# SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25.

CHICAGO, ILL., MARCH I, 1902.

# THE GONTRIBUTION OF SPIRITUALISM hollow or secret way. This is between the many new forms and the things as yet altogether hidden and secret.

## To the Evolution of the Final and Universal Religion, as Illustrated in the Biblical Story of Samson.

An Address by Rev. Geo. Chainey. at the State Spiritualist Convention.

Spiritualism or yours inclusively, but fore we can attain to a perfect marthat vast movement and flood of rlage. These are the adulterous or inspiritual intelligence and consciousness marvelous story of Samson. He is of that is rising ever higher from day to the tribe of Dan-judge. Dan is not

Moses devoured the serpents of the are to be the permanent states of our universal intelligence and consciousness that are to be the permanent states of our universal intelligence and cosmic constance of the and knowledge of stance of the are to be the permanent states of our universal intelligence and cosmic constance of the place of all contribution has been twelve signs of the zodiac.

What special contribution has been the Sucred Year there was every

What special contribution has been made and is now being made to the perfect life for which we are all conmonth belongs to Dan—psychic intellithis movement, and of which this asso-number of Knowledge. In every enclation is a part? The very rudest and crudest phenomenalism of psychic awakening and reappearance of force was the beginning of this vast wave that even now mounts up to the yery throne of God. yery throne of God.

the reality of undiscovered powers and space or time. We owe a debt of gratitude to all who, in spite of the strangeness and credulity of many of the earlier manifestations, have yet per-severed in seeking to understand and reduce them to order and service.

Everything great has to be small at the beginning. All things are first simple, then complex, and at last simple again: To-day we are sometimes overwhelmed with the complexity that this great spiritual awakening has assumed. Every day sees the birth of some new centre of activity and differentiation. What shall reduce them all to the final being one fold led by one shepherd.

eternity. When these two are seen as head. Father and Son, the life of the heavens and the earth, in all their many and cosmic consciousness. Many are Truth are called to serve in Time, but only the few great truths and realities that include the many can have place

in the great finality.

What life is to be was foreseen and foreknown by God from the beginning. our pilgrimage has been, we shall know at last that so great a result could not have been achieved by anything less than all this mighty toll of the heavens and of the earth to come together.

Though the final religion is to be four-square, with all the winds of heaven holding together all things of spirit and body, soul and mind, the only way to this glorious consummation was through separate degrees and enochs of

But as to-day all the mighty peoples and divisions of our planet are meeting and mingling together in a common life, so is it in the larger realities of which they are but the types. Though the heavens have persecuted us with back to any standard or creed. The their mighty mystery, it has been for seven locks of Samson are the intelliour good. By seeking, knocking, watching, ence of the seven great divisions of ing, and asking at these closed doors the Spirit of God. To be a Nazarene is they have at last opened to disclose to also to abstain from wine and strong us all the things long hidden.

division, it has given us the privilege of seeking to understand it, and by the help of present Revelation will yet become a means of unification and solidarity of all religions into Religion.

Among the many activities of the enjoyment and lay the foundation of Present time, the Spirit has held me for noble strength if they would know the present time, the Spirit has held me for the toll of comprehends weets of pure and strong love.

In the general, mankind has a learned to postpone enjoyment.

us, but find them also a part of our own consciousness.

Now the strange phenomena that have often perplexed us in dream and nave often perpiezed us in dream and system and other ways are but the beginnings of this larger life. They are strange and sometimes even repellant because the unlovely root comes before the flower and fruit.

This consciousness of which I speak has to be evolved in separate depart cratical.

By Spiritualism I do not mean my of consciousness incompletely even beinterest in psychic and complete unions represented in this Athat is rising even and the real of religion.

one of the twelve. The twelve tribes of Israel are the twelve gifts or states

sciously or unconsciously seeking by gence and consciousness. Three is the complete and the goal is won, Dan When materialism seemed ready to shall disappear, because the psychic engulf us in the Charybdis of despair, and soul energy will then be one. This the monster Scylla allowed us to pass is why Spiritualism is to-day taking on on by simply plucking from us our for the higher realization of the Soul mer understanding. While our first in- quality of being. This is the meaning telligence of the meaning of these of the fribe of Dan leaving its first things had to be revised, the facts re- place and going to the North-the mained and we stood face to face with region of the soul. Samson-solar, a mighty force of heat and light, breakthe realization that a consciousness of ling up the icy fetters of creed and doglife once gained was something that ma, is the last epoch of this reviving could no more fall out of existence than force. He is the child of Manoah-rest. Like Noah, Manoah is the gift of hearing in revelation. The wife of Manoah

ls barren, for consciousness in revela-

tion is at times unfruitful. These fields

lie barren for summer tillage and more

abundant increase. Manoah is a man of Zorah-hornet The hornet is an ephemeral form of but not in the cold. There is much in these writings about flies. There is the plague of flies. Hornets are also one of the agencies by which God drives out the Canaanites—the low states of merchandise and exchange in religion besimplicity? Is there any one among fore the Israelites-the high and final them that is going to devour all the states that are to endure forever. These others? By no means. Yet each has are the many new but ephemeral forms its place and its work to do. Let them of religious life that spring up in a time come all. The more the better. In them of transition to dispute the land with times. On the way to seek this wife he the One who shall yet redeem the old established forms. They are slave a young lion that comes out them all from their limits and throw the miscellaneous column of the Sundown the barriers that keep them from day announcements that have no recognized standing. Even the foxes have All are manifestations of the Spirit of holes and the birds have nests but the God working either in time or from Son of man has not where to lay his

At this time of harrenness of consciousness in revelation the Angel of say, "If ye had not ploughed with my divisions will become one flesh or un- the Lord appeared to this woman. The divided state of universal intelligence Angel of the Lord is the Holy Spirit. Every angel is a messenger or message called but few are chosen. All states in from God. This message appears as a In the depths of consciousness we oftlimes receive messages from God in dream or waking vision. This message bringing the promise of a son comes in the absence of the man. We often ex-Strange and wonderful as the way of perience wonderful things in consciousness before we can comprehend them with our intelligence.

Many of the first experiences of the present spiritual movement have been of this order. God does better for us than we can devise or think. We are not the makers of Truth but its creation. These mysterious psychic and spiritual experiences in consciousness come to arouse our intelligence to further effort. The man entreats that enlightenment. Life in the East and the Angel may come to him also. We West, North and South, long grew and long to know the meaning as well as to developed apart from each other; so see the vision. This child of promise is has it been in spirit and body, soul and to be a Nazarene. Christ the Lord is also a Nazarene-one separated. This Truth is to grow up in the world apart from all the recognized and established authorities. No razor is to come upon the head. The hair denotes intelligence. The intellect is to be free and not cut drinks. To take strong drink in the Though the Bible has been to us a spiritual sense is to stimulate yourself perplexing mystery and a source of towards the spiritual to the injury of the natural. Many are weak because they are afflicted with this besetting sin. They want to be perfect now. But strength must come before sweetness. Young men and women must postpone

In the general, mankind has not yet learned to postpone enjoyment. We are often like children who plant seeds and theme from this source. To me the source is not the history of material than unearth them before they have things but of spiritual. It is the record time to sprout. Prompted of desire we pluck the fruit that time would ripen which man is being created in the imand sweeten when it is but green and age and likeness of God. The image is sour. We covet the life of the heavens the Substance, of God. This substance before we have taken possession of the state universal other—the body and consciousness of God. The likeness is have been men. We crave for fame the intelligence and character of God. and recognition for the first callow per-We are to know and become like unto formance of youth instead of nobly God, both in consciousness and intelli- waiting for the just reward of the gence. Consciousness is feminine and fruits of toil. When this shall be corintelligence masculine; male and fe- rected and man shall know how to put nale made he them.

In our perfect state these two will be youth and cultivate and mature the equal. We shall be just as conscious of strength of thought and depth of con- the things of both Time and Eternity. things unseen as we are now intelli- sciousness on which joy depends, a gont. We shall not only know that great step will have been taken in the yonder is Asia and Africa, but we shall progress of our world. The secret of this strength is wrapt up in the meanshall not only see our friends outside of ing of the strength of Samson. It is to learn to be much alone and to stand alone. It is to be free of mind and yet the things of Eternity into Time and loyal to all that is highest and best. It the lifting up of the things of Time into is to seek the spiritual without dis-loyalty to the natural and the natural without neglect of the spiritual. It is to go further than the new and ephe-meral forms of life and yet not to sub-meral forms of life and yet not to sub-merge yourself entirely in a state of without neglect of the spiritual. It is to go further than the new and ephemeral forms of life and yet not to submerge yourself entirely in a state of life too far in advance of your gen-

ments before it can be realized in its The Spirit of the Lord began to move This is a choice quality of revelation.

hollow or secret way. This is between power. The first means resbrted to, The Children of Israel are at this

time enslaved by the Philistinesstrangers. Samson is born to begin but not to complete their deliverance from this bondage. The Philistines in these writings are the ecclesiastical, cere-montal and external conditions that long enslave Religion. Religion is brought at times into this condition of bondage for the development of individual strength. Were it not for this bondage we could not have the oppor-tunity of developing our strength and understanding by heroic and personal resistance. This is the law of growth. The established and settled order of religion under ecclesiastical direction is under certain conditions a vast practical good. It holds up and keeps alive the fact of man's relation to God when this might otherwise die out and be forgotten. But to let the ecclesiastical order and method get complete control and direction of religion would as surely bring death in another way.

mingled with darkness to the external church He sends these new awakenings from time to time to weaken this externalism and to give the church to re-ligion and individual freedom. It will be impossible to draw out at this time the whole meaning of this story of Samson. You will remember that it is mostly a story both of unhappiness in the marriage relation and of illegal love relations.

Four women play a part in this drama. The woman of Timnath-restraint, whom Samson obtains for a wife: her more beautiful younger sister who is offered in her place; the harlot of Gaza-strong place, and Delilahpining, the woman of Sorek-choice

Everything else is connected with hese relationships. These are four states of consciousness. They are not, however, the same as the four states or wives of Jacob. These four represent each a state of double consciousness, They are the time of the uniting and splicing together of states of consciousness that have before been kept in separate departments. The final strength and perfection of life is to come with the holding and blending together of all the great divisions. This will be the Cosmic Consciousness that is to-day the brightest hope on the horizon of humanity. But this must be approached gradually.

Samson's first love is the woman of Timnath-restraint, a daughter of the Philistines. This love is of the Lord to make an occasion against the Philisagainst him. After this he finds honey in the careass of the lion. On this is based a riddle. "Out of the eater came forth meat and out of the strong came forth sweetness." Samson loses the riddle, because they prevail against him through his wife, so that he can helfer ye had not found out my riddle. To pay the forfelt Samson slavs some of the Philistines. It is only by the help of Psychic consciousness that the Church gets any advantage over the new force threatening its destruction. Such advantage, however, weakens. them externally even while strengthen-

This wife of Samson is the union of spiritual and mind consciousness, Though married to her, she is afterwards given to a friend of Samson This friend is the materialistic mind. The ecclesiastical consciousness is after all bestowed more upon the materialistic phase of thought than upon the psychic. For this Samson sends the fexes, or jackals, with firebrands between their tails into the corn of the Philistines. Jackals hunt in the night. Those who have control over the world of dream and vision by Psychic Intelligence are sending forth many destructive influences into ecclesiastical states of knowledge. They can do this because of the friendliness of the church

to materialistic influences. Wearied by this order of teaching, people gladly invite the psychological influences that are making rapid inroads upon the old forms of teaching. The younger sister of Samson's wife is the union of mental and physical states of consciousness. Though she is beautiful, we are not told that Samson accepted her. As the result of the rousing of the Philistines in revenge, Samson is bound with new ropes at their demand by the men of Judah. Judah is the gift of Labor. Those who labor seek to put new bonds upon

this strong power of psychic intelligence. But these bonds to this strength are but as flax in the fire and Samson, finding a jawbone of an ass smites them again. The ass is the symbol of the moral

consciousness. Christ comes riding upon an ass. This is the power of moral earnestness and consciousness allied to psychic intelligence. Though weary from this effort, Samson is revived by a stream of water flowing from a hollow

place in this jawbone.

His next alliance is with a woman of Gaza. This is consciousness of body and soul. Though the Philistines think to take him here he arises in the night and carries away the gates of the city, the posts and bar to the top of a bill before Hebron-conjunction. This is the conjunction between Time and Eternity. When man shall know the secret of the union of physical and soul states of consciousness he will overlook This is the city given to Caleb-dog of God, the faithful Spirit of Time. Here Abraham first obtained a foothold in the sacred land and bought a sepulchre

ness. She lives in Sorek—choice vine The vine is the symbol of revelation. cosmic completeness and fulness of joy. Samson at times in the camp of Dan, By conspiring with this one, the Lords. We have also to know these divisions between Zorah-hornet, and Eshtaol— of the Philistines get Samson in their

He finally reveals that the secret of his strength is in the seven locks of his hair that have hitherto been unshorn. When through this choice order of revelation, the ecclesi-astical state in religion shall gain the secret of psychic and spiritual strength in this sevenfold law and life, this great power will seem to be in their

hands. In reducing this knowledge to an intellectual system they will weaken this hitherto unconquered strength and put out the beautiful eyes of Alsion. But though the vision come not again in the psychic state, it will be renewed in a day when the psychic and soul quality shall grow together.
Though Samson be condemned to

grind at the mills of the Philistines, yet these cannot resist the temptation to take delight in this possession. They bring him out of the prison into the temple of Dagon—fish-god, to make sport for them. The introduction, even for sport, of psychic intelligence and energy into the temple of mystery is While God gives religious light the day of its doom. This temple rests tians. It was only a few years ago that upon two pillars. These pillars are inselligence in consciousness and con-

dousness in Intelligence. Samson's hair has grown again. A young lad is leading him who suffers him to lean against these pillars. This young lad is a new and Divine understanding of spirit and body, soul and mino When this returning strength shall grasp the two pillars on which all things in heaven and earth depend, the temple of mystery will be shaken to its foundations. Then will the powers of ecclesiasticism perish, Samson dies with the Philistines. This energy dies in this state to live again in a better. The end of ecclesiasticism is not the end of religion but of religions. This is not the death of association but the death of association at the cost of in-

dividual liberty. In the perfect day now coming all shall be free. All shall be taught of God. All shall know that God is. The human consciousness will palpitate with the Divine. Man's Intelligence will be open and free on the unfenced commons of the universe. The old and established will no longer ignore the new nor the new scornfully despise the old. We shall know the old in the new and the new in the old. Man will no glorified to the dishonor of man. The long warfare will be past. Man will have lifted himself into the life of God and the life of God in man will be the life of the fulness of the heavens in the earth and of the earth in the heavens. This is the great consummation, and restoration of all things in a world

### And Their Startling Fulfillment.

I would like to testify to three proph-

ecies that have come to pass within the past eight months. My daughter May has of late developed clairvoyance and clairaudience. to a marked degree. The first was June 28, 1901. May was in Kansas City at the time, and she became very depressed and worried, as she saw things at home in great confusion and a building burning, and I was, in great distress. On the 5th of July our barn caught mysteriously on dire, burning one horse, and destroying all our hay,

oats, corn and machinery. I was awfully distressed over our loss. Again, the 20th of October, May saw a man's: arin covered with blood and badly cut. She said some one would get hurt very soon. This also was true. The next day my son got his hand badly hurt by a huge rock falling on his arm and hand, cutting the nail completely off his second finger, and nearly crushing his arm. Again, October 31, May saw our barn being rebuilt, and as the roof was nearly all shingled, she saw my son fall and almost killed. On January 5, 1902, my son was climbing to the top of the barn toesee the hayfork track, when he fell and narrowly escaped death, cracking his breast-bone and several ribs. He was unconscious several days, and even at this writing he can't remember of his falling, or going upon the ladder.

I consider these timely, warnings are remarkable. The roof was not quite completed, just as my daughter said it

Now how are these phenomena accounted for? If not shown my daughter by spirit power, who can explain? Possibly Mr. Jamleson or some of his followers can tell.

May was not hypnotized, as no mortal was near her at the vision periods. It certainly was not mind-reading, for the events had not occurred; hence could not be in any mortal's mind. She was not dreaming, for it occurred while at her work. Was it imagination? Perhaps, like a professor said "Twas guess-work, and guess work was good as any long as it hit."

To testify to the phenomena and teachings of our spirit friends is certainly our duty. Many say, "Why don't our friends warn, us of approaching danger." I would like sto msk, don't they warn us of danger? as in the foregoing. But do we morants fleed these timely warnings? My son hevery skeptical to any spirit phenomena. When-ever May would tell what she saw, he would laugh at her and say "It was her imagination," but her prophecies were true, and they are only a few of the wonderful things she sees and hears the psychic influences that hover around us like a glouit certainly give us lessons to study, instead of turning a deaf ear and ridiculing and scoffing at the powers and laws of which we know so little. We nice that in our infancy as to knowing how and to hand they come and to what power and good they can be developed. "Proggation of the said hold fast that which seed."

O listen to the saige! Walnings,

As they hover round our earth, so Gently guarding every section.

Trying every heart to leheer. deaf ear and ridiculting and scofling at

Spring Hill, Kas. L. C. COOK.

### CLEAN LIVES.

The Moral Personnel of Spirit- All Religions Flow from a Com-Itualists.

I am incessantly being told that the Spiritualists are a bad people, and this statement is usually based upon the fact of some improper local persons who have assumed official care of our cause, or a class of pretended mediums who are drunken, dissolute or tricky. The whole body are judged by these few who occasionally dare to represent Spiritualism.

It is painfully true that our cause has had some advocates, as officers of societies, speakers and mediums, who have not been representative people morally. Such persons handleap any cause, especially a religious one. all new movements in the religious world are attacked as embracing immoral people. Jesus was so accused, so were the apostles and early Christthe Methodists were supposed to be the scum of the earth. Such claims are made by bigots, out of pure malice and prejudice.

Attacks upon character should be branded by the scorn of all decent people. It is the lowest possible attack that a human being can make upon another, and becomes a criminal libel when made against a class, Because there are immoral pread rs Christians, we should not, a.e. do not, attack their system. Immorality runs riot in humanity. Christianity has not saved the people, because it has granted pardons and thus given a license. Jails and penitentiaries, and insane asylums are filled with Christian sectarists; and a Spiritualist or a Jew is hardly ever found in these institutions.

But when a Spiritualist does anything wrong, or gets mixed up in any human affair of dishonor or suspicion the press always tells that he is a Spiritualist. But, a good Spiritualist, who does something good, or passes to spirit life with an honorable earthly record, is reported as belonging to no church.

The Cincinnati Enquirer published

lately the prospectus of a Chiengo firm who manufactures accessories for fakirs to imitate spirit manimore claim to be God, nor God be festations, and said, "This settles how mediums operate." Churches will employ a fakir who professes to expose by tricks the physical manifestations of spirits-and say that exposes Spiritualism. The press and pulpit accept the expose. This shows how gullible many supposedly wise men are. Keither press nor church will allow

shut against the truth.
What must we do? Plainly: So live that all people can find in us no guile. So protect our cause that morality in officials and members shall be a positive expression of the moral power of Spiritualism. The Spiritualists should exemplify Spiritualism in their lives!

ple to the front as officials, speakers and mediums. We have a right to soprotect our cause. If a censorship is all who think seriously of it, necessary, let it be instituted at once! No moral medium will ery out against such. We must cease licensing because of possessing a psychic power. No selfrespecting medium will want a certificate. His or her life is a certificate, and their honorable dealings will follow In reputation as will dishonor.

Thus a censorship becomes a protection equally with a possible condemnation. Pleading for honor and purity in life for all Spiritualists-and that no one who is deliguehed shall assume the "livery of heaven to serve the devil in," I plend for upholding our cause as a representative of a moral force before the world. Let us welcome all to our fold, but put forward the intellectual and moral members as our public representatives and exponents. Let me be the first to suffer, if guilty. There is a need in this direction, that

misjudge our whole fraternity by the nefarious acts of a few. Amongst other letters of a similar

from an earnest Spiritualist residing in "I was glad to read your wholesome

words, in a late issue of The Progressive Thinker, in which you named the esponsibilities of the layman. I heartlly believe it is high time the layman recognized his responsibility in this work, and stopped his caut about the public workers. Personally, I am glad to face this responsibility and meet it bravely but humbly, reverently and sincerely; and when those who stand in my humble class will meet as consecrated bodles I believe the fruitage of the labors of the public worker will be such as to surprise men, and rejoice angels.

This is an important matter for the earnest toller in Spiritualism, and is as dependent upon the local adherent, or layman, as upon the public advocate. The personnel of the Spiritualists is moral, virtuous and intelligent. Let us do all we can to so prove it to the GEORGE W. KATES.

### To Struggling Societies.

A well-known speaker whose work is adapted to the building up of pro- flint, produce the spark (the thought) gressive thought and the teachings of which falls upon the human heart, that the spiritual philosophy, will give his services to any society for Sunday meetings for three or six months, or possibly longer, provided some membe of said society will furnish him employ ment on weekdays, at a reasonable salary.

The kind of employment must be something honorable, in a retail or Wholesale mercantile establishment, assistant editor in a newspaper office, collector, or any position of trust where careful and painstaking help will be appreciated.

Letters of enquiry to be addressed "Philosophical," care of Progressive Thinker, 40 Loomis street, Chicago, Ill. Send stamped envelope for reply.

Thought is the property only of those who can entertain it.-Emerson.

### RELIGION.

mon Source.

Each soul bath sprung from some great source,

The force of which doth guide, With perfect law its onward course-Nor will it be denied,

That as the ocean draws the dew, ... From highest mountain wood, E'en so, each soul with hopeful view Is drawn tow'rd central good. low some may seek to walk the path

With trembling feet, and fear That this great source is filled And torments waiting near: Or some may go just as they feel,

And laugh or cry or sing, Some turn to cloister walls and kneel, And think a demon's sting Each impulse not by their creed taught Thus taking man, as all. Count Nature's promptiings as but

They to the unknown, call. But though they fear, or deem all best Or live in constant prayer, Though they deny all law, and jest, At "hands just over there." Yet magnet-like this mighty source

naught.

Draws through life's tangled wood. Each soul along its varied course Unto the perfect good. In every age and clime and in a mul-

titude of ways men have sought to know of the source of being; and their conclusions have formed the various religions. The similarity of each and all religions indicates not only their relationship to each other but a common source from which they all came Around these points, of human good which strengthen, teach and comfort the race are, in every instance clustered creeds, ceremonies and holy (2) threats indicative of the condition of the people and the place in which they live.

All religious history is written with life blood and illustrated with human torches, because each religion as it grows in prominence and power forgets tolerance, and bigot-like seeks to control even if by force. Regardless of the bigotry and ignorance of religious teachings, the pure light of human brotherhood shines into the lives of some and leads them to try yet once again to have a religion of fact, not fancy, of demonstrated truth, not miraculous revelation. There has never been a human soul void of religious aspiration (to know spiritual things) yet many minds have never sought for a scientific explanation of a single thing the mediums to prove a genuine mani- i in life; but all that actually sustains in i festation. They rule the people in ig- religion, or lives on when creeds crumnorance, by appealing to prejudice; and ble and formulas pass, is the simple scientific fact around which is built the or 30 years in honorable fellowship fanciful fabric. Spiritualism stands in the world to-day advocating idlerance; menced advertising to diagnose and her majestic figure is recognized as the embodiment of scientific facts which permit of philosophical demonstration. Spirit communion, the rejected stone

in every religious arch, has as a scientific fact linked mortal and immortal life in unyielding clasp; has awakened trial he was acquitted, and objections most intense emotions in the minds of The scientific fact that the spirits of

murderers and undeveloped beings refurn to the denizens of earth life. arouses the true religious spirit, "As ye have done it unto the least of them, ve have done it unto me." Science may prompt man to learn the

facts that undeveloped souls return to earth life for assistance to unfold, and drawn, and Dr. Batdorf is again free that it is possible to hold circles or se- to practice his skill in curing; but how ances for the express purpose of aiding soon some official change may again darkened souls; it may lead man to refoice that it is possible for exalted intelligences to reveal much of the after life, but takes the awakening of man's religious self to say to the undeveloped brother or sister in the spirit life: "I in that this studied imposition is for the no wise condemn you and with human love I will give such light as I can to lead you higher;" that enables man to apply the teaching received to make life noble and true. By religion I mean the public may have no opportunity to the indivelling and constantly manifest spirit of love that has breathed in some form in all the rubbish that has been

and thy mother; steal not; covet not." sense of the term:

"Ye are not bound! the soul of things is sweet. The heart of being is celestial rest stronger than woe is will; that

which was good. Doth pass to better-best. Ye suffer from yourselves. None else compels.

die. And whirl upon the wheel and hug and kiss

Its spokes of agony. Its tire of tears, its nave of nothing-

ness." quotation from every religion history mentions. The stern cold facts of science, like

tinder-like springs into a flame of religious ferver-a desire to know spiritual things and apply them to the experinees of each passing day.

The age demands a clearance of rub-

bish which lies stagnant upon the people with claims of being religion. The waves of progress which flow uncensingly from the Source of Being

an emotion in me which I call religion. of Good sustains.

Of Good sustains.

To realize that all expressions of Life whole that he had better to graduate course under the course tends upward and opward course tends upward and opward (whether it suits me or not). To feel

M. S. R.A.

my relationship to each and all, seen possess for the general good, knowing that good and right thoughts and things never cease in their operation for Merciful Justice and Loving Law. JOHN W. RING.

### OFFICIAL INCOMPETENCE.

### Doctor Batdorf and the Mails.

I am glad to learn that the fraud order against Dr. Batdorf, of Grand Rapids, Mich., has been revoked. This case llustrates how incompetent officials get into positions that enable them to exercise authority to gratify spicen and ruin a man's business, under the pre-

text of protecting the public. That the United States mail service is not intended to favor gambling and vice, is a wholesome conclusion. No honest citizen will object to that, or wish to have unlimited license for fraudulent schemes conducted through the mails. But in carrying out this purpose Government, of course, must depend upon its agents, and these are all too often weak, ambitious upstarts, who use their office to gratify prejudice, and exercise their own petty tyranny against those whose business they have not the capacity to under-stand. Especially is his illustrated in the contemptible persecutions insti-tuted in the name of law and justice, against progressive people, and liberal literature.

Behind them may be found the medcal rings and religious intolerance that diffuses among low-grade politicians, and gets a leverage under postoffice appointments, by which they can persecute their superiors, with a pretense of doing official duty. Dr. Batdorf and Helen Wilmans come in for a share of this petty scheming, chiefly on account of their success. That is what troubles the bigots. If the progressive healers. clairyoyants, inagnetizers, metaphysilans, and mediums-had never made successful headway, and never won the confidence of the sick by curing, and hus taking patients away from the regulars, there would be no arrests or persecutions, to protect the poor people from quacks. Mrs. Matteson, of Buffalo, has been a conspicuous target for that reason, and probably has been arrested more times than any other, and this fact is a certificate of her success in curing the sick. But they have never been able to convict her-though she frankly admits that she has no diploma from the medical authorities, and that

she doctors the sick every day. the mails, though he is a regular graduate, and has practiced medicine for 20 with the profession. But when he comprescribe for absent patients, the old hunkers were alarmed, and as his business grew, which implied success which begat confidence with his patients, the alarm increased; and finally he was arrested, and his mail forbidden. After a witadrawn, and all went well, until 4 change in the under offices, and newpostoffice inspector, who of course wanted to win notoriety by some smart net selected Dr. Baldorf for his victim, and by this Interference totally the business by prohibiting his ruined his business by prohibiting his correspondence with his patients. Now. after a year or more of this abuse of impose upon the people through the recommendation of a local inspector with more bluff than brains, we cannot foretell. But the Doctor's many pa-tients will, no doubt be glad to know

LYMAN C. HOWE.

### A Letter from a Man of 93.

To the Editor:-I have had the privilege of reading numerous articles in No. 638 of your paper. I was highly beaped before the world and called re- gratified with an article over the signature of C. H. M., in which he expressed From Sinai where such ceremonies as my views in a very clear, concise and killing goats and smearing the blood on forcible manner. Also an article by the ears of the priest were ordered, and Brother Loveland in which he treats the confiscation of woman's virtue was the subject more elaborately and with justified, is heard, "Honor thy father great force. I have always been an admirer of his style and force of argu-Prince Gautama gives voice to senti- mentation. I would, however, suggest ments that are beautiful, inspiring and an amendment to one of his paratruly religious, according to the highest | graphs, which I have no doubt he will readily accept. After having given a definition of religion, he says: "Religion thus defined is no more holy than and other branch of science." Now my amendment would be to strike out the word "other," in which case I think his thought would be more clearly expressed. I am not in any sense to be considered a critic, for I have passed None other holds you that ye live and | ninety-three years without arrogating to myself any such title role.

the sentence, that there was something not quite right, and I read it again and came against that little word, and I just drew my pencil across it, and that at least expressed my idea better than m its original form.
As I have said I was not among

those invited to write, neither have I written other than to express the pleasure and satisfaction I have enjoyed in reading the articles of those who were invited, but an old man in his dotage may well be pardoned for taking little liberties that might not be tolerated in those of a more modern type. I would those of a more modern type. I would like to say a word in relation to another article I ran against, where an attempt was made to solve an infinite problem by the use of finite methods.

The attempt was made to demonhave carried us to this point in human development.

Scientific religion is a possible thing; Spiritualism with her many scientific billing and angles, and I believe he really thinks he has made a glorious success, problems proven to the world aroused well as any of his numerous predeces well as any of his humanous process, but am inclined to think on the whole that he had better take a post-graduate course under the instruction of the celebrated author of Ohristias.

M. S. BARNET

OUR PREMIUMS.

THE ..

DIVINE

PLAN ..

### LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

### INTRODUCTORY.

While I was yet writing under the influence of Madame -, the spirit form of a gentleman stood directly before me. I do not know whether another person could have seen him or not, but to me he was distinctly visible. He bowed defferentially, and gracefully extended his right hand which held an embossed card. He held the card up before my eyes and upon the card was written, William Denton, Wellesly, Mass.

I am sure whoever reads this will like to know how he

He was a rather small man, with deep-set eyes, and it was hard for me to tell whether they were dark blue or a soft black; but, whether black or blue they were sparkling, bright and intelligent; his forehead was large, round and jutting; thin, but pronounced features; somewhat spare in form, and his bearing was suave, gentlemanly and digni-fled. He has since told me that he was an Englishman by birth and education.

As soon as he became distinctly visible to me, he seemed to approach and enter my body, and when I once more returned to myself, the following is what I found written, presumably through or with my own hand.

CARLYLE PETERSILEA.

### LETTER NUMBER ONE.

Carlyle Petersilea, Professor of Music, Los Angeles, California—Dear Sir:—You expressed a wish to hear from me, and I am here in response to your desire. No person can earnestly desire anything but sooner or later that desire may meet with fulfillment. You are a musician; I was, and still am, a geologist, as you will still be a musician after you, too, pass through the gate called

You are interested in the harmony, rhythm and grouping of sounds. I was interested in examining, analyzing and grouping the various strata that go toward forming the earth's crust, but I was also interested in many other things, and I find that you, like myself, are also interested in much besides music, chiefly in that pertaining to the higher or spiritual life; this, also, interested me more than I shall ever be able to tell you; yet, even now, of the two, you are more gifted in spiritual things than am I. My mind naturally gravitates toward the rocks, toward the

firm old earth, toward the washing billows of the restless | in your mind. ocean; yours toward the great eternal sound, rhythm and music of the spheres.

It is well that we differ, for if all were alike there would be no music. I am one sound in the scale of being, you are another. I am down among the bass notes, while you rapidly fly the whole gamut, yet all must rest firmly on the base, or bed-rock, after all. Without the earths there could be no heavens; without the earths no spiritual spheres could exist or be peopled with souls. If I had not first been developed upon the earth I could not now dwell within the heavens as a conscious being. When in the form of coarser matter-I say coarser because I am still within a form composed of matter in a more refined condition-I sought by every means in my power to obtain knowledge of a future state of being, and wanted proof that I should live after so-called death, or dissolution.

Many of you say that Denton was a Spiritualist, but I really did not call myself such-did not think there was sufficient proof-at least, as much as one could have desired. Certainly, I had witnessed some very surprising manifestations of power, call it occult power if you will, still after all was said and done, many doubts assailed me, and I know that such is the case with thousands of others on the mundane sphere. If I could bring you all positive evidence of immortality, I believe it would make me supremely happy and blest.

Possibly you may ask: "But, Mr. Denton, are you not

No, not wholly and entirely happy, for no one who loves his fellow-man can be entirely happy while sin and misery abound on earth, also, in a certain degree, within the lower spheres. But I am a very busy man, working always, otherwise I might be exceedingly unhappy. I am happy when accomplishing some great and everlasting

Many of you say you know man exists after so-called death, for the phenomena witnessed at spiritual seances positively proves that he does; but those same phenomena do not prove it to all persons. There are, as you well know, many who think the root of the phenomena exists within man himself, and that the phenomena are not produced by discarnate intelligences. The greatest desire of my soul now is to prove to all men alike, without reserve, that man does exist after the dissolution of the material body, and I think I can never be quite happy until I have accomplished this herculean task, for, my friend, it is truly a task fit for Hercules himself.

I greatly fear the phenomena alone will never convince all men. All are aware that not an atom of matter can ever be lost or become nothing, consequently every atom that ever entered into the composition of the material form of man, woman or child, still exists somewhere within the great universal whole, yet all persons exist the same as before. The old atoms have been thrown off. while others have taken their places, but the great fear that besets mankind is that when the body lies stark, dead and cold, all is over; there is nothing more. When the machine ceases to run all is over and man knows no

My own mind, when I was with you, often took a turn in this direction, and thus I know that doubts of a future life are very disheartening and very hard to bear. If never a doubt assailed mankind the wheels of his life would run far more smoothly.

If I, like "Christian," could assail and demolish doubting castle, I would be willing to control you to write while the lamp of your earthly life continued to burn.

My dear professor, never a doubt assails your mind, consequently you are far happier than the majority of men. I am writing this message to you. If you choose to give it to the world I have no objection, but I do strongly object to a fictitious name. Never, while in the mortal form, was I ashamed of my name, nor did I ever intend to write anything of which I should be ashamed. I assailed the old Bible myths with all the power at my command, and tried with all my might to demolish theological dogmas. Together with my beloved wife, or my wife together with her beloved husband, we wrote a book called the "Soul of Things" and at the time when I fought dogmas and wrote such books the whole Christian world was arrayed against me. I sometimes felt as though I were Atlas with the weight of the world resting upon me. But it is over now. I have conquered the world and it rests beneath my feet. Every truth that I ever uttered, or wrote, is with me still; and oh, how glad I was to find that truth outweighed all my errors. For-tunate for the soul who arrives here to find that his errors are light and few while his truths shine more brightly than diamonds.

You will, no doubt, remember, my dear professor, that when I was within the mortal, I often, in imagination, descended into the imaginary hell of the Christian churches, or worked my way around and about it, that I might let the poor sufferer escape. Of course, I thought it to be all imagination, never dreaming that it could be real. What was my unbounded astonishment, on arriving here, to find that I actually had let out hundreds of thousands from the horrible pit of darkness, and that I really had, to a ocertain extent, extinguished the flames of hell.

must, for it is the truth.

Thoughts are things.

I maintained that they were when with you below, and now find that it is true. As a man thinketh so is he. If a man thinks hell, he makes hell; if he thinks heaven, he creates heaven; and thus, when I thought I would like to go down into hell and liberate my brothers who were suffering there, I really did so, and thousands of souls have met me here with beaming eyes and radiant countenances, and as they grasped my hand and shook it, their words would be like this: "Heaven bless you, Brother Denton, for releasing us from outer darkness and the flames of hell."

At first I stared at them almost wildly, "Onter darkness? Flames of hell? Why, such things do not exist." "Pardon us, Brother Denton, but they do-they really

I remember that I gasped for breath as I heard such

ply imaginary things."

"Precisely so," replied they, "but what of the imagina-tion? If hell and the devil do not exist, how about God and heaven? If one is imaginary, certainly the other must be also. You will soon find, dear brother, that thoughts are things, and a soul lives within the circle of its thoughts-its imagination-or the images which it reflects or creates. If it thinks hell, it reflects the image of rell which goes out from it as an object-a spiritual reality. If it pictures, or thinks of a devil, that devil is very apt to stand before it in an objective form. Thus, many of us, poor wretches, were in the darkness of error. We believed implicitly in hell and the devil and thought about them at all times, consequently as we thought so we were. We lived in our thoughts and they became objects about us.

"At first we did not know how to rid ourselves of such thoughts, and so we suffered the flames and tortures of hell, and every time your thoughts reached out toward the so-called imaginary hell, for enlightening and releasing the sufferers therein, as many as accepted your thoughts were released. Thus, here we stand in solid phalanx—we whom you have released from hell—and we are legion."

Now, my dear professor, this was real, and I will try to make it a little clearer to you, if possible.

You often say to your wife, when she asks you what you are thinking about, that you are not thinking at all, that you scarcely ever think, that your soul-that is you yourself-is living in a world of music; you hear it at all times and seasons; you are never outside of it or free from it: that all else in life jars upon you discordantly; that your soul continually dwells with the old masters. You feel that you are surrounded by them. You hear them, see them, converse with them. You are always striving to render music as perfect as the image, or ideal, you have

Some dullard might say to you: "Well, professor, that

is all in your imagination."

Just so my dear sir. Thoughts are things which become objective to the soul and the soul dwells therein, consequently you dwell within a world of music and scarcely ever leave it; and if any try to lead you forth you become restless and unhappy. You gather about yourself companions like yourself, lovers and thinkers of music. Well, that is a very good heaven to live in.

Thus each soul creates its surroundings. Some are in heaven and some in hell, and many are neither in heaven nor hell, but are halting between the two. One may call it purgatory if one likes. No one need remain in hell a moment longer than one likes. One can think one's self out almost as rapidly as one can think, for as soon as one ceases to create hell it grows dim and vanishes away. The moment one begins to think truth, love, wisdom, beauty, harmony, good works, charity, forgiveness, justice, peace, industry, the doors of heaven open wide before one, and one walks straight through the portals and takes as many along as are ready and willing to go-and it is in this way: As he thinks on Truth, she modestly approaches him and drops jewel after jewel within his soul until at last he has so many that he is filled with knowledge and lives in a world of truth. If he thinks on Love, pure and spotless, love to his brother man and to all souls whatsoever their rank or color, theh does he live in a world of truth and love; and thus of wisdom, beauty, harmony, good works, charity, forgiveness, justice, peace, industry. O, what a beautiful heaven is his, how bright, how glorious, how real!

But the reverse of all this is hell, horrible and hateful filled with agony, torture and thirst. There need be no hells if man willed it otherwise. Why not will it otherwise? If every man on earth willed to be in heaven he would be there in the shortest possible time, and there would be the long talked of millennium right down there WILLIAM DENTON. on the old earth.

(To be continued.)

### Do Christians Receive What They Ask For?

"Ask and ve shall receive; seek and ve shall find; knock and it shall be opened unto you." "He that asketh receiveth; he that seeketh findeth, and to him that knocketh it shall be opened;" and other texts of like import.

In this plain language there is a positive assurance that the Christian shall receive whatever he asks for. It does not say "ye may receive," but "ye shall resceive." Consequently true Christians-if there are any such-need not be sick or poor or ignorant or in any way distressed in body or mind. In fact, if Christians receive what they ask for they might easily banish all sin, suffering and wretchedness from the face of the earth. Peace and happiness might reign supreme.

But what do wo find, after millions and billions of prayers have been offered by the most devout church members? We find everywhere sin, misery and oppression; even among those who pray regularly. If "the prayers of the righteous availeth much" the world has not yet discovered the fact. To all outward appearance church people are burdened with the many cares of life just as others are, and those that pray oftenest and loudest have no advantage over those that pray least. That Christians do not receive all they ask for is certain; whether they receive anything because of the asking is

To whom does the Christian pray? He answers, to a personal God. How does he know there is a personal God? Does he know it at all, or does he only suppose there is? If he knows there is such a God he might tell us how he found it out, as many people would be pleased to learn something definite on that important subject.
Womack, Mo.
J. W. NATIONS. Womack, Mo.

### HEART CRAVINGS.

Won't you give me a nod, my brother. As you journey along life's road? It would 'waken anew my courage And lighten my weary load.

Won't you give me a smile, my brother? Just the gleam of a kindly eye? It would make me forget my weakness And brighten my leaden sky.

Won't you give me a word, my brother? Just a whisper within my ear? It would kindle anew my purpose-Would one little word of cheer.

Won't you give me your hand, my brother? Let me clasp it before we part? It would lighten my load of sorrow And brighten my heavy heart. -Ohio State Journal.

The time has come when scientific truth must cease to Can you believe it, my dear professor? You really be the property of the few—when it must be worked into the common life of the world.—Agassiz.



Remarks of the President of the Godless and Dev illess Club at Its Last Meeting.

It must be admitted that this life is very delightful, Club, hence it is not at all strange; therefore, that our attention should be concentrated on comforts and luxuries which have a purely physical basis.

The hody seems to be the autocrat of the situation. It dominates our thoughts by day, our dreams by night, and our midday fancies. Almost every one in the world gets his living by producing something or inventing something which will prolong our stay here and serve our convenience while we remain.

It is a very absorbing thing to live this present life, and it is rather natural, though not at all prudent or farsighted, that we should be oblivious of any necessity to prepare for the change which we are apt to dread, but which is nevertheless inevitable.

The amount of the aggregate genius which spends its best endeavors to add to the pleasures of the table, to adorn our homes, to increase the security of our finances and so put us beyond the reach of want, shows plainly enough that the intellectual capacities of the race are almost oppressive in their impressiveness. The grandeur of human nature is proved by the way in which the whole earth, its soil, its rivers and oceans, its clouds and its sky, has been forced to contribute to our happiness, our health and our longevity, as well as to our usefulness.

It is a part of our sacred duty to develop the resources of our earthly life, a duty implied by the known plan of Nature and by our manifest destiny. It is a fact that though we began life as mere animals, with all the animal's propensities, we shall in good time, after the necessary struggle and experience, end our career on a level little lower than that of the angels. There is nothing in he universe so suggestive, or so uplifting, or so prophetic as the slow and painful but sure evolution of mankind, because, so far as we know, there is no limit to our possible development, especially to those who belong to the Godless and Devilless Club. Our already achieved victories over natural elements and obstacles point to a coming manhood which cannot be obtained here below and which "therefore demands immortality as an inalienable right. There must be somewhere an opportunity to finish our education and to complete the broken columns which are scattered all over the earth, and the Godless and Devilless. Club is working along that line.

To make life comfortable, then, is a legitimate part of our duty, but by no means the most important part. When a man sees something ahead of him which can neither be avoided nor ignored it is the business of wisdom to make preparation for it. If he is going to the North Pole he must lay his plans in accordance with that fact, and he would be foolish indeed if he started on the journey with only the clothing fitted for a temperate zone. In like manner, if a man knows that death will transfer him to another life, and that this new life will be spiritual and intellectual rather than physical, he ought to cultivate the intellectual and spiritual so that when the time arrives he will feel at home in the other environ-

the enjoyments which pertain to the body you find yourself without those qualities of character which make immortality tolerable you will not only be poor indeed, but you will also be blameworthy. The conditions of the hereafter will be wholly different from those of this life, and therefore, while you value the present for its own sake, you must use it as a means of preparing for the life | Madras at first offered to give it to the King of Siam, but to come. That statement is based on the requirements of the British imperial authorities now are inclined to hold common sense, and on an imperative kind of expediency.

Furthermore, matters have been so ordained that the qualities which will serve you best hereafter will also serve you best here. Let your ambition have its full swing; love the things of this world and work for them. It is quite worth your while to be a factor in the great problems of the present. But beyond all this ambition is character, and that must be kept unsullied. There are no conditions under which its sacrifice can be justified. Character, like refined gold, is current everywhere. It is superstition and ignorance has made it so. A remnant of the only thing which has worth in the spirit realms, to which all the members of the Godless and Devilless Club are going, and it is the best thing on earth. What is good in this world only and must be left at death has its value, but it will not compare with what is good in all worlds.

Even the man Christ bids us live in the full enjoyment of all which time can give us, but to be wise enough to build on that large faith and that moral principle which will make us fearless at sundown and enable us to fall asleep in the glad assurance that in the morning we shall wake in a world which shall not seem strange because we have made ready for it. That foresight and preparation are the essence of true common sense.

It is always safe to be generous in criticism, and seldom safe to be severe. If the just rule, the "measure you mete, it shall be measured to you again," should be literally enforced many a man and woman would be wrecked by the consequences. If it is always possible to say something kind it is well to be in the frame of mind to do it. The middle course is to be silent unless there is a good word to say, and the heroic course is to rebuke the harsh and unnecessary personal criticism.

Many a life has been seriously wounded, many a heart well nigh broken and many a life overshadowed by thoughtless talk which perhaps had no foundation in fact. or was based on facts misunderstood. It is so much bet ter to be sweet than sour, as is well known by all our members. The jugcy plum filled with sunshine hangs on the branches in abundance, and so does the lemon, and it is a more gracious taste which chooses the plum and leaves the lemon for others to pluck. Life contains so many disagreeable things that if we can avoid coming into contact with any" one of them we do ourselves a distinct benefit.' A smile helps the world more than a frown, and the good nature which ignores the unpleasant and dwells only on the agreeable is a sublime virtue which is as

charming as it is rare.

The clear injunction of the religion of nature is to find the good in our neighbors and not to magnify their failings. We may laugh at their follies or look with scorn on their weaknesses, but who knows what we ourselves would do under like circumstances? We are not so weak that we will thank a God, of whom we know absolutely nothing, as the poor Pharisee did, that we are not like other men. If we are really strong the best way to show our strength is to help those who have fallen by the way rather than spread the news of their failure, as though we stood on a higher and safer level. This is the course the Godless and Devilless Club has pursued from the start.

A legend is fold of the young man Jesus which illustrates my point. He was standing in a group who were looking at a dead dog. Each spectator had something hard and cruel on his lips, but at last a gentle voice was heard, saying, "He had very white teeth!" It was perhaps the only thing that could be said of a favorable name of expansive reason.—John W. Chadwick,

ture, and it was the only thing he cared to say. It was a rebuke not to be easily forgotten, and the men in the group silently stole away, wondering at themselves and at him.

You deceive yourself if you think you are good and still indulge in uncharity. I would rather be poor Abou Ben Adhem, who cared nothing for any of the supposed holy beings, but wanted to be classed as one "who loves his fellow men," than so wretched a Christian that he could cherish a secret delight in the faults of others. Common sense religion, such as is possessed by the members of the Godless and Devilless Club, is either the most practical and useful thing in the world, or it counts for nothing— the theory of a day, to be abandoned on the morrow. And it proves its mettle when it demands a generous and charitable judgment and will accept no excuse if you have it not. There never yet was human soul so debased that the angels cannot sometime kindle a divine and purging flame in it. In the basest creature that lives there are possibilities of excellence which cannot be calculated, and your word of censure, your scorn and disdain, your repetition of an evil rumor may quench that flame in its feeble

There is but one wholesome rule to follow. It is the dictate of honor and of the consciousness that even you especially in connection with the Godless and Devilless need to be judged kindly. It is never to spread an injurious story, for your own sake, for his sake, for the sake of all concerned. No bitterness of spirit and no bitterness of criticism. Look for the good and speak of it freely, but be blind to the faults of others as you would have them blind to yours.

· This address, so far as given to the Godless and Devilless Club, emanates mostly from that master mind, Geo. H. Hepworth, one of the great lights of the New York Herald. Your President has remodeled it, improved it and thus adapted it to the imperative needs of this Club. The word "religion" was changed to a more sanitary word, and thus burnished and otherwise greatly improved it became no obstacle in the way while moving along the

ines of least resistance to the higher spheres.

Mortals, through their superlative ignorance, become God-makers. One of the members of the Club had drawn a conception of Gods as formulated formerly by the

Fifty years ago the Hawaiians generally worshiped images were made of the feathers of rare birds. Nothing was spared to embellish them, and more particularly to other publisher. give them a real aspect. Human hair was sometimes fixed on their heads, but more often they were provided with huge crested helmets, which recall those of the Greeks. Dogs' teeth were inserted in their moaths, mother-of-pearl was used for eyes, and the pupils were made of buttons of black wood.

If anything in the nature of things be sacrilegious, it must be connected with the grotesque and highly imaginative conceptions of a God by superlatively ignorant and superstitious mortals-and who is not more or less ignorant and superstitious on this material plane? There is a veil between man and the spirit world-a veil between him and his spirit friends, and a much thicker one between him and the origin of all things. Hence, in many respects one has to guess, to conjecture, to imagine what lies beyond. This veil that obscures the vision has resulted in the formation of thousands of different Gods-no two of whom exactly resemble each other, and the outcome of all this is truly pitiable, there springing therefrom a mountain of superstition and pernicious practices that dwarfs human nature. As stated by one of the members of the Godless and Devilless Club, there was found recently in Madras a relie, that is accepted by experts as the most authentic remnant of Buddha now extant. It is a small flake of bone about the size of a finger nail, probably from the head of the femur of Chutama, and about as worthless as a dead monkey, reptile, or rat. It was discovered in a great granite ball ten feet in circumference, which bore an inscription in Asokan characters, and which fell apart upon the application of pressure. In the center was a small box of white crystal containing the relic. The inscription and other data show that the bone was scaled up in this way 250 years before Christ by persons who believed in its authenticity. It is contemposing and Super-Mundane Spiritism.

5—Ghost Land, Spiritualism, Occult-If when you step out of your body and relinquish all raneous with the earliest known records of Buddhism, dating to within 150 years of Buddha's death, which state that by the Master's own wish parts of his body were distributed among the faithful after his death.

Whether authentic or not, this bit of bone has, of course, a priceless value in the eyes of true Buddhists, who are in many respects densely ignorant. The Governor of it for other purposes. A writer in the Nineteenth Century makes the ingenious proposition that it be utilized to open a way into the Forbidden Land of Thibet. The Grand Lama at Lassa is the head of the whole Buddhist hierarchy. The group of powerful lamas who control him and who have been successful in preventing all Europeans from setting foot in the Forbidden City doubtless would be willing to make almost any concessions to secure the precious relic-precious, because the quintessence of a bone of Buddha will seem as desirable to them as a piece of the true cross would have seemed to a Christian Prince a thousand years ago.

It is not impossible that Thibet might be induced by this means to transfer its nominal allegiance to Great Britain. For more than ten years it has ceased to recognize China as its suzerain. During the past summer the Buddhists of Thibet broke all precedents by sending a mission to St. Petersburg, apparently with the sanction of the Grand Lama. It is inevitable that the hermit exclusiveness of Thibet soon must end, either peaceably or by force. Then the country probably will fall under the control either of Russia or of Great Britain. The delegation of Lamas sent to St. Petersburg may indicate a leaning toward Russia. Possibly the relic of Buddha might sway the powers at Lassa in the other direction and add another province to the domains of the Emperor of India. Stranger things than that have happened.

Thus one can realize what consummate ignorance and superstition can do with a small flake of bone-mold the destiny of a nation! The necessity for the existence of the Godless and Devilless Club becomes more apparent every day; and the interest is increasing all the time.

Every day demonstrates the necessity for the existence of this Godless and Devilless Club, formed exclusively on humanitarian lines. The fact that the President adapted one of Mr. Hepworth's sermons to meet the requirements of the Club was received with great favor and much goodnatured merriment. HIGH SCRIBE.

### Gems of Thought.

There are many marvels, but there is no greater marvel han man.—Sophocles. A cruel story runs on wheels, and every hand oils the

wheels as they run.—George Eliot.

Private opinion is weak, but public opinion is almost

omnipotent.—H. W. Beecher. The way to gain a good reputation is to endcavor to be

what you desire to appear.—Socrates. Make thy recreation servant to thy business, lest thou

ecome a slave to thy recreation.—Quarles.

Character, though it may be conceived as latent, can be Presented only energetically as it finds outward expression.—G. E. Woodberry.

The causes of our mental structures are doubtless nat ural, and connected, like all our other peculiarities, with those of our nervous structure.-William James. As the bird's restlessness declares him native to the

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praise.

Loch Nagar.



# OGGULT MYSTERIES.

## SPIRIT CONTROL.

Remarkable Address by Dr. Oliver Lodge.

ENGLISH SCIENTIST SAYS IT IS IMPOSSIBLE TO DENY THE PROBABILITY OF THERE BEING IN SPACE AN IMMENSE RANGE OF LIFE AND INTELLIGENCE OF WHICH WE AT PRESENT KNOW In Which a Prominent Character NOTHING-THE EVIDENCE.

London, Feb. 1.-The attitude of scientific men toward the phenomena of telepathy, trance and clairvoyance has been so uncompromisingly skeptical aroused the greatest popular interest, Now comes a no less eminent investi-gator, Dr. Oliver Lodge, who, as Presi-dent of the Society of Psychical Research, delivered yesterday a remarkable address. He made statements which, a generation ago, would have been startling in the mouth of a scientific man, and his audience, including many eminent men, listened and applauded some far-reaching conclusions.

He did not hesitate to declare as an undoubted fact that under certain conditions the mouth can speak and the hand can write concerning things wholly outside of the normal ken of the ly outside of the normal hem. Telep-mind usually concerning them. Telep-athy is the one ultra-normal human faculty, the reality of which every one who has engaged in researches is prepared to assent to—that is, assent to as a bare fact, a summary of certain observed phenomena. But its laws are unknown and its scope and meaning noble name and house. not yet apparent. It is probably but one of a whole chapter of scientifically unrecorded but recognized human faculties. It might turn out to be a mistake to attempt to employ it for the purpose of explaining a great number of other powers which might be coextensive or equi-potent with itself. though the attempt would be a natural and proper one to make.

For a time, however, telepathy itself stood in need of explanation. In a gen-eral hypothesis which sought to explain the control of a medium's body in trance by the agency of discarnate spirits, it was to be presumed that an elaborate machine like our bodies was capable of being occasionally used, not only by the mind or intelligence which manufactured it, so to speak, but temporarily and with difficulty by other minds or intelligences permitted to-make use of it. The main assumption here was that such other intelligences existed, but that he confessed was to him a not very improbable assumption.
Knowing what we already certainly know of the material universe and of its immense scope and the number of habitable worlds it contained -he would not say inhabited, for evidence did not yet reveal that—but habitable worlds,

and intelligence of which we at present know nothing. Science has a horror of the unintelligible. It could make nothing of a capricious and disorderly agent and it preferred to ignore the existence of

and perceiving also the immense va-riety of life which luxuriated every

where on this planet wherever condi-

tions permitted, he found it impossible

to deny the probability that there might

The greater number of psychical phenomena asserted to take place in the presence of a medium involved nothing in themselves extraordinary, but there was another class of phenomena not sharply distinguished from the former set, which involved an effect beyond ordinary human power to accomplish-for instance, the asserted resistance of the human skin and nerves to fire when under religious emotion or in some trance state; or the extraction of a ticular spot, at least so it is asserted. solid object from a permanently closed box; or, what was much more common ly asserted, the materialization or apparition of temporary human forms. He of the mausoleum of that time entered had never seen any of these things un- the building late one afternoon and be der satisfactory conditions, but the evi- held a curiously robed female figure dence adduced by Sir William Crookes bending over the sarcophagus. and others was extremely detailed and it was almost as difficult to resist their testimony as it was to accept the things they testified to.

If he were asked did he associate physical movements and other physical phenomena with the continued existence of deceased persons ne must answer that he did not. But-eliminating physical phenomena-suppose he was asked further did he consider trance utterances were ever due to the agencies of departed persons, he was bound to say that as regarded the contents or intelligence of the message it did sometimes very, strongly indicate Apparitions Seen at Cape Town. some form of access to a persistent portion of a departed personality and occasionally thoroughly suggested its Cape Town, and during my stay there I actual agency. By agency he meant heard a curious ghost story, which was, something more like dream intelli-gence or a sub-conscious part of the persistent mind and not a conscious a fine four-storied building in Adderly part.

Lodge replied:
"No. I have seen too many of them." -New York Sun.

### Ghostly Sights Are Seen.

Startling figures and forms, flaming swords, and pillars of fire are the vis- last, he was sitting in front of his the manifestations of some occult or switchboard—the time was near mid other agency which has convinced the hight, and very few calls were being most conservative inhabitants of the made at that hour-when he was sud village of Richview, a few miles south denly aroused by a knock. Receiving of Centralia, Ill., that ghosts do exist no answer to his inquiry of "Who's

merly scoffed at the suggestion of such bing up and down on the other side of a thing as ghosts, but when their little the glass partition which separated his one-story home became the center of popular excitement, and the most prac-tical efforts failed to explode superstitious theories, they reluctantly admit-

through the outer door of the house, inch by inch. Mrs. Edwards has seen Strange faces peering at her from her windows and doorways. A pillar of fire has appeared to her more than once. The Edwards home is known as the "haunted house," and the family is preparing to move,-Chicago Inter

### HAUNTED HOUSE

Lived.

On the eve of marriage to a beautiful woman, Miss Nina Poore, the duke of Hamilton, Scotland's premier peer of that Sir William Crookes' sympathetic the rank, fancies that he is relentlessly that Sir William Crookes sympathetic that Sir Wi princess. The thirteenth of his line-an unlucky number, according to popu-lar superstition—the duke has more titles than he knows what to do with, for his ancestors were distinguished figures in the national life of Great Britain and won honors from their sovereigns that were desired by many of their compatriots, but secured by none. But with all the titles he bears present duke of Hamilton has not had an altogether pleasant life. Misforjunes without number have pursued and overtaken him, and the superstitious shake their heads and predict for him a dreadful fate, for is he not the thirteenth of his line? So, when his forthcoming marriage was announced it brought little joy to those attached to his household or honored with his friendship. They saw in the event only a fresh opportunity for a cruel fate to afflict him and bring disaster upon his

### LIVES IN GRAND RAPIDS.

Hamilton place, in which the duke resides, is a habitation fit for a king. But magnificent though it is he takes little enjoyment while there, for he is heavlly in debt for all it contains and his creditors are constantly besieging him for payment. All the property which he nominally owns is encumbered for more than it is worth, and strive as he may the young nobleman cannot extri-cate himself from the grasp of the money lenders. His estate brings in no income, but is a constant drain upon his resources and expectations. His poverty threatens his social prestige, as a British nobleman who takes advantage of the bankrupt courts is ostracized by his fellows and by royalty.

### THE GHOST APPEARS.

Much of the present duke's embarrassment is due to the injudicious conduct of one of his progenitors. In lieu of keeping up a semi-royal state the duke raised the immense pile of Hamilton palace, erected a chateau overlooking the park to gratify the whim of a fair lady and lived so far as Jesus plainly told His disciples that wealth could command the life of a John the Baptist was Elijah that had prince. But for him even this display of outward show did not suffice. At the cost of \$1,000,000 he built a mauso leum in Hamilton park and in silver coffins reinterred the remains of all the previous dukes, reserving for himself a sarcophagus from which he had ungalbe in space an immense range of life lantly ejected the mummy of a daughter of one of the Pharaohs. The mummy may be seen within a glass case in he palace, but therein lies a stor This tenth duke had not long been

placed in his usurped casket before ru-mor had it that the mausoleum was baunted. At first, it seems, it was not very clear what was amiss, except that the massive sarcophagus was by some inexplicable agency moved, only an inch or two, it is true, but moved nevertheless from the exact spot on which it had been placed. It was returned to the spot on which it had first stood. only to be moved in the same manner again. The keeper was discharged and a new one appointed, but still the sar cophagus could not be kept on that par-But another manifestation was not long in forthcoming. Shortly before the death of the eleventh duke the keeper

The figure, the keeper declared, turned toward him with a look of distress on a very beautiful face and vanshed. Again before the death of the twelfth duke it is said a figure similarly attired was seen to issue from the closed doors of the mausoleum and walk slowly up the broad avenue leading to the palace.-Chicago Chronicle.

## AFRICAN GHOST STORY

I have just arrived in England from and still is, causing considerable sensathe tion in the place. The general postoffice street, the principal thoroughfare, is Asked if he believed in ghosts, Dr. haunted by a genuine spook. Most people would consider that South Africa too modern and go-ahead a locality for such old-fashioned visitations, but the following is the story, told by one of the telephone operators, a member of the Cape civil service:

One night, about the end of Octobe there?" he looked around, and, to his The family of Beman Edwards for astonishment, saw a strange figure bobroom from another. At first he fancied e was dreaming, but on rubbing his eyes and looking again he perceived that the figure possessed the head and ted a theory they were unable to body of a man, but the lower limbs

At first the clerk was naturally very passed across the road in front of him, words: "I want X—" (mentioning the passed across the road in front of him, name of one of the clerks in the department). The man was specchless, where upon the apparition, seemingly disbeen seen by the Edwards family and pleased at his silence, glided nearer and their neighbors. Thomas Martin and glared angrily at him. A few minutes their neighbors. Thomas Martin and glared angrily at him. A few minutes beater, the noted Theosophi-t lectures his wife, who live next door, allege to later the night watchman, going his and writer. Very interesting. Price St

with his hair literally on end with fright, and with difficulty recognized him as B-, the telephone clerk. B-'s story was entirely disbelieved by the watchman, but to reassure him, and out of pity for his fearful state of mlud, he went up with him to search for the specter. Nothing, however, was

to be seen. The next night the same thing happened, and this time the clerk fied in terror from the building. On the third night he refused to go on duty without a companion. This was granted him, and the two went on together. Again the specter appeared, repeating the for-mer request. One of the clerks thereupon seized a ruler and made a frontal attack upon the supernatural visitor but it immediately melted away through, the glass partition and dis-

appeared. A week later, about nine o'clock in the evening, a watchman on the first floor saw a headless man walking about. He gave chase, but it vanished as the other had done. On another occasion at midnight a watchman de clares that he distinctly saw a man dressed in khaki sitting at one of the office tables. He spoke to him and asked what he was doing there. The man thereupon faded away as mysteriously as the others. A great many queer noises and rappings are contiually being heard, causing men to fight

shy of night duty in the postoffice, even at the risk of losing their appointments. A member of the Psychical Research Society was taken through the building. He heard the noises, and said he would interview the spirit or spirits. changed his mind, however, the reason he gave being that it was a very angry and dangerous spirit, which he would not care to meet. His opinion did not succeed in consoling the night staff, who declare it is the ghost of a man who was killed during the construction of the telephone department. On the day I left Cape Town a thorough examination of the postoffice was contemplated,-Cor. London Graphic.

### Declares the Bible Teaches Reincarnation.

The beliefs and practices sanctioned and promulgated by the so-called followers of the meek and lowly Jesus are supposed to be based upon the King James version of the Hebrew scriptures, and especially upon the teachings of Jesus Christ in the four gospels and in the Epistles of Paul and other apos-

It is rather curious to notice how widely the practices and belief of the majority of these people diverge from the instruction given by the peerless Jesus, who explicitly taught among other things that long prayers in public places should be avoided. Listen to the following: "And when thou prayest, thou shalt not be as hypocrites are, for they love to pray standing in the syna-gogues \* \* Use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking."

He then gave them a form of prayer containing sixty-six words and told them to do their praying in secret, and even in the Old Testament the people are cautioned to "let their words few" in uttering anything before God. Another theory plainly taught throughout the Bible, which is totally ignored or rejected by Christian theol ogy, is that of the rebirth of the souls of mankind into new physical bodies. been foretold to come again. In other words, that the soul of Elijah had been reborn as John the Baptist. This is reincarnation pure and simple.

It was prophesied by Malachi, "Rehold, I will send you the prophet Elijah

before the great and dreadful day of the Lord," \* \* The angel said to Zacharlas that John should go forth in the spirit and power of Ellas. Then said, in speaking of John, "If yo will receive it, this is Elias that was for to come," and in another place, "Elias has come already," and the proof is conclusive. We must either reject the testimony of Jesus or accept the fact of reincarnation. The theosophical teaching is that

such rebirth take place after an interval of a thousand or fifteen hundred years. This corresponds closely to the period of time between Elijah and John the Baptist, which was a little less than a thousand years.

A great similarity may be traced between these two personalities. Elijah was a stern ascetic; so was John. Elijah was a hairy man, girt with a girdle of leather about his loins; John raiment of camel's hair, with a leather girdle about his loins.
Nor is this all. We read that "what-

soever a man soweth, that shall he also Let us trace the working out of this law in the history of the soul we are studying.

As Elijah, he slew the prophets of

Baal by the brook of Kishon. At another time he caused the death of two companies of soldlers, numbering in all 102 men, by the exercise of occult powers. As John the Baptist he reaped the fruit of such sowing by meeting with a violent death at the hands of

John does not seem to have remembered his former incarnation and de-nied that he was Elijah. Indeed, it is rarely the case that the memory of the soul is impressed upon the ordinary brain consciousness. In fact, we remember comparatively few of the transactions of our present lives. If we lived to be fifteen hundred years old we would remember perhaps nothing at all of a great portion of the time. the break of consciousness that comes with the death of the old body and birth into the new, the complete loss of memory is to be expected. The Christian clergy have been for

centuries so deeply engaged in promulgating the letter of the word that they have lost sight of much of its spirit and truth.—Ransom H. Randall in Chicago Record-Herald.

### The Indians Must Vote.

It seems that there is a tribe of Onondaga Indians in New York state who have not yet been made voters. How they have escaped is a miracle, but now they announce that they are ready to sever their tribal relations, and their petition says: "We ask the Government to grant us the right to cast our ballots as free-born American citizens. By all means grant them the right They are the only men in the state,

outside the penitentiary and the insan asylums, who are deprived of the franchise. But let every barrier be strengthened against granting same right to the women of New York. who, in wealth, education, ability and character are not surpassed by any in he world.-Ida Husted Harper in New York Sun.

"The Attainment of Womanly Beauty of Form and Fentures. The Cultiva-tion of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office,

"Invisible Helpers." By C. W. Lead-

### CORAZONADA. (Cry of the Hart.)

first word spoken the gathering understood that she was speaking for an-I drew a bright picture, in the's early other. It proved that she was acting as medium for the guardian spirit of the Of manhood resplendent and grand, Of fair bride and children, my home to dead boy. Funeral sermons from the spirit land do not differ greatly from hose of terrestrial ministers. The spirit

Of fame and achievements heroical Of honors supreme in the land. And sometimes I would fild with the

mythical queen,
In her charlot drawnconly by doves,
The circuit of life; in a papture serene,
By man's frail ambitious unheard and

Apart from the earth's baser loves. But where are the hopes that in youth's radiant days

Clothed earth in a lustre of gold? And where the sweet songs and the mythical lays, The mellow refrains of devotion and

The raptures that boyhood enfold? They have vanished like clouds on the mountains afar, Like snowflakes that fall on the sea Like the shadows that leap over wild

Like the trace of the lightning, the skies' errant star, And left but remembrance for me.

I have seen the full moon as she glided on high, The stars with her splendor enshroud And again I have seen her, low down

in the sky, No longer a globe, that with sunshine could vie: But a crescent with meckness endowed.

And such I now feel is the fortune of man, And such his terrestrial fate,

In glow and in glamor he reaches the But to glide away down where the contest began. Naught earthly's enduring and great

As lambkins that pine in the corral or As birdlings restrained in their fight

As rootlets that move in the spring's melting mould,
As manacled crew in the ship's prison We're sighing for freedom and light.

I have borne the pale forms of loved children and wife Away to the earth's chilly bed. Dark mourning and agony entered my

I shunned the cursed world, its allurements and strife, And prayed to lie down with my

The sand dunes have chased from the rivulet's bed
The waters by spring-time supplied From the purple-topped hills all the cloudlets have fled,

And only the light that is gairish, and red. Flashes down over hamlet and tide. And yet do I shrink from a couch in the

glade, Or seek in its umbrage a rest. Can the grave furlsh shelter, concentment and shade

For sins I would hide, or for duties delayed. And soothe the heart cries of the breast?

When the sun is celipsed by the hurricane's shroud,
And forest kings topple and reel,
Omulpotence speaks in his grandeur
aloud,
Saying, "Listen, poor mortals, ungrate-

ful and proud, And your lips in humility scal. "Your deeds are but foam on the ocean

of time, They are dust in the desert of care, And bubbles, the words you have counted sublime,

Your poetry naught but the clatter of Your heart cries are throbs of the

Can there be a just God who with prodigal hand

Sows this anguish and sorrow and would lean on a force that is genial and bland

Like the sun-dial's gnomon, that, moved by its sand,
Points only to hours that are bright. In the grave of lost hopes, let me bury

the past, And cease o'er life's failures to sigh; Regrets unavailing aside I would cast, With no corazonada to burden the

Lie down in contentment to die. Sing again the sweet songs that to

gether we sang
In life's morning march by the sea, When the hills echoed back as our laughter shouts rang, and heart cries bore naught of a sor

rowful pang, But joined with bird tones in the

m sad; but I grieve not for days that have fled. Make my couch in the rose garden dear;

Bring sweetest carnations above me to spread. On hyacinth blooms rest my gray, weary head, And wood songsters' notes let me

But pause; see you headlands of emer ahl green, Just beyond the wild breakers' foam And lo! the high pharos majestic, se

rene, There's a pllot to guide, there's a har bor to screen. And a royal love welcome-at home. J. CLEMENT SMITH. Topeka, Kans.

### Funeral Service at Salt Lake City,

Utah. A funeral without sobs, emblems of mourning or lamentation for the dead: sermon delivered by one who had already passed from earth to the Great Beyond; a funeral at which all present believed the spirit of him they had met to honor was hovering over them-such were the obsequies of little Haward Johnson, ;aged 4 years, 3 months and 21 days, who was buried yesterday afternoon from the rooms of Mrs. Fontyn on West Temple street. The parents of the dead child are be llevers in Spiritualism, and the funeral ceremonies were conducted according

the little white coffin sat slient and

thoughtful. Then two ladles moved to

the organ and as one fingered the keys

to the rites of that faith. Some thirty people, men, women and children, were gathered in a little room about a small white coffin containing the mortal remains of little Haward. Near the cas ket were fresh and fragrant cut flowers, almost the only symbols recognized them as by other sects as the emblem of immortality.

For many minutes the group about

"Never-Ending Life Assured by Ecience." By Daniel Kent Tenney, A FREE

knowledged leader of the Spiritualists

in this city, arose from her chair. Her

eyes were closed, and almost from the

who was officiating on this occasion re-

called the time when he had christened

the dead child and given him a flower from the fields of Paradisc. He assured the parents that the little soul would be with them forever and ever

and was now in a position to do more

for them than he would ever have done

plained the spiritual visitant, had oc-

curred because his mission on earth

was completed. The parents were as-

sured that in time the little fellow's

spirit would be permitted to revisit them. Several times the officiating

spirit explained that his medium was so

afflicted with sorrow that he could not

At the conclusion of the sermon the

medium, with eyes still closed, grusped

the hand of the bereaved mother and comforted her in behalf of the control-

ling spirit.

Again deep silence brooded over the

gathering, which was broken by the

president of the society, who arose with

closed eyes and spoke on the future life

of the dead boy. She said that even then his spirit was beside his parents

and would remain near them. Whether

she was speaking for herself or under

inspiration from the spirit world, was

not altogether clear.
Mr. Ronalds, the oldest gentleman

medium of the society, arose and said:

"I am glad to be here," an expression which sounded rather startling to one

unaccustomed to the teachings of the

Spiritualists, but which appeared rea-

sonable enough when he told of the en-

viable lot of those who were called

from earth after fulfilling their mis-

slons. He congratulated the parents that they no longer believed the old

doctrine that the dead remained dead

their darling was alive and well beyond

the vell.
"Nearer, My God, to Thee" was sung

with the organ accompaniment and the meeting was quietly dismissed. The

little coffin was placed in a white hearse by Funeral Director O'Donnell

and taken to the cemetery.

Spiritualistic funerals are more com-

mon now than they were a few years

ago, but still they do not occur with

much frequency in this city. That yesterday was the first for several months. The faith of the people in their creed is

certainly shown by the calinness with which they are able to regard the death

of their loved ones .- Salt Lake (Utah)

POEMS FOR THE HOUSEHOLD

for a thousand years, but knew

speak at length.

A WONDERFUL SHRUB-CURES

Diseases, Rheumatism, etc.

Rev. A. O. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantin, Oswego county, New York I have been troubled with Kidney and kindred diseases for it. They and a half years ago I was without rollef. Two and a half years ago I was without rollef. Two and a half years ago I was without rollef. Two and a half years ago I was without rollef. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Beart and Urinary Organs all continuous they condence in mau and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I common the without sleep or rost. In a short time to my as tonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firm by bellove it will do for all who will give Alkavis a fair trial. I most gladly recommend thavis to all.

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JOYS BEYOND THE THRESHOLD Asphodel Blooms and Other Offerings.

Many of the poets of to-day strain their wits to give us in rhythmic form vague, fantastic, crude initations of such masters of poetic art as Browning, Tennyson, Emerson, Kipling, etc., imitations which lingle all right which hold no definite meaning and supply no inspiration to conduct of character to the minds which need most such meaning and inspiration for help in daily living, the countless men. women and children who find their happiness in the common happenings of their daily home life.

It is refreshing therefore to find a

book of poetry mainly devoted to such themes as come within the range of a varied household, home-like little incidents put into lilting or pensive verse likely to live in memory, into which is woven inspiring thought, awakening life lessons of love, hope, charity and beauty. Such a household book of poems we find in "Asphodel Blooms author. Paper, lo cents. and Other Offerings," by Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio. WOMAN : A Lecture Delivered to Ladies It is a handsomely bound large volume of 285 pages, and within its covers may be found poems relating to fathers, mothers, grandparents and children of

all ages, with many verses fitted fo song and recitations.
As the author has been for many years a prominent member of the American Humane Education Society and the originator of the oratorica prize contest plan for its advancement, a number of poems pay tribute to the sterling virtues and sonsitive feelings of the animal race, such as "My Friend, the Saint Bernard," "Blink and Dumb," (My Parkers) "Blink" (My Park "The Pet of the Flock," e.c. Nature's lessons in all seasons, and the various anniversaries which bring families and their friends together are delightfully

depicted in rhythmic lines. There is much that is quotable, but space will permit only a few specimens taken at random. In a poem addressed to women, entitled "Fraternity," occurs the following:

"The grandeur and strength of nations Lies in the mothers of men., And the souls of a country's mothers Are stronger than sword or pen. O, a love for broad-browed Justice, of Is the root of the noblest lives,

For justice is more than mercy, And on it all virtue thrives. "The Patchwork Quilt" of which she sings, is getting out of date in these days of "ready made," but there are

still many who will understand all the last verse indicates: "Now fold the bed quilt scatly, Its patches tell so much, As memory's flying fingers The chords of feeling touch, And send my longings forward

Into the great unknown,

Where up the hills of Progress My old-time friends have gone." "Heartbreak Hill" is a pathetic poen full of truths to be recognized by everybody, one verse of which runs thus:

"But on they go in an endless throng, With dance or dirge for a marching song,
The good and the bad, the weak and

the strong—
All dizzy-headed and going wrong! Winding onward to meet their fate, The known and the unknown, small and great.

The woe-begone and the desolate Pushing forward with blinded will, Up Heartbreak Hill. A number of short stories and rhymes

by Clair Tuttle, a daughter of the au-thor, are given and add to the attractiveness of this volume, which is hand somely bound in blue and silver, and contains several full-page illustrations The leading title, "Asphodel Blooms," refers to the many poems of the higher life interspersed amid the more numerous home life inspirations.
SARA A. UNDERWOOD.

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the other sang in tremulous tones, strong and conclusive argument from "Alide With Me." When the strains of the basis of science. For sale at this music died away, Mrs. Fontyn, the ac-

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. The Constant decided to the region of the property of the constant of the co

fathom. The touble began one night two were lost in a sort of mist. The eyes were terrible to behold, and seemed to weeks ago, while Edwards was en blaze with red and green fire. grossed in a book and his wife was playing a guitar. Suddenly she became much alarmed, but he soon screwed up aware of a yellow light in front of her enough courage to accost the specter that strayed about the room, assumed with the first words that came into his the form of a gigantic sword, passed head, which happened to be, "What, three times under her husband's chair, ho!" The ghost did not deign to reply, then disappeared. The second but, gliding through the locked evening after this Edwards saw the tition, advanced toward the terrified same vision as he started to leave his man and then halted. In sepulchral home to go to the village store for a tones it now addressed him with these few minutes. The great sword of fire words: "I want X-" (mentioning the

have seen the figure of a man emerge round below, met a shivering individual | cents. For sale at this office.

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SATURDAY, MARCH 1, 1902.

### Spiritualism Not Superstition.

Walter C. Knowlton, of Gardner, Mass., takes exception in the Truth Seeker, to remarks of Hugh O. Pentecost in a public lecture, entitled "Persistence of Superstition," wherein he Spiritualists with the superstitious. Mr. Knowlton replies in substance as follows:

"A true Spiritualist has no belief to teach unless it can be proved by substantial facts. He KNOWS that all nature is governed by inexorable law. There are many kinds of phenomena passing before his eyes that the most learned cannot explain. We should not be called superstitious for believing trees grow, though ignorant of the law which forms cells.

"That the so-called spirit world impinges on the physical, and that there is intelligent communication between the two cannot be successfully disproved. The phenomena of Spiritualsm is as much subject to natural law as was Newton's apple to the law of gravity.

"Instead of being a new form of superstition Spiritualism has done more to expose the ignorant superstitions, and false doctrines of the past than all other agents combined. The writer was rescued from the errors of orthodoxy by the light of Spiritualism.

"There is no class fighting with greater zeal for complete religious and medical liberty than Spiritualists. Don't throw mud at them. They will stand shoulder to shoulder with all Liberals in fighting the common enemy."

## All Babies to Go to Heaven.

Rejoice, good mothers, for everlasting joys await your dead babies! For centuries Presbyterians have taught that only elect bables were saved; that the rest were damned; that "hell is paved with infants not a span long." Preachers who taught to the contrary were not orthodox. They were heretics, and as such were expelled from the church, and esteemed fit subjects for outer darkness. The church became terribly agitated because of the growing hatred of that cursed Westminster creed. Presbyters and Synods comes that the General Synod in Convention at Philadelphia, through their committee on revision of its creed, determined to save the last one of the bables, and have so reported, with the understanding that the report will be

Another period will pass-churchmen are slow in thought-then the fires of hell will be extinguished; the devil will prove to be the chimera of a lunatic; and a virgin-born god will take his departure with Bacchus, Adonis and other myths, then Infinite Intelligence will reign supreme. Time, hasten the day when Truth shall be victor.

Our Religion Not in Demand. Rev. Geo. Whitfield Stone can't be orthodox. In his thanksgiving sermon

he said: that our merchandise and manufac- lips, crying 'give them hell, boys,' or tured goods find ready markets all over the earth. Even those the missionaries describe as "heathen" purchase our oils, muslins and machinery. They prefer these to our religion. They pay for our merchandise, but won't accept our religion as a gift. The commercial traveler can convert them to our views of what is comfortable, convenient, and useful much easier than our theological travelers can convince them that all their ancestors, whom as a rule they worship, were totally depraved and knew nothing of the principles of religion."

That preacher is doing some thinking along new lines. If Spiritualism could be taught among those heathen, and they could be assured their ancestors still live, and will while eternity endures, and that no torture will be inflicted on the disrobed spirits, and that Infinite Intelligence has never produced a son by mortal maiden who has died on a cross, then is it not probable they would look upon our religion with recommon sense.

# More Pay and Better Clothes.

Now the Chaplains in the United States Navy are at the front. They want more pay and a better coat. They have tired of "the single-breasted, shadbellied, long-tailed frock coat, such as is worn by the clergy in some foreign countries, but simply looks ridiculous." possibly sandals on the feet, in addition, such as the Master is said to have worn when traveling without staff or scrip in propagation of his faith, would be pronounced quite out of fashion by his modern disciples.

A Ghastly Religion.

At Sparta, Tenn., only a few days ago, Mrs. Eula Abbey, the wife of a young merchant, who "got religion" in the full, obeyed the injunctions of the Master by pulling out one of her eyes which offended her. Mutilation of members seems a poor way to fit a per-

### Was It an Accident?

Soon after Lord Kelvin had assisted n laying the Atlantic cable, when he was yet known as Sir William Thompson, his mind was greatly troubled in devising some method for perfecting the ordinary telegraphic apparatus used on overhead wires, as the old method, or the one then in vogue, was not suited for the varying currents passing

The laying of the electric current had the effect of making them run together in one bottom current, with surface ripples. The difficulty which Lord Kelvin had to overcome was to invent a means of clearly distinguishing all the delicate fluctuations.

One day the great inventor's eyeglass dropped off and swung in front of the magnet. The glass deflected its movements, and from this simple and unexpected incident the "mirror instrument" was invented.—Ex.

Such cases as the above are classed as accidents. Are they such in fact? A history of many great inventious shows that the discovery of the principles involved in them was owing to some fortuitous circumstance, or accidental arrangement of parts in which the reasoning mind of the inventor did not participate. Such was the case with the telescope. Often a person becomes perplexed in trying to solve some difficult problem, when on awakening from sleep the solution comes "pop into the mind," as Thomas Paine said his best thoughts came.

If we had the ability to fathom the sources of thought, and the impelling motor in a class of accidents leading to magnificent results, is it not possible unseen intelligences have more to do with them than we are accustomed to give them credit? Many a seeming ruinous mishap has culminated in the greatest good to the supposed unfortunates! It has been the custom to credit these gratifying results to the kindly overruling of Providence; but is it not possible loved ones who have preceded us to spirit life have been the real actors, employing such instrumentalities as they could bring into service. If they can ring bells, make clocks strike, slip solid steel rings on an arm, or encircle a neck, pass matter through solid substances, as is often alleged, then is it not possible they are often responsible for many other inexplicable operations our philosophy cannot expound?

### A Christian's Reflection on War.

The horrors of war are best known to those who have witnessed its awful ravages, and felt its blighting effects. Our friend, James Christian, Esq., a practicing attorney-at-law before the Rebellion, at Lawrence, Kansas, held a Captain's commission in that war, and was Commissary of Subsistence for the 3d division, 7th army corps, in command of Maj. Gen. Solomon, of Wisconsin. He kept a daily diary of events coming under his observation, and this has just fallen into our possession, though Mr. Christian is long since dead. After describing a battle scene, quite too graphic for these semi-peaceful times, with the constant bearing away of the wounded, amid moans and lamentations, he says:

"It is a heart-rending sight to see hundreds, sometimes thousands of men lying on the ground, wounded in all manner of ways, some dead, others dying, the survivors crippled for life, a burden to themselves and friends the balance of their days. The pure cussedness and bull-headedness of a few would-be leaders who refuse to listen to the voice of reason or humanity, aggravate the evil.

those who involve a nation in war. One side is always in the wrong; sometimes both. Occasionally a battle is fought took up the subject; finally the report on an open plain, both lines in full view same time they countenance war and bloodshed. I have seen those we classed as good religious men at home, when our terrible shells burst in the midst of the enemy, scattering their ranks and flinging scores of fellow men bearing the image of God into eternity, cheer and shout with glee. And when the enemy hurls one of those sulphurous instruments of hell into our ranks, then they in turn raise a howl of joy as heads, legs and arms fly in all directions. Each party claims to be Christian, yet three-fourths of those who die "The news bulletins bring us word in battle, die with blasphemy on their

> 'Butchery!' Hasten the day when this whole system of blood-shed, borrowed from savagery, and perpetuated by Christian nations, shall be banished from the world, and peaceful methods be substituted in its place for the adjustment of national greed or misunderstandings.

Sherman gave war its proper name:

# A Gem Worth Preserving.

Col. Ingersoll was invited in 1883 to should be encouraged and generously attend an anniversary dinner of the Clover Club, a social organization in the city of Philadelphia. Here are his regrets on that occasion. It is characteristic of the great orator:

"I regret I cannot be with you tonight, 'in clover.' A wonderful thing is clover. It means honey and cream; that is to say, it means industry and contentment; It means the hum of happy bees in perfumed fields, and at the cottage gate 'Old Boss,' the bountispect? But never while it antagonizes | ful, serenely chewing satisfaction's cud in that blessed twilight pause, which, like a benediction, falls between the hours of toil and sleep.

"A wonderful thing is clover. It makes me dream of other days, of childhood hours, of dimpled babies, of loving wives and honest men, streams and woods and violets, and all there is of stainless joy and peaceful human life.

"A wonderful word is clover. Take away the 'c' and you have the happiest of mankind; take away the 'c' and 'r' A seamless tunic without sleeves, with and you have the only thing that makes a heaven of this dull and barren earth; take away the 'r' alone, and yet there remains a warm, deceitful bud, that sweetens the breath and helps to keep the peace in countless homes whose masters frequent clubs.

"After all, Bottom in Shakespeare was right: 'Good hay, sweet hay, hath

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable | He only received \$3.50 in contributions little work. Price 30 cents. For sale at | to aid him in this fight. The Doctor "Why I Am a Vegetarian." By J. a stone wall for others to throw at, and

Revival of an Old Creed.

Rev. Chas. H. Parkhurst, of the Madison Square Presbyterian Church, New York, has just made the startling discovery that the scriptures do not teach the immortality of all souls; that only those who are properly fitted for another life will survive the tomb. That is a decided improvement on the Presbyterian creed, and its eternity of hell-fire for the wicked; but it is nothing new. There was an old sect known as Destructionists, who maintained the same doctrine. Among the texts they quoted was Romans 8:6life is the gift of God, through Christ Jesus our Lord."

Without regard to what Rev. Parkhurst teaches, or Paul, as for that, is it not more probable immortality is an inheritance of life, no way contingent on good deeds, or influenced by bad ones, save if not fitted for the new abode when disincumbered from the body, he is disciplined by loved ones until he is fitted to share the pleasures of his new home? This is the teaching of the spirit world, and it seems to us strictly in harmony with all the inculcations of Nature.

### A Priestly Prophecy.

When William Caxton, in 1474, set up printing press at Westminster, the clergy were greatly alarmed. Lewis' History of the Translation of the Bible into English, p. 55, says:

"The vicar of Croydon expressed himself to the following purpose in a sermon which he preached at St. Paul's Cross about this time: 'We must root out printing, or printing will root

As the clergy did not succeed "rooting out" the press, which they designated as the Devil's Art, it looks very much at this time as if the alternative of the prophecy is rapidly approaching fulfilment.

### Congratulatory.

Our Presbyterian brethren are to be stantial progress in the revision of version which has been the creed of the church ever since it was formulated by it was taught, by implication at least, which inhabits it. that while "elect infants" were saved, non-elect infants were damned. If this were not the inferential belief, why use the word "elect?"

long ago, the humane sentiment of more modern times has caused the great mass of members to grow into a more generous faith, so that as a whole the church has ceased to believe in infant damnation. This argues a wholesome growth since the time when an eminent divine could declare that "Hell was paved with the skulls of infants not a span long."

While congratulating our friends on their apparent progress in saving all infants from Hell, we shall expect them to keep right on progressing, until all adults as well as infants will be found among the elect. After arriving at that point of progress, they will be prepared to accept Spiritualism.

## The Medlums' Home.

The special attention of our readers is called to a communication from Mrs. Mary T. Longley, the efficient secretary of the N. S. A., concerning the Mediums' Home, at Reed City, Mich. "A fearful responsibility rests on

The Mediums' Home is a most worthy object, deserving the unstinted and generous support of all Spiritualists. The purpose for which the Home. of each other. Being somewhat of an is established must commend the enteroutsider during a battle, having nothing | prise to every humanitarian heart, and to do but look on and think-for we it is to be hoped that Mrs. Longley's issue no rations during a battle-I have statement will meet with hearty and often thought what a farce is our re- generous response from the friends of ligion! [Mr. Christian was orthodox.] our cause. Such an institution well es-"I have often heard the chaplain tell | tablished will tend to strengthen Spirithow precious is a human soul; that it is | ualism, increase our influence and worth a thousand worlds, yet at the make our cause a greater factor for

# Highly Commendable.

The mass-meeting of the Illinois State Spiritualist Association did commendable work in its outspoken and emphatic condemnation of fake mediumship.

There is nothing else so detrimenta to the standing of our cause before the public, so injurious to us in the estimaname of mediumship, Tricksters may thrive by it, for a time, but the cause is sure to suffer in consequence of their nefarious work. - Spiritualism is compelled to bear the blame and discredit for the vicious and dishonest practices

of dishonest or pretended mediums. There should be a general awakening of Spiritualists to the evils of fake mediumship, and a healthy determination to extirpate, so far as possible, the whole nefarlous business of fraud under the name of Spiritualism and mediumship. Honest, genuine mediums protected and aided; but their worst enemies, the dishonest and deceivers, should be relegated to the limbo of utter condemnation and extermination.

# Of Interest to Magnetic Healers.

osteopaths is a recent decision of the Supreme Court of Illinois, as follows: In the case against Joseph P. Gordon of Winnebago county, to recover the penalty he paid for practicing medicine without a license, the court holds that magnetic healers and osteopaths must procure license from the state board of health before practicing their professions in Illinois. This is the first time the court has passed upon the matter. This case came to the court from Rockford: Gordon advertised himself as a "healer" and procured business in Rockford. He was prosecuted for practicing medicine without a license, and the Circuit Court directed the jury to find for the defendant. The verdict is reversed and case remanded.

# Louis H. Freedman, M. D.

Dr. Freedman informs us that Justice Everett dismissed the case of the State Medical Board instituted against him, on the ground that the Doctor being a graduate of Dutton's Medical College before the medical act came into force July 1, 1809, he can not be interfered with in the practice of his profession. writes: "Indeed, when will I stop being way of hold-ups and injustice?"

Beliefs and "Suggestion."

The New York Herald of a recent date contains an interesting account by Rene Bache, about curlous beliefs among various tribes and peoples, principally pertaining to medicine. It illustrates the power of faith and allied "suggestion." al 6

The writer says a Scythlan lamb-one of the rarest curiosities in the world, has been secured, by the National Museum. Many travelers' tales have been based upon this strange animal, which during the sixteenth and seventeenth centuries was understood in Europe to "The wages of sin is death; but eternal be in part of the nature of a plant, springing from a seed. It was said to feed on the surrounding herbage, turning on its root until it had eaten everything within reach, when it perished of starvation. Faith in the existence of the creature thus described was as complete in the middle ages as is our belief to-day in tigers or alligators.

> The Tartarean lamb, as it is otherwise called, was of exceeding rarity, and found only in remote and inaccessible localities. It is known to-day in China as the "golden haired dog," and in that country is regularly bred for use as medicine. Actually it is the rootstock of a plant, covered with soft brown hair, which in form and general appearance counterfeits an animal surprisingly, the lower parts of the stems taking the place of legs. From this odd likeness arose the myth, which is surely one of the oddest-ever evolved.

Now, scientists who have beheld this vegetable lamb since its arrival at the Museum have made some interesting comments upon its relation to medical folk lore and sorcery, the two being very closely connected. It is easy to lence helps to induce that strange consee why the woolly root in the likeness | dition of artificial somnambulism, and of an animal got the reputation of being | balls of crystal have been employed not | in truth a young sheep, inasmuch as uncommonly for the purpose. But mysthe untutored human mind always fol- terious as hypnotism is when considlows out that line of reasoning in re- ered from the viewpoint of the psycholgard to any inanimate object that ogist, there is nothing of the superassumes the form of bird, beast or man | natural about it, and objects of the even to the extent of a suggestion kind referred to are mere devices for congratulated on some apparent sub- thereof. A Zuni Indian sees a pretty concentrating the attention of the instone that has to his eye somewhat the dividual experimented with. their Confession of Faith. In the old | shape of a mountain lion. He knows | The Japanese doctor knows very litthat a mountain lion must live in that the more of anatomy and physiology stone; so he picks it up and carefully than the Chinese physician, and for the Westminster Assembly of Divines, sents the magical power of the brute upon the pulse. He finds three pulses following statement and appeal before

While such belief was held in the assumes the likeness of a living crea- lower. Thus, by a careful examination | Home at Reed City is only the matter supernatural, has excited much interest on the part of government ethnologists, who have collected and placed in the National Museum many strange curios illustrating, the subject.

Inasmuch as all diseases are supposed to be caused by 'evil spirits, magic of one kind or another is required to drive them out of the persons afflicted, and that is where sorcery and medicine meet. In fact, the earliest medical practitioners were sorcerers, and among savages to-day the accredited physician is a witch doctor, and depends for the success of his remedies upon incantations, rites of exorcism and other mumbo-jumbo business. If quinine has power to cure chills and fever, for example, it is not, in the primitive conception, because it kills malaria germs, but for the reason that of diseases. the bitter stuff is disliked by the demon of that malady so extremely that he

abandons the premises. In Japan snake skin is imagined to be a sovereign remedy for abdominal pains. Reptiles of this kind have a enables them to penetrate the innermost parts of the body, and hence the peculiar virtue of their exuviae. There is a connection of ideas that serves very well to illustrate the mode of argument by which among primitive a thing is reached. In the museum's collection are a number of dried toads. which have been prepared by a process of skinning, evisceration and subbly because they live in cool places.

sequent desication. They are prescribed, in China, as a febrifuge, proba-It is always a help, where magical powers of animals are concerned, if heir mode of life is in any way mystenocturnal in its habits. One may say simple "suggestion." the same thing of lizards, and hence it is not surprising to find in the collection some carefully prepared reptiles of this sort, which have been disembowelled, neatly stretched upon

frighten almost any zymotic goblin. One finds the Indian shaman, or sorcerer, frightening the disease spirits with a wooden rattle covered with turtle, while for similar purposes of exorcism the Thibetan lama wields a whip with a handle of human bone and lashes of human skin, beating the while upon a drum formed out of the upper. part of two human skulls. Anything in magic.

weird and unpleasant is always useful The Zuni Indian forms a clay image to represent the mountain lion, and the spirit of that animal, which is the guardian of the North and the master of the gods of the hunt, comes to dwell Of interest to magnetic healers and in the object, protecting the owner from injury by accident and helping him to success in the chase. Another fetich of the kind in the collection described is a small human figure on all fours, cut out of wood and painted red. It is the likeness of a sorcerer of whom certain diseases are afraid, and those maladles will keep away from the house so long as the image is within. As one might expect, many of the most notable medical curios are from China, and among them are turtle shells-the turtle is everywhere regarded among primitive peoples as a mysterious and, therefore, potent animal-and also tiger's bones, dried pine fishes (odd looking and unlike ordinary fishes) and carbonized monkeys' skulls. The skulls lire prepared by putting them into clay vessels, which are exposed to heat until the crania are thoroughly calcined. These last, however, are from Japan, and so also are the carbonized birds, which are prepared ist." These words seem to hold a hisexactly in the same way. Both birds | tory of the author. Neither "filthy" nor and monkeys are excellent tonics, pre- "little" come involuntarily to apure, scisumably on account of their lively entific mind; they indicate the anger of the mediums in this Home, as the prop- "Longley's Beautiful Songs." Vol. 2. habits. The edible birds' nests, which theology, and, regarding facts in their erty is fully paid for and it has no Sweet songs and music for home and are built by several species of swallows | integrity, are false. out of the gelatinous substance of sen-

medicino for sick people. stake, stubbing his toe, he first goes | Paine an atheist. Unfortunately, in able land. Howard Moore. An address before the bave so little help and sympathy from back and kicks the stake to punish it, his time, his mind had not developed so son for immortal joys, even if Jesus did | Chicago Vegetarian Society. Price 25 | those for whom I am clearing the path- and then he drives it into the ground, as to recognize the beauty and farsaying, "You shall not hurt anybody | reaching quality of the word atheist.

weeds, partly digested and disgorged,

spends. Obviously, there must be some person to make that reply. Somebody must be over there or he could not have whistled back. Every natural phenomenon is somebody; everything, in fact, s somebody. Some of the spirits that hus surround the primitive man are hostile to him, while others are friendly, and it is an important part of the business of life to encourage the friendly ones and frighten away those that are hostile. Certain members of the tribe, whose office is commonly hereditary, make a special study of this art of handling the spirits. They are the priests, or mystery men, and, being maintained by fees, are not obliged to

do other work for their living.

A spirit has no difficulty in going out

of one thing and getting into another.

Thus the demon of a disease may be in-

duced by sulfable incantations or other

magical rites to leave the body of a

patient and take up its residence elsevhere. It is the old doctrine of "possession" and the driving out of devils. Costume is an important aid in this sort of work, and among the Indians of the Northwest coast the sacerdotal apparel of the mystery man includes a wooden mask ugly enough to startle the most courageous goblin. From China the National Museum has obtained some curious boluses which are mixtures of musk, camphor and other drugs, made up in the shape of spheres about the size of the candy balls that children buy for a cent apiece. Each ball is covered with gold leaf and enclosed in a capsule of wax. They are very expensive, but are supposed to be powerful medicine, and considerable quantities of them are imported into this country from the Middle Kingdom for the use of Chinese people in the United States.

One object in the collection that is particularly interesting is a prism of glass, used for hypnotizing people. Any bright thing held before the eyes of a person subject to the mesmerle influ-

with you.

some sensitive minds under the dominating influence of the prevailing orthodox theology, but wherein are these notions concerning medicine more absurd and inconsequential than the adjoining the sanitarium of Dr. Spinmoral and spiritual cures to be effected by being "washed in the redeeming blood" of a substitutional sacrifice?

In the case of the Indians, etc., and the clay image, the snake skin, carbonized bones and monkeys' skulls, no doubt the now well-established principle of "suggestion" will operate in many instances to effect a genuine cure

This same principle of "suggestion" may apply in the case of those who accept orthodox ideas concerning sin and salvation; believing in and accepting the method of cure may aid in effecting habit of burrowing and hiding, which a change within that may affect a person's whole after life and modes of thought By applying in a symbolic sense the means "suggested" there may be brought about a more or less complete turning away from the old habits, peoples belief in the curative power of anto a more desirable status of char-

acter and life. That there are and have been changes wrought in individuals, under the influence of "revival" excitement, and through orthodox teaching and preaching, there can be no doubtchanges for the better, and lasting in effects-but as for the influence or lous. The toad comes under that head. power producing these results, it can dwelling as it does in holes and being all be simmered down to hypnotism or

# Mediumship and Poetry

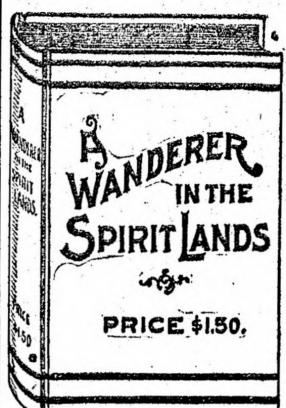
The most important outcome of spiritual science is, in my judgment, the righten almost any zymotic goblin. agency of mediumship. Many millions
The primitive medical man, however, of converts to the belief in spirit comdoes not depend for his magical appa- munication have been made in the last ratus wholly upon natural objects. He fifty years and thousands of mediums makes a good deal of it for himself, have been developed in home circles. "Mediumship and Its Laws," by Hudson Tuttle, a book of 158 pages, price 35 cents, is just the thing wanted for buckskin and made up in the shape of | that purpose. It is indeed a guide book. "Asphodel Blooms and Other Offerings," by Emma Rood Tuttle, is her second volume of poems, all good, and many of a superior order. Asphodel is defined by Webster as a perennial plant cultivated for the beauty of its flowers." I am unable to learn whether the plant is cultivated in this country. From a book shown me at the Agricultural Department, I learn that it is a hardy, herbaceous, stemless plant, with llly-like flowers; that in the Greek mythology it was the peculiar flower of the dead; that in Greece it was a common weed; that Homer mentions the the shades of heroes congregate in hades; that dascodil is a corruption of asphodel; and that the asphodel of the early English and French poets was the narcissus or pseudo-narcissus. There is a cheerful tone in Mrs. Tuttle's poems, even those on grave themes

which reads, "So I kiss the lips Fate," while some others, such "How the Deacon Made a Skeptic," the deacon being the father of Hudson Tuttle, causes one to laugh. And the prose contributions of Clair Tuttle are delightful additions, especially suited to the young, as are also many of the poems. WM. HENRY BURR.

# "Filthy Little Atheist."

I see it stated in a certain history that Thomas Paine was a "filthy little athe-

COMMENDS THE PREMIUMS AND THE



I received your premium on the divine plan of eight books for \$2.50, and I congratulate you for making it possible to get so much spiritual reading for so little money. Also, I wish to say that I think The Progressive Thinker the best paper we have in the Spiritual Philosophy, and commend your divine business principle of discontinuing it at

the expiration of the subscription. W. F. BOGUE,

· President First Spiritual Union, Norwich, Ct.

which, supported by the truths of the universe, has been gradually brought, through time, to a position of honor, claiming that we know of a universe of matter and law, but know nothing of a God; know of the harmony of uniform laws, but nothing of a divine arbitrary will. Know of the purity, strength of character and happiness knowledge gives, but nothing of a place of bliss somewhere in space, nor of that horrid place of private torture called hell. Justice to the dead, to futurity, to humanity and to the author demand that the words "filthy" and little' M. M. T. should be recalled.

# A SPLENDID OFFER.

Washington, D. C.

Good News for the N. S. A. Mediums Home.

To the Editor:-Again I come asking preserves it, in the faith that it repre- purposes of diagnosis he relies mainly your generous perinission to place the on each wrist, and he will explain to the readers of your valuable paper-but From the viewpoint of the savage, you that the heart controls the right this time it is not all appeal, for I have everything is somebody. Inside of upper pulse, the lungs the left upper, the good news to impart that through every inanimate object resides some the stomach the right middle, the liver the promised generosity of two noble kind of a spirit-a fact which becomes the left middle, the right kidney the men in our ranks, the repairing and esespecially manifest when the thing right lower, and the left kidney the left tablishing of the N. S. A. Mediums' ture. This idea, which has to do with of your six pulses, it is easy for him to of a few months at most, provided the the very beginning of faith in the ascertain exactly what is the matter | Spiritualists at large will meet these two men half way, and will contribute He must sell them; how uncertain No doubt the suggestion will shock a like sum to the treasury of the Mediums' Relief Fund of the National As-

> chased a property in Reed city, Mich. "evangelical" notions concerning the ney, and that its intentions are to repair and put this property into shape for a home for destitute mediums. Also, that we have made arrangements. with Dr. Spinney to take care of such of our inmates of that home, as might be ill and need special nursing, in his sanitarium, which is fully equipped for such work. The good doctor has donated a piece of land adjoining upon which additions to the Mediums' Home may be built when necessary, and when sufficient funds can be secured for the purpose. According to estimates, we find it will cost one thousand dollars to repair and properly arrange the building for a comfortable home, and to put in pipes and radiators for steam heating. It will also take a goodly sum to furnish the Home, and to get it started with occupants, for after the home is ready for occupancy, the inmates must be fed and otherwise cared for. We realize that this will be an expensive undertaking, but its grand, good object, to care for and tenderly remember the good souls that have served as instruments to the spirit world in reaching earth with consolation and instruction, will appeal to the heart of every Spiritualist and draw sympathy and money in its support from each one. As a surety of this, am to-day commissioned to reveal to the public, that the N. S. A. executive board has created a Mediums' Relief Fund, according to Art. VII. of its By-Laws, (a), and that the purchase money of the home has been appropriated to that fund. Following this, two noble souls in our ranks, Mr. T. J. Mayer and another, who for personal reasons desires to be known in this connection as "A friend to the Mediums' Home,' have notified us that they will each teen hundred dollars more, by the first of May.

grand donors, and fifteen hundred more have three thousand dollars with which to repair, furnish and open the Home. anxiety, we are sure the Spiritualists will not allow it to go down or be or small, all will be gladly accepted for Peacock, \$5; Mary T. Lougley, \$5; Mrs. tee, 50 cents; Nannie, 20 cents; Mrs. books. Blanchard, 20 cents; A friend, 10 cents. Who will be the next? We need all the funds we can get for this glorious and Spiritual Universe." By E. D. work, a work that humanity and the Babbitt, M. D., LL. D. A compact and angels demand of us and which they comprehensive view of the subject; will bless. Send your contributions to philosophic, historic, analytical and critthe N. S. A. secretary, 600 Pennsyllical; facts and data needed by every vania avenue S. E., Washington, D. C.; student and especially by every Spirthey will be acknowledged.

lief fund will be used for the support of For sale at this office. mortgage or incumbrance of any kind. social meetings. For sale at this office. In prison, Thomas Paine did not write It is our desire to have a neat, comfort- Price 15 cents. against Jesus Christ the man, but he able and pleasant home for our mediare believed to be most invigorating as claimed that "He was the son of God | ums; and the money utilized in support | cret of How to Keep Young." By J. M. When a savage is walking along and is," Even the writer of the history. | stead of being expended in paying in- For sale at this office.

> With loving greetings to all. MARY T. LONGILEY. N. S. A. Secretary.

WHEN THE LOVING MISTRESS DIES.

Strange how many things will center In a loving woman's life, And how many hearts cast anchor Near a true, home-keeping wife, If consuming ills betide her, Taking her from life away, What a shifting and unchaining,

First her husband's heart unsettles, All his hopes are east adrift; Every plan is like a cobweb Which a breath may tear and lift. Sad reminders of her face him Every moment of each day; He can feel one ruling impulse; He must change,-must go away! So, not counting at the outset

All because she could not stay.

All the harrowing things to do, He decides to sell the home-lands And go into something new; Sever all the old connections With the house, the lands, the trees, Go to strangers, new employment, Fly from Sorrow's flerce disease.

First the faithful horses face him:-They were raised upon the farm. How she loved them and was watchful They should know not want nor

Of the silent mystery Which has locked her from their vision, And her loving ministry. Is the life they then will lead.

Will they miss the friendly master?

Want for water? want for feed?

They, too, miss her, but they know not

It has already been stated in your And the sweet-breathed cows, so columns that the N. S. A. has purgentle, They must pass to other hands. All because one loving lady Died. "Why?"-Oh, God under

stands!

And the dog, so fond and faithful, Her companion and her guard: How he lay anear the casket. Which his stricken mistress barred Walting for her hand to feed him, She, who never once forgot: Since she sleeps so long and stilly

He must leave the lonesome spot. Silent sits her buff canary, Moping on its unwashed perch. It, too, misses its dead mistress .-Fain would pass its bars to search. Into other hands the birdling Must with tearful eyes be given; It will sing for list'ning strangers,

Kitty feels the great commotion, Shy she hunts outside the house, Since her table food is missing, For that stingy meal, a mouse! Soon the home will be deserted. Its belongings scattered wide! Things are changed so, and unsettled. Since the loving mistress died. EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

Since its dear one sings in heaven.

# VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OF-FER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM

Two exceptionally valuable books will be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. tion of sincere and honest seekers for bamboo splinters and dried. Just what dethroning of the old "King of Ter- contribute seven hundred and fifty dol- The paper one year \$1.00 and the two truth, as trickery and deception in the diseases they are good for is not ex- rors," Death. And this is effected by lars to the Mediums' Relief Fund for books 50 cents. Total for paper and plained, but they are ugly enough to spirit manifestations through the repair and starting of the Reed City the two books, \$1.50. The paper one Home, provided that the Spiritualists year and one of these books, \$1.25. Or at large will contribute a like sum, fif- if you wish to secure an exceedingly valuable library, you can secure our Here is a glorious chance for the eight premium books for \$2.50. The paopening of a Mediums' Home; with fif- per one year and these eight books, teen hundred dollars from these two \$3.50. See second page, "Premiums." One of the above books offered for from the Spiritualists at large, we will 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of and put in at least a few of the worthy "The Encyclopedia of Death, and Life ones who need a home. With the pro- in the Spirit World." Both of these tect thus started and our mediums in books are nicely and substantially the home, in comfort and free from bound in cloth. They are printed in bold, clear type, and will prove invaluclosed for want of funds to keep it go- able to every reflective mind. These ing, and we know this is the right mo- are the only two books we offer at the ment for action, and time to begin the price. If you desire any more of the good work. Therefore we call on the premium books than the two offered, generous of heart to send in their con- then you can only secure these two on tributions at once, in any sums, large the terms offered on our second page. asphodel meadows of the dead, where this good work. We have already on Such a liberal offer has never been hand, contributions from the following: made before by any other publisher on Woman's Industrial Circle of Dallas, this earth, you will admit. Our eight \$20.50; sennce by C. H. Figuers and premium books cannot be excelled in inother Cleveland mediums, \$20; Mrs. A. trinsic merit by any other eight books Bertha White, \$4; J. F. Handlon \$2; J. you may select in the whole range of E. Hopkins, \$2; Miss C. H. Hubbard, Occult and Spiritualistic literature. such as "My Agnosticism," one line of | \$1; Phillip Dick, \$1; Geo. A. Shultz, \$1; And as to their price it is only about Lotela, \$1; W. H. Souther, \$1; Delpha one-sixth of the price of other works on Pearl Hughes, \$1; Mrs. Helen Tink-like subjects. You miss the chance of ham, \$5; John Kamer, \$1; G. W. Maca- your life in not securing these valuable

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in like manner that every other person of the same will do its best work in- Peebles, M. D., M. A., Ph. D. Price \$1. happens to strike his foot against a Neither was the noble, patriotic terest on mortgages, or for unservice- "Humanity, its Nature. Powers and Possibilities." A concise, masterly, presentation of the facts and philosophy of Spiritualism. For sale at this

office. Price 25 cents.

# A Lesson and Its Uses. = By Sar'gis.

mainly bigotry, and "respectability" but ignorance with deep inspiration and control the prediction is here regood clothes on. But such are with us and have to be corded—that they always will. reckoned with. It is best to be philosophic. But it has had one good effect. It has compelled that remarkable the method of spirits. The fact of life following this was that is that the earth and the atmosphere together constiself-elected organization of snobbery, yelept the Society established and continuously demonstrated by their own for Psychical Research, to defend itself from the insinua- arrangements. They do not, so to speak, run this world, tions of the reporter—that it had been fooled by a woman nor can we run theirs—or them. The fact they bring to treated as separate. Embrace both in the thought and who didn't even believe in herself. Prof. Hodgson him- us is to be utilized for our advancement in knowledgeself has been thawed out.

Iuminous expositions through Mrs. Richmond of the true position—that spirit is above science—or that science is instruct. But we don't take our ethics or orders from chemical, we can see that the life battery, so to speak, sect property is the Mormon. The greater the delusion nounced and rapid benefit to the human but the knowledge and illustrative demonstration of any, however able, nor from any aggregation of such. spirit. Her discourse in The Progressive Thinker of No- however learned or respectable they may be after the manvember 30 last, has in it more Spiritualism, more philos- ner of the mass. Much less, we are not to be caught by ophy, more real science than is found in all the records of the methods of any ancient or modern priestly propathe Research Society for the fourteen years of their Mrs. ganda in the toils or formalities or assumed authority of breaks and caverns, laved, too, by the unseen rivers, lakes Piper results An extract or two is all that will be reproduced here. Here is a scientific truth in the real sense fact first as last. But this is enough on that subject. of the word:

"If there is that which is beyond science, and there is the great realm of superconsciousness in human existence, that realm can take possession of science, can make science its handmaiden."

SCIENCE AND COMMON SENSE.

Here in a sentence is the whole matter as to scientific Spiritualism. Science is the knowledge of nature, its laws or functions. Spirit is nature manifesting in these laws or functions. To test the higher by the lesser is effort miserplied, the reverse of covered of the laws of functions. fort misapplied—the reverse of cause and effect. Science considered by mnemotechnic learning. People who call can be enlightened and instructed by spirit, but spirit can themselves Spiritualists and assume to be teachers are sinever be compassed by science. And our talkers about lent as to these facts. But as their discussion takes us the scientific demonstration of Spiritualism are simply talking up a vacuum.

Again, Mrs. Richmond sums up the situation by another volume senterice that illuminates while it crushes. Speaking of the message of spirit to the sorrow-stricken heart that those who flock to the medium for consolation. seek, she says:

"So when any medium developed by the unseen world to give such evidence to human life is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly or a bug or any other thing would be investigated, it ceases to fulfill the object for which it was intended,"

As true as truth is this criticism, and it disposes of the whole batch of pseudo-scientific talkers with whom spirit is uncomprehended if not incomprehensible. There are thousands of "illiterate phenomenalists" to-day who are richer in spirit lore, in evidence of survival after death and of return and communion, than all the Hodgsons, Hyslops, Savages, or "scholars" that have so interminably of late darkened opinion by want of knowledge-or cantests overwhelming in evidence, predictions verified and vantage of clearer seeing. manifestations as unquestionable as sight, hearing and And next comes the riddle of Marconi-a thing that religious and ethical thought. All these can be found in after more than fifty years of telegraphing it is discovered

the case of your humble servant and that of Mrs. Piper. Had the first impulse been followed there would have been bitter words used and uncomplimentary references be given—as "John Jones, G. G." (general grumbler, and list of the ministry. Possibly the O. L. F. Assoben bitter words used and uncomplimentary references be given—as "John Jones, G. G." (general grumbler, and seriously. As it now is as it is, a mere reporter's so on. But the burden of most of them is money. You make up-a long string of Hudson puerilities repeated by would think to read after them that Spiritualists were or he could not comprehend by conjectures as to sub-con-sponsiveness of the egg to fertilization could be greatly a reporter seeking "good stuff" for a sensation, things look different. But after all it has its lesson and its uses.

In one direction it was a lesson to the tuff-hunting fail to recognize the dictation of a class of professional-thought-transference, telepathy, and so it is, the adaptability of the egg to left interest of the region to the masses, where many of the prolonged—which showed the adaptability of the cell life prolonged—which showed Spiritualist, who is ever harping on the "scientific" dem- ists. But despite all the scelding, the average Spiritual- pity Marconi did not come a little sooner, so that his bat- without scientific support. Will its advocates be as ready | wane I think herein lies the secret. onstration of phenomena, and the itchers for "respecta- ist persists preferably in visiting mediums or in listening tery might have supplied the brains to have avoided this bility." As a rule "science" in things Spiritualistic is to mediumistic speakers from the platform. And under theoretic miscarriage.

Spiritualism came to this modern world by and after individually. We may and do go to hear speakers, read worlds have atmospheres. When there is no atmosphere And lastly it has been the occasion of another of those books and papers, to hear or obtain the theories and phil- the world is dead—no agency being left to promote chem- their organizations. The one society or church that for new revelution is held by the Spiritualany kind. And the world may as well take note of this and dripping arches-all exciting agents in chemical ac-

### SPIRITS AND SCIENCE.

In former articles mention has been made of the relation of spirits to science. No doubt our leaders will soon begin to tell us what Prof. Loeb and Marconi are doing and Dr. "G. G.," inspired by some Jamieson-brained gadabout, will ask "why spirits have not told of these things?" And this despite the fact that for a generation just these have been foreshadowed by spirits, and in books and publications as well, over and over again. But that was from "uneducated" mediumship, and not to be outside the text books to those who live by talking, this is heresy and anathema.

For example: Prof. Loeb tells us that he has demonstrated that life manifestation is not from heat, as the science of the scientists tells us, but to "chemical energy in electrically charged molecules." What is this but Prof. Lockwood's Molecular Hypothesis, that receives only half-concealed opposition from our leaders? Why, the writer, without assuming anything but the role of a listener, was told more than twenty years ago by a "control" that our scientists were at fault in this regard, and that

sor Loeb has discovered, after having kept Lockwood on matics? "The science of quantity, the study of ideal half-rations for years, teaching the same thing. What is constructions." And under this comes gravity—an ideal dor. We are overrun with a surplus of science and are the X-ray but laboratory clairvoyance? Because a micro- thing. It does not come under applied mathematics, anemic from a shortage in common sense. Words now scope or a telescope reveals what the natural eye does not which is distinct and has no ideal elements whatever. So largely stand for substance. What the "cause" needs just | see, doesn't affect the fact of sight—they are only aids to after all it is a mere hypothetical theory as to the existnow is the advent of an Artemus Ward, to show to the rank and file of Spiritualists these latter-day teachers, which the medium has without its help. Nature holds Newton himself. leaders and philosophers in their true perspective. What all knowledge, and it is flat egotism and quackery for us | Now try to think of this earth as the result of applied nary age-won't it? How are they to know of mediumis the result? To the outside reader of the Spiritualist to set up as teachers of superior wisdom because we have force, and so held and turned—force is necessarily mopress its contents must be somewhat of a riddle, or con- discovered or guessed at one of its attributes. And so it tion, and all motion is rotary or spiral, as we see in oceans, can't, for they are "uncducated;" nor can the spirit world, undrum: First, is a column or two devoted to a holy hor- is that these trumpeted discoveries by science have been air, clouds, plants, or animals—or a cosmos in logical har- for the faculty are non-conductors—not sensitive to improve "fraud," with all the stock changes rung on its given us from time to time as mediumship furnished the mony of observed phenomena. And so it is that Loeb as pression or even contact. As the man said of an experienormity. Second: An equal or greater space taken up Crookes tubes—only not understood because our intel-well as Lockwood finds molecules charged with-chemical ence: "In visions of the night when deep sleep falleth on with accounts of wonderful seances all over the world, of lects were not as clear as that of the announcer from his energy—force that is rhythmical, and rhythmical because men," something made my flesh to creep, and my hair to

responsive mental proof can make them. Third: A jeremiad over the decline of Spiritualism, and the cry "unite or perish" sounded like a fire-bell in the night, or with all world, and their living. And this brings us back again molecules. The terms are intensely physical and do not the suggestive solemnity of a voice from the bowels of to the idea that has crippled science and philosophy so some deep mine or cavern of the earth. And fourthly: long—that this was a made world, and finished as to its Jubilant letters, advices, extracts from all sources of the matter—or inert and dead. Franklin had discovered phenomenal spread of Spiritualism and in its power in what Prof. Loeb now demonstrates, nearly a hundred thinking. molding opinions of the world's thinkers and leaders in years before Morse made it practical in use. And now

### EARTH AND ATMOSPHERE.

One thing seems to be left out by our scientists, and tute our world. Of course they will say yes, but all will recognize the fact that in scientific exposition they are wireless telegraphy becomes more comprehensible. Live which the earth and air is, needs for its uses the rocks, the minerals, the metals, coals, oils, the gases and other elements contained therein. And the lamina of the crust acted upon by the air that reaches the interior by crevices, tivity-or the life forces that sustain the organized forms upon its surface where the two burst into the forms and families and varieties we call nature.

### EARTH A LIVING ORGANISM.

In some of these screeds reference has been made to the theory of gravity, and its weakening as a working hypothesis. Let a thinker try and apply its formula to wireless telegraphy, and this will be so strongly manifest that the scientific nose will no longer be elevated at its mention. But make the earth a living organism after the manner outlined, with its circulatory system thus combined and blended, instead of an inert mass held in place by attract- age would not have been so apparent. The suggestion has ive pulls, it will be alive and responsive to its modes of correlation, from its heart to its outermost influences. is a confession of a terrible blunder, that only the mental Science tells us that man is a microcosm, but there it has conditions of an unspiritual age can excuse. It looks like stopped and never seemingly tried to think the macrocosm like the man-a thing of action

But Prof. Loeb has gone farther. He claims electricity as the basis of life, induced by chemical action-one the product or consequent of the other. If he had only said expression of life it would have been more spiritually expressed. But he has done one thing-demonstrated that Slade, and more that will suggest themselves, would not life as we can know it, is but force, or a force—the only form of objective expression in anything. And so we cannot think gravity and force both. According to gravthat our scientists were at rault in this regard, and "ity, objective being in any and to go to the "all life is chemical." In long interviews this "guide" rium between opposite pulls. If a man wants to go to the ity, objective being-in any direction-is only equilibwould elaborate this proposition and insist that some day right a second man pulls him to the left, and a third man when they could find the organism to do the work the pulls him to the right with equal pulls the man is stafact would be given to the world. Yet the medium tionary, or keeps straight ahead-or according to gravity through whom these discourses or conversations came, a planet in its orbit. How is wireless telegraphy going knew no more of chemistry than that involved in making to work in such a pull? It is this even pull hypothesis according them quiet and freedom from the wolf of rents good yeast bread. Next we will be berated for stinginess in not pouring tion, the solar system and outside planets. And it is all pel of Spiritualism than any and all efforts to found a hiout money to endow professorships to teach what Profes- from a scare of mathematics. And what, pray, is mathe-

rotary-a straight line cannot evolve rhythm, nor can op-

posing pulls be harmonious. It is to be hoped that sometime our scientists, at leas molecules. The terms are intensely physical and do not express the idea of formative substance, so much as they do the conditions of the drug store. Without the "particle of matter" the theory of gravity has no initiative in terial brick, mortar and salary work has been done. Let

But one thing is plainer in the latest paper by Prof. Loeb than in its predecessor. He does not yet claim to

To the Editor:—There is an old adage about things almost any current issue of our press, and so thoroughly that the earth is all the conductor needed. Is not this a know what life is. In his report of his Wood's Holl excoming to him that waits, and it has been illustrated in systematized has it become that the observant reader has remarkable fact to now record, when from the beginning periments with sea urchin eggs, it was given out that the to wait on scientific theology as they demand us to linger along for the advent of scientific Spiritualism?

> And next our appointed mentors are fond of another assumed superior state. In their airy way, strongly provocative of the humorous, they patronizingly refer to those who look to the spirit world as the better school and peruse this new literature. Not a few in all lines of thought and all demaster as mere "spiritists"-that we are not Spiritualists, with a big S-that we somehow are not in it with those who talk the philosophy, and run disparaging parallels between spiritists and Methodists, Catholics and other sects and the way they contribute money to the support of and the more pronounced the superstition the larger the revenue—see Dowie as an individual example. The more sin for the West Central States, and one of a like character in New England higher inspiration than competing with the church for tithes, the worse for the spiritual advancement of our fellow-men. We then become our own greatest obstacle. What follows may not sound harmonious, but there is

not a drop of bitterness in the fountain. There is just philosophy, etc. Our National and State Boards would be set a-doing innow great felicitation over the prospect for a spiritual college, to teach and graduate mediums. Also homes for broken-down, or, as the churches have it, superannuated mediums. As to the homes, it had been a blessing to many a poor, vitally depleted medium crushed by exexhausting seances—rope-tying, mouth-plastered, nose-plugged tests, all for the benefit of science and "respectable" idiots-if they had been open years ago. Had they been the complained of dearth of mediums below a given with it a tragedy. But better late than not at all, still it know." beginning at the wrong end. Why have any brokendown mediums, save from the ignorance or worse of the non-mediumistic world-largely, too, of Spiritualists? The cry for scientific endorsement and the craze for "respectable" patronage have done more to break down mediums than all else besides. The fate of the Fox girls, of encourage parents to dedicate a sensitive child to such uses. If the selfish curiosity, well-meant but inconsiderate hospitality after fashionable methods of those early investigators, had not sapped the very life of these marvelous instruments they might be with us to-day consecrated by the value of their message to humanity. Mediums should never be broken down, but live and ripen to a beneficent old age. Educate the world to protect mediums, throw around them the sympathetic confidence of our homes, erarchy or profession in our ranks. When a medium is regarded as a teacher and found at our firesides instead of up a back stairs, with a card nailed on a door leading to gas-stove, there will be less need for this incessant cry for revenue and the scolding about stinginess.

But a college for educating mediums with a faculty that have no mediumship has a rather funny aspect, at first glance. It will be one of the marvels of this extraordiship? The outside world can't tell them; the mediums stand up—as in the case of Eliphaz, the Temanite—but I could not tell whether it was a dream, a vision, a spirit or a bed-bug. But this is not captious, it is only scien-

But the spirit world is wise, and to get a college at all it may be necessary to follow the ways of the world-the spiritual teachers in good time may follow when the mano one lift a finger in any way but to help. Then wait and see and hope and work for the best to come.

# THOUGHTS ON SOME PRIMARY REQUISITES

To Install Spiritualism in the Lives and Thoughts of the People.

organized effort in Spiritualism; the opportunities afforded for observing the work; a careful student of present symposiums and platform teachings; experience in societation and missionary effort, prompt me to the following the work of the chaotic state of the expressions and suggestions relative to the subject head- poverty in the closing days of life. ing this article.

the reader and writer, jointly, think to one purpose. First: That system for successful effort is requisite in all endeavors. Second: That Spiritualism is a formative Sufficient predication is recorded in the works of Andrew science, i. e., degrees of truth sensed by a large class of Jackson Davis for analysis, synthesis, amplification and Individuals as resulting from occult operative principles application by the ablest minds during the 20th century. in nature called spiritualistic. Third: That Spiritualism The output of his early mediumship could well be the text is a philosophy in that it deals with principles pertaining or bible of the spiritual dispensation which came in the to the divine and human, producing the truths sensed. Fourth: That it is a religion or has a religious ultimate in that it seeks the higher wisdom, virtue and possibilities of man in his relations to self, kin and the creative powers. This so-called modern school of thought and demon-

stration has reached the second period of evolvement When it was a child it spake as a child, but now that it has grown it must put away childish things. It is not my purpose nor desire, at this writing, to make special critipism of past spiritual work. If past pointed criticisms have served no purpose, none can be served in that way.

The Cause has come to the parting of the way where a greater degree of terrestrial methods of erudition and evolvment must be installed. To delay this installation will be to finally erase Spiritualism as a distinct school will be to finally erase Spiritualism as a distinct send of from the list of sciences, philosophies and religions. The truth possible to come and be applied from this special prediction will still rest in the cosmic sea of truth laden with barnacles of tradition to the deprivation, sorrow and with barnacles of tradition to the deprivation, sorrow and organization. suffering of higher manhood and to the shame of the truthseeker in this special line.

Quite frequently the last decade individuals have sensed the standard to which Spiritualism should be ad- soon must disband." vanced and entered heart and soul for its consummation, or it should not be necessary to repeat, for it has been cally educational. Unless there be established a graded only to weary of the meager response in its behalf; finding demonstrated over and over again, that you cannot build educational system in Spiritualism with which these vanced and entered heart and soul for its consummation, no general desire for a broader concept and application of nor sustain an associate body of would-be Spiritualists on boards can come in touch, there is no adequate reason for tures in New York City weekday evenings in the fall and its truths, and but little to hope for in that respect.

I could name at least a score who have thus ceased the psychic expression. One must have time, takent and call the psychic expression. One must have time, takent and call the psychic expression. One must have time, takent and call the psychic expression. One must have time, takent and call the psychic expression. One must have time, takent and call the psychic expression. One must have time to be proposed in the psychic expression. One must have time time psychic expression. One must have time time psychic expression. One must have time time psychic expression. One must have time psychic expression. One must have time psychic expression. One must have time time psychic expression. Spiritualism to its proper plane—voluntary education or one time time psychic expression. One must have time time psychic expression. One in suburban life and experience this alternative may seem harsh; out to the psychic expression. One in suburban life and experience this alternative may seem harsh; out to the psychic expression. One in suburban life and experience this alternative may seem harsh; out to the psychic expression. One in suburban life and experience this alternative may seem harsh; out to the psychic expression or psychiatry and the psychiatry and th

The pioneer Illuminati did great initial basic work Certain axiomatic propositions must be conceded that the reader and writer, jointly, think to one purpose. Swedenberg, Davis, Mrs. Richmond and a few more spake with the purity of and "became as little children" Trist: That system for successful effort is requisite in all in voicing a high, significant expression of the spirit. nineteenth century. Now, it seems, and backed by good reasons, the only thing that can be done in a broad sense is to annually resolve, resolve and resolve that which should be done. It is not difficult to sense that which insures meager or no result. -

> There is little use of spasmodic missionary effort when the essential principles of Spiritualism are so little apprehended by the greater number of those who attempt to lead and to be teachers.

There have been many foolish attempts to organize lyceums, often in cities of large populations, where scarcely one could be found to teach elementary spiritual science, intelligently, interestingly to the 'young. Yet we marvel at lyceum failures! Of the twenty Spiritual societies organized by the New York State Association of Spiritualists the first year, but a few survive, and the and Wright on the occasion named. It is significant when stitute a Board or Committee on Literature for selecting

peals came to me of this character: "We are not able to and research. keep up interest and unless some one is sent to aid us, we

simply physical manifestations, or on crude unlettered them to be. I could name at least a score who have thus ceased the psychic expression. One must have time, talent and en-

school in Wisconsin, and to make suggestions along other with one of urban experience. The columns of some New

educational lines. knowledge are no less requisite in Spiritualism, forsooth, Where the advocacy should be ablest, strongest, it is comspirits commune. They may need be of special excep- paratively weakest. The opportunity is not with those tional character; yet, in the main, Nature's procedure who are capable to meet and controvert the sub-conscious cannot be changed. Evidences multiply where subject or sub-liminal hypotheses which are in the ascendent and matter expressed in, at least, semi-normal state, is supe- meet with no special challenge. rior for practical beneficence, to expressions on the same subject by the same medium in trance state—the apparent Four years' official association in the attempt at pect of a number of young men and women taking up the real, squared with the ideal expression of spirit by the the spirit. (Note "Antiquity Unveiled.")

Spiritualism in its scientific aspect is the science of sciences, broad, deep, all-comprehensive. The early seers itualists themselves should do. gave golden threads, celestial, to be woven by us into warp, web and woof to clothe humanity for a happy ter- Spiritualism should withhold aid or object to see provided restrial life in close touch with the celestial.

through terrestrial avenues. This decree cannot be exponents be sought by thinkers and receive at all times ignored. A two weeks' visitation at the last session of the Lily

Dale Camp was to me an object lesson, a precursor of that which, when more fully developed and co-operated with schools of more primary character shall meet the exigencies of the Spiritualist's cause. The system of public class lecture teaching adopted

there last summer, without doubt, is a step in the right.
We must have teachers capable of teaching the elements of spiritual science in all its phases and to all classes of minds. 21 In our ranks are'a number of advocates, or if you please

Professors, who have long been diligent students in all branches of Spiritualism, who are capable of teaching teachers, and whose worth should be specific, focal, that their relations to the Spiritual Hypothesis. For the same their strength of thought and analysis may manifest in future workers in the field.

This was shown in the special work of Profs. Lockwood

a Spiritualist lecturer of twenty years' experience says: "I have learned more of spiritual science the last three literature for yearly courses of reading. As chairman of the Missionary Committee several ap- weeks than during the past three years in all my study

The province of National and State Association boards is supervisory, administrative, executive and not specifi-

ducational lines.

The educational processes requisite in every branch of affiliation of men of repute with Spiritualism in this city.

By voluntary education I mean a movement on the part of Spiritualists to eliminate fraud, frivolity, illiteracy and egoistic monstrosities by an educational system of deosychism, or a ministrant in the Cause. Or in case of no heed given to these wise provisions, cease sheltering fakirs by petitioning legislatures to omit doing that which Spir-

It would seem no one interested in the advancement of ways and means that our best thought may mingle with The road to the celestial is decreed by or in nature to be other advanced thought of the day; that our best scientific respectable learned hearing.

With this necessarily long preface I trust the management of the same will pardon the following

### OPEN LETTER OF SUGGESTIONS

to the Cassadaga Lake Free Association as follows: Incorporate an annex to the present corporation, to be

known, say, as "The Cassadaga Institute of Spiritual Sciences," embodying among others, the following features: A Chair, or Professorship of Comparative Religions, which would have to do with the relations of the modern Spiritual hypothesis to all past and current bibles and re-

A Chair of Electric and Magnetic Sciences to enunciate purposes, a Chair of Physiology and Phrenology. A Chair of Mediumship. A Chair of Logic, Elocution and Music. The combined Chairs or Professorships to conand grading the output of pamphlet and other form

This presupposes individual membership course-reading and also that which would be a sustaining feature for the Institute, the establishment of a system of "Cassadaga Institute Circles." That the summer sessions at Lily Dale be from July 1 to September 15, and that there be a Cassadaga Institute course of about twenty popular lecwinter months as the "Circle" system would warrant.

age, soon will be obliged to retire. With no present pros- of coming to the aid of Mr. Moses Hull in the proposed perience this alternative may seem harsh; quite otherwise many States and not confined strictly as denominational.

For the use of methods instituted in 1878 by the Chautauqua Association and home, by 8, W. Tacker. These beautiful sology have already common to the aid of Mr. Moses Hull in the proposed perience this alternative may seem harsh; quite otherwise many States and not confined strictly as denominational.

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When we compare the Methodist ministry of forty years ago, in breadth and culture, with the same ministry of today a remarkable change for the better is shown, the credit for which, in large degree, should be given to the Chautau-quan method instituted. This is quite significant to the subject in hand; for a great similarity of claim as to mechanical inspiration is held by many Spirit-ualists that was held by Methodism in fort along the line of suggested methods. It should be borne in mind that a quiet revolution is going on, uncont scious to the masses, where many of the philosophies, ologies and teachings

The Spiritualist literature mill, particularly in biology, is grinding out an excellent grist which, when bolted, carefully sitted and classified now, can be pushed to the reading public. Not a nominations of religion suspect there may be on and over the hill a vision of broader scope and planes dotted with spiritual truth blossoms unknown to their consciousness.

The key to this quiet revolution and

With the proposed school in Wisconto meet the needs of that section, and an Institute at Lily Dale of the character outlined, we would be recognizing the basic principles on which rest all superstructures of science, religion, art, stead of resolving. They would have a greater number of efficient missionaries for the field and a better prepared and motived candidacy for the ministry. Societies prosper from intelligent and tactical management, and true reforms would feel the efforts of an earnest, concerted, consecrated people. Instead of the frequent expression, "I haint got no use for them papers and folks what talk about hifalutin Spiritualism. My spirit friends learns me all I wants to

To replace such "stuff" may we have a Cassadaga "Slogan"—"Intelligence is the Savior of Man and the Joy in Heaven," W. WINES SARGENT. New York City.

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Knife or Painful Methods.

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THE GOLDEN ECHOES A New Book of Inspirational

Words and Music.

communication. It would be extreme-

sands of mankind; himself included."

woods;' but I love true, up-to-date Spir-

all the subscribers I can as long as I re

S. W. Gould writes: "Your sympo-

rience is that it is difficult to keep up a

from the little hamlet of Lake Helen

village and lake, in a romantic and

beautiful section of pine rolling land on

the border of Colby Lake. The camp

for this season opened three weeks ago

for six weeks' duration, I came here

three days ago, and there were inter-

esting services yesterday (Sunday, Feb.

16), consisting of an address by Mrs. Carrie E. S. Twing, in the morning

(who is always welcome), and Prof. W.

F. Peck, of St. Louis, Mo., in the after-

noon, delivered an address in his usual

vigorous style. Among other necept-

able workers here are J. Clegg Wright,

inspirational lecturer, and Mrs. Bar-

tholomew, trumpet medium, and oth-

Elliot Wyman writes from New

Hampshire: "Your Symposium as re-

plied to in the last issue of The Pro-

gressive Thinker, seems to prove sim-

ply, the individuality of opinion: That

that it is and is not a science; that it is

neither; that it is both, etc. Now as

long as it is evident that each one hou-

estly differs in opinion and belief on these and other points, where

benefit of keeping such questions con-

stantly before the public in agitation? The candid investigator is not attract-

ed to Spiritualism by reading the con-

dicting views of Spiritualists, as pub

licly expressed; but the all important

question sought is this: Is Spiritualism

true? Can and do our departed friends

communicate to us through right and honest mediums? Such a belief, and that all our acts and deeds in earth life

will tell for our welfare or otherwise,

when we shall have passed over the

river, and that with just such charac-

ters as we have formed for ourselves

here we will carry to the life beyond,

will cause us to try to do the best we can in all things. Therefore, true Spir-

itualism is ennobling in its tendency

and happlfying in its anticipation. Be-

cause finite man cannot comprehend

the whole problem of force or matter is

no good reason why we should not be

content with the sure knowledge we

Will C. Hodge is at the New York

House, San Diego, Cal. He writes: "I

am not in the Symposium, but will just

whisper in your ear that Spiritualism is

a philosophy, a science and a religion,

depending entirely upon the point of

Should any of our readers need the

services of a middle-aged gentleman, in some clerical capacity, whom we can

recommend, please address this office.

An entertainment will be given for

the benefit of the Progressive Spiritual

Church, G. V. Cordingley, in charge, at

floor, Friday evening, Feb. 28, 1902. A

special musical and literary program

has been arranged, and several good

test mediums have been secured. Ad-

Dr. G. B. Warne and wife had an en

gagement last week to lecture at the

State Spiritualist Convention at St.

Mrs. Clara Stewart, of Wisconsin,

was one of the speakers at the State

Spiritualist convention, at St. Paul, last

Christian Science has been debated in

the Reichstag, Berlin, Germany. While considering a resolution asking

the government to place insane asy-

lums under imperial control, Rr. Hein-rich Mueller, Radical Socialist, said he

thought that the government should

take action against the "Mrs. Eddy

swindle in Flottwell street, Berlin," al-

uding to the establishment of a cer-

tain Fraulein Schoen, where, Dr. Mucl-

ler said, prayer healing was performed at 2 marks an hout and that Fraulein

Schoen had followers in the higher cir-

cles of Berlin society. Stoecker, Con-servative, formerly court preacher,

said that Christian Science was a pro-

duct of bad philosophy and worse the ology imported from the United States, and that it should be made illegal in Germany. Stocker suggested that the

Reichstag appgint;a; commission to in-

vestigate occult phenomena. Count von

Posndowsky-Wehner, Imperial Secre-

tary of State for the Interior, referring

to this matter, said: "Christian Science and Spiritualism have the same psycho-

logical source, which I regard as quite

dangerous. There are certain phenom-

ena that impress even the higher circles

of society, the psychological causes of which can hardly be fathemed. These

come and go, and even cool-headed and

thoughtful observers and believers therein cannot be combated by force, I

enruestly warn against using the power

subject of Christian Science was ther

Henry Brockbank writes: "I wish to

f the state against such things."

Handel Hall, 40 Randolph street

mission 25 cents.

Paul, Minn.

view; but best of all it is a fact."

have.'

Spiritualism is and is not a religion;

ers. The attendance is good."

main on this side of the veil."

as we develop."

Parnell avenue.

Delivery.

# .. GENERAL SURVEY ..

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

ts alone responsible for any assertions sionaries and organizers, and are en or statements he may make. The editor route to Texas for a canvass of that allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically exposed to the helps yet. best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITH PLAINLY,-We would like spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on the side of the paper. one side of the paper,

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them. Bear in mind that all notices for this

page are cut down to suit the space we have to occupy when received.

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

Stella A. Keyes writes from Worcesr, Mass.: "The People's Spiritualist clety holds its usual successful meetings, and the the lecture was very fine, given by Mrs. Belcher, of Marlboro. nized. Mrs. Milton, of Camb-Port, will with us next Sunday, and her article reading is very accurate."

G. W. Kates and wife, N. S. A. missionaries, will jointly with Thomas Grimshaw, hold anniversary services in "America" an excellent concert was St. Louis, Mo., March 30 and 31. They given by Thomas' Orchestra. Mrs. Lizdesire missionary appointments in Missouri during April. Localities should apply at once, so they can arrange their route. Address them until March 20, care John W. Ring. 2011 Avg. N. 14 Col. 187 "Spiritualism as an Educator." route. Address them until March 20, care John W. Ring, 2011 Ave. N 1/2, Galveston, Texas.

H. E. Pomeroy writes: "Spiritualism is the only cult that a person can hitch to in this world and not be disappointed, for it claims that there are lying spirits in this world and the next. We be able to serve societies week nights,

River and going in all seven miles the where. ghost pointed out to him in a secluded spot a pot of gold and silver coins. The told him he would there find what he thinks is gold ore. He has ex- issue. hibited the coins and ore, but refuses

fad of the novelty-seeking clite of Paris, France. By it photographs are taken of thought, of brain waves, of of this date has devoted a large amount the absent and of the dead. The high of interesting reading matter concern-priest of the new photography is Dr. ing the question whether Spiritualism Baraduc. In order to photograph the is a religion or not. The great Roman absent or dead it is necessary for the Catholic church and the Protestant subject to concentrate his thought very church have defined religion. It is genintensely upon the individual to be pho- erally admitted by 'we the people' that tographed. The greater the intensity these churches are religious instituthe clearer will be the photograph. The tions. Now if these societies represent impression is conveyed to the plate, not religion, Spiritualism is not a religion; by materialistic means, but by intense it is something better." thought, and the exteriorized plate must be highly sensitive. Among Dr. Baraduc's collection of telepathic photographs is one of a child long dead, she had passed to the taken from the brain of the sorrowing mother. Dr. Baraduc has also an excellent photograph of an eagle, taken from the brain of a person who thinks often and intensely about that bird. It is easy to take the photographs of absent sweethearts from the brains of ville, Ohio, expressing the opinion that girls in love. These most distinct photographs Dr. Baraduc calls "phychomanes." He says that whether or not an image can be projected depends on the intensity of the concentration of one's thought.—New York Journal. It is likely that relatives of Dr. Arch-

ambault, of 97 Lee avenue, Brooklyn, N. Y., who died a week ago last Smday, will contest his will as the result of some peculiar incidents which took place before his death. Dr. Archambault died on January 12 and three days before he seemed to have a prephysicians and asked them to examine his mental condition. After the examination he entered the house and told his friends who were gathered in June 29th next, closing on August 10th, the place, that he felt his death was on which last named date a permanent near and he wanted to make a will. He was referred to a law firm where he had a will drawn up. Then he went to the home of his married daughter, Mrs. the greatest camp ever held in Michi-R. C. Pahl. and told her he had only a gan. We are organizing this camp for short time to live. Two days after this, on returning home, he had a small urn with him and meeting the same daughter, he said to her: "I am about to die. Have my body cremated and put my ashes in this urn." The doctor sat down in a chair and before he began to realize what was going on he died.—St. Louis Star-Sayings.

Rev. T. W. Woodrow writes from Wellington, Kansas: "I desire to open correspondence with secretaries of are morally weak, and will do anything Spiritualist camps with the view of in our power to kelp them, but do not making arrangements to serve on their feel that we can sacrifice the cause we platforms at camps this season."

CONTRIBUTORS.-Each contributed Mr. and Mrs. Kates are national misstate. Mrs. Kates gave an interesting primitive Christianity and quoted the Bible in proof. She followed by describing spirits and locating them to the proper persons. The meetings closed Sunday evening, when a local soclety was organized, to be known as The First Spiritualist Association of Little Rock, Ark. It is to be chartered

by their National Association, with all to impress upon the minds of our corre-spondents that The Progressive Thinker cers elected are: Ben. F. Campbell, president; W. A. Rollins, vice-president; Mrs. Gustie Kinnan, secretary; J. H. Noon, treasurer; Mrs. S. A. Leonard, Mrs. Ella Campbell and Mrs. Càroline Rollins, trustees. An early effort will be made to hold meetings with engaged speakers and mediums of prominence."

There was a large gathering of Spiritualists in Cadet Hall, on Market street, Lynn, Mass., on February 12, delegalons being in attendance from Haverhill, Newburyport, Malden, Stoneham, Salem, Methuen and Boston, as well as from less important places on the Massachusetts map. The meting was conducted under the auspices of the Lynn Spiritualists' Association, the exercises opening with an address of welcome by Dr. Caird, whose remarks were folwas then introduced. She was received with rapturous applause, and her address on "Union and Organization" won for her the warmest approval. She was followed by Dr. Cate, president of the Haverhill Spiritualists' Association, and Mrs. Carrie Hatch, of Boston. Mr. Snow, of Malden, was the next speaker, and at the close of his remarks he recited Miss Lizzie Doten's beautiful poem entitled "The Living Words." Mrs. Robinson, of Stoneham, spoke briefly upon the success of the day, congratulating the Lynn society. She was followed by Mrs. A. S. Pettingill, of Malden. Mrs. May Pepper responded

to a call, speaking earnestly for Spiritualism and united work. Mrs. Eliza Douglas, of Haverhill, under influence, spoke at some length upon the theme,
"In Union There is Strength." Mrs.
Balley, of Chicago, was then presented
and made interesting remarks on organization and practical parts of work in the field of spiritual labor. The in-Tests followed and were mostly recog- terval between the afternoon and evening sessions was given over to social mingling and at five o'clock fully three hundred were served with supper in the banquet hall. Prior to the opening of the evening session with the singing of zie Small and Miss Leone Fuller renwas "Spiritualism as an Educator."
Mrs. May S. Pepper was then introduced by Dr. Caird and one of the most

Georgia Gladys Cooley writes: "I will spirits in this world and the field, we be able to serve societies week rights, shall be pleased with the change to Petersilea again."

J. A. Bee, of Parkersburg, W. Va., has found a bandful of old Spanish coins in a remarkable manner. He dreamed that a ghost of a murdered good work at Springfield, Mo., as regulations.

conducted here followed.

good work at SI peddler appeared to him and bade him lar speakers of the South Side Spiritfollow. He followed the ghost, and ualist Society. They will answer calls after crossing the Little Kanawha for camp work the coming season any-

B. F. Deniston writes from Ohio: "Enclosed find express order for \$1.25 for which kindly send me The Progressive hidden treasure. When Bee awake the Thinker for another year and 'A Wandream seemed so realistic and imderer in the Spirit Lands.' When I get pressed him so deeply that he followed this last book I will have the entire set the same course he had taken in his of premium books, and I cannot find dream and found everything as it had words with which to thank you propappeared during the night. When he erly for them. The Progressive Think reached the spot he found a number of er is the best spiritual paper published old Spanish coins and several pieces of and I believe it grows better with each

G. W. Kates and wife had very suc to disclose the spot. He will have the cessful meetings in Cincinnati, O., Febore assayed, and if it is good he will try to buy the property.—Chicago Ameri- 9, 10 and 11; in Mt. Vernon, 11., 12. Telepathic photography is the latest 15 and 16.

Mrs. R. C. Simpson, formerly a prominent medium of Chicago, is now at Centralia, Wash. It was reported that she had passed to the spirit realms—a mistake, we are glad to know.

Letters will reach Mrs. Maude Lord Drake, by addressing them to her at D. A. Richardson writes from Hicksthe N. S. A. should send out trumpet mediums. He will open his house for good medium, and do the advertising

J. E. Walker writes from Grand Rapids, Mich.: "I wish to inform the public through the medium of your valuable paper that the old Briggs Park Camp Association will not hold camp-meetings at Briggs Park this year, but that the camp will be run under the auspices of the Briggs Park Spiritualist Camp-Meeting Society, Nath. D. R. Walker, president; Wm. McDonald, vice-president; Wm. Klasser, secretary; J. E. Walker, treasurer and manager. We are taking charter members and expect to have at least two hundred members before camp opens, which is organization will be formed. We have engaged some of the very best talent, and have every prospect of making this gan. We are organizing this camp for the purpose of making it permanent; have a term lease of the grounds, with privilege to purchase. We wish to correspond with good, pure, true me diums, those who have moral staming enough to live true to the cause they represent; none others need apply, as we will not tolerate any misconduct upon our grounds. We love those who are living monuments of the truth they represent, and feel sorry for those who are morally weak, and will do anything love so well, to uphold those who will The Little Rock (Ark.) Gazette says: make no effort to uphold themselves. "G. W. Kates and wife have been hold- To those noble souls who are in the

When writing for this paper count. There are so many conflicting use a pen or typewriter.

of life we extend a hearty welcome to Briggs Park Camp. Mediums always Briggs up our camp in private work, as Briggs Fark Camp. Steelings always Globe that Camille Flammarion is said to have renounced Spiritualism after having sworn by it for ten years. If hundred thousand inhabitants, in which there are thousands of investi- across stubborn facts which to his gators. Address all correspondence to mind-discredits the theory of spirit J. E. Walker, No. 326 North Ionia, Grand Rapids, Mich."

Mr. and Mrs. J. E. Sebring write from Minneapolis, Minn.: "My wife and self have been Spiritualists for several years, and we have received much comfort and many blessings therefrom, and we wish with our whole souls that all the human family could have the same comforts that we have in this faith The cause is growing here rapidly. There is to my knowledge four churches or halls established here. Mrs. Manwell holds Sunday services in Richmond Hall, with attendance always good; she is a fine test medium. Mrs. Lowell is a fine inspirational medium, holding her services in A. O. U. W. hall, 200 Central avenue, Dr. A. M. Wheeler is holding forth in K. P. hall, Masonic Temple, every Sunday night; he has a large audience. We have taken The Progressive Thinker for some time and we enjoy its contents im-mensely." B. Franklin Clark writes: "I have

been reading spiritual literature nearly all my adult life, but I do not rememher of anything more educational and useful than your Suggestive Sympo-sium in The Progressive Thinker. It is an Encyclopedia. I would like to see it in a pamphlet with your Divine Plan for subscriptions for The Progressive Thinker and the books you give and a list of other good books. It would pay in a business way, and be a good missionary. I would like to help circulate it, as that is my religion. Like Thomas Paine, 'The world is my country, to do good is my religion.' Agencies in societles for books and papers are the best missionaries, where the agent make a little profit."

H. E. Pomeroy writes: "I have read with some interest many of the replies to your query whether Spiritualism should be classed as a religion or as a science? Among the many, I find only one that sounds the key-note for me, and that is by George A. Bacon, Wash-

ngton, D. C. C. E. Quinlan writes from Evanston, III.: "Our first meeting, Saturday evening was a great success. Everyone expressed themselves as very much pleased. Mrs. Elmo's psychometric readings from articles were remarkably correct. We call ourselves the North Shore Psychic Club."

J. M. Holladay writes from Council Bluffs, Iown: "We have just had a spir-itualist Pentecost here. Mr. and Mrs. Nebraska, concluded a three-night engagement last evening, giving a test circle after the lecture. Phese meetings were attended by full W. R. Cooper, of Chicago, writes:

"Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science? While all the articles that have been written on the subject are of a masterful nature, showing deep thought and a consideration for the welfare of the cause, I would offer a suggestion, one which seems to my mind the most reasonable under existing circumstances, and where we can all meet on common wonderful seances that she has ever ground. Let all public meeting places bear the title, Spiritual Temple, and in our incorporation, let it be understood that we know that spirits return to earth and manifest with superior intelligence; that we have it from them that there is no death; that life is eternal after so-called death; that we know they materialize; that we know they speak and write to men of earth, and oduce other phenomena. Our object is the upliftment of mankind, and to promulgate the above truths as we know them to exist, that spirit return and manifestation is a fact beyond all question of a doubt. I consider one of the most important things in my life, is to be able to be a subscriber to The Progressive Thinker, and the possessor of that book of books, A Wanderer in the Spirit Lands."

J. Madison Allen and M. Theresa Allen write from Springfield, Mo.: "We are able to report very favorable results from our labors in this Queen City of the Ozarks. We are receiving the most respectful consideration from press and people. Our Sunday meetings and society work continue harmonious; our message meetings and class work, Silver Chain circles and monthly 'Messenger' are bearing fruitage of the spirit, while our ladies' club, the Spiritual Sorosis, is very much enjoyed and has fully justified its formation. Our young folks recently held a musical, literary and social entertainment which passed off delightfully. The Old Folks' Industrial Club should, however, be credited with having provoked the large audience to the greatest amount of unrestrainable mirth, by its grotesque efforts to pursue its various avocations to the tune, 'John Brown's Body,' very slow at first, and gradually accellerando to lightning speed. The noted mental medium, Louis Schlesinger, has been in town about a Wook. He was present last Sunday evening, and followed the discourse with some fine illustrations of his remarkable gifts."

Christine Cooper writes from Clinton, Iowa: "The Philosophical Society of Spiritualists and its many friends enloyed a spiritual feast during the brief engagement of H. D. Barrett, on Feb. 4, 5 and 6, and many were the expressions of regret that he could not remain with us longer. Especially did we regret his being called home on accounof the serious illness of Mrs. Barrett. We shall hope and pray for her a speedy recovery, and trust that Mr. Barrett will soon be able to continue his work as a missionary, for such he really is, and one that all Spiritualists can well be proud of. We as a society feel that we are doing a good work in presenting Spiritualism in its proper light. Our president, Mrs. Emma J. Knowles, who has served the greater part of the winter as our speaker, will continue her services for the coming month. While a new worker in this line, we predict for her a bright future, as her lectures are equal, if not superior, to some of our prominent speak

Allen M. Blanchard writes from the National Military Home, Ohio: "But didn't your circular (Symposium) letter ochoes? Certainly waken profound echoes? Certainly nwaken profound converge with your work were born an editor, and with your finger on the public pulse."

P. Pearson writes: "Spiritualism is

not a religion; neither is it a science yet it is both. Spiritualism is: All things unto all men. This proposition can not be successfully contradicted by anybody." A. M. Rich writes from Maine:

my mind, Spiritualism presents the only proof of immortality. If it can be shown that all the supposed communi-cations from departed human beings are not what they purport to be, but can be explained and accounted for on other grounds, then we are completely ing a series of meetings in the hall at cause of Spiritualism as true teachers in the dark, and all speculation on the inform all persons interested in my thenling. Causes and Effects." By the corner of Tenth and Center streets, of the great and beautiful philosophy subject of a future life is, of no ac work that I have open dates for camps, W. P. Phelon, M. D. Price 50 cents.

and that after Feb. 23 letters will reach statements claiming to be from departed human beings that it causes doubt me addressed to me at the Bryden Hoof Columbus, Ohio. I will end & rery as to the trustworthiness of any of pleasant engagement at Fort Wayne, them. I have just read in the Boston Globe that Camille, Flammarion is said Sunday, Feb. 23. I have accepted an engagement with the First Society of Columbia, Ohio, for the month of the report be true, he must have come

Dr. J. O. M. Hewitt, who has been serving the Temple Society of Spiritualists, at Newport, Ky., during February, has been requested to continue with them for the mouth of March. His adly interesting to know what has caused his change of opinion, and how he exdress is No. 10 West Fourth street, plains the various phenomena that has Newport, Ky., or No. 498 West Madison made Spiritualists of so many thoustreet, Chicago. Dr. B. O'Dell writes: "The Michigan

Jacob Baker writes: "Feb. 16, Edgar Jacob Baker writes: "Feb. 10, N. II.
W. Emerson lectured at Derry, N. II.
Hall was filled to overflowing.
G. L. Baker of Boston, gave a public
benefit circle, and on Sunday, Feb. 23, the most harmonious and successful mid-winter conventions at Battle Creek, February 7, 8 and 9, It has ever had since its organization. In a financial was the speaker and medium of the way it overreached the wildest expectations of any of the members of day. We hope to keep him with us." Frank T. Ripley closed his four board, realizing one hundred and fifty months' engagement at Columbus, O., dollars in each after all expenses were on Feb. 23, at the West Side Spiritualpaid; and if I were to attempt to speak ist Church. He goes from there to Wheeling, W. Va., for March. He can of the work done by those on the platform words would fail to express the be engaged to give platform tests for April and May. Address all letters to 48 West Rich street, Columbus, Ohio, good work done by each one, and to make special mention of any one would do injustice to the others, for all did exfor February. Address him for March ceptionally well. The board feel so at Wheeling, W. Va., care of General elated over this meeting, that they have decided to hold a mass-meeting at Paw Paw, Van Buren county, Mich., March C. H. Toler writes from Marletta, O. 28, 20 and 30, with an array of talent "I was charmed by the splendid symposium in The Progressive Thinker. that cannot be excelled, nor fail to please the people that can and will at-tend. Paw Paw is a beautiful village All seem to me to be so strong and comprehensive along their different lines of thought. While reading the in the heart of the fruit belt of Michigan, it being surrounded by beautiful vhole thing I was carried along on a peach orchards and large vineyards; high wave of most delightful enchantand they extend an invitation to all to ment. I am now almost 70 years old, come and hear what our speakers and and financially very much the poorest Spiritualist in all this 'neck of the mediums have to say. They will enter-

Mrs. H. A. Stockey writes from Sentitualism, and shall continue to send you tle, Wash.: "In the grave and solemn tones which are supposed to be very religious and impressive, the churchly sium is extensive, with a good variety ceremony of installation of our pastor of opinions. The reader can 'pay his was performed last evening. Feb. 16, at money and take his choice.' My expethe Pythian Hall, the present home of the S. S. A. Mrs. Irene Smith was the victim. But dear, grand Irene has lit-tle of the sactimonious clerical in her society as a child of the N. S. A. Our strongest men will not join; do not nature, and immediately explained to want to be bound by any declaration of her audience that she was just the principles. A society, free and inde-pendent, could succeed much better in this locality. We are subject to change same earnest, loving worker as before, no more, no less, and as one brother re-marked, she kicked the jug of holy water all over the first thing. We are Mrs. Gehring, the slate-writing meall pretty well pleased to have her for dlum, is now in the city, at No. 6311 our pastor, as we must have one, for pastors are the correct thing, you know, Samuel Phelps writes from Lake Helen, Florida: "I have spent five sea-sons previous at the Southern Cassa-daga camp-meeting, located 1½ miles and we all know she can feed the sheep as generously as any one, and she will also occasionally bestow an affectionate put upon the goats who like to skip over the hills of freedom better than to

tain all who come, as far as they can.'

lie quietly in the orthodox fold." The following letter was forwarded to Mr. and Mrs. Kates so as to reach them at Marshall, Texas, their first stopping place in that state. The letter explains itself as signifying a cordial sympathy and co-operation with the N. A. mistionaries: "Be it known, that Mr. and Mrs. Geo. W. Kates, missionaries of the National Spiritualists Association, are heartly welcomed into the Lone Star state, by the undersigned officers of the Texas State National As sociation of Spiritualists, May you bless and be blessed, (Signed) John W. Ring, president; H. S. Bock, vice-presi-Mrs. Nettle M. Wood, secretary: II. A. Landes, treasurer; W. II. Harrell Mrs. B. Lenox, Chas. W. Newman, Mrs. F. M. Overman, Mrs. Lou Lang,

trustees." Mrs. L. S. Woods writes from Ashland, Oregon: "We have recently organized a new society of Spiritualists under the name of the Progressive Spiritual Society of Ashland, Oregon. The following officers were elected: President, Mrs. L. S. Woods; vice-president, dent, Mrs. L. Serretary, Mr. Loomis; Mr. McEwan; secretary, Mr. Loomis; treasurer, Mrs. McEwan. Having engaged a hall for the purpose of holding every Sunday, we are deter mined to put our will and energy into the work. Our medium at present is Mr. McEwan. If there is any one who would like to aid us by sending literature for distribution, it will be reeived thankfully. There is a large field for work here in Ashland for spreading this grand truth."

Trust in Adversity.

How many of us when the sun shines brightly, and earth has on her summer garb, feel as though life were well worth living; but at the first appearance of a dark cloud we shut ourselves up and begin to complain. As long as everything is "coming our way" we are happy, forgetting those less fortunate; but, when our time of sorrow or discouragement comes, we expect everyone to lay aside their joys and pleasures and mourn or murmur with us!

Is this right? is it just? No, but until we learn to live unselfishly, forgetting ourselves in loving service for others, we cannot appreciate the benefits of trusting in adversity. Only by fol-iowing the example of the Master whose whole life was spent in doing good to others, can we become truly

By suggesting service for others, I do not mean minding their business; far from it. There is a vast difference between lending a helping hand, or giving word of cheer to your neighbor, telling her "you should do this," or should not do that." Try it, and see if it is not so.

It is the little things in life that go to make up the character. The years do not come at once, but minute by minute, aye, second by second, and if we could but learn to make the minutes count, the days, months and years

would take care of themselves. But, you say, "how am I to trust in adversity? When everything looks dark, and I know not where to turn for light, what would you suggest? me something practical; I am tired of

heory." First, I would say, read the twentythird Psalm, and try to realize that it was written for you; read it many times if necessary, until its meaning sinks down deep into your consciousness, and it will not only tranquillize your mind, but will elevate you, until your troubles assume less definite pro portions. Then I would say, do some thing for somebody. Have you children? Do something to brighten an hour for them; read them a story; if you have not time for that, ask a little neighbor in to play with them. Have you a neighbor who is sad and discouraged? Go to her, not to tell her your troubles, nor yet to listen to hers, but cheer her up; lend her a book or paper. Have you read anything that you enjoyed? Pass it along and believe me, you will return to your home realizing that

"The darkest cloud has a silver lining, The glorious sun is always shining; And the Infinite Father of Love Will to his children his goodnessprove Lovingly your sister, RUTH.

P. S .- Should any weary ones read this, feel that a personal letter would help them. I will be glad to correspond with them, if they care to enclose postage and address MRS. M. R. DAHNKEN. Station A,, Scattle, Wash.

"Henling, Causes and Effects," By

LAKE HELEN, FLA.

The Southern Cassadaga Camp.

thought we would surely have a rainy day, but nature was kind, and the audi torium was well filled considering the threatening say. Mrs. Twing was the speaker of the morning, and interested her audience by a talk upon the Elixir of Life. She said the search for it had been long, that chemists had tried in vain to find it in the great store-house of nature: that the harmonized thought of the spiritual was that which needed State Spiritual Association held one of just love. She declared that growing old was a habit; we commenced to count the years and look for grey hairs and wrinkles as their companions. Love, the true elixir, will make every line upon the face sacred to some sad or happy memory, and grey hair a

crown of glory.

At 11:30 the chairs upon the platform were placed in the rear and the organist, Mrs. Dyer, of Boston, Mass., played the Wagner wedding march. Mr. Homer Altemus, of Washington, D. C., ushered upon the platform Mrs. J. D. Palmer, who conducted Mrs. Catharine Blatter, of Cincinnati, O., and Mr. J. D. Palmer conducted Dr. George Hilligoss, of Anderson, Ind.; they were also ac companied by Mrs. Greenamyer, of Concinnati. As the music ceased, Mrs. Cincinnati. As the music ceased, Mrs. Twing united Mr. Hilligoss and Mrs. Blatter in marriage, with a brief but very beautiful and impressive ceremony, and Mrs. Grenamyer offered a beautiful invocation, after which the bridal party left the auditorium. Pres-

dent Bond closed the exercises. The platform had been most beautifully decorated with pine and great profu sion of yellow Jasmine that made i look like a bower of beauty. The bride was dressed in pure white, her only adornment being long sprays of yellow jasmine. Dr. Hilligoss is widely known as an earnest Spiritualist, and a fine speaker. He is so earnest and sympathetic that he finds the hearts of his audience. He is also a good physician, and a man of wealth. The Doctor is president of the Chesterfield camp, and pastor of the Anderson Spiritualist Soclety. Mrs. Hilligoss was the widow of Lewis Blatter, of Cincinnati, and well known as a cultured, generous and wealthy lady. The campers and offi-cers can testify to her generosity, and feel honored that they have chosen this spot to unite their lives. They will make this their winter home, as they feel that they were brought together by spirit influence. They will build a new ottage here before the cold winter drives them from the north. There are several that expect to build

lots surveyed; some are taken now. Mr. E. W. Bond has a cottage nearly completed. There have been a good many improvements made this winter. The visitors have been very generous. Judge Underhill, of Canton, O., made a present of \$100; Mrs. Dr. Hilligoss gave \$100; Mrs. Lewis Firdon, of Chicago, took \$50 worth of stock, also gave the Ladles' Aid \$10. Mr. Scott Hodgkins presented the association with a beau-Iful memorial window for himself and wife. Mrs. Beck, of Cincinnati, gave a stove for the pavilion, also decorations for the auditorium and bazaar, Mr. Collage, of Clifton Springs, N. Y., and Mrs. Elizabeth Thompson, of Lily Dale have been untiring in their efforts to ielp the camp. Mr. J. D. Palmer and Mr. Frank Bond gave money to purchase a small building, and Mr. Palmer

next winter. The association has had a surveyor here and had some desirable

has made it over into a pretty little bazaar for the Ladles' Ald.

By the way, the Ladles Ald will turn over a goodly sum to the association. Mrs. Carrie Twing is president, and Mrs. Philibrook is secretary. They are hard workers; they do not let a nickel escape them, so the brothers think,

If I should mention all that have and are working for the upbuilding of the camp, I would be taking up too much of your valuable space. You would be surprised to see how many visitors are here that take your valuable paper.

There has been perfect harmony from the start; all are working for the upbuilding of the camp.
Next Sunday morning, our beloved sister, Mrs. Kate Stiles, will lecture.
Mr. J. Clegg Wright is having a large

class every morning. Mr. W. F. Peck is doing all that he can for the camp.

Mr. Homer Altemus is giving good satisfaction with his platform work besides he is the life of the camp. He has made many friends here.

The hotel is nearly full. That keeps Mr. Morse busy looking after his dining-room. Hotel Webster has a number of guests.

MRS. J. D. PALMER.

THERE IS NO DEATH.

They always come at eventide After the sun's last gleam I feel their presence at my side When I sit down to dream, and often in the silent night.

When lying in my bed, seem to see the outlines white

Of friends I know are dead. They come and go as phantoms glide, And ripples on a stream, And noiseless as the motes that ride

Upon a stray sunbeam. No omen Ill I ever dread,

Nor do I feel affright, And as they move with silent tread I watch them with delight. In filmy robes that do not hide

Her form of matchless grace, Her shining hair with daisles tied, A veil of misty lace, Behind its sheen two lustrous eyes Are smiling into mine: left our home for paradise, This baby girl of mine.

Beside her stands a little chap, A brother to the maid. He fell asleep on mamma's lap, No good-by word was said. But I have heard him speak again, He comes at papa's call, He lives upon a higher plane-

He did not die at all.
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stany Spiritualists Hying in solution, have formed lyccums in their own families; others have banded, two or three families together, while large a cicities have organized on the lyccum platform, and found great interest in this self-in-tructive method.

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titled "Mediumship and its Laws, its Conditions and Cultivation." swered by Hudson Tuttle, in his new work, en-The above question is comprehensively an-

# barawered Yilua ", mu -ibaM 6 amosad I lled2 woth.

unobstructed by environments, and any gestive, intensely interesting, spiritual restraining force. These spiritual laws books, It is laden with rich, thought earth lite, but more strongly because Ing. One of Alies Whiting's most sug draw together those who are alike in "The Spiritual Significance, or, Death trates, and sympathy, as they do in the as an Event in Life." By Lillan Whitnatural law, and by the yet stronger laws of spirit—relationship. These laws A. The spirit world is governed by

ue pieased to learn what forces are operating to redeem these spirits, to save the children of earth from the baneful inducate of the lower spirits belong the inducated to natural law alone, or does comething like what we knower spirits belong to open our eyes to all morrore what we amenable to natural law alone, or does comething like what we know as civil more, or does comething like what we know as civil more, or does something like what we know as civil more, or does a comething like what we know as civil more, or does a comething like what we know as civil more, or does a comething like what we know as civil more what we have a civil more where wher difformed Spiritualists assert, I would ters nothing to me. Now, if these things are so, as wellciad, and poorly fed, etc.

able homes on barren deserts, are halfme fenced in together, dwell in miserwhen we weep. To, make matters weree, countless millions of evil spirits but all three united—a trinity as consistent as any theologians. It is well to be grounded by study; it helps to shoot that they boast of success, and thugh neubate schemes to ensuare good men; that "over there" coteries of evil spirits sane, and now and then some poor mor-tal is hopelessly "besessed," I am told and philosophy, and religion in paniosoto control mediums, to make people inwhere; cranks and lying spirits are said content, misery, and crime, everyeasy to influence victims and breed disin spirit life, of all grades, still find it than when in the body; that evil men gallows route, do more tharm to mortals that murderers, sent to spirit like by the recognition of God, as ruling power or no means to that end. It is also said liself to me as follows: Religion is a government here below, and scruple at phy and science. The matter resolves are still plotting to destroy all buman religion, and nail it down by philoso-Leaven,"

I note what you say of anarchists in Some call it science, backed by long, it is leave of December 7. How they compay, followed by the long blood-red seem to be having great meetings to osophy, followed by the long blood-red record of religion. Still others call it welcome heroes late from earth; and record of religion. Still others call it

I have concluded to seek more light, the life hereafter. Much that I bear of Spiritualism taken from different uity years, I know almost nothing of pretty good collection of photographs department in The Progressive Thinker Your symposium in the last number though I have been a Spiritualist for The Progressive Thinker was a Prof. Sanford Miles: Q. I read your such great effort to reach you.

complain decause they go elsewhere. Rather they make alsh such medlum, you ought not to through whom they could communicate. But it you make no effort to furhome mediumistic - or instruments may come only once in a lifetime, as and some of their triends in the old able moment, which is uncertain and would it be to the spirits were they to and diligently and then await a favor It would be more convenient if you had such spirits to control so few, and the an instrument in your own home. So only at times! They must search lon strument at the other end of the line. municate would have to be at the infriend with whom you wished to comto go where there was one, and the stances, cannot control themselves, and you would converse? If you had no inephone, go to an instrument and ask to depth where both fail. The perverted, be connected with the one with whom passional, criminal, seifash, born into Why would you, it you desired to tel- and yet, dreadful to think of, there is a

time as will permit him to send such with armor, his own addesion to selfditions will allow, and wait for such communications as he may find the concommunication a spirit will send such feet, that the selfish and passional spir A. On general principles of spirit in the apparently most chaste and per-

family, instead of sending a message archists here, ready to their hand as father communicate directly with our R. W.: Q. Why did not my spirit ness. finstend of some one he did not know in charlty appoints them. They take up carth life, in far-away California? the task because it gives them happi-

M. H.: Q. If it were possible for lightenment and elevation. They are robotic definition of appointed to the assistance of triends, or muscange to his loving wife and family for human welves. Their sent anested of some one he did not know in charify any welfare, love of triends, or the assistance of the solution of t

pool in thirteen days and eight hours. A. The abortest and a famous sailing devoting missionary. In fact, there is yessel called Dreadanght, which made a vast army of self-eachfacing spirits the course from New York to Liver standing petween their earthly reindispute Will us, Aryonge recorded, such outcasts in the inhors of the self-

land to New York? It is a matter in is also a faint presentiment of the recorded for a sailing vessel from foug. Ity and ignorance in spirit life. There

able to mail prepaid for ten cents. man, which can now be supplied. It has been translated, and published by 'Wilhelm Besser, at Leipzig, and I have received a consignment which I am lished for missionary work, has nearly reached its 40th thousand. A constant inquiry has been made for it in Ger-

This eight-page tract which I pubcome a Medlum," etc. In German, "What Is Spiritualism? How to Be-

nary courtesy of correspondents is ex.
HUDSON TUTTLE. ever information I am able, the ordiswers, and while I freely give what ters of inquiry requesting private aupecome excessively large, especially letthe name will not be published, The correspondence of this department has not be read. If the request be made, dress must be given, or the letters will

anonymous letters. Pull name and ad-NOTIOE.-No attention will be given place, and all are treated with equal and hence there is unavoidable delay.

Every one has to wait his time and several weeks ahead of the space given, quiry. The supply of matter is always their questions and write letters of inwith waiting for the appearance of recated, Correspondents often weary sertive, which of all things is to be depted, and the style becomes thereby as-

the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitthe most condensed form, and often have called forth such a host of respondents, that to give all equal hear-NOTE.-The Questions and Auswers

Address him at Berlin Helghts, Obio.

HUDSON TUTTLE, This department is under the man-



agree to call it Mary Ann.
Inwood, Ia. G. G. MEDALEN,

from our expedition of thought, mat-

But what we call it, after we return

upwards, and thoughtful minds, wherever found, do so.

is not one of the other nor the third,

Spiritualism, then, in the light of this,

ence and religion; science in religion

Now, I think I find philosophy in scina as explained by causes and laws. Science is systematized knowledge.

Philosophy is knowledge of phenome-

powers, as an object of reverence, love

Tlewed and examined it may be hard for a stranger to tell just what Spirit-ualism really is—about as difficult as it

How I Size It Up.

pure in heart, if they understand the workings of these laws and forces,

nity for crime must come at the same

the moment of control and the opportu-

such spirits to control so few, and then

fortunately it is that it is possible for

selves are "guardians" for evil. Most

and the protecting care of spirit friends

Thus every one may be doubly clad

powder to the spark, that they have power, it is because of evil tendencies

It is because spirit-anarchists and an-

ings, laboring censelessly for their en-

tives and friends and these pitiable be-

forces operating for the redemption of

The slums of cities furnish a faint il-

those who refuse and have no longing

powers of evil have no influence over

"obsessed" against their will, The

fixed in the mind that no one can be

session, is the most potent factor

making that state possible, Let it be

the door is wide open for the entrance of the apirits of evil, The belief in ob-

ments or fall into a passive state, when

tre changeable, and have weak mo-

be assaulted in this manner, but many

The well-founded character could not

is asked when the trusted employe falls

and exemplary. Why is this? So often

nan who has always been respected

ties in finding obedient subjects, It

spirit-hypnotist finds yet more difficul-

this power may be put to had use. The

that there is a minimum of danger that

one in thousands, an exception so rare,

and then fines and the supplet who will fall completely under his influence, and be notical thinks, and do the most degrading the complete of the complete of

by great difficulties, A hypnotizer now

not to be denied, but it is surrounded

discontent." That they can do this is

chains, It is not true that they find i

inal, the vile, vengetul and ignorant are in

norality, it restraint be removed. Hence it is, that however degraded

hibitions of their own mentality and

foreign to their character and are ex-

yet it their character is closely ana-

what to them is distasteful, and vulgar;

controlled against their wishes, to do

ment, that often refined persons are

ne but in evidence against this sinte-

had there not been similarity, It may

would not be harbored, or ylelded to tetion with the influencing torce, which

Hence, to be influenced for foolish or

sphere of mental and moral qualities.

ald dilw villedings ut ton sie olw

mpress thoughts and actions on those

a spirit eaunot resist attraction to oth-

of spirit, and enforce themselves, Thus

forced by appointed or elected officers. They are insistent in the constitution

ers like blinselt, nor can he influence or

Ajcjona the sphere where the crim

easy to induence victims, and breed

some terrible crime, committed by

nto tempinison,

for the gain, the profits and pleasures

дрей пле

control and the ways of righteous

their spirit friends, like unto

their estate with the talut of

time. Let us rejoice that the just

and obedience,

to soliesb ban and the ot bottod by pected to the the Bulgale Barolt of the tot be to the solies of The meeting opened with congregaexchie was well taken by the audience. scolded the street-car companies, The out on this special occasion the presiittendance at these public meetings, more scolding for is for being tardy in ALTERNOON SESSION.

targe group or the attendants. reserved it, and knew they deserved it. titention and the Spiritualists received city, The subject received considerable knew of such an institution in the city. in the audience was connected with or for the uplitting of hands that but one The lyceum question showed by a call

found favor with the audience and the ists in said localities, This suggestion different parts of the state, wherever two or three days' grove meetings in president was to favor the holding of that point. The final conclusion by the ing, and he spoke wisely and well to sarily fall upon it in such an undertak take the responsibility that must necesmeeting, or for the State Association to think the time ripe for a state campreached. The president himself did not 

establishment of a camp and the insti-The subjects discussed were upon the held in the committee room, the attend-This meeting might as well have been TUESDAY MORNING, FEB. 18.

Heaven and earth, Horatlo, Than are dreamt of in your philoso. There are more things in

hundred men and women went away After a song and the benediction the favorable,, she did amazingly well.

the "conditions" generally were so unthereof, and, considering the fact that evening was given by Mrs. May El. The last of the demonstrations of the

word of them, whether you understand "is just what the spirits tell us, We

What we tell you," said Mrs. Linn, formed that they "would understand quite understand the messages that Those in the audience who did not

were not as satisfactory as they might two of the medlums and the bad air of ing to the poor physical condition of The results were fairly good; but owhose upon the other shore and walted tuile put themselves en rapport with Ella Johnson Bloom and Willam Fitch

One after another, Mrs. Linn, Mrs. hen the mediums were asked to call long practically the same lines, and Other speakers followed Mr. Moore muge a good point.

parted spirits, can come to us." lows that they, as well as other deis the Bible says they did, then it fol-

ranks of prominent parties in the East recent secession from the Spiritualistic Alluding without naming them to the

proken communion of love and helpfuland those on the other there is an unlife, and that between those on this side "The world wants Spiritualism-the

and will soon be dead without another thanky is in the throes of dissolution in our convictions and preaching.
"The time for fighting orthodox Ohristlanity is past. Orthodox Ohrist "We Spiritualists must become positive for the gospel or negation," he said.

blrow and in more room in the world full of meat. He told them that Spirit-Mr. Moore's address was brief, but to reap the barvest. Moore, of Rochester, Ind.

chaliman, Dr. George B. Warne, the audience was asked to listen to the After a few stirring remarks by the enthusiastic discourse or of the mes-

From start to flutsh the meeting was day. The aguostics were honest, hall, so packed was it with the devotees else they could not have gotten into the

It is well that spirits take up no room, tion of Spiritualists. convention of the Illinois State Associa-It was the first session of the anual initiated were in no position to dispute

They came last night at Handel Hall "Why, во сап I, от во сап апу mau; "I can call spirits from the vasty deep."

night's meeting as reported by Rev.
Thos. B. Gregory for the Chicago Here is the report of the Monday.

broad satisfaction smile over the result President Warne wore ble usual band-wod liut a warb of moor fout band. that Willie Cooper, the boy violinist

18th and 19th, 1902.

Mrs. Westlake, which was followed by Mrs. Westlake, which was followed by The speaker, the speaker in street, the speaker in street, the speaker in street in stre

cessity upon one generation are not exqueis Apien come putinguil and of ne-Bible and its new God; that these prodent was about forty minutes late, He now religion as it needs it; its new nave its now history as it makes it; its that a new generation, a new age mus Day Seriptures, " She took the position her discourse the subject, "The Present Mra, H. O. Westlake was assigned for

one deing to anotheritiate a friendly or localing communication-through just as und good thoughes; wide a message, the perpetulty of loveland good deeds tinuity beyond the existence essage of futute literathe proof of conanecdotes alongithis tine. The princiophy. He told somes wery Illustrative limselt very wen posied in the philosknown to be a spiritualist, but proved Message to the Worldiv He was not ogical discourse on "Spiritualism's

William Walkot Atkinson delivered preliminaries. He ; 101 This session mas opened by a vocal solo by Miss Wenne, affer the usual AFTERNOON SESSION.

-und the applause rang out loud and and wide reaching increants for good" tory-making meeting, a session great Said Dr. Warne: "We bave had a bis-

Others spoke upon this question, and short talks, were made on the Mortlons Tratt Institute, and some collections were made therefor. such as to be able to stand the tight of brains, and whose daily life shall be who shall combine character and give us clean, able ministers-teachers dination rules-of anything that

"I am in favor of more stringent or with the glorlous falth of Spiritualism. Professor, or 'Madam,' who are not fi around under the name of 'Reverend, "We have men and women paradill the Wiscousin State Association, said:

Mrs. Clara L. Stewart, president of .0110th tegrity, no ordination; that is my she was not feeling very well and that no character. First of all, we should the "conditions" generally were so un- demand moral integrity. No moral inis not a question of ordination or no or-

ings. With her back turned toward the "In this matter of ordination, my admore, in the shape of telepathic read. Thompson was on his feet. He said It was not a second before Alonzo error, Speak out, then, and don't be truth and right, not falsebood and them or not. They can't be anything We are freemen, not slaves; we want

"Be free to speak what you think, "Yes," exclaimed Willam Fitch Rut. | see to it that they are tackled with un-Set what we tell, and tell what we get." for us to tackle at this time, and let us

Dr. Warne sald: "These are matters What title should ordained mediums Who should be empowered to ordain? What should be the requirements for

ital questions for consideration; order, and announced the following Promptly at 10:15 o'clock, the chair-man, Dr. Warne, called the meeting to WEDNESDAY MORNING, FEB. 19.

and nearly all were recognized. Mrs. Josephlus Ropp gave psychle, readings that were very remarkable, Mrs. Westlake grave many spleadid psychic readings and in a very pleasing

celved splendid recognition by the andiion of the audience the speaker had Man Immortal?" was! good and re-The vociterous applause which greet- paper.

od this remark showed that in the opin- Mrs. Warne's address, "Is the Soul of

sal Religion, as Illustrated in the Bib-lical Story of Samson, His address will be found in another part of this said the speaker, "could come to Jesus, the Evolution of the Final and Univer-"If Moses, and Elijah and others," "The Contribution of Spiritualism to and on the continent parties in the greatest of president, shelling, the reading of an another declared that truth would ultimately prevail, and that the greatest of Case, Rev. Geo. Challey address on all truths was Spiritualism.

"It Moses, and Elijah and others," "The Contribuilism of Spiritualism and others," and Elijah and others," "The Contribuilism of Spiritualism to

After a few annountements by the weary, but very patient audience. mand the world's attention and win the a few psychic readings to a tired, "This great truth is bound to com noon session by giving, under control,

Miss Edna Trinkaus,.
Mrs. Irene Dobson finished the aftertion the beautiful plane solo by young Pollowing this address we must men-

"The world wants Spiritualism-the "The Relations Between Astrology and line Eldred, of Chlengo, who spoke on

Mr. Moore was followed by Mrs. Adathis world for sine against man, they thave already gone among the spirits of God, and since they are punished in dend, for since they cannot sin against

"Moreover, our loved ones are not God refers to a medium." Every line which refers to a man of was a medlum. The Bible is a medlum.

of Are was a medlum, Martin Luther "Jesus Christ was a medium, Joan unlism can bring it. This is our day.

doubt, not speculation, but the constructive influence which only spiritthat is told, The world wants, not gersoll and the aghostics is as a tale more than human, The message of inute was packed full of sweet song of the manifestations of power that was effects and phenomena of disease and a lively one. Not for a moment was they falled to differentiate between the Mr. Moore, "agnosticism has served its "Ingersoll has served his day," said

God," be added, " spirit world-"It there be a personal having his acts approved by God in the rule of his life and take his chances of clared that he would make honesty the istry without cost to bimself, and deopportubily to at bimself for the winas often as they were called. At least the told of his own secession from the the medium said they did, and the un-He fold of his own secession from the

right to force dishonesty upon his But will they come when you do call no man, no parent, though he might bad a honest unbellever," and declared that "An honest God could not damn an Brother Hull, He suld:

was turned to believe him a pupil of discourse would lend one whose back be delivered a very restable discourse. and is a discerner of the thoughts and intents of the heart. Upon that text wormen bus shilotsout to bus things in the sixth story and packed it so full the dividing asunder, of the soul, and 250 people crowded into the little hall any two-edged smort plercing, even to Monday evening's camp-live session Heb. 4:12-"For the mord of God is was a success from first to last. About quick and powerful, and sharper than MONDAY BVENING, FEBRUARY 17. the Bible as the proid, of God. Text

Proceedings of the Meeting Held at Handel Hall, Chicago, February

ANNUAL MASS MEETING OF ILLINOIS SPIRITUALISTS

Trom. "The Declution of the Spirit rom." "The Declution of the Grows." The Spirit Body Grows." Hy Michael Faraday, Price 10 cents. "Origin of Life, of Where Man Com

son Davis. We have a few copies of Ancient and Modern Mysteries Olnest-fied and Explained," By Andrew Jack-"The Present Age and Inner Life;

the unscientific past. PHIL, OLOGUS. "Religion" is a mystic term born of

progressive thinkers" by deluges of confused to do their thinking by inuli-dating Brother Francis and all other ders verbosity and leads many of the mean all of them, it had better be erally and definitely understood not be confined to one of these, or gen-4. Revelations made by these spirits. Now, if the term "Spiritualism" can-

of the above facts, upon, or connected with, one or both municate with mortals.
3. The philosophy, doctrines, "religion, what-not that may be based 2. The fact that some of these comlive and are conscious after the death of the body.

1. The fact that human intelligences four following distinct ideas, or classes but one meaning, and that a clear one. which to suggest that every word, es-Francis be so kind to an "outsider" who is interested in precision of ianguage, to allow him a "stickful" of space in

While the matter is up, will Brother Precision of Terms.

apon that and cease tarther discussion novement, Let us unite and work drm enough foundation for our great simple, broad and progressive, SPIR World regarding Spiritualism, pure and rapidiy convincing and instructing the our organizations as such begin more sooner will inharmony, Jealousy and VICUALIY, And ITYING to make others see now spiritualism comes to them indiquarreling over petty differences as to sooner Spiritualists cease bickering and day, and that is sumcient, and the the universal reform movement of the comprehensive enough to make our Diru and simple, broad and progressive. Its to settle upon is "Spirltualism," pure

points. The only one we have been able Spiritualism is observed from all standcover the variety of manners in which of belief can be found large enough to under the dripplugs of inspiration of the ward there, and the variety of speakers heard there, and

the one just passed, and here recorded, e's table in a mass-meeting, such as nalutenance of the State Association. to his untiring effort for the life and have been a source of encouragemen ittention to the entire program mus by carefully doing his duty, and the audience, numerically and by its close prejudices that he may have incurred executive officer despite any small

Brother Warne makes an excellent by request it was repeated by eduesday sent it to every person in the audience. and with a deautiful inspiration that wafted them into the realm of soul, It audlence off their feet," as it were, and

"We Are Prassing But Once This Way," and by Mrs. J. W. Chestunt, "100k the The vocal selection Tuesday evening,

great praise in her arrangement of the musical part of the program and her Madam Bourgeols certainly merits ilu solos, shows great improvement. the last convention with his sweet vio-Master Wille Cooper, who favored

ble aid to this new-born project of spirmight not have been quite up to the what might have been. The amount over and we have no disposition to say evening meeting, but the meetings are Stewart to have passed the hat to the n opportunity been afforded Mrs. raised in one dollar eash collections had ed to \$555. More might have been institute, at Whitewater, Wis., amountlection on pledges and the pledges themselves, raised for the Morris Pratt oot be obtained at present, but the col-

The receiple of all the meetings can-

spirit. The people, will sanction this with such a kindly and good-natured were truly remarkable and were given be pardoned for saying that her tests the audience that your reporter must in quality, quantity and satisfaction to dium, were so much above the average Mrs. Ropp, the Indianapolis, Ind., mefor special comment, but the tests of tive thing to do to single out any one in our mass-meetlugs, it is a very sensi-

VIDOUE the bublic mediums who work ism is a truth," and dismissed them. people departed until the last sound of her voice had died away and President tions of unrest and discomfort, frew one feature of the program that was holding the yast audience in their posiitualism by Mrs. Josephine Ropp, the to afford reasonable time for the presentation of the manifestations of the ture of the evening, had to be omitted tures to say, the most enthusiastic lec-

teresting lecture, your reporter vennearly three hours, and one very inting about two, and many of them weaken, for they had already been situst speaker had prished, that the pa-It was plainly discernible, after this endered as only she could produce, H. C. Westlake, who spoke for about the Limmortality." The discourse was Wheeler, the president introduced Mrs.

After a vocal solo by Miss Rachel thou any other theme, was as much at home upon that as ly was made clear and plain, that she tained the audience for almost an hour in her usual ealm, thoughtful, logical, manner, but not without the insertion of an occasional sparkie of sarcasm. first speaker on the program and enter-

fried Singer. Mrs. Cora L. V. Richmond was the was followed by a harp solo by Wal-Richmond rendered a vocal solo, which Waltried Singer, Next Mrs, Surgeul on the plane, violin and cornet was ren-dered by Mme Bourgeols, Joseph and After reading of greetings, an overture The last meeting of the session was tayored with a full house and was opened with congregational singlag.

ured by many who have become acquainted by unany who have become acquainted by many who have become acquainted by many who have become acquainted by the nuthor personally Things ever known. The number of her published mith propose Price 36 cents each artitings. It is for sale at the office of the purpose. Price 36 cents each artitings. It is for sale at the office of the purpose. Price 36 cents each artitles. The prighted purpose. Price 36 cents each artitles. The prighted purpose artitles of the office of the price in the office of the price of Itull, it will be welcomed and treas- Building by Thought Power," "Every Many sweet thoughts illumine the Waldo Trine. Three dainfily beautiful than sweet thoughts illumine the little books, finely adapted for holiday

Spirit Echoes." By Mattle B. Hull. suggestlyeness, Cloth, \$1.50. For sale with the philosophy of Spiritualism. B. Nowcomb, Excellent in spiritual by Carrie B. S. Twing, Richly imbued "Discovery of a Lost Trail." By Ohas, "Lisbeth, A Story of Two Worlds."

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For Sale at the Office of The Progressive Thinker. manifestations the author cites many facts, premonitory dream absolutely nuthenticated instances, and tion of the future, etc. 4 chapters of his book are as welrdly fastouching upon the various physical dreams, distinct sight in dreams phenomena of the spirit world. In dreams, cerebral physiology, psychic is an eminent scientist's study of the thought, suggestion, the world of the greatest interest in this country. It mind upon another, transmission lished and can scareely fail to arouse ity, hallucinations, psychic action of one "The Unknown" created a marked chating as the most fantasile of Poe's separation in France when first pub- takes, it treats on increduilty, credul-

# GAMILLE FLAMMARION,

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uniism, from the epochal period which ism was not properly presented to the dates from March 31, 1848. Since that Spiritualism party will rester Mow York, Spiritualism pity of securing a copy until the present way against tremendous cut thine. Do not fall to send for a obstacles around the civilized globe.

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and either spoken audibly or written in Coincident with these are the promaterialized spirit form, in good light, often highly dramatic. Every communication is from a full tensely interesting, instructive and ualism as to post mortal survival, are their present condition of freedom from stratlug the claims of Modern Spirit, earth and their progress after death to The two volumes together as a record the experiences of spirits in both worlds of

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and Headache, all of which are directly or indirectly due to catarrib. ACTINA also cures Asthma, Bronchitis, Soro Throut, Weak Lungs, Colds cannot be restored and noises stopped till the Catarrh is cured, and as Catarrh to cannot exist under the use of ACTINA no person need be dead or have ring-the noises in the head if they will use ACTINA properly.

As Deafuess and vinging noises are caused from Calarrh, the heaving people troubled with this symptom for years to be completely oured in only three

rent passes quickly and freely through the Eustaching symptom. The vapor curtant passes quickly and freely through the Eustachian tubes removing the carturing substances that obstruct the easy exit of the wave sounds. We have known people troubled with this symptom for veers to be completely cured in only three BINGING NOISES IN THE HEAD.

respond to the slightest vibration of sound.

rent generated in the ACTINA passes through the Eustachian tubes into the mid-die arr, romoving the Catarrhai obstructions as it passes through the tubes and loosens up the bones (hammer, anyll and stirrup) in the inner car, making them respond to the clubs test inpusion of and methods that never have cured Deafness or Catarrh, they should awake to the times and apply the scientific cure. That there is a scientific cure for Deafness and Catarrh is demonstrated every day by the, use of ACTIAA. The vapor ourods of the aurists and physicians, and instead of wasting precious time and money useless. It is folly, therefore, for deaf persons to hope for a cure by the old methstopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure. Ear drums are worse than a constitution of Aurists or Physicians to cure. throat and middle ear. The air passages become clorged by catarrhal deposits,

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# DR. G. E. WATKINS

### The Noted Chronist,

No. 1087 Boylston street, Boston, Mass., where he will be pleased to meet all who may call between the hours of 10 u. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever be-fore in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day; and by return mail you will receive the diag-nose. No charge made for diagnosing your case. Send age, sex and leading symptom.



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If you are not getting better write today to Dr. C. E. WATKINS, Boston, Mass., and write him just your condition financially, and he will make his price for treatment within your reach. He is treating a great many cases free; others be charges a light fee.

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Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1087 Boyls-ton St. Bessen Merch





## THE SYMPOSIUM.

### Two Important Points Criticised.

It is glorious. It is wonderful the variety of views and all with such earnest, sincere desire for the good of the cause. The preaching of five years would carry less education than that single issue of The Progressive Thinker. Out of all the articles there is but one I would think of criticising and this one only on two points. It is the one by Dr. Juliet H. Severance. The first point is where she says "we don't need Spiritualist homes for mediums; that there are already humanitarian homes where no question of belief is asked, and are on much grander principles than any sectarian institutions, such for instance as the Jewish, Methodist and Spiritualist homes; that the present state of civilization makes the humanitarian the superior and more desirable." The second point is where she says "we need no Spiritualist

To the first point. She describes a humanitarian home as one where all classes, conditions and beliefs are huddled together in one common pen. In the spirit world, where the law of like attracting like has full sway, no such humanitarian homes exist. On this mundane plane the Jews, Methodists and Spiritualists don't voluntarily asso-ciate their living. I think if Dr. Juliet would voluntarily live with such assowould voluntarily live with such asso-clates as were continually antagonizing her she would be one out of a thousand. It is true that such common throwing together would make the expense a trifle less. It is also true that such humanitarian homes would require very much larger endowment funds to prevent bankruptcy at any unexpected moment. There is such a home, "humanitarian," in Milwaukee. It recently recelved a bequest of a hundred and fifty thousand dollars. Before it commenced to get large legacies it struggled along for years on driblets and a three-hun-dred dollar admission fee. Now that it has become enormously rich it has grown humanitarian enough to reduce the admission fee to two hundred dollars. In Chicago there is a similar home. The admission fee is still held at three hundred dollars. Not one of our mediums, that have worn themselves out in the interest of humanity, could get into either of these homes. The only humanitarian homes such as the Doctor speaks of, that I know of, are the poor-houses; and these will not receive a member, without admission fee and no question of belief asked, if he happens to live a yard outside their district lines. From the way the Doctor speaks, one would infer she thinks doing good in a

small way is not humanitarian; and that conferring benefits through assorted classes is not as civilized as when done in mass.

Now to the second point, that says we need no Spiritualist schools. The Doctor creates the impression that the only mission of a Spiritualist, school is to teach grammar. The Unitarians and Universalists have not built on so narrow a foundation. The Christians have not. I can't think the Spiritualists so inferior. Colleges, of every class teach grammar, but they make it of secondary importance to the teaching of their doctrines and principles. The Doctor says our present school system of their doctrines and principles. The Doctor is curing many cases, Doctor says our present school system is sufficient for all Spiritualist needs, and if they are defective let us all work to large our property of the Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons affected in they are defective let us all work to large our property of the description of the decimal o

mence on the Ohlcago University, Yale and Harvard. I think the child isn't born that would live long enough to see them induced to teach our students our higher and grander philosophy and principles. It will not do to say that our students don't need to attend college for the philosophy, that they can get this anywhere being this anywhere lying around loose. Some institution is necessary to sift, classify, and crucially study all knowledge received through the new door of the intercommunication. Collateral studies will naturally be pursued.

The Morris Pratt Institute is going ahead, and is going to succeed, and all the obstructionists inside or outside the Spiritualist ranks can't stop it.

Verona, Wis. E. W. BALDWIN.

### The Sea Fog.

It was a glorious afternoon in June. I had spent most of that afternoon watching the different kinds of boats going hither and thither to ports unknown to me.

As I looked out upon the waters, a silvery mist seemed to float in to the

Little by little it came until there seemed to be a very thin vell, which de-

scended from the heavens to the rest-less waters. So thin and transparent was it that I could see through its misty curtain the shore across the bay. Thicker and thicker it became until it was so dense that it could not be

penetrated by the eye of man.

As I watched the fog from the distant shore across the bay there came to me the sound of a fog-horn, which at regular intervals sent forth its warning to those upon the sea, that some hidden danger was nigh.

As I beheld the fog, I could but think how much litte the personner.

how much like the passing away of a friend was this fog. It comes sometimes little by little, and again it comes in so quickly and unexpectedly shutting out from our mortal

vision for a short time those which we The voices of dear ones that you see not come, oh, so often from behind the They speak to those on earth, warning those who have gotten out of the true course by which the harbor of peace is to be reached.

So those that live in the world of spir-Are You Getting Better? It are ever ready to do for us on earth, that which will lead to the better way. that which will lead to the better way. They keep repeating the story, that death is only a myth, and that they live on the shore which is unseen by most of us on earth, while there seem to be a few who have that divine gift that at times they can behold the spiritual

shore. But the fog cannot last forever, and as it lifts, the hidden shore will be re-

venled to us.

Thus our so-called blindness cannot last forever. We shall surely see that most beautiful world where dear ones dwell, and when we receive our spirit-ual sight we shall behold some stand-ing to greet us with kind words and a fond embrace, glad to welcome us to the home, of which they were so anxious to tell us, while we were carrying the bur-dens of earth life.

"Sweet souls around us watch us still! Press nearer to our side!

Into our thoughts, into our prayers, With gentle helping glide. Let death between us be as naught— A dried and vanished stream; Your joy be the reality,

Our suffering life the dream!" L. M. C.

Refused to Assist at the Burial of an Unpopular Female Recluse. To the Editor:-We quote from the

t. Paul Globe of February 14: "LaCrosse, Wis., Feb. 14:—Stretched about her early morning chores still burning by her side, Mrs. Mary Raisson, ninety years old, who for thirty years has led the life of a recluse, was found at her home near Riceford this morning. Since the beginning of her life of seclusion the strange woman, who was held in awe by her neighbors, has successfully conducted a stock farm and has amassed a fortune which is hidden somewhere on the premises. Thirty years ago she disclaimed Christianity and the Norwegian Lutheran church of which she was a member. The Lutheran minister was asked to preach the funeral sermon, but refused with the words, 'She lived like a She died like a dog. Let her be buried like a dog.'

"Her remains will be buried in a private cemetery by her relations, who were first to take charge of her, it be-ing said interment in the Riceford cemctery was forbidden. Mrs. Raisson was regarded as a witch by the supersti-

tious country people."

How the hearts of many of us swell with gratitude and joy to know that our names or lives are not associated with a religion of whose acts the above is only a sample. It is no wonder that to-day the name Christianity is not always associated with goodness and purity, and does not receive the respect of the masses as in the past, for to-day the casual observer has no difficulty in discovering the hypocrisy and deceit peeping forth, not only from the pulpit but from every nook and corner of the church; but such acts as the above are very much in keeping with the God these Christians describe to us and whom they pretend to love more than tians, but if so it must be evident that such a God would forgive any and all crimes, if only committed by Christian

That there are good people in the Christian church is not questioned, but their prayers and faithfulness to a per sonal God, or such acts as mentioned in above article cannot be responsible for their being good, but the righteous thoughts and actions are the things sight so much, part of the time I can which develop the moral and spiritual man, and raise him above such utter-ances as those made by the great and ances as those made by the great and good Lutheran minister mentioned in above article. I cannot conceive how a minister of the gospel of Christianity, occupying the pulpit and preaching in the name of the Nazarene, could so utterly forget the teachings of his Master as to utter, "She lived like a dog. She died like a dog. Let her be buried like

Such utterances are not in keeping with Christ's teachings of universal love, universal fatherhood and brotherhood of all humanity.

R. O. MORRISON.

St. Paul, Minn.

### Cancer Microbe Said to Have

Been Discovered. The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this drend disease.

# RESTORED AN ASTONISHING OFFER



derful cures perfected through the method originated by Dr. J. M. Pechies, the Grand Old Man of Battle Creek, Mich. a This science is a subtle force in nature combined with magnetic

# PSYCIIC SCIENCE It has been termed the greatest pain reliever ever, known: in, a, perfectly natural manner it builds up the system and restores health. It makes no differently how services

health. It makes no difference bow serious or hopeless the case may seem, there is positive hope in this grand science. It has restored the deat, blind and lame, cured the paralytic, and those suffering from Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Deblity, Neuralgia, Heart Dis-ease, Rheumatism, Female Troubles, as as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suf Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after sufering from nervous prostration and insomnis for years; he says he now enjoyshealth and restruisheep every night. Mrs. J. A. Rust. of itasca. Minn., cured of unic acid poisoning in two month's treatment writes: "I am better than in years; and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three month's course. "When I began treatment with Dr. Peebles' istude of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk stitute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or lifteen miles. My general health is excellent. I can hardy find with ease. Some days ten or inteen months in the words to express my gratifude, as previously I had tried everything I could hear of and got no words to express my gratifude, as previously I had tried overything I could hear of and got no words to express my gratifude to health she was in before taking this treatment for all that she would not go back to the state of health she was in before taking this treatment for all that she would not go back to the state of health she was in before taking this treatment for all that she would not go back to the state of health she was in before taking this treatment for all that she would not go back to the state of health she was in before taking this treatment for all that she would not go back to the state of health she was in before taking this treatment for all that she would

# "A Message of Hope"

written by Dr. J. M. Peebles, in a plain and concise manner, tells you exactly how and where you can gain perfect health; in fact; it gives you the key to the grandest knowledge known to man: Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of to-day;

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diseases. Address Dr. W. O. Bye, Cor. oth and Broadway, Kansas City, Mo. PASSED TO SPIRIT LIFE.

[Oblinaries 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.]

Chester Cabot of Williamston, Mich., passed to the higher life, Feb. 6, For nearly half a century he and the dear cations, he finally devised a new methcations, he many devised a new meth-companion who survives him, have walked together, and have been a father and a mother to mediums, and torch-bearers of the grand truths of Spiritualism by force of example. The funeral was held at 11 a. m., Feb 9. success of this remarkable treatment in Rev. Julia M. Walton, of Jackson. the many tests made upon those simi-Rev. Julia M. Walton, of Jackson, the many tests made upon those simi-Mich., was the instrument through larly afflicted has been phenomenal, glad prophecy of a blest reunion be- and to prove that it will cure, a free yond the shadows of pain and parting. I trial and full explanation will be sent

J. M. W. by Mr. McGregor to any who suffer and

bald F. Ingram, president of the Spring-field Savings Bank. He was born in Wilson county, Tenn., June 30, 1830; came to Springfield when four years of age. It is widow and three children survive him. One daughter preceded him

Spnd in notice of meetings held on "LaCrosse, Wis., Feb. 14.—Stretched to the higher life. He was very widely across her barn door, her body frozen stiff, the lantern which she carried who knew him, for his integrity and in public halls will be announced under funeral discourse by

J. MADISON ALLEN.

nent Spiritualist of Detroit, passed to school at 0:45 a. m. spirit life, Feb. 17, after a painful struggle of nearly two weeks, with per-itonitis. Mr. Cleveland, her beloved lusband, cremated here about one year Van Buren street. ago, was a prominent business man of

Passed to spirit life, from his home mear Tama, lowa, Jan 31, 1902, Mr. W. M. Sage, aged So years. He leaves a wife and two sons and a daughter, and a great many friends who will long cherish his memory for his good disposition and charitable acts. He has been an earnest Spiritualist for over fifty years. COR.

Passed to spirit life, at her home, Kensington, Kans., Jan. 22, 1902, Mrs. Matilda Hobson, aged 78 years. was an unselfish mother and a strong believer in Spiritualism. She leaves six

# DO YOU NEED SPECTACLES? fornia avenue.

the direction of Miss Sarah Thomas, lense, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes. My method of fitting is by spirit power and clairvoy, ance. Please write for illustrated cirples. Please write for illustrated cirples. The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p.m., at Wurster Hall, North avenue caller showing sivies and prices. you. Address B. F. POOLE 43 Evanston Ave., Chicago, Ill.

### TESTIMONIAL.

B. F. Poole, 43 Evanston Ave., Chiago, Ill.:—Dear Sir.—After using your spectacles nine months, I feel it my duty to let you know, as well as those read without them. Sincerely your friend, HARRY W. MILLS. Wellington, New Zealand.

at this office. Price 10 cents.
"Gleanings from the Rostrum." By

A. B. French. Cloth, \$1. For sale at "Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and mastery treatise. Paper, 25 cents. For sale at this office.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its ob. ject the cultivation of personal beauty, Sunday evening at 7:30 o'clock, in based on hygiene and health culture. It Nathan's Hall, 1505 Milwaukee avenue, is the combined wisdom of twenty phy-near Western avenue. Mrs. M. Sumis the combined wisdom of twenty phy-sicians and specialists. Every young fady in the land should read it. Every wife should peruse its pages. Every clderly woman should be familiar with its contents, Price \$1. For sale at this

office... Dishes." Very useful.

# and Catarrh.

MESSAGE

Bradford McGregor, of Cincinnati, O. well-known demonstrator of applied sciences, asserts as a fact that caturrh and deafness can be cured, this assertion following his personal experience. Having suffered for years with catarrh, which resulted in very poor health and almost total deafness, his condition be-came such that specialists refused longer to treat him, saying his case was hopeless. Thus thrown upon his own resources, after using all known appliwhom the angel helpers voiced the and to further extend its usefulness by Mr. McGregor to any who suffer and will address him at \$30 Lincoln Inn Passed to spirit life, from Springfield, Court, Cincinnati, O., and send twenty Mo., Jan. 23, 1902, of pneumonia, Arch- cents to pay the expense only for regis-

amiable qualities. A large concourse of the above head. We have not space to friends listened attentively to the keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. Mrs. Celinda Cleveland, aged 80, one V. Richmond, pastor, holds regular ser-of the ploneers of Adrian, Mich., and vices every Sunday at 11 a. m., in Hanfor the past twenty-five years a promi- del Hall, 40 Randolph street. Sunday-

Julia Steelman Nichols gives an ad-

Mrs. Irene M. Dobson will lecture evcry Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last The meetings of the German "Truth

Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium. Spiritual services are held-every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker

The Spiritual Research will hold children to mourn her loss, and a host of friends.

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