:

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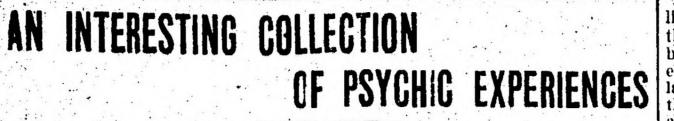
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The ghost of a former fellow-work-| throat cut from ear to ear. He had man in the mines saved my life fifteen been tortured with hot coals. years ago. I was working alone in the I was picking blackberries north of "old slope" at McHenry, Ky.- It was town, and had sat down to rest, when I near the end of my entry. I had just heard the rattle of chains. I gazed started to trim my lamp when a noise in about to see where the noise was, and the next "room" caused me to stop saw an old man, chained hand and foot, and look back. Whoever it was was with a little black dog at his side, coming my way, and as he was evident- searching for something on the ground. ly in the dark I held my lamp up high. As it came nearer I could see it was As he scrambled over the slack pile I dripping with blood and had the face of was about to speak when he straight- a skeleton. When it saw me it disapened up and my words seemed to stick peared. A clear spring is in the center in my throat as I recognied in the man, of the field, up to which leads a wellghost, what you will, before me old man heaten path from the hut. The path is Lynch. plain to this day, but as no one has.

It was impossible to be mistaken. I traveled it in years, it is a mystery how will never forget how I felt as I stood the path remains there. there looking at the old man, with whom I had worked for years, and as I think of it now I think, too, of that bright spring morning two years ago when they carried him out crushed to death by a fall of slate.

and I thought he would speak, but jerk- Shortline. At the time there were four ing his head toward the entry as if mo- men boarding with me, and on the night tioning me to come he turned and van- of which I speak the quartet were sitished.

Raising the wick in my lamp and trim- day. ming it carefully I picked up my coat, and without knowing why, I almost ran glance in the direction of the railroad out the entry.

time; I was afraid you were caught." what's wrong?"

place has caved in clean to the entry." "A MINER,"

A WEIRD EXPERIENCE.

At length the figure gave utterance to another sigh, and then gradually melt-ed away. The next day I learned that I had occupied the room in which Miss Ransom had committed snicide the Spiritualism and Liberalism night before. H. H. H. South Park, Ky.

THE GHOST OF A BURGLAR. During the thirty years of my married whispered to me that some one was in interesting, and the hall beautifully and glancing about, saw crouched near the ings. Mrs. Cowell presided. opposite wall a roughly-dressed man.

There was nothing ghost-like about his been killed in that very room. E. W. E. Lexington, Ky.

A DOG'S GHOST. In my early married life, I had a fine deer bound, named Gunther, to which I was much attached. One day, during

Simms, Ky.

my husband's absence, Gunther was poisoned. He died in great agony. That night I was thinking of Gunther, when heard something scratching at the door. I opened the door and found nothing. A little later 'the scratching began again, but again I could find no one. Later in the night I awakened to find two round gleaming eyes watching me from the hearthrug. It seemed to me that these unearthly eyes watched me for hours. I will always believe the spirit of the dog came back. E. F.

WHAT THE BABY SAW.



in the Golden State.

To the Editor:-Thinking that a few in the rainy heason, which is very brief. lines from the sunny land of California Yet there are drawbacks. To leave the During the thirty years of my married might interest some of your readers, associations and break the ties of life my wife has always looked under who love the cause of Freethought and friendship that have been formed for the bed before retiring at night for a Spiritualism, is my excuse for sending years, to come here and start anew, is burglar. At last she has been reward- this. Spiritualism shows every indica- quite a change. People are friendly and ed. To be sure she did not find a burg-lar. She found a ghost. It happened On Sunday, March 31, the Upion Spir-are liberal in their views, but they are this way: About a year ago we went on itual Society of Oakland held an ant-a visit to an old friend living in a pret-versary celebration at Fraternity Hall The population is constantly changing, ty town not many miles from Louis-both afternoon and evening. The hall especially in the southern part of the ville. When we went to our room on was well filled in the afternoon, and in State. The man who knows you to-day the first night of our stay, my wife, as the evening there was not room enough will forget you to-morrow. It is strictly usual, carefully examined it. She for the people that eagerly sought ad- a case of every man for himself. Newfound nothing. Some hours later she mission. The exercises were intensely comers must expect this or else they will have yearnings for their home and the room. 1 instantly awoke, and on artistically decorated with floral offer- kindred in the land of the blizzard. But how beautiful the picture that Addresses were made by Mr. M. S. greets my eyes as I look out of my win-Norton, Mrs. R. S. Lillie, Thomas G. dow. Hundreds of calla lilies in bloom, appearance. He looked more material Newman (editor of Philosophical Jour- roses of every fue. Some bushes as and dangerous. I had no weapon, but nal), Dr. Max Muchlenbruch and others. high as the houses and sending out

summoning my courage, I leaped from Their remarks were very interesting odors that are almost divine. In the the bed and attempted to selze him. To and appropriate to the occasion. The distance are the glittering waters of my surprise I clutched nothing but air. president of the society, Mr. J. W. Lake Merritt, with the white-winged Next day we learned that a burglar had Preston, was presented with a beautiful sail-boats filled with pleasure-seekers. basket of flowers as a tribute for his and in the background, the Berkeley faithful labors during the past year. hills towering toward the skies, green Mrs. Loomis, an aged medium and lec- in verdure and bright with the yellow turer, was present. She was welcomed blossoms of the poppy, California's and presented with a beautiful bouquet | State flower. After all I heave a sigh of flowers by Mrs. Cowell, and being in | and think better be poor in the climate

poor health it was a pleasing remem- of California with its flowers, grand occasion, and judging from the many Pacific greets one every day, than exist expressions of approval from those in the far-off Eastern States, where the Why Don't You Subscribe for a Spiritualist Paper? brance. Every one seemed to enjoy the scenery, and where the breath of the present, it will be the means of making snow and wintry blasts enchain the earth for half of the year, while hot many accessions to the society. Wednesday evening, April 3, the anni- | days and nights rob one of vitality. versary of Modern Spiritualism was cel- Right here let me state that the idea home. Mrs. R. S. Lillie made a few re- well as their winters, But they are marks and delivered a beautiful in- finding out more and more all the time. spirational poem from a subject selected | People come here from the East, suffer by the audience. Other addresses were from the pangs of homesickness and go

When quite young, I often went to a made by Mrs. Gillespie, Dr. Palimbaum, back again, only to yearn for California friend's home, near by, to take care of M. S. Norton, Mrs. Jennie Robinson, for evermore. I have many dear friends Mrs. Drake and others. Recitations in the East as well as kindred. I long From time to time I had come to no- and songs followed by Dr. Reynolds, to see them. I want to shake them by riers laid the coffin down on the ground. tice baby when left alone asleep in a Mrs. Newman, Mrs. Greer, Ray Haw- the hand, but to live there, to see the The next instant all had disappeared, certain room invariably awoke fright- trey, Mrs. Annie Anderson, Effie Haw- sun go behind the clouds and remain leaving the men gazing at each other in ened and-screaming, "The man! the trey, Vernie and Florence Van Luven, there for days at a time, would be hard startled wonder, unable to account for man!" I supposed he was dreaming. and Mrs. Brush. After the exercises to endure. Here we are "Sun Worship-One afternoon my friend was out so were closed, elegant refreshments were ers." We revel in its spleudor and bathe the room of my brother's, which ad- crowd; and after that the occurrence thought I would just go to the front baum is one of Oakland's best healers, gloom enters our hearts. We growl and suffocating sensation which had at when it was vividly recalled by the renched the door when the child putable citizen. He has a room nicely until it shines again. From north to furnished in his residence for seances south, east to west, we are loyal to our in every way to soothe him, but the lit- the public time and time again. He is tal who derides the fair fame of Calitle one hid his face in my shoulder, untiring in his labors for the cause of fornia. What if we do salt a mine once trembling and quivering, as if with Spiritualism and in his efforts to re- in a while and victimize someone with lieve suffering humanity. His estimable worthless oil stock, real estate or some For the first time, I began to feel a wife is with him heart and soul in the other speculation. It is generally a little nervous, but I drew the rocker up | cause and they have done a good work. "tenderfoot," and they would not enjoy It is safe to say that Ref B. Fay our climate and scenery unless they toward the hall door, and facing a large Mills, formerly the evangelist of world- contributed a little cash to pay their mirror, began to rock and sing softly. wide fame, but now pastor of the Uni- footing. When all is said and done, Baby soon fell asleep again, his head | tarian Church, is the most talked-of | California is a good State to live in, and still on my shoulder. I, too, must have man in Oakland. A fey years ago he in literature, the sciences and liberal dozed. I suddenly felt the child's arms | came to Oakland and created great en- | thought, as well as prosperity, will comanything but glue my eyes on the oppo- gentleman and his equally withered old tighten around my neck, and simulta- thusiasm in his evangelical fork. A pare favorably with any State in the neously with his cry, my eyes fell on tabernacle was crected to accommodate Union. The shipping interests at presthe vast throngs that attended his ent are enormous, especially to the Phil-No words can express the unearthly meetings and the clergymen of the city ippines and Asiatic ports, and craft of fear I felt, as I sat gazing in that mir- welcomed him with outstretched arms. all kinds are in course of construction ror, for behind me and almost in arm's | One year and a half ago he came again. | to supply the increasing demand. length, I could see, standing in the This time as pastor of the Unitarian Early in May President McKinley will doorway, looking as natural and stern | Church. He had outgrown the super- | visit the State. He will be welcomed streaks of a yellowish, phosphorescent great barn of a place, with two double as I had ever seen him in life, the com- stitions and dogmas of by-goub ages: with garlands of roses, the glare of manding figure of the child's grand- and had the courage of his own convic- thousands of electric lights, processions, ing sleepy and tired, I was soon fast father, whom; I well; remembered, thous and stepped dowiDand but of the bands, and enthusiasm galore, such as. though long dead. The click of the church. Some of the orthodox pastors only California can give. It will be an front door latch attracted my attention, naturally resented hist advent, and occasion long to be remembered, and and I turned my head, but not even a made him the subject of their remarks for the time party lines will be foron different occasions and were not gotten in the desire to do him honor. sparing with their rebukes of his Within the entrance to the harbor, a. change of heart. He did not cast stones most within the city proper, lies some at them, but pursued the even tenor of where the wreck of the ill-fated Rio d One night I was sitting alone in my his way with malice toward none and Janeiro, and over a hundred of her par room. The fire in the old-fashioned fire charity for all. What are the results? sengers. Divers have failed to locate place was almost out. I heard a low when he came here, the Unitarian the steamer, and the aid of mediums murmur just outside the door. Sudden. Church had property that cost eighty- has been invoked, thus far without any Her face was so sweet and saintly as to and wakening more widely at this new ly more distinct than before came the five thousand dollars, but there was an success. It was a sad affair, casting incumbrance on the church, together gloom over the entire community with a floating debt, that amounted to Many lives snuffed out like a caudio twenty-seven thousand dollars. By through carelessness and haste. The reason of hard times for several years, fog would have lifted in a few hours the church was in a languishing con- and the ship would have steamed into though of the lightest and most delicate hair, a stiffening in every limb and had been severed from the body just dition. The debt weighed them down the harbor in safety, but it was not to material imaginable, held its shape and muscle, a creeping, powerful horror in above the shoulders. I was so horrified and the pews were getting empty. It be, apparently, and now many homes WOMAN. FUUR CENTULICS OF was rumored that they would have to are desolated and hearts bowed down looking steadily at me, moved its lips me in the dim firelight a woman lying my hair rising on end, when this weird dispose of the church, as they could with grief over the loss or friends and on the floor in front of the window-a specter vanished. The next morning I never pay the debt that hung like an relatives. How grand is the belief in octopus over it. In less than three Spiritualism, for we know that they are away as a puff of smoke in the air. My show a ghastly wound in the white midnight visitor. They interpreted it as months the church was filled with peo- not dead, but living in spirit and free throat, from which a great stream of follows: Many years ago there lived in ple eager to hear his outspoken remarks from the cares of material life. Some for liberal thought. In little over a year of them, no doubt, in time will make the debt was reduced four thousand their presence known and tell the story dollars, and on Easter morning this year of the ocean horror, which is now so over eighteen thousand dollars was much of a mystery. Captain Ward died raised toward paying the balance, and like a brave man, going down with his since that time contributions have con- ship. Possibly he was to blame for the tinued to flow in, until it is only a ques- disaster, but he certainly has atoned tion of a few days until the debt will for his error, for he gave up his life in be completely wiped out: These con- trying to save others and to the last tributions have not been given by the tried to maintain discipline on his ship. rich alone but from people in all sta- As we stand on the beach and look tions of life: Many at a distance have upon the waters of the bay, with boats coming and going, it hardly seems pos-I consider that B. Fay Mills has done sible that beneath the waters there lies a grand work here. He has placed an ocean steamer, which but a few liberal thought upon a high plane. He weeks ago teemed with life and activis genial and courteous to all and the lity. C. WALTER LYNN. doors of the church are open to anyone Oakland, Cal. who wishes to enter them. No matter if he does not travel under the banner Christianity. of Spiritualism, he fearlessly champions I was interested in the lecture of John freedom of thought, and that is a longstep in the right direction. His congre-W. Wray on "Genesis and Geology." In gation consists of some of the most in- | conclusion he said: "I wish to be undertelligent people of Oakland. Many of stood as a champion of Christianity. them are Spiritualists. No creed is Not of the Christianity of creedal theolclaimed for this church. Anyone can ogy that is the outgrowth of the fetterjoin regardless of his belief, and his sering of the human mind in the investigamons are well worth listening to, as tion of truth, but a Christianity that they deal with the topics of the day and seeks the discovery of truth, which many of them teem with Spiritualism | seeks to be helpful to my fellow man of a high character. The world has and woman, which seeks to perform certainly been benefited by his change | humbly, yet conscientiously, every duty of belief. No one can question the hon- of life. The true Christianity of freeesty of his motives, for it required dom is the Christianity of kindness, the great courage to leave the orthodox Christianity of love, is the Christianity church when in the zenith of his fame. | of the brotherhood of all mankind," etc. But it is not necessary for mo to defend In the effort to placate orthodoxy and give the church a passing sop, this him, he is quite capable of holding his own in any argument, in divintelligent splendid writer portrays a Christianity and convincing manner. Bain that is non-existent. A Christianity of the pen and thought. a wished-for I am often asked by my correspon-Christianity, a home-made factitious dents what the prospects are for new-Christianity, a Christianity of faith. comers in California.-Of course I can The Bible student must see that Jesus was the prince of egotists. He was the unsurpassed and all that could be de- all in all, his I-ism, his egoism was most sired, and for people of wealth or those pronounced. God, his father was God. who have sufficient means to buy a He said, "I and my father are one." He was the extreme of the pretenhome or pay their way, the chances for success are probably Fully as good as in | tious and illogical. He posed as the savior of man-an impossible aim. One bright summer afternoon I was the East, but for men without means standing in my kitchen washing the who have to depend upon their labor Man must save himself. The predicate of a savior is the sodinner dishes and humming a rag-time from day to day for a livelihood, I do tune, when suddenly my nephew, whom | not consider the chances' very good. called fall of man. The fact is, this ecwhom I supposed to be at least 400 John Chinaman interferes with the clesiastical fall of man is a falsehood, a Louisville to the coast of California for miles from Louisville, entered the room. laboring man to a great extent, yet the cheat. The scientific fact is, Jesus never Superstition in all my health, I stopped over one night at I noticed every detail of his dress. Just Chinese are not wholly to be despised, spoke or referred to the fiction of the L. I. Louisville to the coast of California for miles from Louisville, entered the room. | laboring man to a great extent, yet the cheat. The scientific fact is, Jesus never one of the largest hotels in St. Louis. I as I sprang forward to greet him he dis- for they do work that a white man fall. On the contrary, the essential fact had a small room on the third floor. Al- appeared. Almost afraid to believe my could not do, and they are peaceable is, man began life at the fall, (if you own eyes, I stepped to the door, when I and also faithful to "their employers' will); that is, he sprung from the lowest was again confronted by the figure. interests. Their only besetting sins ap- forms of living matter and has risen by S. I can give parently are fan-tan, the Chinese lottery growth and unfoldment to the grand of thirty years in France, wholy abjured religious of thirty years in France, wholy abjured religious and opium. Their quarrels are con-happened. I and opium. Their quarrels are con-happened. J. M. N. he let alone. Clerks and salesmen are tion in the scale of striving beings as world. Translated from the French original by lise Shoda's Field. A miser once lived there. sleep. I turned out all the lights and This time it was headless. I can give parently are fan-tan, the Chinese lottery growth and unfoldment to the grand He went by the name of "Old Man Sho- was lying there, when suddenly I heard no explanation of these phenomena." I and opium. Their quarrels are con- pinnacle of a soul-crowned human vgo. da.". He was reputed to be wealthy, a sigh. I opened my eyes, and there only know it all actually happened. All they ask is to Man never occupied so eminent a post-A. S. HUDSON, M. D. not needed. The market is glutted, as now. Los Angeles and San Francisco are the Mt. Vernon, Obio.

shrubs, fruits and vines and who has COSTS NOTHING TO INVESTIGATE. WRITE FOR PROPOSITION AN the capital to pay for it, California is the place above all to live and enjoy life. DON'T BE HARD UP. The enthusiastic bicyclist can use his wheel almost every day of the year and the ambitious picnicker need not fear to choose a day for rambling in the hills, And Expenses \$1000 TO \$1500 ANNUAL INCOME. Weekly \$20 TO \$35 as no clouds will spoil his sport except

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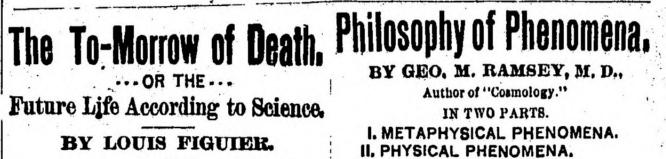
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Please answer this question. You certainly eprated again at the residence of Dr. that prevails in the East that our Cali-Sol Palimbaum, 856½ Isabella street. fornia summers are almost unendurable The seance-room was beautifully dec- on account of the heat is an error. It orated with flowers. Mr. VanLuven is the loveliest time of the year, and the events unless you take a Spiritualist paper. few well-chosen words made all feel at do not spend their summers here, as home. Mrs. R. S. Lillie made a few re- well as their winters. But they are Thinker. Subscribe for it.



ALBERT HERNDON. Washington, Ind.

THE MYSTERIOUS COFFIN.

It was early in the sixties, and I was living in what is now East Louisville, in He looked at me as he straightened up an old house which stood near the

ting out in the front yard smoking and It seemed a long time before I could chatting. It was perhaps 9 o'clock, and move and when I sat down the perspi- the moon, shining brightly, rendered evration was dripping off my forehead. erything around the house as light as Suddenly each one gave a puzzled

track, rubbed his eyes to make sure he 'The car driver came to meet me say- was not dreaming, looked at his coming: "I'm mighty glad you got out in panion, who did identically the same thing, then back again to the strange

"Caught where?" I asked him, apparition of four men carrying a coffin that was coming directly toward them, "Don't you know?" said he, "your When it arrived at the walk, right in her baby while she went out. front of the main door, the ghostly car-

M. A. O.

fying, supper that was soon served me.

My room was on the second floor-a

beds in it, but little other furniture. Be-

asleep beneath the voluminous covers.

I'must have slept soundly for an hour

a feeling of intense heat and suffoca-

up and looked at the fire, fully expect-

It was one night in March, just about | what they had seen.

a year ago, I retired to my room at "Somebody must be going to die in long baby went to sleep, and after lay- served to about seventy-five persons. in its rays; but we are chronic kickers, about 1:30 o'clock. On passing through this house," remarked one of the ing him down, I grew so lonesome I I might mention that Dr. Sol Palim- Let the sun hide its face for the day and joined mine, he complained of a peculiar was dismissed, until the week after, door and look out. I had hardly an old resident and an upright and re- bemoan our fate and lose our tempers tacked him several times since going to death, after but a few days' illness, of shricked, "The man! the man!" bed. Sitting on the edge of the bed, I one member of the quartet, who had I ran to him, took him up and tried and lectures, which has been offered to State, and woe betide the luckless morsomehow became lost in a deep study witnessed the ghostly appearance.

for possibly ten minutes, and was brought to myself by hearing off to the corner somewhere, seven taps or raps. A BLOOD CURDLING EXPERIENCE

After the lapse of a minute or so this was repeated in my brother's room, who About four months ago I had occasion called in a sleepy volce asking if I had to go into the mountains of West Virheard it. Suddenly I was overcome by ginia, and a certain cold December a feeling such as I have never experi- night found me at a small hotel that in enced before or since. The sense of the summer was a somewhat popular touch was slowly leaving my body. I resort, but now quite deserted, save for sat there unable to move, to speak or do an antiquated specimen of the Virginia

site wall. My own welfare did not seem | wife, who remained at the place in the to concern me in the least. In fact, capacity of caretakers. physically, I had ceased to exist. My I was very cold and tired, and duly every mental faculty was present and appreciated the warmth and comfort of under control with the exception that I the big kitchen, and the plain, but satishad no control over my body.

There now appeared several faint light, which floated about among each other, each moment growing brighter and consolidating until they had formed a shapeless figure about eight feet high and about four feet wide at its widest or more, when I awoke suddenly with part. The glowing figure now slowly focused itself until it had assumed the tion;, and flinging off the covers, I raised figure of a human being. This in turn focused down till it stood with each detail microscopically clear and sharp, and there slowly glided into the center of the room a woman about sixty years of age, with hair very gray and thin. immediately inspire affection. Her stimulant to consciousness, I noticed words, "My God, what have you done?" dress had the appearance of being made of the weavings of a spider web and was of a gray color. It eccined to be either a shroud or a wedding gown, and position the entire time. This figure, every throb of my heart, I saw before that I could scarcely move. I could feel and I read, rather than heard her say, my name. A moment later she faded brother was a witness only to the raps, but I saw the figure with the same external senses that I heard its announcement. I am ready to make a solemn oath to this. H. C. B.

City.

THE GHOST IN THE POND.

fire, which blazed up, showed me the In 1868, when I was a boy of nineteen, window closed, the poor, stark form I was returning home from a visit about gone, and only that horrible, stifling 10 o'clock one Sunday night, and was odor of jasmine flower still heavy upon walking east on High avenue and Thir- my senses.

ty-sixth street. In front of the Port- I paced the floor until the tardy win- of M-, my hostess occupying a massland Cemetery was a large pond. As I ter dawn at last came to end my vigil, ive colonial house. It was surrounded sent in their mite.

ague. and sat crossways the hearth, my back

the mirror before me.

shadow crossed the doorway. E, K.

A WEIRD VISITOR.

ing to see a bright blaze; but the blg fire-place was quite dark, save for a few small tongues of flame. Suddenly I was aware of a subtle perfume of jasminean odor particularly distasteful to methat the window directly in front of my I shudderingly opened the door, and bed was open. Surprised beyond meas- there, only a few paces away, stood a ure, I turned to leap from the bed to tall, ghastly form. In his outstretched close it, when with a slow rising of my hand he held the head of a human that woman whose head was thrown back to was telling the village people of my blood ran darkly down upon her white this house an old miser with an only dress and spattered upon the pine floor. | daughter. One day his headless body How long I lay and gazed at the was found in the room which I occudreadful sight I have no idea of judg- pled. The daughter disappeared the ing, but at last, with a supreme effort | same night and has never been heard of of will, I struggled out of the bed, and | since.

Leitchfield, Ky.

got opposite the pond I saw something and when the old caretaker came to by a large yard filled with forest trees, white rise up from the middle about five wake me for early breakfast, he found pines and beautiful shrubbery. The forfeet long and one foot tall. I stood still me dressed and waiting. He gazed at mer owner had been a very wealthy and until it got about ten feet from me; then me a little curiously when I opened the peculiar old woman, who, grew very I pulled my pistol and shot. It leaped door and expressed surprise at seeing, miserly as her years increased. Not a me dressed. I followed him down to | flower or a plece of fruit would she give the kitchen, and while we breakfasted away, and thus the small boys, white questioned him closely as to the history and black, took especial delight in of my bedroom. I inquired if there had stealing both under her very eyes, where she lay helpless, succumbing to disease, old age and death. Now she is "No." he said, with a slow, unwilling- gone, but her spirit haunts the place. taining some friends, and in the course ness of speech and manner. "No, no, One dark, stormy night after our comof the evening we heard a low, but dis- you dreamed, I guess, mister," and re- pany had left, I went upstairs to my tinct tapping on the window. Conver- peafed questioning brought me no fur- room, and was sitting there alone; the rain was pouring in torrents. I heard a sound at the shutter as if. someone nothing more for about five minutes, after the first thing my wife said, after | was opening it, and then a sound in the hall as if an old person was walking there. I looked, and there in the dim shadows stood a ghostly figure of a woman pointing down, then she waved her arms frantically about her head, clasped her neck, and vanished. I thought nothing of it except to be frightened, but the negroes on the place, always superstitious, believed she was pointing to money and other treasures that she had buried during the war. So Many years ago, when I was a little saw plainly the "ghost." It looked ex- the following day the search began, and

TRANSLATED FROM THE FRENCH Chap. 1. Philosophy of Phenomena; 2, Metaphysical

BY S. R. CROCKEE.

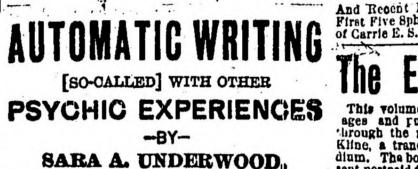
Philosophy; 8, Heat; 4, Functional Phenomena; 5, Man; 6, Objective and Subjective Phenomena; 7, "Who by searching can find God?" 8, Hyperbole Met-aphysical; 9, "To the Unknown God, Whom ye Ignor-antiy Worhip;" 10, "The Father is greater than 1," 11, True and Spurious Gods; 12, "I am the Resurrec-tion and the Life;" 18, An Imaginary God and some of His Exploits; 14, "He is Free whom the Truch hath made free;" 15, All Animates Originate from Eggs; 16, Trance Phenomenon; 17, Philosophy of Healing; 18, Worship of Deity; 19, Sense and Nonsence Intermixed; 20, Pluralit; and Tri-unity of God 21, Vagaries: 22, Misapprebension; 23, What is Sin? 24, Suns, Planets and Satellites of the Universe; 25, Re-ginning without Ending; 28, Design or Accident. A VERY FASCINATING WORK. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects is adaptation to the needs of the general reader. The author is not a Spiritualist-he even manuform Entripualists as "devotees of a new supermentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth; and ac goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy ...

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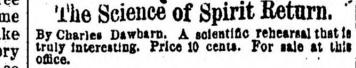


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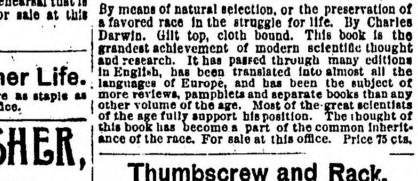


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E. M. H. A GHOSTLY FIND.

Several years ago it was my pleasure to visit a certain old town in the state

in the air and disappeared.

JOHN DUPERI, JR. 2907 Portland avenue, Louisville.

A GHOST IN BRASS BUTTONS.

Last week my sister and I were entersation ceased, and we all looked toward ther light upon the matter. the window, but saw nothing and heard When I reached my home, two days when the tapping was repeated, this greeting me, was: "Where on earth didtime louder; and beyond the lace cur- you get that fasmine odor about you?" tains we all were positive we saw a lady in a black tacket, trimmed with. brass buttons. I went quickly to the window and pulled aside the curtain, but the apparition had vanished.

G. Z. City.

A LOUISVILLE GHOST.

girl, I lived on Jefferson street, and near actly like a large dove. It was fully six | imagine the horror and surprise, when by my home was a house occupied by a feet high. As soon as I looked up it they found the skeleton of a boy about only advise from the impressions I have negro trader, who often went South and vanished, and as it did I heard a voice twelve or fourteen years of age, with gained from experience. The climate is closed his home for months. Every one | say, "Jennie! Jennie! O Jennie!" The said the house was haunted. One even- next night my mother died at that hour. ing three of us children went to the Her name was Jennie. The words were house and saw the ghost of an old lady uttered in my grandmother's voice, who sitting at the window over the front died six years before. . W. J. McD. door. Her hair and face were as white Frankfort, Ky. as snow, and she sat still, looking down in her lap, as if reading. I never pass that house now without recalling my childhood days, and wondering if that ghost is ever seen now.

OLD SHODA'S GHOST.

Three and a half miles north of Wash- though I was weary when I retired. it. ington, Ind., is a field known as Old seemed impossible for me to go to and kept his gold concealed in his hut, kneeling by the chair was a white figthe logs of which are still there. One ure. Although the room was perfectly night masked men called at his home dark, the form was plainly discernibleand attempted to make him tell where the figure that of a woman. Her back his treasure was concealed. He thought was turned to me, and I noticed that more of his gold than of his life, and she had long, golden hair. I do not spiritual the next morning his form was found know how long I watchen the specter. known author, - Price 15 cents. For sale in a bool of blood on his floor, with his I was well high senseless from fear. | mie at this office.

ever been a tragedy, a murder or a sulcide within the hotel.

threw fresh wood and paper upon the

D. H. S.

A FATAL SUMMONS. One night in 1879, I was out in the yard getting a drink of water, on my father's plantation in Louisiana, when I heard something sounding like the wings of a large bird. Looking up I

broken.

A GHOST IN A HOTEL.

Years ago, while on my way from.

with some of the bones in his neck THE HEADLESS NEPHEW.

> Gity. -Louisville (Ky.) Post.

"Who Are These Spiritualists and only two large citles of California. The What is Spiritualism?" A pamphlet of chances for employment of that kind

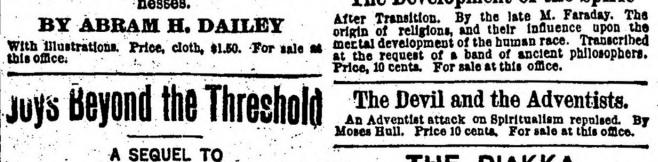
- S. G.

"Discovery of & Lost Trail," By Chas,

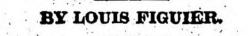
lightful climate, amidst the flowering at this office.

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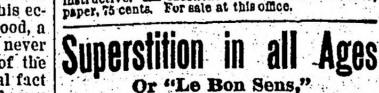
THE TO-MORROW OF DEATH.



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against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing re-ligions. From beginning to end it is interesting, en-tertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price \$1.25 For sale at this office.

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THE MISSING LINK MODERN SPIRITUALISM.

May 4, 1901.

Forty-Four Years Old.

This woman, formerly of Chicago, has Forty-four years is a long period of time, yet the Banner of Light has een causing disturbances in Milwaureached that milestone in its earthly kee, Wis. She left here a very unfavorcareer, and is now one of the veteran able impression, and The Progressive journals of the land. It has held its Thinker refused to announce her name | way steadily despite the frowns, sneers to the public or in any way recommend and bitter opposition of the enemies of her. There is a large class of Spiritual- the cause of progress and right, and has calmly and quietly sent out its illumiists who never read a Spiritualist paper, nating light, to dispel the clouds of hence are profoundly ignorant so far as darkness that have hung low over the the personelle of our cause is concerned. religious horizon for many centuries. it unless I am present." He said he They are attracted to traveling fakes The Banner of Light is the oldest Spirthe same as files are to a piece of foul litualist paner in the world, and it takes meat, and when once fleeced they a just pride in its long and eventful career. It has had a share in the good rush to a Spiritualist paper to air their work of freeing the minds of men from grievances. Every honorable, honest creedal fetters, and has done much to The Sunday after the news of her medium is mentioned more or less in ev- remove the clouds of grief and pain death arrived in Brooklyn, he (Mr. ery Spiritualist paper, hence there is no from human souls. Wherever Spiritualism has a hearing to-day, the Banner necessity to patronize traveling swinof Light is known and is recognized as dlers. A letter from Milwaukee, Wis. an important factor in the Spiritualistic propagandism. It is looked to by both

"I enclose clippings from our daily pa- Spiritualists and orthodox Christians pers in reference to the questionable for information with regard to the mediumship practiced by a Lady Ries. Cause, and its files are of great value ing. Some time after, in looking over I think that you ought to publish the to the student of history who desires to his papers, he came across the text of same in your paper, so the people at trace the progress of the greatest rehis funeral sermon, and then, as if by large can guard themselves and not be ligious movement of the nineteenth taken in by her."

A Milwaukee paper says:

"Lady Rice" in Milwaukee,

record is before the world, and the results of its labors are known to all who Lady Ellenora Ries sought to develop mediums were ruthlessly disclosed yes. kept pace to the music of progression. terday afternoon at an informal meet. The present work of the Banner speaks ing of members of the now defunct for itself. It stands for a spiritual Spir-First Independent Spiritualistic society, itualism in its every phase of expresover whose destinies 'Lady' Ries once sion. It holds that phenomena are of held sway. The revelations were made great value and constitute one of the by Mrs. M. Schubart, the president, one foundation stones of our movement. It of 'Lady' Ries' most devoted admirers, asks that every phenomena be absobut now a skeptic on Spiritualism in lutely genuine, and requests that only general and one medium in particular. such media as can give honest manifestations be placed at the front as rep-Mrs. Schubart had an ambition to be a medium herself, not for money-making resentatives of Spiritualism. It is a purposes, she says, but to satisfy herself loyal friend to every true and worthy as to whether such a thing were possi- medium, and has profound pity for himself by study; brought his mind to ble. So she started in to take lessons in those who resort to fraud and trickery, ing that an illustration was to come in responsive tension, and then trusted to mediumship-three a week at \$1 each thereby debasing Spiritualism. The with a class lesson at 25 cents. And Banner asks for psychic schools in which sensitives can be placed to have she reluctantly admits to-day that she is no nearer communication with heav. their medial powers evolved to such a enly beings than she was before she in- state of perfection as will enable them vested \$3.25 a week for a speedy debut to go forth as true and reliable exponents of the principles of Spiritualism. into their celestial presence." It asks that character be made the chief We venture to say that those who

> the religion and in producing the phe-Ries in Milwaukee, are not readers of nomena of Spiritualism. It stands for organization, first, last and all the current Spiritualist literature, hence time-local. State and National.-and all were easy victims.

Now from Pekin, Ill., comes another work. Unity, harmony, good-will, procomplaint, as follows: gression are the Banner's rallying cries. "Look out for this woman! Several It stands for every worthy reform as weeks ago a woman clairvoyant myste- well as every educational effort that is riously disappeared from our little city, designed to benefit humanity. taking with her a good sum of money From its past achievements and preswhich was entrusted with her by believ- ent endeavors what may be hoped for ers in her wonderful gifts. We are anx- its future? If the next forty-four years lous to learn her whereabouts, not only show the same growth that has been for our own satisfaction, but also in the developed during those that have gone interest of all true Spiritualists and before it, then the Banner of Light of honest mediums who are struggling 1945, S. E. 98, will be found at the front hard to live down such influences of every progressive movement as an Therefore I request all Spiritualists in brotherly kindness. There will probaevery state and town to visit every new bly be less denominationalism in its upon the other side. Her description is break down the icy barriers of Materialyears of age, good looking, about 5 feet, making these changes, the Banner of good, wears a number of diamonds, also have a marked influence in the right diwears a long figured blue dressing-gown rection. The Spiritualism of the next in her readings. Her method of work forty years can only be what its followupon a white card. She also uses five press rests the responsibility largely of or six slates upon her table. She uses shaping its course aright. Now that the newspapers and hand-bills to advertise, sun of Altruism is shining in the Spiritclaiming to give names in full, advice ualistic sky, there is no doubt as to on love, courtship, etc. She operated what the influence of the press will be. here under the name of Madame Faye, If the readers of the several papers will but no doubt she changes her name in be as devoted to the ideals of the Altru-Divine Plan. Of course this is a publishing inspiration—as the phrase goes, it is business. Divine Plan. Of course this is a publishing every city, and I believe she has made a state of the intervention of But it is as wonderful as it is unique and liberal, to me, Mrs. Alice L. Mayo, Pekin, III., main plank in its humanitarian platform, is there any room for doubt as to General Delivery." There is no way to protect the great what the Banner of Light of the future will be? Spiritualists of the world, will mass of Spiritualists from the fakes you not help the paper that has done so that are traveling around the country. much for the Cause you love, by proving always insist on a free Spiritualism, elemental They will not pay 2 cents a week for a your gratitude for its past services in a Spiritualist paper, but they will patron- re-dedication of yourselves to its interize to almost any extent an entire stranger who drops in their midst, and promises to develop mediumship in a few easy lessons. Alas! what can we truth it has fought in the past, justig entitle it to the support of those who do, under the circumstances?

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SATURDAY, MAY 4, 1901.

Burning Ingersoll's Books.

down there in Sevier county, Tennessee, has just made the arrest of Kit Spears for "moonshining," otherwise the manufacture of distilled liquors without a government license. But that is no unusual occurrence in the mountains of East Tennessee: though the long string attached to the offender makes the case among the Christian sects-for they are interesting. The accused, James Wyrick, is a prominent church deacon, with a large farm, and a big cellar to his res-

idence. He manufactured brandy and The younger generation of writers do corn whiskey in great quantity, running not seem to be advised that the first rehis establishment in the cellar wholly moval of the "Latter-Day Saints of by night. Smoke from the still passed Jesus Christ," was from Kirtland, Ohio, into the common chimney. The water some 20 miles north of east from Clevewas drawn from a well in the yard of land, to Jackson county, Mo. So late as the Methodist church quite near, by a 1854 a large number of ploneer log secret pipe which was placed under cabins, built by Mormons, were yet ground during the night. Of course the standing in Kansas City, and near water was sacred, almost equal to that of the Jordan, coming from the source where the great railroad depot now it did. The agents for selling, the constands hundreds of these people were

sumers, and the trafficers were churchburied who died of cholera in about men, with a little heaven of their own. 1837-8. These people were persecuted which the rude agent of Uncle Sam has and driven out of the state by the same greatly disturbed. bitter pro-slavery element which at-Memory carries the writer back many tempted in 1854 to 1860 to subject Kan-

years, when the distilling business was sas to the slave power. almost wholly carried on by prosperous It was from Independence and Kandeacons of the church, and the clergy sas City the Mormons emigrated to received the subscription of the distiller Nauvoo, Ill., not from Kirtland, as is so in what was familiarly known as "rotgut." It was a family necessity in

This statement is of interest at this those times. time, because of a recent assembling of During the days of slavery many a a Conference at Independence of Mor-"nigger" was sold to raise money to pay mon leaders, to reorganize and enlarge a church subscription, or to send a new their work. 'They still hold a "stake" at missionary into the field; so the disthis point, some ten miles east of Kantiller's profits were spent in a like way, sas City. The conference determined the object of both to save souls for to print tracts in Scandinavian, Gerheaven. man, Chinese, Japanese, Portuguese,

But this secular government in and other languages, and appointed abolishing slavery, and in placing heavy missionaries to England and Australia burdens on the distiller, has cut off with the view of evangelizing those these resources for proselyting purposes, hence the cause languishes.

Possibly when all other Christian denominations have been clyilized, and Diploma Mills have abandoned their barbarous creeds, Mormonism, purified by persecution and This office, says the Edenboro (Pa.)

experience, will survive as the last of Independent, has received a copy of the the Christian sects. Taking church his-**Biennial Report on Higher Education in** tory for authority, the whole past for Pennsylvania for the years 1899-1900. 1000 years is thickly strewed with the In this report Dr. Schaeffer calls attengraves of defunct sectaries which flourished for a time, then disappeared tion to "degree mills," and names one Binghamton, N. Y., April 23 .- With forever, a silent reminder that social in Delaware, one in Illinois, one in Ohio the smoke from the burning works of and religious organizations are mortal and one in Philadelphia. Dr Schaeffer

Religious Moonshining. Was Henry Ward Beecher a Spirit- | would go down and many eyes fill with The United States revenue officer ualist 7

That Henry Ward Beecher spoke by as positive inspiration as the present inspirations speafers, and that he even being laid in a garden, was extremely approached the trance state in his impressibility, is clearly proven by the following extract which has gone the rounds offithe valigious press. The pecultarity inpticable is the innocence with which the divines commit themselves without apparently knowing that they graut everything the Spiritualists ask for. hal-

At the, closing day of a National

Christian, Convention, a session was held for mutual instruction. An eminent divine asked the great preacher to tell the vast assembly how he prepared his sermons. If any one could instruct in that line it was the man who stood alluded to, and he felt that it was just says: head and shoulders above them all. Not only was he one of the most eloquent pulpit orators, but more than eloquence, he always lifted up his hearers with the knowledge he imparted.

Usually, he did not touch pen to paper | revelation, he remembered for the first until the first bell rung, whereupon he plied they all. threw aside the incomplete work, and

the pulpit. Generally, he wrote what would make a quarter of a sermon, embracing the leading points to be presented. In preparing a sermon he first the proper places he cut windows, through which the audience might see the beauties of the Gospel. The windows were designated by the letters "Ill." enclosed in a line thus (Ill.), show-

at that particular point. None of the the inspiration. illustrations were ever written out beforehand or with the sermon, but they

were given as they occurred at the time when they were needed. Often, when in the pulpit, he found the windows in the wrong place. He always had a variety of new sermons on hand, to be used on special occasions. He said that in old times the

housewife kept a batch of dough in the "Yes, she was there"? And what meant pantry, and when bread was required the divines when they replied. "Yes, she all she had to do was to go to the tray was there"? Does it not prove that

beautiful, and he often thought he would preach from the text when a fitting opportunity occurred. In speak ing of it to a young lady friend of his she exclaimed, "that is just the one I want to hear. Now promise me, Mr. Beecher, that you will not make use of would not. Shortly after she went to Italy, where

Several years ago the thought oc-

curred to him that the passage in John

where the body of Christ is spoken of as

tears.

she died, leaving a large circle of friends to mourn her death, for she was beloved.

Beecher), looked long for a text from which to preach her funeral sermon. Suddenly his eyes caught the passage the one for the occasion.

So he went down to the church and preached with unusual effect and feel-

before Sunday morning and Sunday time the promise he had made to his afternoon. Then he sometimes got so young friend long before. "And," conmany sermons under way that the one tinued Mr. Beecher, in a low tone, "she he intended to prepare was neglected was there." "Yes, she was there," re-

Those who have followed the reblocking out a discourse he hastened to iterated teachings of The Progressive Thinker, on the necessity of an educated mediumship, that is, that the medium to become an exponent of the best "blocked it out," and laid the founda- inspiration, must prepare himself by tion with a part of the framework. At study on his part, will at once see the application. Beecher did not sit down with idle hands and await for the Lord to use his vocal organs. He prepared

> In all the range of Spiritualism there is not a more beautiful illustration of impressibility than the funeral sermon, from the text the deceased had mentioned to him, while living, and which he had forgotten.

What did he mean when he said:

century. The past of the Banner is secure; its

"The methods by which the Rev.

prerequisite in the work of expounding were duped and badly deceived by Lady

the best that is involved in organic

Robert Ingersoll curling near his grave, Marcus A. Miller, educator and political writer, will be laid at rest in Floral Cemetery to-morrow afternoon.

'Miller is well known throughout the West, having been a publisher in Cleveland, manager of the Mosler Safe Company in Kansas City and general manager of the Smith Premier Typewriter Company in St. Louis. He was a follower of Ingersoll until a short time ago, when he again embraced the Christian faith. When he learned that his illness was fatal he asked his relatives to burn the books of Ingersoll at his grave as an explation and in hopes that it might show others the sophistry of their teachings. The books will be lighted by Rev. Samuel Dunham, the oldest Presbyterian clergyman in this section, and will be burned as the casket is being lowered into the ground .-

Chicago Chronicle. The above item will probably be published in every religious journal in the land, if not in the world, as a matter of great importance.

It is a queer sort of logic that can show the sophistry of the teachings of certain books by burning them. The haters of Ingersoll find burning his concede the Jews had no knowledge in books a much easier method of doing that/direction until after their Babythe job, than refuting him by argument | lonian captivity. There is not any inand reason. Calvin found the easier | timation in the Bible that such an idea way to "show the sophistry" of Serve- was entertained-so say the criticstus was to burn him, and it was only | until after that event. But we find the fitting that the "oldest Presbyterian doctrine was prevalent in Persia, in clergyman" in Binghamton, as a loyal Assyria, in Egypt, in Greece, in Rome, follower of Calvin, since he cannot and it was taught by their philosophers, burn Ingersoll, should burn his books. That, however, is a long humanitarian stride in progress, from burning "nonelect infants," or even predestinated beyond the grave was first revealed to sinners, in an endless hell.

A Literary Journal Talks Back. The "Church Family Newspaper," an English journal, quotes the Rev. W. midst of a sermon-

"Did you ever try to think what it is in the ethical system of Christianity | at least 500 years before Jesus, as it is which gave it the power to change the | now, 1900 years after his alleged birth. face of the world?"

The London "Literary Guide" seems to controvert the claim of the sermonizer. It inquires-

"When and where did Christianity change the face of the world?" And then it makes some pertinent remarks cof its own, which the thoughful will consider. It says:

like those who gave them being.

A New Departure for the Clergy. At the Methodist Conference late in session in Chicago, the press reports say:

"Nearly every preacher who led in any discussion, pulled out his paper and lave done. read to the audience therefrom what he

had to say." They add: "This is a wide departure from the days of early Methodism, when all the preacher had to do was to open his mouth which the Lord filled to overflowing with great noise and little

The Polo Press, remarking on the peculiarity of recent times, and the action of the preachers in the premises, says: "Think of old Peter Cartright going to Plato and other 'old heathen,' for arguments in proof of immortality."

Where else should they go for such proofs if not to the fountain from which the thought originally came? Churchmen wish us to believe the doctrine of

a future life was first taught by the alleged founder of Christianity. They long before the beginning of the Christian era. Indeed, if any trust can be placed in monumental inscriptions, or in that which passes for history, life

the race by those the world now desigquote: nates as Pagaus; but it is no less true because of its humble parentage. We may suppose the thought was first revealed through the priestesses officiattaught and as conscientiously believed

So, Instead of denouncing the preachers for making drafts on Plato, in confirmation of immortality, let us congratulate them for having ascended to

the fountain for arguments from whence the belief first flowed, irrigating the entire pathway of civilization with its beneficent and all-healing virtues, until these modern times, when it received a new impulse direct from the preach the literal doctrines which were spirit world. Not Soul-Sleepers. The story is told by the papers,-said to be a true one,-of two old Methodists who virtually wagered \$10 as to which should go to heaven first, the money to be paid the representative of the winner to aid in defraying funeral expenses. Both parties were far advanced

says that the "degree mill" in Ohio has been granting diplomas to teachers in Pennsylvania, diplomas which he has refused to accept as evidence of scholarship. These remarks of Dr. Schaeffer are pertinent and proper, but he has not extended them as he might and should

Among the higher educational institutions reporting and reported in this publication are a number who have given degrees to candidates for cash or other returns and given them to persons of no scholarship or none proven, and Dr. Schaeffer has himself pushed or tried to push the holder or holders of such a paper into positions in colleges and universities in this and other states. A little school in Western Pennsylvania with property and faculty below the better high schools of this county, recently made a son of Dr. DeWitt Talmage a Doctor of Divinity, which honor the son accepted and used to help himself into a better paying pulpit. How is that for a degree mill?

It is not a year since a university in Pennsylvania, a university of good standing, gave a doctor's degree to a person who knew practically nothing of the subject of which he was made a doctor. How is that for a degree mill? More cases might be stated, but let these suffice. The land is full of degrees, and there are doctors and doctors.

A Modern Preacher on the Situation Rev. Henry Frank, in a published article in "Mind," awhile ago, gave expression to some thoughts worth repeat ing and preserving. With two or three slight omissions wholly unimportant to the comprehension of the subject we

"So rapid has been the advance of the churches in the last few years there can scarcely be found a pulpit, outside of ing in the temples as oracles, doubtless the rural regions, that would harborthen in a superior condition paralleled such a definition of hell and eternal tor-Leighton Crane, as inquiring in the by modern clairvoyants. Whatever the ture as was commonly preached from origin of the belief, it was earnestly leading pulpits a quarter of a century ago. Jonathan Edwards, with all his commanding eloquence, would b hooted from the chancel were he to return and paint his favorite picture of hell in lurid hues of fire and brimstone. Dante and Milton are sought no more except as literary curios; and not a

Sunday-school child of to-day could understand the doctrines of Thomas Aquinas or John Calvin. "The creed still exists, but it is never read. Should one undertake now to

preacher emphasized the 'damnation' of

God's scheme, the modern clings

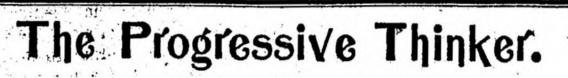
tenaciously to the 'salvation.' If any

one doubts this assertion let him chal-

lenge any Presbyterian minister of

nousehold words fifty years ago, he

and cut off enough for baking. So it Spiritualism, without their knowing



"There are three things that seem to be peculiar to The Progressive Thinker, and they may properly be referred to: (1) Its miscellaneous hard to live down such influences of every progressive movement as and caused by tricksters of this type. earnest advocate of truth, justice and department, where the news, so to speak, of the spiritual field and its occurring phenomena is given, and the views of writers printed with oreat liberality and with rarely criticism or comment. 1 (2) The editorial page, and (3) Hudson as follows: A light blonde, about 27 ism. In the work of inducing and Tuttle's department. Nowhere else can such ginches tall, quite well built, dresses Light and its higher Spiritualism will uniform ability and instruction be had, from week to week-and they have given it a char- is to have her callers write questions ers make it, and upon the Spiritualistic acter possessed by no other publication in the Spiritualist field. But this summary would not

be complete without some reference to the 'Divine Plan.' Of course this is a publishing and gives to our favorite paper the full complement of mediumistic powers and gifts. May it and all-embracing-with all in perfect harmony

and nobody scolded.

The above analysis is from a gentleman of national reputation, and coming from such a source it is highly appreciated.

was with his sermons. He never; had become deeply rooted in their preached the same one twice, though he minds, and the old belief had been supfrequently used the same text, but it planted? Thus is the church spiritualwas always in a different manner. ized by the new philosophy of life, and In reply to the question as to whether | no one can say how, unless by the perhe selected his text first, or the subject, sistent workers in the superior sphere. applying such a text as would suit, he

said that a text may be compared to a gate opening into the Lord's garden; many ministers, instead of unlatching Rev. Dr. E. Harcourt, of Reading, Pa., the gate and leading their hearers in would be laughed down as the harlequin pluck the fruit and flowers, content of the pulpit. Even the evangelists, the themselves by getting upon it and last lingering relics of medievalism, no swinging to and fro. longer dare to preach the literal dogmas Some one inquired if he studied his the students that grated harshly on the of salvation. Where the old-time prayers.

SAR'GIS."

A Wanderer in the Spirit Lands.

This is a marvelous book, and should be in the hands of every Spiritualist. It is neatly and substantially bound in cloth and nicely printed on the finest quality of paper. It is a marvel of artistic beauty and excellence. The price to the trade is \$1.50. See 2nd page for terms to our subscribers for this book and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World.

"The ethical standard of Paul and Peter was no higher than the ethical standard of Seneca and Epictetus, Neither the one nor the other could effectually stem the tide of Roman corruption and decay, nor prevent the decline and fall of the Empire; and then, when Christianity had triumphed, she replaced the corruption of the Empire by the far worse corruption of Papal Rome, and founded the most odious intellectual tyranny the world has ever known."

Then the "Guide," striking right out from the shoulder:

"The truth is Christianity has changed the face of the world for evil, rather than for good. Witchcraft, persecution, slavery, and war are some of the landmarks in history which serve passed on within four hours of each to show how baneful has been the influence of the Christian Church. In re- | buried at the same time. lation to all these matters Christianity has taken a strong line on the wrong side, and has consistently and vehemently opposed the ameliorating and progressive influences arising from the expansion of the average human intellect, the growth of Rationalism, and the immense development of modern science."

Doctors of the Mind.

Paracelsus, usually designated quack, because he was the first to introduce quacksilver, otherwise quicksilver, into medical practice, was born near Zurich, Switzerland, about 1493, and was pitched out of a window by his servants at an inn, and died of a broken neck in consequence, in 1541, But quack as he was he had some good ideas. which survive the centuries. He wrote: "The power of the will is the main point in medicine. A man who wishes | dividual existence through all the cons every one well will produce good re- of eternity. sults. One who begrudges everybody everything good, and who hates himself, may experience in his own person | have shown that the wakened soul is at the effects of his evil thoughts." Magnetic healers and all the varied forms of curing disease by suggestion. or influencing the mind, including Chris-

tlan, Scientists, owe their success to their ability to control the will of the pattent, of which it seems Paracelsus was the first to discover the law. at this office.

in years, had been intimately acquainted for sixty years. One bantered the other with-

fuse to accept it literally he will re-"Now wouldn't it be a surprise to you fuse to continue to officiate among to find me safe in our home in heaven them. * * The common people care

when you come?" nothing for the cold, chilling forms of logic that are woven into worthless Only a few days went by, and each creeds-for a theology that was spun in the brains of schoolmen and is as weak. other, and the bodles of both were compared to the religion for which they crave, as moonlight unto sunlight, and

From the narration it is apparent the as water unto wine." good church brothers had modernized

their creeds and made them harmonize Hard Times and Religious Literature. with the teachings of Spiritualism. A New York publisher says that the Formerly it was taught by the church best sales of devotional literature are that the reanimation of the spirit ocmade in "hard times." Its pessimistic curred with the resurrection of the spirit is adapted to the depression of body. Until then and the final judgment such periods. It gives comfort to the there seems to have been conflicting opinions as to the condition of the soul, bankrupt and disappointed, and hope many maintaining it reposed in an unin the assurance that God is with them. conscious condition until the sound of "When the devil is sick the devil a the great trumpet, when it would come monk would be." Right in the darkest forth to the resurrection of life or damdays of panic religious books have the nation according to the final award. largest sale. When the times grow bet-Whatever the condition it was very ter the sale diminishes, and that of unlike that taught for the last fifty fiction increases, until in the full tide years by Spiritualists, and universally of prosperity religious books are believed by them, as it seems to have scarcely called for. been by the Methodist deacons mentioned, and in fact is now very gen-

"Harmonics of Evolution. The Philerally accepted by churchmen of all deosophy of Individual Life, Based Upon nominations, that the soul does not Natural Science, as Taught by Modern sleep, but lives on with a conscious in-Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into That changed belief has been brought

new fields. Cloth, \$2. For sale at this about by the teachings of spirits. They office. first hardly conscious of a change, so "The Infidelity of Ecclesiasticism. closely are the two worlds interblended.

A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer "Mansill's 1901 Almanac of Planetary upon physical, physiological and psy-Meteorology. Almanac makers' and chic science. Demonstrator of the mo-Weather Forecasters' Guide." By Richlecular or spiritual hypothesis of naard Mansill. Price 25 cents. For sale

"Never," said he; "I carry a feeling with me such as a mother would have for her children were they lost in a great forest. I feel that on every side my people are in danger, and that prominence and character to rise in his many of them are like babies, weak and pulpit some Sunday morning, read the helpless. My heart goes out in sorrow Westminster Confession to his congreand in anxiety towards, them, and at gation, and assure them that if they retimes I seem to carry all their burdens. I find that when one's heart is wrapped and twined around the hearts of others it is not difficult to pray." Another wanted to know if it would

not be better for Mr. Beecher to travel about the country, that the people of various sections might be benefited by his preaching. 91. "No," said he: "what would a stove

in the Arctic regions be good for if it were carried from place to place? Besides, more moople come to hear me than I could reach should I go after The press dispatch with the above them. It is far better for United States to go through my church than for me to go through United States." Here Mr. Moody, who was present, inquired how he would go to work to convert A. T. Stewart. (Shouts of

laughter.) Well, he could tell better on a closer acquaintance ¹⁰ with that gentleman. "People," he said, "are like old stock-ings; if the right person comes along he can unravel them. No skein was ever tangled so badly but it might be untangled. Tild fisBerman does not jerk every fish out on dry land as soon as he catches it. Some have to be worked one way, some another, lest the line or the

hook break and the fish escape. "To be a successful fisher of men one must understand human nature. Many persons give freely to one what they

more than make up on another. One man hates everybody but his children, while his neighbor loves only art and

bring tears when recalled."

Mr. Beecher said that once, when | ical: facts and data needed by every more than a hundred converts were received into the church, a particular itualist. One of the very best books on hymn was given out and sung. He had the subject. Price, reduced to \$1 Price 25 cents. For sale at this office. I ticular hymn was repeated many heads

at the commencement exercises of the Baltimore Medical University, on April 13. said some things in an address to ears of orthodox fossils who chanced to be present. He said:

The Hiss of the Snake.

"I do not think ministers should go into a sick room and pray for some one who is about to die in an attempt to get him to become a deathbed Christian. "The sick bed is not a place for the transformation in the life of individuals. It is character that tells here, and hereafter, and not the little puff of prayer at the last few moments which goes up when a minister is called to prepare a man for death.

"I urge you to be careful about allowing clergymen in the sickroom. They are a great cause of alarm, tiptoeing about with a little black book under structive influences which are overtheir arm and whispering to the sick and dying person, 'Are you ready.'" The viper is known by its hiss. In this he resembles the thoughtless goose. facts, added the following to its report: "Rev. William A. Crawford, of the

Church of the Holy Comforter, who was in the audience, hissed Dr. Harcourt's remarks." Of course he disapproved of anything

which would lessen the services of his craft, which in anyway abridges his income. He expects compensation in some form for every prayer he utters, whether at the bedside of the sick or the dying. The Protestant denounces the priest who shrives a soul and prepares it for heaven, and yet in praying with the dying he, to some extent, imitates the example of him he reviles. The doctor who sends both from the sick room does a gracious act for the unfortunate sufferer, and should be commended therefor.

"Religion as Revealed by the Material

and Spiritual Universe." By. E. D. science. Every man has his soft spot. Babbitt, M. D., LL. D. A compact and The associations of one's life often comprehensive view of the subject; philosophic, historic, analytical and critstudent and especially by every Spir-

Hastening to Extinction. wish to make this earth of ours a truer and better place for all the children of The following quotation is a press men.—Banner of Light. cablegram from Paris. Protestants will

We congratulate the Banner of Light read it with delight, as it indicates the not only on account of its advanced mother church, in its great strongholds. age, but on the fact that it still retains is in a rapid decline. When its power its youthful vigor, supplemented with departs from Italy, France, Spain and everything that can make its pages in-

Portugal little will be left. teresting and soul elevating at the pres-But is it not a fact that Protestantism ent time. It has certainly done a meriis suffering from precisely the same detorious work for Spiritualism, and has made a deep impression on the present whelming Catholicism? The whole sysage. It should live at least a century. tem on which all Christian sects have

built are defective. This has been made apparent by enlarged knowledge in all countries. Faith in a dream-begotten

A PLEA FOR ASSISTANCE.

The friends of Mr. and Mrs. George God does not fit an age of general in-Perkins will be pained to hear that Mrs. telligence. Taught by the monks, it was accepted by the masses rather than! Perkins is dangerously ill, at her home suffer extinction: but it was never a in this city.

welcome dogma among the world's Creeping paralysis has affected her thinkers, and it recedes with advancing body, first having settled in the feet, and later gone to her hands and head. knowledge. But to the cablegram; It is feared she will never rally from Paris, April 15.-A Rome dispatch the shock.

says that the Pope at to-day's consis-Mr. Perkins has faithfully stood by tory expressed great affliction at the the side of his companion, and is almost simultaneous revival in several parts of lovercome, but ready as ever to do his Europe of hostilities against the church. part. They are in need of assistance, He also spoke with sadness of the law and now is the time for the friends of against the religious associations in Spiritualism and true mediumship to France, which had not deserved such a aid two honest and faithful workers. calamity. The pontiff dwelt on the in-| For years they have done their utmost consistency of a country which pro- to sow the seed of truth, and we pray claims liberty for all while refusing that their friends, of whom they have even existence to the associations many, being well known from Maine to whose members made a profession of California, will come to their rescue at practicing the precepts of the gospel. once.

He spoke of the recent tumultuous I hope that every one who reads this demonstrations in Spain and Portugal, article will send at once the amount which had aroused apprehension that they feel they can afford, as it will be even worse events were in store for aiding worthy ones. Italy. The Pope then alluded to the Do not delay; each mite will help to

painful position in which the papacy is bring comfort to them. Address Mr. kept, referring particularly to the and Mrs. Geo. F. Perkins, care of 40 ture. Scholarly, masterly, trenchant. noticed since then that when that par- cloth; paper 50 cents. For sale at this divorce bill which will probably be sub- Loomis street, Chicago, Ill. mitted to parliament. GEOBGIA GLADYS COOLEY.

THE EROGRESSIVE THINKER

But here we have no time for discussion of problems

no time for discussion of those points or elucidation of

principles to any extent; but you who have felt this power

not have been the power to save for a longer journey.

But, dear one, we feel here at this time, to recall these

words, and they recur to us from the philosophy of one

before the coming of this great love, except the memory

of the sweetness of the years that you possessed this added

blessing, and in the consciousness that in all eternity,

that eternity will be brighter, must be the happier."

Memorial Service

An Address by

Mrs. R. S. Lillie, at the

Beighle Trippe, of this city, passed to the higher life after | said:

a short illness. Preceding the last hours of his life, he lay six hours in a come state and none present expected to celebrate the functal of a good man, but by hymns, for out as this case of to-day. We could not speak on this that clearer sight, we can see something of what can also THE SECRET REVEALED. him to rally, and the angel powers that have guided Dr. in ceasing to be numbered by mortals, he enters upon the occasion as on ordinary occasions, because the bearing of be seen of the literal and true resurrection. You ask us, Beighle in her noble work for the past twenty years gave heritage of a diviner life."

Andrew Jackson Davis says: her directions for the funeral-not calling it funeral, but reception-naming the undertakers and asking that

the hall; and promised her, if she would bear with her is run."

The Rev. Minot J. Savage says:

sorrow and not grieve for her husband, he should return and be with her at all times out of her office hours the same as he had been in life. The doctor told of all this to consciousness in the other life I should be just my sim- that wondrous gift of the soul which was spoken of in the would see rising from them not only that which is the to those about her, and, to our great surprise, Mr. Trippe ple self. I see nothing in the process of dying that should past as discerning of spirits. It could not be spoken of fragrance, but you would see the finer substance, for that resumed consciousness, and with such spiritual brightness, make any marked change. I believe that we carry with in any other way than as St. Paul spoke of it in the past, is the law of Life. and called, "My Helen, my sweetheart, my wife! I have us into that other world our personal consciousness and when, enumerating the gifts of the spirit, he said, "And These flowers are fading and passing away as that body come again. I have been away and must go again, but I the memory of what we have been here and of the friends | the gift of healing by laying on of hands," and which you is passing, and each of you know that it must be placed will come back in a day or two to be with you always," that we have loved, nor will it be a strange and lonely have faithfully carried out, and for your efforts these away. But as we look at it from that higher or spiritual which corroborated the message given the doctor. The country. We will find ourselves greeted by our friends powers have none other than a feeling of thankfulness light, we see that the true resurrection has taken place, doctor followed the directions given in every particular, who have gone before us. There will be no lonely and and gratitude. These gifts are even older than the New atom from atom. Even the body has yielded up its finer the casket being of white embossed velvet, and the numer- sad awakening there. Let us not forget that there are Testament-far back in the ages-such as the pitying properties; the soul we can see in the fullness of life itself. ous beautiful floral offerings sent in memory of the great two sides to dying, this earth side and the heaven side. angels desire to be to mankind. and good man and in love of the doctor will long be re- The stars that go out when the morning comes do not stop membered, as well as the cheering and beautifully spoken shining, only some other eyes in some other land are words given through the mediumship of Mrs. R. S. Lillie, made glad by them."

and the closing song sang by Mr. Lillie, entitled "Some- I think that these thoughts are very helpful to us as thing Sweet to Think Of," cheered many a sorrowing we think upon the problem of death at the present time, and then we recall the words of the elder brother of Nazareth: "In my Father's house there are many mansions. Aye, if it were not so I would have told you. I go to pre-

Friends, as lesson, we love at times to gather a few pare a place for you. Where I am, there ye may be also. thoughts, or to read a few words, of what people have No conception of that place of abode where now is that thought of death, who are or who have been the philoso- loved one gone before can be given, or scarcely any.

You who have loved him have brought beautiful flowers phers who, as we believe, have stood so near to the Unseen that it has touched them in the ancient days as it has to-day, but not as beautiful as the flowers that will be touched you and others in these modern days, and one found in that home awaiting you where he has truthfully of these we read is from the Persian Zendavesta, 589 B. C. | said, "I go to prepare a place for you, that where I am, "The man who has constantly contended against evil, | there may ye be also." morally and physically, outwardly and inwardly, may

At one time; in one of the conditions of the spiri fearlessly meet death, well assured that radiant spirits will which came to me, these words came and the music:

> One morning on my listening ear, From out the blue, o'erarching sphere,

There fell, as though it filled all space,

In Memory of John Franklin Trippe,

at San Francisco, Cal.

John Franklin Trippe, devoted husband of Dr. Nellie, In the first fifty years of the Christian era Plutarch ness. In the ages past sare instances of light greet us, day, "God's own messengers"-voiceless they may seem rare instances of man catching somewhat of the truth in to some, but voices filled with love and light to those who "Not by lamentations and mournful chants ought we regard to himself, but there are few instances that stand look aright. And as we look around us, those who have

this light has been centrusted to some who have met the friends, if we believe in this, and we answer, "Yea, verily." angels, and have extended their hands with as much faith From the mortal, immortality; from the corrupt, the in-"The human body was made to develop the human soul. as children extend them to parents to be led, directed, and corruptible; from the material, the pure and spiritual. flowers be strewn on all sides and lilies line both sides of The body is the mould into which the elixir of mortality willing to become message bearers, and of such as these And if you could look at this body spiritually, even as it is our sister, Dr. Nellie'Beighle Trippe. Some of them is to-day, you would see it in a far different light. It have handed out the light of truth as its philosophy. would become a thing of beauty. Looking even upon "Were I to die now, where I stand, at my first coming Others have handed out, in a measure, what they saw by these flowers, they would become more beautiful. You

No wonder the ancients wrote of that garment of white which the soul was to wear, for, in the spiritual vision, you will always see that emanating from the pure in thought, the pure in life, the pure in purpose. There are lights whiter than the white of earth, purer than the through her organism know what we refer to, and in view of what it has done for others, it is a mystery, in your own | purity of matter; that which is pure spirit, and which is mind, why, to one so dearly loved and cherished, it could ethereal, and yet a real substance, rising from the body, having been a part of the body. No comparison can be made except the sun's rays, as we look through it and see the many rays of light of varied hues. Here around this casket to our vision there are these lights, not like the white of the casket, but from the body comes a greater was while we did possess it." And just here it comes to light, a whiter light, mingled with those lights which are of the finer substance of spirit. And, standing out a little way, there is a man, in the fullness of life and health, and the soul, around which, as a center, these lights are turn-Plutarch said of the child, "Now, it will be just as it was ing. The resurrection has taken place. Life and immortality are brought to light, that is, to the understanding of man, and the beauty of death is revealed in such a change. And we understand, then, more fully how beautiful a thing it may be to die.

At this time we cannot enlarge upon this point, but There is pleasure in anticipation of love such as this, there are incentives for righteous living, incentives for that, even though but short its ministrations here, it shall well-doing, because thought actually sends out its own be taken up and continued through eternity. Further on radiations, its own light, its own force, and we are light the light will come even more clearly than now, which is and bright and pure spirits or otherwise, according to oures are permanent. Write To-Day for yourself to solve this problem, perhaps even more than our words what our lives have been. You who have known him have conveyed, and again we say, Let your thought be of best, you who understand him in the truest sense, know the rich blessing and treasure it was, and which is still that the kingdom of heaven was within, he had it; the thine in spirit. We now recall the fact, and feel to give kingdom of peace was within, it was abiding. He had not to all these listeners, that they may understand how beauto go out to seek the kingdom of heaven, he carried it tiful life, and its mysterious change called death, has been within. Jesus said, "Verily, I say unto you, the kingdom made to this household and in this place. We feel that of heaven, the kingdom of God, is within." So this soul we stand in a sanctfied realm-we feel that the atmosseeketh it not far off, for the kingdom of heaven was with phere of this home has been hallowed, inasmuch as it was him. He goes forth the child of the Infinite, to be assomade possible for him whose body lies so silent before us ciated with those whom we are encircled with, or ready to to enter into that life, behold its realities, and be enabled blend or harmonize with-the Mighty Host. So we see to give to the dear ones have the weight of his testimony. in this naught but happiness. Seeking knowledge here, We are told by the faithful companion who, with such he will seek knowledge there. Seeking wisdom here, he brayery and strengthand fortitude as only the angel world will gain the priceless jewel there. We see nothing becan give, can stand by with us and tell of the victory-the yond this change, nothing further than this, nothing victory of life over death-can recite, the experience higher than this. In that land, with the Spirits of Love, through which the soul passed in that state bordering who have watched and guarded him, and led him aright, death, when everyone around the bed felt that he had we leave him to-day-leave him knowing that in their gone in reality-in that coma state preceding death he keeping he has that which we have not. passed six hours, and then looking up, said: "I have been We would that those who were tenderly allied to him away and I have come again-come to tell you how true by the strong ties of the flesh could be here. But with us. The earthly pathway they know must henceforth be lonelier, that they must go their way and meet him no it is, but I must go again." And leaving that message of life and immortality (and testimony that she did not require, yet so beautiful to have,)he passed away, and we lonelier, that they must go their way and meet him no heard her say: "Hejbrought me the message from heaven more. To all those who have received this light we know himself, of where he was going, what he was to do, and he would say, "We shall meet and converse. Heaven is then he said, I am coming back in a short time to be with not far off." Is it not beautiful? And many of our hearts responding, answer "Yes." So, with love messages We know what this means-we who stand amid the he comes as a spirit to-day. To all present, to all distant, come again, I have been away and must go again, but I

THE BLIND SEE. 'Actina," a Wonderful Discovery

5

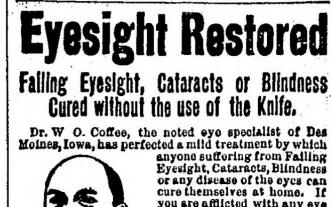
Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of discase, for a new system of treating amitcions of the eye has been discovered



whereby all torturous and bar barous methods are climi-nated. This wonderful treat-ment takes the form of a Pocket Battery and is known as "Actina." It is purely a house treatment, and self-administered by the patient. There is no risk of experimentlug, as thousands of people have been cured of of blindness, failing oyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, whon, eminent oculists term-ed the cases incurable. This wonderful remedy also makes the use of spectacles

Wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unstural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benedited by Actina." W. R. Owens, Adrian, Mo., writes: "Ac-tina saved me from going blind." R. J. Beld, St. Augustine, Fla., writes: "Actina removed a cata-ract from my son's eye." Robert Baker, 50 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citi-zens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful In-vention. Actina is sent on approval postpaid. If you will send your name and addres: to the New York & London Electric Association, Dept. "T." 929 Walnut St., Kansas City, Mo., you will receive absolutely free, a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest as-sured that your eyesight and hearing will be restored, no matter how many doctors have failed.



or any disease of the eyes can cure themselves at home. If you are afflicted with any eye trouble write to Dr.Coffee and tell him all about it. He will

far back in the ages, who, at the death of a child, said to his wife in a letter, "Let us remember what a blessing it us that those who stand nearest to you in the angelic circle surrounding you brought you this great love as they would have brought a gift to a child for a season, and, as

Or ambient air,

Echoing, resounding every place

May & 1901

the Christian era, said:

'my wife,' or 'my sister.'

"When thou shalt have laid aside thy body, thou shalt rise freed from mortality and become a god of thokindly skies."

Pythagoras, the Grecian philosopher, 580 years before

lead him across the luminous bridge into a paradise of

eternal happiness. Souls risen from the grave will know

each other and say: 'That is my father,' or 'my brother,'

Heraclitus, the Ephesian, 500 years B. C., said: "My body must descend to the place ordained, but my

heart present. Thus another soul was called home.

MRS. LILLIE'S ADDRESS.

soul will not descend. Being a thing immortal, it will ascend on high, where it will enter a heavenly abode." From the Buddhist Scriptures we gather this:

"The soul is not born; it does not die. Unborn, eternal, it is not slain though the body is slain; subtler than what is subtle, greater than what is great. Thinking of the soul as unbodily among bodies and firm among fleeting things, the wise man casts off all grief." Another Chinese Buddhist Scripture says:

"Man never dies. The soul inhabits the body for a time and leaves it again. The soul is myself, the body is only my dwelling-place. Death is not death; the soul merely departs, and the body falls. It is because men see only their bodies that they love life and hate death."

Plato said, 429 B. C .:

"It is impossible there should be much happiness in this life. But there is great hope that after death every person may obtain what he most wishes for. This doctrine is not new, but has been known both to Greeks and other nations."

Cicero, Roman, said, 106 years B. C.:

"When I consider the faculties with which the human soul is endowed, its amazing celerity, its wonderful power of recollecting past events, its sagacity in discerning the future, together with its numberless discoveries in the arts and sciences, I feel a conscious conviction that this

without the full light of to-day.

Seneca, the ancient philosopher, said:

things to come."

Socrates said:

search into knowledge."

knowledge.

immortal.

MEETING

We have had that light which proves immortality.

And everywhere-A song, the sweetest ever heard.

In accent, symphony and word It seemed to rise. I cannot tell you whence it came. I only can recall the theme:

"Man never dies!"

Man never dies! Be then God praised For wisdom, love and length of days, World evermore! That life, which here has just begun, Reaches to worlds beyond the sun! And o'er and o'er.

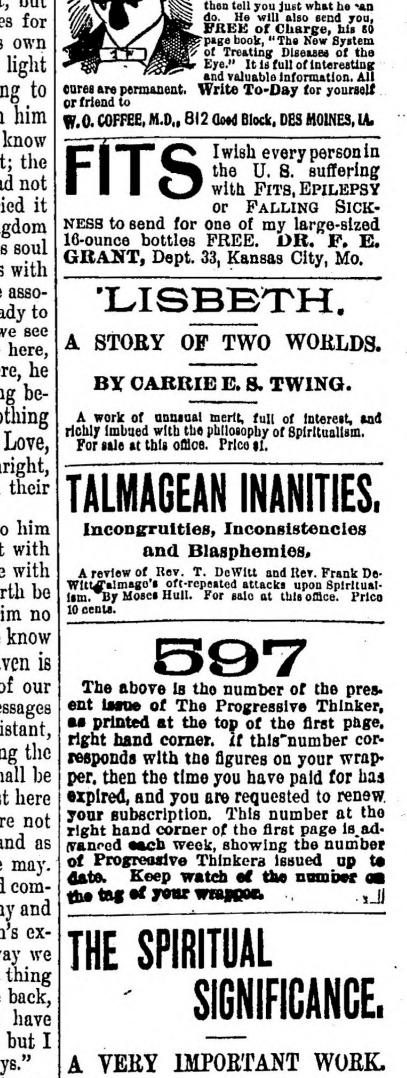
I seemed to hear the welkin ring, And myriad angel voices sing Up toward the skies: "Love is supernal, God supreme, Death but a fancy or a dream! Man never dies!"

'Twixt Death and Life, 'twixt Life and Death; 'Tis but a swiftly fleeting breath; "Tis but the drawing of a veil; 'Tis but a sigh, a moan, a wail. A little of suspense and wonder, A misty veil that's rent asunder, A moment, then, of soul surprise, And this is where the mystery lies, That, though 'tis Death, man never dies!

Our first and only thought, friends, is, on such as occa- unseen; we who need the spirits even more at times than to all who loved him tenderly, to all who are seeking the active, comprehensive principle cannot possibly be of a sion as this, that we gather God's lesson therefrom; that we need the body; we who love the body so tenderly and light and truth, he would say, "Rest not until it shall be per then the time you have paid for has mortal nature. I consider this world as a place where we learn something, if possible, more of life's mystery, for so truly, and yet know, at times, that there are those who revealed; rest not until thou shalt know." And just here nature never intended for my permanent abode, and I it is life that is mysterious. It is life with its marvelous can do greater work as spirits than they can possibly do we would say, to all who are believers and who are not look on my departure from it as simply leaving an inn." | changes that we cannot understand. It is life with its as mortals. So there has been added to your spirit band believers in this new school of philosophy, we stand as That is from Cicero, from the standpoint of reason and wonderful potencies-it is life with its overshadowing in- this one more spirit from the earth land, from your circle one-death touches all of us, let us believe as we may. telligences and powers above us, around us, so nearly asso- of the Seen, on the mortal side, to your circle of the We are alike at this point, with a common bond, and comciated with us that mankind, in all ages, has thought of it, Unseen, on the spiritual side. With that power which mon destiny. Let all who can, seek to know the way and "That which we call death is but a pause or a suspen- talked of it, marveled over it, tried to understand it, and has been yours, and which has increased as the years rolled gain all knowledge from all sources. Let this man's exsion, and, in truth, a progress to life. Only our thoughts has left us every system of religion the world has to-day by, there will come to you a consciousness of a touch more perience become your helper. He has gone the way we look downward upon the body and not forward upon as a monument of his effort to understand it. The world tender, loving and true, if it were possible, than ever be- are going. We think that it is a most beautiful thing moving on, the law of progress eternally has brought fore. So comes the law of compensation, and death that he went through the gates ajar and then came back, changes that have brought us at this time into a light by oftentimes is made the servant of life. And how beau- and said, "My Helen, my sweetheart, my wife, I have "Those of us who think that death is an evil are in Nature's law and the unfolding process of Nature, that i tiful it is to think of,

you always."

error. Above all, I shall then be able to continue my causes us to know more, at least in a measure, of the mys- There are many of you here to-day who have the power will come back in a day or two to be with you always." tery of life, and among the numberless changes none is so of spiritual vision, of that interior sight. I believe that To every one who looks for light and immortality, we And so will this soul be able to continue his search into marked as the change that has come upon thought in re- with us you can see standing in our midst to-day the spirit would say, be true, serve the truth. Let sorrowing man gard to death-this wondrous change in life. And as we of him who has been born again-can see that by the ten- with tears running down his face know what he saw "What delight would there be in conversing with the look upon this age and find it marked peculiarly with that der care of those who watch this immortal and have through the gates ajar, as he said, "It is true; it is true, great and good and asking them questions, and besides light which has brought this knowledge to man, naturally watched his life, he has been brought to this place that am going!" almost as our elder brother said, "I go, but I being happier in that world than in this, they will be we turn back in our thought and in our researches to see, he may know of this event-know of your tenderness, come again," so he said, "I go, but I will come again." as we have here in turning over just a few of the leaflets, your love, of every kind act, of every thought, of every There is work, but I will come again." There is work to new book in these lines from "Aurora to see what man has caught as gleams through the dark- flower-"God's messengers," as she has sweetly said to- be accomplished.



The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.

Miss Whiting finds the title of her Leigh:"

Not one, but every day, feast, fast, and

The spiritual significance burn through

Henceforward he would paint the

The hierdglyphic of material shows,

"If a man could feel

working-day,

Of the Wisconsin State Association and the N.S.A., at Milwaukee, Wis.

MASS

JOINT

The meeting was called to order by Clara L. Stewart, President Wisconsin State Association. Lnicoln Hall, at 3 p. m., Tuesday, April 16. H. D. Barrett, President of the N. S. A., by unanimous" request was made chairman. After reading of the reports and appointing the committees, the remaining time of the session was occupied in conference. Morris Pratt, Mrs. Van Horn, Mrs. Smead, Isa Wilson Kaynor, Cassie Me-Farlin and Will C. Hodge taking part with beautiful floral offerings (roses) in in the discussion.

The evening session opened with a plano solo by Charles Lurvey, followed with invocation by Clara L. Stewart, and a vocal selection. "The Lord is My Light," by Miss Martha J. Wuerst. In the absence of the Mayor, the address of welcome was given by Alderman Henry Smith, who in hearty and wellchosen words gave us a royal welcome, J. C. Bump, Milwaukee; secretary, Mrs. assuring us that we were not only welcome, but perfectly safe in Milwaukee at any hour of the day or night Response was made by H. D. Barrett,

who followed with a very earnest and practical address, taking for his topic, "What is Spiritualism, and What Does It portend for humanity?" A vocal solo by Miss Wuerst, and messages by Max Hoffman closed the session.

WEDNESDAY, APRIL 17.

reading reports of officers of the State | Wonewoc, the time to be determined by | own record or admit the fact of Spirit-Association and the appointment of fur- the incoming board. ther committees.

congregational singing, followed, with and as this gentleman freely gives his invocation by Cassie McFarlin, and an services without any compensation, a address by Moses Hull, of Buffalo, N. vote of sincere thanks was tendered | C. Hodge, Mrs. Jennie Peters and Mrs. Y., on "Spiritualism, the World's Only- for past services." Hope." He held the closest attention of his audience from start to finish. He dered to our brother and fellow-worker. was followed by George B, Warne, F. Corden White, in the sudden translpresident of the Illinois State Associa- tion of his companion, which occurred tion, who gave an earnest and eloquent | April 14. speech on the status of the movement

Spiritualists in enforcing honesty and ation of Milwaukee, was read, with the ideas of life here; and integrity, and keeping the movement so urgent request that the next annual

element in society everywhere. Max Hoffman again closed the session and messages. The evening session opened with a piano solo, by Charles Lurvey, followed | lead and could be considered the banner with invocation by Moses Hull, and a state in this respect. This proves that vocal solo by Martha J. Wuerst. An considerable hustling has been done by Spiritualists in this state formed an oraddress by "Our Moses," was followed with musical selections, after which will C. Hodge gave the principal address on the "Naturalism of Spiritualism." The session closed with messages by Isa Wilson Kaynor and Max Hoffninn. Theysession was an enthusiastic one, with the largest attendance during the |"The Future Life." He also touched meeting, and will mention the fact that each speaker and worker was presented

token of appreciation. THURSDAY, APRIL 18.

Thursday morning was devoted to unfinished business, reports of committees and election of state officers for the ensuing year. The election resulted as follows: President, Clara L. Stewart: opened with a selection by Chas. Lurfirst vice-president, Mrs. Cassle McFarlin, Milwaukee; second vice-president, N. K. Baker, Portage; treasurer, W. Mason. Fond du Lac. Trustees: J. C. Lowell, Fond du Lac; Mrs. Frances Wheeler. Madison: N. P. Nuubson. West Superior, and J. P. Francis, Green Bay. the Spiritualism of the Bible." It was Clara L. Stewart and J. C. Bump were very logical and greatly interested the elected delegates to the annual meeting intelligent audience assembled. He has of the N. S. A., to be held in Washing- a way of presenting this subject which

and Cassle McFarlin, as alternates. It was decided that the association The morning session was occupied in will hold a ten day's camp-meeting at

Wm. Rogers. of Madison, was re-The afternoon session opened with tained as legal adviser for another year.

Resolution of condolence were ten-

A communication from President in general, and the 'supreme' duty of | Watrous, of the Business Men's Associ-

in Milwaukee; it was so decided. H. D. Barrett of the N. S. A., in- years, utterly failed to bring out anywith a number of very excellent tests formed the meeting that in the matter thing like a co-operative movement to dorse the efforts of the National Assoof raising and disbursing funds for lay the truths which made our hearts state work. Wisconsin had taken the rejoice, before the people of this state; and.

the officers and workers of the state association, as Minnesota was in the lead at the N. S. A. convention in Cleveland. | tive beauty before the people; and Brother Kates will please take notice. A short address was given by Mrs. Stewart during the afternoon session. which was followed by an address by fore, be it Dr. Arthur Houghton, of Chicago, on

development, and his discourse throughout was thoughtful; earnest and practical, receiving hearty commedation

from many of his hearers.

Practical remarks followed, by H. D. Barrett, and the session closed with readings by Isa Wilson Kaynor. The evening and closing session was vey. Invocation by Clara L. Stewart. Vocal solo by M. J. Wuerst. A short who was very practical in his remarks.

Moses Hull gave the principal address, choosing for his topic, "A Comparison of Modern Spiritualism With ton, with Dr. Sanderson, of La Crosse, is all his own, and impales the worshipers of the book upon the horns of a di-

lemma in such a manner that they can not escape, and are forced to deny their unlism. Most excellent readings. by Max Hoffman, closed the session.

sisting of Moses Hull, chairman, Will Frances Wheeler, reported the follow-

Whereas. Spiritualism has ceased to be a mere curiosity, and has become a great movement to give the people ra-

Whereas,

the "go-as-you-please"

clean that we would attract the better meeting of the State Association be held methods of propaganda carried on in, the world as the evangels of Spiritual, a noticeable fact that such meetings are this state for more than two score of [ism.

ciation, and of the Illinois State Asso-

Whereas, only a few years ago a few Spiritualism.

ganization and went into a systematic effort to place Spiritualism in its na-Whereas, our success has been such as to justify us in continuing the work as carried on during the past year; there-

freed. a to Resolved, that we are determined to redouble our efforts in the work of orupon the subject of mediumship and its ganization and propaganda, until as the ceums, light of the sun disperses the darkness. fogs and miasms. Spiritualism shall

eradicate the ignorance and superstitions of an effete theology.

Resolved, that the experience of the past year has convinced us that it is only by means of a working organization that we can successfully place and work and pay all the bills of that school. keep our philosophy Before the world." Resolved, that in facing, the law-makers of different states last winter. we address was given by Dr. Houghton, learned as never before, the power of organization. 1902.

Resolved, that while the first aim of Spiritualism is to give the world demonand are hereby extended to the Unity strative evidence of life for those whom Society of Spiritualists of this city, for the world calls dead, its greater object inviting and so heartily welcoming this is to present a higher and purer system of ethics than the world has yet had. annual convention, and for its energetic efforts to make our stay profitable and Resolved, that as civilized people do pleasant.

not kill each other, either illegally, or by legal enactments, we are as thoroughly opposed to war and capital punishment as we are to the slaughter of lists, and especially to Mrs. Clara L. innocent victims by midnight assassins. Stewart, its president, to A. A. McIn-Resolved, that as we rise intellectually | tyre, its secretary, and to Max Hoffman, and spiritually, not by keeping others its missionary, for their intelligent and

down, but by that spirit of altruism which assists those beneath us to rise. we should strive to make it our business ance in the management of this convento assist those whose environments in life have prevented them from making | tion.

the progress we have been able to make.

Resolved, that while we are willing to assist the lowest of the low to rise to tional evidences of a continued life af- higher altitudes, our motto for ourshown us. ter the event called death, as well as to selves and our workers should be "Be lead them to higher and more rational | ye clean that bear the vessels of the

Lord," and that we should therefore re- |. The meeting was a pronounced sucquire pure lives of those who go before | cess, was entirely harmonious and, it is

more than ever before attracting the at-Resolved, that we most heartily entention of the thoughtful and intelligent wherever they may be held. Everyone seemed pleased, the speakers were all

ciation of Spiritualists to stamp out the listened to attentively, the mediums did excellent work, the plano selections of frauds and fakes who practice their nefarious work in the sacred name of Mr. Lurvey were up-to-date and finely executed, while the vocal selections of Miss Wuerst were finely rendered. Resolved, that if our religion is not

the best in the world it is our duty to There were roses galore, and the very renounce it: if it is the best in the best feeling seemed to permeate everyworld we should teach it to our chilthing and everybody, while the press dren; and that, to this end, it is our I treated us with marked consideration. Milwaukee is a beautiful city, the citduty to sustain our child's paper, "The Lyceum Herald:" and furthermore, izens are eminently hospitable and as wherever it is possible, to establish and proof that Spiritualism is gaining ground in the minds and hearts of the maintain children's progressive lycepeople, it is only necessary to state that Resolved, that we endorse the efforts urgent request was made for the next

annual meeting of the N. S. A., as well now being made by the Spiritualist as the state association. Your reporter Training School, located at Lily Dale, is under obligation for many acts of N. Y., to give our speakers and mediuns a higher and more integral educa- kindness extended during the convention, and that it is the duty of the Spir- tion, and especially to Brother and Sisitualists of America to not allow the | ter Williams, of Merrill Park, for their managers of that school to do all the generous entertainment.

WILL C. HODGE.



Liberals." For sale at this office.

Price 25 cents.

globe with wings." The aim of this book is to reveal the 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 Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHIT-ING:

Kate Field, A Record. Price \$2. A Study of Elizabeth Barrett Browning. Price \$1.25.

The World Beautiful, Three Series, Each \$1.

From Dreamland Sent. and Other Poems. \$1. These books are for sale at this office.

Climpses of Heaven.

Through the hand of Carrie E. S. Twing automatically By Gilbert Haven, late Rishop of the Methodist Epis-copal Church. This is the second book from this eminent divine since he passed to Spirit-life. Price 200. For sale at this office.

The Development of the Spirit After Transition. By M. Faraday. Transcribed at the request of a band of ancient philosophers. Price 10 cents. Por sale at this office.

Old Testament Stories Comically Illustrated.

By Watson Heston. Price, boards, \$1; cloth, \$1.50. Heston is inimitable.

God in the Constitution. By Bobert G. Ingersoll. One of the best papers Colo. nel Ingersoli ever wrote. In paper cover, with like-ness of the author. Price 10 cents. For sale at this

The committee on Resolutions, coning, which were adopted:



.. GENERAL SURVEY ..

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

CONTRIBUTORS .- Each contributor | is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be 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 must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white limited extent, even though separated. paper, or with a typewriter, and only on | by any number of miles. One of them, one side of the paper.

ITEMS.-Bear in mind that items for | one day, and not even knowing that her the General Survey will all cases be sister was on a rapidly moving train of adjusted to the space we have to occu- cars, shrieked suddenly and for an inpy, and in order to do that they will stant seemed to be suffering under ingenerally have to be abridged more of tense excitement. Then she as suddenly less; otherwise many items would be exclaimed, "Thank God, Liz is safe!" crowded out. Sometimes a thirty-line The allusion was to her sister, and, at item is cut down to ten lines, and ten, the moment of the exclamation; as it lines to two lines, as occasion may require. Every item seut 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. attract wide attention."

Will C. Hodge, who has just closed a seven months' engagement with the Englewood Spiritual Union, is now open for engagements in any locality. Has camp dates still open. Address 40 Loomis street, Chicago, Ill. Moses and Mattie E. Hull have moved From Buffalo, to Lily Dale, N. Y., to remain during the summer. They request all their friends to address them until

further notice, at Lily Dale, N. Y. waukee (Wis.) mass-meeting: "We be-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply-with this request will be cast into the waste basket.

Mrs. M. E. Kratz is now located at Santa Barbara, Cal.

The News, of Dayton, Ohio, says: "Doctors, scientific men and speculators on psychic plienomena of all kinds are

at their wits' end to account for the occult accomplishments of two ladies of New Jersey, twin sisters and so much alike in person that their own mother cannot distinguish them apart except by their tone of voice. It seems well attested that these ladies can share each others' feelings, and even communicate with each other, to a certain taken The Progressive Thinker."

for example; sitting in her own home, was found afterward, a railway train upon which the sister was riding, thirty miles away, was wrecked. Many other equally singular examples of telepathy between the pair are given, and, naturally enough, the case is beginning to W. F. Bellman, secretary, writes:

"Some little time ago I sent you an announcement of our State Spiritual Convention, to meet in the Olty Auditorium, Topeka, Kan., May 25, 26, 27, 28 and Herald. 29. I will say that owing to the fact

G. W. Kates and wife had splendid that there has been some confusion conmeetings in Princeton, Minn., April 20 cerning the above dates at the Auditorium, I have secured in its place the Crawford Opera House. Please just President Barrett said at the Mil- Crawford Opera House, instead of City the Kansas Convention in Topeka, May lishing the best Spiritualist paper in my as now." 25 to 29. Address them at 58 Royalston knowledge. I often think one copy Mrs. Inez Wagner has been doing VERY INTERESTING OND EX-The Herald, of Muncle, Ind., says: "The annual spring meeting of the ex-In fact, they have passed laws so Weltmer and J. H. Kelly pleaded guilty | ecutive committee of the Indiana State Spiritualists' Association, which was held at Chesterfield was productive of a number of interesting and important improvements being decided upon. The most important matter to come before of her pet dog is the strange belief of a the board was the proposition to build a woman in Alameda, Cal. Fourteen new hotel. A number of the members | years ago Mrs. M. E. Halpruner, of No. of the association have offered to ad- 1501 Pacific avenue, lost a daughter vance money for this purpose, they to receive 6 ner cent interest on the money as long as they live, and at their death | death the mother was accustomed to go the principal would become the property of the association. The offer was accepted and work will be commenced on the hotel just as soon as possible, so that it can be completed by the time the camp begins. Dr. G. N. Hilligoss. of Anderson, and Mrs. Murphy, of Crown Point, have agreed to give \$1,000 each. There are subscriptions to the amount of \$2,000 besides this, and it is believed that another \$2,000 can be raised for the purpose. There will be gust. Mr. Wright will during this time | clared Wisconsin to be the banner State | other improvements on the grounds this year. 'The camp' will' be 'illuminated with electric lights, and each evening of the camp there will be an entertainment of some kind." The San Jose (Cal.) Mercury says "The first meeting of the First Spiritual Union under the supervision of the newly elected board of directors and officers was held yesterday with an increased attendance. Mrs. Cowell, of Oakland, occupied the platform during part of the morning service giving a short lecture on the religion of Spiritualism. Mrs. N. Roberts gave a beautiful word picture of a vision that had come to her, which showed the past, present, and the future of Spiritualism. She likened the vision to a seed in the earth, slow to reach the time and point where it bursts forth in the tiny plant, which has now reached the condition of a full grown bush or tree, full of sweet buds, that in the future will burst into full blossom, bearing fragrant flowers of truth, love, and consolation, that will be sought after by all. This will dispel the old myths, superstitions and false teachings. She concluded her talk by and assist in spreading their beliefs ported last week that "the bill intro- If I fail to provide-at least to assistbroadcast throughout the world." The Springfield (Mass.) Republican



Read our announcement of this re

markable book on our second page. Kate Klemk writes from Alabama: "I have not had an opportunity to attend any public meetings, but I feel the presence of my loved ones near me when I am in trouble. I know they are with us and help us. Please accept my thanks for your beautiful books which I have received each year since I have

Spiritualists are exercised by an exhibition of pencil drawings in the George S. Petit Gallery, Paris, France. They are by an engraver of repute named Desmoulin. There are over 300 of them. He calls them "mediumistic," although there is no medium, and he himself made them involuntarily during a period extending over seven months. A strange thing about them is that they were all produced at the same hour of the day-just twilight. Every one was signed when drawn. The first was called "With My Old Master," the last "With Astarte." M. Desmoulin is unconscious of having produced them; just as if they were by some one else. His only object in exhibiting them is to

raise inquiry into a phenomenon that he cannot explain.-Chicago Record-

T. S. Russell, president, writes: "The Englewood Spiritual Union is still con-ducting very Interesting, meetings, at Hopkins' Half, 528 West 03d street, and has secured the services of Mr. Charles Ainsworth of Indiananclis for the Ainsworth, of Indianapolis, for the month of May, Will C. Hodge ceasing | times; sometimes he seen spirits whom his connection with the society as their | he does not recognize, but never saw anregular speaker, with the close of April. imals until within the last year. While In this connegitor the wish to state that he was leading his horse John to water, Brother Hodge has served our society | he distinctly saw a colt walking by the for the past seven months with marked side of it. While he was reading he ability as an earnest and faithful advocate of a clean, honest and orderly Spir-itualism, and in taking his departure calf. This friend is an eclectic physi-clean of forty years' practice: a noble for new fields of labor, he bears with cian of forty years' practice; a noble him the esteep and fraternal regard of gentleman in every way. I would not the officers and members of our society, think of doubting his word for a mo-

Mrs. Ross, of Muncie, Ind., will soon begin the erection of a fine cottage on | body.' the Spiritualist Camp at Chesterfield. She expects to have it ready for occupancy before the meeting begins in July.

Dr. M. E. Conger writes: "I have just finished reading Sar'gis' article which appears in The Progressive Thinker of April 27. He has touched up the press, assumed leaders, the local societies, the money question, the beggars, the mass conventions, the churches, the Reverend Spiritualists, the mediums, etc., in a masterly manner; he has been truthful. impartial, just and honest; and I write to heartily endorse every point he has so truthfully made."

A. M. G. Wheeler can be addressed at Danville, Ill., General Delivery, He says: "I am open for engagements to lecture and give platform tests and phenomena in the light in any city, town or hamlet in the state."

L. E. Mills writes from Grant, Mich.: "We have had Mrs. Lindsey, state missionary, from Grand Rapids, the last two Sundays, and will have her again the first Sunday in May for circle work.

fine tests.' W. W. Aber writes: "On account of a

death in the family, I shall be unable had planned, and will remain in Texas until the middle of June. I will accept short engagements any place in the state. Persons desiring my services can address me at Stubbs, Texas."

Mrs. J. Reynolds writes from Mancoming forward and offering large sums kato, Kans.: "I see my time is out for to endow lecturers to travel in the Protto 24, and Brainard 25 to 28. They have the dear old Progressive Thinker, and estant districts and point out the errors dates filled in Minnesota until May 15, as I renew, I feel that many thanks are of Lutheranism. Not in many years has change the announcement to read and have a few nights open en route to due you for your grand efforts in pub- denominational hatred been so intense

Until further notice address all leiters for Geo. F. Perkins, in care of 40 Loomis street, Ohicago, Ill.

WATER -ESCHADIN

DOME

WILDED WITH STUDIUTED ANTE

Mrs. E. Duell writes: "I have a friend who is clairvoyant. He has often seen spirit friends and hears them speak at looked up to see lying in the corner of with best wishes for his success wher-ever his future field of labor may be." inent. I believe we may safely say our animal friends have a soul which continues to live after the death of the

> M.-N. Collins; M. D., writes favorably of the mediumship of Mrs. Breakler, or Dayton, Ohio.' He says: "She is a very superior woman in many ways; ex-

tremely bright and attractive." The Chicago Tribune has the following from Wichita, Kansas: "Mrs. Carrie Nation, who is in jail in this city, this evening became so violent that the jail authorities have been compelled to place her in the solitary cell. It has been noticed that Mrs. Nation has been growing more and more hysterical in her denunciations of the saloons and the state, county, and city officials. Her

latest advice is to young women and girls to publicly horsewhip every man connected with the saloon business. Mrs. Nation's mental condition was aggravated to-day by receipt of the news that her brother was dying at Lewisburg. Her former bondsmen offered to go on her bail to enable her to visit her

brother's bedside. She rejected the offer with abuse."

A special cablegram in the Chicago Chronicle says: "Antagonism between She is a good speaker and gave some the Catholic and Protestant inhabitants of numerous important districts in Germany threatens to become a danger to the empire. Incensed by the efforts of to locate in Kansas City as early as I Lutheran societies to carry on a propaganda work among them, the Catholics are also getting up societies with the object of carrying the war into the enemy's country. In the rich Catholic districts alone the Rhine Catholics are

Many places say they could start a ly-



UNPURIFIED WATER from wells, disterne, hydrants and streams cases of Dyspepsia, Stomach and, Bowel troubles, Kidney and Bladder diseases, Piles, Constipation, all Kinds of Prevers-Typhold, Yellow, Lung and Malaria also Rhoumatism, Female ills, Blood diseases, etc. Investigate, and you'll find SAFETY LIES ONLY IN DISTILLATION of all drinking water, before using. Boiling or filtering are merely subterfuges of no value. When the Chemist wants Abrolutoly Pure Water, he obtains it only by distillation. EVERY FAMILY can now, without extra expense or trouble, purify their drinking water by distillation-making it absolutely safe and pure, re-moving all impurities, germs of discuse, Lime and other health-wrecking min-erals by using the erals by using the

May 4, 1901

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A new remarkable dovico, invented by a genius of Cincinnati, O. Entirely different and far superior to any filter. Simply set it over your cook stove, casoline or gas stove and fill with any kind of water-it does the rest-Fur-scasoline or gas stove and fill with any kind of water-it does the rest-Fur-casoline or gas stove and fill with any kind of water-it does the rest-Fur-ings and complexion. Thousands of prominent people testify to its marvelous power over disease. DISTILLED is the only safe water for families, infants, children, invalids, athletes-Endorsed by best physicians and the famous Hulston Health Club (11,000,000 members)-used exclusively inthe U.S. Navy. Invaluable for Tourists, Surgeons and all Ralstonites. It is Nature's own medi-cine, and has cured thousands of hopeless cases. ALL OUR READERS should have one of these Remarkable Stills. They are well and durably made to last for years. Ready for use when received. Style No. 7, Price, \$5.00; Style No. 0, \$5.00. Sent anywhere with Plain Directions upon receipt of Money Order, Draft, Check or Registered Letter. Money refunded after 10 days use if not just as represented. You'll be delighted. We are reliable, old firm. Capital, \$100,000.00. Ship promptly.

WRITE TODAY FOR OUR FREE AGENTS AND SALESMEN WANTED-MEN AND WOMEN. BOOK, TESTIMONIALS, &CFREE 22,000 already sold. Customers delighted. Write us quicz. This firm is reliable-EDITOR.) Harrison Mfg. Co., 460 Harrison B'id'g, Cincinnati, O.

NOW READY FOR DELIVERY "How Shall I Become a Medium," Fully Answered.

The above question is comprehensively a swered by Hudson Tuttle, in his new work, en-titled "Mediumship and its Laws, its Conditions, and Cultivation." It is now ready for delivery. Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price postpaid, 35 cents. This work should be in every family. Address

HUDSON TUTTLE, Berlin Heights, Ohio.

EP)

curing by magnetic treatment and mas- ing from Kansas City, Mo., under the sage, as well as by mental suggestion. head of "Healers go to Prison:" "S. A. stringent in Massachusetts that if one | to-day on nine counts charging violation | person cures another's headache by of the postal laws. They will be senmeans of a few passes over the fore- tenced to-morrow, Weitmer, and Kelly head, he is liable to a fine of \$100, if ran a 'magnetic institute' at Nevada, prosecuted. New York and Illinois also Mo., and advertised to cure all ills by have very strict laws regarding the | 'absent treatment.' They were taking practice of medicine."

The Cassadagan says: "Our Mid-Summer Programme for the season of 1901, suspicious by the enormous increase in is well under way, and thus far presents a strong array of talent. Prof. them off with a fraud order. In three William Lockwood will open the season, July 12, remaining at the camp until its | lated. Senator Burton, of Kansas, apclose, delivering during the six weeks peared for the defendants to-day. He one public address each week, and conducting private classes, at which a clients' motives were good, that they small admittance fee for tuition, will be i 'sought to cure by suggesting health incharged. Following Prof. Lockwood stead of suggesting disease." will be a trio of our best talent, the Rev. Moses Hull, Mrs. Mattie Hull and Lyman C. Howe. J. C. Wright has been | Spiritualists in attendance upon the engaged to be present from the opening State Convention when President Bar-of the season until the middle of Au- rett of the National Association dedeliver six public addresses and also | in Spiritualistic work, even leading Minconduct classes, for which a nominal nesota in the race. The election of sum of admission will be charged. Oth- | officers resulted in the re-election of er speakers who have already been en- Mrs. Clara Stewart, of Found du Lac, gaged are Mrs. Cora L. V. Richmond, as president, the other officers being as Rev. B. F. Austin and Thomas Grim- follows: First vice-president, J. Macshaw. The committee are negotiating | Farlin, Milwaukce; second vice-presiwith several other lecturers, among the | dent, J. C. Bump, Milwaukee; secretary, number are Miss Gall Laughlin, attor- N. K. Baker, Portage; treasurer, W. ney, of New York, Rev. Morgan Wood, Mason, Fond du Lac; trustees, J. C. of Cleveland, Ohio, Miss Lizzie Harlow, | Lowell, Fond du Lac; Mrs. F. Wheeler, an inspirational lecturer, and Mr. Wig- | Madison; J. P. Francois, Green Bay; gins, of well known reputation. Our H. T. Nubson, West Superior. Mrs. C. special days will be Labor Day, when it 1 L. Stewart and J. C. Bump were apis expected that the Hon. John J. Lentz, pointed delegates to the National Spiritof Columbus, Ohio, will be the attraction; Canadian Day, when Dr. Montague, of Toronto, Canada, will be the speaker; Woman's Day, with Miss Gall | Farlin, of Milwaukee, as alternates. Laughlin; and G. A. R. Day, under the | The delegates were instructed to-use management of the Grand Army-members. Miss Margaret Gaule, platform | Convention to Milwaukee." test medium, will be at Cassadaga. through out the entire season. George H. Brooks will again preside as chair- ganized financial effort to establish a man, and the popular Northwestern building fund on co-operative lines? Band will furnish the music, without | Spiritualists certainly need halls of which Cassadaga would lose its greatest | their own. Why we persistently choose charm."

"Six months ago Robert Irwin, a young is an unsolved problem with me. There stove worker, while recovering from se- are quite a number of wealthy Spiritrious burns received at his work, was | nalists (I am not one) who would take three times warned in dreams that un- stock in a co-operative building comless he ceased his old employment he pany. Place the shares within the reach would meet with death by an accident. | of all-say one dollar each; get working The warning influenced him to such an | capital, make: a beginning, say under extent that he resigned his position at the auspices of the N. S. A., have such the stove foundry and secured other | men as M. S. Ayers, of Boston; Townemployment. A few weeks ago he re- | send, of Lima, Ohio; business men, with sumed his old position, but not without | a board of directors composed of editors many misgivings. Several days ago and lecturers, and I will aid the move-

Auditorium, and oblige." lieve in the laying on of hands and in | The Chicago Chronicle has the follow- | avenue, Minneapolis, Minn. in between \$5,000 and \$10,000 a week when the postoffice department, made the postoffice business at Nevada, shut weeks mail containing \$30,000 accumuadmitted their guilt but declared his The Milwaukee Wisconsin says: "There was great rejoicing among the ualist Convention in Washington, D. C.,

October next, with Dr. C. A. Sanderson, of La Crosse, and Mrs. C. Macevery effort to bring the next National Thomas W. Johnston writes from Boston: "How comes it there is no orto pay rent for places that are used for | urging all Spiritualists to do their duty The Columbus (0.) Dispatch says: promiscuous purposes during the week, but by suggesting pleasant thoughts while at work he was struck in the ment with the largest part of the in astonish the world." The Grand Rapids (Mich.) Democrat says: "The joint debate between Dr. Charles Andrus, Spiritualist, of this Jamieson, of Texas, Materialist, for the negative, as to whether there exists more evidence of a future life than against it, opened yesterday afternoon being well filled. The afternoon ad-L. P. Scofield, writes: "The. South | dresses were devoted chiefly to settling The Times-Republican, of Marshalltown, Iowa, has the following from or so goes the report at least. It is located on South Sixth street, and accordhaving known why the others vacated the property, but all being impelled to move on account of peculiar manifestations that to their minds could not be explained on natural grounds. Doors left locked or bolted were soon found open. Strange noises were heard frequently, as if some person were groping along the walls feeling their way gently with their hands: The reports have Medical League, as told by one of the created quite a stir among the superstitious and an investigation is being The Houston (Texas) Post says: "Mr. John W. Ring, speaker of the Spiritual Society of Galveston, and president of the Texas State National Association of found necessary. of a pet dog, and went to sleep to dream all interested are requested to be pres- spuare, positive tests. Such a party of burglars. She had had previous .ex- ent." We believe that Mr. Ring will will be well paid and generously enterperience with them, but they had al- prove a very efficient president. He is tained. Address A. J. Case, or Jesse young, bright, energetic and honest. Leverich. Waverly. Iowa.

says: "The use of hypnotic suggestion in dentistry opens up an interesting field, which Dr. Thomas Fillebrown, of Harvard University, has already explored to some extent. He has just told the Central Dental Association of New Jersey that he had operated withoutcausing any pain, not by throwing the patient into a complete hypnotic state,

alone is well worth-all we pay for a some excellent work at Springfield, Mo. whole year, and then come the grand | She went from there to Topeka, Kans, premium books you are nearly giving | to attend the meeting to be held there, away. I have the seven, and expect the | May 26, 27 and 28. She is open for eighth with this subscription." camp engagements for June. Address

The New York World has the following: "That the soul of her dead daughter has come back and entered the body whom she loved with all of a mother's heart. Every'anniversary of the child's to the cemetery and put flowers on her grave. It was her daughter's birthday. A friend sent" word that she might have a beautiful snow-white spitz puppy if she would call and get it. Mrs. Halpruner went to the place and found ual cause.

there several pupples. The white one, however, which had been given to her, seemed afraid and" would not come near her. Intiffs stead a little goldenhaired Spitz trotted out and rubbed its head against her!" 'Immediately,' she says, 'I saw this daughter's gestures duplicated by the dog and I took it home with me. Now Mrs. Halpriner firmly believes that the soul of her dead daughter lives in the body of the little | as a National Lyceum officer, no official

golden-haired Spitz and she treats it request has been made of me. And I with the same consideration that she see no report of any others at work. would treat her child, seeing every day | Had we not better "get a move on us" new characteristics which she had noand show that we are alive? ticed in her daughter and even claiming The local people are asking about the that the dog talks and converses with lyceum work and want help in songs. her-as did her Lilian before she was lessons and instruction. I have organtaken away: She says: 'At night, when ized two or three lyceums of late and bed-time comes, he¹imitates my dead have been entirely unable to advise child by putting his little paws together song books and lesson sheets that they and kneeling beside me as though saycan purchase with small cost.

ing a prayer. In all these ways he is Lillian over again."I know that her ceum if they could get suitable books soul dwells in his body, and nothing and papers to use that are upon the on earth could make me part with him. planes of the child mind. We sadly It would be separating me from my need such helps." A little enthusiasm to child.' The daughter was seven years | carry on the National Lyceum will put she lived, for her talents directed her in | in the children's cause. Some of us are that line and won for her, even as a not doing all we should. As my whole child, great applause when she ap- soul is in the cause of Spiritualism, so peared in juvenile parts on the stage."

O'Connell, prohibiting the opening of butcher shops on Sunday had been defeated. In the dispatches from Albany, April 18, the bill is among those reported as having been signed by Governor Odell. This is one of the worst Sunday tion. The N. S. L. A. must get some acmeasures ever passed, making-it compulsory on the poor who want meat for to make any showing at the next Natheir Sunday dinner to buy on Saturday. meat fresh. Probably the ice trust, helped along by misguided labor unions has pushed this bill through, but it would have been impossible without the support of the religious sentiment, which never recognizes the existence of questions of human welfare when its fetiches are threatened. Governor Odell, assemblymen and senators, members of the ice trust, salaried labor bosses and ministers who get good pay for working on Sunday can afford to maintain re-Mrs. Conkling was 40 years old and ap- | frigerators in their ' households: thousands of the poor cannot, and under the action of this law 'must eat tainted meat on Sunday or go without. That is the industrial side" of the question. Looked at from the view-noint of hu man rights and freedom, the bill is simply infamous. DIt is a snake of superstition, bred in the church and admitted to the state by traffors to liberty." A correspondent writes: "Thinking it might be of interest to the readers of The Progressive Thinker, I will outline a new move in the Spiritualistic field in Worcester, Mass. M. B. Magoon, magnetic physician, has opened a new hall at 598 Main street, with the intention of making it Spiritualists' headquarters for that city and vicinity, with spirit-ual papers for sale and a bureau of in-formation where strangers may call and see the papers and books, and meet someone that can inform them in the Fitchburg, Mass. as speaker. April 14. Price \$1. Mrs. N. S. Noves entertained us. April 21, Prof. J. W. Kenyon spoke before a very appreciative audience. We opened-April 18, a weekly Thursday evening meeting on entire new lines of a weekday meeting. All who come into the newly-furnished hall (only one flight up) in California in Jully; and funds will be | say, 'This is all right,' and give us good word of cheer and predict success. No doubt a new society will be the outcome The Psychical Research will hold hold meetings every Sunday evening at 7:45 o'clock in hall B. Van Buren Opera House, corner Madison street and Cal-Ifornia avenue. Also every Wednesday afternoon in same place, beginning at -2. o'clock.

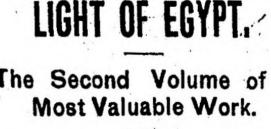
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therein: The Process of Dying; Light, and Spirit; The Law of Attraction; Senses Will; Fear; Astrology; The God-Soul of

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especially elaborated. Alchemy, Talis-Correspondence, Penetralia, etc., are a few of the subjects treated of in a

Do you wish to develop Mediumship? Do you desire to receive Communications? of the Spirit; What Is Unconscious The Psychograph is an invaluable assistant. pamphlet with full directions for the Man: The Drama; A Day in Heaven. Formation of Oircles and Cultivation of Mediumship with every instrument. , Many who were not aware of their mediumistic gift, have, after & few cittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them-selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orlent, N. Y., writes: "I had

THE PSYCHOGRAPH

--OR--

DIAL PLANCHETTE.

Do you wish to investigate Spiritualismy

The Second Volume of a Most Valuable Work. This is the author's posthumous work left in MS. to a few of his private pu-

old when she diedib She was a very courage in local workers. They are pils in occultism, and like Volume I. is the structure must be far more sensitive to spir-brilliant child and would probably have waiting everywhere for some general (a valuable addition and) a library on itual power than the one now in use. I believe it will been an actress or a public singer had movement that shall show co-operation occult subjects. Spiritual astrology is merits become known."

Securely packed, and sent postage paid from mans, the Magic Wand, Symbolism, the manufacturer, for \$1.00. Address:

HUDSON TUTTLE

Ser.



stomach by a heavy casting and died come from an invention that will lo-day as a result of his injuries."

There is a haunted house at Arlington, N. J.: "For some time strange sounds have been heard, and mysterious light seen in the residence which is city, for the affirmative, and W. F. opposite the scene of the shooting of Pastor Keller by Thomas G. Barker. Three days after that event a young man living in the house awoke from his sleep to be confronted by the ghost of a [in the Auditorium, and was continued beautiful woman. It vanished when he in the evening in Lincoln Hall, the seats spoke to it.

Haven (Mich.) Spiritual Association premises and postludes; while in the held its annual Anniversary meeting on evening both champions got down to April 14, at which Mrs. A. C. Woodruff | earnest work, dealing, however, chiefly gave the address at the morning serv- with their own personal experiencesice, and W. O. Knowles, of Grand Rap- the discussion being confined seemingly ids, gave some fine messages from the by agreement to these limitations. Mr. loved ones on the other side. After en- | Jamieson led, occupying thirty minutes, joying a picnic dinner, the services were | and was followed by Dr. Andrus in a renewed. At 1:30 p. m., meeting was thirty-minute rejoinder." called to order, and the very large audience which had assembled, listened to the golden words which were given by | Harlan: "Harlan has a haunted house, Mrs. Woodruff, and the loving messages of which there were many, given by Dr Knowles, who proved very efficient | ing to reports three different families in the platform work. After the meet- have moved out in succession, neither ing closed we engaged Dr. W. O. Knowles for April 21, and he drew large audiences and his tests were fine. Socleties and camps will make no mistake in engaging him for tests. He goes to Fort Wayne, Ind., from here, to serve the Spiritual Society for April 28 and May 5."

The Pittsburg Dispatch says: "Mournful crowds passed in and out of the humble abode of Thomas D. Kahney, 18 Albert street, last night, paying respects to one who was known as one of talked of." 'the nicest and most obliging men in Mt. Washington.' Mr. Kahney was shot and killed at 3 o'clock yesterday morning by the man who, the police say. later in the day shot and killed Detect- | Spiritualists, will lecture Friday at 7:45 ive Patrick Fitzgerald. His wife, the p. m., at Caledonian hall 10101/2 Texas. night before, had had a presentiment of, avenue. Mr. Ring is here for the purimpending danger; had thought of pose of arranging for regular lecture theyes: was disturbed by the howling services of Spiritualism in Houston, and ways been frightened of."

and insisting upon the patient taking long breaths. No one in the dentist's chair would object to pleasant thoughts and long breaths, but to be actually hypnotized is good for no human mind."

Mrs. Maria Conkling, wife of David Conkling, who died suddenly on Thursday, at Middletown, N. Y., foretold her own death, having been warned. in dreams on three successive nights. parently in perfect health. On Monday night she dreamed that her daughter, who died twelve years ago, appeared to her and beckoned. On Tuesday night her mother, who died twenty-five years ago, appeared while she slept and beckoned to her. She told of these dreams to her family, and was much disturbed. On Wednesday night she dreamed that

a black-robed figure of death stood by her bedside holding a taper, and while it beckoned the taper suddenly went out. She interpreted the visions as meaning that death was near, and made preparations for it. That afternoon while engaged in household duties she was stricken by apoplexy."

At a meeting held in Stockton, Cal., an Anti-Medical League was formed, the object of which is given to be the opposition to the bill recently passed by the California legislature limiting the art of healing to certain schools of medicine. In this bill were originally included the allopaths, the homeopaths and the eclectics, but the Christian Scientists made a fight for recognition and were admitted under the provisions of the measure. The object of the Anti-

members, is not to curtail the practice of any school, but to gain recognition for all. A test will be made of the new medical law, which becomes operative contributed to that end if a fund is

To speakers and medlums:-A good in the near future. speaker, and medium is desired at Waverly, Iowa, for a week's engagement. Must be able to give good.

May 4, 1901





This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio,

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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 auswers, and while I freely give whatever information I am able, the ordi- Mormons is transparent deception. The nary courtesy of correspondents is ex-HUDSON TUTTLE. pected,

Arthur Pfeiffer: Q. (1) Do you think a vegetable diet a cause of insanity?

(2) Is insanity on the increase? A. (1) If insanity was caused by diet, flesh-eating would be the most prolific cause. The percentage of insane is much larger with flesh-eating nations than those living on vegetables, grain and fruit. A flesh diet tends to inflame the base of the brain and produce irritability and uncontrollable passions.

AGENTS WANTED. Agents wanted in every town and city for the sale of "Mediumship and Its Laws," For terms, address Hudson Tuttle, Berlin Heights, Ohio.

The cardinal distinction between The osophy and Spiritualism is that the first is professedly based on God, the latter has man as its foundation-man in his physical state, facing the world of matter, and man as a spirit, standing at the threshold of the world of spirit.

8. P. Siple: Q. Why did the record of time stop at the birth of Christ, and commence recording the year one? A: The record of time did not stop at the birth of Christ, but the Roman chronology continued on uninterrupted, counting from the foundation of Rome. The year one was never recorded. The change from the Roman to the Christian chronology was made centuries after "the birth of Christ," being first proposed in the year of Rome 1280 or 527 A. D. Among the Oriental Christians this innovation was not made, and they continue to the resent day counting time from the "creation." It is thus self-evident that the determination of have a defined purpose, in other words the "year one" of the Christian era, is quite impossible.

Harrison Augir: Q. Was Joseph of the party is an organ working with Smith, the Mormon prophet, inspired by lying spirits?

A. Joseph Smith has many times the Christian system, there is a more pobeen referred to as a medium, by Spiritualists who sought to explain the Mormon movement. He evidently was clairvoyantly sensitive. He was an ig- | termed doctrines or theology, but a new | novant and unscrupulous schemer, and his pretended discovery of the Book of book itself by its want of the polish and are begotten anew and regenerated. culture found in the most ordinary writ- The old man is dead, the new man is ing, indicates its author. If any spirits put on. As Christ was raised from the attended the birth of the faith of the tomb so they are raised up in newness Latter Day Saints, they must have been of the same unreliable character as the not by virtue of some common notions, "Student": Q. What ancient philosopher, although teaching abstemiousness and virtue, has been accused by all

ages with being the reverse? A. It was the fate of Epicurus, who was born 341 B. C., while living and teaching an abstemious life, to have his name made synonymous with unordinary one of common mortals. And



bles are organized. In a wider sense, men are organized | them to subserve the purposes of priests

and business bodies. But, in the lowest form of organization, there is a definite end sought, and a common purpose

inspiring the individual organs or members. If it is a company, a corporation or a trust, the acquisition of wealth is gan working with all the rest to secure that result. Political organizations

they have certain principles which they wish to see incorporated as the ruling force in government, and every member

all the others to secure the common end. When we come to religion, especially

tential form of organization. Christianity assumes to be not merely a system of distinct and positive principles and distinctive moral and religious life. Men are dead in trespasses and sins. By the power of the Holy Ghost they of life. Hence, they are bound together, or some selfish purpose, but by the possession of the same impulses, the same

hope: in fact, the same inner life, which is Christ dwelling in them, And while we must admit a vast amount of superin the higher types of Christian expe-

forever prevent poverty and want; to Spiritualists. You have a mass of insupersede the necessity of noor houses and charitable homes for young or old. To exercise mediumship, in such a wey as to entail poverty and want, is a sin against one's self, and filso the com-munity. Instead of seeking to build build power where there is lack of a compreeducational institutions upon the in-

An organization is a body made up of a greater or less number of parts which are termed organs, each of which is supposed to perform some especial function necessary to the perfection of the wholeness. Thus the human body is an organization or organism com- surprising that Spirffugilats have not possible. They are failures from the posed of many organs; all of which per- | yet got their eyes open to see that our | form different functions indispensable present educational system is only the to the perfection of the body. All liv- old methods of the priesthood and arising things, whether animal or vegeta- tocracy, to give the people just that modicum of education that will best fit

into religions, governments, societies and political leaders. 'We have slight'y changed it for the better, but still the so-called higher education is possible only for the few.

and social upbuilding of humanity are all fragmentary-they are a patchwork, the purpose, and each member is an or- and entirely unlike the methods which characterize the systematic precision which marks progress of mechanical the purpose of the doing, or the final science, in the mastery and application of labor-saving devices for the accomplishment of the work of subjugating the energies of nature to the will and needs of man. When we approach the the motive which inspires them. To moral aspect of this mighty, material progress, we find ourselves in a perfect Babel of confusing and contending affirmations. The old religions, the old political economies are loud-mouthed in proclaiming remedies for present needs, face to face with the great problems of but they are the same old panaceas which they have used for centuries. They produced the very conditions they are offered to cure. 'The world is be- for exposition and regulation. The priginning to detect their utter insuffi- mal fact of Modern Spiritualism-the ciency for present wants. But where rap-is the outworking of the most ocare the Spiritualists? ' Have they anything new? Have they any fundamental, far-reaching philosophy which les the most intimate relations and inmeets the present exigencies of the teractions of the mental and physical case? In the present transition of the potencies of the human organism. Diethical and social status of humanity, are they prepared to come forward as into play all the personal and social the competent leaders in the impending | forces. Nothing has ever furnished the revolution? They claim Spiritualism to demonstration of human oneness and stition, yet it must also be admitted that be a new dispensation. If so, it must be the leader. Is it? If so, where and man as has the development of mediumrience there has been, in a very limited how? We shall be told that it pro- ship in Modern Spiritualism. The harsphere to be sure, a wonderful manifes. claims and demonstrates a great fact- monic development of mediumshin is Granted. But so have other religions

hensive philosophy. One that solves all start, and will continue so to be until the true philosophy shall be learned. But, in conclusion, I ought to say that genuine Spiritualism is organic, and ultimately there will be outwrought an organization which will challenge the worlds attention and homage. It will rest upon and include the Science and Philosophy of Life. That, and that only is Spiritualism. It is more than a fact. In fact, modern methods for the moral It is fact, that is, something done-a phenomenon; and it is also the law of the phenomena, or mode of the doing,

which includes the agents and the agencies of the phenomena; and also cause involved in the phenomenal manifestations.

Every person, every aggregation of persons must be judged by the purpose, judge, by any other standard is a false and delusive judgment. By this must Spiritualism be judged. And when the whole, the final truth of Modern Spiritualism is reached, we find ourselves life. Every aspect of life, in its potencles, in its manifestations, in its relations and its destiny, is pressed upon us cult force of humanitary life. And the added phenomena of the trance embodrectly, and indirectly there is brought absolute interdependence of man upon

tation of a life very far superior to the | the continuous existence of man.' shown to be impossible until the social status is based upon the principles of

J. S. LOVELAND.

THE MINISTER.

The minister.

The minister.

The minister.

The minister.

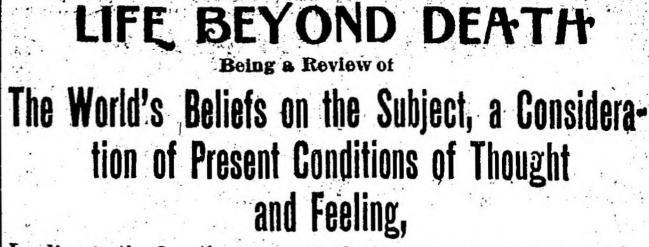
place?

blind

hell.

dwell?

naught.



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was in turn followed by the Spiritual- Primitive Ideas-Ethnic Bellefs-The istic reaction against agnosticism. He Old Testament and Immortality-Paul's points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond-The Agnostic Reaction-The considers the probabilities of a future Spiritualistic Reaction-The World s life, probabilities which, as he admits. Condition and Needs as to Belief in Imfall short of demonstration. The vol- mortality-Probabilities Which Fall ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage perlences and Opinions.

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Insanity is most frequently caused by lific, and passional love next.

both mind and body should be most conducive to a clear and well-balanced mind. It may be true that an impoverished diet may produce insanity, By impoverished, is meant a diet that is not complete, by containing all the elements essential to the full expression of all the bodily functions. Thus an animal fed on starch, or sugar, or fats alone, or on three together would starve. The nitrogeneous substances must be added, and the earthy salts of lime, soda, potassa, phosphorus, sulphur, etc.

Without phosphorus salts, the nervous system would fail for want of food, and of the garden where he held his school the failure of this source of vitality was written that barley cakes and would cause collapse of the entire body. A diet deficient in brain food would sanity. The great majority of cases and unchastity. where students and professional men "break down" from over mental effort, are not results so much of intellectual strain as want of proper food. If one wants to withstand the cold he takes carbonaceous food; if he wants great muscular strength he takes the nitrogenous, if the brain and nervous system are to be called on, they must be fed.

Hence vegetarians may carry their coarser articles of diet, while these con- now." tain nerve-food, it is in such minute quantity as not to be sufficient. Milk supplies a perefct food-cheese, nuts, be twenty or thirty minutes earlier at cereals, fruits, vegetables, when blend- Berlin Heights, Ohio. A letter to me ed are also compl'ete.

No vegetarian, however, unless some states that "Mrs. T. was undoubtedly "crank," who has one idea, and that to asleep at that time, and that usually at live on "uncooked" grain, or "fruit | such times he keeps guard over her alone," advocates any other than a com- slumbers." And Mrs. Tuttle's letter of plete diet formed of everything the the same date informs me that as she vegetable kingdom affords, with milk had been very ill all the week before, and its products, and whatever may be and lost much sleep, she presumes she said in favor of a mixed diet, so far as the perfect health of body and mind are | thermore writes: concerned, it has no advantage over a purely vegetarian.

(2) It is constantly reiterated by those who think no further than mak- and reads passages, asking questions, ing a sensational statement, that insan- etc. I do not seem asleep entirely, but ity is on the increase, and this because of the high pressure of modern civilization. It is true that there are more cases of insanity among civilized peoples than savages. Among the latter, whenever by accident an individual becomes insane, he is regarded either as

bridled pleasure. From the day he esmental strain and not physical. Relig- tablished his school in Athens to the this has sufficiently permeated the in the past, and Modern Spiritualism absolute justice. One part of the social ious excitement is one of the most pro- present time, he has received unremitting censure, and the home of his A nure dict of vegetables, grains, nuts | school proverbial for all that was corcan be termed organic. Looking carefully at all the forms of and fruits, by preserving the health of | rupt and infamous in morals. And yet these charges were slanders started by his enemies, the Stoles and Cynics, whose tenets he superseded. His docsome purpose looking to the betterment trine was that it is the duty of man to or perfection of life in some form. enjoy the utmost of pleasure, and the The religious is the most comprehenleast of pain, and to take the lesser sive as it proposes not only the perfectpain, instead of the greater; the greater ing of the life that now is, but also that pleasure instead of the lesser. He used the words pleasure and pain. in the ties. But all the political parties, all the societies, and all the corporations broadest sense of both mind and body, and led up to the conclusion that purely mental pleasure was the greatest and | have some life perfecting in view, even lience most desirable. Thus he led abthough it may be on a very exclusive solutely away from the low pleasures and selfish scale. But the permanence of sensuality and vice. Over the gate and power of an organization is proportionate to the broadness or completeness of its scope or purpose. That is why, as

prophet himself.

water was the fare to be expected, yet to-day, as an effect of the slanders of tion has been the most potent and enproduce mental decay, and a form of in- his enemies, epicurean means gluttony during.

A Spirit Message Verified.

The Progressive Thinker of April 6 contained a brief article of mine on "Spirit Writing by Col. Ingersoll and-Others." It ended with the followinganswer, in a sealed envelope, to my request for a message from Emma Rood Tuttle!

"Mrs. Tuttle is soft in slumber nowdietary to extreme, and if they take the Hudson is utilizing her attention just

> This was written about 11 o'clock in the morning of March 25, which would the system of mere individualism can from Hudson Tuttle, dated April 9,

was asleep at that moment. She fur-"It is a very common occurrence for me to be 'in a soft slumber' when Hud-

son is writing. He often speaks to me the church has been a system of partialism instead of universalism. And now, when humanity has reached that as soon as he stops writing I am wide awake. It was likely that way at the time, Mr. Keeler gave you the answer church cannot meet the demand. All concerning it. We often laugh about governments are in the same condition

of helplessness. They are all of them nartial. The same is true of all the so-Let me add that there were seventeen separate questions inclosed in my called benevolent and fraternal socielations of the Great Spirit, or he is mer- them were answered in writing. / But humanity. The problem of to-day can- is the end sought in presenting this

masses of the church to make its or. | has no distinctive feature in this partic- | oneness cannot be in good health while fact that communication with the un- of Spiritualism is no specialty, no patch-

seen is a natural instead of a supernatwork. It is not improving here and organization amongst men, we cannot ural process. Altogether too little atthere. It is reconstructive. It makes fail to see that they are connected with | tention is paid to this great fact of natof special. It does not confine its attenuralness as distinguishing Modern Spiritualism from all the phases which have preceded it. But a fact, no matter how grapples the entire problem-its science,

important that fact may be, is not the and its philosophy. basis on which an organization can which is to come. It covers the whole rest, or from which one can be legitifield of human possibilities and necessi- mately evolved. The simple fact of the personal existence of Jesus Christ as a person, if a personal existence were of human interests, religious, political, demonstrated, would never, have sufsocial, economic and ethical. In the ficed for the organization of the Chrispresent, as in the past, there is constant tian church. There Lare, great philoclash between these great departments sophic principles, doctrines, theology, of life's function. Man is contending whereon that church, organization rests. with himself. He has had no Harmo-They are intimately related to Jesus, nial Philosophy. That is what true but still there might have been a Jew Spiritualism brings. And that is what before said, that the church organiza-Jesus without the development of a sin- is to come when Spiritualism in its full-

gle one of the great doctrines of the ness is comprehended. Till then, we It will occur to every careful thinker church. It was not the must blunder along in the partialistic, that all further organizations are unmere existence of the Jew Jesus, but contentious method of sectarianism. what he was, what the nature of his We must endure the selfish commercialnecessary, unless they embody somemission, in other words what was the ism, the mediumistic fraudism and the thing distinctively new in principles, action or life. To multiply the existing purpose of his advent. This brings be- individual cliquelsm until they have exmethods of thought or effort is an in- fore us the God-Man, atomement, re- hausted themselves. Then the philodemption, retribution, etc., The mission sophic thinkers, and the ethical altru-and organization of the church becomes. ists will naturally drift together in an jury instead of a benefit. The increase: of sects is not an advance but a positive clear with this view, retrogression. In the past it was differorganization that will never be dis-

Now, taking the fact of spirit manifes- | solved. ent. Then the increase of sects created tations, it of itself furnishes no princia barrier against the tyranuy of a single ples, no basis for any new organization. one, and thus gave scope for a larger We demand to know the reason why and freer thought. The sects and parthey are presented. What are the scities, as they exist to-day give ample Who is it wears a mournful face, entific laws of their production, as it is scope for the accomplishment of all that In sorrow for the human race. affirmed that they are natural, and, And says we are doomed to a hellofatherefore, are relegated to the domain do. It should not be forgotten that while sectarianism inevitably engenof science. Above all, we demand the dered strife, it always entered a plea purpose involved in this partially new for unity as an excuse for its disunity. departure on the part of the spirit Who feels a call to teach mankind Now, it is clear that a new organizaworld. Why in the last half of the past Vain childish creeds, and makes them tion must depend upon a new and century instead of those which preceded larger conception of life than has domit? How do Spiritualists answer these To living truths, right reason finds? inated the philosophies and religions of demands? Comparatively speaking, the bygone ages. It must embody they do not answer them at all. The Whose foolish lips vain fables tell. thought and action. The church has entire answer is summed up in the af-Of fairy mansions and a bottomless done that, but its thought has been, in firmation that the great purpose is to convince people that death is only transsome important respects, so narrow Where saints and sinners in future that the action has failed to embody the ition from one phase of life to another, whole of human needs. In other words. instead of being the final end of conscious existence. It thus becomes nothing more than the affirmation of a more. Who paints the sinner's unhappy lot perfect demonstration of an idea com-In lurid colors of priestly rot, mon to all people in all ages. It is only point in evolution where it protests the Amidst the flames in Pluto's pot? a fuller, a more comprehensive present partial and demands the universal, the tation of the proof on which the faith of

Who is it believes the fairy tales humanity rests in reference to its im-Of Balaam's ass and Jonah's whale, mortality. And of cruel bears to make us pale?

But allowing all that the Spiritist claims in this direction, the question inspired and his ravings taken as reve- sealed envelope, and that fourteen of ties. They are too small for growing still presses what is the purpose, what who cries good works are simply

How do the Spiritualists answer these

interrogatories? In one sense, they do

not answer at all. In another, the an-

swer is complete. Or we might say the

answers, for they are many. These an-

swers are embodied in the ideas advo-

cated, and the courses of conduct pur-

sued. Some are Athelsts, some are De-

ists; some are Idealistic Pantheists;

others are Unitarians; others Univer-

salists; still others Christian Spiritual-

ists; some are reincarnationists; others

Theosophists, and many orthodox

church members. Some Spiritualists

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cilessly killed as possessed by evil spir- | Mr. Keeler tells me that only myself, its. It can never be known what the wife, and one other person-an ex-M.C. percentage of the insane is or has been who does not wish his name published, with savage races.

There is no higher authority on this get verbal answers. subject than Dr. Mandsley of England. From a careful study of statistics gathered in that country, he concluded that the apparent increase was from the greater care in reporting cases. AHe says: "There is no saitsfactory evidence of an increase of insanity to the population, and no evidence therefore to an increased liability to insanity."

The statistics of the United States sustains this conclusion of the eminent alienist, and ought for a little time at least to silence the alarmists who are. constantly stating in startling headlines that insanity is rapidly increasing.

Chas, Betts: Q. What is the origin of Theosophy, and the difference between it and Spiritualism?

A. The original meaning of Theosophy as understood by the ancient philosophers, was a system of philosophy which was diametrically opposed to that which started with phenomena and arose to conclusions about God, for it claimed direct and special knowledge of God, derived from special inspiration. The modern phase of Theosophy has taken the name, but has little else in common.

Madame Blavatsky gathered the mysticlsm of India, and shrewdly evolved a scheme which she labeled after the ancient system. She made reincarnation a conspicuous feature, and having been a Spiritualist and a medium, drew largely from that source. In fact about all that is true in Theosophy is thus derived from Spiritualism, and about all not thus taken is false.

Its doctrine of astral "bodles," or "shells," which delude Spiritualists into the belief that their spirit friends are present, is an assertion without the least evidence, and reincarnation an ancient theory of the childhood of mankind, against which all the facts of science furnish insuperable objections. The wisdom of the Hindoo "adepts" is a myth, for travelers describe the original high priests as ignorant, filthy, and disgusting in every way. The "Mahatmas." who were such servile slaves-to Madam Blavatsky, have been shown to be fabulous.

There is no incantation, after the fashion of Aladdin and the Genil of Arabian Nights, by which spirits may be compelled to labor for mortals. I this office.

gets such written answers. All others

W. H. BURR.

OUT OF HIS SPHERE.

"Full many a gem of purest ray serene The dark unfathomed caves of ocean beat-

Full many a flower is born to blush unseen

And waste its sweetness on the desert air."

Of whom in youth did distant lands explore, And from admiring crowds received applause.

Of far-famed in modern mystic lore-In estrological and nature's laws-Of him I sing, but sing not of his fame, For being heir to poverty in youth, And as at birth to hut secluded came, He still continues in a land uncouth, And toils from early morn till late at eve : And by surrounding forces still

led-And crowned hard, life's comforts to re-

ceive, And earn from year to year his daily bread.

And now I see his beard is growing grey, While yet his face shows records of

pure life. And sire to children happy to obey, Blessed by the sunshine of a loving

wife. Yet why that countenance careworn and sad?

Why aches that heart congenial ones to see? Why longs he still to live as when a lad,

With brightened hopes and aspirations free?

Man feels oppressed when not within his sphere, His happy home is but a prison chain-Few hopes revive-he lives from year to year,

And suffers silently that untold pain. FRANCIS D. LACY. Nirvana, Mich.

"Gleanings from the Rostrum." By A. B. French. Oloth, \$1. For sale at not be solved by multiplying the agenfuller proof of immortality? What is there new in principle; and hence, what cies which have already failed. is there new in ethical conduct involved

An organization of Spiritualists on the same lines as the old must necessarily in the pretended new dispensation? prove a failure. And such has been the fact very largely, not only of the National and State Associations, but also

of the local ones. There has been no cohesion, because there has been no purpose beyond a mere temporary one. There has been no basic principle, no new and distinctive life. A narrow, selfish purpose, attempting to embody

a few business methods has been the chief characteristic of our past organizations. They have largely failed to secure the limited purpose which called them into being at first. As a rule, the most enduring have been those quasi organizations which have clustered around some personality as a center. In some large cities they are the only ones that survive. The others pe-

riodically rise and fall. The important question is, can Spiritualists organize? So far as the great body of people calling themselves such | right and wrong. Some tare Republiis concerned, the answer is No! A portion of them may combine and form an- others Prohibitionists, others Socialists, other small, weak sect, imitating others and a few Anarchists, Some teach that

in their methods, but necessarily it must be a puny affair, because it has | taining to the movement, and that our nothing new in organic form or effort. It is limited, most rigidly to the sub- diumship they affirm to be a controlled stantial principles and methods of the condition of a mortal by a spirit. Oth-

churches, but destitute of the prestige ers repudiate such control and affirm thereof, and possessing nothing as a that we should no more submit to the substitute. Our organizations come into control of a spirit than is that of our being on precisely parallel lines with fellows. Some claim that we have most the old church. The differences in wonderful revelations of wisdom from creedalism amount to little, from the the spirit world, while others, with fact that they are almost entirely indi- equal positiveness, declare that there is vidualistic. They do not embody uni- not the semblance of harmony in the versal principles. Do not set forth any | multitudinous communications coming form of a new phase of life. They sug- from the unseen-that there is as great gest no uniform method of life and ac- diversity of opinion among the denition. Nor, is there anything approach- | zens of the unseen as amongst those ing unity of sentiment upon the great question of human upliftment, among that the Spiritualists have no fundaprofessed Spiritualists. As a rule, only mental philosophy, no basic principle the old methods are suggested. We held in common. Hence, there is, there talk about aiding the poor and needy; about homes and asylums for worn-out mediums; about building educational in-

these propositions. On the contrary, friends return and communicate. So. close July 12. they are perfectly demoralizing and op- also the Mohammedan, "the Buddhist, posed, as ends to be sought, to the end the Jew and the savage can all agree

inaugurate social conditions which will is the result? The same as with the Price \$1. For sale at this office.

Unless we believe we have beenbought,

The minister.

And accept salvation so absurdly taught?

The minister.

Who is it we will gladly spare, To seek his mansion in the air. And thumb a harp-string over there? The minister.

Who will unite in brotherly bands, . With loving hearts and friendly hands, When old theology leaves the lands?

The people. HENRY M. EDMISTON.

The Spiritualist Training School

teach that whatever is, is right, that The opening of this school at Lily there is no such thing as absolute Dale, N. Y., will take place on Tuesday, wrong, because every person acts in May 14, at Library Hall, at 9 o'clock, a. perfect accordance with causes over m. All who propose to attend the which he has no control. -Others affirm | school are desired to be present. Mr. freedom of will and presponsibility to and Mrs. Hull and myself will move to moral law. That there is a fundament- | Lily Dale on May 1, and be at the Hull al, an eternal distinction between cottage on Library street, to make full arrangements for the school and to cans, some Democrats, some Populists; which all, when they arrive on the grounds, are requested to come.

MUSIC.

spirits ought to control in all things per-I wish to make special mention of the duty is to submit to such control. Mefact that arrangements have been made to have a class in music connected with the school, in which lessons in vocal music will be given. Mr. Selan Parker and his sister, Mrs. Bowen, of Buffalo, N. Y., have been engaged by the school authorities for this purpose. They are very successful instructors. They teach reading music at sight, with such success' that at the end of the term one will be able to sing from notes and sing correctly. They have given lessons the past winter in Mr. Hull's Spiritualist Society in Buffalo, and great interest in singing has been awakened among the still in the flesh. These answers show members and much enthusiasm created by their successful methods of instruction. I cannot speak too highly of the A valuable little work, full of practical instruction in matters perteining to physical, mental and spiritual health. Worth many times its cost. Price 10 cents. excellency of their work. can be no cohesiveness, for, the one Those joining this class will be point of unity, the simple fact of spirit charged one dollar extra. The price for THE PROPHETS OF ISRAEL. return, allows of all the vagarles of all the full regular course which consists stitutions for Spiritualists; organizing the religions and superstitions of all the of Bible lessons, Oratory, Logic, Rhet-By Prof. C.F. Cornill. Consisting of popular sketches from Old Testament History. Price 25c. For sale at mssionary societies, etc. All this is pure | ages. The most radical Atheist and the | oric and Psychic Lessons, is \$6.50. Reimitation of church methods. There is most devout Christian can, with equal duction will be made when a single this office.

neither originality or merit in any of zeal, proclaim that their deceased class only is entered. The school will A. J. WEAVER.

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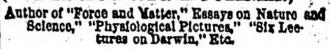
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IN THE UNIVERSE.

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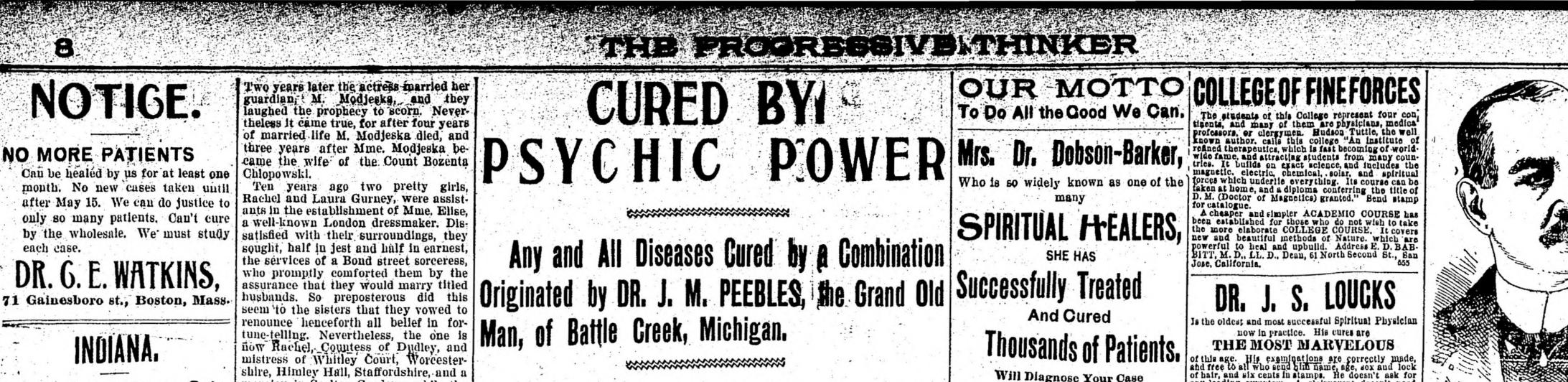
"The great mystery of existence consists in perpet-mal and uninterrupted change. Everything is immor-tal and indestructible—the smallest worm as well as the most enormous of the celestial bodies,—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing: but Being A Series of Illustrated Lectures EVOLUTION OF ALL THINGS which being manifests itself are changing: but Being fiscif remains cternally, the same and imperishable. When we die we do not loso ourselves, but only out personal consciousness. We live on in nature, in out BY OLNEY H. RICHMOND, raca, in our children, in our deeds, in our thoughtsshort, in the entire material and physical contribu-". which, during our short personal existence, we "furnished to the subsistence of mankind and of "to in general."-Bucchner. ""Ol., not, 850., about 860 pages with Cloth. \$1. PRACTICAL METHODS TO IN-

TALLEYRAND'S ETTER TO THE POPE. This work will be found especially interesting to all who would desire to make a study of Bomanism and the Bible. The historic facts stated, and the keen scathing review of Bomish ideas and practices should perced by all. Price, 250. Sold at this office.

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An Awakening Among Spiritualists.

The Spiritualists of Indiana are awak ening to a realization of the necessity of thorough organization. Since we came chartered societies in every town but two that we have visited, and these two will soon join us. will soon join us.

This is an object lesson, a real demonstration of what may be done if the ef- told of her marriage with Albert Edfort is made.

If two missionaries can organize and charter sixteen societies in ten weeks, and set them to holding regular meetings, doing active work for our cause, where little or nothing had been done before, why would it not be a good idea to put many more missionaries into the field, multiplying the number of soci-eties and establishing them in the good work, that the grand truths of Spirit-ualism may be carried into every home and every life?

To do the best work in the missionary field, I think two workers should go together, that one of them at least should be able to give platform tests and messages. The messages attract a large number that would not come for the lectures alone, and when they hear the lectures they get interested in the philosophy as well as the phenomena. We find that the old Spiritualists do

not object to a few good tests from a ury Girard College has been doing its medium who is a stranger. In fact they enjoy them about as well as the skep-

soclety. Even Queen Victoria confessed to a certain amount of belief in fortune-telling, based on the fact that when a girl, back to the state we have organized and at Broadstairs, she, in company with

mansion in Carlton Gardens; while the

other, as Lady Troubridge, cuts a con-

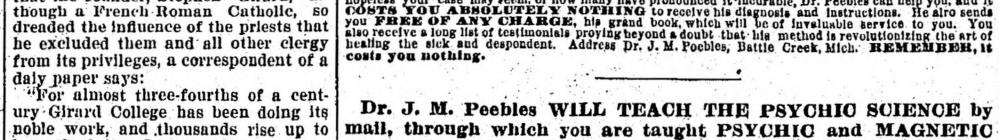
spicuous figure in the smartest London

manner. Among other things, she was ward, and, further, that one of her immarvelous manner he DISPELS ALL DISEASES mediate descendants "was to reign over a great European Empire not then created." This has come true, and her grandson, the Kaiser, now reigns over the German Empire, which did not then exist

The utterer of these prophecies was a certain "Mother Maddern," a once wellknown character at East Coast water-

Girard College, Philadelphia. Referring to the famous old Girard College, of Philadelphia, and the fact that the founder, Stephen Girard, although a French Roman Catholic, 50 dreaded the influence of the priests that he excluded them and all other clergy from its privileges, a correspondent of a daly paper says:

"For almost three-fourths of a cent-



of this age. His examinations are correctly made, and free to all who send blin name, age, sox and lock of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. Address Will Diagnose Your Case FREE. J. S. LOUCKS, M. D., Stoneham. Mass. **REQUIREMENTS:** Bangs Sisters, Lock of hair, age, sex, one leading symptom, full name, three 2-cent stamps and plain full address. PHENOMENAL MEDIUMS. Independent siato and paper writings daily. Spirit Portrait Work a Specialty. SEND TO Send stamp for booklet. Mrs. Dr. Dobson-Barker, 654 W. ADAMS ST. COR. WOOD, Phone "Ashland 1912" Chicago, Ill. physicians and scientists throughout the world for in a marvelous mauner he **DISPELS ALL DISEASES** and gives permanent health, vigor and strength to all who desire it. His work is indeed blessed and wonderful. His power comes from the fact that he has discovered the secret of the soul, which he terms **PSYCHIC**; this he combines with magnetic medicines prepared in his own ishoratory, making the strongest healing combination known to the world. This strongest healing combination known to the world. This wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man has so perfected his method that it now wonderful man bas so perfected his method that it now heat reaches all classes of people, for it and the now ledge of anyone. If you are in any way sick and will write to Dr. anyone. How heat the many irregularities common to there so, have been cured through Dr. Peebles' method women who suffer the many irregularities common to affect they had been told their cases were incurable. The **SASS SASS SASSS SASS SASS SASS SASS** Box 132. SAN JOSE, CAL. FRED P. EVANS, MRS. MAGGIE WAITE For Slate-Writing, Etc. 219 State St., Albany, N. Y. Gives seances daily at his office, The Occult Book Store, 103 W. 42nd st., N. Y. City. Send stamp for circular on mediumship, and catalogue of books. Card from Annie Lord Chamberlain. Dear friends, you can greatly help me care for my blind sister. Jennic L. Webb, one of the earliest me-diums now in the form, by writing a letter to a spirit The Art of Attainment friend. Send it to me with \$1, and I will try and get reply by independent writing or whispers. Address Annie Lord Chamberlain, Milford, Mass. 59111 taught by mail. A scientific system of practical self-culture which unfolds latent gifts and develops body and mind to the highest possible degree of excel-DON'T READ THIS. lence. VALUABLE LITERATURE FREE. Frances L. Loucks, the only psychic wonder living, that uses the spiritual X-ray without any leading Uriel Buchanan, Dept. P. T., Box 210. Chicago, Ill. A trial will convince you. Nervous exhaustion and lost vigor of both soxes successfully treated, as hun-dreds can testify. Send name, sge, sex, complexion and ten cents in stamps, and receive a correct diagno-sis of your case free, worth dollars to you. Address, YOUR FUTURE FREE. Send stamp and lock of hair to Shagren, Lock Box 2152, San Francisco, Cal. 598 FRANCES L. LOUCKS, Lock Box 7, Stoneham, Mass, honor both it and its founder. It is one | HEALING ; also OCCULT POWERS, which will give you success in n A n ^ ' MARGUERITE ST. OMER BRIGGS. PSYCHOME. UI. AILUICH D. SDIIIICY



tics and investigators.

We find Spiritualists wherever we go and they are nearly all ready to organize. It is very rarely that we meet with any opposition whatever on the part of Spiritualists. They have evidently discovered, as have we, that organization is the only method by which Spiritualism can be kept free from dogmas and objectionable creeds, and preserved to Spiritualists as a distinct philosophy in its purity, as originally given by the spirit world to bless mankind.

There are many Spiritualists in this country, we all know. According to one of the reports of the president of the N. S. A., there are one million, five hundred thousand Spiritualists in the United States, and Canada.

every fifteen could be induced to give one dollar per year to the missionary fund of the N. S. A. That would create an annual income of \$100,000. Yes, if there were but one hundred thousand Spiritualists in our country, and each of them would give one dollar annually (the price of one sitting or seance), to this missionary fund, the N. S. A. board would have one hundred thousand dollars each year with which to carry on this grand worke. With this amount placed at their disposal together with the collections, etc., made by the missionaries, the N. S. A. could place three or four hundred missionarles in the field.

Now let us see what three hundred missionaries could do for, our cause.

We will place everything at the very lowest estimate, and see what may be done. If these three hundred missionaries should organize but ten societies from the home of her daughter, Mrs. J. each per year, we would have three thousand societies at the end of the first year. If each society was composed of but 30 members, (the societies we have | osophy were to her a comfort and organized this winter average more than 30 members each) the aggregate would be a membership of 90,000-quite a nice little body of working Spiritual- | Harlow, of Haydenville, Mass., who ists for one year's labor. I am sure. And 90,000 active Spiritualists added to | age of such a life. To the large circle the present membership of the N. S. A. | of friends who miss Mrs. Houghton's would make a very respectable show- mortal presence, her expressions of ing, and would be an inspiration to the sympathy and kindness will serve as Spiritualists of this nation and of the a lasting benediction. entire world. It would enthuse those who are discouraged and inspire all to greater activity, while the membership would continue to multiply many fold. We are not now talking about the

boasted millions of Spiritualists in the United States. These figures hardly left orthodoxy for independent thought, reach the first one hundred thousand] and became a Spiritualist through his mark.

If these 90,000 Spiritualists were divided equally among the forty-five states of our Union, the number would

only reach the low figure of 2,000 in

of the wealthiest educational institutions in the world. It was founded after the death of Stephen Girard, with money left by him for the purpose, and has helped to fit hundreds of boys for good citizenship, who might otherwise have sunk under the burden of poverty and orphanage.... There is a rule forbidding any ordained minister of the gospel or missionary of any sect, whatsoever, being admitted within the gates of Girard College at any time or for any purpose, or under any pretext. Should this rule ever be violated, the penalty would be that the entire estate would revert to the Frech helrs. Mr. Girard. in his will, expressly disavows any intention to cust a slur on religion by this strange ruling, but makes it, he says, Now suppose that one Spiritualist in in order to prevent the possibility of any sect gaining control of the college. Rogers Park, Chicago, Itt. There are religious exercises in the chapel every day, conducted by one of the professors, and the highest moral

training is inculcated among the students by both example and precept, but the choice of individual belief is left to their matured reason. Mr. Girard was by birth a Roman Catholic, and was buried by that church."

PASSED TO SPIRIT LIFE.

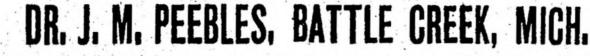
[Oblighties to the extent of icn lines only will be inserted free. All in excess come. of ten lines will be charged at the rate words constitute one line.]

noon and evening. Mrs. Julia Houghton, widow of Dr. Ell D. Houghton, passed to spirit life, A. Chapman, 21 Fairmount street, Norwich, Conn., March 20, 1901, aged 83 years. The truths of the spiritual philmanifest in her every-day life. Funeral services were conducted by Miss Lizzie made a fitting address upon the fruito'clock. M. A. H.

Dr. W. L. Richardson passed to spirit life, Easter morning, at Fame, Kansas, He was born in New York state, in 1820; served as a surgeon in the 52d Ind. Vol.; came to Kansas in 1873. He same. daughter's (Mrs. Hooker) mediumship. Fame, Kans. MRS. HOOKER.

Passed to spirit life, April 8, from his home in Wheeling, W. Va., Geo. T. Car-

life, Full information regarding lessons, and literature on this GRAND SCIENCE, will be sent FREE to all addressing



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The phenomenal cures made by Dr. J. M. Peebles, the cminent scientist of Battle Creek, Mich., have astonished physicians and scientists throughout the world for In a

If so, try Poole's perfected Melted The First Spiritual Church of Chi-Pebble lens, a perfect assistant to the cago, Mrs. Georgia Gladys Cooley, pas- | eyes for near and far vision. They intor, holds services in Oakland Club duce a renewed action of the nerves; Hall, corner Oakwood and Ellis ave- | muscles and blood wessels and a return nues, every Sunday at 7:30 p. m. Lec- of natural vigor to the eyes. ture and spirit messages at all services. My method of fitting is by spirit Take Cottage Grove car to 39th street. power and clairvoyance. I have fol-The Church of the Soul holds services lowed this work for fifteen years, fit-

in Handel Hall, 40 Randolph street, ev- ting thousands of people by this method ery Sunday at 11 a. m. Mrs. Cora L. V. in this and foreign countries. I have: Richmond, pastor. Home uddress, 3802 hundreds of letters from my patrons, telling me of the benefits received by Band of Harmony, auxiliary to the their use. Please write for illustrated Church of the Soul, meets at Room 608 circulars explaining my method of Handel Hall Building, 40 Randolph St., treatment, also! showing styles and every first and third Thursday of the prices. Address BEF. POOLE, 43 Evmonth, beginning afternoons at three anston avenue, Chicago, Ill.

o'clock. The ladies bring refreshments; supper served at six o'clock. Evening OR a momenti stop and consider. session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are wel-

be desired. Notwithstanding the The Progressive Spiritual Church, G. rise in the price of print paper, it has of afteen cents per line. About seven' V. Cordingley, pastor, 6th floor Handel still maintained its status as the only Hall, 40 Randolph street. Services at one dollar Spiritualist paper. Not only 2:30 and 7:30 p.m. Take elevator after- that, but it introduced the Divine Plan in its business with its subscribers-a

portion of the profits of the office re-Church of the Spirit Communion turning to them. Just think of the will hold meetings in Kenwood Hall, Seven Premium Books being sent out to 4308 Cottage Grove avenue, each Sun- our subscribers for \$2.35. After paying day. 8 p. m., conference and tests; the postage of these seven books, and 8 p. m.; lectures by competent speakers; the expense of mailing them, all that tests by H. F. Coates and others. All we have left is \$1.50. You can readily less, by far, than the actual cost to us. Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland ave- We do this work in accordance

nue, every Sunday afternoon at 8 with The Divine Plan, in order to assist in forning the nucleus of a library in every Spiritualist home. Read carefully

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of truth in the place and stead of error "After Her Death. The Story of a and superstition. The Temple services Summer." By Lillan Whiting. No of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and mind that loves spiritual thought can fail to be fed and delighted with this book, Beautiful spiritual thought, comare in charge of Thomas B. Gregory. bining advanced ideas on the finer and You are cordially invited to attend the ethereal phases of Spiritualism, lead-

The Spiritualistic Ohurch of the Stumosphere of exalted spiritual truth. A dents of Nature holds services -every book for the higher life. For sale at Sunday evening at Nathan's hall, 1565 this office. Price, cloth, \$1.

May 4, 1901.

each state; only a fraction of the great | roll, at the age of 53 years. He invesnumber of Spiritualists in any one of | tigated Spiritualism three years ago, these states.

Union that does not have more than the | by all. Was a kind husband and a entire ninety thousand Spiritualists loving father. He leaves a wife and within its borders. If only two mission- three children to mourn his loss. aries could be sent into each state of our Union, what a grand work could be done. If each one of these missionarles should organize but ten societies life from the home of her daughter, per year, we would have an addition to our working force of 900 societies com-

posed of 2,700 members. read this carefully, reflect upon it, and | Progressive Thinker. She leaves two then act.

We desire to hear from every locality in Indiana where there is need of work. | years ago. Address Rochester, Ind. Home address, 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE.

Predictions That Came True.

Lord Roberts makes no secret of the me. fact that years ago his march from Kabul to Kandahar was foretold to him by a "fortune teller," and that he was so impressed at the time that he had full faith in the prophecy.

The late Sir Harry Parkes was the ordinarily superstitious. One day at a county fair a gypsy fortune teller told him that he would find great honor and wealth "on the other side of the world." Parkes selected Australia as the place where the promised fortune lay, and came Premier of the colony, a knight, | Canada, and a man of wealth. When the British battle-ship Victoria

was lost a certain individual wrote tothe newspapers asserting that he had. foretold to Admiral Tryon the date and pature of the disaster. This statement. incredible as it may seem, was substantiated later by the production of documentary proof. It was this same Sweet songs and music for home and astrologer who predicted to President Carnot the hour and day of his assassly Price 15 cents. nation.

Mme. Modjeska, the Countess Bozen-

passed up higher a firm believer in its There may not be a single state in the | beautiful philosophy. He was beloved first street. (Auditorium) hall. Good speakers and test mediums have been engaged. G. WILLIAM WAY:

Mrs. Phebe Knowlton passed to spirit Mrs. Chas. Freeman, April 21, at Akron, Michigan, aged 77 years. She has been a devoted Spiritualist for many years Spiritualists of the United States, hand took great delight in reading The ery Thursday, at 2:30 p. m. All are,

welcome. daughters, her husband having preceded her to the spirit world eleven L. E. SIMONS.

SPECIAL NOTICE. If you are sick and want a thorough Mr. Bernhart. Diagnose by spirit power, send name and address, with stamps for reply, to DR. J. R. CRAIG, Sacramento, Cal. Mr. and Mrs. William Lindsoy.

"DO NOT USE DRUGS." By the aid of Psychic Power I can teach you how you can cure yourself son of a farm laborer in Warwickshire, by mental healing. Send stamps for diand, like many of his class, more than | agnose to M. H. Striff, 15111/2 K street, Sacramento, Cal. Chicago.

Any subscriber to The Progressive Thinker sending us within ten days from date, ten names of persons, with addresses, deeply interested in. Spiritand baby and three shillings. Fifteen | months' subscription to The Sermon years later he entered the Parliament | Magazine, edited by Dr. Austin, free. of New South Wales, and ultimately be- The Sermon Publishing Co., Toronto. secretary. The Spiritual Research will hold

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

"Longley's Beautiful Songs." Vel. 2. Building. social meetings. For sale at this office.

2 o'clock.

net 3 ".

"Talwagean Inanities, Incongruitles, Sauday in public halls, Inconsistencies and Blasphemies; a Rets, when she was a girl of fifteen, accl- view of Rev. T. DeWitt and Rev. Frank in public halls will be announced under. For sale at this office. dentally encountered a gypsy woman in DeWitt Talmage's off-repeated attacks the above head. We have not space to Mansul's Alumanic for 1901; is now

Milwaukee avenue, corner Western ave- : "Historical, Logical and Philosophical nue, at 7:30. Mrs. M. Summers, pastor. Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. The Independent Spiritual Society, G. W. M. Lockwood. A keen and master-N. Kinkead, president, will meet each ly treatise. Paper, 25 cen.s. For sale Sunday evening at 8 p. m., at 77 Thirty- at this office.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her

The Englewood Spiritual Union meets varied moods, "from grave to gay, from every Sunday, at Hopkins' Hall, 528 lively to severe." It is a book to be West 63d street. Conference and tests treasured and richly enjoyed by all who L. Ainsworth, speaker. The Ladies' Spiritualists. The volume is tastily Auxiliary meets at the same place, ey- printed and bound. Price \$1.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of

Dr. Austin's life, story of the heresy The Progressive Spiritual Society will trial, copy of the charges, the heresy hold meetings each Sunday afternoon sermon, the scene at conference, and and evening at 3 and 8 p. m., at Wur-Dr. Austin's full address defending his ster. Hall, North avenue and Burling views on Spiritualism at the London street. German and English speaking Annual Conference at Windsor, Can.," by Mrs. W. Hilbert, pastor, assisted by

office Church of the Star of Truth, Wicker "A Conspiracy Against the Republic." Park hall, No. 501 West North avenue. By Charles B. Waffe, A. M., author of

Services at 7:45 p. m., conducted by "History of the Ohristian Religion to the Year 200," etc. 9 A condensed statement of facts concerning the efforts of. The South Chicago True Solvitualists church leaders to get control of the gov-Society holds meetings every Sunday at ernment. An important work. Paper. Fink's Hall, 9140 Commercial avenue. 25 cents. For sale at this office. Good lectures and tests at 3 and 8 p. m. "invisible Helpers," By C. W. Lead-Everybody welcome. Chas F. Johnson, beater, the noted Theosophist lecturer secretary 8828 Buffalo avenue, South and writer. VeryV interesting. Price 55 cents. For salesat this office.

The Sunflower Social Club will give a progressive card party or some other so-"The World Beautiful," By Lillan cial entertainment, every second and Whiting. Lospoexcellent in their high fourth Friday of each month, at the!." and elevating spirituality of thought. Oakland Club Hall, corner of Oakwood Series 1, 2, and 3, such complete in itlanded at Sydney in 1839 with a wife | ualism, in his town, will receive three | and Ellis avenues, one-block east of self. Price, cich, #1 per volume. For sale at this office. of Cottage Grove avenue. Lunch served.

Everybody welcome. L. H. Brewster, "The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents.

For sale at this office.

hold meetings every Sunday evening at "Love-Bex-Immortality." By Dr. 7:45 o'clock in hall B. Van Buren Opera. W. P. Phelon. For sale at this office. House, corner Madison street and Cal-Price, 25 cents. ifornia avenue. Also every Wednesday

afternoon in same place, beginning at "Cosmian Hymn Book." A collection of original and selected hymns, for lib-Lida Sholdice holds meetings every eral and ethical societies, for schools-Sunday evening at 1156 Montrose and the home: compiled by L. K. Washburn. This volume meets a public want. ... It comprises 258 choice selec-Send in nonce.of meetings held on tions of poetry and music, embodying the highest moral sentiment, and free Bear in mind that only meetings held. from all sectariani im. Price 50 cents.