

## A Terrific Indictment.

If Dr. Barnes of Cambridge, Mr. Thos. J. Gargan of Boston, and other professedly intelligent Roman Catholics, says the Boston Citizen, desire evidence to support their contention that priests and nuns are the only proper educators for youth, they certainly will not find it in that most important document which has just been issued by the United States government, Senate Document No. 190, entitled "A Message," etc., and signed "William McKinley, President."

Romanists rave about the books of Father Chiniquy, Dr. Fulton, Dr. White, and other Protestant writers; but certainly none of these have circulated more damning evidence of the corruption of the papal priesthood, than has the United States Senate in this book which is now before us. Here we have 250 pages, and on nearly every page—there is hardly an exception—will be found testimony given before the Philippine Commissioners, of the vilest immoralities of priests and friars—evidence from journalists, army officers, prominent Filipinos—largely Roman Catholic—and even from Roman Catholic bishops. Much of it is so revolting that it cannot be printed in the Citizen.

While Anthony Comstock and the "International Catholic Truth (?) Society" are busy themselves about getting out warrants for Mrs. Shepherd because she has printed extracts from "holy (?) papal theological works, why not issue a warrant for President McKinley, for endorsing a book of this sort?

It will be remembered that the Philippine Commission was ordered to investigate the friars. They did so, and sent evidence to Washington. Immediately a strong effort was made to keep it secret; but a motion was made in the United States Senate that it be printed, and the motion was carried by a narrow margin—all Romanists voting against it.

We are now assured from Washington that nearly all copies of this important work have already disappeared, although it has just been issued. It is important to Rome that it be put out of the way as soon as possible, and she will take care that it is. The only way for Citizen readers to get copies of it, is to write immediately to their Senators or Congressmen asking for one or more copies. It is a public document and is not on sale, but is given away.

After reading this, you will never doubt anything in "Maria Monk," "Why Priests Should Wed," "Why Priests Don't Wed," or any other anti-Romanist work.

We print herewith a few paragraphs taken at random from the book, giving testimony brought out by the Commission from certain witnesses:

Senor Calderon: "I was born in the Philippines. The friars are indecent and use indecent expressions. It is so common to see children of friars that people pay no attention to it. The women who have been mistresses of friars are proud of it. My mother is the daughter of a Franciscan friar. Isidro Mendoza is the son of Bishop Payo." (He then gave the names of a number of people who are children of Recolecto friars.) The friars were generally licentious, they and the native priests "run together"—they are about "equal."

Jose Rodriguez Infante: "The friars were all licentious. There are six children of one friar living on my estate. We know that the Jesuits are worse than the others, but we have no palpable evidence. The native priests are just as bad."

Senor Constantino: "The friars had no morality whatever. Every friar had his concubine. When a priest wanted a woman he would bring charges against the husband and have him deported—sometimes shot."

Maximo Viola: "I am a physician. Every friar that I have known was immoral. All the priests and friars are on the same level."

Dr. de Tavera: "The native priests have the same vices as the friars. The immorality of the friars was so common that no notice was taken of it. I have heard many people say they would assassinate any friars who returned."

Pedro Surano Laktaw (in answer to questions of the Commissioners): "I am a teacher; am pure Tagalog; was educated here and in Spain; the details of the immoralities of the friars are so indecent and base that I could not repeat them; by so doing I would be smirching myself. The morality of the Filipino people becomes looser and looser as it nears the convent. I knew one good friar, but he was removed. The present Filipino priest has all the bad qualities of the friar."

Ambrosio Flores (retired officer in the Spanish army and general in the Filipino army): "I know many children of friars. I can furnish a long list of them. One reason for the hostility to the friars was the ever-present fear of every man that if the friar's eyes should light upon his wife or daughter and he did not give them up, he was lost. They carried out their purposes in respect to women in a way most grievous and oppressive." The present priests are naturally contaminated by the friars.

H. Phelps Whitmarsh (writer for the Century, Atlantic Monthly, Outlook, and other periodicals): "The people have told me, among other reasons for their hostility to the friars, that they abused their women. I have heard nothing that was good about the morality of the priests, with few exceptions."

Conferezo Jovan (Alcalde of Bacolor): He stated that he had known of a large number of friars living in concubinage with women, and a number of children the fruit of such illicit relations.

Brig-Gen. R. P. Hughes, U. S. V.: "Have been here twenty-seven months. Have made it my business to investigate the attitude of the people toward the friars. It is a general complaint that these friars corrupted the daughters of families. There is no morality in the priests—not a particle."

Col. Wm. H. Beck, 49th Infantry: "I have no prejudice. My wife is a Romanist. The feeling against the friars is very bitter."

Florentino Torres (Attorney-General of the Islands under the United States): "I was born in Manila, and have always lived here. The relations of the friars have been most injurious to the people. As priests and curates the majority of them were living examples of immorality and disorder. Gaming, concubinage, and orgies, or loose diversions in company with people of the other sex, were well-known to parish priests. The morality of the native priests is on a par with that of the friars."

Jose Ros: "I was born here fifty-four years ago. Books could be written upon the immorality of the friars."

Franco Gonzales (a large landed proprietor): "The scandalous immorality of the friars is everywhere current.

The native priests imbibed their immorality from the friars."

(Ninety-seven head men here signed a paper, and swore to it, declaring that the immorality of the friars was notorious.)

Jose Templo (landed proprietor): "The hostility is against the Augustinians, Dominicans, and Franciscans. The native priests were bad, but they never sunk so low as the friars."

P. R. Mercado: "It is better to preserve silence as to the cruelties and abuses committed by the friars, as they would fill volumes."

Don Jose C. Mijares: "The morals of the friars were detestable." (He related cases which we cannot print.)

Francisco Alvarez: "The immorality of the friar was scandalous and incredible. When dominated by the temptations of an unholy love, neither the sacredness of the bridal chamber nor the modesty of a virgin or widow detained him." (Horrible instances were related.)

Raymundo Melliza Angulo (native of the Philippines but a naturalized citizen of the United States): "The native priests adopted the morality (?) of the friars."

"Father" McKinnon and "Father" Fitzgerald (chaplains in the United States army): "The friars are exceedingly unpopular."

H. J. Torres: "Nine-tenths of the friar parish priests leave progeny; but Archbishop Chapelle has gone over to them body and soul."

Jorge Garcia del Fierro: Answer to the Commission: "Here is a prayer I wrote long ago."

"My God and Master! Have compassion upon us, the Philippines; protect us from the Dominicans, Augustinians, Recolectos, and Franciscans. By investigations of these friars thousands of Filipinos have been torn from their homes, some to eat the hard and black bread, or the pinawa of deportation, and others to shed blood in streams at executions. They were conducted to the calabozos, and there they were suspended from a beam with a pile of rocks on their shoulders, and several others hanging from their feet and their hands. Suddenly the cord by which they were suspended was loosened, and they fell in a heap on the floor, where, if they were not killed, they suffered dislocations and fractures. Later they were lashed on the soles of the feet, on the calves, on the backside, on the shoulders, and on the stomach. Their fingers and toes and privates were squeezed and mangled with pincers. They were given electric shocks. They were given to drink vinegar or warm water with salt in excessive quantities, so that they might vomit whatever they had eaten, and which had not passed through the pylorus into the small intestine. Their feet were placed in the stocks, and they were compelled to lie on the ground without even a bad mat, the mosquitoes, chinch-bugs, fleas, and other insects sucking their blood, and the rats, at times, coming in their mad race and biting to render worse their sorry and afflicted situation. They were given nothing to eat or drink except from one afternoon to another, the unhappy imprisoned Filipinos thus experiencing the tortures of hunger and thirst. And after causing them to suffer other terrible tortures invented by the Inquisition of ominous memory, squalid, careworn, attenuated, hardly able to stand erect, many were taken to the field, where they died by shooting, for such was the will of the friars, who every day asked for blood—Filipino blood—the blood of those who in this country stood out by reason of their knowledge, their virtue, their uprightness, or their wealth. Thou knowest, my God, that in 1872 the Filipino fathers, Don Mariano Gomez, Don Jose Burgos, and Don Jacinto Zamora, died on the scaffold because they opposed the friars usurping the curacies of the priests, as in the end they did usurp them, because the friars were almost omnipotent at that time, and there was no human power to arrest their will. Neither are we ignorant, my God, that in 1897 there were shot to death on the field of Bagumbayan the Filipino priests Don Severino Diaz, Don Gabriel Prieto, and Don Inocencio Herrera, because the two first-named objected to the curate of Naga, a Franciscan friar, collecting some parochial fees belonging to the said Father Diaz, as curate of the cathedral of Nueva Caceres. Thou also knowest, my God and my Lord, that notwithstanding that Dr. Don Jose Rizal, the unfortunate, Macario Valentin, and innumerable other Filipinos, were wholly innocent, they also succumbed on the field of Bagumbayan, shot to death. Neither is it unknown to thee, my God, that a multitude of Filipinos have remained marked forever as the result of blows and cruel treatment they have received, among them Gen. Luchan, who has a rib sprung, and will probably carry it through life. Inspire, Lord, the American authorities with the idea of making an examination and excavations in the monastery of Santa Clara, of Manila, for about fifteen years or more ago a nun went upon the roof of the said monastery and there loudly begged for help—a scandalous fact which many Manilaites cannot but recall. Expel, Lord, expel from the Philippines the friars, before there is powdered glass in the rice we eat and poison in the water we drink, and before Dr. Manuel Jerez Burgos, to whom an anonymous missive was addressed, saying: 'Lara died to-day; thou shalt die to-morrow,' shall be assassinated. Take, Lord, take from our sight the habits of the friars, which recall to us days of mourning and affliction, days of prisons, deportations, tortures, and executions of beings who are dear to us, whose unhappy end still draws tears from our eyes and fills our hearts with anguish. Do more yet, my Lord and God, dissolve, annihilate, destroy, throughout the world the monastic order whose by-laws constitute a woful system which produces, and necessarily must produce, men hypocritical, perverse, covetous, and cruel oppressors of humanity, as is evidenced by history and recently by the present war in China, occasioned by the abuses, arbitrariness, and excesses of the friars. We supplicate and pray thee, my God, that thou cast out from the Philippines forever the friars that again are attempting to take possession of the curacies of the Philippines, to treat anew our priests as though they were their servants. Amen."

The Citizen could fill columns with such testimony as the above—testimony given by Roman Catholics against the priests—given to the Taft Commission, printed by vote of the United States Senate, and sent out as a "message" by President McKinley over his own signature. And yet we are told the public schools are "godless," and the education of children should be committed to priests of Rome!

## MAN A CREATURE OF INFINITE POSSIBILITIES.

A Lecture by D. W. Hull, of Norton, Kansas.

We are finite creatures in an infinite universe. All our senses are limited within certain ranges, beyond which we cannot pass except we remove or enlarge our environments. We look out in any direction away from the earth, our vision is limited within a certain range, beyond which nothing is visible to us. The universe embraces for us only that which comes within the range of our vision either natural or artificial. In spite of infinity we live within certain boundaries, beyond which there is nothing, not even space. We are bound mentally as we are physically. The mind is limited in its conceptions within certain boundaries, and there is nothing to be conceived of as possible beyond the range of our mental environment. Thus we have a beginning and an end to all things. We cannot conceive of anything before the beginning nor of anything that is to succeed it. But the limitations instead of expressing the finite boundaries of time and space relate only to our conceptions. Whatever is beyond conception, to us has no existence.

When we have looked out into the universe as far as we can with the naked eye, we have seen but a fraction of what may be seen by artificial appliances. The telescope takes us beyond our natural sight many times, and we see millions of suns that hitherto had been invisible. We then begin to realize what there may be existing beyond the reach of all artificial appliances, and to realize that we live at once on the surface and in the center of infinity. We are now turning away from the scene with that awe that is not even expressed by our profound silence. We are dumb, and our micro scope of earth swinging around in an orbit so great as to be beyond human conception, and yet so small as to render us unable to determine a parallax to the nearest fixed star confuses us with wonders. If the sun was to fill the whole space of our orbit we could not look out from the orbit. Star and beholder are equally lost in the vastness of space. We know this because in observing the position of that star from opposite points in the orbit of our earth we cannot see that much change in the parallax.

Nor does the confusion of the senses end here. In almost every direction we go, we meet not with a limitation of existence, but a limitation of our senses. If we could see that we are playing between two infinite points, the vastness of illimitable space and of objects are no less a wonder to us than the infinitesimal within it. Our optics look down into the minute till we are again lost and we see no farther, turning away with the mental assurance that there is nothing else to be seen. Here again we are in error. We have taken the possibilities of our observation for the limitation of existence. We have now been looking down deeper into this little universe, magnifying objects many hundred times, and as far down as we have been able to penetrate until lately we have seen regularly organized creatures, with bodies, with legs, with mouths and with stomachs, capable of seizing smaller objects as prey and assimilating them, and the end is not yet. I have just read of a microscope that magnifies two millions of times. Whether animals have been found fully organized down to the greatest limit of its power, I have not heard, but I do not suppose that even that power will reach an atom, perhaps not a molecule. Thus it is as difficult to find the limit of a microscope as it is to find the limit of a macrocosm. It is scarcely possible that infinity extends each direction from our sight, but to us even the limit of the infinitesimal is beyond comprehension.

We come into contact with the outer world by the sense of touch. For all analysis is but touch. The vibration from objects or the impact of objects upon each other touch the ether and send out vibrations of light or sound waves which touch the optic or auditory nerve and produce a similar vibration on one or other of these organs, which are translated in our brains to visions and sounds. But there is another sensory organ located in the factories, which also is able to discover the presence of objects not tangible to either the auditory or olfactory organs. As a boy I read a statement in Comstock's Philosophy, which, notwithstanding I knew it to be true, impressed me very greatly. It stated that "a single grain of musk would scent a room for years and yet lose no appreciable amount of its weight." A child is always first a materialist, and I was always first a materialist, but what puzzled me was how an object given off from itself for a series of years continuously particles of itself, without correspondingly exhausting itself. Whatever is given off from a body has once been a part of its constituency, and it is less by so much than it was before it gave off that part of itself. The aroma of a rose or any other object while it is the highest and most refined part of the object is really material, though invisible to the eye. The particles that escape are taken up by the air and conveyed to the olfactory nerves, touching which they produce a sensation.

All sensations are produced by vibrations of the ether. A certain number of vibrations in a given space will produce one sensation to a part of the nervous system organized with direct reference to that office, and a different number will affect a different part of the nervous system. But in either case we are limited within certain ranges beyond which without artificial appliances we cannot go, and even then we are limited within certain ranges. These vibrations are operated under certain conditions better than under others. To illustrate, sound may be transmitted along a piece

of metal, a wire, better than it may be carried directly through the ether. Hence the telephone. And again, sound may be stored away on a piece of diaphragm and reproduced at will, as in the phonograph. This is done by so arranging the diaphragm that it will give off the same vibrations that have been committed to it. The number of vibrations necessary to produce the lowest sound distinguishable to the ear is 15 to the inch, and the vibrations may increase till they reach 42,000 per inch, when they become so shrill as to be scarcely distinguishable. After they have passed beyond that the vibrations cease to make any impression on the ear, for the reason that they become so rapid that the auditory nerve cannot respond with a like number of vibrations, and it is therefore unable to receive them. If my reader will take two tuning forks keyed alike and sound one, holding it near the other, the vibrations of the other will respond, or if one will sing into a piano the notes will be reproduced by the piano, but no other notes will be heard. The ear is arranged much like the piano. It has little nerve rods of seven different lengths corresponding to the seven sounds in music, and whenever a note or its octave is struck the corresponding nerve rod is started to vibrating and thus is conveyed to the brain what we term sound. And this also explains why we love music and why it is easier to follow a speaker who varies his voice than it is to follow one who speaks in a monotone. The sound that exists in the individual that hears it, is the sensation produced on the brain.

Now as I said a short time ago, when we reach 42,000 vibrations the ear is unable to catch the vibrations, nor are they in any way perceptible until we reach 339,000,000,000,000 of vibrations. Here then is a range of 338,999,958,000 vibrations of ether that escapes every means of observation. To us there is profound silence, and we are without an evidence of any process in nature till we reach the three hundred and thirty-nine trillion vibration, when we can barely detect a dull red light, but nearly perpendicular to the vibrations increase it becomes more and more perceptible, till at last we have gone up to 830 trillion of vibrations, reaching the highest perceptible violet, and it, too, as the vibrations reach a higher motion becomes imperceptible and all is lost to us. Except from the light of the sun and other sounds about us we should be in impenetrable darkness and oppressive stillness. Thus again we are in the midst of an infinity, imperceptible to us.

Shall we say that there is nothing beyond that which our senses touch? Are we to make our limitations the measure of the existences around us? And may not these vibrations imperceptible to us be the means by which creatures organized differently from us may make themselves known to each other and possibly understood by each other. How do we know what the honey bee finds a piece of sugar and after tasting it lifts up its trunk in trumpeting to his comrades and inviting them to the feast. Somehow the flies seem to find the way there. We know those microscopic creatures see each other for we have seen them chasing their prey and catching it and swallowing it. Yet we must have a microscope to see them. With a microphone a fly can be heard walking across a bridge; may they not hear each other? And those little ants that seem so methodical, perhaps they also have a vocal language of which talking with the antenna is but a refinement. If we could hear all the sounds of the universe, the hum of worlds as they wheel through ether, and the eternal clatter of those microscopic or larger animals certainly would deafen us with confusion.

The same principle holds also in electricity. A light electric shock produces not a very unpleasant sensation, but increased to a certain number of volts it becomes almost unbearable, and when you reach 1,800 volts it will kill a man. But increase the number of volts till you reach 1,000,000 and it has proven to be entirely harmless. Now the volts of electricity again are so many vibrations, and when sent through the nervous system the nerves in some way respond in a painful manner, but when one goes far beyond their capacity no impression is left upon the system. In the same way accounts have been published of mice that have died of ecstasy when listening to music. The chords were sent through their little systems out of beat with their little nervous ganglia. In a future article it is my intention to speak of religious ecstasies and try to show in what way the nerves respond to the right and wrong sounds about them and go to the imagination and in what way their imaginations are wrought up carrying the creature often to the grave.

In the article on "Organic Life" we had occasion to speak of the conversion of heat into force and then force back again into heat. We found that 772 pounds falling one foot would raise the temperature one degree, making one degree of heat the equivalent of a force of 772 pounds. Here then is a force constantly exerted around us, but imperceptible to us. By it all the water of all our rainfalls is raised in the air and held in suspense at the height of a mile or more from our earth for a considerable length of time. A rainfall of one-tenth of an inch falling over the usual area of territory is equivalent to ten thousand millions of tons of water which has been raised one mile high by the heat of the sun, but this is only a small part of what the heat of the sun does in a year's time to give us our annual rainfall. Here is a phenomenon, a force constantly in operation about us, and but for its uniformity and commonness we should regard it as beyond credence, or as something extraordinary. I have taken this method of argument

on account of the persistence of some people to dispute the possibility of a spiritual nature in man, because of their inability to bring it within their powers of observation. They seem to take it for granted that whatever they cannot see or hear is non-existent; that they are capacitated for an investigation of the whole range of existences, and that, too, with their natural sensory organs aided possibly by machinery. I wanted to show that if an object, occupying the same space ordinary mortals do, might be so sublimated as to reflect a light so much more refined and sublimated than the one with which we experience the presence of objects, that its vibrations were beyond the range of our epheia. If a spirit body were to reflect a light anywhere above 830 trillions of vibrations per inch, our eye would not be competent to receive them, and we should be unaware of its presence. Or if a spirit force were to reach any tone above 42,000 vibrations per inch it would entirely escape us. We do not hear all there is to be heard, or see all there is to be seen. We are living on the fringe of infinity and can only comprehend a very few of the more gross objects that fit in our pathway.

Col. De Rochas made some very interesting experiments which demonstrate that the vibrations going on within the living organism extend a considerable distance beyond. He magnetized or hypnotized two subjects, rendering one clairvoyant, or rather raising the powers of vision so as to render objects visible that otherwise were invisible, which will be explained hereafter. The clairvoyant was not only able to see this effluvia, which extended nine feet in every direction from the body, but the marvelous perceptions of the individual thus described extended that distance from the body. That is, any impression made on this effluvia, instantly became palpable to the sequestered individual. The color of this effluvia which extended a distance of three feet from the body was described as blue on one side and red on the other, which indicates that one is the positive side of the individual, the other the negative side. Our nervous senses are so delicate that we can distinguish a bit of stone from a like bit of wood through a tolerably thick sole in the boot, and can even give very accurately the size of a particular piece of gravel stone under the foot, but here we learn that one may feel a presence as far as three feet from the body. Usually the phenomena and their causes are an explanation of the laws producing it. Phenomena are seldom sought through the working out of principles, but they appear first and then the principles are reached by their aid. Sometimes it is difficult to find the law even after we have met the phenomenon, and some phenomena as old as time have not yet been explained; yet they are so common that we seem scarcely to be aware of their existence. We cannot explain how the particles of sand cohere together, nor the reason why a bell does not fall to pieces when it is rung. We know that no sound can be given off except the bell vibrates, and we further know that a vibration separates the particles of the bell, but still the bell coheres. So as we pass from matter to spirit, or in other words, as we pass from the grosser forms to the more sublimated forms of matter we pass so into a realm beyond our usual and customary experience that everything becomes phenomenal to us, and we find it difficult to credit any problem relating to it, no matter how authoritatively the statement is made. So when the statement is made that people's sensations extend beyond what they are so we are incredulous. We are incredulous simply because we are not accustomed to observations in the field of psychology.

This effluvia is in a state of vibration, and is so connected with the body as to be difficult to detach. It may be said to be the ethereal body extending out into space. And so much is it a part of the body that any object immersed in it for a longer or shorter time becomes so completely entangled in sympathy with the body, and any infliction dealt upon it is felt by the body. A glass of water was left sitting within the area where this aura was said to be, and afterward a pin was stuck in it when the subject exclaimed "Ouch!" indicating something had hurt him. A wax image was placed within this environment, and after the subject had left the room and while choosing the street a pin was stuck into its leg when he was observed to reach down and rub the leg at the place indicated on the wax image. We are now getting near to feticism, and it may be after all that the superstitious people who believe in fetiches and witches have a scientific foundation for their belief which they themselves are unable to comprehend. The feticism however never puts the object by which he expects to obtain a power over his enemy inside the effluvia that proceeds from him. He only takes some object and gives it the name of his enemy and then punishes it, believing whatever punishment he inflicts upon it will be visited upon his enemy. But the matters of the effluvia of the body are not matters of speculation. They are demonstrated facts. The phenomenon tolerably well attested which may be explained upon this hypothesis. There are numerous people who have imagined an amputated limb was disturbed in some way in its grave; it was cramped or some foreign object was pressing it and annoying it till finally some member of the family or some friend was required to disinter and relieve the supposed dead limb. If we discover that the nervous system is not confined within our corporeal bodies but extends several feet beyond, and that when portions of it become entangled with other objects and are carried beyond the usual neighborhood of this effluvia, and that a connection is maintained for a time between that part of the nervous system carried beyond the neighborhood of our bodies and the nerve that within our bodies we have no difficulty in accounting for the phenomenon of unrest in an amputated limb, when placed in an unnatural position.

These thoughts lead us into psychology, and phenomena connected with it, and really explain the basic law of it, but I must reserve my remarks to be made on that subject for another time. By psychometry I mean that gift which some claim, and which claim is established upon thousands of experiments of reading characters past life history, disposition, peculiarities of individual state of health, etc., etc., of individuals by coming in contact with their person or some object connected with the person. But I am led now to a discussion of the interrelation of the sexes. We all know that there is a communion between two persons of opposite sex the moment they come into each other's presence, provided always there is a harmonious blending between the vibrations going out from each of them. What I mean by this is, that the ether vibrations go out from each of us in a certain ratio, so many in a second of time, or so many to the inch. Now as the female voice ranges from one to two octaves above the male voice so also do the vibrations range in some such proportion. Voices, however, are made to blend and produce harmony, if properly cultivated. But the vibrations going on in our effluvia give off our lives, and whatever antagonism there generally is between the two characters of different persons will manifest and repel each from the other. This is why we all meet individuals that arouse our antagonisms, and others that attract and draw us to them. When, therefore, two persons of opposite sexes meet, the degree of attraction will be proportioned to the harmonious blending of the individuals. Such obstructions being removed the sexes are drawn together, and each feels the other's presence, because each gives off a supply of the deficiencies of each. There is a mutual attraction between them and it requires not human speech to manifest it.

Here again we have gone beyond the physical, and here again we have established a spiritual entity, or a sublimated entity, which reaches out beyond our physical bodies. Shall this sublimated entity live when we have done with earth and earthly things? After we have laid aside the calcareous matter which stiffens our joints and brings on age, after we have discarded the clumsy processes by which our bodies are renewed, leaving ever in the track some refuse, some sloughed matter which the scavengers of our systems dropped on the way, thus loading our bodies with entanglements of offensive materials, after all of these have been eliminated with the bodies incident to them, why shall we not continue to live on in the great hereafter?

but I must reserve my remarks to be made on that subject for another time. By psychometry I mean that gift which some claim, and which claim is established upon thousands of experiments of reading characters past life history, disposition, peculiarities of individual state of health, etc., etc., of individuals by coming in contact with their person or some object connected with the person. But I am led now to a discussion of the interrelation of the sexes. We all know that there is a communion between two persons of opposite sex the moment they come into each other's presence, provided always there is a harmonious blending between the vibrations going out from each of them. What I mean by this is, that the ether vibrations go out from each of us in a certain ratio, so many in a second of time, or so many to the inch. Now as the female voice ranges from one to two octaves above the male voice so also do the vibrations range in some such proportion. Voices, however, are made to blend and produce harmony, if properly cultivated. But the vibrations going on in our effluvia give off our lives, and whatever antagonism there generally is between the two characters of different persons will manifest and repel each from the other. This is why we all meet individuals that arouse our antagonisms, and others that attract and draw us to them. When, therefore, two persons of opposite sexes meet, the degree of attraction will be proportioned to the harmonious blending of the individuals. Such obstructions being removed the sexes are drawn together, and each feels the other's presence, because each gives off a supply of the deficiencies of each. There is a mutual attraction between them and it requires not human speech to manifest it.

Here again we have gone beyond the physical, and here again we have established a spiritual entity, or a sublimated entity, which reaches out beyond our physical bodies. Shall this sublimated entity live when we have done with earth and earthly things? After we have laid aside the calcareous matter which stiffens our joints and brings on age, after we have discarded the clumsy processes by which our bodies are renewed, leaving ever in the track some refuse, some sloughed matter which the scavengers of our systems dropped on the way, thus loading our bodies with entanglements of offensive materials, after all of these have been eliminated with the bodies incident to them, why shall we not continue to live on in the great hereafter?

Realistic.  
Dear Christian friends of departed Rachel:—The following may or may not interest you, yet I am impelled to transmit it.

My sister Rachel came to me on the evening of March 29, at an independent voice and trumpet sang the words of the psalm Ropp, from Indianapolis, in my own house. I had not as much as thought of her that evening, as, if she came to me, I did not expect her till a good while later—it was too soon after her passing—one month and five days only.

She first came to my Clara in a very low and labored tone, calling her "Bis-ter." At length she said "It is Rachel." I greeted her with gladness and rejoicing, and she then addressed me in a good, loud and distinct voice, saying, "How glad I am that I can come to you, Henry. Have you got that yet?"

I said: "No, but it will come sometime." "She resumed, 'We both fixed to do for each other when we died, but I had to go first. You done more than I did. You were always kind to me but then, Henry, you understand, how it all was.'"

"Yes," I said, "and it is all right. Rachel, I want to ask you all about who met you first, what you have found since, what you are doing and how everything is with you?"

"Yes, I have so much to tell you when I can come again. I will do all I can for you. Good-bye, Henry."

"Good-bye, dear sister Rachel," and the forces being exhausted, the interview ended.

The circle was composed of sixteen persons, with whom were tears of joy and tears of sorrow, skepticism and curiosity, many of them meeting with spirit manifestations for the first time. Grand Rapids, Mich.

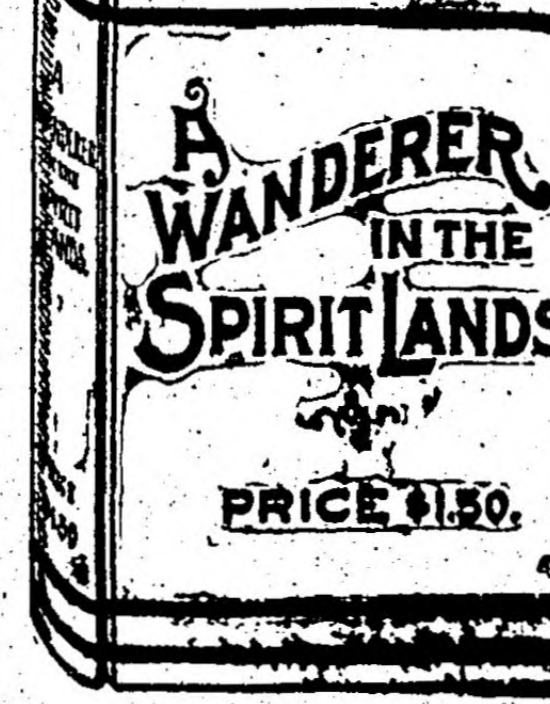
H. W. BOOZER.

REWARDS.  
Send joy forth, truth, and blessed love To all the world that lies afar. Give proof of God's great power above, And let thy fainting heart ne'er fear

But that the right will win at last. Be patient and extract the sweet From bitter knowledge and hold fast. All truth and wisdom thou shalt meet.

Try to reward the good, by acts Of love and kindness, all thy life Strive hard to win the blessed facts That make for betterment, not strife. EMMA B. FENIMORE. Chicago, Ill.

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



A WANDERER IN THE SPIRIT LANDS. PRICE \$1.50.



## LIFE AND EXPERIENCE IN SPIRIT LAND

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

## LETTER NUMBER EIGHT.

Lady — and I remained in this beautiful and quiet retreat for quite a length of time, until we were fully rested from the weariness caused by all the cares, turmoil and strife of our earthly lives. But we were not always free from callers, for a great many spirits knew where we were and would often find their way to our peaceful retreat.

Now, at this writing, I desire to tell the people still in the flesh that they ought to laugh more and be jolly, or rather, happy. Don't mourn over the woes of the world too much. All the mourning in the world will not alter the course of nature or change events in the least, any more than sanctimonious prayer will change the mind of so-called Deity. Laugh and be merry, but let your mirth be as pure and innocent as that of a little child, or as that of a laughing, smiling young girl, whose innocent heart knows no guile.

Do not say, "Ah, I am growing old. Death will soon be here." Laugh and be merry. Meet Death with a smile and he will be as gentle with you as a mother with her laughing babe. But Death is a misnomer. Translation is the better word.

Much of this I taught while with you in the flesh, and every word of that now gives me great satisfaction and pleasure. My friends, don't worry about anything. Everything comes right after a short time. Wait a little and be patient; laugh and be merry. Think about the time which will come sooner or later, when everything will be right, at the same time put a helping hand to the ear of progress and aid with a smiling face and hearty good will to push it toward that which is higher and better. If you have made mistakes—and who has not—do not be ashamed to admit it. Do not stubbornly hold to the mistakes because you have made them, for therein lies your folly, but give up your mistakes with a smiling face and hearty good will. Mistake is the great teacher of wisdom. A child learns how to walk bravely, owing to the falls it has met with; do not not fall heedlessly and sink in the mire without effort to recover and retrieve your fall; but if you have made a mistake, or met with a fall, rise as quickly as possible, shake off the dust as clean as you can, and march onward with merry good cheer.

I have written these few lines to show how I felt after my refreshing rest in that lovely retreat before spoken of. We might have remained there for a long period of time, but inactivity was not in my nature, and I wanted to be engaged in some good, grand, noble work. I wanted to continue in the same line of work that I had been engaged in before leaving the flesh, barring my mistakes, and Lady — was of the same mind.

It was truth we wanted, unmixed with error, and our mistakes ought to and should make us wiser. So hand-in-hand we left our retreat in quest of wisdom and to do good and help all we could—help the earthly world, help the spiritual world, help everybody and everything we could help—and when we wished or became very weary, we would retire here to this quiet spot, unless we found one that was better suited to us. Now we two lone women, hand-in-hand, journeyed forth into the great world of spirits. We were a little timid, one may be sure, not knowing what we might encounter. But to find out the truth of everything. This was our one great and mutual desire. Sects, creeds, fads, fashions, societies, great names, pompous, egotistical Egos, so great in their own conceit that they thought it impossible for them to make a mistake, all—all sunk into nothingness before the one great name Truth. Truth, truth! That is the main thing. All else is as nothing.

As I have already said, Lady — and I had made up our minds that we would visit those of earth who were seeking truth, find out what they wanted to know, then make it our business to go and discover the truth, or be taught it by wiser spirits and returning give it to the hungry ones of earth. Now we naturally, according to our wish or the desire of our souls, found ourselves ascending into high regions above the earth, until we had reached in altitude of perhaps fifty miles. As we floated buoyantly through the atmosphere it did not seem very different from what it had when we were in the body. We were different, to be sure, but the atmosphere was the same except there was visible to our spiritual sight much that had not been to the earthly sight, that is, we perceived that the atmosphere was thick with emanations from earth. The first and most material emanation was from the waters of the earth; this was the cloud region, but before forming into clouds it was simply a vaporish emanation at a certain altitude above the earth. This vaporish emanation, according to its affinizing attraction, condensed into clouds and as they became more and more condensed by their own inherent attractive power, and by the pressure of the air upon them, and by the winds blowing them together, they become so heavy that the earth attracted them more and more until they fell upon it in the form of rain.

"Well," you say, "every school-boy knows this," but there was another thing we noticed that no school-boy understands. This vapor had a third quality or power that neither Lady — nor myself had ever known of, a more ethereal, finer portion did not condense, but continued to ascend.

We looked at this ascending vapor in utter surprise. "Where do you suppose it goes?" asked Lady —, with curious eyes.

"I am sure I don't know," I answered. Let us follow it and see."

So fixing our eyes on a large and beautiful mass, gauzy and thin as the veil of a bride, we followed on oblivious to all else.

"Gracious!" exclaimed Lady —. "Look! look, Madam!"

But there was no need for her to bid me look, for my astonished eyes were, like her own, fixed on a placid and beautiful sheet of water that the vapor was rapidly falling, or merging into. But this lake was not dense like the lakes of earth. How can I make it clear to you? It was a spirit lake, made up of this third principle that I spoke of. I shall not give it a long, hard, not-understandable name. Let the erudite ones of earth do that. It is not names I want to give you, but truth; and the day will come when this which I tell you will be proved true, for it is Truth.

"What does this lake rest upon?" said I; and as we looked we perceived that it rested on top of the earthly atmosphere as water of earth rests upon the material earth, that it rested and flowed gently just above the atmosphere, firmly resting upon it as an earthly lake rests on land. Lady — and I stood there with clasped hands, bewildered and surprised beyond anything we had ever experienced before; and then my soul was filled with glee. I waved my arms about joyfully and shook my hair, which seemed filled with living light, about my face and head from sheer delight; and the beautiful color of a pink sea-shell came into Lady —'s cheeks while her dark hair shone like satin, her deep, blue eyes sparkled and glowed with happiness.

"O, how glad I am there is something real here," she said. "The Spiritualists of earth are always talking of the spirit world, but it seemed to me like a vague nothingness. They go on for hours and hours and talk and write of the glories of the spirit-life and progressing forever onward and upward, but very few of them tell you anything tangible about it or in what that progress consists. It always seemed to me a sort of rhapsodical nothingness, without anything to rest upon, and that is one great reason why I became a Theosophist. I have often

thought that I should like the old orthodox heaven better, for at least it had something that appeared real; but this—this is the real, and as tangible as anything can be."

We had been so engrossed that we had not noticed anything else. Now, we turned from the lake to look about us. Our feet were resting on a shining shore, in appearance like an idealized earthly shore of a lake, and further on were trees, shrubs, pathways, green lawns, sprinkled with bright flowers; and we could see a lovely landscape dotted with sparkling buildings, and hazy mountains, hills and so forth; but it was all so ethereal, so spiritual, so exceedingly beautiful that, as you say on earth, it quite took one's breath away. We also noticed that there were others on the shore of the lake as well as ourselves, but we were as yet quite strangers. As we looked over the lake we noticed a number of boats, beautiful, fairy-like things of different sizes, and in them also were people—spirit people like ourselves.

As we stood there in rapt astonishment, a boat containing an oarsman grated on the shore. He was a noble-looking gentleman. He bowed politely as he said: "Pardon me, ladies, but would you like to take a row on the lake? I see that you are new-comers to this beautiful spirit land. I can show you much that is interesting on the lake—or within its waters, rather—if you will favor me with your company."

Lady — and I stepped within the beautiful boat. I must describe this boat. I must tell you something about this world.

Some of those great egotistical Egos of earth may smile and call the truth the vapors of imagination, and insist on sailing through barren ether without object, chart, rudder or compass; oh, yes; forever vibrating in nothingness. But they are mistaken, just as sure as you live they are mistaken, and I, a spirit woman, tell you so; believe me or not as you will, it doesn't alter the truth in the least—and as they vibrate about in nothingness they don't even remember—the higher vibrations take away their memory.

Ah, me! Ah, me! The folly of it all; but to return to my boat. The boat was in the form of a shell, that is a boat-shaped shell, all lined with mother-of-pearl, with cozy little seats like swan's down, into which we sunk rapturously, and we could not resist the temptation of allowing our hands to trail in the water. The boatman's arms appeared like pearl also. He pushed the boat out into the water and then with graceful, gentle strokes he rowed out far into the lake. Here he rested his oars as he said: "Look into the water, ladies," and he smiled happily in the most friendly way imaginable.

Lady — and I both gazed into the clear, sparkling, pellucid water, and there we saw another world of spiritual life—the spiritual life and forms of such fish as abound in the lakes of earth—their beautiful ethereal forms were sporting and gliding about in the most graceful manner, in all their dainty coloring.

Other little boats were dancing about over the lake and glad smiles and sweet laughter greeted us as we passed, and pretty hands were waved toward us with kisses. Lady — and I did not talk much, for surprise kept us silent.

Now when I actually came to see these fishes in the water it did not seem at all strange to me—although if I had thought of such a thing on earth it would have seemed ridiculous—for I at once conceived how it was. The ethereal, spiritual life of these fishes had arisen from earth. While the coarser, heavier portion forming water like that of earth had fallen back to earth, the fine, ethereal, spiritual water together with the spiritual, ethereal forms of the dead, earthly fishes—their spiritual life, their beauty of form—all were transported here within, and together with the fine vapor.

Now I hear some one of earth ask a sneering question: "What becomes of the fishes that other fishes eat, for the big fish eat the little fish?" and I will ask that person in return, "What becomes of a man, or the spirit of a man, when a bear eats him?" The bear doesn't eat the spirit of the man, he cannot. Like Socrates' spirit, the bear can't catch it, and only eats the material part of the man, that is, his fleshy body; and it is precisely thus with the fish. One can't eat the spirit of the fish, simply its fleshy body.

Au revoir. MADAM .....

## LETTER NUMBER NINE.

My dear earthly friends and foes (I suppose my foes ought to be dear to me, as well as my friends, but nature rebels sometimes), I want to tell you all about this life where I now am. No doubt those who do not believe me will read or at least glance over this, as well as those who do, and no matter what they read it will be engraven on their souls forevermore, although they may think they have entirely forgotten it.

My first proposition is this: The spirit world is something, or it is nothing. There is a spirit world, or there is not. There can be no half-way about it.

Now if the spirit world is something, you of earth life ought to know about it. It is folly to say: "We can't know very much about the higher life until we get there." You can know a great deal about it. Anything and everything can be known if the knowledge is diligently sought for. There are thousands of spirits eager and willing to give this knowledge to those who seek for it in the right way; but when we tell you of our life here, you meet us with a "Pooh, pooh! All imagination! The imagination of the medium." Of course the information we give you does you no immediate good.

As I before stated, the spirit world is something or nothing and does not exist; but, if it does exist, it is a real and tangible world filled with life and beauty, for if there is a spiritual world it is for the purpose of holding spiritual life, for life is spirit, and without spirit there is no life. Everything that lives and moves and has a being it is in the spirit world, and the principle holds good with everything that has the power of growth or has a form. The trees, the grass, the flowers, the shrubs, even to the tiny mosses and lichens.

Now if I were not here and did not know this I should not tell you so.

In my last letter I told you of the waters, and how they rose into the spiritual realm, carrying with them the life and spirits within them in their various beautiful forms. In this letter I want to tell you about the land—the spirit land. You used to call it the Summer Land, and you were nearer right than you knew. Lady — and I remained in that beautiful spirit land for many days, and then returned to our earthly home in Russia.

Of all we learned and encountered during that time I shall not now speak. It is not so much of my own spiritual life that I wish to talk, as to make the people of earth understand how it is this spirit world exists.

After a few days of rest and quiet in our old home we started once more for the beautiful realm above, but our former experience there had somewhat spoiled us for our earthly habitation. Things of earth began to look coarse, unreal, and unsubstantial, that is, the material covering of them; but it was knowledge and truth we were seeking, and it seemed to be necessary that we should thus return to earth.

The day was very warm and sunny when we started, and this time it was not the watery clouds that we desired to examine. The sun was rapidly drawing the sweet life and essence out of all vegetation, and this was ascending and filling the air as the water had done. This substance, or vapor, if one may so call it, rose far above the watery clouds before condensing. It did not condense in the same way the water had, but seemed to spread itself out in thin sheets, or layers, one above the other; and as we looked, the lower or coarser portion which the sun had drawn up kept gradually falling away from the finer or higher and fell, at last, back into the earth's atmosphere, but we followed the ascending, higher portion and mingled with it.

(To be continued.)

## MY MOTHER AND I.

## A Narrative of Spiritual Experience.

It was in 1897, October 10, when I received a letter from my sister saying that my mother in company with my youngest sister, would leave Seattle about the 15th of the same month, and of course, asking me to not fail in being at the depot to meet them, as my dear mother was intending to make her home with me the balance of her life, long or short; her age being then seventy-three years.

At that time I was a resident of a small place called Colby, about twelve miles from Seattle. The steamer Hattie Hanson, running daily between Seattle and Colby, was the means which served to convey people back and forth. Upon the receipt of the letter I decided that it would just be four days before they could possibly arrive at Seattle, where I was to meet them; accordingly I arranged everything about my household in order to go on the trip on Wednesday. When the four days had elapsed since their starting, I had made the trip a few years prior and consumed only four days in the transit, so that I individually felt quite sure that the following Wednesday would be the exact date.

I was thinking matters over on the Friday previous when I received another letter saying that on the morning, Saturday, a lady and her husband, who were coming to the depot to meet me, would arrive on the Hattie Hanson, to make me a visit, and that I should meet them. They came, and being young in their investigations of the spiritual phenomena, they requested a circle, and desired tests. I don't quite remember what they got concerning themselves, but that was not what I started out to tell, but whatever they received, they were told by my Indian that Mother would get to Seattle Thursday of the next week, instead of Wednesday. The parties then decided to stay until Monday. I told them I should go over Wednesday.

The day came. I started to go over to the boat, the Hattie Hanson, and as the tide was out that morning, and as we usually went over in a row-boat, the one mile to where the boat was, my passengers on I was compelled to walk, something I was not used to since having lived there. However the morning was very foggy and I could not see the boat, although I constantly heard its fog-horn, and meeting a man, I was told that it was useless to attempt to get there on time. You can scarcely imagine my disappointment as I slowly walked home again.

The next morning I was up bright and early in order to be sure and be on time for the boat. I accomplished my purpose and on my arrival in Seattle, was met by my sister's husband, who said my mother and sister, his wife, had arrived that morning. We went to the hotel where I met them, and in the afternoon we were safe and sound at home in Colby; with the exception of a very severe and harassing cough that my mother had.

A few weeks passed and her cough, which by the way was one she had suffered from for years, got no better, although we tried a number of remedies. I must tell also that she was rather opposed to our philosophy, as she was a Methodist, and my husband and I spiritual mediums. She one day said to me, "Don't you bother me with what you believe, and I shall not bother you." However I could not resist telling her how well Uaunna, my Indian chief, had told me the time she would arrive, which was true, although I had allowed my individuality to assert itself and was in consequence disappointed.

Her cough was no better, and seemed as if it would shake her to pieces. I was a little timid at imposing any treatment on her, after what she had said to me, but one morning my husband said he would have his guide read her, and while he was doing so, I was controlled by one Alice, and told to make a vest for mother, of some cottonade, and to make it double, putting some down between the goods. I proceeded to make the garment the same day. I had no other down than that saved from ducks we had killed, so decided that would do.

After cutting the garment as I had seen it clandestinely, I went over to my sewing machine to quilt it, when, lo and behold! I could not see the machine, although having placed my hand on it. I staggered away from it, and got the impression that they did not want it made on the machine, so I set to work and made it by hand, being under a trance of some kind. The next morning, however, before the vest was finished, went over to the machine. Again as I touched the machine I was made blind as to its being there. Mother put the vest on and more wonderful than we had expected, she never coughed again as long as she lived. Her health improved, and the next summer we were to take the trip from Seattle to this place, as we had taken a homestead and were coming in to settle upon it. This necessitated our moving our pony trail 10 miles, which at that time was worse than I can give you any idea of. We waited until August at which time the trail is the best or driest.

Now, in order to get my mother in, she being somewhat of a cripple in her back from a fall a few years previous, and my husband being so much occupied and son contrived a litter made by tacking a piece of carpet on two spring poles, and thus she was carried into the valley, our trip consuming three days, which was made pleasant despite the mud, by our camping and the scenery which was ever and anon opening to our sight.

Almost a year had passed and mother and I being much alone enjoyed many, many talks upon the philosophy of Spiritualism. At last she would quite often ask me to talk this and that from my guides.

In February the hindword of the sudden passing out of my oldest sister. This grieved mother much, for she was the most devoted of her soul. "I cannot think," said she one day to me, "but my mourning she was not likely to get through the operation, which was performed, made her peace with God."

"Poor, dear mother," I said, "the religion of orthodox is poor comfort when at such times you have lots to strain your faith so." I comforted her a good deal by telling her that sister Mary was all right and giving her examples of special tests that had come through me as a medium.

But as days and weeks passed, dear mother failed in health. She grew weaker as the summer came, and in July took to her bed from which she was only lifted by way of change into a big chair, until the end came.

The morning of the day she died, or when she left her poor frail body, my husband said to me, let us go now by mother's side and see if our guides will let us go without weeping."

The two guides we had sat up with us the night previous were at her bedside. We joined hands, but found it was unnecessary, for in a few moments I saw others than the four of us standing on the other side of the bed,

and the one bent on doing the most was my dear father, who had passed to spirit life some three years before. Five or six other friends whom I did not know were with him. They stood in attitude as if waiting the release of her spirit, which was risen about a foot from the body in a vapory cloud, the outline tracing the form of the body, as under a thin cover.

My father looked at me with joyful tears in his eyes, and said: "Well, Betty, love, (my pet name) it will soon be over. Mother will be released. Thank these good guides for their kindness." I saw my guides also at the head of the bed. I came from under the influence and oh! how strange those two women looked; they seemed to be horrified. This was the first they had seen of Spiritualism. I repeated to them and my husband what I saw and what had transpired. We sat down and watched. Mother slept like a child. At length, some hours after this occurrence, she opened her eyes and said to me in the presence of all who were around her bed, for we never expected she would speak again:

"Whose remains are these under me?" I said: "Mother, dear, there is nothing under you except the bed."

She then motioned to take my hand, which I placed in hers. She then pushed my hand down towards the bed, which of course came in contact with the bed only.

We all looked at each other in amazement, but nothing was said. Her poor spirit was then struggling for its freedom and felt the embrace of the body as it held it back. It was not long—a few hours and she was carried away to another home to await our coming over.

It was a wonderful test from one who all her life had been a staunch Methodist, and while she did not test the evidence we gave her of the truth of the philosophy of Spiritualism with contempt, still she clung with tenacity to the redemption of a soul through Jesus Christ.

"Mother and I. And they said she was dead."

I could not brook. Again on that marvelous face to look. But they took my hand and they led me in.

And they left me with her, the dearest of kin. Together once more in that silent place, My beautiful dead and I, face to face, And I could not speak and I could not stir.

But I stood and with love I looked on her. With love and with rapture and strange surprise

I looked on the lips and the close-shut eyes, On the perfect rest, and the calm content, And the peace that were there in her features, blent.

And the white thin hands, that had wrought so much, Now nerveless to kisses or fevered touch.

My beautiful dead who had known the strife, The pain, the grieving that we call life, Who had never faltered beneath her cross,

Nor murmured when loss followed swift on loss, And the smile that sweetened her face away,

Lay light on her blessed mouth that day. I smoothed down her hair a silver thread,

And I wept but I could not make her dead; I felt with a feeling too deep for speech—

She could tell me what only the angels know, And down to her lips I leaned my ear. Lest there might be something I should not hear.

Then out of the silence between us stole A message from her to my inmost soul: "Why weep you to-day? Who have wept before,

That the road was rough I must journey o'er? Why weep you? Those have been used to fall.

That I could not gather earth's sweetness, nor mourn that you come and I greet you not?

Now anguish and sorrow are both forgot. Behold, all my life I have longed for rest—

Yea, even when I held you against my breast, And now that I lie in a breathless sleep, Instead of rejoicing, you sigh and weep.

My dearest, I know that you would not break if you could, my slumber, and have me wake,

For though what is past I can love and bless, Till now I have never known happiness.

So I dried my tears, and with noiseless tread, I left my dear mother, my beautiful dead."

Author unknown. A scrip found amongst mother's books after death. ELIZABETH DENT MOHR. Quinalut, Wash.

THE COST OF WAR.

Give us the gold that war has cost, Before this peace-expanding day; The wasted skill, the labor lost—

The mental treasure thrown away; And we will buy each rod of soil In every yet discovered land;

Where hunters roam, where peasants toil, Where many-peopled cities stand.

We'll clothe each shivering wretch on earth, In needful, nay, in brave attire; Vesture befitting banquet mirth; Which kings might envy and admire;

In every vale, on every plain, A school shall gladden the gaze's sight, Where every poor man's child may gain Pure knowledge, free as air and light.

We'll build asylums for the poor, By age or ailment made forlorn; And none shall thrust them from the door.

Or sting with looks or words of scorn; We'll hunt for the truly great, Help honest men to conquer wrong; And Science, Labor nerve and cheer, Reward the Poet for his song.

In every free and peopled clime, A vast Wallahalla hall shall stand; A marble edifice sublime, For the illustrious of the land;

A Pandemonium for the truly great, The wise, the beneficent and just; A place of wide and lofty state To honor or to hold their dust.

"The Spiritual Significance, or Death as an Event in Life. By Lillian Whitling." One of Miss Whitling's most suggestive and interesting Spiritual books. It is laden with rich, thoughtful spiritual truths. For sale at this office. Price \$1.

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

## EIGHT REMARKABLE BOOKS.

Every Subscriber to the Progressive Thinker Reaps the Benefit of the Divine Plan.

A Share of the Profits of the Office Returning to Each One.

Volume 8 of "The Encyclopedia of Death, and Life in the Spirit World," and "A Wanderer in the Spirit Lands," a most remarkable book, will be furnished until June 1st, for 25 cents each to ALL who send in a yearly subscription to The Progressive Thinker. The price of each one of the other six books when ordered ALONE, is 50 cents. Any two of the other six books, when ordered alone, is 90 CENTS. When we say "ordered alone," we mean when you make no additional order.

Bear in Mind that there are only two books that are sent out for 25 cents each—Vol. 3 of the "Encyclopedia of Death, and Life in the Spirit World," and "A Wanderer in the Spirit Lands." Don't substitute any other books for them, for they will NOT be sent to you. Any other single book ordered is 50 cents; that is, when ordered alone.

Read These Terms Carefully.

Volumes 1, 2 and 8 of the Encyclopedia of Death, and Life in the Spirit World, when ordered together, Price \$1.10.

Any three of the eight Books you may order, Price \$1.10.

Any four of the eight Books you may order, Price \$1.50.

Any five of the eight Books you may order, Price \$1.80.

Any six of the eight Books you may order, Price \$2.10.

Any seven of the eight Books you may order, Price \$2.35.

Lastly all of the eight Valuable Books here announced are sent out, all charges prepaid, for \$2.50—much less than actual cost to us.

Read This Carefully Before Re-mitting.

There are many thousands of subscribers on our list who have lately renewed their subscriptions for The Progressive Thinker, and knew nothing of our new book, "A Wanderer in the Spirit Lands." This must always be the case when a new work is announced; it can not possibly be otherwise. But all of them can get any one or all of the books announced in this column when they renew their subscription, hence no injustice is done to anyone. We want to be saved from annoyance, extra expense and trouble, hence we repeat again that none of these books will be sent out to anyone hereafter, unless the order for it is accompanied with a year's subscription to The Progressive Thinker. These books are furnished on the Divine Plan, a share of the profits of the office returning to each one, and we make these conditions, and don't ask us to change them. If you fail to order the books here announced, then you send in your subscription, then you must wait until you renew. Each subscriber becomes a partner with us, and receives a portion of the profits of the office in books.

## REMARKABLE OFFER.

EIGHT REMARKABLE BOOKS FOR \$2.50.

Offered at Far Less Than Actual Cost.

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

The Encyclopedia of Death, and Life in the Spirit World, Vol. 2, Price.....\$1.50

The Encyclopedia of Death, and Life in the Spirit World, Vol. 3, Price.....\$1.50

Art Magic, or Magic of the Mind, by Dane and Super-Mundane Spiritism. Price.....\$1.50

Ghost Land, Spiritualism, Occultism. Price.....\$1.50

The Next World Interviewed. Price.....\$1.25

The Occult Life of Jesus (including the Hail-Covert Debate). Price.....\$2.00

A Wanderer in the Spirit Lands. \$1.50

Total price to the trade.....\$12.25

Total price to our subscribers. \$2.50

The Progressive Thinker one year and the eight Divine Plan books \$3.50

These eight books substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for \$2.50. But bear in mind that in order to secure these EIGHT valuable books for \$2.50, the order must be accompanied with a year's subscription for The Progressive Thinker, you thus sharing to a certain extent in the profits of the office. The paper one year, \$1.00; the eight books, \$2.50. Total, \$3.50.

The aggregate price of these eight books to the trade is \$12.25. In order to assist in forming a Spiritual and Occult Library in the home, these eight valuable books are furnished to our subscribers for \$2.50, which is less by far than their actual cost; as we have said before, the profits of the office returning to each subscriber.

The authors make no charge for the vast amount of labor bestowed on these works, and which extend over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may come to the Progressive Thinker and Occult Library, and thus keep in line with the advancing procession. These books must not be considered as premiums, but as part of the Divine Plan, as stated above. The postage on the above books and expense of mailing is about 80 cents, hence you are actually receiving them as an absolute gift.

By taking 95 cents from \$2.50, you will find that all we have left us for these eight books is only \$1.55.

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

## Life Work of CORA L. V. RICHMOND.

Compiled and Edited by HARRISON D. BARRETT.

OUTLINE OF CONTENTS.



**THE NATURE, BELIEFS AND EXPRESSION IN ROMAN Paganism.** Given through Dr. J. E. P. Robinson, by H. G. Robinson. A book that every one who is interested in the Reformation should read. **Price 6.00.**

**CHRISTIANITY A FICTION.**  
The astronomical and astrological origin of all religions. A poem by Dr. J. E. Robinson. **Price 50.**

**BIBLE MARVEL WORKERS.**  
*AND THE WONDEROUS POWER*  
which helped and characterized them perform mighty works and other marvels and characteristics of Miracles, Prophecy, and the Old Testament. The Miracles of the Bible and Jesus, and New Readings of "The Miracles" by ADAM PETERSON. **Price 50 cents. For sale at the**



The Progressive Thinker.

Published every Saturday at 40 Loomis Street.  
J. R. FRANCIS, Editor and Publisher.  
Entered at Chicago Postoffice as second-class matter.  
TERMS OF SUBSCRIPTION.  
The Progressive Thinker will be furnished month after month, at the following rates, in advance.  
One year \$1.00  
Six months .50  
Three months .25  
Single copy 5 cts  
Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, 40 Loomis Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first receive only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus to obtain a rate of only ten cents. This will make a large number of little clubs, and will make a large number of little clubs, and will make a large number of little clubs.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just send us a check for a month's subscription, and we will send you a month's subscription, and we will send you a month's subscription.

TAKE NOTICE!

If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year. For foreign countries we are compelled to charge \$1.50 per year, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, MAY 25, 1901.

Vaccine Virus and Spectrum Analysis.

It may interest many besides the readers of The Progressive Thinker to learn that Prof. Lockwood is in Philadelphia investigating the powers and capacities of the different makes of the spectroscopic, with especial reference to the spectra analysis of organic matter, and particularly that of vaccine virus. This analysis has never been satisfactorily made. Prof. Lockwood proposes to investigate the spectra of organized bodies upon the Paracelsus theory of "radiant matter," which involves a new basis of spectroscopic experiment. This theory is no new or idle dream of Prof. Lockwood, but a long-considered problem, which if successful, opens wide a new door in the pathology of cutaneous diseases and will have a tendency to modify popular opinion regarding compulsory vaccination, compelling those who use vaccine virus to inject none that has not been submitted to this crucial test.

Prof. Lockwood affirms that inasmuch as the various forms of organic matter are the result of different proportions of elemental substances, as well as of divergent planes of polar affinity in process of combination, that the spectra of matter will diverge in their expression in consequence of these fundamental facts. Hence, when the standard of pure vaccine has been established, it will not be a difficult experiment to distinguish pure, from impure virus by this thoroughly scientific process.

It is worthy of note that when Prof. Lockwood laid some of his ideas along this line of investigation before the management of Queen's Laboratory of Science and Natural Philosophy—the largest institution of the kind in the United States—that they at once offered him not only room and a table for his experiments, but the free use of any apparatus necessary to carry on this work. But the friends of the Professor in the East are urging him to purchase out-right such apparatus as may be necessary to carry on these investigations, and are offering him assistance that he may have the fruitage and honor of any success that may be obtained. Prof. Lockwood will be at Lily Dale, N. Y., after June 15, where he is to spend the season in a school of natural philosophy. Until that time he can be addressed in care of The Progressive Thinker, 40 Loomis street, Chicago, Ill.

The Old Story Repeated.

Rev. James Chalmers and Rev. Oliver Tompkins were sent out by the London Missionary Society, to New Guinea, to teach the natives about the horrors of an endless hell, and the joys of heaven; that the one was to be avoided and the other gained by belief in a virgin-born God.

From a dispatch of May 8, from Melbourne. It seems the missionaries reached their destination in April. When the party approached the shore of the Fly river, they found themselves surrounded by a fleet of canoes filled with armed natives. A desperate fight ensued and the missionaries were captured.

An expedition party went in search and found the half-eaten remains of the missionaries. The villages and canoes of the district were destroyed, and twenty-four natives were killed by the expedition.

So much, a plain statement of facts, as given by the press. These missionaries knew they were visiting a tribe of cannibals. The fate they met was probably anticipated. But note the outcome: Villages destroyed and twenty-four natives massacred! This does not tell of the wretchedness entailed on the families and friends of the unfortunate natives, whose lives were sacrificed as an act of Christian vengeance.

Is it not possible that even savage tribes have natural rights Christians should respect? The missionaries were the intruders, and were repulsed. They paid dearly for their meddlesome attempt to extend their creed; but others will copy their example and fall victim to savage customs.

Afraid of Microbes.

It is reported that 950 American churches have adopted individual communion cups from which to drink the blood of the Lord. They were fearful of the deadly microbe, and hope to escape its pernicious influence by not drinking from a common cup, where a multitude of wriggling, quarrelling, biting and poisoning parasites are getting in their deadly work.

The most demoralizing effect of these infinitesimal scallawags is the indoctrinating them to believe that the blood of the Lord is contained in the whole world, and that subsequently arisen God, instead of the intoxicating wine against which moralists are very generally at war.

Wholesome Truths from a Christian Pulpit.

The Rockford, Ill., Register-Gazette reported the speaker at the Christian Union church of that city, two Sundays ago, as saying: "All churches, Roman Catholic, Protestant and Liberal, are passing through a state of decadence. As at present constituted, none of them is any longer recognized as a controlling factor in social destiny; none commands the allegiance and respect of the mass of men. Yet each survives after a fashion. There must be a meaning to this which, once understood, should let in some helpful light upon the problems that confront the churches of to-day; that confront you here."

The speaker was addressing a liberal church, which claims to occupy the front rank in liberal thought. His words must have been very crushing, but he continued his inquiring: "What are the churches of to-day but social clubs? They have no great ethical purpose."

Catholicism is sprouting the finger of death, and its dissolution is only a question of time.

Protestantism is dying from the shock it received at the hands of science some fifty years ago, and it can never recover. The Protestant church in longer molds and directs public sentiment; no longer dictates the laws and usages of society; no longer speaks authoritatively to the individual conscience or holds sway over his conduct; no longer announces the truth to guide, or sheds the light to illumine destiny.

Most of its churches, though still bearing the ecclesiastical trade-mark, have undergone a conversion, and are being put to ephemeral use as club houses. The liberal church has not escaped the blight that has fallen on the others. Its moral force is decadent. The essential principles of Universalism are no longer seriously opposed. Everybody believes in some sort of universal salvation. Unitarian principles have become the common property of all intelligent persons, both within and without the Unitarian denomination. As a sect it has no distinctive message for the present age; nothing that takes root in the life of the world and makes it a necessity to man. The simple fact is, like the other churches, the liberal church is being put to it to give a reason for its existence. It is in imminent peril of becoming simply another highly respectable social club, a means of entertainment and diversion to its uninspired constituency.

"The church that is to minister to the needs of this age must afford men the means to fit themselves for rational, reverent and humane living in the midst of the mad chaos of disorder. It must stand for literature, science, art, for study, for sound learning and investigation and inquiry. It must foster in men the diligence, the refinement and economy which give life, simplicity and save it burdens and excesses."

Horrible in the Extreme.

The latest mail news from China gives us a slight conception of Christian warfare on a barbarous people. The following is extracted from a Washington dispatch to the Chicago dailies:

"If the whole horror of the murder and pillage done between Tientsin and Peking comes to be understood in the United States and in Europe, the sum of it is so great as compared to the number of Christians who have suffered at the hands of the Chinese that, rightly or wrongly, the Chinese are likely to be held the injured party. Lancers wantonly impaling little children by the wayside in the streets of Peking are some of the least of the well authenticated horrors, and to some foreign soldiers a dead Chinese Christian is just as satisfactory an evidence of no quarter as a dead Boer—they neither know nor care for such trifling distinctions."

He who is familiar with the atrocities perpetrated by the Crusaders on the Saracens is astonished to find the outrages of those times duplicated by their successors in China. The telegram continues:

"The Chinese estimate that 1,000,000 of their people have lost their lives by violent death or starvation about Peking and Tientsin since the allies came. Well-informed foreigners long resident there, do not regard the estimate as exaggerated."

The missionaries who attempted to revolutionize China by the introduction of a system of religion not adapted to their civilization are responsible for every act of violence growing out of the late disturbance. The Celestials should have been left to work out their own destiny. But the disturbers of public tranquility wherever they go, directed by a text which all Biblical scholars now concede is an interpolation—"Go ye into all the world and preach the gospel to every creature,"—were determined to rule or ruin.

Another Millennial Scare.

A Doctor Jones, at Belvidere, Ill., has now made the marvelous discovery that Jesus is just ready to make his second advent. The Doctor has published a long letter vindicating his position, with precisely the same points which have been urged almost continually since the alleged Master declared:

"This generation shall not pass till all these things be fulfilled."—Matt 24:34.

To make the time still more definite he said: "There be some standing here which shall not taste of death till they see the kingdom of God."—Luke 9:27.

The Doctor is in sober earnest, as have been all the members of his tribe who borrowed the Egyptian faith that the world was to be destroyed by fire. Hear him:

"Coming He is, and that not far off, as can easily be seen when rightly dividing the word of God, though many are blinded by Satan and are in gross darkness, the blind leading the blind. As it was when Christ first came the very people who should have received Him did not, but crucified Him, so it will be at His second advent. The spiritual leaders, so-called, do not recognize Him and the great promises and prophecies being fulfilled in the time of trouble such as never before. The new life is about to enter into the whole world; they, the spiritual leaders, preachers, higher critics, evolutionists, Christian Scientists, etc., together with the unbelievers, will be cast out into the outer darkness of doubt and unbelief and only the true shepherd will hear the voice of the Good Shepherd."

We have heard such language so long and so often it has become disgusting.

A Much Needed Want.

"What would you suggest as a remedy for this no-time-to-attend-church age?"

"Can't say exactly, but it should be some sort of a put-a-nickel-in-the-slot-and-save-your-soul machine."

Let the War Go On.

That general who leads his army against an enemy, and abandons the contest before a surrender, is fool-hardy, and will neither win fame nor success. When the enemy shows weakness, and his supplies are exhausted, then is the time to make a dash for victory and the end of the war.

All know the church is in profound distress. An old friend remarked the other day: "They don't know which way to turn, or what to do, nor what weapons to employ. They act as if dazed." The flaming sword placed at the gate of Eden, and turning every way to protect the tree of life, has lost its efficacy, and a feeble force can now scale the walls and capture its half-paralyzed defenders.

The command should be clear and distinct: "Continue the advance, and redouble the blows until the final triumph. Capture the enemy's guns and turn them against the foe. Not only a little more grape, but chain, and shrapnel, and canister will be in order. Turn all your machine guns on the exposed ranks. Capture their standard bearers, haul down their flag and run up your own."

The olive branch of peace was tendered them at the beginning. They repulsed it, and determined on our destruction. We parried their blows, and continued our work; but they ridiculed us, and ascribed the revelations of the spirit world to their fabled devil.

So soon as we turned our forces against the enemy, and exposed their shallow faith, they began to falter. Now their ranks are broken; their defenses are all prostrate; their cannon are mostly spiked, and their small arms are harmless. If the warfare goes on as it should we will soon hear the call for quarter, followed by pangs from millions of homes, where the enemy has rioted in gluttony, and tyrannized over those they wished destroyed. No, no, don't think of talk of withdrawing our forces, or abandon our defenses so long as the enemy remains belligerent. When they ground arms, ask for quarter, and promise good behavior, and tender security for the future then will be good time to leash the dogs of war. Till then let them bay.

Arte of an Artful Dodger.

Rev. W. E. Karns, pastor of the Epworth Methodist Episcopal church, of Jersey Shore, Pa., has made a ten strike, and filled his church to overflowing by a little "judicious" advertising. In all the local papers appeared:

"On Sunday, May 12, at the close of the morning service in the Epworth Methodist church, the pastor will give away money."

The adventurous preacher failed to tell how much money he would give away. One cent or five cents would fill the bill; but the average church attendant, doubtless expected each communicant who would attend on the services would be generously compensated, so the church was crowded to overflowing. As we write the amount of money given away is not yet known. It may turn out like the good Methodist who offered his apprentice more than sixty years ago, \$3.50 if he would attend services at a revival meeting, and when "mourners" were called for he should go forward and take a seat with the applicants for heavenly glory. The young man accepted the proposal, but the promised reward did not materialize, though he was prayed for, the girls teased him to become a Christian, and the preacher dedicated a whole evening's discourse in a fruitless attempt to make him believe there was a flaming hell for all who repulsed such devilish teaching.

We mistrust there was a string attached to Rev. Karns' proposed gift by which the pennies would flow back into his own pocket, like the mean parent who gave his young hopeful a penny for his pite, then stole the money at night to make a similar purchase the next day. The shrewd artifice of the advertising dodger is plainly visible to all who read the "ad" understandingly.

The Devil Is Abroad.

"From all parts of the city come reports of ministers quitting their pulpits to engage in commercial pursuits."

So said the Chicago Journal in its issue of May 8. It then named three of the retiring clergymen, to-wit: Rev. Isaac W. Higgs, of Englewood, pastor of the Trinity Congregational church, Rev. Frank C. Bruner, late pastor of the Second Methodist church; and Rev. J. P. Courtney, of the Eighth Presbyterian church.

The Journal then says: Rev. Dr. De Mattos, of St. Mark's Reformed Episcopal church, in Maplewood, has resigned his pastorate and left the city.

"The Devil is abroad," said a prominent clergyman to the Journal. "He is making a specialty of preachers." A layman replied, "he is also working with the congregations."

Amend your creeds; discard a gospel of faith and fear, and try one of fact and good works at the base. You will then recuperate, and may be of value to the world; whereas now you are an incubus to progress and a blight on civilization. Belief has no merit. The salvation of the race is contingent on noble lives and worthy action.

Let Us Rejoice.

It is reported that a large distillery and warehouse company in New York has cornered the whiskey market. Millions of gallons of the intoxicant are stored in the company's cellars, while a combination of producers are buying every purchasable barrel in the market. Further production is limited by an iron-bound contract, the object to advance prices without limit.

This is one of the most practical temperance movements we have heard of for many a day. Fifty years ago the retail price of whiskey ranged from 22 to 25 cents a gallon. Everybody could buy, and intemperance was rampant. Now it commands from \$3 to \$4 a gallon. If by a combine it can be advanced to \$6 or \$8 a gallon only the wealthy can afford its use, and they, generally, have too much sense to stupefy their brains by tipping. For once humanity will be the gainer by a great trust, as it were, of the whole world, imposed a heavy tax on the product of the still-works. The higher the tax and the greater and more effective the combination to advance prices on distilled liquors, the better for the world. The entire exclusion of intoxicants from the market would be a blessing to producers and consumers. It is not really a necessity for medical purposes, and it has no real use in the animal economy.

"Lisbeth. A Story of Two Worlds."

By Carrie E. S. Twigg. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

"Offences Must Needs Come."

Brethren should dwell together in unity, but they don't. Trinity Congregational church, Chicago has trouble peculiarly its own. The pastor, Rev. Higgs, lately resigned his charge because he could not support his family on \$900 a year. During the animated discussion which followed Mr. Watt, superintendent of the Sunday-school, is reported to have declared in a loud voice:

"Some of the officers of the church are a pack of confidence men, no better than so many barrel-house bums on West Madison street." He said he would withdraw from the church.

The retiring pastor let himself loose by saying: "The people of this church are of the unregenerate. They have neither grace nor moral honor. They are a set of backbiters and they delight in petty quarrelling." He declared he was glad to be out of their midst.

"When rogues fall out the people get the truth," is an old maxim right in point, and as true as it is pointed.

Lady Ries.

We desire to say that the article published in The Progressive Thinker of May 4, 1901, does this lady great injustice, and was published on information which we now regard as unreliable, and we cheerfully retract every word therein contained, which in any way reflects upon the lady in question.

The Progressive Thinker.

The Progressive Thinker is now in the eleventh year of its existence. It has been able during all this time to retain its strong hold on the great mass of Spiritualists, and it has been uniformly prosperous. From a financial point of view it has been a great success ever since its first issue. Whatever the condition of the country, whether "hard times" or not, The Progressive Thinker has managed to surge along on the tidal wave of success, maintaining its lead as the largest Spiritualist paper on earth to-day, and the most expensive to publish. In order that it may give its readers the most interesting occult news from all sources, it employs at great expense, a clipping bureau in Chicago to examine all the leading dailies and magazines in the United States, and everything therein of a Spiritualistic or occult nature is sent to this office. Thus we are able to unite all the qualities that should distinguish a great paper, combining SUPERIOR SIZE, CHEAPNESS AND EXCELLENCE.

Take Col. Ingersoll's Place.

Mrs. Mary Elizabeth Lease has been mentioned to us as the one gifted person who can suitably fill the place on the rostrum occupied by Col. R. G. Ingersoll. Her personality, her superb eloquence and well-trained voice, her wit, logic, etc., all combine to qualify her to take the place of Col. Ingersoll. Her attack on the errors of the church would be as keen, her wit as cutting, her logic as forcible, her sarcasm as withering, and her magnetic influence as great over a large audience, as that of the lamented Colonel. Those who wish to correspond with her in reference to lectures can address her at No. 80 121st street, New York.

Is Now a Heretic.

"The world to-day is exhausted. It is without a religion. The gods of the Bible are dead, and the old altar fires are out. The new altar fires have been lighted and the world to-day is seeking a religion."

Such is the language of a late orthodox preacher. He added: "To-day we have no preaching, we have no performances; we have word-mongering. The whole teaching of religion is to prevent men from seeing anything for themselves, or to make them fearful if they do see anything for themselves. Human life has never been as bad as its theology and political economy."

That last sentence meets our opinion unqualifiedly, and there are strong points in each affirmation.

God's Book.

If people would read the Bible understandingly, and become familiar with its discrepancies and crudities, disregarding the labored efforts of the clergy to make it appear as God's book without a blemish, there would be no need of the productions of critics. They who know the least of the book are its most zealous defenders.

ACT AT ONCE!

An Appeal for the Jacksonville Sufferers.

To the Editor:—Mrs. Amy Buchanan, president of the Spiritualist Society of Jacksonville, Fla., writes as follows: "As you know, Jacksonville is in ashes, and we are homeless, and destitute of everything. Every denunciation is helping their own. Can you not make an appeal to the Spiritualists of the United States to help us? If each one gives only ten cents, it would amount to something. I would distribute it, and of course need some for myself. I had a lovely home and everything comfortable. My reputation as a medium is well known. No one who ever wanted a reading, who could not pay for it was ever turned away, but now I can do nothing and I do not want to be left to starve. Fifteen thousand homes here have been destroyed, and we are beggars. If it was not that Spiritualist friends—Mr. and Mrs. Foster—had given us shelter, we would have been obliged to lie down in the streets."

Mrs. Buchanan is present at every address in the Centre street, Jacksonville, Fla. The case calls for aid and we are sure that the sympathetic and benevolent Spiritualists who read these lines will do all they can to alleviate the sufferings of those who the lady refers.

MARY T. LONGLEY, Jacksonville, Fla.

An American Cardinal.

The Pope has just appointed Sebastian Martinielli, late archbishop of Ephesus, a cardinal. He donned his official robes, and was inducted into office at the cathedral in Baltimore on the 8th inst. The occasion was a magnificent one, with a vast multitude of priests, monks, the faculty of the Catholic University at Washington, with abbots, bishops and archbishops, all arrayed in purple and gold, in attendance.

It is possible all that display of wealth and luxury had its root with the impoverished, and ignorant fisherman of Galilee? We think not. It was a repetition and display of the wealth and extravagance of the Roman empire during its most prosperous days, when pomp was everything and noble lives were of little account.

Gone the Way of All Thinkers.

Prof. Geo. H. Gilbert, a late member of the faculty of the Chicago Theological Seminary, was last week arraigned before the Board of Directors on the charge of heresy. What was done behind closed doors is unknown to the public, but it is reported he resigned his professor's chair, and was retired on half salary for the coming year.

Heresy trials are becoming so common, and the "victim" so popular with the people the churches are reluctant to apply their old methods of excommunication. Wait a little longer, and the heretics will be so numerous they will expel the orthodox, and reorganize the churches along common-sense lines.

"Religion as Revealed by the Material and Spiritual Universe."

By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical facts and data, present at every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale at this office.

READ-NEED.

Rights of Magnetic Healers in Illinois.

Several inquiries have reached this office, asking if magnetic healers can exercise their power without risking punishment for violating the Illinois statutes. Our amended law governing medical practice provides that:

"Any person shall be regarded as practicing medicine within the meaning of the act who shall treat or profess to treat, operate on, or prescribe for any physical ailment, or any physical injury to or deformity of another."

The only exceptions made in the act are in favor of army, navy or marine surgeons engaged in the discharge of official duties, dentists and pharmacists who are regulated by special enactments, the administration of domestic or family medicines in cases of emergency, and "any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

Is use of the hands in giving a magnetic treatment the application of a "material remedy," or can it be legally considered a "spiritual means" for relieving suffering? This question can not be decisively settled until passed upon by the Supreme Court in its capacity as interpreter of legislative enactments. In the meantime we should not fail to note the trend of the lower courts in construing it. H. F. Coates, a Chicago medium, has been convicted under the existing law in an action brought by the State Board of Health, fined one hundred dollars and costs, and has taken an appeal to the higher court.

The prosecution asked his conviction because of his double violation of the law in that he gave the patient in question magnetic treatment with his hands and also administered drugs to her. It contended that proof of either one of these acts made him amenable to punishment. This case was warmly fought before Justice of Peace Richardson, who held that the evidence was clearly against Coates, whose principal defense was the claim that the patient was insane. We may well emphasize the fact that any magnetic healer who gives medicines, or drugs, is in a fair way to come to grief soon or late.

In what are known as the Bloomington cases the issue is entirely made on the giving of magnetic treatments—uncomplicated by the use of medicines. Father and son, Messrs W. D. and B. E. Jones, old residents of MacLean county, were tried by a jury in the county court upon complaint of the State Board of Health that they treated physical ailments by rubbing and manipulating the parts affected, and by flexing and moving the limbs, commonly known as massage treatment, and received fees therefor. The jury found them not guilty. The Board of Health then carried the cases up to the Appellate Court of the Third Illinois District, which reversed the case of B. E. Jones, because the jury was instructed that a person giving magnetic treatment was not liable under the act, and that W. D. Jones because the verdict was against the evidence. Through the courtesy of Mr. Edward J. Smekal, attorney in Chicago for the State Board of Health, I quote from the language of the Appellate Court's decision in case of B. E. Jones:

"This court has twice held that the treatment of a patient by rubbing and manipulating the affected parts is a medical practice, and is within the scope of the act to regulate the practice of medicine. It is clear to our minds that rubbing or manipulating the affected parts is the employment of a physical agency as distinguished from a mental or spiritual one. There may be a combination of the two, as was testified to by Appellee, but to bring the person applying the treatment within the exemption, the treatment must be exclusively mental or spiritual. The term material remedy means a physical remedy. Webster thus defines material: Relating to, or consisting of matter; corporeal; not spiritual; physical."

The Jones cases now await a new trial in the MacLean county court under the Appellate decree reversing and remanding them. In as much as there is no controversy as to the facts involved, then an ultimate conviction seems certainly foreshadowed by the ruling of the superior court. Should the latter be affirmed by the Supreme Court, after the usual dilatoriness of legal procedure, magnetic healers will have no right to practice as such in Illinois. Until such final adjudication every use of their gift will be fraught with danger of arrest, expensive litigation and final punishment. Amendment of existing statutes can only be secured after determined and wide-spread agitation and discussion along these lines. Freedom in the enjoyment of personal and constitutional rights. Begin at once a careful record of every well-attested cure by healing mediums. Do not indulge in idle boasts of your skill. Cold un-disputable facts must be the weapons with which you wage your warfare. Remove self-interest and emotional ravings about results based only upon imagination will never move the reason of the large class whose assistance you need. Compare failures with failures, and triumphs with successes under the several systems and not the best of your own with the very worst of some one else's.

GEO. B. WARNE, Pres. Ill. S. S. A.

4203 Evans Avenue, Chicago.

An American Cardinal.

The Pope has just appointed Sebastian Martinielli, late archbishop of Ephesus, a cardinal. He donned his official robes, and was inducted into office at the cathedral in Baltimore on the 8th inst. The occasion was a magnificent one, with a vast multitude of priests, monks, the faculty of the Catholic University at Washington, with abbots, bishops and archbishops, all arrayed in purple and gold, in attendance.

It is possible all that display of wealth and luxury had its root with the impoverished, and ignorant fisherman of Galilee? We think not. It was a repetition and display of the wealth and extravagance of the Roman empire during its most prosperous days, when pomp was everything and noble lives were of little account.

Gone the Way of All Thinkers.

Prof. Geo. H. Gilbert, a late member of the faculty of the Chicago Theological Seminary, was last week arraigned before the Board of Directors on the charge of heresy. What was done behind closed doors is unknown to the public, but it is reported he resigned his professor's chair, and was retired on half salary for the coming year.

Heresy trials are becoming so common, and the "victim" so popular with the people the churches are reluctant to apply their old methods of excommunication. Wait a little longer, and the heretics will be so numerous they will expel the orthodox, and reorganize the churches along common-sense lines.

"Religion as Revealed by the Material and Spiritual Universe."

By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical facts and data, present at every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale at this office.

THE CHRIST.

"We have focused our gaze upon the historic personality of Christ and see not the indwelling intrinsic Christ who is God with and in Humanity."—"Christ or Caesar."

I met him to-day in the cold and sleet,  
The Christ who was crucified,  
No print of nails on his ill-shod feet;  
No spear wound in his side;  
No crown of thorns on his grimy brow,  
Yet hungry, homeless, sad-eyed,  
He walked among his fellow men,  
He who was crucified.

Proud temples lifted their turrets  
In the hush of purpling gloom,  
And slow through swinging portals  
Passed Wealth and Beauty's bloom.  
A tremulous wave of music  
Rolled out like a silvery tide,  
They worshiped the Christ in heaven,  
And the Christ on earth denied.

In the temple wine, and vessels of gold,  
And music, and incense rare;  
And Fashion and Wealth in the chancels dim,  
Bending low in holy prayer.  
But out in the darkness, trembling, weak,  
Scorned, betrayed, denied,  
Stood the Christ in humanity pleading—  
Christ who was Crucified.

MARY ELIZABETH LEASE.

A BIT OF COMMON-SENSE THEOLOGY

So far as humanity is concerned, says the St. Louis Globe-Democrat, it is idle to say that there is one God. There are about as many gods as there are individuals, and each individual is running after his own god. This has caused theology a great deal of trouble, but after all, where diversified humanity is concerned, it is not so bad. It is of a piece with the condition which Christ himself recognized when he said of the stranger who was casting out devils in his name, "Forbid him not." The image of the divine presents itself in a thousand varied forms to strange and varied humanity, and the main thing may be for each soul to hold to the vision that can most avail it.

"So then your God is my devil," said one good clergyman to another when they had compared notes in a heated theological discussion. And that is about the measure of it, and yet those two honest brothers were moving on with their respective duties toward heaven, their home, and nobody thought of disputing their integrity or religion. Now who shall decide when doctors differ, and is it any wonder that a distracted medieval poet like Dante wrought out a whole paradise and inferno to try and make the colors definite? "There may be heaven, there must be hell," says Browning, and unless people can learn to sort out gods and devils more accurately here, it is fair to presume that there must be some place for resolving them to their own.

Meantime it is not nice for one brother to call another brother's god a devil, especially when that god is serving him a good purpose in life, though that is what everybody is about the world over. You can scarcely arise in the morning without hearing someone tell you that you are worshipping the wrong God—a lazy or restless devil, perhaps—in not getting up earlier, or sleeping later, as the case may be. If you follow Plato's advice and "sacrifice to the graces" some austere soul is sure to thrust a barefoot St. Anthony before your face, and if you drop into the shadow and hug a solemn sadness to your breast, lo, then the gods require you to sing and dance and love them.

"A verse may find him on a sermon fairs," says Herbert, but the true God requires you to bolt the sermon all the same, says the teachers. It is the devil taking you out into the solemn woodland closes with that same gentle Herbert in your company. "Oh, why should a man whose blood is warm within sit like his impenetrable coat in alabaster?" cries the impetuous Gratiano, and in revolt against the sweet and natural simplicity of the gods of romance, he is daring spirit even asks, "Why not be artificial, and affected, and pretentious?" The grand old Greek had innumerable gods to fit the need of every creature, and if Heracles is right in telling us that genius is deity," he got nearer to the promethean flame of divinity than any who have come after him. There were Hebes and Aphrodites, radiant Apollons and sportive Bacchantes for him whose "blood is warm," and the majestic Zeus, a quietly Juno and white-browed Hestia for those whose years were cut in alabaster. Nymphs and fawns and piping Pans on every breeze made all nature instinct with deity, and but that these beauty-loving Hellenes missed the Christian's vision of a god of love and holiness their joyous faith would have filled the earth with worship.

It was when an austere religion began to set up a devil at every corner that the spirit of universal song and praise vanished from the troubled world. And now it really does seem to have come to pass that

Wherever God erects a home of prayer, The devil always builds a chapel there. And ministers and people have some and to find out which is which. "Ask thy own soul what things are good



of Kansas City, Mo.

*Journal of Management Education* 30(6)p.789-804



## .. GENERAL SURVEY..

## THE SPIRITUALIST 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 advanced 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 paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Chicago American has the following from Detroit, Mich.: "For thirty-six hours, Miss Doris McDonald's body lay in her apartment at 395 Baker street, her relatives and friends not knowing whether she is dead or alive. To all appearances, she suddenly collapsed and passed away at 3 p. m. last Friday, but at irregular intervals since then, her body, in the region of the heart, has shown warmth and occasionally a slight flush has appeared on the pallid cheeks. Dr. George S. Field, the attending physician, has advised the family not to touch the body, as it is only in its twenty-fourth year, and until he gives the word that all hope has gone."

T. Pomroy writes from Sioux Falls, S. D.: "There are a good many Spiritualists and people interested along lines here, but there is no organized society of such, consequently the investigator has no show. I think a little missionary effort in this locality would have good results."

Georgia Gladys Cooley has been working at Springfield, Ill., the past two weeks. Sunday, May 19, she lectures and gives tests in the Universalist church, of Champaign, Ill.

At a regular meeting of the Board of Directors of the Boston Spiritual Temple, held May 7, 1901, resolutions were unanimously adopted endorsing F. A. Wiggins. The board expresses its appreciation of his indefatigable labors during the two years of his ministrations; his scholarly and inspiring addresses; his placing of the Boston Spiritual Temple in the foremost rank of all spiritual societies in America, by not only greatly increasing its membership, but calling out large audiences of intelligent people; his bringing to our aid large financial benefits, and desiring of expressing to him our assurance of support in his work with us in the future.

J. J. Thomas writes from Cripple Creek, Colo.: "I think *The Progressive Thinker* is one of the best papers ever offered to the public. I have certainly learned more spiritual phenomena in the past year than in forty previous years in the orthodox faith."

Prof. W. M. Lockwood writes from Philadelphia, Pa.: "I shall remain here until about the 21st of May, when we go to Buffalo where we shall remain until about the middle of June. Then we shall go to Lilly Dale for the camping season."

Hannah A. Day, way off in Rockland, Me., is very much delighted with the book she received in connection with her yearly subscription.

Files for sale, complete, of *The Progressive Thinker*, 1894 to and including 1900. Address Mark Thompson, Charlotte, N. C.

The Hartford Times (Ct.) has the following: "The fifteenth annual convention of the Connecticut Spiritualist Association is being held in Unity Hall, and will continue on Sunday. It was opened by the president, A. A. Gustine, Meriden, who read the constitution and constitution of the association. The election of officers resulted as follows: President, A. A. Gustine, of Meriden; first vice-president, Mrs. F. H. Spalding, of Norwich; second vice-president, Mrs. W. J. Lamberton, of Poquonock; secretary and treasurer, Mrs. Jennie E. Dillon, of Hartford. Delegates to the National Convention, Mrs. Jennie E. Dillon, of Hartford and Mrs. A. E. Pierce, of Natick; alternates, Mrs. J. A. Lamberton, of Poquonock and Mrs. R. E. Brewer, of East Hartford. The National Convention will be held in Washington, in October."

G. W. Kates and wife have the following camp-meeting engagements: Island Lake, Mich., August 8 to 17; Grand Lake, 10 to 16; Hasset Park, 17 to 23; Mantua, Ohio, August 24 to September 2. They will close their contract with the Minnesota State Association the last of July, and desire engagements East for September and October. After January 1902, they will accept calls in any section. Address them, 58 Royalston avenue, Minneapolis, Minn.

It is conceivable that in instances the wish for less existence might be an important factor in the vitality which imparted a peculiar zest to life, whereas a lack of that ambition might result from impaired health. Would answers inspired by either of these conditions throw any light on the question whether a desire for immortality is inherent in human nature? Even if a wish for a future life should prove to be far from universal, the meaning of the fact would not be easy to determine, only a limited number of people are alive to the harmonies of Beethoven, Wagner and Liszt. Many persons confess to an inability to tell "Yankee Doodle" from "Old Hundred." Does this lack of universality in instinctive appreciation of those harmonies show that they are unreal? Would the fact that some people experience a wish for a future life, while others do not, be less significant and important?

T. W. Woodward will attend the meeting to organize a State Association, at Topeka, Kansas, May 25 to 29. He will also attend State convention of the Universalist church, at Seneca, Kansas, June 20 to 24. He can make few more engagements with camps of the season. Address him at Wichita, Kans.

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 Editor of those who do not comply with this request will be cast into the waste basket.

The Chicago Inter-Ocean says: "Today it was reported that several drops of fresh blood were to be found on the face of the famous bleeding picture at Menominee. One of the priestesses, who some blood from his own veins and compared it with the dry substance on the glass. The two were identical. It is said that when some of the dried substance came in contact with the fresh blood from the priest's wrist it resolved itself into what strongly resembled the face of the Savior. An examination of the red spots on the picture has resulted in the discovery that they are coagulated blood. Dr. Venema, one of the leading physicians of Menominee, has declared so emphatically. 'The origin of the spots is shrouded in mystery.'"

G. W. Kates and wife held successful meetings in Wheaton, Minn., May 9-13. Their lectures and tests attracted large audiences. Mrs. Kates is excellent in the use of the spirit box. Mr. Kates has added palmistry to his accomplishments, and gave some interesting examples of that wonderful science.

The Chicago American has the following from Winnetka, Ct.: "Some premonition of evil caused Mrs. Edward G. Dean to leave the home of her sister Monday and hasten to her own house. She says she had a telepathic message that some accident had befallen her daughter Mabel. As she was nearing the house, her sister, who told her that her worst fears were realized. Mrs. Dean swooned and was carried home. Across the same threshold over which she was borne her daughter had passed only a few minutes before, suffering from a fractured skull. As nearly as can be determined, the mother had the premonition of danger a few moments before the accident to her daughter. The child was twenty years old, and in her twentieth year. With several girl companions she went yesterday to Westmore Hill to pick May flowers. It is supposed that in falling her head struck a rock. The girls with her, who were of her own age, all fled except one, whose name was Jennie Wheeler. With her aid the injured girl, dazed as she was, managed to walk to her home, a mile distant. Her mother had been several miles further away visiting her sister. She had just returned, and was in her room, and the thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she rose quickly to her feet, saying that she knew some disaster had taken place. She then hurried away, and when she was met by the bearer of the bad news, she was running toward her home. The child is in great danger and the physicians think she will die."

A. M. G. Wheeler writes: "I am open for engagements to lecture and give planchette readings at societies or meetings. I would like to hear from Spiritualists in Springfield, Peoria and Bloomington, Ill. Address, Danville, Ill."

Lizzie Harlow writes from Haydenville, Mass.: "I am making up a little trip among the western societies, commencing September, 1901. Any society wishing my services can have them now at reasonable rates. Would be pleased to hear from reliable societies at once."

Madam M. E. Harris writes from Battle Creek, Mich.: "I have been a subscriber to your paper three years. I have all seven of your books and think a great deal of them."

Frank Miller writes from Marion, Ind.: "We have had here three or four of C. J. Barnes' trumpet senneces. Little children came with sweet words of kindness to their father and mother. My father also came to me. In earth life he was a Baptist minister."

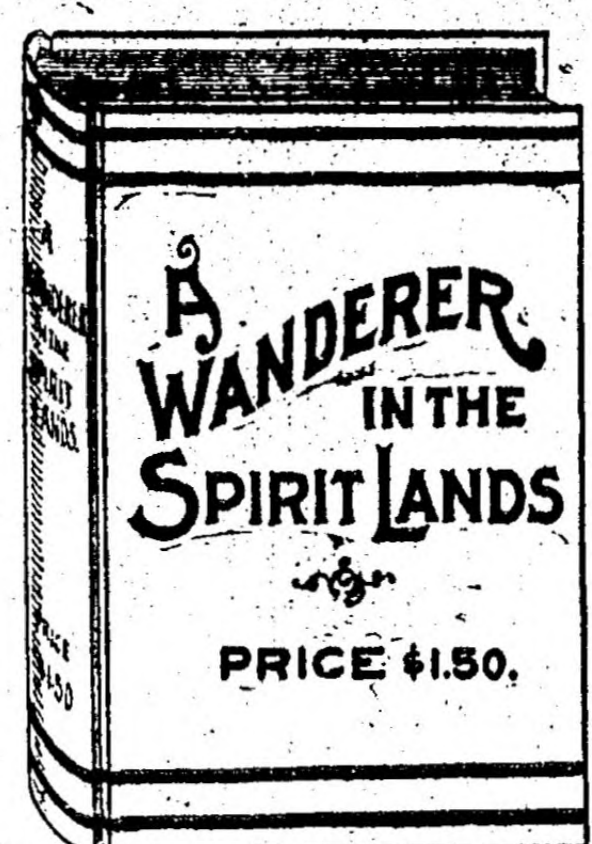
C. H. Matthews writes: "Hudson Tuttle deserves the thanks of all Spiritualists for the masterly reply to Dr. Morgan's book. His article in the *Progressive Thinker*, which really appears in your paper May 11. You are making a grand campaign against erroneous religious dogmas, in *The Progressive Thinker*, and deserve the thanks of all intelligent seekers after the truth as to the Origin of all Things. Verily, I say unto you, you shall reap, if ye faint not."

J. N. McCord writes from Memphis, Tenn.: "Under the leadership of Dr. E. B. Corder, the attendance at our regular Sunday evening services has been greatly increased, and much interest awakened, and we now feel that in the near future we shall have an organization of great numbers, strength and endurance."

J. H. Moon writes: "I am glad to report to you that Spiritualism is on the boom in Little Rock, Ark. While we have no organized society, yet we have had home circles spring up all over the city, and it is among church members. The German people are getting very much interested. We have circles Sunday and Wednesday nights, and are having grand results."

Mrs. S. A. Spofford writes from Cleveland, Ohio: "I wish to tell you some of the blessings that we are enjoying in our home through the instrumentality of Owen Z. Meredith, the boy medium, who has been with us for about two months and who has proved beyond all possibility of a doubt that he is what his reputation purports him to be. Some of the phenomena we have witnessed have been wonderful, and the tests that he readily submitted to undergo have been in some cases very severe. We are having almost every conceivable phase of mediumship, such as writing on the arm, independent slate-writing, independent writing and pictures on linen, full form materialization of distinct nature, trumpet senneces in broad day-light, independent voices and other beautiful phases."

Loe F. Prior writes: "Now that the time has arrived when parents will be looking about them for good schools for their children next autumn, also for a place for a summer's vacation, it gives me pleasure to call the attention of the Spiritualists to the school and home at Belvidere, N. J., conducted by Miss Belle Bush. There is no more beautiful nor healthful spot on earth than that dear home on the hill, overshadowing the Delaware river, where the children were with Miss Bush four years, and they received at her hands the most careful training and attention. I gladly recommend her to all Spiritualists who seek a good school for their children. Don't forget to extend the hand of fellowship and strength to Miss Bush. She needs your help, so she can aid others."



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

I. O. Brown, of Wheaton, Minn., writes: "Thinking it might be an incentive for other societies to hold lectures or to form local societies among Spiritualist friends, I write you asking you to kindly note in your paper that Mr. and Mrs. G. W. Kates just finished a course of six lectures here on the 13th ult. Great enthusiasm prevailed. The last two meetings our temple was not large enough to hold all that came. Spirit greetings through the mediumship of Mrs. Kates, were marvelous, and were all recognized and appreciated. Their talents are growing better all the time and may they grow younger also that they may keep on with this grand work."

B. F. Austin writes: "I will speak for the Sturgis (Mich.) Spiritual Association, at their annual meeting, on June 15 and 16, and also at other points in Michigan for the balance of the month of June."

A. D. Jacoby, Muskegon, Mich., writes: "Our ladies have organized a society called the Ladies Aura Mystic Society, the proceeds to be used for the betterment of the Spiritualist cause of Muskegon. They are meeting with very good success. We send best thoughts and wishes to all our spiritual friends."

Wm. H. McCoy writes from Darby, Mont.: "The sermon preached by Elder H. W. B. Myrick, on March 16, and published in *The Progressive Thinker*, April 20, has been the means of converting a Christian minister to the good cause of Spiritualism. He preached my wife's funeral sermon, and delivered an able address on Spiritualism."

A. A. G. writes from Los Angeles, Cal.: "In your issue of May 11 appears a letter from E. L. Smith denouncing those who advertise to teach slate-writing, materialization, etc., and just above it, in same column, is a letter from A. B. Cook, requesting you to publish the poem following, as it was a piece of independent slate-writing. The poem, 'If I Should Die To-night,' is plagiarized. The poem was written thirty years ago and has been published many times."

Corresponding secretary writes from Saginaw, Mich.: "The Court Street Spiritualist Society holds meetings every Sunday evening in Anschutz Hall. Our speaker, Dr. W. S. Eldridge, holds the strictest attention of his audience, proving the deep interest they feel. The many doubters are becoming convinced by the proofs so clearly presented in his senneces and tests, that their friends do live after the change called death, and can communicate with them, which is to many a beautiful revelation."

L. H. Brewster writes: "The Sandover Social Club will give a musical and test sennec for its regular semi-monthly entertainment on Friday evening, May 24, at Oakland Club Hall, corner of Ellis and Oakland avenues. Take Court Grove car. Get off at 39th street. All are invited to come and join us in a good time."

G. H. Patch writes from Minneapolis, Minn.: "I want to state that I have attended numerous senneces held by Mrs. M. Hardy, and her daughter Margaret, from here. They are honest, reliable, and their materializations, trumpet and physical manifestations are a wonder. They reside at 1025 Central avenue N. E., Minneapolis, Minn."

S. C. Fenner is open for engagements for societies and camps. He is a lecturer, platform, ballot, trance test medium. Address him at 1218 Spring Garden street, Philadelphia, Pa.

A mass convention of the societies of eastern Massachusetts has been held in the Grand Hotel, Boston. Large delegations from Boston, Salem, Newburyport, Haverhill, Lowell, Malden and other towns were present as guests of the Lynn Spiritualists association. The hall was beautifully decorated with flowers. After a short address of welcome from the president, Alex. Caird, M. D., the exercises were participated in by many of the prominent workers. Mrs. Sarah Byrnes presented, in behalf of the Boston Spiritualists, a very elegant bouquet to President Caird, who expressed his thanks in fitting terms. Dr. G. W. Fowler writes: The meeting was called that our people might become better acquainted, and more thoroughly cement the bonds of friendship and fraternal love, and lead to a more harmonious union in societies and a more thorough co-operation in the promulgation of the principles embodied in the teachings of our philosophy. The meeting was a grand success in every particular, and will no doubt be followed by others of a similar character in all of the cities above mentioned."

Lyman C. Howe writes from Fredonia, N. Y.: "I spoke to a large audience in Battle Creek, May 12, and got home Tuesday, May 14. At Battle Creek I visited Dr. Peabody, who gave me a paper very few persons know it, but all should have it thrust upon them and every child of every Spiritualist should read it. Write to her and obtain a copy, or better yet, send a subscription. Such efforts are a struggle and each Spiritualist should aid a little. Do not wait for others to do something, but let us each do his part. The whole cause is depending upon us personally. So many complain that nothing is done, and in our hands is the life of the cause."

Let us hear from every lover of Spiritualism who desires the coming generation to know and live the truths we have learned by bitter experience. The youth and the children should have more attention. Let us have a 'test' of your Spiritualism by some practical effort for humanity. The children's cause is our cause, and their development is our hope. —GEORGE W. KATES.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's inner forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult science will find in this work great value and interest. A large, handsome book, strongly bound, and containing beautiful illustrations. Pp. 320. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

Hull, Harrison D. Barrett, Rev. Mr. Bayles, Leonard Q. Howe, Mrs. Carrie E. S. Taylor, Mrs. M. J. Reynolds, W. Wines, Wm. H. Richardson, Miss Maggie Gault, Dr. Piquers, Mrs. Lizzie Brewer and Herbert L. Whitney. First-class music will be furnished by the Spiritual Church of Buffalo. The convention headquarters are at the Fillmore House, corner of Michigan and Carroll streets, where special rates of \$3.50 and \$2.50 per day are charged."

From information received from Jacksonville, Fla., we advise all Spiritualists not to send August Bueasing any money for the summer there. Send to the one suggested by Mr. Longley, secretary of the N. A. S., in another column.

Dr. G. W. Fowler writes: "The Lynn (Mass.) Spiritual Association, through its committee, has secured a lovely grove in Saugus Center, half-way between our city and Boston, for holding Sunday services during the summer months; also for picnic parties, etc., during the season. Our meetings will be held at the Lynn Center, on Sunday in May to meet in the grove the first Sunday in June, and continue until the first Sunday in October. Speakers and mediums in the west coming to our eastern camp-meetings, and all others, are invited to correspond with our secretary, Mrs. A. A. Averill, 42 Smith street. Of our grove and meeting I shall have more to say later. The *Progressive Thinker* is on sale at all of our meetings, and is having a wide reading from progressive minds, both in and out of the ranks of Spiritualism, making new friends constantly. May their faithful editor live long and prosper."

The fifteenth annual convention of the American section of the Theosophical Society, will be held at Room 426 Athenaeum Building, 26 Van Buren Street, Chicago, Ill., May 25, 26, and 27.

## A QUESTION RAISED.

## About a Contributed Poem.

Dear Brother Cook, Dover, N. H.—In *The Progressive Thinker* of May 11, 1901, appears a poem entitled, "If I Should Die To-night." You assert that "Should Die To-night" gave this poem as an independent slate message through the mediumship of your wife, and that it was requested to be published, etc. There was no special need of such haste. The poem, verbatim, has already been published many times. I cut it out of your paper, and many years ago and put it in a scrap-book. I also committed it to memory as it is indeed a beautiful poem.

I wish to ask: Did the alleged spirit of Mary Thorpe offer this as an original poem? Do you present it as an original production? If so, how shall we explain its appearance in the papers years ago? Or, did Mary Thorpe (?) offer it merely as a recitation? In that case the fact ought to have been stated in themselves, or the fact ought to be stated in the introduction to the poem, which is the impression is created that it is an original poem for the first time published.

Clearly in the interest of literary justice, the "spirit" Mary Thorpe should give an explanation "through the mediumship of Mrs. Cook." Another "independent slate writing" is now in order provided Mary Thorpe can be wooed back from her home in the shadow-land. Explain her use of this independent slate writing. —B. L. D. W. B. MYRICK, Gentryville, Mo.

## The National Lyceum.

The earnest secretary of the National Lyceum, Mrs. Mattie E. Hull, is worthy of all praise for her efforts to develop this important cause. My late note in this connection was published in the good cause, was not intended to reflect upon the board of officers of the N. S. L. A. (and certainly not upon its secretary), but to reflect upon all of us as Lyceum workers for our lethargy. I realize that the secretary is handicapped unless her fellow officers and the Lyceum officers in each locality give her assistance. Stress of duties in the field has deprived me of endeavor directly for the N. S. L. A., and I suddenly awoke to that fact and penned what I intended to be an appeal for help to enthrone our dormant energies. It struck me forcibly that we are doing so very little, and yet we hold positions of responsibility. I intended to reflect upon myself as much as upon any one.

If we would each give the aid and time that Mrs. Hull does, we would very soon have a Lyceum energetically at work developing the children's interest.

We should not be idle! Every Lyceum in the state should co-operate with the National Lyceum. Why do they not? My fellow members of the board excepting Mrs. Hull, have done very little this year. I have been as idle as they. A little stir may cause some activity—and thus get necessary agitation to bring us back to the cause.

The National Lyceum should not slumber. Let us have an appeal from each one of its officers, and let us have suggestions from every Lyceum worker in the States. Thus we will prepare the way for the annual Lyceum convention next October, in Washington, D. C., to enthuse every local society of Spiritualists to start a children's Lyceum. No local society can thrive long unless the Lyceum is well supported and successful auxiliary.

The hope of humanity rests with the children. We must try to "grow" Spiritualists! To only "convert" the aged will never give our cause the vigor and sinew to develop organized co-operation and public utility. If Mrs. Hull is publishing a Lyceum paper very few persons know it, but all should have it thrust upon them and every child of every Spiritualist should read it. Write to her and obtain a copy, or better yet, send a subscription. Such efforts are a struggle and each Spiritualist should aid a little. Do not wait for others to do something, but let us each do his part. The whole cause is depending upon us personally. So many complain that nothing is done, and in our hands is the life of the cause."

Let us hear from every lover of Spiritualism who desires the coming generation to know and live the truths we have learned by bitter experience. The youth and the children should have more attention. Let us have a 'test' of your Spiritualism by some practical effort for humanity. The children's cause is our cause, and their development is our hope. —GEORGE W. KATES.

## A CHALLENGE.

## A Medium's Protest and Proposition.

To the Editor:—In this month's issue of the magazine "Suggestion," a periodical devoted to Occultism, Hypnotism and Therapeutics, you will find on page 23 an article, "Suggestion," by Seance, an interview with an expert, from the Chicago Sunday Tribune.

It is an insult to every Spiritualist and medium, and should be flatly contradicted by the journals which are the exponents of our grand philosophy.

I personally desire to enter protest through your paper and therefore submit the following:

I find from the perusal of its contents, the author and self-styled expert to be one Mr. Henry Ridgely Evans, a prestidigitator, ex-journalist and author, of Washington, D. C.

I am fully convinced that he is a prestidigitator, from the manner in which he juggles with the incorrect and unqualified statements which the article embodies; as to his ability as an author and journalist I am in doubt. Accepting his efforts in the above as a criticism upon our philosophy, I would pass his statements by, and extend to him my heartfelt sympathy for the lack of knowledge which he displays on a subject which he has attempted to write upon, for the purpose of instructing and enlightening poor suffering humanity.

But to do so at the present time, would be an insult and an injustice to the philosophy of Spiritualism and its workers, and to the honest, industrious and scientific men of all nations and ages in the spirit and the mortal realm. A few of whom I will here mention, viz.: Confucius, Strabo, Socrates, Jesus Christ, the greatest medium the human eye ever looked upon, Nicodemus, Galileo, Flammarion, Darwin, Professor Crookes, of Rontgen fame; Professor Ernest Haeckel, Germany's great biologist; Alfred R. Wallace, Varley, Hare, Hecce, Nichols, Llan, Van Essenbach, Tyndall, all members of the P. R. S., Andrew Jackson Davis, Prof. Wm. M. Lockwood, and last but not least our noble martyr president, Abraham Lincoln. These constitute but a few of the intelligent scientific men, who have conscientiously investigated the philosophy of Spiritualism and its many phases of manifestation, and reported as to their genuineness. Is the veracity of these gentlemen, or the honesty and the truth scattered to the winds, by a pragmatist, like the author of such slanderous statements in article mentioned above.

A pragmatizer is a stupid creature—it is through the very incapacity of his mind to hold an abstract idea, that he is forced to embody it in a material incident.

Thus is it, that he ascribes to the phenomena of Spiritualism the ingenuities of which he writes; from the root of deceptions, and from the root of the most trivial innuendoes from others, he condemns from lack of knowledge or wilfully, all things which his limited mental ability is unable to comprehend.

I desire to make a few inquiries before submitting a proposition. I suppose the said Mr. Evans is a law-abiding citizen, and if my supposition is correct my questions are in order.

Has Mr. Evans ever brought to justice any of the principals of whom he writes, that were the mediums for the demonstration of the phases of materialization, telepathy, etc., when and where are legal transcripts to be obtained?

Surely during all the time he has been conscientiously investigating and making scientific research, for the purpose of becoming an expert on such an important matter, he has not permitted himself to be an automaton for aiding and abetting a fraud and deception; if so he is amenable to the laws of the state where such offense was perpetrated, and should by all means be held responsible for his actions. The common and statutory law provides for just such incidents and individuals, who obtain money, or assist others by their silence to obtain money by fraud, trick or device.

I am satisfied from the contents of the article, that the gentleman knows nothing whatever of either the philosophy or phenomena of Spiritualism, and I positively assert that it is a false representation from beginning to end, or else our worthy friend in error has kept some very bad company.

Has the gentleman ever attended a genuine materializing seance? who would not sit unless his chair was placed on a fur rug, with an aperture therein, allowing for an operator to work from the cellar?

If not I will give him an opportunity, if he so desires, and I feel assured there are others in the field who possess the same phase of mediumship, who will also accept an opportunity, but I am now speaking for myself, and submit for his careful consideration and acceptance the following proposition:

I will enter an unfurnished room, in company of eight gentlemen of unquestionable integrity, possessing intelligence enough to comprehend the sublime from the ridiculous, and allow him (Mr. Evans) to bring in a pair of slates and make the tenth person present.

I shall then permit the removal of all wearing apparel to the satisfaction of my incredulous friend. No person to be nearer than three and one-half feet to either myself or Mr. Evans.

While we are waiting a communication, in that room will be a well-known and respected member of the board of financiers of the city of Philadelphia, who will display to Mr. Evans' visionary powers the sum of five thousand dollars, all genuine, new, crisp bank notes, no counterfeit, and who in turn will request our most worthy prestidigitator, ex-journalist and author to have the same amount with him, and the money be placed in the hands of a party decided upon; under the following conditions: If after the slates have been carefully examined by Mr. Henry Ridgely Evans, I fail to obtain something tangible thereon, be it one word or a full message, from the spirit side of life, the money shall be immediately paid to Mr. Evans, and I will depart. If I succeed through my spirit control in obtaining a message, will donate as a nucleus for a fund to purchase a suitable place of worship, the sum of fifteen hundred dollars to the Philadelphia Spiritualist Society, Thomas M. Locke, president.

Of the eight persons spoken of, Mr. Evans to have the privilege of admitting four, but they must be according to specifications.

Hoping I may have the pleasure of meeting the said Mr. Evans and convincing him of the great truth which the philosophy of Spiritualism contains, and which his phenomena is capable of demonstrating, conclusively proving the continuity of life, and awaiting an early opportunity of combining business with pleasure, I beg to sign, Yours sincerely,

S. O. FENNER, 1218 Spring Garden Street, Philadelphia, Pa.

## WEAK EYESIGHT.

## All Imperfections of the Eye, Even Blindness, Cured without the Use of the Knife.



DR. F. GEO. CURTIS, 427 Market Bldg., Kansas City, Mo.

## PUBLICATIONS

## HUDSON TUTTLE.

## A LIBRARY OF SPIRITUAL SCIENCE.

## STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

## RELIGION OF MAN AND ETHICS OF SCIENCE.

## LIFE IN TWO SPHERES.

## ARCANA OF NATURE.

## THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

## THE ORIGIN AND ANTIQUITY OF MAN.

## THE SECRETS OF THE CONVENT OF THE SACRED HEART.

## HERESY, OR LED TO THE LIGHT.

## WHAT IS SPIRITUALISM?

## FROM SOUL TO SOUL.

## THE LYCEUM GUIDE.

## ANGELL PRIZE CONTEST RECITATIONS.

## All Books Sent Postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

## ANGELL PRIZE CONTEST RECITATIONS.

## To Advance Humane Education in All Its Phases.

## BY EMMA ROOD TUTTLE.

## TRY IT! PRICE, 30 CENTS.

## EMMA ROOD TUTTLE, Berlin Heights, Ohio.

## THE SPIRITUAL SLATES And How We Ascend Them.

## Woman: A Lecture Delivered to Ladies Only.

## Works of Thomas Paine.

## COSMIAN HYMN BOOK.

## A COLLECTION OF Original and Selected Hymns.

## COMPILED BY L. K. WASHBURN.

## INTERVIEWS WITH SPIRITS.

## VOLNEY'S RUINS.

## THE LAW OF NATURE.

## VOLNEY'S ANSWER TO DR. PRIESTLY, A DIATRICAL NOTICE.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## COSMIAN HYMN BOOK.

## Song Books.

## THE GOLDEN ECHOES.

## A New Book of Inspirational Words and Music.

## ECHOES FROM THE WORLD OF SONG.

## SPIRITUAL SONGSTER.

## THE SPIRITUAL WRATH.

## MAXHAW'S MELODIES.







## NOTICE.

NO MORE PATIENTS.

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

DR. G. E. WATKINS,  
71 Gainsboro St., Boston, Mass.

## MORALITY.

It is Not Dependent on Teaching.

I am glad that some one else besides myself has given attention to the fundamental principles of Ethics. W. H. Burr has kindly criticised my article, "Grave Fallacies." In that brief article, but little could be said, and the critic had little upon which to base his criticism. He takes exception to my statement that "morality is the true advancement in civilization."

The statement was rather incidental than as a leading proposition in that article. My critic had in mind, judging by his language, a system of morality as being taught, for he says, "I have found no system of morality equal to that of the Roman saint, Seneca." It has been the mistake that would ever depend on teaching morality. You might as well expect one who never had a violin in his hands, to execute a difficult piece of music on it, but who had received a thorough course of instruction in music and had a complete knowledge of the instrument and of the elements of music, as to expect morality resulting from the study of any or all systems of ethics ever presented to the world.

The elements, the rudimentary germs which, when fully and harmoniously developed and cultured, give rise to morality, are innate in every healthy, well-born child. Their exercise is the only method of development and culture. The exercise of the intellect of which learning consists, does not develop them; for it serves the most direful passions as readily and effectively as the purest and most exalted feelings.

The morals of Confucius, Socrates, Zeno, Jesus, Seneca and others, although they have been taught for many centuries, have not advanced the world. So, as my critic says, "There has been no progress in Ethics." Because all men have depended on a knowledge of ethics for the practical application of it in the uses of life, this is the reason why ethics has failed. It is an art as well as a science, so-called; and the mere conception of it, however clearly apprehended (like that of the golden rule), will not enable one to put it into practice. The difference in character in men of equal knowledge of the principles of ethics, is evidence of the fact that a mere knowledge of the systems of ethics does not advance the practice of ethics.

The statement of Buckle, as quoted by Mr. Burr, is a valid statement of fact. The virtues he has enumerated "are the essentials of morals." Would it not be more logical to say the practice of these virtues is the essential of morality, rather than a conception of them? "They have been known for thousands of years," continues Buckle, "and not one jot or tittle has been added to them by all the sermons, homilies and text-books which moralists and theologians have been able to produce;" thus clearly implying that knowledge alone has been depended on for the advancement of morality.

Another quotation from Buckle, as furnished by Mr. Burr, is further in evidence of the general misconception that knowledge is the sole agent of civilization. Buckle says, "The only remedy for superstition is knowledge. Nothing else can wipe out that plague spot of the human mind. Without it, the leper remains unwashed and the slave unfreed. It is to a knowledge of the laws and relations of things that European civilization is owing; but precisely this is in which Spain has always declined. And until this deficiency is remedied, we may be assured that in Spain, neither literature, nor universities, nor legislators, nor reformers of any kind will ever be able to rescue the people from that helpless and benighted condition into which the course of affairs has plunged them."

It is presumed that Buckle means physical science, when he speaks of a "knowledge of the laws and the relations of things." But the like sources of knowledge that have been known for thousands of years, and a careful examination of the fact will show that moral advancement has not kept pace with material advancement, and is only incidentally dependent on it.

It seems a little strange that, since "knowledge," as Buckle claims, "is the only remedy for superstition," he speaks of Spain's literature, universities, legislators and other elements besides knowledge that they have not remedied "that hopeless and benighted condition" existing in Spain.

Here Buckle is right. Knowledge will not do it. But Spain is not the only country in which this "plague spot" is found. In the light of reason and common sense in which we all rejoice, our own country sustains a burden of \$300,000,000 of debt in the shape of property taxes which no tax is paid, with a rapid increase of church building; and in the support of an ecclesiastical system at a cost of millions of dollars annually, and all for what? To protect ourselves from the vengeance of an angry God! There is no superstition more absurd than that, and it is no less detrimental than that of Spain's superstition.

But there are other elements besides superstition that are equally antagonistic to morality. I mean the feeling manifested by the rapacity of capitalist greed. This feeling with the love of power and dominion which are imperceptibly increasing and threaten the overthrow of this republic, are equally destructive to morality. The unequal distribution of wealth has reached a point at which nine-tenths of it is held by less than one-tenth of the people; and the rate of inequality is increasing. The city of New York expends eleven million dollars annually for education, yet thousands of its citizens die of want and exposure every year, to say nothing of ten times as many who suffer from the same cause.

It goes without saying that the capitalist classes and the ecclesiastics are as well up in knowledge and the sciences as other people who would follow the dictates of their own feelings, were it not the fact that they are compelled to resist instincts to which they are exposed. The immoral influences to which greed and sensuality give rise, drive them to immoral action. If my neighbor arms himself to kill me, I must arm myself in defense. This is the nature of the force that prevails in all so-called civilized countries.

It is a universal law of force that the stronger dominates the weaker. Dar-

win's axiom, "The survival of the fittest," is the recognition of this law. It applies only where morality is not involved. The forces that dominate human conduct are selfish and sensual feelings. They prevail not because they are the fittest for the advancement of civilization, but because they are the strongest in this stage of civilization, and they will continue to dominate until the desire for the moral stage, is the stronger. The relation of these forces is that the feelings that give rise to the higher civilization are the moral and spiritual nature over the selfish and sensual propensities. This is, the true relation of man to his fellow beings is that dominance of the moral and spiritual nature over the selfish and sensual desires. The moral and spiritual plane is his normal plane; whereas, he is struggling on the selfish plane.

E. J. SCHELLHOUS.

## PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. E. M. Voorhees passed to spirit life, April 6, 1901. She was a medium for elevating influences for fifty years, and brought comfort to many sorrowing souls of both spirits and mortals. Both worlds are interrelated to those who believe in a future life.

W. VOORHEES.

Traverse City, Mich.

In Berkeley, October 19, passed to spirit life, Mrs. E. A. Nichols, wife of the late Captain Charles Nichols, of Detroit, Mich.; and Mrs. E. H. Nichols, E. T. Nichols, George W. and Fred Nichols, Mrs. Olive Wright, Lillie May Nichols, and Mrs. Annie Simmons. She was a native of Northampton, England.

Passed to spirit life, near Darby, Mont., on April 28, 1901, Mrs. Will H. McCoy, aged 40 years. An earnest worker in the cause of Spiritualism. She leaves a husband and one daughter to mourn her loss.

WM. H. MCCOY.

Nelson J. Benedict, of Cleveland, O., passed to spirit life, April 18, in the 77th year of his life. Through his departure to the beyond, the cause of Spiritualism in this city loses one of its most earnest and generous supporters, and Spiritualists a warm friend. If there was any thing he was more proud of than being a Spiritualist, it was that of being an Abolitionist.

At the funeral services, which were held at his late home, 137 St. Clair street, April 22, much disappointment was felt at the absence of Hudson Tuttle, who was prevented from officiating owing to the violent snow and rain storm of the day before. In his absence, the writer of this obituary (an intimate friend of the family), conducted the services. Mr. Thos. A. Black, president of the Ohio Spiritualist Association, supplementing the funeral address with a few remarks.

What a treasure were more Spiritualists of the pronounced kind like Nelson J. Benedict. Peace to his memory, and sympathy with the bereaved ones.

THOMAS LEES.

Mrs. O. A. Arz, of Elyria, Ohio, passed to spirit life, on May 7, at the age of 61 years. She has been a life-long Spiritualist, and at the time of her death was a member of the local society. The mortal remains were consigned to Mother Earth on May 9, by Brother Hudson Tuttle conducting the services at the house. His remarks were touching, consoling and inspiring, and were greatly appreciated by all present. Owing to the inability of Brother Tuttle being present at the grave, the society's president, Mr. F. W. Martin, officiated.

F. W. MARTIN.

Passed to higher life, May 12, Mr. W. L. Frink, a prominent worker in the Progressive Thought Society of the West Side, this city. Mr. Lee F. Prior, assisted by Thos. Lees and Prof. Healdy, conducted services at his home, 23 Archwood avenue, Cleveland, Ohio.

THOS. A. BLACK.

Passed to spirit life, Percy E. Towne, May 13, aged 48 years. He was the son of Mr. and Mrs. R. W. Towne, residence East Grossdale. His home and theirs has been in Asbury Park for the last two years. He passed away at his brothers', in Lake Forest. He was buried in the cemetery there. COR.

## SPECIAL NOTICE.

If you are sick and want a thorough diagnosis by spirit power, send name and address, with stamps for reply, to me.

DR. J. R. CRAIG,

Sacramento, Cal.

"DO NOT USE DRUGS."

By the aid of Psychic Power I can teach you how you can cure yourself, by mental healing. Send stamps for diagnosis to M. H. Striff, 1511 1/2 K Street, Sacramento, Cal.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Great Roman Anecdotes." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"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." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

## A TRUE HEALER



WONDERS OF  
PSYCHIC SCIENCE  
So-called "Incurable" or "Hopeless"  
Diseases Cured.

## FREE DIAGNOSIS FOR ALL

FOR a Half Century Dr. Peebles, the well-known author in Europe and America on Psychic Phenomena, has been uniformly successful in curing ALL Diseases, but his great fame rests principally on his Psychic Power and ability to cure Chronic Diseases, or so-called "Incurable" or "Hopeless" cases given up by the most eminent physicians of the Old and New World. He has cured "Incurable" and "Hopeless" cases by the aid of his Psychic Power, and pronounced by the "Beyond All Hope" by the most learned specialists are easily reached and cured by Dr. Peebles. If you are sick and discouraged write a letter about your case to this special address, and you will receive a full and complete diagnosis of your case, and a list of the real causes for the present condition. Dr. Peebles is a true healer, and his cures are the result of his Psychic Power, and his cures are the result of his Psychic Power, and his cures are the result of his Psychic Power.

Wonderful Psychic Healer, who, during the past few years, has cured thousands of cases of Chronic Diseases, and has been uniformly successful in curing ALL Diseases, but his great fame rests principally on his Psychic Power and ability to cure Chronic Diseases, or so-called "Incurable" or "Hopeless" cases given up by the most eminent physicians of the Old and New World. He has cured "Incurable" and "Hopeless" cases by the aid of his Psychic Power, and pronounced by the "Beyond All Hope" by the most learned specialists are easily reached and cured by Dr. Peebles. If you are sick and discouraged write a letter about your case to this special address, and you will receive a full and complete diagnosis of your case, and a list of the real causes for the present condition. Dr. Peebles is a true healer, and his cures are the result of his Psychic Power, and his cures are the result of his Psychic Power, and his cures are the result of his Psychic Power.

Address DR. J. M. PEEBLES, Bat le Creek, Mich.

REMEMBER, It Costs You Nothing!

## Sunday Spiritualist Meetings in Chicago.

The Church of the Soul holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Mrs. Cora L. V. Richmond, pastor. Home address, 3802 Rogers Park, Chicago, Ill.

The First Spiritual Church of Chicago, Mrs. Dr. Emma N. Warner, pastor, holds services every Sunday. Conference at 3 p. m. Lecture and spirit messages at 8 p. m., at Oakland Club Hall, corner of Ellis and Oakwood avenues. Take Cottage Grove cars to 30th street.

The Sunflower Social Club, auxiliary to First Spiritual Church of Chicago, will give an entertainment, every second and fourth Friday every month, at Oakland Club Hall, corner of Ellis and Oakwood avenues. Take Cottage Grove cars to 30th street. Everybody welcome.

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

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit, Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

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

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualist Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1505 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkead, president, will meet each Sunday evening at 8 p. m., at 77 Thirteenth street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Englewood Spiritual Union meets every Sunday, at Bookings Hall, 528 West 42nd street. Conference and tests at 2:30 p. m. Lecture at 7:30. Charles L. Almsworth, speaker. The Ladies' Auxiliary meets at the same place, every Thursday, at 2:30 p. m. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 3 and 8 p. m., at Wurster Hall, North Avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor, assisted by Mr. Bernhart.

The South Chicago Free Spiritualists Society holds meetings every Sunday at 2:30 p. m. at 1140 Commercial avenue. Good lectures and tests at 3 and 8 p. m. Everybody welcome. Ohas F. Johnson, secretary 8828 Buffalo avenue, South Chicago.

The Spiritual Research will hold hold meetings every Sunday evening at 7:45 o'clock in hall B, Van Buren Opera House, corner Madison street and California avenue. Also every Wednesday afternoon in same place, beginning at 2 o'clock.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Sent in notice of meetings held on Sunday in public halls. Be in mind that only meetings held in public halls will be announced under the above head. We have no space to keep standing notices of meetings held at private residences.

## Do You Need Spectacles?

If so, try Pooles' Perfected Melted Pebble lens, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes.

My method of fitting is by spirit power and clairvoyance. I have followed this work for fifteen years, fitting thousands of people by this method in this and foreign countries. I have hundreds of letters from my patrons, telling me of the benefits received by their use. Please write for illustrated circulars explaining my method of treatment, also showing styles and prices. Address: B. F. POOLE, 48 Byantown avenue, Chicago, Ill.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautifully illustrated, thought combining advanced ideas on the finer and etheral phases of Spiritualism, leading the mind onward into the purer atmosphere of the spiritual world. A book for the higher life. For sale at this office. Price, cloth, \$1.

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

"Poems of Progress." By Lizzie Pooten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"The Story of Rev. B. F. Auslin, M. A., D. D." Giving a sketch of Dr. Auslin's life, a copy of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Auslin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 15 cents. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. The history of the conspiracy, 25 cents. For sale at this office.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Love-Self-Immortality." By Dr. W. P. Shelton. For sale at this office. Price, 25 cents.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 253 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

Mansell's Almanac for 1901, is now ready for delivery. It is certainly very valuable. Price 25 cents.

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

"Human Guidance and Cure, Part First." The Philosophy of Cure. (Including the Philosophy of the Testament). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Grows." By Michael Faraday. Price 10 cents. For sale at this office.

## OUR MOTTO

To Do All the Good We Can.

Mrs. Dr. Dobson-Barker,

Who is so widely known as one of the many

SPIRITUAL HEALERS,

SHE HAS

Successfully Treated

And Cured

Thousands of Patients.

Will Diagnose Your Case

FREE.

REQUIREMENTS:

Lock of hair, age, sex, one leading symptom, full name, three 2-cent stamps and plain full address.

SEND TO

Mrs. Dr. Dobson-Barker,

Box 132, SAN JOSE, CAL.

MRS. MAGGIE WHITE

Reading by mail, \$1.00. Business advice a specialty. 219 State St., Albany, N. Y.

Card from Annie Lord Chamberlain.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with 4c. and I will try and get reply by independent writing or whistlers. Address: Annie Lord Chamberlain, Milford, Mass. 5314

DON'T READ THIS.

Frances L. Loucks, the only psychic wonder worker living, that uses the spiritual X-ray without any leading or suggestion, and locates all internal diseases. A trial will convince you. Nervous exhaustion and all other ailments, such as indigestion, headache, etc., can be tested. Send name, age, sex, complexion and ten cents in stamps, and receive a correct diagnosis of your case free, worth dollars to you. Address: FRANCES L. LOUCKS, Lock Box 2, Stoneham, Mass.

MARGUERITE ST. ONER BRIGGS, PSYCHIC M. D. Business advice and diagnosis of minerals a specialty. By mail \$1.00. Address: 1050 E. 12th St., Detroit, Mich.

YOUR FUTURE

accurately calculated by a clairvoyant. 1,000 Dreams and their interpretation; price, 25 cents; sent by mail on receipt of price, in color or stamp. Address: Dr. R. G. RICE, Hayward, Ill. 55

NEW DREAM BOOK.

1,000 Dreams and their interpretation; price, 25 cents; sent by mail on receipt of price, in color or stamp. Address: Dr. R. G. RICE, Hayward, Ill. 55

P. WALKER.

Trance Clairvoyant.

I am enabled through the wonderful trance to give you such accurate test readings as to completely convince any one and make Spiritualists of them. I will give you a complete reading for only \$1.00. I will refund money to the dissatisfied, where I fail to describe accurately your present and loved ones. Address: FRANK WALKER, Lock Box 1500, Farmington, Neb.

A Few Words About the Devil, And Other Essays.

By Charles Bradstreet. With the story of his life as told by himself, and the history of his remarkable struggle. With portrait. Paper, 60c.

THE GOD IDEA

OF THE ANCIENTS.

Or Sex in Religion. By Eliza Burr Gamble. "It is a small third, but it is a book that will be read at times curiously from statistics which might be open to doubt; and never for a moment sensational or revolutionary."—Chicago Herald. 122 pages, large type, cloth bound. Price \$2.25. For sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price \$1.00.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Taskananta.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive, and inspiring. Every one of them leads to something higher, grander, nobler. Price \$1.00.

Esoteric Lessons.

An Argument Against Physical Causation.

The object of this book, considered a most excellent one by some, is to establish what is commonly regarded as purely physical health upon a purely physical basis; to show that health is knowledge, wisdom, insight; that men suffer from so-called purely corporeal diseases only because they form erroneous judgments; also, to show that the fundamental erroneous judgment is, that there is any such thing in the universe as physical causation, a belief in which leads both directly and indirectly to disease. Often directly in the case of the individual, but more commonly indirectly as a race belief held throughout the known history of mankind. This work is by Sarah Stanley Grimké. Price \$1.50.

## COLLEGE OF FINE FORCES

The students of this College represent four continents, and many of them are physicians, medical professors, or clergymen. The College is known author, calls this college "An Institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of M. D. (College of Magdalen) granted. Send stamp for catalogue.

A chapter and simpler ACADEMIC COURSE has been arranged for those who do not wish to take the more elaborate COLLEGE COURSE. It covers new and beautiful methods of Nature, which are powerful to heal and uplift. Address: E. D. BABBITT, M. D., LL. D., Dean, 61 North Second St., San Jose, California.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physician now in practice. His cures are

THE MOST MARVELOUS

of this age. His examinations are correctly made, and free to all who send him name, age, sex and lock of hair, and six cents in stamps. He doesn't ask for least attention. Address: J. S. LOUCKS, M. D., Stoneham, Mass.

Bangs Sisters,

PHENOMENAL MEDIUMS.

Independent state and paper writings daily. Spirit Portrait Work a Specialty. Send stamp for booklet.

651 W. Adams St. Cor. Wood, Chicago, Ill.

FRED P. EVANS,

The Well-Known Psychic

For Slate-Writing, Etc.

Give sittings 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.

The Art of Attainment

taught by mail