SPIRITUALISM—Progress, the Universal Law of Nature:

Thought, the Solvent of Her Problems.—SPIRITUALISM

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#### RELIGION RUN MAD.

#### A Woman Becomes a Raving Combine In One Large and Of Making Organization too That She May Live Forever.

PHYSICIAN AFTER AN EXAMINA-TION FEARS THAT HER CASE IS HOPELESS.

Marie Erickson was crazed by religlous ecstasy during a recent holiness re vival meeting, says the Chicago Chron-icle. Physicians say her case is almost hopeless. She was removed from the Metropolitan Methodist church, of which Rev. Duke M. Farson is pastor, by officers of the West Chicago avenue police station, raving and tearing her hair,

Evangelist Seth Rees, one of the most fervid exhorters of the Farson faction of the Holiness church, was in the midst of a sermon. He had just declared that the everlasting fire of remorse, or a worse fate, awaited sinners when they reached the next world. A woman suddenly leaped to her feet, shouted "Glory to God," and other similar phrases in a loud voice. Little attention was paid to her, for such scenes are not uncommon at holiness meetings but when she began pulling out large sections of her plentiful tresses and throwing them on the heads of the per-sons seated about her, the services were interrupted. Evangelist Rees descended from the pulpit and tried to calm her, but soon saw that she was insane. She danced and sang and raved by turns, and the efforts of three men were necessary to restrain her from tearing out more of her hair. The police were notifled by telephone and an ambulance removed her.

At the police station, Dr. D. G. Moore, city physician, examined the woman and concluded that she was in a serious condition. She would talk of nothing but religion. She said she had attended the First Swedish Methodist church, Orleans and Oak streets, of which Rev. A. J. Lofgren is pastor, but never did she know real religion until she went to the holiness meeting. The police matron watched her during the night, bandaging her hair so that she could not get at it with her nands. Miss Erickson is a domestic residing at 227 Chestnut street. The young woman's employers are the Dasso family. She is 27 years

When, after an eloquent sermon upon "Christ the Healer," Rev. Seth C. Rees called upon those who were burdened with physical ills to come forward and lay down their crosses, fifty persons-some lame and sorely stricken -advanced to the altar and knelt in humble devotion. Each supplicant was anointed by Mr. Rees, who, while the af-flicted grouned or shouted their prayers, invoked divine clemency on behalf of the prostrate sufferers.

Presently an elderly man who for years had been afflicted with deafness, arose with a shout of joy and declared that his hearing had been restored. "Praise the Lord, praise the Lord," came an antiphony of paeans from all parts of the hall. Then a woman with a palsied arm tore the bapdage from the member and thrust it in the air in testimony of the efficacy of Mr. Ree prayers. After many years she had been cured. Half a dozen others fumped up at intervals and bore testimony of recovery.

On the following day, wild scenes hardly surpassed by the religious revels of semi-barbarous nations, marked the closing hours of the holiness convention at the First Methodist church. meeting, which it was announced

would last until dawn, perhaps longer, by midnight had developed into a spectacle calculated to put to shame even the old-fushioned out-of-door revival. Men and women, intoxicated with religion went, danced, sang and, clasped in each other's arms cried aloud for glory of God and their own salvation. At 2 o'clock three persons lay stretched stiff and senseless upon the floor in a state of cestasy which threatened to become catalepsy, if it had not already reached the trance stage.

At the altar an aged woman, her white hair loosened and streaming over her shoulders in a snowy cataract, ca-pered in a fantastic fandango with an agility that belied her seventy years or more, while half a dozen of the more temperately inclined worshipers vainly tried to end her inspired antics.

A little blind girl, whose sight had been destroyed by typhoid fever, was a center around which a dozen persons knelt praying loudly for the restoration of the child's lost sense and weeping co-

While the frenzy was at its highest a man leaped into a chair and exhorted

the congregation to moderate its display of feeling.
"God will not forgive us," he cried,

waving his hands and stamping upon the chair to show how calm he himself was, "If we show ourselves to be fanat-Glory to God. Hallelujah to his holy name!"

Added to the confusion was the din made by soldiers of the Salvation army who had arrived at 11 o'clock and who at first silent spectators of the pano-rama of salvation, later on took up the refrain of praise and accentuated it by beating upon their drums, langling their tambourines and clashing their cym-

Finally the most extraordinary scene of the evening took place when the sanctified sinners, headed by Rev. W. T. Walker, marched around and around the resounding church like enthusiasts. at a political convention shricking discordant praises and acting like persons under the spell of the lord of misrule.

It is needless to remark that if onehalf so wild performances had been enacted at a Spiritualist meeting, the religious press of the world would echo and re-echo with caustic comment on the disgraceful, low, wild and crazy exhibition of Spiritualistic diabolism. It does indeed make a great difference whose ox is gored—whether it be a Spiritualistic or Spirit itualistic ox or an Evangelical Christian

It may not be doubted that some were healed of their maladies under the influ-

#### ORGANIZATION.

### Strong Society.

Once sure we (viz., every individual Spiritualist) have got the right spirit, the unselfish, self-denying spirit of the Christ, let us go on and organize. If we are selfish, seeking our own glory or greedy after gain and worldly possessions, we can never join with others for a common purpose. For we must remember that to do so implies self-sacrifice, the giving up of something that is dear to us, and which we have to renounce if we become members of a larger organization. I shall illustrate this by an example. We have right here in our great city of Chicago several hun-dred small circles of Spiritualists, scattered all over our large territory. Hardly any one of them is strong enough to form what is commonly understood with a congregation or a church. They are all of them more or less weak, some of them dying, some have already vanished, and I have often wondered how a lecturer to one of these shadowy, skeleton-like, bloodless little conglomerations or nebular specks on our spiritual firmament would get along in this harsh world of matter, were he to exist physically upon the salary paid by this microscopical congregation. Such a remark might seem to many coarse, it might even appear cynical and out of place, but we must never forge that we live and exist on a physical plane, and that our physical wants, if not supplied properly and from the right source, at last, as society is now organized, will stifle and suffocate our higher, spiritual aims,

I mean by this that a person who is at the head of a Spiritualist society as. church over their converts. But at this its leader should not be forced by circumstances to labor with his or her hands or do brain work for his living, for in our sphere more than in that of any other religious body, the leader, lecturer, teacher or minister needs to be free from material care in order to devote himself to the exercises, which develop his spiritual gifts and make him attain to that inner growth and maturity, which can be attained only by contemplation, prayer, and in retreat, seclusion and silence.

After this little criticism of existing conditions, that certainly hardly could be worse than they are at present. I will say this: Let all our scattered societies join into one great congregation embracing here in Chicago-the whole city, and the same in other citles and towns. Let all the individual lecturers, who now speak in small halls to a crowd of from 3 to 4 up to 25 or 50 souls, give up their charges and tell their members to join one great organization, strong enough to engage an able teacher and to build a church.

But there is no such great, all-embracing organization in existence. Well, then let us form one. Let the State Spiritualist Association of Illinois call to a meeting all the leaders of the socleties that at present exist in our city, talk the matter over with them, and thus find out how many of them would be willing to help the plan along. Many no doubt would refuse to co-

operate in an enterprise that would mean death to his or her little society. But there would certainly be found few who would be willing to sacrifice their own feelings and interests in order to further a cause that is dear to all of us. A selfish man or woman would never do it, but every one who had the right and true spirit of unselfish love and self-sacrificing devotion to our sacred cause, would be glad to bring this little socrifice to the altar of Spiritualwhere once the whole human race worship. HOMO SAPIENS. shall worship.

#### THE ECHO OF A SONG.

hear the echo of a song in youth I sung, As the evening shadows play in golden threads among

The slow dissolving forms of day, and living memories start In mirrored forms of beauty to warm anew my heart.

seem once more a boy again, my hair now silvery gray
Outvies youth's auburn hue, and life

seems fair as May, When gladness filled my heart, and starlit azure skies Reflected their strange mysteries in my dreamy eyes.

turn once more to youth's far-spread-When my eager manly strength was equal man with man.

And all my heart unsatisfied strove earnestly to be leader proud and rich, from every care set free.

Again I seem to see the lofty towers of Time. What my valn ambition craved to reach and claim as mine, As there in youth my simple life and

joys began, But little dreamed of my own soul's di viner plan.

But now, alas! the echo of that old song's sweet refrain borne back to me through shades of

Wrong and Pain, While naught but Love is living for

now I see and walt
Fo gain at last my soul's more true ext
alted state.

BISHOP A. BEALS. Summerland, Cal.

ence of strong suggestion and faith, re-

inforced by intense mental excitement. Such cures are not uncommon. Spiritual healers do as much, without the aid of the excitement, by the laying on of hands. But these "Holiness" fanatics will regard their cures as miracles, Spiritualists recognize the healing as the result of natural laws set in opera-

One may live as a conqueror, a king, or a magistrate; but he must die as a man.-Daniel Webster.

### IS THERE DANGER

### Large for the Spirit?

In a recent number of The Progressive Thinker I was much interested in reading a very able and instructive address by Mrs. Cora L. V. Richmond, at a Union mass-meeting, held a Chicago, March 28, 1901.

Her subject was "Spiritualism a Pervading Light." After discussing very interestingly, at some length, the various lights that have pervaded the world, since human history has been written, and especially since the advent of Modern Spiritualism, she proceeds to point out and suggest what seems necessary for the promulgation and well-being of Spiritualism at the present

Among the many interesting and important subjects to which she referred, I want very respectfully to call attention to the following:

"We believe in organization. But do not believe in organization first, and then filling it with the spirit afterwards "The spirit must first be to create and push the organization forward Now do not let us have an organization too large for the spirit. Let us have the

body in subjection to the soul." I have great respect for Sister Richmond and her guldes, but I cannot ap preciate the apprehension she expresses for fear of having "too large an organ

To be sure there may be possibly, an organization too large, or with so much power, mental and social, as to control the minds and consciences of weak in dividuals, which may be illustrated by the influence of the Roman Catholic age, and intelligence of the people, it is hardly reasonable to suppose that such ignorance and superstition can be engrafted into any organization. Cer-tainly none under the influence and par-tial direction of decarnate spirits.

Hence my position, that organization s first, and through, and upon that, our spirit friends may feel assured that we have a permanent formation, and are prepared to maintain our position, and to advance along the line of spiritual unfoldment which was impossible for those who attempt to build without a

foundation or without organization.

If I comprehend the power of the spirit, there is no danger of any spiritual organization being too large for it. And I believe all true Spiritualists realize the necessity of "keeping the body in subjection to the soul."

But independent of the advantages,

and the demands of the spirit, I submit, as a simple material proposition, is there any objection to a system of organization, whereby all Spiritualists and those that would become such, are brought under the care and supervision of an organized society? Long experience has shown this to be a necessity, in ail successful organizations, whether so-cial, political or religious.

I can conceive of no reason why Spiritualism should be an exception, but on the contrary, every reason why it should be thoroughly organized. Allow me to suggest a few important reasons that occur to me.

While Spiritualists do not admit of a creed, there are frequently coming up little points of differences in opinion, which ultimate in inharmony and discord. It must be admitted that there are some individuals in every community, better educated, better qualified to judge between individuals, and upon mooted questions than others. will always appear in an organization questions of importance that may be settled without inharmony, thus avoid-ing disruption and final separation, which often results in a new ism, or an attempt to organize a new society. This has resulted largely in diminishing our membership, and the influence of Spiritualism, among other religious de-

nominations. Another reason I would suggest is, while unorganized we have no rule, no means by which we can raise a revenue. Hence we have no churches, temples or chapels, or comparatively none. We have no schools or colleges by which those who desire to teach Spiritualism, and are qualified to become teachers, can be fitted for that position.

How can we retain our membership, or expect to increase it, when we have one of these advantages to offer while there are so many societies on every hand ready to extend them? If the sentiments taught, do not exactly suit the advantages of a fine, well-furnished church, a good choir of trained singers with organ accompaniment, and polite ushers to show all to upholstered seats, the inducement must indeed be attractive, to induce any but zealous Spiritualists, to climb two or three flights of stairs, and sit upon a hard wood seat, every Sunday during the services, what

ever may be its character. Persons that have children to edu-cate, whether Spiritualists or not, very naturally seek the more attractive places, and hence generally drift into the Catholic or Protestant Sundayschools, as there are but few spiritual found in the other denominations.

Besides, the social question enters very largely into church organizations and becomes an important factor in all families desiring to maintain social relations in the community in which they reside, and oftentimes has more influ ence in deciding membership than does the tenets of the church.

If these are facts, and can be thor oughly overcome by organization, the question naturally arises, how can or-ganization be brought about, and made effectual?

have not faith in organization, and even some who are opposed to it, it is evident that it can only be accomplished by the most persistent and determined effort on the part of its advocates, and the leaders in the cause of Spiritualism. The first step necessary to success will be to secure the endorsement and consent of these parties, or at least a ma-

As there are many in our ranks who

#### A SINCERE DESIRE

I wish to live forever. The little glimpse of life I have gained through the bars of my mortal prison has so enchanted me with its quality that I wish to be possessed of life in a fuller, larger measure. The future I looked forward to at twenty seems poor and small in comparison with the vista that opens before me at sixty. But I would not care to live forever, if eternal life were not to be the common heritage of the race. I want to be linked always with the past and the future of humanity, to come into fellowship with the wise and good af all ages. I want to be myself through all, to retain my personal identity with its little store of memo ries and experiences, my inborn faculties and tendencies developing in all wholesome ways toward the good, the true and the beautiful.

And I want to be free. Freedom of

ocomotion, of association, of thought and of action. And I long with un speakable longing to know this side of death through the unfolding of my own interior faculties, whether the life I hope for and believe in is a reality.

Twas a long and tollsome journey From a monad to a mani And I want to hold my own, and Be an angel if I can, For 'twould be a sad condition, After having come so far

Should I miss the full fruition Of my being's guiding star, And go back to inanition And be only dust and air.

for success, the sooner all effort in tha direction is abandoned the better.

If they agree that a thorough system of organization is practicable, and should be carried out, the next step will be to raise the money to put, the missionaries in the field and set the ball in motion.

This is a work that cannot be done in month or in a year, and in my judgment should be under the control and direction of the trustees of the National Association. They have a fund to be used at their discretion. I can think of no more legitimate use to be made of it, than by employing good, capable mis-sionaries and the field for missionary labor is widely extended, and most un-occupied. If the Methodist church can raise one hundred thousand dollars a year to support foreign missionaries, we ought to be able to raise afty thousand for home consumption.

Permit me to say in passing, if Spiritualists do not make up their minds to appropriate their money much more liberally in support of their cause, in the future, than they have in the past, no organization can save them in the midst of such elaborate expenditures and liberal do nations as is seen all around them in other denominations.

The time is past when we can expect

to add to our members and continue the interest once manifested in our cause, by simply announcing a "spiritual meeting, where the philosophy and the phenomena of Spiritualism are to be discussed, and the evidence of spirit return presented."

The question is often asked with surprise and anxiety, why are so many spiritual meetings discontinued? Why so little interest manifested in those that are kept open? and why are the aupopular speakers are announced?

and I have attempted to suggest the remedy. From Brother J. S. Loveland's scientific standpoint, "Spiritualists can not organize, because they have nothing

new in organic form or effort.' But as I am not considering organization from a scientific standpoint, I will close my desultory remarks, by a few suggestions from a material standpoint, as I believe a large majority of our peo-ple are satisfied that practicable organent embarrassments, and stimulate fu

ization will go far to relieve our presture activity. As my, views are well known upon this subject I will not pro-long the argument. I simply repeat, that in my judgment material organization is a practicable foundation upor which to build, and maintain the spiritual structure, known as Spiritualism. That the base of this structure should e laid among the people, and developed in local societies, whose chief officer should be paid an anuual salary, and required to devote the entire time to the interests of the society. When all or a large majority of those who are intersted in Spiritualism become members of a society, and are properly instructed in their duties, there will no longer ex-ist the financial embarrassment under

which we are now suffering.

If, however, the consensus of opinion indicates that organization is not the remedy, that it is not practicable to atempt to resuscitate to revive drooping energies of our neople, and carry forward the great cause of Spiritualism, with vigor and determination. Let the National Association call a delegate convention at some central point where this important question can be intelligently discussed, and, the most practicable methods, adopted to meet ou resent condition, and our necessities in

the near future.

It is worse than folly, it, is a crime against the authors of our faith, to allow this great cause to languish, to droop, and become lukewarm and indifferent for the lack of sufficient money, energy, enterprise and spirituality to keep it in harmony and alive to its du-ties, to which it is piedged.

The National Spiritualist organization 

Some make the world think that they

believe what they do not; others, in greater numbers, make themselves think that they believe what they do not .- Montaigne. not.—Montaigne.
It is well to think well; it is divine to organization, as the only practical plan act well.-Horace Mann.

### TOLSTOI EXGOMMUNIGATED.

OF CHRIST AS MAN, BUT NOT GOD.

A cablegram from Paris to the Chicago Chronicle states that Count Leo Tolstoi has replied to the writ of excomcommunication launched at him by the holy synod of the Greek orthodox church. He starts out by quoting Coleridge: "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than That, Tolstoi contends, is exactly the position of his assailants. He himself has pursued the contrary

"I began by loving the orthodox church more than my-self; then I loved Christianity more than the orthodox church; now I love truth more than all else."

He says the writ of excommunication is illegal, arbitrary, unjustifiable, mendacious, libelous and calculated forbade murder (capital punishment and war), and that to promote evil sentiments and unworthy deeds; that its the doctrine of nonresistance to evil is an invention, a issue has already so stirred the hatred of bigots that he is Satanic ruse of the enemics of Christ. daily threatened with assassination.

"I have renounced the church that calls itself ortholowed every precept of the church and am now convinced sweep them out with their instruments of witchcraft. that its teaching is theoretically an astute and noxious lie, and practically a mixture of gross superstition and witch- precisely explained as in the doctrine of the man-Christ; craft. That is why I inserted a request in my will that but one cannot regard Christ as God and offer prayers to no priest be allowed to approach my body.

SAYS HE LOVES TRUTH MORE THAN CHRIS- | born of a virgin to redeem the human race. But God TIANITY AND THE CHURCH—DENIES HOLY spirit, God love, God the sole principle of all things, I do TRINITY, SACRAMENT AND VICARIOUS not deny. I believe in eternal life, and I believe that ATONEMENT—BELIEVES IN THE DOCTRINES ma is rewarded according to his deeds here and everywhere, now and forever.

#### DENIES ALL THE SACRAMENTS.

"It is said I deny all the sacraments. That is perfectly correct. The marriage of divorced persons seems to me in formal contradiction with evangelical teaching. Periodical forgiveness of sins encourages immorality.

"The teaching of Christ is disfigured, transformed into grossest sorcery-ablution, unction, movements of the body, incantations, deglutition of pieces of bread-all of which has nothing to do with that teaching which only commands men to love one another, not to render bad for evil, not to judge others, not to kill.

"Yet those who make a business of lies declare in their books, their newspapers and their catechisms that Christ never forbade swearing (taking the oath); that he never

"They believe like the brigand who murdered a whole family of five or six persons in order to steal an old clock dox," he continues, "because I wish to serve God. I fol- and forty kopeks. If Christ could come back he would

"I believe that the will of God was never so clearly, so him without committing the greatest sacrilege. If "Yes, it is true, I deny an incomprehensible trinity, and the fable regarding the fall of man, which is absurd in our should not hesitate to adopt it, for nothing matters to Goddays. It is true, I deny the sacrilegious story of a God but truth."

#### MARVELOUS.

#### Singular Story of Miss Jessie Bond.

as she had not been in good health for the envelope when I heard the postman Yet till a agree in spirit, all:
the envelope when I heard the postman Yet till a agree in spirit, all:
thrusting a letter into the box, and a "Tis lh, hest known by each true soul, habit every evening on arriving at the minute later my servant brought me a theatre, and passing her door, to knock missive which bore the Newcastle post(Whoe'er it be) to man most nigh; and ask how she did. One particular mark, and of which the address was in And each doth work as best, he can, evening there was no inquiry, and she the handwriting of my old friend X——. To elevate each race of man. began to feel uncomfortable, fearing
Mr. Barrington might be away, and
that, in her then state of nervous exhaustion, she might have to play with
the understudy. Miss Bond thus goes

To Arab lists Mahomet's word;

"Newcastle, Friday, 1 a. m.—Dear
Jessle:—My wife is in a great state of haustion, she might have to play with
the understudy. Miss Bond thus goes

To Arab lists Mahomet's word;

While Buddha holds the Orient,
With all of Buddha's high intent.

"I had scarcely finished dressing you are well. To night I was playing But some will need to often try, when I heard my cue. Hurrying onto the stage, I got through my part in the ham as Mad Margaret. After the first Yet all are led toward the light first act, hardly knowing what I was act I must have stayed talking with doing, but much reassured by seeing my some of the boys longer than I thought, The spirit, this, of teaching done. fears were groundless as to Mr. Bar- and so had to burry down for our en- But will I say, my Over-Soul, rington's possible absence. In the in- trance. I had only just sufficient time Who leadeth me, doth lead the Whole? terval between the acts, I found myself to get to the back of the stage, when, to It cannot be; alike I'm not getting very sleepy and weary, and my utter astonishment, who should I To him we call the Hottentot, must, after changing my costume, have see waiting to go on with me but your And yet some guest doth lead his soul dozed off. I was awakened by a knock own little self instead of Bellingham? Up the same way—and so with all! at the door, that tap for which I had For the moment I was quite taken It is the spirit of the Guest been listening before the performance aback, but before I had time to say a Who listens to the man's request, commenced. I turned the handle, and word you-yes, you-put your arm And answers it by human sign, there stood before me, dressed for the through mine, I shouldered my gamp, That makes me name the guest divine. part, and ready to go on, not Mr. Barand the duet commenced. You weren't And everywhere it is the same rington, nor even his understudy, but a bit different to what you always are. With each and all, whate'er the name gentleman who I knew was, or should You weren't there (how could you be And so I call the spirit, God; have been, playing the same part in one through the fake?) and you weren't— Accord the guest, "divining rod," of Mr. D'Oyly Carte's companies in the well, you weren't a ghost! The only And say to-day that, God is one, provinces. I was fairly astonished; so thing which struck me as queer was In all the lands beneath the sun; much so that 'Where's Barrington?' was the only greeting I gave. 'Never mind aside, or give me the slightest clue to about Barrington, but come at once, or the cause of your unexpected presence here'll be a stage-wait,' he replied.

why are you playing in the second act? Fire he had time to answer we were before the public, and then, as usual with fell you miraculously disappeared. me, everything else but my part went ran at once to Bellingham's room and out of my head, and I saw nobody but hammered at the door like a lunatic, my stage partner, and heard nothing with the result that I was severely but cues. Whether I played better or taken to task by that young person for worse than usual I don't know, but I do creating a disturbance. I asked her know that I couldn't take my eyes off where you were, and why she hadn't who was in Mr. Barrington's played through the opera? You know shoes for the nonce. When the curtain she is not fond of a loke, but to-night fell on the finale my strength fell with she seemed less inclined for one than t, and, on reaching my room, I suppose must have fainted, for the next thing remember was a confused buzz of volces, a sensation of extreme cold, and a strong smell of salvolatile. There were half a dozen faces round me, the owner of each doing her best to restore me to consciousness by different pro-cesses, in all of which the application of cold water appeared to play the prin-cipal part. My first words were to ask how it was X— was on in the second act instead of Barrington, but no one would give me a straightforward an wer. I was feeling too utterly prostrate to pursue the matter at that time; and adopted the wiser course of de ferring inquiry until I should be at the theatre the following evening. I had, however, miscalculated my strength, for I was unable to resume my work for three or four days. In the interim something occurred

which quite decided me to hold my tongue altogether and to ask no further question of any one, not even of my sister, who, a member of the Savoy Company, had been with me from the moment I was taken ill at the theatre until her duties necessitated her leaving mecomfortably tucked up in bed-on the following evening. At home I had asked her one Destion, and only one and it was the question to which it could obtain no answer from any one at the theatre, 'Why did X- take Barrington's part in the second act?' to which after much pressing, and with evident reluctance, she replied, 'Barrington did play in the second act as well as in the first. X— is playing, as surely you know, at Newcastle.

#### I gave it up, but not in the least because I was convinced that I was wrong. I inferred there was some reason why the truth was kept from wrong. I inferred there was some reason why the truth was kept from me, just as people will sometimes keep back truth from invalids, with a missingly of the same, by the same in the same in the same, by the same in the same in the same in the same, but the same in the same taken notion that they are doing a very The Past knew not "the why" of this, clever thing. I professed to be satisfied, E'en while the Past of it sought bliss. to X-, begging him to explain to we leach one doth stand for highest grace

......

on to narrate the strange circumstances ently you must forgive me. Do send us which followed: ently you must forgive me. Do send us we know man climbs Life's mountain a wire directly you receive this, and say high, you wouldn't indulge in the smallest Yet knowing well 'tis not one soul, on the boards of the Theatre Royal. Taking his arm as we moved along to where we made our entrance, I whispered, 'But when did you come, and pered, 'But when did you come, and why are you playing in the second act?' ham anywhere, and when the curtain

> ever.
> "Looking me straight in the face, she said slowly, 'I think, Mr. X—, you had better go home, and to bed, and ask your wife to send for some soda-water.' With that she slammed the door in my face. I have come home, I have not gone to bed, and I have not asked for soda-water, but I have written all this to you to ask you to tell us what it all means. My wife's love. I hope I am not going dotty. Yours, X-..."
> What it all means! That is the very thing I myself want to know, but I fear

my curiosity is not to be gratified. I thought it well not to send my letter to X-, or to reply to his even by telegram, and I dare say by this time-it occurred some few years ago—he has persuaded himself that Miss Bellingnam's advice was sound, and that he did require soda-water. Mrs. Xalso probably of the same way of thinking, if she ever thinks of it at all. I, however, know better."-New Castle Chronicle, England.

#### TO-MORROW,

In the depths of sorrow-In the stormy night, Hope, that sings, "To-morrow!" Makes the burden light: Comfort still we borrow With each moment's flight, Still that sweet "To-morrow

Night brings out stars as sorrow shows us truths.—P. J. Bailey.

Floods the world with light!-Ex

#### EXCARNATE MAN.

The Theatre for the month contains a very extraordinary experience of Miss Jessie Bond when she was performing-at the Savoy one night during the run of Mr. Gilbert's "Rūddigore" a few years ago. With the exception of the mad scene in the first act, all her business was with Mr. Barrington, and cole held not been in good health for

Ere all will stand on equal height; Yet all are led toward the light; And so we say that God is one:

Or where we hear of brotherhood, By the still voice from o'er the flood. J. O. M. HEWITT. Chicago, Ill.

But many souls-enough for all-

And thus would sanctify each place

#### THE EARTH AND MAN.

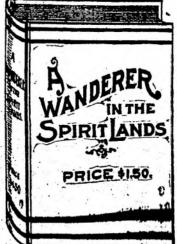
A soft wind blowing from the west— And woods and fields are sweet again, And warmth within the mountain's breast.

So simple is the earth we tread, So quick with love and life her frame: Ten thousand years have dawned and

fled, And still her magic is the same A little love, a little trust, A soft impulse, a sudden dream-

And life as dry as desert dust Is fresher than a mountain stream. So simple is the heart of man,

So ready for new hope and joy; Ten thousand years since it began Have left it younger than a boy -Spofford A. Brooks



markable book on our second page.

### 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 NINE.—Continued.

Ah! what a sight met our eyes. A kind of thin, phantom representation of all the things which the sun had kissed. This ethereal or phantom mist rose higher and earth's atmosphere; and now we were once more within the Spirit World. We found that every flower, shrub and tree there absorbed and appropriated to itself its ownthin spiritual film upward, and as the rose faded the spiritual rose grew bright and beautiful, nourished and fed by its own ambrosial nectar, and thus it was of all the

trees, flowers, grasses and shrubs in the spiritual realm. Now I discovered that all things separated, each to its | are far removed from earth. own order or kingdom, just as things do on earth, for all the spiritual spheres of your earth are fed from the earth. The earth is the great reservoir or feeder of the realms which rise above and surround it. Vegetation, grass trees and flowers yield up their lives more slowly than the animal and insect kingdom do, for the animal kingdom is higher than the vegetable or floral. The animal yields up his life, or spirit, at once, and rises rapidly upward, nor does it pause until it strikes the Spirit Land. The animal has a certain amount of intelligence and finds its place according to its attractions. That is to say, a wild animal immediately seeks a dense, spiritual forest; a domestic animal often pauses near the lovely, spiritual homes, or revels in the green meadows, or wanders beside the running streams and rivers, or gazes with its large, beautiful, dewy eyes at the lakes; the birds wing their way as on earth, singing their sweet songs; and they love to linger near the habitations of men-or spirits, rather. the same as on earth. The insects also gravitate to their natural places.

Now as the spheres rise one above another, and as the earth is the nucleus or center, one can readily see that there is room enough for all and to spare, for the first sphere above the earth is correspondingly larger than the earth, and so they go on enlarging, and when, at last, the outermost sphere is reached, the distance from the nucleus, or earth, is quite appalling and its circumference more appalling still, and even when that is at last reached there remains the earth's orbit, or as I shall here call it, its inconceivable pathway around the sun, which is also a vast zone of spiritual life and beauty.

O, my dear earthly friends, the spiritual world is not an intangible nothingness, but real, filled with real life and the living souls and spiritual bodies of men, women and children, with its homes, its colleges, its institutions for knowledge of all kinds, and as rapidly as the errors and mistakes of earth can be purged away, peace and purity reign supreme-wisdom and love go hand in hand, and an eternity of joy and gladness awaits the soul of man.

Of course you must all see by what I have herein writ ten, that the details of spiritual lives are as numerous as spheres there is no propagation proper. All spiritual forms come up from the earths, for all spiritual germs must develop within matter and as they develop and throw off their coarser covering they rise into the spiritual realm.

The human is so constituted that it wants proof of any assertion that may be made. If all minds are not thus constituted the majority are, and it is well that they are. It is childish and often an indication of a weak mind to does not find it so difficult. take anything on faith, or because someone has made an assertion implicitly believe it to be true. For this reason every assertion that is made I shall try to prove.

As I am writing of the spiritual life the only way in which I can prove the statements made is by appealing to reason and common sense as well as by following out problems that can lead to but one result, that of truth.

As I know that Franz Petersilea has already told you how homes, halls, and temples are erected here, I will try not to go over the same ground, otherwise you all might grow weary of these letters. A woman's view of things is often different from that of a man's. For instance, Lady and her husband might be taking a long and delightful journey. Every scene and incident that tranpired during the tour might be noticed and indelibly fixed upon the mind of the lady, while my Lord might notice but very little, his mind being engaged with other thoughts and things. At the end of the journey, my lady could tell one all about the country, its hills, dales and mountains, its splendid landscapes, the modes and customs of its people; while My Lord could tell nothing, for he had been engaged the most of the time in smoking, drinking, eating, playing cards with others like himself and so on ad infinitum. No two minds can see the same thing alike. Each looks at it from a different point of view, and thousands do not see what another may. Two persons may visit the same place, one may tell of something very interesting and beautiful, the other will say "Oh, that's not so at all. I was there myself, and I did not see it."

So when the spirits come back and tell you this, that diums. and the other, do not be surprised if their stories do not agree, for each has had its own experience and each looks at things from its own standpoint.

Now if I should tell you something that the Professor had not, do not say the spirits do not agree, therefore one, or perhaps even both are falsifiers, but remember that the same thing appears different to different people. Another point I should like to make clear.

When Mr. Ingersoll controls one sensitive and then another, do not expect that both will be alike, for he can make certain things clear through one and other things through another; neither will the style be the same through each, for he is using different instruments. One man can use a saw and also a plane. The saw will do one kind of work and the plane another, yet the same man uses both; and do not expect a spirit to be precisely as he was on earth; remember he has entered a new life and that which was so important to him on earth may be entirely unimportant to him now, and that which he supposed to be true may be false. Yours truly,

MADAM .....

### LETTER NUMBER TEN.

assertion is this: Spiritual beings remember with great life—they remember every thought that has ever been impressed upon the mind, every word that has ever been seen, every person with whom they have ever come in thing; and obviously meant a manifestation from the contact, not the smallest detail that they have ever been spiritual world." conscious of in the earth life is forgotten; but on the contrary everything is remembered with vivid clearness. This is my assertion.

an earthly medium is true. A man cannot see his own image in muddy water, but when this water is clear and undisturbed the image is distinctly outlined. Mediums vey through the mind of a medium is distorted according dise, and heard unspeakable words. (II. Cor. xii:4.) to the bent of the mind of the medium it is not the fault | It is much to be regretted that this work was permitted of the spirits. If the medium cannot give one every- to perish. It is not unlikely that the account was obthing that the spirit remembers well, it is not the fault of tained from Paul himself.

the spirit, or lack of memory on his part, but the waters IMPORTANT MATTER FROM are muddy and disturbed, consequently do not reflect the image which the spirit wishes to cast upon it. Mediums should try to become calm, clear reflectors, and even then names and dates cannot always be given. Names and dates become very unimportant to spiritual beings who have risen up out of and beyond days, weeks and months -aye, and years, too.

Persons on earth who have traveled long distances on deserts and prairies, with camels or oxen, often forget the time to that extent that they cannot tell how long they have been traveling and can only regain the time and dates on reaching their destination by asking what month or year it may be-what day of the week and the date of higher until it rested, as the lake had done, upon the the month. This is often and often the case, consequently many take great care to mark each day as it passes, so that time may not slip out of the mind. Now on coming to the spirit life one enters upon an eternal that is to say, the dying rose of earth had at first sent a journey, where there are no days, weeks or months, nor even years, for these only pertain to earths, and each earth is marked by a different time. One readily loses all sense of time and often cannot tell how long he or she has | well as the objects which were material- ladder, looked me in the face, and then been in spirit life; and this is especially true of those who ized in my sight. Before the seance returned as they came. One of them began I carefully scrutinized the room, was a female. If angels have wings, I

Now when a spirit returns who has been for some time in the spirit world, and you say to him: "Father, how long have you been in spirit life?" he might truthfully say: "I do not know," for he does not, but he wants you to know lose sight of her hands for a moment. C. H. Spurgeon, an unwilling witness at that it is he, and he will try to read from your mind or the mind of some one else, how many years, months or days to all, or raised them into the air to rehe has been there, consequently will tell you what you ceive the flowers and fruits which were first, who called himself Zerubbabel, already know. Then you say, "This is not a test. The medium read it from the mind of the interlocutor." Then, again, one will say to a spirit: "Won't you give your name and tell how old you were when you passed out of the body?" Now, perhaps that person had been sick a long period of time before passing out, so weary and ill that he had not been conscious of time to any great extent, and many are entirely unconscious for days and days together before they cross the river called death, and they snowdrop, a handfull of fresh grass, be amply shown by the following exmay have been in spirit life many more days, weeks, months or years, which do not exist for them; then how expect them to tell when they died, what they died of, and how long they have been in spirit life?

Now I hope I have have been able to point out the rock on which so many split until they lose faith in spiritual communion. The fault is with themselves and not with the spirits. A spirit does not so readily forget the name particularly interesting. I noticed that the church thinks, to be of one mind he bore, still there are many instances when it is hard to a sort of sparkling, snow-white sub- with her, to obey her voice is not a mattell even that. Few spirits in spirit life are called by the names they bore on earth. A child on earth is named or from all the pores in the medium's lation or connected therewith. It is an Progressive Thinker. These books are christened shortly after its birth. A spirit is named shortly after arriving here unless it greatly desires to be called by the name it bore on earth. A great many people do not like the names they were called by on earth, and when they get here choose some pretty and appropriate name that suits and pleases them. The old name has fallen away from them like the old body, and it is often distasteful and hard for them to pick it up again, and the smallest new seed possessing the not be admitted into her pale, no matter small children do not even know what their names were.

It is very hard, even on earth, for a small child to tell you what his name is, or how old he may be. Some children of even eight or ten years often find it difficult to tell, and parents and guardians are drilling them continually on the subject. Yet, of course, it is far easier for a those lives, and that all differ as on earth; but within the spirit to give his name than to tell time correctly; but, suppose he has been in spirit life fifty or more years, and has not in all that time even heard the name by which he was called on earth; one may see how hard it may be to recall it; besides he has passed through so many and exalted experiences, has visited so many other planets and worlds, that the old name, if not forgotten, is often recalled with much effort. Still if a spirit remains very near to earth and enrapport with his former relatives he

> Now I hear some one say: "Why, you are proving that spirits do forget instead of the contrary, according to your first assertion." No; I am simply explaining how it is that to you of earth it appears as though they had forgotten or do forget. But as I said at first, the soul forgets nothing, yet it often takes some time to recall unimportant events, or impressions that were not assimilated by the person enough to have become a part of his being, and what might seem of the utmost importance to a questioner might to the spirit have little or no interest, might, in fact, be extremely distasteful and irritating; besides the questioner and the spirit might be antagonistic.

A highly progressed, wise and good spirit, might want to give some great universal truths to a questioner, something of importance to the world at large, and the questioner, in the narrowness of his material earthly mind, might insist on asking silly or selfish questions, and because the spirit might not in its higher and broader wisdom reply to these questions just to suit the small mind of leaf from her notebook. It was examthe questioner, immediately the questioner might say that the spirit forgot, or that it was a wicked or lying spirit paper in front of me on the table and and so forth, ad nauseam; moreover, a spirit likes far bet- placed my hand over it. The medium ter to impress directly the mind of some loved one than to put her hand on top of mine. After a work through a foreign instrument, one, perhaps, not to its liking. Many mediums are very distasteful to some spirits, and they do not come en rapport with them at all, although for the money which is paid them the mediums pretend that they do, and give fraudulent messages which, of course, are false, then the blame is laid to Spiritualism or to the spirits, when the fault is entirely with the me-

There are not nearly as many evil spirits as some suppose, and when all this is better understood we shall hear less about lying, wicked spirits, and more about goodness, virtue and truth, but—and now I expect to prove that spirits cannot and do not forget anything. Can the Infinite forget? Can a mother forget her child? The Infinite is the father and mother of the Finite. Can the Infinite forget its children? The Finite becomes the Infinite. THE TWO WORLDS, MAN-Can the Infinite forget? An Immortal Spirit is Infinite. for Immortality constitutes Infinity. The spirit may apparently forget for a season, but the Infinite restores all CONGREGATIONALIST AND SPIRthat seemed to be lost. The Finite may not understand but the Infinite does.

(To be continued.)

### Paul a Spiritualist.

That Paul was a Spiritualist, is brought out very clearly in Waite's History of the Christian Religion to the

On page 29, (we quote from the fifth edition, just published), the author says:

"Paul believed in the resurrection of Christ, with a spiritual body. His idea of the resurrection, like that of Clement of Rome, was that the spiritual body arose from Now I, Madam ——, want to say a word or two the decay of the natural body, as a plant from the decay phenomena, of which I and he (the boy) and the brake applied; but when this about spirit memory, and I really hope you will believe of the seed sown to produce it. It is manifest, that when me. It will be much better for all if you do. I shall Paul saw Jesus, he saw what appeared to be a spirit; since make an assertion, then afterwards try to prove it. The it was after the time when, as is alleged, Christ, had ascended in the body. There is no evidence that Paul distinctness all that ever happened to them in the earth knew anything of the canonical gospels; nor is there any reason to believe he had ever seen a gospel in which Jesus denied being a spirit after the resurrection. With Paul, heard by the ears, everything which the eyes have ever the resurrection and ascension were one and the same

Again, on page 45: "The Spiritualism of Paul and Clement was too refined for the gross conceptions of the second century which would be satisfied with nothing less. That they cannot give all this with clearness through | than the resurrection of the very crucified body of Jesus." Among the many books in circulation in the church about the close of the first century, books which were sup- ers confirm both statements, I feel of Fine Forces, and author of other impressed and were afterward called apocryphal, was one bound to accept these as facts until I portant volumes on Health, Social Sciare at fault, but it is not often that the spirits are. They called "The Revelation of Paul." It related at great nearly always do the best they can through the instru- length the wonderful things revealed to Paul when he is will relate, while in the flesh, I have well repaid by its perucal. For sale at ments they make use of. If that which they wish to con- went up to the third heaven, and was caught up into para- seen and heard immumerable numbers of where? How? Is It Infallible? A this office. Price, cloth, \$1; paper, 50

OUR FOREIGN EXCHANGES REMARKABLE BOOKS.

LIGHT, LONDON, ENGLAND.

WONDERFUL SEANCE IN BERLIN.

it did in clean light. During three hours | ered from November, 1891, to June last, such masses of fresh, dewy, charmingly intervals excepted as now. fragrant flowers were materialized before our eyes that we all carried home with us large bunches of them. For my part I received one large red tulip, one lily of the valley, two mignonettes, one invisible wreath round my head.

Not less than seven large oranges, as well as a lot of mimosa, white narcissus, hyacinths, daffodils, stocks, etc., were formed before the eyes of all. The materialization of a bulb which took ball, which revolved by means of some

message; the medium remarked that though the scientists are able to analyze matter in their crucibles and retorts, germ of life. Before our eyes there had now been a manifestation of divine Omnipotence: a flower's vital spark had been involved in matter. The mysteinspire the scattered atoms with new life. This divine power they do not

Not only flowers and fruits were produced ab this seance, but also other small objects, among them a shamrock of metal which became materialized in my own contstretched hand. It was a gift to me from my deceased child. The medium held her hand about ten centimetres above mine, and I saw a sparaling dust, shining like phosphorus, rain down into my hand and become condensed into this little thing, which I still

This medium is also used for produc-'direct writing." An example of this is also found in the Bible, where we are told that at the feast of King Belshazzar a spirit hand wrote upon the wall the words: "Mene, mene, tekel,

Whilst the medium was in trance she asked for a sheet of paper. As no other could be procured quickly, the person sitting next to Countess M. tore out a ined and found to be perfectly blank. short silence we heard a faint scratching on the table, and on examining we found two written lines precipitated on the under side of the paper. Several persons received such written messages from deceased relatives, the handwritings of whom were recognized.

As I suppose that there are many people in Sweden who would like to assure themselves personally of the truth of my account, I asked the medium at the end of the seance whether she would be willing to visit our country. After some hesitation she consented, and I hopethat the same interesting phenomena which I have witnessed in Berlin may be repeated in Stockholm.

CHESTER, ENG.

ITUALISM. A correspondent abulates some interesting experiences in replying to Dr. relations, the following remarkable in-Andrew Wilson. He says: So long ago as about 1856 I observed On the way the train was proceeding at what may be called automatic move- full speed, when it abruptly stopped, ment of matter. Its highest form is much to the alarm of the passengers, automatic writing. I saw certain mat- who alighted to find out what was ter in motion without any apparent wrong. When they reached the engine. cause. I saw a boy's hand write with the driver proved to be white and tremout any action of his or of any knowl- bling with fear. All he could articulate edge of what he was writing. (That was, "The monk! the monk!" young man is now a well-accredited As soon as the engine-driver was Wesleyan eminister, and would doubt- sufficiently collected to do so, he told less confirm both these statements.) them that he had seen a monk standing Reason, nets superstition told me that on the line, with his hand raised as if to there was an intelligence behind these stop the train. Steam was turned off, witnessed a multipude. So I asked the had been done, and the train brought to intelligence. What is the cause of the a standstill, the warning figure had movement?" The answer came prompt- disappeared. Of course the passengers ly by the same akind of movement, regarded the apparition as an optical "Deceased aspirits" by means of mag- delusion. Nevertheless some of them netism." Professori Faraday, reasoning walked on ahead to see if the phantom on the same principles as Dr. Wilson, was anywhere visible; and about forty said it was "unconscious cerebration of the brain." I saw reason and spiritual gine stood, the rails were found to have science in the first, but have not yet disbeen torn up; and a frightful catastrocovered either reason or natural science phe must have occurred but for the inin the other. Some of the most eminent terposition of the spirit. In all probascientists, not superstitious any more bility the engine-driver was clairvoyant. than Dr. Wilson, have investigated these branches of the subject, and have satisfied themselves of the reality of Sexual Development, and Social Upboth, and other spirit phenomena. As building." By E. P. Babbitt, M. D., my reason tells me nothing as to the impossibilities, and as competent observable work, by the Dean of the College.

these was, in many cases, within a few feet, and in others more distant. I saw my friend, the late John Curwen, and conversed with him for some time face We have the pleasure of publishing to face; also his wife and a little boy. the following narrative, by the Princess saw them come to me, the wife hanging Karadid, of a remarkable seance at on her husband's left arm, and the boy's which she was present in Berlin. The hand in that of Mr. Curwen. I have record, originally written in Swedish, seen my first wife, the mother of our has been kindly translated for us into ten children, within a few feet, and English by a friend resident in Stock-I quite as plainly as in life. This for three hours at a time. We conversed together Before I begin to describe the strange and I saw and heard her hold converse phenomena which I witnessed on Feb. with others. I did not see our children, ruary, 10, I wish to point out that they but I often heard their prattle and song. occurred in a clearly lighted room in the And I taught them to sing by Tonic Sol presence of thirty-three people. I have Fa. I could go on for pages. I saw a copy of the roll with the names three angels at mid-day, when in the signed, and I am willing to show it, as body. They came into my room as on a which was illuminated by a large celling never saw them, and I don't believe the "Wanderer in the Spirit Lands," lamp and two smaller famps. The me- they have, as we understand wings. the price of each one is 45 cents. dium, an aged thin woman in black, The fact of the visit of these three seated herself close by me. I did not angels was vouched for by the Rev. She never put them in her lap, but kept | the time, but not so now. I have been them outstretched on the table visible permitted to hold direct converse with a formed in empty space before us. I antecedent to Adam, a tremendous have never seen anything more astound- glant, to Mr. Gladstone and other moding than this phenomenon, occurring as erns. This kind of experience has cov-

LIBERAL CATHOLICISM!

How far the Roman Church has been, and can be, affected by the liberalizing of thought so rapidly taking place will and a large cluster of scented myrtle | cerpt from a joint pastoral letter issued which the medium picked as from an quite recently by Cardinal Vaughn and the English Roman Catholic bishops:

An obligation rests, says the pastoral

upon every one to think as the church thinks in matters of faith and doctrine, in order to think aright, and, therefore, to yield a firm assent to whatever she place a few inches from my face was presents for acceptance. To think as stance (similar to that which our Christ- ter of duty in those cases only where mas trees are flaked with) oozed out the subject matter is one of divine revehands, until it looked like a flashing obligation also whenever the subject matter of the church's teaching falls centrifugal force till it was fully within the range of her authority, and that range comprises all that is neces-After this followed a beautiful trance sary for the feeding, teaching, and governing the flock. The clergy must remember that unless converts believe that they have found in the Catholic they are entirely incapable of producing Church the Divine Teacher, they must how many of the Articles of the Catholic faith they may assent to. It is a mistaken belief that the way to commend the Catholic religion to non-Cathrious force which, from the dust of the olies is to pare down the supernatural earth and the drops of rain, can gather doctrines of faith, and to hold out a means of development in fragrance and hope and a prospect that the dogmas obbeauty, was hidden in this bulb. Every jected to may by degrees be explained grass that grows on earth, had its origin away or brought into conformity with in the spiritual world. Then the eternal the objector's opinions. Indiscriminateprototypes take form, the reflections of reading is perhaps the most insidious which our carnal senses perceive. Bel- form under which the poison of ritualentists are able to weigh the elements ism and unbelief is injected into the united in the material dress with which soul. Men and women take up books the spirit flower is clad, but they cannot and magazines that lie about, and, as it were, casually turn to the eleverly written and highly spiced articles against their faith, which they find therein. Their minds have had no tincture of philosophical or theological training, they possess no antidote to the poisonous draught, but they read on without excuse or necessity, allured by fashion, curiosity, or a desire to taste a forbidden fruit. A common result eventually produced by indulgence of this sort is either distrust of the church, doubts of revelation and of the existence of God himself, ending in secret or open disbelief, or the general loosening of the spiritual ties and bonds that hold ing that rare phenomenon known as the religious structure of life together. Hence loss of the instincts of faith and a liberal Catholicism in which semirationalism has secured a permanent

> mandment Farewell to liberty of thought and action if the Roman Church ever again obtains ascendency.

lodgment. To read without necessity

matter calculated to sap faith is a sin

against religion and the First Com-

#### After having scrutinized it I put the HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

A GHOST PHOTOGRAPHED. Commandant Tegrad, of Tours, reates in the Echo du Merveilleux, of Paris, how the Photographic Society of the former city, to the number of ninety-eight persons, set out on an excursion to photograph some of the beautiful chateaux and ruins which abound in Touraine. A dilapidated convent, a short distance from Montresor, was taken, and when the plate was dewhere the three operators saw nothing but ruined walls. The plate was submitted to about two hundred persons, at | was to, hundreds of dollars being paid a meeting of the Photographic Society, out in putting them in type, and elecon the 22d of June. Commandane Te- trotyping the pages, and making them grad, adds, that the figure is half ready for the printer. That is why you clothed, and presents such an appearance as no photographic subterfuge

could imitate. SPIRITUAL INTERPOSITION.

A Russian journal, Autour du Monde, mentions on the authority of a trustworthy person, who had left Irkoursk, they may commence forming at once a in Siberia, by train, on a visit to some cident, of which he was an eye-witness:

"Human Culture and Gure, Larriage. know to the contrary. But while I have ence. Religion, etc. Price, cloth, 23 seen nothing, with one exception, which conta. For sale at this office.

human spirits, and also infinite numbers | Voice from The Higher Criticism. A | cents. of such as are deemed Divine, while "in few thoughts on other Bibles." By | "A Plea for the New Woman." By the spirit," where "we shall see as we Moses Hull. Of especial value and in- May Collins. An address delivered beare seen, and know as we are known," terest to Spiritualists. For sale at this so also did Paul and John. My view of office. Price \$1.

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## ADELAIDE NEILSON WAS POISONED IN PARIS.

STATEMENT, BASED ON WHAT panions at the looms.

HE BELIEVES TO HAVE BEEN In every way she was different from life, she said to me, 'Hush! Think no AUTHENTIC ADVICES FROM HUYLER-MR. MARSH SAYS AD- by heart and could recite Shakspeare by ELAIDE NEILSON DIED FROM the hour. His wondrous tragedies were would rest upon the piroprietors or his in her dreams. But her love for the waiters, the body of the beautiful wo-POISON.

The Herald's recent exclusive story Whether weaving or playing her that the secret of Luther R. Marsh's thoughts and conversation were chiefly conversion to Mme Diss Debar's Spirit- of Shakspeare's immortal lines. ualism was to communicate with the Adelaide had a winning, tender dis- mains and have the funeral properly dead Adelaide Neilson, whom he long position, but never frivolous. She sang adored, so deeply impressed the distin- in church, wrote little poems, delighted guished lawyer that he sent a letter of in the simplicity of nature and the thanks to the Sunday Herald.

ited Mr. Marsh at Middletown, N. Y., panions were not those around her, but and received the astounding informa- the great men and women, the printion that Miss Nellson was polsoned by cesses, elves and fairies, the mighty cause of it." a jealous admirer, who intended the po- ones of Shakspeare. These were her astion for his rival. In a fit of remorse sociates, and though but a child her over Miss Neilson's death the man com- mind was full of genius and greatness. mitted suicide.

This extraordinary statement is sol- THE SECRET THAT CHANGED emnly made by a lawyer, who for half a century was one of the ablest experts on legal evidence representing the New York bar. Mr. Marsh's claim that he has received this information direct from Miss Neilson through a medium shows the seriousness of his belief. On the truth of it he is ready to stake his lifelong reputation for good sense and honor.

It is a new and interesting fact, given here for the first time, that Mr. Marsh's relations with Mme Diss Debar began with her giving him a spirit picture of Miss Nellson.

the famous Diss Debar spirit pictures, which attracted worldwide attention to Mr. Marsh's espousal of Spiritualismto his gallery of so-called "spook paintings."

That first picture of the beautiful Adelaide, declared to have been painted by a spirit brush in unseen hands in the twinkling of an eye, was but a faint embryonic suggestion of her-but a hint of the larger and more clearly defined pictures subsequently "materialized" by the spirit force, acting through the cooperation of Mr. Marsh with Mme Diss the trees. Early next morning as dawn great rapidity, yet conversing at the

. It was explained to the distinguished lawyer that the spirit current streaming down from the shining kingdom of the skies was much more powerful when received through the agency of two persons than through Mme Diss Debar alone. She and Mr. Marsh completed the spiritual battery of communication.

All this explains the potent influence the dead actress continued to have over for in that hospitable home. the wealthy Mr. Marsh, and out of his poisoned by a jealous admirer.

And this statement is not considered beyond reason by those of Mr. Marsh's

The tremendous story of Hamlet's interview with his dead father is but fiction, yet the marvelous realism of it all seems to invest it with truth, and its invaded all literature and all languages. If fiction can be made to appear so

much like reality, why, it is asked. should one doubt what Mr. Marsh and his friends know to be absolutely true?

EVENTS LEADING TO MR. MARSH'S POISONING.

It may be remembered that the distinguished actress died suddenly in Paris after drinking a glass of iced milk Bois de Boulogne. She was strangely to ber, and in accordance with the strict the result of poison he certainly would French law her body was carried to the not publish a statement so terrible. morgue to be legally identified and disposed of in compliance with the city The remains were soon reclaimed by

faithful friends, carried to England. and duly interred in Brompton Cemeunder a cross-crowned monument, bear--Resting."

Thousands have visited her tomb, but none has held her memory more sacred than her distinguished admirer. Luther R. Marsh. After her death, in 1880, he embraced Spiritualism in the hope of communing with her through the trance mediums.

He says she came to him many times; sent him consoling messages from heaven; visited him in spirit, her presence filling his soul with peace and rest.

The anotheosis of ecstasy came when the newly discovered medium, Mme. Diss Debar, produced the first spirit painting of Miss Nellson, and gave it to brush.

At last he was in hand-to-hand touch with the woman of his dreams. Her lovely shade conversed with him and gave him pictures of her dear face. Like America's greatest poet, he saw

A rare and radiant maiden, Whom the angels all adore.

Such was Mr. Marsh's interest in the dead genius, when magazines and books began the controversy over her nativity. whether she was of English or Spanish birth.

MYSTERY OF THE EARLY LIFE OF MR. MARSH'S SPIRIT BRIDE.

It may be of interest to explain that five years after Miss Neilson's death. true story of her life, went to England and visited the scenes of her childhood in Yorkshire, where the Rev. Robert ened her-" Collyer, a native of that county, says she was born.

According to this lady's account Miss Nellson was neither the daughter of a THE UNFORTUNATE POISONER nobleman, a "maid of Saragossa." nor a gypsy, but was of English parents. hoth of the English stage, playing chiefly in the provinces.

mother, retiring from the stage and proper to give them to the public yet marrying, became Mrs. Bland and awhile." reared a family of twelve children. They were very poor, and after a little. schooling the children were put to work deed had been committed. Restless and

neighborhood. Although but a tender walf, drudging through the long dreadful hours of a name?"

MR MARSH'S VERY REMARKABLE | vorite and placed her above her com-

her surroundings. She was naturally religious and thoughtful and an inces-THE SPIRIT WORLD, RE- sant reader. At the age of four she CEIVED THROUGH THE MEDI- could read perfectly and recite well. At UMSHIP OF MRS. CLARISSA J. ten she knew her mother's play books dramatic was all natural-not assumed.

home life of the country. She read ev-By special invitation I have just vis- erything she could find. Her real com-

MISS NEILSON'S LIFE.

On one holiday afternoon, while searching for something new to read, she found the secret of her birth in old letters in a chest that her mother had left unlocked.

The discovery that Mr. Bland was not her father nor the children in her home her sisters fell upon her like night and frost. When her mother returned there was a scene, and the girl demanded the truth. But she did not upbraid her mother; she simply accepted the inevitable.

She went back to the factory as in a the Herald herewith, was the first of dream. From that hour she was changed. She grew reserved and melancholy. She redoubled her study of books, soon left the factory, and, being fond of children, took a position as nurse. Later, she visited her aunt, her mother's sister; in Leeds; thence went to London, and found herself alone, without money or friends, in that roaring Babylon.

She vainly walked the streets in search of employment. Late in the afternoon she sat down, exhausted, in arm only was controlled, so that he Hyde Park, and slept that night under | would write messages from spirits with was breaking over the city, she met a same time on other subjects. He was policeman, who seemed entranced with perfectly unsophisticated and as honest her beauty. She told her story. He saw in her an innocent country girl and received through his hand many mestook her to his home, where she became a favorite. Her great love for children, her sweet voice and gift for doing any kind of household work, from plain sewing to embroidering, made her useful to the family, and she was kindly cared

From that humble life she went to the adoration for her, his spiritual hunger stage, beginning at the bottom, in the to talk with her, to know of her actual ballet. Her beauty and genius were presence in his room, grew the many recognized. The manager advanced her manifestations, among which are those rapidly. She was provided with the describing how she was accidentally ablest dramatic teacher in London, and for two years she studied hard, master-, ing seven languages. The last remnant of her Yorkshire dialect disappeared and she was transformed into a lady of

wondrous grace and beauty. When she appeared in Juliet she carried the town by storm. Her salary was increased from \$10 to \$2,000 a week, fluence has filled the earth-has per and she rose rapidly to affluence and

> HOW THE POISON CAME TO BE ADMINISTERED TO THE GIFTED ACTRESS.

In search of light on the problem, Mr. Marsh appealed to his favorite me-DISCOVERY OF MISS NEILSON'S diums. They responded promptly, giving Miss Neilson's own words, that her father was Spanish and her mother English

But the climax came when, as a sort in a little restaurant, on returning much of postcript, it was added that she had fatigued from a long drive through the died of poison. Mr. Marsh is an astute and conscientious lawyer, and did he deserted by certain ones of those near not solemnly believe that her death was

Here is the story of Miss Neilson's death, as related to Mr. Marsh through the mediumship of Mrs. Huyler, at Middletown, N. Y., in 1890, whose pen and thoughts were moved by the spirit of Miss Neilson. The narrative covers tery, London, where they now repose many pages, written, Mr. Marsh avers, invisibly to mortal eyes-all done in a ing this epitaph: "Gifted and Beautiful closed book in the presence of witnesses, and in a few seconds of time.

> chamber of the Huyler mansion, 'the | my father's studio. He was an artist medium said: "I get the impression that of some note, and ofttimes would place Adelaide Neilson was poisoned." By Mr. Marsh:—I have heard that

> there was such a suspicion. By the medium:-A voice speaks: "Go inquire of the spirit of Pierre Lareaux. who afterward committed suicide in the Thames because he carried the sparkling glass (of poison) to the beautiful actress. He was a waiter in the Paris restaurant. And in each golden piece that he received for carrying the glass he beheld the face of that beautiful wo- of gentle birth. My parents, when I was

him fresh from Raphael's celestial man, and he threw the coins into the river. In the exact spot where the gold pieces disappeared he saw the same beautiful face floating on the waters, and he'flung himself into those same waters.'

The voice said, "There is another to enter the dramatic profession and bemystery. If you care not for it, or the world should not know it, have it not reported."

Mr. Marsh:-I: do: wish, to know it Was she accompanied by C---?" Answer-she was

"Any one else?"

"Yes. She was followed by another." "Was it the one who followed that mixed the fatal draught?" "It was, and was not C-."

"Is it lawful and proper to know his name?" "If you care to hear the story the fair Laura C. Holloway, in search of the lady herself will tell it to you at the time when it seemeth proper to her.

> The man who followed her had threat-"Was he a young man?" "Older far than the lady herself."

> FINDING NO REST, COMMITS SUI

Mr. Marsh says:-"Other questions As a child Adelaide was known in and answers followed, which clearly Yorkshire as Lizzle Ann Browne. Her identified the man, but I do not think it

The spirit voice continued: "No peace did the man know after the in one of the great factories in the weary, he walked hither and thither over the land."

By Mr. Marsh;-"May I know your Yorkshire factory day, the child's ex- - "I was a companion to Pierre, a feltreme beauty and sweet nature, her love low waiter in the restaurant, and I have goof children and home, made her a fa- but just entered spirit life."

us out to come here?"

lady herself" (Miss Neilson.) "Did she send you here?" "She has visited me, recognized me as ne she has frequently seen, and I come

for this. I am glad that C-- is re-

"Was the matter known in the restau-

would say."

rant?"

hardt?"

land?"

York man.

pression.

"I don't know."

"He sent him before him."

reaux over there?"

lieved of any suspicion."

more of this now, my boy!"

would say with indecent haste."

that -- did not take charge of her re

conducted. Do you know about this?

"I heard it remarked that --- was a

coward; that he feared there would be

lady to the restaurant, and that he, too,

deserted her, thinking only of himself,

and he lost all respect in the city be-

"Did he go to the city to visit Bern-

"The poison must have been power-

"I know not what it was, sir. He

ful to have caused her death so soon.'

confessed nothing in the restaurant

heard. It frightened us from him,

not intended for her, but for C-

he had committed murder, and imag-

HER LIFE TOLD TO MR. MARSH.

Marsh, "was a writing medium. His

a man as I have ever known. I have

sages from Adelaide Nellson, also from

"My parents opposed and did all they

"So at last I obeyed the voice, and I

In my fifteenth year I appeared at the

Margate Theatre as Judy in 'The

Hunchback.' A few weeks later I was

cast as Juliet at the Royalty, and so my

experience was enlarged. I improved

every opportunity to rise in my profes-

sion. I appeared at the Princess The-

atre in 'The Huguenot Captain,' at the

Lyceum in 'Life for Life,' at the Galety

In 'A Life There' and 'Uncle Dick's Dar-

ling,' and at the Drury Lane in 'Amy

"In 1872 I visited your blessed Amer-

ica, and played at Booth's Theatre. I

was royally received everywhere, in

Boston, Philadelphia, Baltimore, Wash-

ington, and many western cities, and

visited the United States in 1874-1876,

also in 1879 and in 1880, which was my

Concerning Miss Nellson's much dis-

cussed and disputed birthplace-her

friends claiming that she was born in

in my hands a small brush and request

ficient. Later he gave me lessons in

painting, and I can say that I was

pleased with the work. My parents

sent me to Madrid to take still further

lessons in painting, though my mother

Her wish was that I go to London.

was reluctant to send me to Madrid.

"My mother was an English woman

seven, removed to Italy. At the age of

thirteen my acquaintance with Italian

and English literature was by no means

inconsiderable. I was pleased with

studied them the more I was stimulated

MISS NEILSON TELLS MR. MARSH

OF HER VISIT TO BERNHARDT.

Here the spirit communication ceased.

but Miss Neilson said that she would re-

sume later and also give a history of

her spirit life. Mr. Marsh expressed his

great satisfaction to Dr. Flint the me-

Still later, when Miss Holloway's book

appeared, giving a life of Miss Neilson,

showing that she was born in York-

shire of poor parents and struggled

hard to make a livelihood until, by pure

force of genius, she lifted herself to

fame on the London stage and made

fortunes, Mr. Marsh longed for the

To refute the Yorkshire story he

sought a medium and asked Miss Neil-

son to resume her life's story. She as-

sented and expressed regret that an in-

correct narrative of her early life had

She repeated that she had been born

in Saragossa, Spain, and was sure that

the date of her birth would appear on

the register in that city. Continuing,

"My thoughts have lately been wan-

dering back to earth life, especially to

my dear dramatic sister, Sarah Bern-

hardt, from whom Mr. Swab and I re-

"I intended to have crossed over the

Channel by way of Calais and Dover.

reaching Paris at six o'clock in the af-

ceived a pressing invitation to a tete-a-

Shakspeare's works, and the more

come an exponent of Shakspeare."

last appearance in America."

earth life, March 3, 1850.

spirit said:

On August 31, 1890, in the seance but five years of age. I used to go into

dium.

truth.

been printed.

Miss Neilson said:

tete dinner, August 4.

could to induce me to abandon my de-

sire to become an actress. But my

Rachel Felix, her friend."

sion you daily receive.'

Robsart' and 'Rebecca.

Miss Neilson resumed:

most of the waiters avoiding him."

sphere with me."

By Mr. Marsh:- "How did you find ternoon, but I was lafe tristaring, and Why mourn we, then, that she has was compelled to cross the Changel via "Through the magnetic forces of the Folkestone and Boulogne. I arrived at the Continental Hotel at a quarter after

"I at once sent a telegram to Bern-

hardt desiring a postponement, as after her, following behind her, as you learned that there were to be present very many of the French artists who By Mr. Marsh:-"Have you seen Lahad been invited. "This reunion between us was to be "Yes. Lareaux is in the second strictly private, and was so promised.

In reply I received a note that Mile. By Mr. Marsh:-"Accept my thanks Bernhardt would be pleased to have Miss Neilson as a guest on the coming day. I could not accept this invitation "I gathered my knowledge through for the morrow as I was, not feeling

broken sentences and whispered words | well. in the restaurant, and when I spoke to "On Sunday morning I passed out of the beautiful lady (Nellson) in spirit the material and entered the spiritual, and now, dear friend, my object in writing you this is to say that I will ere long write a message to Mlle. Sarah Bernhardt, making known to her that I, Lil-"It was through Pierre's strange belian Adelaide Neilson, still live and have a dear, loving remembrance of her, and havior. All believed that something was wrong, and for fear that suspicion that I am with her in her dramatic advancement."

To this Mr. Marsh adds: "But that man was hurriedly taken away; we message was never written, owing, I presume, to the condition of Dr. Flint, By Marsh:-"I have always wondered who was not well."

> MR. MARSH'S SIGNED STATEMENT TELLING HOW NEILSON WAS POISONED.

a reproach cast upon him for taking the | To the Editor of the Herald:-The rumor current at the time of the departure of Adelaide Nellson from the earth sphere, that it was caused by partaking of a very cold drink when she was heated, was invented to divert at-

real cause. "I suppose - took Pierre to Eng-It has been told me from spirit sources that she was polsoned, but un-

intentionally. She had gone to Paris on the invitation of Sarah Bernhardt; and while there, calling with friends at a place for refreshment, the party partook of bevi "I was only his strange ravings that I erages, but the fatal glass which was intended for a gentleman of the party was, by a mistake of the waiter, given Here a note by Mr. Marsh says: "Adto her. The waiter who had been bribed to pass the glasses was so troubled by | mistake that for a man, we are safe," elaide informs me that the poison was his mistake that he afterward saw the That was the mistake in the restaurant, face of his victim on the gold pieces he and that was the reason Pierre thought had received, and he left for England.

But his conscience gave him no peace. ined he saw her face in every shining and walking by the Thames, he threw piece of gold he received for passing the them into the stream; but still he saw the features on the surface of the river, and threw himself after his gold into the water and was drowned. MISS NEILSON'S OWN STORY OF I have no doubt that I know who it

was intended should drink the fatal About the time Mme. Diss Debar was draught, and, more, he who prepared producing spirit pictures for Mr. Marsh and sent it by the waiter on its mission. messages were coming to him from the I know, too, the name of the waiter dead through the mediumship of a New who administered it to the wrong person. But it is not useful, now, nor judi-"Dr. Ralph Wagner Flint," says Mr. clous, to reveal them. It is enough to know that it was not by any indiscretion of hers that the result-came.

> And thus it was that there was terminated the brilliant career of one who embodied Edmund Burke's description of the Dauphiness at Versaillest "And surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision.

> "I saw her just above" the "horizon decorating and cheering! the elevated sphere she just began to move m-glittering like the morning star full of life and splendor and joy."

thoughts were always on the stage, and, Her accounts of herself in many mestruly, I could not resist the strong imsages from the spi it sphere show her to have been of a deeply devotional na-"A voice said, 'Lilian [Neilson's first ture. In a precipitate message to me. October 8, 1887, she says: 'name was Lilian], you must take this step. You must not resist the impres-

"I was not altogether unmindful of and as success flowed in upon me and a now know from whom the voice came. public life crowned me with its wreaths and laurels many indeed were the hours in which I thought upon the certainty

over one sinner that repenteth,' and then I returned to England. I again this is a 'greater joy than over ninety about four or five inches long, and read, in cloth, \$2; paper, \$1. The Light of and nine just persons who need no repentance.'

LUTHER R. MARSH.

PLY TO WILLIAM WINTER.

Yorkshire and others, including Mr. Marsh, saying that she admitted she Mr. Marsh was deeply moved by Willwas a native of Saragossa, Spainiam Winter's poem on Adelaide Neilson, again on April 29, 1886, through Dr. | but he thought it incomplete, as it took Ralph Wagner Flint, Miss Neilson's an earthly, hopeless view of her death. Mr. Marsh says she is in heaven, happy "Last evening I sat in retrospect. My and beautiful in immortal youth. His thoughts turned to my early days, to my | reply follows Mr. Winter's poem, given herewith: dear country and dear old city of Sara-

gossa, Spain, where I was awakened in WILLIAM WINTER ON NEILSON. "How well do I remember that, when | And O, to think the sun can shine,

bloom. And she, whose soul was all divine. Be darkly mouldering in the tombme to follow his hand as he drew the That o'er her head the night wind sighs, And the sad cypress droops and outlines of a face. I soon became pro-

That night has veiled her glorious eyes And silence hushed her heavenly

That those sweet lips no more can smile. Nor pity's tender shadows chase, With many a gentle, childlike wile,

The rippling laughter o'er her face-That dust is on the burnished gold That floated round her royal head: That her great heart is dead and cold-

Her form of fire and beauty dead! Roll on, gray earth and shining star, And coldly mock our dreams of bliss; There is no glory left to mar, 778 Nor any grief so black as this!

LUTHER MARSH ON NEILSON. As a supplement, from amspiritual standpoint, to Mr. Winder's poem, Mr. Marsh composed the following stanzas:

But, lo! new light streams on the world, The purple East is all'ablaze, The heart gates wide are opensthrown, And white clad angels meet our gaze. No more we think of sepulture, And mortal mould to dust resolved:

And spirit forms from earth evolved. Now glimpse we clear the radiant shape Of the dear Adelaide we missed; So near she comes in joy and peace Our brow is by her fingers kissed.

Our eyes take in celestial spheres

So may the sun yet brighter shine And birds enrich their sweetest notes And flowers bloom more fragrantly: For in the amber heaven she floats.

The night wind's sighs are all unheard; The moaning cypress droops in vain; Her beaming eyes yet brighter shine 'And speaks she in a heavenly strain. Most lovely smiles and balmy breath

Her seraph lips together seek, And pity melts within her eyes. And laughter dimples in her cheek.

More goldenly the regal head Gleams on us with angelic glow; And from her parted lips she breathes. The tender words so soft and low.

doff'd

The "muddy vesture of decay," When in supernal holiness She brings the proof of living day?

For soon, the river transit made, We'll meet her in the summer land, And seek a shrine within her breast. And crave a blessing from her hand. -New York Herald.

A Weird Tale of Colorado. To the Editor:-Having just perused your "Weird Tales of Dixle," I have thought it might interest you to hear a little of mine. I have had several experiences in different places, but will write of my last. I was so ridiculed by my friends and unbelievers that I kept all to myself, until coming here, I found several circles at which I have related my experiences. Their faith in

me has made me bolder.

My mother was a dear good mother, but did not believe in Spiritualism. My father was a Spiritualist, but kept it quiet on account of mother's prejudice. Just before mother's death, in 1894, she told me this: "My child, if there is such a thing as spirits returning to watch over their loved ones left on earth, I will be with you in danger or trouble, in joy or pleasure." And she has kept her word in several instances, as what I am about to write will bear me witness.

A little over a year ago I was keeping a rooming-house in Denver, Col. Business being poor, I rented a hotel nearer the railroad shops, to keep boarders. I moved my goods, partly paying two months' rent in advance betention and mislead the public as to the fore I saw the house. The first day I found I had done wrong, as the place had the name of being unlucky, some saying murder, even, had been there. But it was too late. On a couch in the dining-room I threw some bedding, remarking to my two little girls, "That looks like a man sleeping, and will keep the boys from doing any mischief," as we would not be back till next day. An old hat lying near we placed on the pillow. "Now," I said, "if anyone can ever

> Next morning, a woman helping me, the girls and I went to the house. I sald, "Let us see how our man looks." Within a few feet of the couch we stopped, terrified. Under the hat was a man's face, as plain as when in life, with a great cut in his forehead. If I ever meet him in the great beyond I shall know him. For three mornings it was there until 4 in the afternoon, till we were obliged to have the couch removed.

> Shortly after the girls and I were lying down to sleep, there began raps on our bed and kept on most of the night. Next night two of my roomers offered to sit with us, as the girls were afraid to let me ask questions. I then asked, 'Are you the spirits?" They rapped three loud raps.

"Will you, as I repeat the alphabet, spell your name?" Three raps; they they rapped my

mother's name. I asked them to tell me who beside myself were in the room, and their ages. They gave all correct. I then asked, "What do you want of therein: They answered, "Move from here."

I said, "I will, but as I know my mother would not harm me I will stay my three months." Three nights the Man; The Drama; A Day in Heaven. raps kept on, in daytime chairs would rock and move towards the door, footsteps would run over the floor and out: it was terrifying, but I held my own till I was most wild. I had put my little the teachings of the great Nazarene, money in the place and could not well get out.

the table was thrown over against the stove. Then for three days the clock of hereafter. And not from my faith stopped at 5 minutes after 11, started 5 alone, but from the little deeds done in | minutes after 1. "Now," I said, "what His honor, am I saved to this immortal in heaven's name will come next?" Then there were piled in several places | pils in occultism, and like Volume I. is "And, think you, in the sublime rendi- about a cupful of some pure white like (a valuable addition and) a library on tion of the 'immortal bard's works, that | flour; if swept it would leave a streak, if | occult subjects. Spiritual astrology is I was all unmindful of the lofty and left alone it would vanish. I had some especially elaborated. Alchemy, Talishighly spiritual lessons to be derived sent to the druggist to be analyzed. He mans, the Magic Wand, Symbolism, therefrom? There came to me those fa- said it was very fine powdered bones. Correspondence, Penetralia, etc., are a miliar images of Jesus Christ which of Three days it came, always where I few of the subjects treated of in a themselves lift the fmagination to stood to work, till I was most distract- scholarly and masterly manner, showheaven itself, assuring even the most ed. I then on the third day told the ing the author to be familiar with his vile and debased that 'Joy shall be in frightened girls in the name of the good subjects. You cannot afford to be withheaven, joy among the angels of God, spirit for them to let us know more. It out it, as well as all his other books, then began to form words in letters | viz.: The Light of Egypt, Vol. I., bound "In saloon cellar, between 5 after 11 Egypt, Vol. II., bound in cloth only, \$2. o'clock to 5 after 1." Those disap- Celestial Dynamics, cloth, \$1. The peared, then wrote, "Do not be discour- Language of the Stars, paper, 50 cents. aged, poor child, and never swear." For sale at this office. MARSH WRITES A POEM IN RE- After awhile, those disappeared, then was written, "You know all-move." I began packing, but did not hurry, and to me then came the greatest sorrow and trouble my life ever knew, that could have been prevented had I heeded the warning in time. I since have had several, but I always take heed now in MATTIE E. KNOX. Cripple Creek, Colo.

Remarkable Coincidence.

By the death of Mrs. Rachel Oliver at La Valle, Wis., recently there is brought to light a remarkable series of events in which the same manner of death of almost an entire family take an important part.

About 25 years ago her father, Cor-

nelius. Sainsbury, accidentally cut his foot, while working in the timber, and when he was taken home he remarked something about a pain in his side and soon expired, while seated in a rocking chair. The loss of blood was slight and his death was attributed to heart failure. About six weeks after, his wife died of the same disease, and, too, while seated in a rocking chair. There was but a few days difference in their ages, each being 60 years old. When their eldest son, Joseph, had reached the age of three-score years he went to Fort Collins, Col., for his health, and while there contracted a slight fever. One evening while sitting in a rocking chair, to have his bed made death came upon him and he expired in a few moments. When their oldest daughter, Mrs. Mary A. Davis, was the same age she complained of not feeling well one day, and to the surprise of all the family, was dead in a few moments, dying while seated in a rocking chair. She An was also 60 years old. The death of Mrs. Oliver, aged 60,

takes away all but one of the entire family. Her brother, James Sainsbury, resides at Reedsburg. Like all of the others, the death of Mrs. Oliver was unexpected, her illness covering but 15 minutes. She had been employed in her son of every reader, and, leave him household duties and sat down in a rocking chair for a few moments' rest | lence of the theory of Creation."- The and without a word passed away. For almost an entire family to pass away while seated in rocking chairs, of

the same disease, and at about the same age, is a remarkable series of events. Rending the Vall: This volume is a

literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society. known as the Aber Intellectual Circle. the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2. "Who Are These Spiritualists and

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SATURDAY, JUNE 1, 1901.

The Secret of the Great. Wrote Margaret Fuller Ossoll:-"Man can never come up to his ideal standard. It is the nature of the immortal spirit to raise that standard higher and higher,

as it goes from strength to strength, still upward and onward. Accordingly, the wisest and greatest med are ever the most modest." She might have added: They shun publicity, preferring silence and obscurity, to the plaudits of the populace or the loud trumpet of Fame, whose honors are usually ephe-

#### Uneasy Demagogues.

It is said churchmen are now agitating for a half-holiday on Saturday, to enable laboring people to rest up, and get ready for Sunday service. Do the simpletons imagine they can regain their lost glory by bribery? That half day belongs to the laborer. The preacher has about the same interest in that half day the fabled devil had in all the kingdoms of the earth which he is reputed to have offered for homage to a Judean

Instead of more holidays or holy days, it would be better for the good of humanity that some of these we now have a scream. were abridged. "An idle brain is the devil's workshop." So says the old maxim, and truthfully.

#### Legendary Romance.

held in Chicago. The object seemed to be 'to discuss and determine what should be taught children during the forming stage of their being. One lady did not like Sunday-School stories for them. She claimed religion is for grown-up people.

should be eliminated as far as possible from childhood teaching. The Bible two influences resemble each other so should be treated as human history for | closely in the outcome. the purpose of stimulating future in-

The organization is evidently in orthodox hands, but the actors in it seem persons of practical common sense. Instend of treating the Bible, however, as | human history, would it not be better to class it as legendary romance, closely bordering on mythology, much of it incapable of interpretation on any other

#### A Much Mooted Question.

Ascension, in New York, a few evenings | Word of God. "That august being made | It was ad hominem. "Go sell all thou that the principle applies to the lower animals as well as to man. He said John Wesley and many other great thinkers believed the lower animals had souls.

If all life is an emanation of the Divine, as is generally taught, then it would seem when once begun it will never end. The idea harmonizes with the vision of clairvoyants, who frequently describe dogs and horses as companions of man in spirit life. It has been maintained by some that even vegetable life is immortal, and is ever in verdure in fields Elysian.

#### The Foundation is Hell.

soul," says an antiquated proverb. Then the soul of Rev. R. A. Lapsley, of Greenville, W. Va., ought to be at ease. In an article over the pulpiteer's signature, in the Presbyterian Quarterly, he said:

"The doctrine of the eternal punishment of the finally impenitent is so related to the whole fabric of Christianity that the entire Christian system stands or falls with it. The doom of him who dies in his sins is not simply the back- ligion had its origin in astrology, and ground of the gospel; it is the very canvas on which the gospel is set forth. Take away this truth, and the gospel itself is gone."

Here is the frank admission that Christianity is founded on hell, a position ever maintained in these editorial. columns. If there is no hell, there was no need of a Redeemer to save souls from its awful burnings; if there was no Redcemer, there was no Jesus to teach the way to escape those tortures; shown they agreed in every essential no death on the cross; no bodily resur- | particular. rection. Then the whole story of the gospels is a failure, and the church built | seven hundred years before our era, and | have existed from all eternity. It is inon that fictitious narrative is a fraud. It, too, seems to have been founded, destructible, and the indestructible Either preach hell or abandon Chris- tian system. Is it a far-fetched conclutianity; for in substance, and almost in | sion that the Egyptian, Roman and | strated the indestructibility and the the language of the divine-"hell gone | Christian systems had a common eternal persistence of force.-Col. In- To cheat the weak and rob the poor in and Christianity is gone."

The successful mesmerist, in the ex-

hibition of his wonderful power over those he subjects to his will, astonishes beholders with the abject condition to which they are reduced. They laugh and cry, pray and curse at his bidding. No position is too gross for them to occupy. A species of insanity seems in possession of the subject, and no moral or social restraint, outside of the operator, has any influence over him for the time being. Such subjects may sicken, languish and perhaps would die if the process was prolonged; whilst the enfeebled are made strong, and the sick are absolutely restored to health, giving the impression to those ignorant of the physiological law governing the case that all diseases are mental, and all departures from the right are the production of evil influences.

With these facts in mind, which may be demonstrated at any time by attendance on a mesmerist's exhibition, let us throw aside for the time our religious prejudices and attend a revival meeting. As many readers will be unable to atend in person, we beg consent to publish the Inter Ocean's report of a week or so ago. . The holiness revival was in progress at the First Methodist Church, and it was the noonday session. Said a policeman, according to the Inter Ocean, at the door of the lecture room: "These people must have left their

minds outside when they came in here. They may be saving their souls, all right, but if appearances count for anything, they are losing their wits as fast as God will let them.'

The Inter Ocean continues:

Delivering himself of this commenin buttons backed up more firmly against the door post and resumed an expression of dreamy superiority. The scene in the lecture room was truly a wild one. Outside the p. of the stock exchange, probably no four walls in the city witnessed such an exhibition of passionate feeling, such utter abandon, as was enacted there under the flery eloquence of Farson and his associates. Women cast their arms around the necks of their brothers and jumped up and down in ecstacy.

Cries of "Jesus has come! Jesus has come!" formed a shrill obligate to the heavy, bottomless bass of Seth Rees. shouting:

"You are on the high road to hell; only the Almighty can save you. Take hold of his hand, brothers; take hold of it The noise and the uproar in the little

room could be heard a block away. On the platform were "Andie" Dolbow, the former pugilist; "Holy Jack" Hatfield of Indiana, John Norberry of Connecticut, Seth Reese and Duke Farson. Around the altar rail were men, women and children of all conditions and stations in life, and in one corner, near the rail, were a negro and a Chinaman, kneeling side by side. Ever and anon someone would start the chorus: "I surrender, I surrender all, my

blessed Savior; I surrender all to thee." This would be sung and re-sung until the voices grew hoarse and women in the audience began to weep hysteri-"Jesus says, 'Leap for joy when the

great light comes.' Obey him, brothers. The voice was a woman's, trembling and shrill. On the last word it rose to

In the midst of the leaping a long stovepipe, which ran the length of the room overhead, came crashing down. Fortunately the hands of the excited brothers and sisters were elevated in A Child's Study Congress was lately | the air, high above their heads, the pipe was caught and lowered to the floor, and no one was injured'.

"God is watching us," said Farson, taking lustant advantage of the incldent. "God is watching his own. The

devil can't harm us with Jesus here." Of course this was not mesmerism, cial service. Jesus preached a this but it was a display of the power of the Mrs. MacLeish claimed religion itself Holy Ghost, and as such, with bowed head, we withdraw and marvel that the

### Another Rev. Jasper.

Rev. John Jasper the last of the flat earth tribe had passed away, but he is didate for fame, Bible in hand, steps to doers and self-satisfied people. He the front. This time it is David W. must have been. Many no doubt said, Scott, of England, in a book of 288 pages, entitled: "Terra Firma: The" Earth not a Planet, proved from "Have animals souls?" inquired Rev. | Scripture, Reason and Fact." His main | such, but its abuses He did not spare. Percy S. Grant, at the Church of the reliance in support of his theory is the It was not abstract preaching either. ago during his sermon. The divine is the Bible, and he ought to know orthodox, but he did not hesitate to an- whether the earth is round, and is his wealth kept him from higher things, swer the question in the affirmative, | whirling through space with nothing to | "Ye cannot serve God and mammon." and gave his reasons for his belief. He support it, or is flat, resting on pillars said both reason and logic prove they as the good prophets allege." The auhave souls. He affirmed that the intel- | thor is very severe on Sir Isaac Newdeveloped in the immortal state, and and natural ability to his aid explaining the law governing rolling worlds. He says Newton's theory is unworthy of belief, and then: "I do not know of than the case of Sir Isaac Newton.' Quoting the author again:

"He [Newton] spent a long life in teaching a false system of astronomy." mine, not only of true religion, but of

all sound philosophy." The first prompting is to say these men, the Rev. Jasper and the author of as ineradicable. And, as the mother's ences, but a moment's reflection and we "An honest confession is good for the | find the clergy and the whole Christian world are with them: for they, over and over again, assert the Bible is inerrant; that its every statement came from the God cannot.

Had They a Common Origin?

Prof. W. M. Petrle, the well known Egyptologist, has found conclusive evidence that the Egyptian system of rewas in existence during the first dynasty, full 4,000 years before the alleged birth of Jesus. He found inscriptions on the monuments which confirmed him in that opinion.

In a lengthy chapter published in an early number of The Progressive Thinker, from the pen of Dr. G. W. Brown, headed "What did Christianity Borrow from Egypt," a parallel was run between the two systems; and it was

Roman Paganism had its birth some | scientific minds admit that matter must The conclusion of the whole matter is: | upon, and harmonized with the Egyporigin?

#### Rev. J. & White Makes Some Fine Points.

It does not seem to have occurred to hose who have learnedly been discussing the matter of proper preaching to consult the four gospels for some intimation of what Jesus thought about the matter. A clergyman said recently in a Chicago paper: "It is brazen disobedience to divine orders to teach or preach anything except what Jesus com-

manded." If the appeal is to Jesus in matters of belief why not in matters of practice, even in the matter of sermon subjects? Much stress has been and is still laid upon what Jesus taught, very little upon what Jesus did. Surely the persistent practice of a great teacher ought to be as eloquent as his preaching in regard to his wishes.

The best part of the preaching of spect. She says: "They who live in Jesus was action, hot speech. He went | plenty scarcely know how many of their about healing the sick, helping the poor, soothing the storm-tossed, putting courage into the disheartened. He spoke encouragingly to the woman of sin and healed her of her defilement by His su- | with them. Some of our finest mediums perb compassion.

Tell me, you who are so anxious about gospel preaching, how many ministers and lay Christians are so anxious about gospel practice. How many of us preachers dare preach the gospel by practicing it? But Jesus did not shrink. "He who is without sin let him cast the first stone," he said, "go and sin no more." Where is the Chicago minister who will leave his snug study, his books and sermon-making to thread the dives and saloons of Chicago, that there might be joy in heaven over one sinner saved? There are few, if any. Show tary on the situation, the philosopher me the popular preacher who does. Yet Jesus feared no defilement and no life so, but his love searched it out. Not that the modern preacher personally shrinks from such uncongenial tasks but because the average congregation of good Christian, men and women would not tolerate a month a preacher who practiced the gospel as Jesus practiced it.

> cation of gospel practice let him seek out the Salvation Army girl who goes from saloon to saloon, from dive to dive ner to the amusement or disgust of the respectably devout, or who companions with thieves and drunkards in his enthusiasm for soul saving is nearer the gospel practice of Josus than we snud and eminently proper preachers who smite sin mightily from the safe retreat of a well paid pulpit and with kid

If one would find the best exemplifi

For downright gospel practice as Jesus practiced it, go to the Salvation Army Barracks. Much of our so-called Ohristianity is rather dilettante with its pink teas and brave playing at reform, compared with

the stalwart, rugged, self-sacrificing gospel of the Nazarene whom we al profess to follow. But Jesus preached sermons as well as acted sermons. What did He preach about? First Jesus preached a social gospel. A gospel for this world. Not much about theology, not much about the future. He broke every canon of respectable preaching of these days. He

took no text. He wore no robe, He

preached from a boat or on the hill side

or in a synagogue when respectable

conservatism would permit Him the

him or her.

ing and depression.

O, my friends, let us be charitable,

just, long-suffering, tender and helpful

one to another. Let us rise above all

petty jealousy and contention, and put

and intelligence God or some other

name; neither will it matter whether

we call our departed ones "angels" or

fellow beings, whether our souls are

filled with selfishness or love, whether

we are careless of others' rights and

feelings or are filled with a desire to be

Now let all who desire the good of

Spiritualism and of humanity at large,

who desire to see fraud, impurity and

dishonesty in every form banished

from our ranks, come forward and join

hands in one common cause. Let us

for all," and soon we may create such

an atmosphere of harmony, purity,

strength and nobility of spirit that evil

Changing Their Creed.

Bethel, Vt

stitution of Zeus for God.

and bliss,

A Truthlet.

MRS. L. L. LEWIS.

helpful and forward every good work.

luxury of a roof over his head. Not a church on our city boulevards would have tolerated Him probably The second commandment which He makes equal to the first is to love men. When in a parable the sheep are divided from the goats, the righteous go one way because they had fed the hungry, given drink to the thirsty, visited those who were sick and in prison. Nothing about what they believed, all about what they had done in the way of soworld gospel. Finally, His words were twisted until His simplest teachings about social service here and now and its reward in a regenerated life here in this world were made to refer to another world. Jesus was the first real so-

cial Democrat. Second, Jesus applied His social gos-It was supposed with the death of the | pel to current events and abuses. He was not content with excoriating some practice of a thousand years before his time; He was a very direct preacher only fairly entombed when a new can- and a most uncomfortable one to evil why does He not stick to the good ways He not preach the gospel?

Jesus had no war with wealth as hast and give to the poor," He said to the rich young man whose interest in

Gloom of the Agnostic. worshipful, said Saladin in the Agnostic Journal, I prefer, like those fervid Cameronians who refused to worship in spirits but it will matter much whethany temple made with hands, but in er we do or neglect our duties to our a sadder perversion of a splendid mind that greater temple the constituent parts of which are the fern and the heath and the sky. The worshipful sentiment is elemental, and pertains to unsupported by any fact in nature, and | man as an essential rudiment of his bein direct contradiction to the plain ing, independently of musical technic, statements of the Bible-that priceless | dictional culture, and artificiality. It is spontaneous as the mother's love for her babe, and, in high-strung natures, this book, are superlatively ignorant of love is as intense and unselfish in the philosophy and the well established sci- poor, unlettered peasant girl toward her "child of shame," as it is in the cultured and refined princess toward the royal babe she has borne to wield a scepter, even so the religious sentiment is as | umph. In anion 13 there is strength. hand of God; that men may err, but genuine and inherent in the peasant at Let us have it. Come. his plow as in the scholar in his library. This religious sentiment flows, in the former instance, through a nonacademic, and in the latter, through an academic medium, but from the same Plerian spring. That spring is the irrepressible consciousness that we are HERE, but without one rationalistic glimmer as to WHENCE, and WHITHER, and WHY. Here the hind and the philosopher alike can only guess, and aspire, and hope, and despair. The awful veil remains unlifted; and, before it, we prostrate ourselves in the darkness, and cry unto gods that answer not, and vainly appeal to a "revelation" that requires another revelation to reveal it.

Matter Is Eternal.

The idea of a creative delty is gradually being abandoned. Nearly all truly cannot be created. It is the crowning he wrote: glory of our century to have demon-

## CALL TO MEDIUMS. ITINERANT SPEAKERS.

Organization for Good and A Voice Raised in Their Be-

To the Editor:-Occasionally we have In response to my appeals to mediums in former numbers of The Progressive | noticed in your columns as well as in Thinker, a good number have answered. other Spiritual papers, a desire ex-From the North and South, from the pressed for settled speakers and regular East and West they have come, and all meetings in the place of the irregular agree that a "Medium's Co-operative and spasmodic efforts which have been Organization" is needed. Not all ex- put forth in the past by itinerant press the same ideas or give the same | workers. reason for having such an association, but all reasons given are sensible and

Sometimes we have noticed that the efforts of itinerant workers have been worthy of attention, and all see a need lightly spoken of, or in other words this of organization and a closer bond of manner of carrying the news of a consympathy. I have before me a private tinued existence has been condemned by some of the writers and speakers as letter from one of our most prominent mediums who has been laboring faitha method which we have no further use for in this country, that itinerant workfully in the cause for twenty-five years, ers are back numbers, that itinerant and whose opinion surely demands rework has been outgrown, etc.

While we desire to encourage by mediums are living in constant fear, not every means in our power the laudable efforts of some of our leaders for settled knowing how to keep the wolf from the speakers and regular meetings, we also door. I know something about their lives, having put myself in possession desire to give our humble opinion as to of facts-coming into close sympathy. the necessity for itineracy.

From our individual experience and have been driven through destitution observation during the past four years, being almost continuously in the field and neglect into physical' and mental as an itinerant worker, and partially states, that the very angels wept because of their condition. Now all these employed for several years before in the same manner, we beg leave to differ subjects we should practically and with from the opinions of some writers upon the broadest charity consider for the good of all our mediums. They need this subject. If ever there was a time in the history schools and houses that only organiza-

of modern Spiritualism when good, hon-While we believe it possible to so de- est, faithful, sincere workers for truth velop the spiritual nature as to rise su- were needed in the field, it is now at this juncture; and if ever there-was a perior to the desires of the flesh, we know the flesh has needs which must time when the souls of such workers be supplied, and a person suffering would have to stand a severe test, a trial of their enduring powers, they physically cannot always be held rebave to stand that trial now. Not the sponsible for his mental condition. There is an old saying, "Remove the | bitter hostility of orthodoxy as formerly temptation and you will remove the existed is causing this severe test of loyalty, but the icy and freezing insin." One who has never gone to bed difference of the Spiritualists as a class: cold, hungry and neglected, cannot realize how mightly the flesh will assert the cold, half-hearted manner in which ifself under such conditions. While workers are met when they enter a mediums remain human they will be town or neighborhood to herald the glad subject to human needs, weaknesses tidings of great joy and give comfort to the sorrowing, is enough to break and temptations. No one can believe the heart of a stone man or woman. more strongly than myself in denouncing evil in every form wherever found, In hundreds of towns and country disbut to denounce the sin is one thing and to denounce the sinner another. Who gives the people an opportunity once in

tricts it is still the itinerant worker who knows what powerful temptation as- many years perhaps to learn something sailed the fallen one by night and day of the cause which they have at heart until the first false step was taken? and which is costing them every day a tue. The Salvation Army preacher who | One little deception will make room for | sacrifice of comfort to maintain. Many | Gone our bravest and best! greater one. Justice and humanity | meetings are also being kept up in our demand that mercy be shown the sin- | cities almost continuously by mediums and speakers who, one following on the As long as the pure and honest medi- heels of another, are keeping the cause um is allowed to suffer from neglect | before the people as well as limited re-

and destitution in sickness and trouble, turns will allow. When the Spiritualists attend these while the methods and character of the medium who can give the most startling | meetings and drop a mite in the collecdemonstrations are not called in ques- tion plate or pay a ten-cent fee at the tion, so long there will be a great temp- | door, how many ask the medium tation placed before the honorable but officiating if the receipts will cover the needy. It seems sometimes as though expense of the meeting? How many Spiritualists unthinkingly placed a care whether the medium has money to premium upon dishonesty. A large get a breakfast on Monday morning class, it would seem, seek a medium, after working hard on Sunday to minnot to learn the truth nor to gain some | ister to the public good? How many soul-inspiring message, but to gain from | ever enquire if the medium has enough the spirit realm support in some selfish to pay the landlord a high rent for the babe for the encouragement of Belvidere Seminary, Belvienterprise. They have a fixed idea as | privilege of living in a dingy room while to what they want and if they receive doing their work almost gratuitously something different, even though they except an occasional dollar for sittings. khow it to be the truth, they will be of- In the case of speakers like myself who fended and seek a less conscientious do not give sittings, this dollar of course medium. There is probably not an is not in evidence and the difficulty of honest medium among us who has not meeting expenses is still further enhad such an experience at some time, hanced. and yet when a medium yields to temp-The lack of enthusiasm which causes

tation the whole blame is laid upon a corresponding lack of organization and public work, creates a demand for Another thing should be remembered: itinerancy as the only way in which an One who is sensitive enough to com- interest in spiritual things is occasionmune with the invisible world is neces- ally revived. Were it not for the itinesarily very sensitive to influences of the | rant workers the cause in thousands of visible world. One who is capable of | places would never gain a hearing. In former years a few good enexperiencing great joy and exaltation of spirit is also capable of great suffer-Spiritualism teaches an "exalted mor-

thusiastic workers with means would occasionally invite a speaker to come to their homes and they would see to it ality," teaches that we must reap exact- that a fair compensation was forthly what we sow, without any possibil- coming for a series of lectures. As time ity of escape, and yet there are genuine | went on these came to the conclusion mediums whose private lives will not | that Spiritualists were becoming more bear investigation. Something is wrong | numerous and that all should contribute to the maintenance of the work. But To this end that existing wrongs may I the lack of organization prevents active be righted; that we may know each | work, each one looks to some other perother better, know whom we have son to make a move, and nobody makes among us, know each others needs and it, in a great many instances, when afflictions, let us come together in a there was only one person interested in closer union and bond of sympathy. a village or town that person had to Love begets love. Every nature re- employ a speaker or go without. Now sponds to kindness. There are times | where there are a dozen to a thousand when every one craves human sympa- | families interested more or less, itinethy, when a kind word, a loving mes- rant speakers and mediums have to sage, a thoughtful act, may save an- shoulder the entire responsibility of other from disgrace, a soul from sin carrying on meetings or let the com-

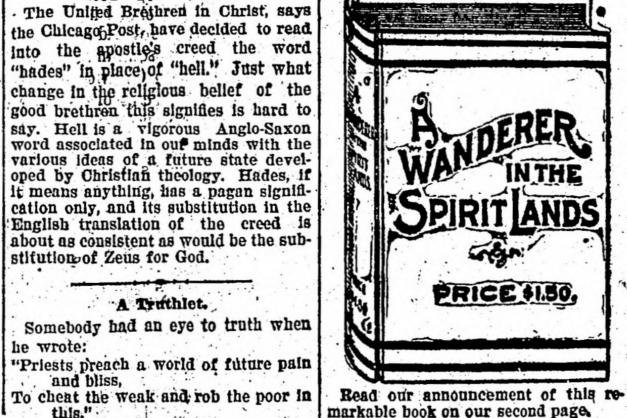
and suffering. Let us draw together so | munity do without them. What is the reason that Spiritualists closely that all may feel they are of one great family where each can make his | do not care to organize? So far as we of the Scribes and Pharisees, why does or her needs known without the humil- are able to discern, the reasons are iation of a public confession of destitu- | either that they are too poor, too selfish tion; where each can feel that some one or too stingy. When an individual is knows and cares and sympathizes with | very poor he sees his inability to help all his troubles, sorrows and perplexi- even when his heart is thoroughly in the work. If he is very selfish he doesn't like to submit to the rule of a majority, which is necessary for the wellbeing of an organization, he consequently often takes a course which aside personal differences upon unim- practically amounts to rule or ruln, if portant subjects. It will not matter in on the other hand he has plenty of this the pulsing heart? the least a hundred years from now world's goods, but is too stingy to spend he doesn't want to spend his money, but would rather save it and take it to the spirit world with him if he could. It costs something to take an active interest in propaganda work, so he keeps himself in seclusion and lets the poor itinerant worker hold the fort alone.

#### ITINERANT. As We Suspicioned.

The "gift of money" advertised to be made at the close of a sermon, the object to draw a crowd, by a Jersey Shore, Pa., preacher, proved to be one cent each seek for the highest, purest, no-blest and best attainments and "do all placed in an envelope with a pious motto. Deceptive practices are prein aid of the church.

A Faise Designation.

in every form, will shrink away ashamed, and truth and right shall tri-All who reject Jesus as God, are classed by bigoted orthodox with Atheists. Correctly, no one is an Atheist who believes in the reign of Infinite | works do follow them." Law, by whatever name it may be designated.



## Very Much Delighted.

To the Editor:-Please allow us to acknowle edge the receipt of The Progressive Thinker Vols. 1 and 2, Encyclopedia of Death and Life in the Spirit World, and A Wanderer in the Spirit These three most valuable and beautiful books and The Thinker were welcomed with great joy by us, and it is with great pride that we add them to our Spiritual Library. We had Vol. 3, Encyclopedia of Death presented to us by a friend, so you see we have all three volumes. We are yours fraternally, F. PRATT and

LYDIA E. WILMARTH, 1025 W. Thoman st., Springfield, Mo.

### A SERMON,

And Its Moral and Spiritual Application.

There is room for some reflections, afforded by the recent transiton of Mrs. there for those whose loved and lost are Lyman J. Gage, and the funeral dis-assuredly not "saved?" and whose fate course by Rev. Dr. Hillis. As reported is the eternal burnings? by the Chicago Record-Herald, Dr. Hil- Measured by the strict evangelical orlis' remarks were peculiarly eloquent thodox standard, of all the multitudes and touching. If they had been perme- of so-called believers who pass into the ated with the influence of the knowl- Beyond, there is not one of whom it can edge given by Spiritualism, it would be positively affirmed that he or she is have added vastly to their consolatory among the saved. There are terrible force. He said in part:

"But ours is the joy of death, and the victory, not less than the sorrow, uine saving faith, etc., any one of which God is equal to our emergency. Our missing will send the reputed believer beloved dead go from us, but not from to hell-and we cannot certainly know Him. Earth sheds its white souls as that the departed one actually possessed the seas their whitest mists. We con- these elements necessary to salvation. fess plainly that we belong to that noble company who believe, although we cannot prove. Gone the noble company go to him, but he shall not return to of statesmen, the heroes, the merchants! Gone our beautiful mothers! and it is far better than the hopeless-

"It is not given to logic to prove that eyes have seen; that which our ears heard; that which our hands have glory in and love Spiritualism more and handled do we affirm to our beloved better, when he compares the nature dead, but that which the lower senses and quality of the consolations offered cannot attain, what the higher affec- by it, with the consolations offered by tions and aspirations achieve.

turn to us to give us proof? The acorn Dr. Hillis, who has broken away from dies that the oak may live, but dying the harsher features of the orthodox does the acorn whisper? Would that creeds. some acorn might return to me and give me physical proof that the death of the seed means the new life of the growing tree. No sheaf ever returned to the seed. No Edmund Burke ever returned his child. The child may grow up to the scholar's level; no scholar ever returned to the germ condition of childhood. from doubting because no departed

turity to maturity and full growth. speed. Hope and faith move with age and water excellent. winged feet. The faith of immortality and discovered the principle of gravity. turesque in nature. One day, walking on the shores of Its streets are well shaded and light-Spain. Columbus saw a strange bit of ed with electricity. In its near vicinity driftwood, with an unfamiliar stone are well cultivated farms, from which wedged in the crevice. His reason a fresh supply of milk, eggs, butter, leaped from the western current to the fresh fruits and vegetables can be had great unknown sea, from the grain of daily. It is only twelve miles from sand to the undiscovered continent, and Easton, Pa., and ten miles from Delafrom the strange tree to the forest of ware Water Gap. It is easy of access which it was a part. Projecting reasons therefor he discovered the new Pennsylvania and Delaware, Lacka-

discovered realm. Reason and the walks and drives are exceptionally fine, senses mark out the course of the voy- presenting an ever pleasing variety of age. The faith that guided Columbus river and mountain scenery. Here is and Newton guides us. We do down just the place for the weary to find reinto the ship and sail away. Unseen we pose and the recreation that invigorates live. Because we believe in the moral without fatiguing. reasonableness of our universe we behath filled our hearts with love for our \$4.50 to \$5. For further particulars adbeloved ones. Does He allay our pain dress by asking death to lay an icy slab upon

"In this great faith this beautiful wo-.When I feel most reverential and waether we call the source of life, light anything in the interest of an organiza- man lived, and in this great faith she tion, he just simply keeps out because died. How beautiful her character! How radiant her career! From the very who are readers of The Progressive beginning she was a child of rare good | Thinker of our whereabouts and coudifortune. God's loving providence show- tion. istic was her simplicity. What open- part. ness and frankness of speech; what sin- We are at present in this little town, may rise from their labors and their hospitals and state institutions.

> of victory given by the full assurance of than elsewhere. knowledge. .

ing in the Unseen.

There is a deep suggestion of pathetic sadnéss, the child of orthodox teachings hearted and bereaved, not to a present grandeur of mediumship. cheerful knowledge but to a dim and Rolla, Mo.

misty hope in a sometime future-iff O, that terrible "if," that has borne down in saddest anxiety and immeasurable agony of fear, the burdened souls of mothers, fathers, if they shall clasp to their hearts, among the "saved," the loved one gone on into the world un-

What hope, what light, what joy is

contingencies in the "scheme of salvation," such as genuine repentance, gen-

Dr. Hillis but re-echoes the mournful refrain of David over his dead:: "I shall me." This is comfort, as far as it goes, ness springing from "evangelical religion" when the departed one has died

It is enough to make the Spiritualist evangelical Christian faiths, even of the "Why should we ask the dead to re- more progressed type represented by JAS. C. UNDERHILL.

### VILLA REST.

dere, New Jersey.

Nor do we ask that the uniformity of | Villa Rest is a quiet summer resort for nature's laws should be broken. We a limited number of adults and childwell in the world where no large, deep | dren who need rest and freedom from fruited apple tree can ever go back to the excitement of fashionable life. It is the blossom, dying that the fruit may pleasantly situated on an eminence swell. Our dead may not return to us. overlooking a valley justly noted for its But we shall go to them. And so far beautiful scenery and healthy climate. It is built in the Italian villa style, is friend hath ever returned, we rather en-lattractive in appearance and homelike courage in ourselves the hope that that in its appointments, comprising a spawhich goes on in the realms of seeds, clous parlor, large, airy sleeping rooms and sheaves moves ever toward tree and a gymnasium, with the usual apand sheaf, holds the soul, journeying paratus for indoor exercise in stormy from littleness to largeness, from imma- weather. Broad plazzas extend around three sides of the building. The grounds "At best reason moves but at tortoise are ample and well shaded. The drain-

Belvidere, as its name indicates, is a is not against the testimony of the beautiful inland town, in Northern New senses. It is not unreason, but rather Jersey, 700 feet above the sea, and surreason at its best. Newton's eyes saw rounded on all sides by forest-covered the apple fall. By imagination he bills, at the base of which flow the Peleaped from the falling apple to the fall- quest and Delaware rivers, along whose ing moon; by faith he saw all worlds banks are many places of special interheld in the grip of that invariable law, est to artists and all lovers of the pic-

from New York and Philadelphia by the wanna and Western railroads, with six "The soul is a voyager seeking the un- trains running daily each way. Its

Terms:-From \$6 to \$8 per week for lieve that the dead do live again. God adults; children over ten years of age. A. C. BUSH. . Belvidere, Warren Co., New Jersey.

> Letter from Geo. F. Perkins. I desire to acquaint our many friends

ered gifts upon her. She was a modest | Since the fatal 14th of April, I have woman. Praise would be far from her been in such a whirl of worry and exwish, but affection hath its rights. We citement that if I have neglected any of joyfully confess that her works do our kind friends it was the lack of time, praise her. Her crowning character- strength and mental composure on my

cerity and moral earnestness; what a as the result of a correspondence with friend in time of need; what loyalty; Dr. W. J. Guild, who expressed confiwhat sympathy in self-sacrifice; how dence in the entire recovery of Mrs. P., unspoiled by her hosts of friends. From if she could come to this healthful lothe beginning to the end her career was cality, where house rent would not be a happiness maker and a joy producer, an object, nothing but our personal liv-The words of the wise man express our ing expenses would have to be borne sumed to be justifiable when employed | deepest thought: "She openeth her by us, and as the farm work was bemouth with wisdom-in the tongue is ginning to be exceedingly rushing at the law of kindness-strength, honor good Brother Leidigh's, in Villa Ridge, and beauty were her clothing." There- I concluded that this move was the fore, despite our tears, hope survives. most prudent. In view of the fact that Blessed are the dead who die in the if, as I see it, my wife recovers, it must Lord. Yea, sayeth the spirit, that they be through being quiet and out of the

Many total strangers to us have sent As the thoughts of a mind not yet ius remittances, which, with the purse fully emancipated from the thralldom made up by the Chicago friends through of an orthodox education, these feeling The Progressive Thinker's efforts (for words of Dr. Hillis are in some respects all of which I am truly grateful), has elevating, spiritual and beautiful. But enabled us to travel from Chicago to one cannot, while fully and cheerfully Villa Ridge, thence to this place, where assenting to this acknowledgment, help we hope the high altitude and pure air, feeling his song is in the minor key of with the retirement will restore the hope, and falls far below the pean notes | health of Mrs. Perkins, at less expense

Now, if there are any to whom I have Dr. Hillis' standpoint is virtually the not sent a personal letter of thanks for same as was Col. Ingersoll's: at most their kindness and donations, I sincerehe but "hears the rustle of a wing," ly trust they will read these lines and stirred by hope and strong desire, mov- consider themselves thanked a thou-

sand times. And if there are any other friends who feel that they can assist us finanfor centuries, and doubly emphasized by | cially, that have not as yet, so that I present day opposition to the Spiritual- may be able to minister to the wants istic contention, in the assertion, "Our and thus bring health and comfort to dead may not return to us." Ortho- her who has been working so faithfully. doxy here shuts up the way-cuts off for twenty years to give comfort and the means of access, through the light solace as well as health to the army of of spirit manifestation, to the pure balm seekers for her services, I shall conof Gilead for wounded hearts here and sider it as coming from the grand and now. It remaids the mourner, the sad generous souls who appreciate the

## An Unappreciated Scottish Genius.

Every inch of "the land of brown heath and shaggy we pay more attention to the oracle of what we feel, and wood" is irradiant with the glamour of romanticism; a less attention to the monitor of what we think. In legacy bought with a precious price, for almost every bell America the barbaric faith of the Mayflower is dying. of heather that blooms upon the mountain's brow has been purpled with the lifeblood of her sons; the very air is in his cradle. God is manifested to godlike men, and of Scotland's steeps is fraught with the aroma of folk-lore.

O Scotia! land of misty and mystic beauty and rugged stern grandeur, 'twas meet that from thy fertile matrix tis more than prayer; if I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the I. I work hard to secure the elevation of the past is in his coffin; the God of the past is in his coffin; the God of the future to the past is in his coffin; the God of the future to the past is in his coffin; the God of the past is in his coffin; the God of the future to the II. I work hard to see the control of the past is in his coffin; the God of

should come forth many of the most cherished names that tion of the Living, I may exonorate myself from specula-

"The Wizard of the North" has long since ceased to wave his wand, at whose magic beck arose wondrous the "dim dumb town that lies so cold and low" long Dream never drew and the splendor of Vision never enough for the hooting mob of yesterday to build mighty limned." monuments to his memory; the sage of Ecclefechan, Thomas Carlyle, has ceased to wield the pen whose sledgehammer vehemence proved mightier than the sword Yet the well-worn boards of Scotland's literary proscenium are not deserted; rather they are crowded with a motley crew of candidates for Caledonia's laurels. Once in a while a modest, unassuming "Sentimental Tommy," by popular acclamation, fills worthily the principle role; but much of the time mongrel "Kailyairders" strut their petty hour upon the stage to the exclusion of more worthy and less assertive competitors.

In the forefront of these latter the next generation will undoubtedly enshrine the name of William Stewart Ross, known to many interested readers as "Saladin."

It is impossible to place this iconoclastic knight templar of the pen in any "school" of letters. He displays some of the impatient energy and trenchant force of Carlyle; there glows ever and anon in iridescent hues from his pages hints of the chivalric imagination of Scott; Burns lives again in some of the grim humor and caustic sarcasm from Saladin's pen; and in some of his poems there gleam reminiscences of the dreamy fervor of Shelly. . In truth this "unappreciated genius" sounds the whole gamut of the emotions, as with feverish wonder the reader is hurried breathlessly over pages that burn with the livid glare of hell; illumined by flashes of rhetorical beauty, studded with gems of pathos, and saturated with the passionate poetic fervor of this child of the mountain mist "When Saladin gets into his altitudes of style," says the Manchester (Eng.) Guardian, "we can only borrow the words of an awestruck French critic and say 'Mon Dieu,

When we state that his most characteristic work, "God and His Book," exhibiting his marvelous versatility and fathomless fertility, is perhaps the most trenchant attack that has ever been published on the infallibility of the Bible, his comparative obscurity has been partially explained. When it is added that he edits The Agnostic Journal (London), no further explanation is necessary. In "God and His Book" he explains his position with reference to the Bible. After ridiculing with ruthless freedom many of its grotesque incongruities he proceeds:

"I am no bigot for or against his Book, being neither Protestant nor Papist; and I simply wish to give the Ghost fair play as an author. I have said little about the merits of his work; but that is not because they, such as they are, have escaped my recognition. From my earliest boyhood I have been steeped in the writings of this writer. As a child, I had heard of the Waters of Babel in Baby-Ionia before I had heard of the Water of Dee in my own Galloway. For long, Jordan was a more familiar word than Clyde; and I knew of Carmel and Olivet years before His poem entitled "Above" will amply sustain the con I had heard of Cairngorm and Ben Nevis. I could tell tention. all about Adoption, Sanctification, and Redemption before I knew the genitive from the dative, before I had heard of the equator or could tell how many roods there were in an acre. I was suckled upon 'the milk of the word;' I was dandled on the knee of the Virgin Mary; and the linen that enshrouded the corpse of Jesus was my swaddling clothes. Before I had as yet learned to read I could recite from memory some dozen of the 'psalms of David.' In my native moorlands the echo of the voices of the Covenanters had hardly as yet died away. Tradition fondly nursed the martyrs' memory; I beheld their graves in the grey cairns, and the burn wimpling over the pebbles murmured their dirge. The plaided shepherd on the hillside spake of them, and so did the miry-footed plowman on the furrowed field.

"A remnant of Covenanting times, the phraseology of the Bible entered into the parlance of ordinary life always solemnly, never irreverently. This custom sank deep into my childhood's speech, and subsequently into my literary style. I have read many, many books now besides the Bible; but its English and its forms of expression are even yet the bed-rock upon which the edifice of my diction stands. Those who know me know that I am neither irreverent nor ungrateful. The book that inspired my earliest awe does not lightly provoke my most recent scoff. A book to which I owe so much-from which, at my mother's knee, I learned how to read-does not find me an ungrateful recipient of its blessings and benefits. I know its antique nook of familiar quaintness; I know its grimpses into the simple heart of the olden world; I know its curious tales and fascinating incidents; I know how the comet of its history trails its tail through a chaos of legendary mist; I know the magnificent fervor of its devotional passages; I know the artless simplicity of its prose; I know the lurid thunder-light of its poetry; I know its piping times of peace by the Jordan or the Kedron; I know its fury of fire and sword, the army of the Lord of Hosts, the rush of the chariot, the thrust of the spear; the buckler, the javelin, and garments rolled in blood.

"It is not the Bible and the pretensions it makes for itself that I assail; it is the Bible and the pretensions in regard to it put forth by Protestant Christianity. Taken for what it really is-a collection of more or less connected tracts belonging to times more or less remote, and reflecting as it does the deed and motive of ages and races that are no more-it is a deeply interesting antiquarian study. But here its use and its merit end.

"I have no irreverence for the Bible and its God as the Bible and its God. It and he were the natural evolutionary product and index of a remote and half-barbarous time. The Bible as the Bible and Jehovah as Jehovah I cannot treat with disrespect. It would be quite as legitimate to heap ridicule upon the fact that I had to creep before I had learnt to walk. The Bible and Jehovah are interesting relics of the cradle upon which the baby-world leant before it had strength to stand. I have no quarrel with those quaint old relics, per se; but when I find that the world would still lean upon them after all these long and weary centuries, in the interests of the human race I do my best to dash the relics to splinters. It is not the Book and the God, in themselves, that provoke my enmity; it is the pretensions put forward on their behalf by an interested priesthood. These pretensions must excite in every man who is a patriot and a friend of his race feelings of repugnance and aversion."

Though absolutely unsparing in his invective against the church and the priest, his writings are permeated with a profound spirit of reverence for the really sacred. The God who prompts Saladin's homage, however, is no vulgar burlesque conceived in the authropomorphic matrix, no sanguinary quibbler over candlesticks and vestments and holy gewgaws. Saladin is equally repelled by the materialists who endeavor to measure the Infinite with a footrule, and ostentatiously burn incense at the shrine of the Atomic God.

"The potential molecules pave the road to damnation; the as yet undeveloped psychism is the finger-post that points down the dim and mystical vista that leads to salvation. We shall ultimately get nearer to Truth on the modest assumption that we know not, than on the arrogant assumption that we know. We shall get wiser when

resound through the vast pantheon of the world's tion as to the raising of the Dead. I cannot penetrate the literature.

black curtain that falls behind the footlights of mortal life and hides the arcana of Being. But I feel I am in the guardian hands of Eternal Love, and that my head worlds of delicious chivalry; "Rantin Robin" has lain in reclines safely on the bosom of a God such as the glory of

GOD.

"Tread reverent where earth's heroes trod, Erase the lines that cancel God; The word is writ with mountain scars Filled with the glory of the stars, And with the sempiternal rays The hills of earth are all ablaze; And struggle up the rainbow's rim To kiss the handless hand of Him Who fired that deathless altar coal, The yearnings of the human soul.

"O give an ample time and season To thoughts that overleap all reason: Have faith, for there is gelt and treasure Our poor bushels cannot measure; And all the paths thought ever trod Meet in the awful focus, God.

"And worship when His glory streams Adown the chariot track of dreams, And mark the reeking of His breath Upon the mirror-disc of Death, And hope the hope sublimely brave That over-vaults the yawning grave, Else will the vats of life's red wine Degenerate to slush for swine, Repulsed be Nature's flank and van, And stately man no more be man.

"Go teach the earthquake moral law And mete the Andes with a straw. Go stand you on some heaven-kissed hill Where your rapt being roams at will, Leans wild o'er the horizon's bars To claim its kindred with the stars, And voiceless anthem chants in tune To the still paean of the moon, While hieroglyphs of flags and shrouds Are written in the tome of clouds: And see the wreaths Arcturus flings, And hear the hymn Orion sings, And hear the great drum of the Sca Roll out the Has Been and To Be; And hear the red lips of the Sun Preach from the text, The World Is One; And, mode of the mysterious Whole, Follow thine own unfettered soul; Know every path that e'er was trod Leads devious to the heart of God."

"Saladin displays some of the subtle beauty of Shelley."

ABOVE.

"Clouds of the Summer eve Veiling-the mountain's brow, What are ye, say, In this dying day, Read the spell of the awful NOW?

"As ye tint the fringe of the lady-fern And silver the stream in the glen, What are ye, say, In this dying day, Break the spell of the awful THEN?

"Say, ere ye melt in the mystic past And depart to return no more, What know ye, say,
Of the must and the may
On the FUTURE'S wildered shore?"

"For likest thou art to me, O cloud, On the mountain's dim grey head, Like a king's red robe and a maid's white shroud In the wealth of thy glory spread-There lingers on thy pale lips, O cloud, The doom of the quick and the dead.

"And thy fringes melt into viewless space, O'er the hill and the heaven rolled, And divinely gleams thy dim, pale face From its tresses of glorious gold. Tiptoe on the earth ye kiss the sky, And the sky blushes red with delight, And she closes the lids of her languid eye On the white heaving bosom of night-The holy lids of her languishing eye On the vestal bosom of night.

"Child of the mist and the amethyst, Born of the glory and gloom, By the star-rays wooed, by the moonbeams kist, Symbol of cradle and tomb; Blest by the love of the violet eyes And the mild moon's crescent horn. And the ripening grape with the ruddy dyes, And the wind o'er the yellowing corn: Fraught with the moans of the resinous pine And the fumes of the brackish wave, Yclaspt by the tendril arms of the vine, And warned by the yews of the grave, You've absorbed of all that is subtle on earth, On the wings of the wind ye have trod; Ye rise from the gloom of the realm of your birth To flame on the altar of God-From the glamor and gloom of earth and of birth To the splendor of heaven and God; And aloft ye fly, on your awful way, Through the kingdom of thunder and hail, As the daughter of God were married to-day And you were her bridal veil-You fly through the vault of heaven to-day Like the sweep of her bridal veil. And ye carry my soul o'er that moonlit hill, And I leave it with heaven and you; And I lay me down 'neath the Igdrasil, Alone with the night and the dew-My corpse 'neath the ash-tree Igdrasil, My soul in heaven with you.

"For likest thou art to me, O cloud, In thy calm, yet deep, unrest,
With thy fringes ruddy and purple and proud,
And the thunder chained in thy breast;
And the blue caught from the sweet, quiet sky, And the green from the roral sod, And the glistening tear in thy dreamy eye, And thy plume in the halls of God.

Misty and mystic dreams of heaven, Ye speak to my inmost sense, Of all for which I have yearned and striven With hope, and with love intense; My heart is with you in your welkin flight, Where your cirrus locke are curl'd By the rising moonbeams' fingers light

On the uppermost rim of the world-Where the moon's fingers curl your tresses bright On the uppermost rim of the world.

"Clouds of the summer eve Veiling the mountain's brow, What are we, say, In this dying day, Read the spell of the awful NOW? "As ye tint the fringe of the lady-fern, And silver the stream in the glen, What are ye, say, In this dying day Break the spell of the awful THEN?

"Say, ere ye blend with the solemn past, And go to return no more—
What know ye, say,
Of the must and the may
On the FUTURE'S wildered shore?"

Many a devout mother has perused with pleasure that popular poem, "The hand that rocks the cradle is the shaking the worlds. My soul shivers upon the shore dier far from home. The helm is on hand that rules the world," recking not that its author is one of the leaders of modern infidelity, who but seldom gets credit for its composition. This crusader charging recklessly against the bastions of established dogma has long since vindicated his right to no obscure niche in the know not; neither do you. Leave me alone.

"Your soul-saving is a business, and a quack one. "Your soul-saving is a business, and a quack one of the leader that commands me is a There is the One Soul and no other. Degrade it not by of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the command of the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in additional to the leader that commands me is a voice in the leader that commands me is a voice in additional to the leader that commands me is a voice in the leader that commands me is a voice in additional to the leader that commands are the leader that t Burns statue movement.

ROBERT BURNS.

"All hail, O Nithsdale's furrowed field, A Marathon art thou; The fire of God in his great heart, Of Genius on his brow, Thy patriot bard strode o'er thy sward, His triumph car the plow! The laverock in the early dawn, The merle at evening grey, Sang peans as the plowman trod His more than laureled way,

And the red ridge of Scottish soil Behind him grandly lay, Prinked with the daisy's 'crimson tip,' The 'rough burr-thistle's' head, And rough print of the plowman's shoe-

"Tis o'er, the rig is dark with night, The lingering star's' on high, And Song-land's gained another wreath Of flowers that never die.

"In Nithsdale, as a dreamy boy, In wild egstatic turns, I've grasped the plow to follow, rapt, Thy shade, O Robert Burns! As 'spretty howes have rarit and riskit' I've seen thee standing nigh, Mid visions of the Throne of Song Too grand for mortal eye: The hills around burned into verse, An anthem vast and dim, The 'fragrant birk' an idyll grew, The 'stibble field' a hymn!

"O sword, rust o'er thy mighty dead, Pent in their funeral urns, Plow, by Elisha sanctified And glorified by Burns, Thine is no roll of tears and groans, The dying and the dead, Thou writest on the wintry field, The prophecy of Bread:-I'll drive my share o'er vanquished Want, My coulter's edge uprears The banners of the yellow corn,

The rye's unnumbered spears. God speed thy 'horns'-no altar horns So sacred are to me, The Prophet and the Muse of Fire

Their mantle bore to thee! "Yet, would a tyrant weld our chains? Then, Victory or the Grave-The trumpet blast of 'Scots wha hae' Will make the coward brave! Then Onward, Valour, 'red-wat-shod,'-Glory to him who dies! "Be his eternal infamy, The 'traitor knave' who flies!

"Dumfries, thy cold hands hold his urn, Thou guard'st his iron sleep, O shrine that draws the universe To worship and to weep!

What tribute grand of brass or stone Can thy poor hands bestow? What bronze or marble worthy him Who lies so cold and low?-Of the brave man whose fight is fought, Whose weapon's sheathed, whose banner's furl'd

Though still his fire and force of soul Throb in the veins of half the world: Australia loves him, India too, As though he had but died yestreen; Columbia knows the Banks o' Doon, And Afric sings of Bonnie Jean!

"Hast seen athwart the midnight stars A cloud its shadow fling? Hast seen the stain from the cage's bars Upon the eagle's wing? Impeach I will not; but, Dumfries, I cannot do him wrong,
Thy street-mire stained the singing-robe Of the great King of Song:

Look sorrowing back on the grey hairs . Too early o'er his brow, And, grateful, what he lacked in bread Give him in garlands now: Humble am I who ask you This penitence be done, But, O city of Sto Michael,

Remember Pm thy son; I love thee though I'm far away, Though you'vestorgotten me
My dreams of home and fatherland
Are centered all in thee; I ask for nothing for myself, I tread thy streets no more, Honor thyself by honoring him I and the world adore;

sult of war-

rocks of its foundation up to the alluvial of its battle-pulled out a letter or two addressed to 'Saladin, the Inments. The sea is a cemetery, and the land a necropolis. fidel.'" The billows roll over tombs, and the grass waves over the The works of this author extend through about a dozen

agony. Our roses are crimsoned with blood, and our worthy of perusal. The reader will lilies are whitened with bones. The wide sky is only the doubtless find much that does not suit vault that holds the star-lamps that burn in a sepulchre. his palate, for "uniformity of ignor-Our little lives are the troubled marsh-lights that gleam, ance is commonplace, uniformity of and glide, and shimmer, and vanish among the graves thought, where knowledge is, is imfrom which they are exhaled. Time shall yet sound the possible." His name is familiar to a reveille, and we shall awake from the night of this ghastly dream; awake on the hills of eternity to read the deep riddle of existence in the splendor of the noonday of God." There are some phrases of idyllic beauty in the follow-

By Andrew Va. Cross,

ing rhetorical mosaic:
"It is not because I take a lower view than you do of the past, the present, and the future, that I reject the poor imbecile juggling of your priestcraft. I take a much higher view than you do, and therefore I reject your puerile flamenicals, which have done much to make ignorance chronic and imposture a profession. From behind the stillness of death and the cold of the grave I hear the dash and plunge of the ocean of the Eternal. Its depths are far down in the caverns of Dis, the crests of its billows are blinding the stars, and its roll and its swing are which is not all a dream. I am a solwaiting for the galley that plies to the archipelago of the | my head and the spear in my hand. I unknown, and for my voyage ye offer me a toy ship made feel that I have left somewhere where out of a Bible leaf! In the presence of such solemnities, time is eternal or where time is unaway with your mockery. Whether death raises the cur-

pretending to 'save' it with your creedal dogmas and pul- voice inaudible to mortal ear. Somepit platitudes. Realize its might, divinity, and majesty where in the realm I have left there is in the exercise of lofty thought, in the performance of a home with a snow-white doorstep, heroic deed. Adumbrate its oneness with the universe by and over the door the red and white holding commune with the roaring sea, with the gloomy roses link and twine and breathe the mountain, the groaning wood, the moonbeams silvering fragrance of love. On that doorstep fields of autumnal gold, and the white clouds flying over and under these roses stands my

This strenuous soul beating furiously against the con- arms. Down the valley rolls the fining bars of the knowable, like many another restive thunder of the drum, up the hill rises captive, falls back on the gospel of brother-helping, that the bugle's silver clang: 'Gird on your eternal gospel which is inexpugnably wrought into the sword and away!' I obey the sumvery tissues of the universe, and which will live beyond mons and depart. I kiss my wife, my,

the wreck of religions and the crush of Gods.

"Help the weak, who cannot fight so strongly as you can in the fierce and unceasing tattle of life. Bind up the wounds of those who, beaten down in the conflict, have, weak and bleeding, crawled to the rear to die. Turn shadowed by the banners. There is not away from the cry of even those who have been their a turn in the lane; I wheel round and own worst, or only, enemy. To err is human, to forgive kiss my hand in a long adieu. My divine. And, after all, he whose own blood reddens his wife's eyes are following me, tearful blade is a special object of compassion. Cast the bread of and loving. I wave my plumed helthy love on the waters of his sin. Has strong drink or some insidious Circe wiled him to ruin? Pity, but do not upbraid. Think on what he has forfeited, reflect on what her babe and mine. The turn in the he has lost; what holy hymns under the glorious sun, lane is made-and all is lost. what religious musings under the solemn moon, what a "But I will return. Brief on this depreciation in the dignity and grandeur of life, what a flagging of the energies that aspire to its sacred heights, what a shortening of the plummet line with which you Death and strong as God has told me have tried to sound its awful depths; and consider what he I will return. When the solemn fir has lost in the wealth of that holy tenderness which con- strikes his roots into my grave and the centrates in wife and child and home. He has lost so rank hemlock through the decayed much, help him to what little you can. For, a few short coffin-boards has absorbed my blood, years of evil past, and you lie down together with him in I shall have returned to that home the dust, and all the toiling and the sinning, and the wealth where my babe was held aloft among and the poverty are over. The grass waves as greenly over him as over you; and on it the morning and evening dew, the tears of God, glisten as brightly. The sky is as blue over his grave as over yours; the stars look as mournfully, the sun shines as grandly, the cricket chirps as cheerily, and the sweet-briar and the rose fling their fragrance as freely over the sod that covers his breast as over lilies streams forever through the the turf that lies upon yours. In the sight of the awful gate of the grave." equality of the long Forever, are we to insist upon our unbrotherly inequality in the momentary Now? Cast A CHANCE TO MAKE MONEY. thy bread upon the waters of want and life, for in an hour, your poor, erring brother and yourself shall reach the eternal commune of Non-want and Death."

"I often prowl about, Lord, when all the world is fume that would cost \$2.00 in drug stores. asleep, under the sky afire with stars or murky with winter rain. I found, one night, a poor, hungry, and threadbare clerk from the country, sleeping on one of the stone

1 for the made it for my own use only, but the curlost
ty of friends as to where I procured such exquisite
clerk from the country, sleeping on one of the stone

25.00 per week. I do not capital, people come and bare clerk from the country, sleeping on one of the stone seats on Blackfriars Bridge, partially protected from the sleet and snow by a copy of the Daily Telegraph, which, in the morning, he had bought with his last copper in the started in the business.

885.00 per week. I do not canvas, people come and seen do not one for the perfumes. Any intelligent person the seen do not one for the perfumes and the morning, he had bought with his last copper in the started in the business.

MARTHA FRANCIS. hope that he might find therein advertisement of some situation to which he might possibly be appointed. His last sixpence he had sent in stamps to his aged and indigent mother in Devonshire; and as he thought of her—the snow on her humble thatch roof, her larder empty, and her hear heavy with sorrow—the tears gathered in his boyish eyes; and as he fell asleep dreaming of his mother, the winds of the night almost froze into icicles the tears upon

his eyelids.

"Away in that Devonshire cot the aged mother was praying for her son, so he told me; and, Jehovah, I trouble you not with prayers; but I looked up through the drizzling snow to the blurred stars and moon, and wondered whether you, high over the moon and stars, were listening to that mother's prayer. I never so much wished before that you should exist and listen to prayer and answer it, so that you might give that simple-minded Devonshire lad a seat on a three-legged stool, with a desk before him—not much for a Deity to do—and thereby make joyous his heavy heart and that of the aged and widowed mother, who, from her lonely cot, from amid the hunger and the snow, prayed to you, Lord, not for herself, but and the snow, prayed to you, Lord, not for herself, but for her son. As I heard the church yard cough and beheld the hollow chest covered over by the Telegraph and the snow, and thought of the anxious and pious old mother far away, I repeated the words of thy son, but in bitterest irony, "Blessed be ye poor!"

"As you know, Lord, I frequently stroll in the midnight fields round London. There I was, only last night, while the grass, whitened with hoar-frost, crackled be- GRANT, Dept. 33, Kansas City, Mo. while the grass, whitened with hoar-frost, crackled be-neath my feet and the stars shone down fiercely from the black sky. Frequently out in these cold fields have I found specimens of the waifs of London asleep. What a sleep, Lord, in the frosty grass, in the eerie silence, and in the blink of the chilly moon! More than once, when I have come across these poor mortals, availing myself of vigor to the whole system and will fully restore lest vitelity to any organs of the my knowledge of the neighborhood, I have gone and brought a small armful of hay to spread for a coverlet, O

Father, over your sleeping children. I have never watched them when they awoke in the morning, and health restorer. Sold in 5 gallon carfound themselves comparatively warm under a coverlet of mysterious hay. Seeing no one near, perhaps they thanked you for your care of them; but you know full well you took no care of them; you left them there to sleep a sleep that would engender maladies which would induce

Honor thyself by honoring him

I and the world adore;
Joy in thy solemin heritage,
Breaking Oblivion's wave,
O grandest hity of the world,
For you have Burns' grave!"

It has been necessary in order to let the reader have a climpse of Saladin's literary style to use frequent quotations, but it need scarcely be added, such brief snatches orn from their setting cannot invoke a just estimate of Saladin's literary ability. For example, the whole essay is a subject of the grass of the presentation of the p glimpse of Saladin's literary style to use frequent quota-tions, but it need scarcely be added, such brief snatches spread it softly over somebody's daughter without waken-torn from their setting cannot invoke a just estimate of ing her, and quietly walked away. I do not mention this Saladin's literary ability. For example, the whole essay on "The Paths of Glory," depicting with horrible realism the terrible atrocity of war, must be read in order to feel When the woman awoke in the morning it is quite likely the awful significance of its closing period. As the re- she gave you, not me, the credit of having sent her the garment; but it is quite likely that, when thanking Jeho-"The earth is only one vast revolving charnel, from the vah, she may have put her hand into the pocket and

dead. The sea-shell is tinted from the wrung heart of volumes each containing gleams of genius eminently scenes. For sale at this office.

his palate, for "uniformity of ignorselect circle of British and other readers. As that of one of the most forceful and picturesque writers of contemporary literature it deserves a wider publicity; and time will surely give it. Though fighting under the Agnostic standard, "Saladin" is a veritable free lance and does not scruple to publish his faith in Immortality, a faith clearly evinced in the following quotation with which this inadequate

appreciation is reluctantly closed:
"In spite of the shadows and the

visions, I rest my fate upon a dream

Westfield, Mass.

known. Drilled by an unseen baton, tain on everlasting day or lets it fall on endless night, I I fight under an invisible bannerthe black heaven thick-studded with the burning stars." young wife, with my babe in her

earth are the bivouac, the march and the roses, and where my wife sobbed 'Farewell!' I fear not misery nor

I have been seiling Perfumes for the past six

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WATER OF LIFE.

FROM DREAMLAND SENT. A volume of Poems. By Lilian Whiting. Close

MAN THE MICROCOSM.

His infinite and Divine Relations. Intuition—The

Real Life in the Spirit-Land.

## An Unappreciated Scottish Genius.

Every inch of "the land of brown heath and shaggy we pay more attention to the oracle of what we feel, and wood" is irradiant with the glamour of romanticism; a less attention to the monitor of what we think. In legacy bought with a precious price, for almost every bell
America the barbaric faith of the Mayflower is dying.

Of heather that blooms upon the mountain's brow has been purpled with the lifeblood of her sons; the very air is in his cradle. God is manifested to godlike men, and of Scotland's steeps is fraught with the aroma of folk-lore.

should come forth many of the most cherished names that tion of the Living, I may exonorate myself from specula-

wave his wand, at whose magic beck arose wondrous the guardian hands of Eternal Love, and that my head worlds of delicious chivalry; "Rantin Robin" has lain in reclines safely on the bosom of a God such as the glory of the "dim dumb town that lies so cold and low" long Dream never drew and the splendor of Vision never enough for the hooting mob of yesterday to build mighty monuments to his memory; the sage of Ecclefechan, Thomas Carlyle, has ceased to wield the pen whose sledgehammer vehemence proved mightier than the sword. Yet the well-worn boards of Scotland's literary proscenium are not deserted; rather they are crowded with a motley crew of candidates for Caledonia's laurels. Once in a while a modest, unassuming "Sentimental Tommy," by popular acclamation, fills worthily the principle role; but much of the time mongrel "Kailyairders" strut their petty hour upon the stage to the exclusion of more worthy and less assertive competitors.

In the forefront of these latter the next generation will undoubtedly enshrine the name of William Stewart Ross, known to many interested readers as "Saladin."

It is impossible to place this iconoclastic knight templar of the pen in any "school" of letters. He displays some of the impatient energy and trenchant force of Carlyle; there glows ever and anon in iridescent hues from his pages hints of the chivalric imagination of Scott; Burns lives again in some of the grim humor and caustic sarcasm from Saladin's pen; and in some of his poems there gleam reminiscences of the dreamy fervor of Shelly. . In truth this "unappreciated genius" sounds the whole gamut of the emotions, as with feverish wonder the reader is hurried breathlessly over pages that burn with the livid glare of hell; illumined by flashes of rhetorical beauty, studded with gems of pathos, and saturated with the passionate poetic fervor of this child of the mountain mist. "When Saladin gets into his altitudes of style," says the Manchester (Eng.) Guardian, "we can only borrow the words of an awestruck French critic and say 'Mon Dieu,

When we state that his most characteristic work, "God and His Book," exhibiting his marvelous versatility and fathomless fertility, is perhaps the most trenchant attack that has ever been published on the infallibility of the Bible, his comparative obscurity has been partially explained. When it is added that he edits The Agnostic Journal (London), no further explanation is necessary. In "God and His Book" he explains his position with

reference to the Bible. After ridiculing with ruthless freedom many of its grotesque incongruities he proceeds:
"I am no bigot for or against his Book, being neither Protestant nor Papist; and I simply wish to give the Ghost fair play as an author. I have said little about the merits of his work; but that is not because they, such as they are, have escaped my recognition. From my earliest boyhood I have been steeped in the writings of this writer. As a child, I had heard of the Waters of Babel in Baby Ionia before I had heard of the Water of Dee in my own Galloway. For long, Jordan was a more familiar word I had heard of Cairngorm and Ben Nevis. I could tell tention. all about Adoption, Sanctification, and Redemption before I knew the genitive from the dative, before I had heard of the equator or could tell how many roods there were in an acre. I was suckled upon 'the milk of the word,' I was dandled on the knee of the Virgin Mary; and the linen that enshrouded the corpse of Jesus was my swaddling clothes. Before I had as yet learned to read I could recite from memory some dozen of the 'psalms of David.' In my native moorlands the echo of the voices of the Covenanters had hardly as yet died away. Tradition fondly nursed the martyrs' memory; I beheld their graves in the grey cairns, and the burn wimpling over the pebbles murmured their dirge. The plaided shepherd on the hillside spake of them, and so did the miry-footed plowman on the furrowed field.

"A remnant of Covenanting times, the phraseology of the Bible entered into the parlance of ordinary life, always solemnly, never irreverently. This custom sank deep into my childhood's speech, and subsequently into my literary style. I have read many, many books now besides the Bible; but its English and its forms of expression are even yet the bed-rock upon which the edifice of my diction stands. Those who know me know that I am neither irreverent nor ungrateful. The book that inspired my earliest awe does not lightly provoke my most recent scoff. A book to which I owe so much-from which, at my mother's knee, I learned how to read-does not find me an ungrateful recipient of its blessings and benefits. I know its antique nook of familiar quaintness; I know its glimpses into the simple heart of the olden world; I know its curious tales and fascinating incidents; I know how the comet of its history trails its tail through a chaos of legendary mist; I know the magnificent fervor of its devotional passages; I know the artless simplicity of its prose; I know the lurid thunder-light of its poetry; I know its piping times of peace by the Jordan or the Kedron; I know its fury of fire and sword, the army of the Lord of Hosts, the rush of the chariot, the thrust of the spear; the buckler, the javelin, and garments rolled in blood.

"It is not the Bible and the pretensions it makes for itself that I assail; it is the Bible and the pretensions in regard to it put forth by Protestant Christianity. Taken for what it really is -a collection of more or less connected tracts belonging to times more or less remote, and reflecting as it does the deed and motive of ages and races

that are no more—it is a deeply interesting antiquarian study. But here its use and its merit end.
"I have no irreverence for the Bible and its God as the Bible and its God. It and he were the natural evolution ary product and index of a remote and half-barbarous time. The Bible as the Bible and Jehovah as Jehovah I cannot treat with disrespect. It would be quite as legitimate to heap ridicule upon the fact that I had to creep before I had learnt to walk. The Bible and Jehovah are interesting relics of the cradle upon which the baby-world leant before it had strength to stand. I have no quarrel with those quaint old relics, per se; but when I find that the world would still lean upon them after all these long and weary centuries, in the interests of the human race I do my best to dash the relics to splinters. It is not the Book and the God, in themselves, that provoke my en-mity; it is the pretensions put forward on their behalf by an interested priesthood. These pretensions must excite in every man who is a patriot and a friend of his race feelings of repugnance and aversion.".

Though absolutely unsparing in his invective against the church and the priest, his writings are permeated with a profound spirit of reverence for the really sacred. The God who prompts Saladin's homage, however, is no vulgar burlesque conceived in the authropomorphic matrix, no sanguinary quibbler over candlesticks and vestments and holy gewgaws. Saladin is equally repelled by the materialists who endeavor to measure the Infinite with a footrule, and ostentatiously burn incense at the shrine of the Atomic God.

"The potential molecules pave the road to damnation; the as yet undeveloped psychism is the finger-post that points down the dim and mystical vista that leads to salvation. We shall ultimately get nearer to Truth on the modest assumption that we know not, than on the arrogant assumption that we know. We shall get wiser when

O Scotia! land of misty and mystic beauty and rugged stern grandeur, twas meet that from thy fertile matrix it is more than prayer; if I work hard to secure the elevaresound through the vast pantheon of the world's tion as to the raising of the Dead. I cannot penetrate the literature.

| Consider the pantheon of the world's black curtain that falls behind the footlights of mortal controls. "The Wizard of the North" has long since ceased to life and hides the arcana of Being. But I feel I am in

"Tread reverent where earth's heroes trod, Erase the lines that cancel God; The word is writ with mountain scars Filled with the glory of the stars, And with the sempiternal rays The hills of earth are all ablaze; And struggle up the rainbow's rim To kiss the handless hand of Him Who fired that deathless altar coal, The yearnings of the human soul.

"O give an ample time and season To thoughts that overleap all reason: Have faith, for there is gelt and treasure Our poor bushels cannot measure; And all the paths thought ever trod Meet in the awful focus, God.

"And worship when His glory streams Adown the chariot track of dreams, And mark the reeking of His breath Upon the mirror-disc of Death. And hope the hope sublimely brave That over-vaults the yawning grave, Else will the vats of life's red wine Degenerate to slush for swine, Repulsed be Nature's flank and van, And stately man no more be man.

"Go teach the earthquake moral law And mete the Andes with a straw. Go stand you on some heaven-kissed hill Where your rapt being roams at will, Leans wild o'er the horizon's bars To claim its kindred with the stars, And voiceless anthem chants in tune To the still paean of the moon, While hieroglyphs of flags and shrouds Are written in the tome of clouds: And see the wreaths Arcturus flings, And hear the hymn Orion sings, And hear the great drum of the Sca Roll out the Has Been and To Be; And hear the red lips of the Sun Preach from the text, The World Is One; And, mode of the mysterious Whole, Follow thine own unfettered soul; Know every path that e'er was trod Leads devious to the heart of God."

"Saladin displays some of the subtle beauty of Shelley." than Clyde; and I knew of Carmel and Olivet years before His poem entitled "Above" will amply sustain the con-

"Clouds of the Summer eve Veiling the mountain's brow, What are ye, say, In this dying day, Read the spell of the awful NOW?

"As ye tint the fringe of the lady-fern And silver the stream in the glen, What are ye, say, In this dying day, Break the spell of the awful THEN?

"Say, ere ve melt in the mystic past, And depart to return no more, What know ye, say, Of the must and the may On the FUTURE'S wildered shore?"

"For likest thou art to me, O cloud, On the mountain's dim grey head, Like a king's red robe and a maid's white shroud In the wealth of thy glory spread-There lingers on thy pale lips. O cloud. The doom of the quick and the dead.

"And thy fringes melt into viewless space. O'er the hill and the heaven rolled, And divinely gleams thy dim, pale face From its tresses of glorious gold. Tiptoe on the earth ye kiss the sky, And the sky blushes red with delight, And she closes the lids of her languid eve On the white heaving bosom of night— The holy lids of her languishing eye On the vestal bosom of night.

"Child of the mist and the amethyst, Born of the glory and gloom, By the star-rays wooed, by the moonbeams kist, Symbol of cradle and tomb; Blest by the love of the violet eyes And the mild moon's crescent horn, And the ripening grape with the ruddy dyes, And the wind o'er the yellowing corn: Fraught with the moans of the resinous pine And the fumes of the brackish wave, Yclaspt by the tendril arms of the vine. And warned by the yews of the grave, You've absorbed of all that is subtle on earth, On the wings of the wind ye have trod; Ye rise from the gloom of the realm of your birth To flame on the altar of God-From the glamor and gloom of earth and of birth To the splendor of heaven and God; And aloft ye fly, on your awful way, Through the kingdom of thunder and hail, As the daughter of God were married to-day And you were her bridal veil-You fly through the vault of heaven to-day Like the sweep of her bridal veil. And ye carry my soul o'er that moonlit hill, And I leave it with heaven and you;
And I lay me down neath the Igdrasil,
Alone with the night and the dow-My corpse 'neath the ash-tree Igdrasil, My soul in heaven with you.

"For likest thou art to me, O cloud, In thy calm, yet deep, unrest, With thy fringes ruddy and purple and proud, And the thunder chained in thy breast: And the blue caught from the sweet, quiet sky, And the green from the roral sod, And the glistening tear in thy dreamy eye, And thy plume in the halls of God.

Misty and mystic dreams of heaven, Ye speak to my inmost sense, Of all for which I have yearned and striven With hope, and with love intense; My heart is with you in your welkin flight, Where your cirrus locks are curl'd By the rising moonbeams' fingers light

On the uppermost rim of the world-Where the moon's fingers curl your tresses bright On the uppermost rim of the world.

> "Cleuds of the summer eve Veiling the mountain's brow, What are ye, say, In this dying day, Read the spell of the awful NOW?

"As ye tint the fringe of the lady-fern, And silver the stream in the glen, What are ye, say, In this dying day Break the spell of the awful THEN?

"Say, ere ye blend with the solemn past, And go to return no more-What know ye, say, Of the must and the may On the FUTURE'S wildered shore?"

gets credit for its composition. This crusader charging recklessly against the bastions of established dogma has long since vindicated his right to no obscure niche in the land of Statistical Composition. The crusader charging away with your mockery. Whether death raises the curtain on everlasting day or lets it fall on endless night, I long since vindicated his right to no obscure niche in the know not; neither do you. Leave me alone. temple of Scotland's poesy. His poem on "Robert Burns" "Your soul-saving is a business, and a quack one, with snakes in the fen; and the voice secured the prize offered in connection with the Dumfries There is the One Soul and no other. Degrade it not by Burns statue movement.

ROBERT BURNS. "All hail, O Nithsdale's furrowed field, A Marathion art thou; The fire of God in his great heart, Of Genius on his brow. Thy patriot bard strode o'er thy sward, His triumph car the plow! The laverock in the early dawn, The merle at evening grey, Sang peans as the plowman trod His more than laureled way, And the red ridge of Scottish soil Behind him grandly lay, Prinked with the daisy's 'crimson tip,'

The 'rough burr-thistle's' head, And rough print of the plowman's shoe-Shoe of the deathless dead. "Tis o'er, the rig is dark with night, The 'lingering star's' on high, And Song-land's gained another wreath

Of flowers that never die. "In Nithsdale, as a dreamy boy, In wild egstatic turns, I've grasped the plow to follow, rapt, Thy shade, O Hobert Burns! As 'spretty howes have rarit and riskit' I've seen thee standing nigh, 'Mid visions of the Throne of Song Too grand for mortal eye: The hills around burned into verse, An anthem vast and dim, The 'fragrant birk' an idyll grew,

"O sword, rust o'er thy mighty dead, Pent in their funeral urns, Plow, by Elisha sanctified And glorified by Burns, Thine is no roll of tears and groans, The dying and the dead, Thou writest on the wintry field, The prophecy of Bread: I'll drive my share o'er vanquished Want, My coulter's edge uprears

The 'stibble field' a hymn!

The banners of the yellow corn, The rye's unnumbered spears. God speed thy 'horns'-no altar horns So sacred are to me. The Prophet and the Muse of Fire Their mantle bore to thee!

"Yet, would a tyrant weld our chains? Then, Victory or the Grave-The trumpet blast of 'Scots wha hae' Will make the coward brave! Then Onward, Valour, 'red-wat-shod.'-Glory to him who dies! Be his eternal infamy, The 'traitor knave' who flies!

"Dumfries, thy cold hands hold his urn, Thou guard'st his iron sleep, O shrine that draws the universe To worship and to weep! What tribute grand of brass or stone Can thy poor hands bestow? What bronze or marble worthy him Who lies so cold and low?-Of the brave man whose fight is fought, Whose weapon's sheathed, whose banner's furl'd

Though still his fire and force of soul Throb in the veins of half the world: Australia loves him, India too, As though he had but died yestreen; Columbia knows the Banks o' Doon, And Afric sings of Bonnie Jean! "Hast seen athwart the midnight stars A cloud its shadow fling?

Hast seen the stain from the cage's bars Upon the eagle's wing? Impeach I will not; but, Dumfries, I cannot do him wrong,
Thy street-mire stained the singing-robe Of the great King of Song: Look sorrowing back on the grey hairs Too early o'er his brow, And, grateful, what he lacked in bread Give him in garlands now: Humble am I who ask you This penitence be done, But, O city of Sto Michael, Remember I'm thy son; I love thee though I'm far away, Though you've forgotten me My dreams of home and fatherland Are centered all in thee; I ask for nothing for myself, I tread thy streets no more,

I and the world adore; Joy in thy solemn heritage, Breaking Oblivion's wave, O grandest dity of the world, For you have Burns' grave!" It has been necessary in order to let the reader have a glimpse of Saladin's literary style to use frequent quota-tions, but it need scarcely be added, such brief snatches

Honor thyself by donoring him

the awful significance of its closing period. As the result of war—
"The earth is only one wast revolving charnel, from the rocks of its foundation up to the alluvial of its battlements. The sea is a cemetery, and the land a necropolis."

When the woman awake in the morning it is quite likely that the morning it is q The billows roll over tombs, and the grass waves over the

agony. Our roses are crimsoned with blood, and our worthy of perusal. The reader will lilies are whitened with bones. The wide sky is only the doubtless find much that does not suit vault that holds the star-lamps that burn in a sepulchre. his palate, for "uniformity of ignor-Our little lives are the troubled marsh-lights that gleam, ance is commonplace, uniformity of and glide, and shimmer, and vanish among the graves thought, where knowledge is, is imfrom which they are exhaled. Time shall yet sound the possible." His name is familiar to a reveille, and we shall awake from the night of this ghastly select circle of British and other readdream; awake on the hills of eternity to read the deep rid- ers. As that of one of the most forcedle of existence in the splendor of the noonday of God." ful and picturesque writers of con-

By Andrew W. Cross.

There are some phrases of idyllic beauty in the following rhetorical mosaic:

"It is not because I take a lower view than you do of the past, the present, and the future, that I reject the poor imbecile juggling of your priestcraft. I take a much itable free lance and does not scruple in the present in the p higher view than you do, and therefore I reject your puerile flamenicals, which have done much to make ignor- faith clearly evinced in the following ance chronic and imposture a profession. From behind quotation with which this inadequate the stillness of death and the cold of the grave I hear the dash and plunge of the ocean of the Eternal. Its depths are far down in the caverns of Dis, the crests of its bil-Many a devout mother has perused with pleasure that popular poem, "The hand that rocks the cradle is the hand that rules the world," recking not that its author is one of the leaders of modern infidelity, who but seldom out of a Bible leaf! In the presence of such solemnities, the created or where time is unsured to the solemnities, and its roll and its swing are which is not all a dream. I am a soldier far from home. The helm is on my head and the spear in my hand. I want the caverns of the stars, and its roll and its swing are which is not all a dream. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home. The helm is on my head and the spear in my hand. I am a soldier far from home.

> pretending to 'save' it with your creedal dogmas and pul- voice inaudible to mortal ear. Somepit platitudes. Realize its might, divinity, and majesty where in the realm I have left there is in the exercise of lofty thought, in the performance of a home with a snow-white doorstep, heroic deed. Adumbrate its oneness with the universe by and over the door the red and white holding commune with the roaring sea, with the gloomy roses link and twine and breathe the

> captive, falls back on the gospel of brother-helping, that the bugle's silver clang: 'Gird on your eternal gospel which is inexpugnably wrought into the sword and away!' I obey the sumvery tissues of the universe, and which will live beyond mons and depart. I kiss my wife, my, the wreck of religions and the crush of Gods.

> "Help the weak, who cannot fight so strongly as you can in the fierce and unceasing battle of life. Bind up the wounds of those who, beaten down in the conflict, have, weak and bleeding, crawled to the rear to die. Turn not away from the cry of even those who have been their a turn in the lane; I wheel round and own worst, or only, enemy. To err is human, to forgive kiss my hand in a long adieu. My divine. And, after all, he whose own blood reddens his wife's eyes are following me, tearful blade is a special object of compassion. Cast the bread of and loving. I wave my plumed helthy love on the waters of his sin. Has strong drink or met to her in farewell; and, in resome insidious Circe wiled him to ruin? Pity, but do not sponse, she holds aloft in her hands upbraid. Think on what he has forfeited, reflect on what her babe and mine. The turn in the he has lost; what holy hymns under the glorious sun, what religious musings under the solemn moon, what a depreciation in the dignity and grandeur of life, what a flagging of the energies that aspire to its sacred heights, what a shortening of the plummet line with which you Death and strong as God has told me have tried to sound its awful depths; and consider what he I will return. When the solemn fir has lost in the wealth of that holy tenderness which con- strikes his roots into my grave and the centrates in wife and child and home. He has lost so rank hemlock through the decayed much, help him to what little you can. For, a few short coffin-boards has absorbed my blood, years of evil past, and you lie down together with him in I shall have returned to that home the dust, and all the toiling and the sinning, and the wealth where my babe was held aloft among and the poverty are over. The grass waves as greenly over him as over you; and on it the morning and evening dew, the tears of God, glisten as brightly. The sky is as blue over his grave as over yours; the stars look as mournileast has been answered. The tears of the mourner clean in the residual stars are constituted in the stars look as mournileast has been answered. The tears of the mourner clean in the residual stars look as mournileast has been answered. blue over his grave as over yours; the stars look as mourn-fully, the sun shines as grandly, the cricket chirps as cheerily, and the sweet-briar and the rose fling their frag-rance as freely over the sod that covers his breast as over the turf that lies upon yours. In the sight of the sweetthe turf that lies upon yours. In the sight of the awful gate of the grave." equality of the long Forever, are we to insist upon our unbrotherly inequality in the momentary Now? Cast A CHANCE TO MAKE MONEY. thy bread upon the waters of want and life, for in an hour, your poor, erring brother and yourself shall reach the eternal commune of Non-want and Death."

> "I often prowl about, Lord, when all the world is asleep, under the sky afire with stars or murky with winter rain. I found, one night, a poor, hungry, and threadbare clerk from the country, sleeping on one of the stone seats on Blackfriars Bridge, partially protected from the sleet and snow by a copy of the Daily Telegraph, which, in the morning, he had bought with his last copper in the started in the business.
>
> Buysa bottle. For 50c worth of material, I make Perfume that would cost \$2.00 in drug stores.
>
> I found as to where I procured such exquisite doors, prompted me to sell it. I clear from \$25.00 it of friends as to where I procured such exquisite of sell the foundation of the sell of from \$25.00 per week. I do not can as, people come and send to me for the perfumes. Any lutelligent person can do as well as I do. For 42c in stamps I will send the morning, he had bought with his last copper in the started in the business.
>
> MARTHA FRANCIS. hope that he might find therein advertisement of some situation to which he might possibly be appointed. His last sixpence he had sent in stamps to his aged and indigent sixpence he had sent in stamps to his aged and indigent and as he thought of her—the snow on her humble thatch roof, her larder empty, and her hear heavy with sorrow—the tears gathered in his boyish eyes; and as he fell asleep dreaming of his mother, the winds of the night almost froze into icicles the tears upon his eyelids.

"Away in that Devonshire cot the aged mother was praying for her son, so he told me; and, Jehovah, I trouble you not with prayers; but I looked up through the drizzling snow to the blurred stars and moon, and wondered whether you, high over the moon and stars, were listening to that mother's prayer. I never so much wished before that you should exist and listen to prayer and answer it, so that you might give that simple-minded Devonshire lad a scat on a three-legged stool, with a desk before him—not much for a Deity to do—and thereby make joy-ous his heavy heart and that of the aged and widowed mother, who, from her lonely cot, from amid the hunger and the snow, prayed to you, Lord, not for herself, but for her son. As I heard the church yard cough and be-

for her son. As I heard the church yard cough and beheld the hollow chest covered over by the Telegraph and the snow, and thought of the anxious and pious old mother far away, I repeated the words of thy son, but in bitterest irony, "Blessed be ye poor!"

"As you know, Lord, I frequently stroll in the midnight fields round London. There I was, only last night, while the grass, whitened with hoar-frost, crackled beneath my feet and the stars shone down fiercely from the lack sky. Frequently out in these cold fields have I

WATER OF LIFE. black sky. Frequently out in these cold fields have I found specimens of the waifs of London asleep. What a The old reliable remedy for Stomach, sleep; Lord, in the frosty grass, in the eerie silence, and in Liver and Kidneys. It will cure the blink of the chilly moon! More than once, when I Bright's disease or diabetes. It imparts have come across these poor mortals, availing myself of vigor to the whole system and will fully my knowledge of the neighborhood, I have gone and brought a small armful of hay to spread for a coverlet, O eyes. Thousands of persons from all Father, over your sleeping children. I have never parts testify to its merits as a great watched them when they awoke in the morning, and found themselves comparatively warm under a coverlet of mysterious hay. Seeing no one near, perhaps they have the being no one near, perhaps the being no one near, perhaps they have the being no one near, perhaps the being no one near, perhaps the being no one near, perhaps the being no one near the being no one near the being ne thanked you for your care of them; but you know full well you took no care of them; you left them there to sleep a sleep that would engender maladies which would induce that brown no waking. the sleep that knows no waking.

"Once, O thou who wast born of Mary, I found a woman sleeping out in a suburban field in a raw night, when the trees loomed like ghosts, and mist rose drearily from the grass. I thought of my mother, Lord, and my heart throbbed convulsively and my lip quivered. Do you ever think of your dear mother, the woman Mary of Palestine? The greatcoat I wore was an old one I could spare. I spread it softly over somebody's daughter without wakening her, and quietly walked away. I do not mention this to you, Jehovah because I wish you to reward me for detorn from their setting cannot invoke a just estimate of ing her, and quietly walked away. I do not mention this Saladin's literary ability. For example, the whole essay to you, Jehovah, because I wish you to reward me for do-on "The Paths of Glory," depicting with horrible realism ing it; the act was, to me, its own exceeding great reward. the terrible atrocity of war, must be read in order to feel When the woman awoke in the morning it is quite likely

The works of this author extend through about a dozen The billow the sea-shell is tinted from the wrung heart of volumes each containing gleams of genius eminently given taspirationally by Mrs. Maria M. King. Price dead.

Westfield, Mass. temporary literature it deserves a wider publicity; and time will surely to publish his faith in Immortality, a

appreciation is reluctantly closed:
"In spite of the shadows and the visions, I rest my fate upon a dream mountain, the groaning wood, the moonbeams silvering fields of autumnal gold, and the white clouds flying over the black heaven thick-studded with the burning stars."

This strenuous soul beating furiously against the confining bars of the knowable, like many another restive thunder of the drum, up the hill rises plume mingling with the roses; the

I have been seiling Perfumes for the past six months, I make them myself at home and sell to friends and neighbors. Have made 8719. Everyone buyes bottle. For 50c worth of material, I make Per-

Failing Eyesight, Cataracts and All Imperfections of the Eyes Should Have Immediate Attention.



ble information. DR. F. GEO. CURTS, 427 Shukert Bldg., Konsas City, Mo.

WATER OF LIFE.

601 The above is the number of the present issue of The Progressive Thinker,

FROM DREAMLAND SENT. A volume of Poems. By Lilian Whiting. Clone

MAN THE MICROCOSM. His Infinite and Divins Relations. Intuition-Light Within. By Glice B. Stebblis. Price, 10c.

Real Life in the Spirit-Land.

## .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions 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 | medium; permanent address 312 Jewett to do so. That must account for the street, Elgin, Ill. The above medium 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 and it is essential that all copy, to inquirements being favorable, should be paper, or with a typewriter, and only on one side of the paper.

py, and in order to do that they will generally have to be abridged more or 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.

this office, for they will not be returned if we have not space to use them.

. den avenue, corner Robey street.

Another debate between Moses Hull and W. F. Jamieson will take place at Lily Dale, commencing July 14 and end- ance on that evening. The library will ing on the 23d. A splcy, interesting be opened in the early fall. All those time may be expected.

A. Bradish writes from Iowa: "I think The Wanderer in the Spirit Lands a wonderful book. It ought to be in the hands of every Spiritualist.

Mrs. Anna H. Shaft writes from Los Angeles, Cal.: "I have been visiting my relatives here. I have attended the different Spiritualist meetings. There are a number of societies here and they all seem to be in a prosperous condition. I lectured for the Truth Seekers. I was with the First Spiritualist Society of San Diego on anniversary day. I found Allen Brown had been speaking there for that society for the past six months. I remained over Easter and delivered a lecture for that society. The societies in San Diego are not in as prosperous condition as in Los Angeles. Spiritualism is growing everywhere, and The Progressive Thinker is doing its work in the West. There are many believers in this beautiful truth who do not take any spiritual paper. They do not know what they miss. I soon leave this beautiful country, its healthful climate and hospitable people, for my home in Minneapolis, to see the many pleasant faces other boys were lying flat on their backs I left behind. I shall be glad to welcome them at my home, 41 Tenth street | sons breathing heavily and the other ap- | those present with her feats. She said: | very attentive one. In the evening the

South, Minneapolis." Wm. Cleveland writes from Minneapolis, Minn.: "The Progressive Thinker and started home, with the younger boy lieve she belonged to an orthodox ings from Mrs. Sprague. Our esteemed has that within it that moves the peo- limping at his side. That night one of church. She is writing her name. It is | brother and sister formed an organizaple to investigate Spiritualism and make the boys was able to take food, but the Bessle Williams. No, that is not her tion with twenty charter members to be its truths so plain and easily understood that it excels all the others in this country, Europe, India and Ausas regularly as the day comes around. Its cheapness and the premiums offered | Three of the four were barefooted, and | cause of the grief of the broken-hearted | offered their commodious dwelling for is a surprise to all who read them."

An organization of Spiritualists has been formed in this city, they having down one leg and tore a shoe from the Kates had spoken as above. She asked cessful meetings since the organization. received their charter from Washing- foot. Another strange thing about the again if any one knew the young wom- 'In union there is strength.' A uniting ton to-day. The organization is known accident is Mrs. Robison's presentiment. an. A girl in the rear row of seats arose of the Spiritualists of Sheridan and Baas The Frankfort Spiritualist and Inves- She was engaged with her daughter and said that she knew the girl. She ker's Corner is a consummation that has tigating Society. The charter is issued about the house when the storm came was a member of a Presbyterian church long been devoutly prayed for by our by the National Association of Spirit- up, and when the sharp flash of light- and died a few weeks ago. The girl said ualists. They have about forty mem- ning was seen the mother jumped up that the mother was grieving very bers and expect the membership to be and exclaimed to her daughter, weep- much. 'She is writing again,' continued increased to one hundred. The officers ing: "Lesta, your father is killed." No Mrs. Kates. 'The word is North. Is are: Asa Boulden, president; Dr. J. A. argument could convince her that Mr. there a North Third street in the city?' Parr, secretary; M. J. Swan, treasurer. Robison had not met death, and she The girl lived at 609 North Third street. The object of this organization will be started to the field at once, meeting the Mrs. Kates said that she had a message to investigate Spiritualism.—Crescent, stricken party on the way home.—Ma- to her mother telling her not to grieve Frankfort, Ind.

G. W. Kates and wife held successful meetings at Grinnell, Iowa, May 18 and 19. Being the first public Spiritualist community, much comment was cregiven over to the bigots. Spiritualism needs but be properly advocated in order to attract attention and receive

The Christian Spiritual Society will hold out-door tent meetings during the which has been to me a stumbling- the woman. 'She catches hold of your acquiesce in-divorce proceedings at any grove meetings will please address me Cal., now of St. Paul, Minn., is a medimonths of July and August, in Reiger's | block for years, the subject has been | skirts, so, and you look around and won- | time the wife desires. Mismated couples | at 1839 O street, Lincoln, Neb. Mrs. | um of fine powers, loyal to her work Grove, West Madison street and Des- entirely cleared away since reading her der if there is any one near. Then you will not continue the marital state, ac- Bonney can be addressed there also for and to the cause of Spiritualism as well Or Travels in the Pacific Islands. Madison street. About 40 minutes ride her for." from State street. Two meetings daily, at 2:30 and 7:30 p. m. Wednesdays, town of Porto Rico these days. Senor Fridays and Sundays, under the direction Matienzo Odentron, a member of tion of Miss Sarah Thomas. Commenc- the Executive Council of Porto Rico, is ing Sunday afternoon, July 7. Words of welcome by Miss Thomas. Sunday dangerously contagious. Mr. Matienzo evening an address will be delivered by is traveling about the country, holding Miss Thomas, subject, "Spiritualism in the Christian Churches." followed by Mrs. Hildreth, concluding with tests. Mrs. Catherine McFarlin writes from Milwaukee, Wis.: "Since closing my en- to a local paper says the whole town gagement with the Unity Spiritual So- was "indescribably enthusiastic" hours ciety I have remained in Milwaukee, before the seance was given. The other holding parlor seances whenever called, day at Quebradillas, a small town in as well as social seances at Mrs. Wait's | the west of the island, a young lady parlors each week, where I am making arose in the congregation while high my home for the present. I am still mass was being celebrated and exopen for engagements with societies claimed: "The angel Gabriel is here!" and camp associations, for the season of The congregation was immediately 1901. My phase of work is inspirational panic stricken. Men shouted while and trance speaking, clairvoyant de women fainted. The priest finally scriptions and psychic readings. All mall will reach me at 605 Jackson the pulpit, spoke to the girl, telling her street, Milwaukee, Wis."

Mark Abrams, a brother of Ike Eng- | trance if she wished to speak. Standing lish, whose mother died last week, was in the doorway, she spoke for several brought to the bedside of his dying | minutes in such an impressive manner mother by a premonition that he him- that her audience was spellbound. She self does not understand. Mark was in spoke in a clear, loud voice that could New York on a visit to his brother be heard by all in the vicinity, and 2,000 Charles when his mother took sick. He people gathered to hear her. The folsaid that he was there but a few days lowing day she spoke again, and since when he began to feel restless and felt has been going about the village preachthat something was not right at home. Ing and hearing confessions. She says He spoke of the feeling to his brother. | that St. Joseph communicates with her On last Monday night he began to call through a twelve-year-old child, and his mother in his sleep. When his that all her utterances are inspired from brother told him of it he said: "Well, heaven. She has a large following. Last that settles it. I am going home. There | week a party of three young men and is something wrong." While he was on two girls addressed a large gathering at ton he saw in the paper that his mother was dying. Abrams arrived home in time to hear his mother's dying words. These enthusiasts have announced that the paper and the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother's dying words. The hear his mother's dying words the paper are the hear his mother had a hear his mother are the hear his mot time to hear his mother's dying words they will join the Quebradillas girl on soon as he gets into his new quarters he the present site of the institution and ourselves, will close for the summer on and in time to receive a few faint words | Saturday next. A letter received from of recognition from her. He learned there this morning reports that the that on the evening when he called for | town is already filling up with visitors | Iowa, formerly of Sterling, is vice-presi- new buildings and extend the scope of | June and for the months of July and her in his sleep that his mother in her from the surrounding country. Similar dent of the Clinton Camp Association, their work. The Chicago Home for In- August I will be open for engagements delirium had called for him and pleaded proceedings are common in a dozen and is vice-president of the Ladies' In- curables is an institution that ought to in out-of-town points, and weddings and that he come to her. Who can explain other, small towns. No attempt has dependent Union, an auxiliary of the be remembered in wills and that de funerals. Adoress, 2201 Sixth avenue; 1t?-Cincinnati Times-Star.

Take due notice, that all items for, this page must be accompanied by the or statements he may make. The editor | full name and address of the writer. It allows this freedom of expression, be- will not do to say that Secretary or Corlieving that the cause of truth can be respondent writes so and so, without best subserved thereby. Many of the giving the full name and address of the sentiments uttered in an article may be writer. The items of those who do not diametrically opposed to his belief, yet | comply with this request will be cast into the waste basket.

> Eli Barnes writes: "Mr. George Parker, automatic writer and phenomenal has done a good deal of work for me and I can recommend him."

adelphia, Pa.: "The Philadelphia Spir- | tire movement has sprung up within the itualist Society was never in a more last five months, and it now bids fair prosperous condition than at the pres- to prevail throughout the island. The compositors. That means rapid work, ent time. During the month of April official position of Senor Matienzo gives we had the services of Mr. and Mrs. him considerable influence among illitesure insertion in the paper, all other re- Elmer Carpenter who did a grand work | rate country people, and he has no diffiin our city, and were instrumental in culty in securing adherents. One or two written plainly with ink on white bringing numbers of church people to circular-like weekly publications have our hall, who have been enabled to sprung up within the last month in dehear from their spirit friends, and in fense of the Spiritualists.-Porto Rico ITEMS .- Bear in mind that items for | that way get a thought of our grand | correspondence of Boston Transcript. the General Survey will all cases be truth. In this way the Phenomenal meadjusted to the space we have to occu- diums all over the country are doing a good work. Mr. and Mrs. Carpenter are a great credit to our cause, and less; otherwise many items would be have been re-engaged with our society Thorpe through the mediumship of Mrs. crowded out. Sometimes a thirty-line for the month of December. During A. B. Cook, of Dover, N. H. Mr. Cook their engagement with our soclety we held a grand book reception for a permanent Spiritualist Library. The subject of a library was first agitated by Mr. Samuel Wheeler, and a book reception was held on Wednesday evening, April 24, which was a decided success, the friends responding very Keep copies of your poems sent to generously. Mrs. J. Hinds, one of our board, and an active member, was instrumental in donating one hundred vol-The Christian Spiritual Society, under | umes, and Mr. Samuel Wheeler also the direction of Miss Sarah Thomas, gave a large number of books. and holds meetings every Sunday at 2:30 other friends responded very generousand 7:30 p. m., in Hygeia Hall, 404 Og- ly-Dr. Peebles, Margaret Gaule, Rev. B. F. Austin, Banner of Light Pub. Co., along with many others who gave liberally. We held a very successful sein the meantime wishing to contribute (this is changed and by the changes its books, they will be thankfully received, and can be sent to Handel and Haydn Hall, Eighth and Spring Garden streets, Philadelphia, Pa., care of Mr. Hahn. Mrs. Effie I. Webster, of Lynn, Mass., is now doing splendid work for our society, and drawing better audiences than usual for this time of year." The young people of the Band of Har-

mony will give an entertainment in

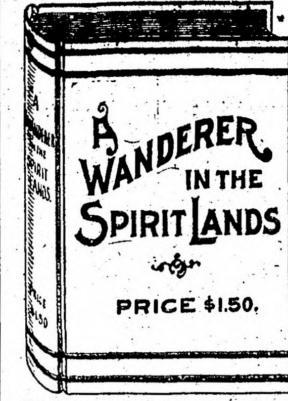
Room 608, Handel Hall Bldg., 40 Ran-

dolph street, Thursday evening, May 30.

Lunch will be served. Tickets 25 cents. Charles Robison and his three sons were at work in a field at their farm home, near Philo, Ohlo, when a storm arose. Mr. Robison and the youngest son, aged 12, took shelter beneath one tree, while the two other sons hurried under another tree. A flash of lightning and a thunder clap and Mr. Robison says he felt as though his head was bumped against the tree, after which he fell unconscious. When he recovered consciousness, half an hour later, he say his little son sitting on the ground | Edmond streets, under the auspices of | Mrs. Sarah F. Baker writes from Sherrubbing his leg and crying. Beneath the branches of the other tree the two and unconscious. He found one of his Mrs. Kates. She astonished some of May 5, we have a small audience but a parently dead. Mr. Robison took his i see a young woman with a very sad hall was full and the lecture exceptiontwo unconscious sons under his arms face. She appears to be troubled. I be- ally fine, followed by satisfactory readother did not recover until later. The last name. It is ---. Bessie A. known as the Spiritual Search Light Soattending physician says that all that | Williamson. I believe that she passed | ciety of Sheridan. We labor under the the son wearing shoes was the most se- mother. Does any one know the young our meetings until other arrangements verely shocked. The lightning passed woman? There was a pause after Mrs. can be made. We have had two suc-

rietta (Ohio) Register. W. M. Sage writes: "Every issue of other tests. In one of them she deyour paper which contains one or more | scribed a picture on the seventh page of letters of 'Life and Experiences in an old album, which had been placed meeting held in this good Christian | Spirit Land,' by Madame - is worth out of the way under a table. The per- tends to tour the United States in an ef- ent. I expect to return to Nebraska alone to the one seeking after spiritual ated. Such towns as this should not be truths more than the price of The Pro- in what she had described. In another gressive Thinker. Like the letters from clear and most reasonable manner the down the aisle and stopped at a couple condition of a life on the other side, occupying seats next the aisle. 'The litand as to the doctrine of reincarnation, the girl is often near you, she said to husband agrees to insure his life and to write me in reference to camp work or Plaines Rives. Take Concordia Car on | Letter No. Two, which I feel to thank

> "Seances" are "the thing" in the small at the head of the movement, which is seances, while the minutes of the Executive Council record him "absent" from the weekly sessions. Last night he was at San German, and a telegram quieted the people, and, stepping from that she should go to the church en-



Read our announcement of this re markable book on our second page.

Mrs. Thomas Locke writes from Phil- the cities except at Mayaguez. The en-

A. K. Venning writes: "In your issue of the 11th inst. is a piece of poetry commencing, 'If I should die to-night,' given by slate-writing by Spirit Mary sends it to you evidently under the impression that it is something new, but the lines are quite familiar to me. It was published, if my memory serves me, in one of Rider Haggard's stories. However that may be, I remember them well at least fifteen years ago, as they made a strong impression on me at the time. I do not mean to insinuate that Mary Thorpe is not the author of them, but it would be interesting if Mr. Cook were to question her on the subject."

John Cadwallader writes: "Elizabeth Dent Mohr, under the heading 'My Mother and I,' furnishes a very readable article in The Progressive Thinker for May 25. She closes with a poem, author unknown. The original poem beauty utterly spoiled) is under the title, 'He and She,' by Edwin Arnold. I first saw it in the Banner of Light long before The Progressive Thinker was born. It is one of the sweetest things ever written. The readers of The Progressive Thinker, even though they had read it a hundred times, would enjoy reading it again in its purity."

Mrs. Etta Foster writes from California: "I received the five books in due season and am much pleased with them. I cannot see how you can afford to give so much for so little recompense. Surely yours is a Divine Plan. Let the good work go on."

gagements or lectures anywhere. Church on Ninth between Felix and |-Chicago Chronicles so much. Mrs. Kates gave several son addressed said that she was correct

given by Mrs. Kates."

Camp. sight is returning to J. Harvey Munger, of Trenton, N. J. Munger is a veteran of the civil war. From the time of his discharge from the army his sight be- cently 'took their life in their hands' by gan to fail until he became blind. He securing three lectures from Mr. and traveled more than nine thousand miles Mrs. G. W. Kates. in a stop-over, en and consulted the best oculists in the route to St. Joe. Mo. Grinnell is swayed country, but they were unable to help by grim orthodoxy, yet much to the surhim. He finally gave up trying and prise and haphiness of these two proturned his attention to getting as much | moters the meetings proved quite sucenjoyment from life as he could in spite | cessful. At the first meeting, May 18, of his eyes. He visited the World's Fair | the lecturers faced a good number of at Chicago in 1893, and took as much interest in the exhibits as most men who can see. One morning lately Munger, to his astonishment, found that he could dimly distinguish objects across sunday following, at the afternoon and the room. He announced the fact to his | evening meetings every chair was filled. family, but they subjected him to sev- As a result all were delighted and Mr. eral tests before they were convinced. and Mrs. Kate9 will long be remem-His sight grew rapidly stronger until bered as the first successful lecturers on now he can see as well as ever. The the Philosophy of Spiritualism in the family look upon the case as miracu- good little city of Grinnell, Iowa. lous. Munger says: "I have no idea how | These worthy people make a rare commy sight was restored. I became dis-bination for the promotion of the cause. couraged many years ago and have not | Mrs. Kates' songs, followed by her hushad my eyes treated or taken medicine | band's recitations and scholarly disfor my general health for ten years. I courses, and these again supplemented not 'all about of the same muchness,' as have often prayed for one more look at | by Mrs. Kates' descriptions, make a | the earth before I die, and it may be combination of real talent every way Advance Thought, after twenty years E. 16th street, Indianapolis, Ind. that my prayers have been answered. | worthy the great cause they advocate." I believe in the efficacy of prayer and I thank the Lord."-New York Journal.

will inform our readers.

been made to introduce Spiritualism in | main association. The talent secured | serves the further attention of men and I phone Black 2573."

sonville, Fla. Kindly let the friends and sympathetically conducted. Noknow through your columns, that though burned out the fire that laid our beautiful tity in ashes, I am still sending out by horoscopes from the upon a personal examination showing home of Mrs M. Foster, 604 Center the candidate to be qualified to receive street, Jacksphyille, Fia. Friends can the assistance sought. No person is help me very much by sending date of more worthy of aid and succor than a birth and one dollar, for which I will send them a partite horoscope of their lives. I need everything at present in the shape of clothes, and would rather give the worth of the money. Please lend a hand, brothers and sisters, and your angel friends will reward you fourfold."

Prof. Ladd says:2 "It is true that by suggestion all manner of ills may be visited upon at patient by continual dwelling on the act. If a student should be told by every one he met for a week that he was looking ill, it is safe to prewould be sick in bed; brought about entirely by mental disturbance resultant upon these assertions of his associates. of the body is affected by mental influences. This is particularly true in cases patient by hypnotic influences. For instance, in the case of those afflicted with palsy, no more powerful means of temporary suspension of the process of the disease is known than hypnotism. Again, a patient afflicted with locomotor ataxia will frequently, when under the hypnotic influence, walk without the slightest hesitation or danger of falling, while when in the normal state he could walk only with the greatest difficulty." Emma Kauffer writes from Waterloo, Iowa: "Mrs. Emma Nutt-Moore lecturer and medium, is having very interesting meetings. At her home meetings the attendance has steadily increased until at the last they were obliged to close the door. She has interested very many in our beautiful

ation of sight to Miss Alma Provencher, the 15-year-old daughter of Gillard Provencher, of Amesbury, Mass. The family, which consists of father and ight children, the mother having died some weeks ago, came here from Canada during the winter. Previous to leaving Canada the girl was stricken with some peculiar disease, which affected her eyes so as to cause her to become totally blind. The mother, who was a very religious woman, constantly prayed that her daughter's sight might be restored. Ill as the mother was, she continued praying up the time of her death. Alma had been treated by several doctors without success. At the time of the mother's death a friend in the home led the child to the deathbed and, lifting a lifelest hand to the eyes cause it would be hard to find, but while his character specialties. Wm. Fitch of the sightless child, passed the moth-Rev. H. J. Moore will remain in er's fingers agross the same several Rochester, Ind., until June 1, where he | times. The girl was soon able to discan be addressed for camp-meeting en- tinguish light and has constantly improved, until now her sight is fully re-The St. Joseph (Mo.) Gazette says: stored. Alma visits St. Joseph's ceme-"Mr. and Mrs. George W. Kates, of Min- | tery nightly, where she offers a prayer | friends. The writer, though but a brief neapolis, began a series of Spiritualist over her mother's grave in return for meetings Tuesday night at Unity the many prayers offered in her behalf.

philosophy. Her spirit messages and

A peculiar case is the complete restor-

readings are readily recognized."

most interesting part of the meeting have come and gone, Mr. Sprague dewas a series of demonstrations given by livered two lectures. Sunday morning,

old-time and ardent Spiritualists." A new sect of agnostics, based on Robert G. Ingersoll's teachings, is to be founded, with its central headquarters in Cincinnati, Ohio, if the plans of Attorney Charles Sparks materialize. He say it is all imagination. Is that true? | cording to the creed. Frederick Feder- | lectures or test work. The woman nodded her head in the af- | le, 24, of 1206 West Front street, and firmative. A number of other tests were | Martha E. L. Seaman, 17, of 1208 West Front street, will be the first to take tle, Wash .: "You have a very happy Josephine Ropp has been engaged as | these pledges. They will be married at | way of reminding forgetful subscribers After fifteen years of total blindness, | Pittsburg Coal Company.-Chicago Tribune.

D. W. B. writes from Grinnell. Iowa: "Two Spiritualists at Grinnell, Iowa, revacant seats, yet the effort was a suc-

for this year is the best obtainable and women who believe in devoting some of includes some of the most gifted lecture money in wise benevolences durturers and mellums on the platform, including Dr. J. M. Peebles, Oscar A. carefully managed. Almost the entire Edgerly, Moses Hulff Dr. Nellie Mosler, management has fallen to the lot of Mr. Max Hoffman Jennie Hagan-Brown, A. H. N. Higinbotham, and its affairs bear E. Tisdale, W.F. Peck and Mrs. Georgia | the impress of his executive ability. The books are scrupulously kept and all Claudia A. Wilson writes from Jack- the details of the work are efficiently needy or meritorious man or woman suffering from some incurable disease." This institution -is non-sectarian-the broadest and most angelic kind of charity. It deserves the kind consideration of Spiritualists.

E. P. writes from Santa Rosa, Cal. In The Progressive Thinker of May 11; I read the poem, 'If I Should Die To-Night,' sent you by A. B. Cook, who al- | pleased with what was given, as he leges that it was given on a slate by Spirit Mary Thorpe, through the medi- | poetry." umship of his wife. This same poem, as many of your readers know, was dict that before the week was out he written years ago, by Belle E. Smith, and can be found among Choice Selections from the Poets, in the back of Hill's Manual of Social and Business There are many cases where the cure | Forms. Now comes the question, who is to blame-A. B. Cook, his. wife, or spirit Mary Thorne? Perhaps Mr. Cook of nervous neurosis, when a sense of and his wife had never seen nor heard shame or fear can be awakened in the | the poem before, and are the innocent dupes of a naughty ghost. Or, is it simply an enemy working against our | 749 N. Wells street, Chicago, Ill. noble cause? However it may be, let plagiarism be condemned." Correspondent writes: "Kindly permit

me to inquire how (admitting the fake to be true) burying the body of Jesus in Joseph's tomb explains that the body did not rise? I read so often that the explanation of the disappearance of the the body from the tomb is that it was buried 'in Joseph's new tomb!' Can it be that readers have been careless enough to imagine that the fictitious story conveys the idea that Jesus was first buried in some secret tomb and then privately taken up and buried in Joseph's tomb? Surely one would think so, from the comments, but there is nothing to sustain the delusion. Admitting the story the body of Jesus was taken down from the cross at the request of Joseph, and placed in the new tomb of the latter. One writer says this request being made, Pilate sent to inquire if Jesus was already dead; that Joseph's request was then granted. have not the book before me, but I think it is Luke who even speaks of the women seeing this done, or at least conveys such an idea; but I anxiously in-

quire, what is the point?" Peter LaBelle writes from Anderson, Ind.: "For the last three consecutive Sundays our temple has been filled to oquent lectures on Spiritual lines have | Miss Fenimore gave a charming rendercere or lucid worker in this beautiful Byron D. Stillman, a happy selection of recording his noble work, I add to the Ruttle contributed messages which above the name of that peeress of test | were much appreciated, and Prof F. W. dianapolis, Ind., who gave tests to the heart by accurate descriptions of spirit year in the field of investigation, has through his own efforts been able to the local Spiritualist Association. The idan, Ind. "E. W. Sprague and wife too, has been rescued from agnosticism and who to-day is waging his battles in the furtherance and expansion of the grand and noble cause of Spiritualism. In future communications I will give some of our experiences in our home circles and other things that I trust will be of interest to those of your readers who may gather courage from this

William E. Bonney writes from Freedom Colony, Fulton, Kans.: "For two or saved the two eldest boys was the fact over but a short time ago. Her mother | disadvantage of having no public house | three weeks past I have been rusticattralia. It makes its weekly visits to me that they were thrown on their backs so is grieving and it worries the daughter. in which to hold our meetings. Our ing at the Labor Exchange Colony at that the rain could fall upon their faces. Her life in spirit land is saddened be- kind Brother and Sister Beverlin have this place and I have enjoyed the change of life's experiences which I have met with very much. I have been assisting the colonists to some extent in building their little homes, planting gardens, painting and generally making myself useful. During this time I have given an occasional lecture in the little homes of the colonists who are for the most part, liberal, broadminded people. Several of them are Spiritualists and take an interest in the welfare of the passed the legislature. On examining cause. Among these especially to be the official journal, I find the statementioned is Frank W. Cotton, his mother Mrs. Julia A. Cotton and Mrs. has prepared the ritual for agnostic Julian Bernarding, formerly Miss Abmarriage ceremonies and is at work on ble D. Cotton. On Saturday, May 18, I rituals for the dedication of infants to was called upon to perform a ceremony agnosticism and the confirmation of by uniting in marriage Miss Abbie D. children in the belief in the non-exist- | Cotton and Julian Bernarding. A very ence of God. This summer Sparks in- | pleasant time was enjoyed by all presfort to found societies of agnostics in the soon, and hope that some arrangements in the courts if the board should at various cities. He expects to spend a may be made for a successful camp incase a little golden-haired girl, and an week in agnostic propaganda work connection with the State Association. Franz Petersilea, they describe in a old grandfather, hand in hand, walked among the crowds at the Pan-American I would also like to make engagements Exposition at Buffalo. In the marriage with other camp associations during ceremony prepared by Mr. Sparks, the the coming season. Parties desiring to

Esther G. Thomas writes from Seat-

one of the attractions at the Chesterfield | College Hall, in the Mercantile Library | when their time has expired. I missed Building. Federle is an employe of the my paper two weeks ago, and the following week it did not put in an anpearance. I had every one in the hotel arraigned for carrying it off. When it to a series of lectures by Col. Olcott, of | secretary, Paw Paw, Mich. Theosophical fame, and what with his 'Masters' turbans, levitation and Karma' (reap as ye sow), I wonder if we are Lucy Mallory, editress of the 'World's and for 1902. Address at present 819 of study along liberal and progressive The Chicago Tribune says: "Marshall | lines replied in answer to a question of Field has helped to promote a deserving mine, and as Annie Besant said, 'I can- The Bridge Between Two Worlds. Fred P. Evans, of New York City, charity by giving to the Chicago Home | not see, Mrs. Thomas, but that we are gives the trustees a total space of al- the 24th of this month, resuming in Sep-Mrs. Emma J. Knowles, of Clinton, most an entire block in which to erect tember. I go to Elma the first part of

Mr. and Mrs. O. R. Arnold have returned from California, and may be found at 3213 Wabash avenue, Chicago. Dr. H. C. Andrews writes from Goshen, Ind.: "I am now at the home of

Brother R. Thompson of this city, and have entertained a number of invited friends with the poems given by my guides, which have caused many of them to wonder. Among the friends invited were some of the prominent lawyers and teachers of our city and all have expressed themselves as delighted with the work done by my guides. E. W. Sprague and wife are here, and are to reply to a sermon preached by a Baptist minister, Rev. Mr. Pierce, Brother Thompson is one of our best and most outspoken Spiritualists of this city, and a fine medium. We feel sure there will be quite an awakening here, and that the work done by our co-workers will result in a great good. I forgot to mention that one of the invited guests is a deacon in the close communion Baptist church. He was much surprised and gave the subjects that were made in

Mrs. Mary E. Lease will be the attraction for five days at the Grand Rapids camp.

Mrs. Maggie Waite's address is 219 State street, Albany, N. Y. She is creating great interest in that section. Julia Steelman Nichols closed a three

months' successful work at Findlay, O., in April. She will be in Northern Illinois for May. She has June open for engagements, and has open dates for camp work in August. Address care A. M. G. Wheeler is located at 2650

Olive street, St. Louis, Mo., where he will be pleased to see all Spiritualists living in the city or adjacent towns. He will remain here until camp season opens. He is open for engagements to lecture and give platform tests with societies or camp associations, at reasonable terms. C. H. Simpson writes: "The Spiritualists of Franklin (Neb.) and vicinity will

hold their annual camp meeting, July 19 to August 4. Speakers and mediums already engaged are: Mr. and Mrs. W. W. Aber, of Spring Hill, Kans.; Mr. and Mrs. Bledsoe, of Lincoln, Neb.; Mrs. Inez Wagner and Mrs. Laura B. Payne, of Topeka, Kans.; Mrs. M. Bartel, of Denver. Others will be engaged. Correspondence solicited. Address me at Franklin, Neb." Correspondent writes: "The Sunflower

Club of the First Spiritual Church of

the South Side, Chicago, held a very en-

joyable entertainment on Friday evening, May 24, at the Oakland Club House. Instrumental music of a high order was rendered by Mrs. Jenkins and Victor Vogel and excellent solos by Miss Stiles and Mrs. Fraser. Hearty encores were accorded Master Victor Vogel, aged three and one-half years, and Little Iris, his sister, of five and overflowing through the indefatigable one-half years, who yied with the older efforts of Dr. G. N. Hilligoss, whose el- artists for the evening's musical laurels. left their lasting impress. A more sin- ing of one of her own compositions and mediums, Mrs. Josephine Ropp, of In- Stillman a recitation, which bore the finish of a professional in its presentation. multitude, cheering many an aching One of the really enjoyable features of the evening was an extempore talk by Alonzo Thompson, of the N. S. A. official board. On Friday evening, June 7, at the same place, the club will give communicate with those of his departed a measuring social and serve refreshangel children and parents, so that he, ments. This will be an evening of fun and good fellowship. Why not come?" Dr. T. A. Bland writes as follows to the Daily Tribune, of Terre Haute, Ind., in regard to the new medical law: "Having just returned from Indianapolis, where I went last week to get the

facts about the new medical law of this state, and having obtained some facts of general interest, I beg to present them to the people through the Tribune. Previous to visiting the capital I wrote to quite a number of the members of the legislature, asking for information in regard to alleged changes in the medical bill after it passed; and before it was printed in the statutes. Hon, Joseph A. Minturn replied, that three amendments to the bill which he offered in the House, and which passed both houses, are not in the law as printed in the statutes. Hon. Vernon W. Vanfleet, Hon. George W. Louttit, Hon. Alva O. Reeser and others confirm this statement, and assert positively that the law as printed is not as i ments of these men fully confirmed. The law as it passed is much more liberal than it is as printed. The omitted amendments give osteopaths, hydropaths and some others who do not use drugs the right to practice their system without obtaining permission of the state medical board to do so. The validity of the act will doubtless be tested tempt to enforce it against those excepted from its provisions by the omit-

Mary T. Longley, of Washington, D. C., writes: "Mrs. Ella White, a trance, test medium, formerly of Los Angeles. as a woman of veracity and principle, whose work in California was acknowledged to be of high quality and value to our cause. Such workers are to be commended to the consideration of all lovers of truth."

ted amendments.'

The Paw Paw Valley Spiritual Association will hold a Grove Meeting at Lake Cora, Van Buren county, Mich., did not come I found out how much I Sunday, June 9, 1901. Mrs. Marian missed it. To-day its welcome face | Carpenter, of Detroit, will lecture at 11 again put in an appearance, and I could a. m., and 2 p. m. Afternoon lecture not lay it down until I had devoured ev- | will be followed by descriptions. The erything in it, even to the advertise usual gate fee will be collected. There ments. The fifty-third anniversary was | will be several good mediums on the celebrated here by an all-day session of grounds. Everybody invited to come the First Spiritual Society, and an even- and enjoy the day in the Grove and on "The Question Settled" and "The ing meeting, with a packed hall. A the Lake. Many improvements have number of workers participated, among | been made at this resort. It is a beautiwhom were Mrs. Addie R. Smith of ful spot with first-class accommoda-Portland; Mrs. Lapworth and Mrs. Hib- tions for all. Special excursion from ner, the address being delivered by your | Chicago to Lake Cora, Sunday, June 9. correspondent. The mediums are hav- Fare, \$1.50 round trip. Route: Willing a hard time of it here just now, but I fams line of steamers between Chicago as out of the eight or ten who have been | and South Haven; South Haven and arrested there were not any who had | Eastern R. R. between: South Haven affiliated with the Spiritualists, I know | and Lake Cora. There are two boats very little of the outcome; and therefore | that give these excursion rates. Leave I am not in a position to decide whether | Chicago Saturday, June 8, at 11:30 they are honest or among the list of so- p. m. M. L. O'Dell, president; E, C. called fakirs. We have been listening Towers, vice-president; V. M. Palmer,

> Mrs. Virginie Barrett writes: "I would like to engage with camps for musical labor and lectures. Reasonable terms. I have open dates for winter

BY ABBY A. JUDSON.

According to Old Records.

By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, dele-gate to the Parliament of Religions. Was published in Japan. Price, \$1.00. For sale at this office.

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from the good he has done me I feel warranted in saying that his Mild Medicine Method is so Mild Medicine Method is set entitic, safe and effective." O.

B. Emerson, Rock Island, Ill., conductor on the C. B. & Q.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Paychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior generally supersede the latter when its superio merits become known."

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### ment of the children and adults?

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the ones who learn most. NO SPECIAL INSTRUCTOR REQUIRED THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established it has Golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Band

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cellent portrait of the anthor. THE QUESTION SETTLED

is a caltiful comparison of Biblical and Modern Spirit is a califul comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The authors aim, faithfully to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity; its moral tendency; the Bible Doctrine of angal ministry; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearthe most condensed form, and often recated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoldable delay. Every one has to wait his time and place, and all are treated with equal

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

R. J. Ward: Q. Why do not church members who believe in immortality as

bitterly opposed to it? cannot see how I should be able to vine inspiration, avoid being a Spiritualist. I should believe in clairvoyance, because St. John the revelator is an example of its exaltation. I should believe in healing by laying on of hands, because this was promised to those who believed. I should believe in levitation and the transference of the medium from place to place, because it is said of Ezekiel or her personality. This is according would light up as some strong evidence that he was taken up and transported a to well-known laws of spirit, and suslong distance and sat down in the midst of the seventy ancients of the house of Israel. I should believe in writing by a spirit hand-alone visible, because of the writing on the walls of the banquethall of Babylon. I should believe in the power of spirits to raise ponderable bodies, for they rolled away the great stone from the door of the sepulchre. I should believe in speaking in foreign Good Words of Officers and tongues, because this was the sign on the day of Pentecost. I should believe in materialization because Moses and Elias were materialized on the mount, and Jesus repeatedly to his disciples after his death. I should accept the guardianship of spirits, because taught by the Bible. I should accept as fact that they could communicate with me, ness with which Samuel appeared and | Knight, secretary of the First Spiritual | the ceuter of the world's mechanical in- | Glasco, Kans. communicated.

The communications may appear trivial, and the earthiness of the materialized spirit ridiculous, but the most Bible, of the two angels who appeared | modesty which evades publicity in the | then, and memory recalls from the can- Upper Swampscott, Mass. to Abraham. They sat down to a sup- | realm of well-doing is the cause. the | vas of time the names of those who laper of roast veal and hot short-cake to which they did ample justice!

Should be think he would be appalled | Spiritualism affords, I venture these | And lingered there content, at the consequences. He is brave few lines. enough to attend a circle. There he talks with the departed Deacon Smith, and Jim Jones, a desperado shot in a | ing officer are many. To be able to endrunken brawl. Both claim to be in the | tertain and encourage on the rostrum | Perfuming well each gentle breeze; same place—Jim Jones out of hell! Why | progressive radical thought, to feel that is enough to condemn any belief! Get back into the church, as a chicken

wing. reared to manhood in the church, I harmoniously centered in one person. should should have remained a church | Brother Stevens, the president of the member and found full and sufficient reasons for so doing.

there were really no characters used recognition of the considerate leader answered the purpose of vowels? Was and moderator. the Old Testament so written?

with dialectic modifications, and is and strengthened by a discreet and comclosely related to the Arabic, and Ara- | petent secretary. Now a good secretary | "Tis but a trance in which must grow

of the literature of that language, utes and records of meetings held, or an which ceased to be spoken after the ex- account of its financial receipts and disile and was understood only by those bursements, but one whose keen busiwho gave it great and careful study. I ness qualifications makes a careful sur-Not even all of the Old Testament de- vey of the society's necessities, and scened from that early time, but por- whose calm judgment in the engagetions, as the books of Daniel, were writ- | ment of speakers, musicians and mediten by those who had perfected them- ums adds weight to the consensus of selves so well in the unused language | general opinion as to the ability, merit, |. How little recks it where men die, that they were able to use it in compo- and strength of character of those to be

most sacred of languages, the Lingui "ad" for local journals on all occasions. Del, language of God, such as he spoke Mr. John H. Knight is a man to this in the Garden of Eden to Adam and manor born; and in the secretaryship Eve. It was hence supposed that all of the business matters of this society, nations spoke it before the confusion at | it would be difficult to duplicate his offi-Babel, a pretty myth to explain the di- | cial qualifications. But a good presidvergence. In this ancient language, ing officer and efficient secretary sugthere was no division into words. or gest another factor of official-character texts. It was a rule that the line must | -a cheerful treasurer to collect and disbe filled and a word must not be divided burse the society's funds-one who at the end of a line. Hence the scribe never feels so happy as when with had to fill in with letters having no con- | money in bank he comes around to the nection or the beginning of the next | tired medium or speaker, and with a word, which was written in full at the | merry twinkle in his eye he asks, with | The coward's dying eyes may close beginning of the next line.

· The designation "Hebrew language" is not mentioned in the Old Testament. | ny to-night?" The language is called by Isalah the "language of Canaan," or (II. Kings

xvili:26) the "Jew's language." The Hebrew language, while a living dollars in a few years, naturally tongué was written without vowels. enough you will want to go on a Sunday Only the consonants were written. Of evening to the First Spiritual church course there were vowels, for the con- of Pittsburg. If you see a mediumsonants cannot be spoken in words sized man with a check-book sticking without. After a time these early writ- out of his north-west coat pocket, with ings became to be regarded as so sacred a look on his face as though he would that it was looked upon as implety to like to write a check for every one presmar them by the insertion of vowel ent for a thousand dollars, that man is points. The vowels consisted of points | Brother Stubbs, and it is amazing to see placed above or below the consonants, how a speaker's face will light up, and later were inserted for the better when Brother 8, comes around and beunderstanding of the text by those less | gins to pull out that check book.

the same plan, the consonants being venerable men whose heads are white cents.

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." Price, single copy, to any address, 35 cents. For terms to agents, Address Hudson Tuttle, Berlin Heights,

In fact, the skeletons of the words are ers, is in reality the "amen corner" of given as they are by that method. This does not make easy reading, as frequently puts into the Homestead paany one will aver who attempts to read pers notices of the meetings and spe-shorthand without the vowel signs. But cial lectures at his own expense; and on the reading of Oriental languages is not many occasions would interest from an easy task. The Arabians learn to five to twenty people to go and hear the read and write their own language with gospel of life beyond the grave, that painful slowness, and their most can be demonstrated. That is the kind learned men do not care to read a new of an "amen man" that is an honor to ing compels the answers to be made in | manuscript without careful preparation. | any society. As an illustration, rude perhaps, yet clearness is perhaps sacrificed to this making clear the main point, the followforced brevity. Proofs have to be omit- ing well-known lines are written after to say not so; for among the many lated, and the style becomes thereby as- | the Hebrew method, transposed so as to | dies who stand shoulder to shoulder sertive, which of all things is to be dep- | read from right to left, the vowels and | with the men in spreading this gospel aspirate to be supplied by the reader.

There is no death! The stars go down To rise upon some fairer shore; And bright in heaven's jeweled crown They shine for evermore.

NWDGSRTSTTDNSRT RSRRFMSNPSRT NWRCDLWJSNVNTGRBDN RMRVRFNSYT

If the reader had not the full writing and knowledge of the context, he would find the reading perplexing. How much more difficult were there no explanation and the language itself dead and hence unfamiliar! Yet the churches hold and have since their existence, that man's immortal welfare, no less than the saving of his soul from the fires of hell, depends on his understanding a book writ- twenty-five dollars into the hands of the ten nobody knows when, or by whom, in a way that makes correct interpreta-

tion impossible. What a strange God, and with what old friend, Mr. Zugg, who, although a part of their creed accept Spiritualism | peculiar ideas, to write a book for the | past ninety years of age, frequently | ment expect a great increase in the atas its demonstration? Why are they so edification of mankind in morals for comes to the hall leaning on the arm of tendance, and tremendous crowds on all time, in the most barren and ob-A. Spiritualism is Christian in as scure dialect in the world. As he did he is a Spiritualist, he will say, "Oh, I ments to meet the demand, For promuch as it accepts that belief in spirit | not appear to have learned the necessity | don't know; it is a beautiful belief that | grams and other information, address presence and power, on which all relig- of the use of vowel signs, to human | we may be reunited in the great beyond | Flora Hardin, Secretary, Anderson, Ind. ions are based, and which gives them reason it would have been better had he to our friends, but I don't know—I don't vitality. With this common foundation | waited a few ages until man had inthe likeness ceases and it takes a diver- | vented them, and produced a language gent path. Were I a church-member I more worthy of being the vehicle of di-

> G. M. Paul: Q. (1) Would spirits, through different mediums, present dif- hair as white as the fleecy clouds, his ferent characteristics?

> (2) Was Mrs. Eddy, the Christian Scientist, ever a Spiritualist and medium? | ing confidingly upon the shoulder of his less colors the manifestation with his tion. Occasionally his countenance tained by countless facts.

(2) Mrs. Eddy was a medium and Spiritualist before she became a Christian scientist.

## PITTSBURG NOTES.

Workers.

The readers of The Progressive he was too ill to call personally, but Thinker have not seen for a long time | would "enclose a little to help on the any notice of the Spiritualistic movement in the wide awake, active and for one hundred dollars. thriving city of Pitisburg, Pa. Whether this silence is due to the fact that Mr. because of the readiness and truthful- | C. L. Stevens, president, and Mr. J. H. | ful city, marvelous, and destined to be Church of that city, being active busi- dustries. But beyond its hiss of steam, ness men are too busily engrossed in above the roar of its mighty engines their respective vocations to write up | molding into form the steel that binds the status and doings of the society continents, the conscious soul hears "earthy" performance is recorded in the | they represent, or whether an innate | the voices of those we love, who live writer of this article is not prepared to bor to promote the knowledge that man say. But feeling that sister societies lives beyond the grave. But the church member is a church | would like to hear of the success atmember because of heredity and train- tained, of the men and women and ing at home and Sunday-school. He be- | methods employed in the promotion of lieves because he does not think, for he this success, and in the unity of effort has had others to think for him. in extending the knowledge that a true A butterfly lit on a rose

It will generally be conceded, I think, that the qualifications of a good presiddemocratic to scientific truths, and yet to possess the courtesy of conservative rushes from a hawk to its mother's sympathy for those still in the foils of mental bondage, are mental qualities in-Hence I presume that if I had been | dicating nobility of character not often Pittsburg society, possesses this equation of moral justness in a high degree Quiet and gentlemanly in manner, kind D. W. Nations: Q. It has been said and sympathetic, he wields the scepter that the ancient Hebrew language was of his official position so free from diswritten without vowels. Is it true that | play, that one forgets the officer, in the

But a careful and impartial survey of A. The Hebrew language was that these environments discloses how much of a spiritual society is not one who The Old Testament is all that remains simply knows enough to keep the minemployed; and last though not least. In which the dim and glazing eye Hebrew by the early writers was the one who knows how to place a telling check book in hand, "How much cash due you, will it take to make you hap- And softest hands his limbs compose.

> If you ever go to Pittsburg or Homestend to see where and how Andrew Carnegie made over a hundred million | Go strip his coffin lid away,

learned. But this insertion was ac- But three men are not a society, and cording to the views of the copyist, and my mind recalls the face and individuoften arbitrary. It does not require ality of some old veterans whose presstatement that a language thus written | ence were an inspiration in cloudy and would be ambiguous, and after it had clear weather. Among these were ceased to be spoken would be difficult to Brothers. McIlroy, Hammond, Zugg. understand. We are not surprised that Dixon, Greyburn and the former treasalmost the first we hear of it is the con- urer whose name I cannot recall at this troversy of the "doctors" over its mean- | moment; but whose voice in the congre- | cles. Camp-meetings and Other Spirit- greet their friends. gational singing impressed me with the | unlistic Gatherings." By Mattle E.

or nearly so with the progress of accumulating years, whose manly individuality in the support of Spiritualism has met the stories of opposing thought, and whose persistent efforts have been the basis of the movement in the past, and are a bulwark and protection to it

now, we can never forget. Homestead, the home of Brother Dixmade, and the vowels indicated by and his excellent wife, of Brother Kettpoints after the manner of shorthand. stett and Mrs. Marsden, and many oththe Pittsburg society. Brother Dixon

But lest the reader begins to think that this society is one of men, allow us of "glad tidings," let us mention the names of Mrs. Belle Gordon, Mrs. Mathews, Mrs. Hughes, Mrs. Pressing, Mrs. Dixon, Miss Telsisman, and Mrs. Shomaker, whose constant presence and efforts in the Ladies' Aid and everywhere when action is required, are always to be counted with the many other faithful co-workers whose names I cannot now recall.

Some of these ladies fill positions on the board of trustees, and other committees of fraternal importance.

But outside of the society and among those who do not openly claim to be Spiritualists are several men and a few noble women acting upon the scriptural injunction "Not to let the right hand know what the left hand doeth," occasionally will drop five, ten and even executive to carry on the work of the society. My memory recalls one special instance of this character—that of our know: I hope it is true."

One Sunday last March he came and took his accustomed seat. He had been sickness and the physical weakness full particulars, address I. D. Rich qualifying his advanced years. His mond, St. Johns, Mich. face calm and spiritual by the conflicts and vicissitudes of time, his head rest-A. (1) The medium always more or valet, his eyes closed as in deep attenof the soul's natural immortality was momentary satisfaction when these eternal order of natural evolution—the sequences to the processes of the soul's gestation life on the earth plane. After the discourse he said, "Those were grand thoughts-grand, but, oh, dear, I don't know; I don't know!" The next day he sent to Brother Stev-

And so the cause moves along in harmonious grooves in Pittsburg. Wonder-W. M. LOCKWOOD.

### METAMORPHOSES.

And filled its soul and tiny nose With all its fragrant scent.

Then soared above the lofty trees, On wings of beauty rare, Encircling all the air. The rose looked up with loving pride

Then bowed its head again: Its soul was gone, it drooped and died; nia and Texas. Said all the world-"Amen!" A worm crawled up the stem next day And hung himself to die. He said "I'll feign to pass away And be a butterfly."

"I've crawled upon the earth so long," He said, "I now believe That I can join the beauteous throng And angel wings receive." Twelve months have gone, another rose Has bloomed o'er his cocoon.

He plumes his wings and dips his nose To kiss the rose of June. The rosebush sleeps beneath the snow: In peace there sleeps the worm;

A trance to rest, recuperate And grow up from the earth Into a new and higher state; A trance preceding birth... DR. T. WILKINS.

Grand evolution's germ;

### THE PLACE TO DIE.

When once the moment's past Has looked on earth its last: Whether beneath the sculptured urn The coffined form shall rest. Or in its nakedness, return Back to its mother's breast.

The soldier falls 'mid corpses piled Upon the battle plain. Where reinless war-steeds gallop wild Above the gory slain; But though his corpse be grim to see

Hoof trampled on the sod,

What recks it when the spirit free

Has soared aloft to God? Upon his downy bed, Or garments o'er him spread; But ye who shun the bloody fray Where fall the mangled brave,

And see him in his grave! 'Twere sweet indeed to close our eyes With those we cherish near. And wafted upward by their sighs, Soar to some calmer sphere: But whether on the scaffold high. Or in the battle's van,

The fittest place where man can die, Is where he dies for man! -Michale Juland Barry.

For sale at this office. Price 15 cents.

The Arabian language is written after integrity of his Spiritualism. These Hull. For sale at this office. Price 10 dress Mrs. Stella A. Fisk, Secretary M. Matral Worship." By J. H. Hill, M. he same plan, the consonants being venerable men whose heads are white cents.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings. Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once

a brief statement, aunouncing where

full information can be obtained.

Chesterfield Camp, Ind. Chesterfield camp-meeting opens July 18 and closes August 26. The managehis faithful attendant. When asked if some days, and are making arrange-

Haslett Park Camp, Mich. This camp commences July 25 and absent for several months on account of | ends September 1. For programme and

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. introduced, a smile of pleasant anticipation as the nearness of this world of best mediums in the United States, such eternal life was depicted, and a seeming as Cora L. V. Richmond, Josie K. Folsom, Mrs. Buchanan and many others. truths were shown to be in nature's The association extends a kind invitation to all honest medlums. DANIEL DAVIS. Oskaloosa, Ia.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twentyens a messenger with a note saying that | third annual camp-meeting; commencing August 9, 1901, closing August 26. Among the mediums already engaged is work." It was in the form of a check | Dr. Louis Schlesinger. His: numerous friends will take due note." For information write to J. D. Reeves, president, Asherville, Kans.; JJ N. Blanchard, Delphos, Kans.; E. S. Bishop; secretary,

Camp Progress, Muss.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park,

Cassadaga Camp.

The arcadian quiet that broods over Mich. fair Cassadaga Camp during the winter months, has with the advent of spring been disturbed by the bustle of activity and sounds of preparation for the summer season, filling the air with the the ablest speakers engaged. For full rhythmic song of busy saw and ring- program of this delightful place of reing hammer. A pleasing feature of the sort, address the Onset Bay Camp-Meetcamp at present is the Moses Hull ing Co., Onset, Mass. school, opened on the 14th of May, to continue until the 12th of July. This school of Mr. Hull is meeting with flattering success; besides many local at-

8th and 9th of June. Speakers engaged first street, Detroit, Mich. for the occasion are Rev. Moses Hull and Mrs. Mattie E. Hull, of Buffalo, N. Y.; Mr. Lyman C. Howe, of Fredonia, N. Y., and Mr. Thomas Grimshaw, of St. Louis, Mo. Scott's band and orchestra lism is reported by M. Badaire, director of Sinclairville, N. Y., will furnish the of the Normal school at Blois, France,"

people and more new arrivals on the school, and in the month of July of his grounds that at the same early date pre-second year he commenced to walk in vious years. Calls for cottages and ho- his sleep. On one occasion he got up tel accommodations foretell the coming in the night and determined to go fishof many strangers. In anticipation of ing. His brother-in-law, M. Simonet, the season's needs, the Association is decided to accompany him, but before making every effort to have the grounds starting he succeeded in inducing him and hotels in perfect readiness for the to alter his plans and go and visit a relcomfort and enjoyment of their summer ative instead. Accordingly this was guests and have arranged an intellect- done, Janicaud remaining fast asleep ual program of unusual strength and and undisturbed by the barking dogs or brilliancy, of which I shall be pleased to the fatigue of a long walk. Finally be speak more at length later on.

KATE O. PEATE, Ass't Sec'y. C. L. F. A.

Sunapee Lake, N. H.

Claremont, N. H.

Ashley Camp, Ohio. Camp opens July 14. and Hoses Aug. face." 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

lox e

yei : 3 \_\_\_ Mt. Pleasant Park, Clinton, Ia. The camp-meeting of the M. V. S. A.

at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. 5 5 1 We are sparing no effort to make this our nineteenth annual, encampment, excel all preceding ones. A most excel-lent program has been prepared, consisting of the most talented speakers on etc., with choice matter in poetry and band of players under the diffection of Prof. Weise, of Clinton, and we have Principles of Light and Color." By also engaged the talented young dra- E. D. Babbitt, M. D., LL D. A truly matic reader, Miss Flora Kays, to take charge of the weekly, entertainments. She will also assist at all times, at our public meetings and wherever her pres-"The Watseka Wonder." To the stu- ence and work will please and enterdent of psychic phenomena, this pam- tain. Many mediums of various phases phlet is intensely interesting. It gives have signified their intention of attenddetailed accounts of two cases of ing, among them Mrs. Bliss, the noted "double consciousness." namely Mary materializing medium, and Mrs. All- of occult forces will find instruction of Lurancy Vennum of Watseka, Ill., and bright, of Philadelphia, also Prof. Dut- great value and interest. A large, four Mary Reynolds of Venango county, Pa. ton, of Nebraska, while the reliable mediums who have worked with us faining beautiful illustrative plates. "Spiritual Songs for the Use of Oir year after year will be there again to For sale at this office. Price, postpaid. For programs and full information ad- will be delighted with it.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Hasel-tine, vice-president; C. M. Folsom, corresponding secretary; Mrs. B. C. Eg-

bert, recording secretary; J. M. Mitch-

ell, financial secretary; J. C. Matheus,

Zoo Park Spiritual Camp, Mo.

Grand Ledge (Mich.) Spiritualist Camp-meeting will open July 28, and close August 25. Programmes will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Ledge, Mich,

THE CEL

C. M. FOLSOM.

Briggs Park Camp. Mich. Briggs Park Camp, Grand Rapids, Mich. F. A. Baldwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30, information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association, will open Sunday, July 28, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg,

Onset Bay Camp. Opens July 14 and closes Sept. 1. All

Island Lake, Mich. Island Lake Camp is situated on the

tendants, there is a good percentage of Pere Marquette Railroad, about half students from abroad, notably Califor- way (42 miles) between Detroit and Lausing. Camp session for 1901 begins The coming events claiming the im- July 18, and closes September 2. Geo. mediate attention of Lily Dale residents | B. Warne, M. D., of Chicago, will be and visitors is the annual June picnic, chairman throughout the entire session. to be held by the Association on the 7th, Address Ella B. Brown. 226 Twenty-

A Sleep-Walker's Feat.

"An interesting case of somnambuwrites Dr. R. Osgood Mason, in the May All indications are prophetic of a pros- Leslie's Home Journal. "Theophile erous season. Already there are more Janicaud was a pupil at the Normal was ready to return, and on the way, coming to a narrow and dangerous path close to the river, his brother-in-law cautioned him to go carefully in the darkness. Janicaud, with some scorn, The 24th annual meeting will be held declared that he could see the better of at Blodgett's Landing, Newbury, N. H., the two, and to prove it asked Simonet commencing Aug. 4 and closing Aug. 18, if he could see the match under his 1901. Mrs. Addie M. Stevens, president, foot. Simonet felt under his foot, and sure enough there was the match. It was a dark night, and besides Janicaud was some thirty feet ahead of him and had his nightcap drawn closely over his

"The Spiritual Significance, or, Death as an Event in Life. By Lillan Whiting." One of Miss Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1. "Wedding Chimes." By Delpha Pearl

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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 finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students pound book, strongly bound, and con-25. It is a wonderful work and you

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particular.

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al minds."-METHAPHISICAL MAGAZINE, 503 5th Ave., N. Y. "I think NATURE CURE is admirably adapted to the wants of the people generally."-JULIET H. SEVERANCE, M. D., Mil"NATURE CURE received. Have looked it over carefully, and read a great deal of it: think it one of the best books I have run across for the home, as it talks in terms which can be understood by any one."-F. A. ONDERDONK, 5 and 7 Pearl Street, Grand "The volume is one we can heartily com-mend to all."-PROGRESSIVE THINKER,

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## DALLAS, TEXAS.

### Successes and Hindrances to Our Cause.

To the Editor:-Thinking that a report of the work and progress of Spiritualism from this section would be of interest to the readers of your valued pa-

per, I will give you some brief notes. For several years the cause in our great state has been, as it were, at a standstill, and but little progress has been made (except in a few local and ruler of all actions and functions of places). But many have been investigating, and we hope ere long to see the cause of Spiritualism rise and take the place it should, as a scientific, religious factor in our state.

We are making an effort to get the

vice-president; John Slone, secretary; sevious mind, etc. strictest test conditions (such as putting | Progressive Thinker office. the medium in a wire cage and nailing it to the floor), and many have been convinced of the truths of Spiritualism

The Progressive Thinker is prized Pennsylvania Bar. very highly for its work's sake. Its open columns and frank, open manner of discussion of all questions of interest to our cause, is indeed commendable. Your "Divine Plan" sets an example in life and characteristics of the denizens coming years to those who would benefit and uplift humanity, and is superhuman, god-like. W. H. HARRELL. Dallas, Tex.

#### Club Work in Philadelphia.

Being much interested in club work. I give below a few suggestions of how the Young People's Twentieth Century Sunflower Club of Philadelphia carry on their work in helping the cause of Spiritualism. This club is an auxiliary to the First Association of Spiritualists, and was originated by Dr. and Mrs. N F. Ravlin, of California, the Dr. being the speaker for the association for two

The club is composed mostly of young people although there are several older members of the association who are interested and who give their advice to the younger members. The objects of the club are for the "mutual improvement" of its members. The president of the club is Mr. Louis Bailly, who has been connected with the young people for several years. The club meets every Monday evening and the first Mon day of each month is devoted to business, while the other evenings are for entertainments, receptions, dances, etc. The members of the club are also interested in studying sketches, plays, etc., having given some very successful entertainments in the form of plays during the winter. While Dr. and Mrs. Ravlin were sojourning in Philadelphia, they have given the young people some very beneficial talks which will ever keep their dear faces and lov-

ing ways in our memory. Last Thursday evening, Mrs. M. E. Cadwallader, who is also a member of the club and who is very much interest ed in the young people, gave a reception at her house to the members of the club and lyceum, after a theatre party; there were twenty-six members present. This is the second theatre party we have given the past season, the first being so successful, that a second was planned. The net proceeds of the entertainments held by the club are given to the First Association to aid them in their work, and this is deemed to be a very encouraging outlook for the young people. It is to be hoped that this will be a suggestion for other societies and that the young people will be induced to take up this grand work, for the future of Spiritualism depends on the young.

Sunapee Lake Camp, N. H.

A. JULIA GUNDERMANN.

The management of the Sunapee Lake Spiritual Camp-Meeting Association take pleasure in announcing their twenty-fourth annual meeting to be held at Blodgett's Landing, Newbury, N. H., commencing August 4 and closing August 18, 1901. Good speakers and excellent mediums are engaged for the occasion. The season promises to be one of especial worth to all attending. The good harmony which has characterized these meetings for several years past is confidently assured to prevail this year.

It is well to drop the dally business and home cares for a respite in some restful retreat where the health-giving forces of nature are aided by glintings of spirit life, and enjoy the benefits there found for tired bodies, weary minds and hungry souls.

 Spiritualists understand this need and as summer days send out their prophe- tional speakers of this state. They emcies of leafy glade, flowering turf, braced our beautiful philosophy fortyfeathered choirs and shimmering five years ago. Mr. Harrington and waters, all fanned by fragrant health- Mrs. Tryon officiated at the funeral. A laden breezes, we find ourselves turninw toward dear old Sunapee as a most inviting spot and would urge our friends to join us there.

Have you ever visited this charming lake amid New Hampshire hills? If not, why not this year? If you have Mr. and Mrs. O. A. Bishop, passed to been there surely the grandeur of lake spirit life, on May 25, having met with and forest, of mountain and valley, of an accident. Her mother had sent her sunshine and shade, have hung a pic- out to make some purchases at a store ture in memory's hall never to be across the street. On returning home offaced, but by renewed associations she was run down by a street car and

may be retouched into clearer and more | so badly crushed that recovery was im-Deautiful design. Let all lovers of truth, who can, join caused great grief to her teacher and

Camp-Meeting this the new year in the among whom she was a great favorite. new century, one of greatest worth to She was 10 years and eight months old. the cause we so sacredly cherish. The Sunday excursions, which have Always brought crowds of people over

the Boston and Maine Railroad and By Lida Briggs Browne. Spiritually across the lake upon the several steam- uplifting and instructive. Price \$1.50. boats, will bring, many to Blodgett's For sale at this office.

Landing, where a feast of good things spiritually will be provided in the public exercises upon a platform broad enough for the demands of the 20th century. Programs will be ready for distribu-

Per order committee. Thomas Burpee, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; C. A. Ramsdell, Lynn, Mass. MRS. ADDIE M. STEVENS, Pres. Claremont, N. H.

### BOOK REVIEW.

Schofield, M. D., M. R. C. S.

The Unconscious Mind. By Alfred T.

In view of the recent interest in the realm of what is called the "subcon-scious mind," this more recent contribution to the literature pertaining to the general subject will strike a responsive chord in very many investigating minds. As stated by the author the ob-ject of this work is to establish the fact of an unconscious mind in man, and to trace in brief some of its powers and the various ways in which they are exhibited; that this mind is the seat of character and of conscience and the spirit life; the source of conduct, of instinct, of tact, and the thousand qualitles that make us what we are; the

home of memory, the ultimate governor

the body, and in every way a most im-

portant factor in our psychical and

physical life. There are chapters treating of mind below man; the scope of mind in man; the conscious mind; the unconscious State Association in a stronger condi- mind; the relations of the unconscious tion financially and with John W. Ring and the conscious; the unconscious as president, expect to do something. mind and habit; the unconscious mind Local differences and petty jealousies and its qualities—memory and sleep; between mediums and speakers have the unconscious mind in the child; gendone more harm than any other one eral principles of unconscious educa-thing to our glorious cause. The only tion; the unconscious mind and sensaremedy we see for this is "Progression." | tion; the unconscious mind and the We are making an effort to build up | body generally; the unconscious mind our cause here in Dallas, and are mak- and the special senses; the unconscious ing some progress. After trying to re- mind and the muscular system; the unvive the old society here which failed, conscious mind and its action on the some two months since, a number of us | heart, lungs, skin, stomach, and in sex organized the Dallas Progressive Socie- and reproduction; the unconscious mind ty, electing the following officers: W. H. | and disease; the unconscious mind and Harrell, president; Mrs. W. C. Watkins, therapeutics: the value of the uncon-

two meetings a week, on Sunday after- | treatment is plainly apparent, and denoon, lecture followed by tests; on note the work as an eminently instruct-Wednesday evening, materializing se- ive presentation and elucidation of a ance and other phenomenal demonstra- matter of prime importance in the view tions. We have had very fine inspira- of philosophic thinkers whose retional lectures, most wonderful clair- searches extend into the finer and more voyant tests and spirit messages, and dimly apprehended phases of human some grand materializations under the | mentality. Price \$2. For sale at the

> Death; the Meaning and Result. By John K. Wilson. A member of the

A very interesting narrative of experiences in which the spirits use independently a telegraph instrument to give their messages. "It portrays the of the other world, tells of their pleasures and sorrows, of the obstacles they have to surmount, and of their likes and dislikes."

Published by The Sunflower Publishing Co., Lily Dale, N. Y. Price \$1.25.

The Scribe of a Soul. By Clara Iza Price.

A dainty little book is "The Scribe of a Soul." It comprises selections from a series of writings given automatically, much of which is of a very spiritual

of the book: "Death is but a step to hart, life-yea, it is life-for it is the opening of the eye to larger scenes, and quickening of the senses dulled by weight of skull or clogging brain.

"Death but a moment claimeth, then soareth away, its mission complete, its labor done, and thus the soul tasteth knowledge of freedom and ascendethif of ascending inclination it hath been." "Nothing dieth save the dust principle and that merely changeth from one form of earth usage to another."

"The soul hath both eye and ear sense of its kind, and of all that is beautiful it claimeth the divine essence and it ilso possesseth it." Price \$1. For sale at this office.

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.]

Dr. Albert W. Edson, a clairvoyant higher life, May 6, at his home, Lansing, Mich., of heart failure. The funeral was held at the late home. Dr. Spinney, of Reed City, officiated. G. H. CLARK.

Lorenzo Brunson, an old ploneer of Livonia and Plymouth township passed to spirit life, at his home in Plymouth, Michigan, May 4, at the age of 68 years. He was a firm believer in Spiritualism. He leaves a widow, two children and a host of friends to mourn his loss. Rev. Lee S. McCollester, of Detroit, offici-MRS. ACHSAH BRUNSON. ated.

Mrs. Wm. Longhurst of Chicago. passed from mortal form at Provident Hospital, about 2:30 a. m., May 23. After two or three years of delicate health she met with an accident in October, 1900, by which her hip was broken. Since that time she has borne with great patience sufferings from which only the skill of Death could afford relief. The funeral services were held on May 24, at which old neighbors and a goodly number of South Side Spiritualists were present. Appropriate music was rendered by Mrs. McMinniman. Mrs. Emma Nickerson Warne delivered the address. Burial followed at Rose Hill cemetery. Her aged husband 31st street, near Indiana avenue.

Mr. Richard Lowell passed to spirit life from Champlain, Minn., May 9, from cancer. His wife, Mrs. S. M. Low- | Mr. and Mrs. William Lindsey. ell, is one of our well known inspiralarge number of old settlers and friends were present, who had little knowledge of the grand truths promulgated by the speakers. VINCENT REEVES.

Mabel E. Gregg, a granddaughter of possible. Her sudden taking away has same place. usin our efforts to make Sunapee Lake school mates as well as her relatives. J. HOWARD BISHOP.

"Words that Burn." A Romance."



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Wonderful Psychic Healer, who, during an experience of FIFTY YEARS has cured almost countless cases of Chronic Diseases, Just write the Doctor a plain, truthful letter about your case, and he will carefully and confidentially consider the same, giving you a DI-AGNOSIS ABSOLUTELY FREE. He will also send you a lot of Special Literature, without cost, with his special advice and Diagnosis. If SICK AND DISCOURAGED this Free Literature will be of invaluable help to you, as it explains Psychic Science—Soul Power. REMEMBER, he does not cure and heal by Hypnotism, Mesmerism or any other "ISM." Dr. Peebles employs Mild and Potent Medicines, combined with PSYCHIC POWER, thus striking The Golden Mean and avoiding Extremes and Fanatical Theories. Dr. Peebles is not only A Marvelous Healer, but is known all over the world among learned and scientific bodies as an able author and lecturer on Psychic Phenomena, THE GREATEST DISCOVERY OF THE AGE is that of Psychic Science or the Science of the Soul and Mind. By its aid the physical body becomes an open book to the searching eye of the psychic physician. He pentrates the hidden past, discovering the real causes for the present conditions. Dr. Peebles as his cures, His treatment is both psychic and medicinal, the psychic for the mental conditions now in the form, by writing a letter to a spirit friend. Send it to me with 41, and I will try and get reply by independent writing or whispers. Address and the medicinal for the diseased and weakened tissues. Science at Last Tribumphs over Disease. There is probably no physician living who is curing more cases of umphs over Disease. There is probably no physician living who is curing more cases of Chronic Disease than is Dr. Peebles. No disease is really incurable if perfectly understood. Every effect has its cause, and if the cause is removed the effects will cease. What is your condition and its cause? It is within your power to know. If you are sick and discouraged don't delay one moment in writing this great and good man, as it costs nothing for his special advice about your case and the valuable literature which the Doctor will also send you free. Dr. Peebles actounds both physicians and patients by his correct diagnoses. He can tell you exactly what is causing your disease. No matter how far away the patients C. Frazier, treasurer. The society holds | The extensive scope of the author's live Dr. Peebles' HOME TREATMENT cures them. Distance makes no difference. Free to all who write! It will cost you nothing to learn your exact condition. Thousands of so-called 'incurable" cases are cured by this method, so do not despair if your physician has failed. There is help for you. Write at once, giving your full name, age, sex and leading symptom, and receive a true description of your case and Valuable literature upon this scientific treatment of disease. You also receive a long list of testimonials proving beyond a doubt that his method is revolutionizing the art of healing the sick and despondent,

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sages at 8 p. m., at Oakland Club Hall, of natural vigor to the eyes. corner of Ellis and Oakwood avenues.

hold meetings each Sunday afternoon anston avenue, Chicago, Ill. and evening at 3 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. To give but an inkling of the quality | Hilbert, pastor, assisted by Mr. Bern-

holds meetings every Sunday at 2:30 Sacramento, Cal: and 7:30 p. m., in Hygela Hall, 404 Ogden avenue, corner Robey street.

Church of the Soul, meets at Room 608 mind that loves spiritual thought can Handel Hall Building, 40 Randolph St., fail to be fed and delighted with this every first and third Thursday of the book. Beautiful spiritual thought, commonth, beginning afternoons at three bining advanced ideas on the finer and o'clock. The ladies bring refreshments; ethereal phases of Spiritualism, leadsupper served at six o'clock. Evening ing the mind onward into the purer atsession commences at a quarter to mosphere of exalted spiritual truth. eight. Questions invited from the au- book for the higher life. For sale at dience, and answered by the guides of this office. Price, cloth, \$1. Mrs. Cora L. V. Richmond. Always an interesting programme. All are wel-

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 Suntests 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 ave-

sectarian association for the encouragecation, the acquisition and dissemina-You are cordially invited to attend the 25 cents. For sale at this office.

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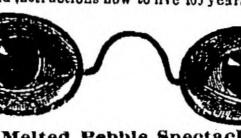
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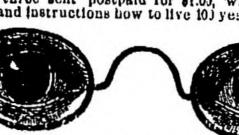
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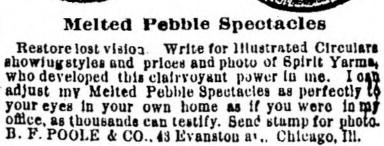
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