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# PRES. HINTON'S TALK.

Explanation of the Beliefs of the courage, the grandest patience, pru- gard this as dangerous to our cherished Spiritualists.

Mr. Chairman:—As president of the Iowa Spiritualists' Association I bid you welcome to Oskaloosa, Iowa, and her homes. This welcome is not merely formal, but is heartfelt, and extends to each one of you as if named; it is given in the spirit of the widest charity and generosity. I am glad to extend to you this welcome because it typifies and reflects that inspiration for the betterment of mankind. I welcome you not only as members

of our beloved organization, but bethuse I believe you to be actuated by motives that the human soul can possess. I welcome you to this council chamber of Iowa Spiritualists as the incoming of a great tidal wave of progress and reform. There is all about us cyldence of dissolution of systems and the breaking of idols and chains. To the lover of mankind the sun of hope never shone so brightly as at this hour. We believe that the agencies of the invincible world are moving upon the hearts of the people for the sublime accomplishment of the purposes' of Destiny. The world as never before is in the travail "Where lies the Truth?"

upheaval, in the turbulent unrest, under old dogmas and theories, in the bitterness manifested in the many branches of the Protestant church over things non-essential the strongest proof in our belief of spiritual return. A Mohammedan ruler from the mountain ton viewed a great battle between two nations on the plains below. They both worshiped the same God-prayed to the same Divine Being. As this recollection came to the mind of the Mohammedan, he exclaimed, "Behold how these Christians fight." What bitter irony was veiled in this remark, uncertain as to the truth of their position they cut each others throats lest truth perchance be found on the other side. In no such spirit do I welcome you here; the greatest liberality, the broadest charity and boundless love pervades this chamber. and into these inspiring environments L bid you come and hold communion.

I hope I may be pardoned for trespassing a little upon the Association by bringing before it some suggestions relative to our work. During my occupancy, of this chair I have more and more realized the necessity for organization in our work, Let,others fight if they must over non-essentials as perfor the advancement of the truth, pure and slipple.

The orthodox world is weak to-day, because its energy is wasted upon unsupported intangibles. The world is full of active, energetic, thinking men and women, who are weary of thricetold tales, who are restless at the recital of Jewish history for inspiration. and refuse to sail the ocean of truth in Noah's Ark. The question is asked in and out of the orthodox church, "If the world moves-if advancement is the leading thought of the age, why should I be chained to man-made creeds, dog- | in the knowledge of the truth; we have

mas, theories of twenty centuries ago? up of this shipwreck of faiths, what should the harvest of the Spiritualist be? How shall we use our life lines? There can be but one answer; we must labor, but how? The history of the commercial world during the past ten years proves that organization is the key to success. This of course includes | cannot, my brethren, emphasize too concentration of effort. We must take conditions and use them as we find them; we cannot hope to change them at once. One strong and enthusiastic | ence teaches us that men are won and worker can accomplish much, but when | held by love's silken cord. We may reinforced by one hundred equally as overcome an opponent by sheer force. ization. Who will dare estimate the re- | prototype, won by his love and logic, sult of such a concentration of effort? his spirit teachings and his matchless field, our, possibilities are limitless, model, a higher and more spiritual exdreds into this army of true benefac- | no church, nor need we, but there was we pass beyond the veil we can expect love. He lived in a perpetual baptism no greater reward than the conscious- of spiritual life and development; his ness that our best efforts on this side inspiration was from Archangels and have been for the betterment of man.

it has been my constant joy to know | goodness and truth. that naught but hope is in its teachings. We weep at no empty grave of | thought to worry you so long, my apola departed Lord, we take no offerings | ogy is that my heart is full, I cannot to assuage the anger of an offended close even now, without referring Deity, we burn no incense for the briefly to a feature of our work, that I atonement for sins committed. Our trust you will not consider out of place. Savior is alive and with us always; As Spiritualists, we feel a deep interest ministering spirits are constantly in the physical, as well as the moral granting us the inspiring baptism of and religious conditions of our fellowtheir Holy Communion. Before ten men, to the end we have welcomed as years shall have passed away the prac- | benefactors of the race any and all who tical, hard fleaded, thinking men of the by whatever means honestly strive to world will confess that all that is or relieve suffering humanity. We welhas been known of the future of man, come the healer wherever found, will have come from the phenomena whether he works by the means of and philosophy of Spiritualism. The | modern medicine, by magnetism, by orthodox church even now is waging a | the laying on of hands, by the methods campaign against our beautiful knowl- of the Christian Science, or by Suggesedge. Why? Because it discovers its tion or Absent Treatment, no matter pew-holders are restless and inquisi- what the means employed, so that hutive. The Catholic priest proclaims to man suffering is conscientiously athis followers, "Don't think; I'll do that | tempted to be relieved. We believe in for you." While the Protestant clergy getting out of ruts if a better way is man, volcing the same thoughts in different words, shouts to his listless flock, "Have faith and believe and all we therefore view with alarm the attempts heretefore made by the establishment. will be well." In this antagonism we tempts heretofore made by the estabshould find encouragement. An apple lished schools of medicine, by State tree that produces seedlings only is legislation, to prohibit the healing act never clubbed. It is the bearer of rosy, being practiced except by those who Inscious frost that provokes the attacks | Derchance may be graduates of certain of the vandal. The carpenter's son ut- schools of medicine. This tyranny must tered a great truth when he said, be met. We must do our share in Beware when all men speak well of stamping out this attempted superyou," and so I declare it a hopeful vision of the rights of the people to omen when at this very moment our beautiful philosophy is engaging the treated for disease. The present sesworld's attention, and drawing its bit- sion of the Iowa Legislature will witterest denunciation. Error, like the ness an attempt by the old school of things than they perform. They are worm, never turns until trod upon, as medicine, on everyone professing to sent into the world with bills of credit, long as it is not disturbed it is sanctifi-cation personified, it is aroused to ac-

tivity only when the shafts of truth | ures will doubtless be introduced lookenter its vitals. I believe that the present time is the trying, the testing period persons who violate the laws they will of the Spiritualists. The loftiest attempt to pass. I need not say I redence of the highest quality, and opinions. A committee, allow me to charity for man's frailties must possess his heart and soul, if he would lead from the darkness into the light. But the blind cannot lead the blind, the stream cannot rise above its source; if is clamoring for this is powerful and within the province of the Spiritualist philosophy, and Richard Frothingham we would be true lovers of men we will doubtless spend all the money to teach, must be true at heart. Do we realize necessary to accomplish their purpose, that most persons lead double lives? I now leave the matter to the wisdom There is a Jekyl and a Hyde in the of this convention. hearts of most men.

Herein is found the answer to the question, "Why is sin so universal?" Most men desire the world's good will, to this end they strive for its adulation concealment of the repulsive from the public view. But this only weakens the result of this meeting, may you realize tional, broad-minded, progressive peobetter nature, and perverts the attraction of their good ministering spirits, that would otherwise constantly help and guide. So I repeat, our lives must be harmoniously good, if we would be upbuilding in our inspirations. Evil guides, evil ministrations, and evil leading can find no resting place within us if we think less of the world's opinions, and strive to attain a high standard of personal purity of life and purpose; then and not until then will our lives shine like the stars of the firmament, and men will be known to us. Creeds never saved men nor never will. We see in the mighty intellectual | What man is, not what he professes to be, must ever be the standard of his measurements.

Christ's central thought was "The fatherhood of God and the brotherhood of man." This is enough for us as well, if we live within the "halo" of this living spiritual reflex, our lives will cease to be influenced by wrong and error. the Mr. Hyde will be cast out and the good remain. My friends, I assume it is the sincere and earnest desire of all to accomplish good to our fellow-men, for the good they will receive, not for any glorification to ourselves. What would be our mode of warfare, what weapon shall we use, what means shall we adopt to win men to us? I have said before we must be above reproach in our private lives; this is the first pre-requisite, without this we are as sounding brass. All great reforms have had their false teachers. Our beloved philosophy is no exception to this rule. Spiritualism has had its Judases and its Peters; without the genuine coin none would attempt to counterfeit. The past fifty years has fairly wreaked with fraudulent mediums and alleged manifestations of phenomena that were as foreign to truth as light is to darkness. Since our beautiful philosophy rests on truth, we should be 'unanimous in exposing fraud either in the work or worker, whenever and wherever found. The bitterness and vindictiveness which has followed us for fifty years is in keeping with the warfare that evil has waged against good since the world began. We have been slandered and maligned beyond comparison. Wonder not then many a soul has grown faint and fallen by the wayside. Wonder not that persecution has been met by the same unholy spirit, and our cause has suffered thereby. But with the passing of the years we have grown learned that love, not hate, rules the Brethren'and sisters, in the breaking | hearts of men. We have learned that patience, reason, forbearance and charity are our true weapons. An intelligent, well-directed affection of these virtues upon the hearts and consciences of men will in due season make a new era in the progress towards the harbor of Eternal Right. strongly my abhorrence of all semblance of hatred, ill will or malice towards those not of our faith. Experiwell equipped co-laborers, his powers but he remains unconquered and bides will be augmented a thousand fold, for his time, when he hopes to place his by so great a ratio is the force of organ- | foot upon our neck. Jesus, our great Our beloved Iowa is indeed a fruitful love of man. Do we need a greater My experience during the past twelve ample? Look into the life and conduct months leads me to declare, that there | of this great medium as critically as we is a spirit of earnest inquiry among our | may, we discover only love for man people, which if properly met by the and charity for his faults. He had no lovers of true reform will bring hun- creed-nor should we. He belonged to tors. This should be the highest am- ever about and within him an halo of bition of every true Spiritualist. When expressionable grace, tenderness and

Seraphims, who bore him, even higher Since my conversion to Spiritualism | and higher, into the infinite realms of | (Dedicated to Marguerite Pearl Oakes.) When I began this paper I little choose their own method of being

ing to the punishment as criminals all suggest, should be appointed by you to take such steps as may be necessary to gressive truth that the world needs to prevent the passage of laws in the know, which is not the especial propdirection noted. The organization that erty of Spiritualism, but which it is lege and teacher of history and moral

Again, visitors and friends, one and all, hall and thrice welcome. May this ought to be freed, and it comes within Dean gave it \$90,000. Following this, convention be productive of good to the cause of true reform, may your de- to help remove it. liberations savor only of the true spirit by an outward show of virtue, and a of our philosophy, may your hearts find new strength and fresh courage as a outside of spirit return, in which all remore and more that the true temples | ple are interested and which they want of Spiritualism are the homes and to hear discussed. hearts of the people; that the ultimate good of others should be always first, and your motto ever be, "All for each

# THE SYMPOSIUM.

Some Thoughts Called Forth by It.

I read the symposium with much interest, and profit, and with some amusement. I was especially im-Richmond, Hudson Tuttle, Prof. Loveland, Dr. B. O'Dell, Rev. A. J. Weaver, Dr. Warne, and Addle L. Ballou. But there are some not yet read in my limited time and opportunity. I also en-Joyed a rare feast in reading the long article by J. Clement Smith, in this week's Progressive Thinker. One thing strikes me forcibly, viz: the tendency of many writers to hang in the old rut and insist that religion is limited to the worship of a god. Bro. Weaver's article illustrates what I would have said if I had not been limited in advance by the terms of the Editor. To go bushwhacking around in the Middle Ages for wenpons against the religious expression of the 19th and 20th centuries seems to me like child's play. The New Testament defines religion thus: "To visit the widows and the fatherless in their affliction and keep himself unspotted from the world;" and Frances Ellingwood Abbot, who engineered the Free Religious . movement thirty years ago, defined religion as "man's effort to perfect himself." But dogmatic negationists of the Spiritual School insist on groveling in the old rut, and repeating the absurdities of outgrown creeds, as the only measure for the religious ideals of this growing age. Bro. Smith's letter in this week's Progressive Thinker is a splendid analysis of the situation, and shows a wide acquaintance with the history of religious evolution, as well as the scholarships of the past and present. It is an admirable paper, and worth reperusing several times. But he seems to be afflicted with the anti-religious

prejudice, though he puts it in admirable shape. He never knew a religion without a God. Well, is that any reason that we cannot have a religion without worshiping a God? I do not recall but one instance of a political party without a God, but I think there may and will be many parties without an anthropomorphic God, or any other that can be clothed with creed. But that does not make it necessary to have a God or no politics. I suspect that if all Gods were annihilated, we should still have political

parties and religious institutions. Bro. Loveland's idea that Spiritual ism is above all the great religious of the past, suits me, but that does not take it outside of religion. It is simply the climax of religious evolution, and conserves all that is valuable in the religions of the world.

I like the symposium. It is a great feast, a whole Bible, almost an Encyclopedia. The writers have all, so far as I have read them, acquitted themselves nobly, and given us a great variety of contrasts, and agreements, and analyses from their own mental plane, illustrative of the ruling authority of long cherished habits of thought.

Let us have more symposiums. The world can thus see how beautifully we Spiritualists harmonize!

## A CHILD LEADS THE WAY.

Marguerite Pearl. A sweet little girl, A beautiful bud from above, Unfolded awhile And passed undefile

Back into the haven of love.

She came here to cheer A home she made dear; She tasted this life and away With angels she sped To bloom with the dead

Up there in this life's endless day. She brightened the life Of a husband and wife Then bade them a silent adieu:

She came as a bright. Illumining light To guide their souls upward anew.

Oh weep not for Pearl, The sweet little girl, For the angels will teach her above Earth's passionate plane; You'll see her again.

An angel all brightened with love.

The bud that must bloom ! Beyond the dark tomb Unfolds its bright petals of life. Where culture is free, ... And right has to be

The motive for labor and strife. DR. T. WILKINS. Drinking water neither makes a man sick nor in debt nor his wife a widow .-

John Neal. Men are often capable of greater

# ANOTHER APPEAL

For the Morris Pratt Institute.

There is a large body of liberal, pro-

There is also a large body of error, of ignorance, of superstition, of selfish in social life, from which the world

There are also many general and unsettled questions of vital importance,

The Spiritualist teacher falls short of filling his position if he does not discuss these questions, expose all error and defend all truth which is helpful to human progress.

In doing this work he does not have the whole field to himself. Everywhere and at all times, he will find himself thrown into direct competition with other broad-minded and progressive teachers who do not class themselves as - Spiritualists-with : Freethinkers, Unitarious, Universalists, Liberal orthodox, Independents, Ethical Culturists-and unless he can equal them in his attractions, in his breadth of learning, in his acquaintance with ancient and modern history, with science, with religion, with general literature, in the richness of his thought, in the correctness and beauty of his language, and in the ability to treat a subject in logical order so as to make it convincing, the Spiritualist society over which he ministers will suffer.

It will suffer because there are many, even some Spiritualists, who will go and pay their money and give their influence where they can hear the best speaking on living topics, irrespective of sect or name, and who do not care whether the thought comes from an intelligence in spirit life op from the mind of the speaker; they only require that it shall be of superior merit.

What makes it still harder for the Spiritualist speaker is the fact that many of those with whom he has to compete are more or less in sympathy with the possibility of sphilt return. know a Universalist indulater, who was a class-mate of mine in college, and who is settled over a large Universalish church in a city near me ... He has toldme a dozen times that he was as much of a Spiritualist at lieart: as I, and preached as far in that direction as he

What has keen the result on organized Spiritualism in that city? There have been a dozen organizations started but to-day there is but one small, weak society, and that is kept alive only by a legacy by a friend of the cause. This minister has a church that sents a thousand people and the majority of the intellectual, thoughtful and progressive believers and half-believers in spirit return in the city, help fill its pews each Sunday.

I know the reader will denounce such Spiritualists. I have done it myself publicly in the city hall of that very city, but that did not remedy the matter. They still continued to attend, because the preacher eloquently defended higher criticism, mental science, telepathy and kindred truths, and never opposed Spiritualism.; This is not an exceptional case. To a greater or less degree such cases are in every city.

What are we going to do about it?

There is another thing, Only a few miles from me in another fown the pastor of the Unitarian church tells me he is a Spiritualist and has been all his life; that his mother was a medium and that he is a medium and an inspirational speaker in the pulpit. He wanted to be educated and enter the Spiritunlist field. There was no Spiritualist school, so he went to a Unitarian school. When he graduated the general secretary of the Unitarian Conference had two pulpits all ready for him with a good salary. He at once stepped into his present one, but he tells me he has to keep his Spiritualism buried absolutely from sight.

I know the reader will condemn him. I did so in my heart, but he told me that he came out of school in debt, he had a family to support and he considered his first duty was to his creditors and his wife and children. It was hard to deny this. Neither is this an exceptional case.

What are we going to do about it? There is only one thing we can do. Have schools of our own and educate those who go upon our platform. Have the speaking upon our platforms equal in every way to that which is found in the liberal pulpits.

Brother Pratt has generously given a

school building, and Brother Hull, the president of the board of trustees, has issued a call for yearly contributions. If the school is to open next September, as the trustees have voted, contributions for immediate ause become a necessity. But I wish to say a word for the future and permanent success of the school. In all my acquaintance with schools

for general education—and that has not been small—I do not know of one that has been in operation; ten years that does not rest on an endowment fund. Raising money each year by appeals will get to be a old story in ten years, and if this school relies upon that alone, I may live to see it din and then there will be before the eyes of Spiritualists in educational matters only a burnt district. It will be as discouraging as organizing societies, only to die after a few years of struggle.

\*I write this article to urge contribu tions, but in addition to that I write it as special appeal for an endowment fund, a fund to be set haide and the interest only used for school purposes. Tuft's College was the first perma-nent school established by the Univer-salist denomination. Charles Tufts, its founder, gave twenty deres of land just outside the city limits of Boston to be held intact for the school, in the year | Fenerbach.

long campaign \$60,000 were raised. Sylvanus Packard gave his bond for \$20,-000 more. This struggle in raising money covered a period of eight years before any visible movement was made. Then a building was erected and in 1855 the school was opened with Hosea

1847. Agents were appointed and in a

Ballon 2nd, president of the colpresident of the board of trustees. In a few years Mr. Tufts gave eighty tells us that from the time it was acres more of land. In the next decade greed, of false worship in religion and Mr. Packard bequeathed to it his entire fortune. In another ten years Oliver the province of the Spiritualist teacher | Thomas A. Goddard gave a large sum. | tenary of the Apostle's martyrdom, In the years following, Dr. W. J. Walk-

er came with gifts and bequests for the veneration of the faithful. The amounting to nearly 300,000. From writer further says that the chair of are given for presenting it to the world that time to the present I need not take the Apostle was preserved until the as a religion and calling it such, they the space to specify the amounts given fourth century in the St. Cecilia cata- have atterly failed to convince me that which range from \$5,000 to \$100,000. comb. Besides Tufts the denomination has seven other colleges and academies. Tufts College has now millions of dollars at its command and in all depart-

ments over one hundred teachers and

over eight hundred students. Interest in education is not confined to Universalists. It is everywhere in our land, and never was growing faster than to-day. The Chicago Tribune, which keeps a record of gifts to schools, says that "During the past year 149 institutions of learning have been given sums ranging from \$5,000 to millions, the total sum being over \$80,000,000, which surpasses any previous year."

body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,-000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of

Tufts Chilege fifty years ago was in

the air before the eyes of Universalists

as their first school very much as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school. Is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school | church." (Matt. 16:18.) is to be a permanent institution. In the. ease of Tufts the twenty acres of valuable land was considered a good guar- the Popes."

antee that the justitution was never to "The title of Apostolic See common antee that the justitution was never to die. So I think we ought to consider the possession of a \$40,000 building a good guarantee for the permanency of this institution. I well remember how fiffy years ago most of the Universalists laughed at the idea that such poor people as Universalists were supposed to be, could raise money enough to endonating valuable property. The mill- ing in order to be set up in some con-

while the country stood. I see, therefore, no good reason why the same results will not come to this \$100,000 to this school and have abundance left for themselves and their helrs. There are scores of men and women, too, in our ranks who after putting by all that is really necessary for some cases, \$20,000.

donors knew the institution would last

Spiritualists who have money, why not look this thing in the face through the eyes of reason and in the light of what Spiritualism teaches. Soon you will pass on and leave your property to heirs and much of it will go where it is not needed or where it will simply satisfy the feeling of avarice and where it really will do but little good. You might as well never have gained your property as to have it accomplish no good after you are through with it. ever. ...

Such a sight will add greatly to your twice in my own State (Nebraska) the happiness over there. You will not in past six years; each time I refused to coming back see your property scat- pay a fine and was placed in the county tered and wasted or foolishly hoarded, Jall. At Osceola, Neb.; I served fifteen and with tears in your eyes and regret | days in the county jail, and at Pawnee in your heart hate yourself because you | City one day, and that with a man who | did not use better judgment. You will was charged with the murder of his come back to Pratt Institute and see in brother. The judge of the district it your child, your adopted child, the court who had me placed there repossessor of your property, keeping it mitted the fine and I returned to my forever intact and using it so as to re- home at Lincoln. flect honor, and happiness on your My experience has been to refuse to name. Perhaps no one act possible for pay the fine, considering that the best You to do will so enrich your future method to stop these prosecutions; home.

Do not wait and trust to the uncertainties of a will. In The Progressive if you have not committed a crime or Thinker, Mrs. Longley says that the courts of Kansas have just decided that the maker of a will in favor of the time in prison. When prosecuted N. S. A. was insane, and so the N. S.

A. loses what was intended for it. are an exception to other people or to | violated no moral-law, and I have nominations in the enfranchised states, other bodies. I cannot think-I will not believe that they regard their central casions by being locked up, and yet I lasked them whether equal suffrago truth as of less value than Universalists regard their central truth. I forever banish the thought that they love and medical doctors. I practice openly money for its own sake or that they the same as any registered physician in have accumulated it for the sake of this city. having, instead of using it. Let it now | You may sometime be informed that be everywhere understood that this In- I am again in fall, but it will never be stitute for all future ages, will be a truthfully said that I ever paid a fine magnificent monument to the generos- that was imposed upon me for violation the better sort. this country and of this age.

A, J. WEAVER. Old Orchard, Maine.

Man alone is and shall be our god.

# THE CHAIR OF ST. PETER.

#### Proof of Its Pagan Origin.

The foreign correspondent of the Washington Post describes the wooden, worm-eaten chair in which the Apostle Peter sat as the first Christian Bishop of Rome, now preserved behind the tribune of the Basilica of St. Peter. He placed where it now is, up to the year 1867, a period of over two centuries, no one ever set eyes on it, but in that year, on the occasion of the eighteenth cen-Pope Plus IX, ordered it to be exposed

Protestant authorities are unanimous in the contention that the Apostle Peter | have lost their efficacy and meaning. was never in Rome. Lightfoot asserts that he lived and died in Chalden. I go further and assert that there never was an Apostle Peter. In John I, 40-42, we are told about the first introduction of

Simon to Jesus. Jesus said to him: "Thou art Simon, the son of Jona; thou shalt be called Kephas, which means Petros."

This is a literal translation from the

Greek version. The Latin vulgate dif-

fers only in having Petrus for Petros. Petros in Greek means "rock" or man die, shall he live again?" "stone;" in Latin it should be rendered Latin was spoken 1900 years ago; the and women, who have cut loose from vernacular of that country was Ara- the bondage entailed upon us by our maje or ancient Syriac. I have an forefathers, and have joined the army English translation of the so-called ancient Syriac version of the New Testament, in which the text of John 1:42 is as follows:

"Thou art Simon, the son of Jona; thou shalt be called Kepha."

That was enough to say to a Galilean; he understood that kepha meant "stone" or "rock." But when the Greek version was made by the monks it became necessary to add: "ho ermeneutai petros;" and in making a Latin version the monks forbore to translate "kepha," which should have been rendered "lapis."

Such was the origin of the name Peter as the chief apostle of Jesus. His real name was Shemeun, to which Jesus added Kepha; and at a later time he said to him: "Thou art Kepha and upon this kepha I will build my

And now in regard to the chair of St. Peter I quote from Bower's "History of

the ambition of the bishops of Rome, appropriated to their own. They had, as they thought, until the year 1662, a in it himself; for till that year the very chair on which they believed, or would dow a college. And the thing would make others believe, he had sat, was never have been accomplished had shown and exposed to public adoration there not been one man courageous on the 18th of January, the festival of enough to make a sure thing of it by the said chair. But while it was cleanlons that followed came because the spicuous place of the Vatican, the Twelve Labors of Hercules unluckily appeared engraved on it. "Our worship, however," says Giacomo Bartolini, who was present at this discovery and reschool as came to Tufts. I personally lates it, "was not misplaced, since it know. Spiritualists, who are not was not to the wood we paid it, but to sect." ashamed of the name, who could give the prince of the apostles, St. Peter." (Anchita Sacre di Roma, p. 32.) An author of no mean character, unwilling to give up the holy chair, even after this discovery, as having a place and a peculiar solemnity among the other private use, could give outright to this saints, has attempted to explain the school, \$5,000 or even \$10,000, and in labors of Hercules in a mythical sense as emblems representing the future exploits of the Popes. (Luchesini Cathe-

dra Restituta a S. Pietro.)" WM. HENRY BURR.

Washington, D. C.

# Been Twice in Jail.

To the Editor:-From time to time

have read in the columns of your paper

accounts of arrest and persecution of magnetic healers under the guise of medical laws for protection of the peo-Why not now give your surplus means | ple. Such laws have been enacted to this school as a permanent endow- solely in the interest of drug doctors, ment fund? Give it, if you choose, so comprising Allopaths, Homeopaths and only the interest can be spent. Give it | Eclectics. Such laws have been enwhere it will go on forever doing good, acted in almost every State in the and then you can come back from your | Union, and are so constructed as to spirit home and behold your money still actually prohibit magnetic healers, active and doing work for the cause christian scientists, hydropaths, botanic you loved on earth and will love for physicians and others from practicing. I have been arrested and prosecuted

although you go to prison. I want to say to all brother healers,

fear of remaining any great length of stand in .open court and declare that county jails have no terrors for me, at many friends in spite of medical laws

ity and wisdom of the Spiritualists of of the medical law, as it is altogether against my principles. Fraternally,

DR. P. S. GEORGE. Lincoln, Neb.

Honest error is to be pitied, not ridi- doth nourly virtue, and fast friendship:

# TRUTH IS ETERNAL.

Spiritualism Is Not a New Truth.

Spiritualism is a great truth, a scientific truth, if you will; because science, so-called, is truth ascertained. So much for definitions. It is not a new truth, There are no new truths, so to speak. It is only our first perception of an old truth that makes it new to us: truth is

When the question was presented as to the status that Spiritualism should assume before the world, my mind was made up at once. I have since read the opinions of most of your correspondents, and though some cogent reasons we should call it "a religion." That savors too much of obsolete ideas that

That the great truths of spirit communion are not new, history and experience attests. Therefore, whatever may be our attitude before the world. in regard to the question as now agitated, we who are in possession of these great truths, should, if we do our duty, lose no opportunity to present them to a world, "conceived in sin and brought forth in iniquity;" and steeped in ignorance on one of the greatest, stereotyped questions of all time, "If a

That religion is a matter of educa-But in Palestine neither Greek nor | consensus of opinion among all men of progress and reform. One thing is incumbent on us as an

> organized body, that is, to foster and preserve our organization, promulgate our truths, and demand from the courts, from the press and society at large, that decent respect for the opinions of mankind to which the laws of nature and of nature's God entitle us. Our "truth wears no mask, bows at no human shrine, seeks neither place nor applause, it only asks a hearing." It has stood alone for fifty-four years past and challenged the attention, scrutiny and respect of the most cultured people in the world, including our lamented President Lincoln, Queen Victoria and many crowned heads in other

All that is now needed is courage and liberality on the part of those who are privileged to realize the truth of spirit communion. Courage to stand up and be counted as Spiritualists, and liberalthe Popes."

"The title of Apostolic Ree common spread the "gospel" of "frient" among to so many, was, in process of time, by less toward communities.

A great change has come over the clergy in the Christian church, and they are much less bitter in their oppopregnant proof not only of St. Peter's sition to Spiritualism than formerly. I erecting their chair, but of his sitting say to them: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found

> eyen to fight against God." "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? And if Christ be not risen, then is our preaching vain, and your faith is also vain."-Cor. xv:12-16.

I rather agree with Clara Walson. when she says, "It is too bad that Spiritualism must be the basis for another

Sectarianism has been the curse of the world, time immemorial; and as the Christian (catholic) church persists in disturbing, or misrepresenting the teachings of him on whom their church is founded, the delusion is likely to

continue ad infinitum.

of the spiritual needs of the people for thousands of years, and will let go their hold with reluctance. While I am writing this, I again and again hear the "raps" on the mirror (a common occurrence), the unmistakable evidence of spirit presence and power. This is knowledge to me, more consol-

atory than all the creeds of christen-

The church has made "a living" out

dom. My friends are here. But I must not tire your patience, nor exceed the limits. I will close with a quotation from memory, of an eminent American poet no longer on earth. "It cannot be that earth is man's only. abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon the waves and then sink into darkness and nothingness. Else why is it that the aspirations that leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth,

and then pass off and leave us to muse upon their faded loveliness? "We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars shall be spread out before us like islands that slumber in the ocean. and where the beautiful beings that here pass before us like shadows, stay, in our presence forever."

Then let us hope with fervency and still endure with patience. C. H. MATHEWS. New Philadelphia, Ohio.

violated a moral law, you need have no Woman Suffrage Where It Has

## Been Tried. Not long ago the editor of the

"Christian Endeavor World" wrote to I cannot believe that Spiritualists I have committed no crime, and twenty-five ministers of different dedemonstrated this on two different oc- choosing their names at random, and still live and have good health and was working well, fairly well, or badly. One of the twenty-five answered that Mworked badly and three that it worked fairly well, while the twentyone others were positive and enthusiastic h saying that it worked well. This is about the average ratio of opinions in the suffrage states among people of

> Some temptations come to the industrious, but all temptations attack thegar Idle,-Sphrgeon.

Lovely concordefind most shered peace

ed.-Sperser.

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

LETTER NUMBER TWO.

My Dear Professor:-You have just asked me the fol-"Mr. Denton, what is now your greatest wish or de-

sire?" It is this, my dear sir: To convince all men, beyond the shadow of a doubt, of the importality of the soul; and there is a large number of us bended together for the especial purpose; and we have all taken yows not to cease in our efforts until we have accomplished that which we have decided to do.

Robert G. Ingersoll, Charles Darwin, Franz Petersilea, Helena P. Blavatsky, and very many others, are members of this band. Now we want a hearing, all of us. It can harm no man, woman or child, to hear what we have to say. Do not bring up what we were, or what we taught in the past, but listen respectfully to what we have to tell you now-now that we have passed through that change called death and consequently know more and better about that which we so much desired to know.

If we tell you that we are not dead, that we still live, it is no evidence to you that it is so. Why? For many

First, You may think the medium self-deceived. We will not say fraud, for that is out of the question in this case. Then there is hypnotism, auto-suggestion, subliminal consciousness, and so on ad infinitum.

Now any or all of these might bear more or less on the subject so that many think the evidence is not sufficient. If the last lingering doubt in the minds of mankind could be removed we should be happy indeed, and our heaven would take in the whole world. Neither will the phenomena convince all men of the truth of immortality. Here, again, there is trouble. It may be the medium together with confederates, as it often is. It may be elecin spite of all I might think to the contrary; but there is one way of reasoning that will bring a man out nearly right. It is well known to be possible for one to analyze the human body so as to know precisely the elements that go to make it up; moreover it would be possible to form a body composed of such elements; and it really might be formed, by consummate art, exactly as the human body is. even to the blood and the artificial heart to pump it through the arteries, also the valves within the veins to force it back again to the heart. I say, all this might be done. It is within the possibilities. The brain, skull, eyes, nerves, ears, all-all, everything; and when the figway toward proving immortality. But even this will not convince all men.

A dead body, as it lies before you, possesses everything that the living body did except the soul and animating spirit. Now when that which has left the body can be analyzed, we shall have a better understanding of the soul, of the spirit, for spirit is simply the clothing of the soul, and it is the developing or growing spirit that has attracted and held matter together, as an outer protection or covering for it, until it has gained its development and growth. Of course, those who cast off the body, or die young, are not fully developed and the process must go on without it, but it is not so well. Anything which is devoid of spirit cannot develop or grow, even a blade of grass. Deprive the grass of its spirit and it withers and dies just as man's body does. But am saying, listen to animals and birds, aye, even to inon earth you say the grass has no soul. I say it has, just seets, frogs, crickets, and so forth, and you will find that as man has. It has a soul and a spirit just as man has, but the tiny soul spark, or germ, has not reached the point of intelligence, yet nerves and sensation it certainly has, else it could not die, or give up its soul and spirit, under adverse circumstances. Touch the little plant There is a regular telepathic communication, or thought called the sensitive plant-I have forgotten its botanical name, or at least I cannot recall it just now-and see if I do not tell you the truth. As you draw your finger beneath the leaves, note how it quivers and draws itself | lently, go this way or that; stop at this place or that; and away from your touch. It has feeling, or delicate sensation, and so does every living and growing thing, varying in degree according to themselves. No man can create any living thing, not even a blade of grass, and yet he may know just the essences and elements that go to make it up, and he may concoct a blade of grass out of these essences and elements, but there will be no living principle within it. Like the body he might form artificially, it will be but a dead, inanimate thing. Now, why? Just here is the great question—the point at issue.

Because they have no soul-no spirit. The soul and spirit being the living principles. And if the spirit forms a blade of grass, that spirit must, necessarily, be in the form of a blade of grass. It is simply the developing spirit clothing itself with matter by cohesion and attraction—that is, the spirit attracts and holds it—and it is precisely the same with man's body; his developing spirit attracts and holds matter as a clothing or covering, the difference between the grass and the man being, that the man has reason and intelligence, while the grass has so little that man thinks it has none whatever. Well, it would be a hopeless task to try to convince men that it had an infinitesimal share also, just as hopeless as it would be to try to convince one who had little learning and intelligence-one who had never looked through a microscope—that there were living creatures so small that they could not be seen except through such a glass, and yet all of these little, living creatures have a spirit and a soul, otherwise they could not be living creatures, and they likewise have a tiny spark of intelligence, else they could not even propagate their kind, and they could not recognize each other. Try to give life to even one of these infinitesimal creatures, oh man, and you will fail.

Now there are many who think that only man possesses a soul and spirit, but nothing can live which has not a spirit and soul, for these are life itself and without them there is no life; no, not even for the blade of grass, and all things, even to man, must spring from the tiny seeds which contain the living soul and spiritual forms of that which they are to be, and these spiritual, soul germs must originate in the spiritual and soul realm, from thence they must descend, in order to develop, into matter, and after growth, experience and development, return again to their native home within the soul and spiritual realm.

Now if all men could take this view of life, which is the true one, none would ever doubt immortality; they would at once perceive that soul and spirit could not cease to exist any more than matter can coase to exist, and all men now agree that not an atom of matter can be annihilated. The atoms may go to habilitate some other developing or growing spiritual soul germ, but they can never be lost.

A lady may have a great many garments, she may change them at her pleasure and appear in a new dress as often as she likes or is convenient, yet she remains herself and is in no sense her clothing/still, she is covered by it: she makes use of it; and that is precisely what the soul and spirit do with matter, they make use of it as clothing or covering. The child develops from the infant to the grown woman and is clothed during all the period if its growth, not by the same clothing but by new and numerous garments as it grows and needs them, so does the deweloping soul germ take on innumerable atoms of matter which it is continually changing or casting off for other

LIFE AND EXPERIENCE IN SPIRIT LAND tity and form, together with intelligence, belong wholly IMPORTANT MATTER FROM

One great reason why man doubts immortality—we find as we return and read the minds of men-is, that he has been taught that he alone is immortal; everything else perishes and is not. His dog, his horse, his pet bird, all die, and that is the last of them. He alone of all natural objects which he sees around him survives the change called death; he alone goes forth into a void of nothingness, that is wherein there is nothing but the spirits of men, women and children, sort of floating around in nothingness, for not any other living thing has a soul or spirit but the human species.

Well, such an outlook is dreary enough, to be sure. Never again to see a blade of grass, a tree, a shruh, a flower; never again to come in contact with an animal of any kind; never again to hear a bird sing, an insect chirp; just a ceaseless ocean of men, women and children, notliing more; not a mountain, not a hill, not a valley or glen, not a drop of water or a beautiful cloudlet; not a rill, not a pond, lake, river or ocean. O, the weariness, the dreari-ness of it. Nature has been following up the law of ave-garded hitherto as a supporter of the siderable sum of money given to his ness of it. Nature has been following up the law of evolution and this is the result. It is like a man without a wife, a left hand without a right, one eye and the other put out; evolution running alone and arriving at last to this dreary waste of men, women and children and nothing more; whereas, if he had taken involution along with him, as nature invariably does, his spirit would have reached the beautiful spiritual world, filled as the earth had been with all the life and beauty that could be developed upon it. If he had not forgotten involution, he would find there, rivers, mountains, valleys, glens, flowers, grass, trees, forests, birds, animals; great spiritual zones teeming with life and beauty. There he would meet his intelligent and patient horse, his faithful and loving dog and his pretty pets of all kinds; nothing lost; not one single form that ever lived and developed upon

But man, as yet, not understanding this, because he has been wrongly taught, looks at his horse, or his dog, his ox or cow, and he says: "How is it that I alone am immortal? My horse and dog, and other animals and birds. have lungs and breathe just as I do. They have eyes and see, as I have. They have ears to hear, like myself. They tricity; it may be od force or it may be some other force have bones, nerves, muscles, skin and flesh, as I have. not yet understood. When in the body I often thought | have bones, nerves, and lungs. They have a about these things, that is such thought | They have liver, kidneys, heart and lungs. They have a about these things, that is, such thoughts would intrude brain and sensorium. They also have intelligence. They love and hate, as I do. They express themselves—their thoughts and feelings—in various ways. They make various sounds which is language in itself. They understand each other. They understand much of my language. My dog, horse, and cat understand a great deal that I say to them. Even my speckled hen, out there with her little chicks, talks quite well, so well, indeed, that they never misunderstand her. Now, listen. Even those tiny little chicks, just out of the shell, know what she is saying. When she says, "cluck, cluck"—which in the English language means, come, come—they hasten to follow her. When she finds something to eat that she, in ure stood before you complete, would you have a living, intelligent human being? No. You would simply have an automatic machine—a dead, inert mass of matter without a soul or intelligence. This alone ought to go a long mediately understands all about it and hastens to hover it, or them, for she usually has quite a number at a time, and as she hovers them, she utters a soothing, soft lullaby. I cannot exactly imitate it any more than I can speak unbroken German, but you may listen to her for yourself, if you like. When she espies a hawk, she utters a warning cry that cannot be mistaken, and the little chicks understand it far better than many children do when a mother cries out, "Run, my dears; you are in danger!" The chicks scatter like so many little mice, each hiding at the first convenient shrub, or anything that offers shelter, where they remain quiet and immovable until the mother hen calls them forth, saying in her own language, "The danger is past. Come forth."

And so I might go on. If you do not believe what I they all have a language sufficient for their needs. To be that the loy of future generations may sure man has more intelligence than any other animal, but the animals are more correct and sure as far as they go. How is it with your horse, my dear professor? transference, between you and your horse. You have proved it over and over again. You often leave your reins loose, put your thoughts upon your horse, saying, siyour horse abeys your unspoken thoughts. He knows where his stable is and selects the right one in a crowded city's streets where there are many others. He never makes a mistake and invariably turns into it when you, sometimes, would pass it by forgetful or unheeding. He even understands when you go to sleep in your buggy and he then walks very carefully that he may not waken you or that no accident happens. If anything starts you he is startled. In fact, as far as an affectionate horse can be, he is at oneness with you.

Friends, study animals more. Try to understand their language. Do not call a vile and drunken man beastly. The beasts are not guilty of such things. They are as perfect as they can be according to the wisdom they possess. WILLIAM DENTON.

(To be continued.)

### THE PAST.

A thousand dreams to earth have come and gone, A thousand forms, by fear or fancy drawn, Like shapes of night have faded from the dawn.

A thousand creeds have held their sway on earth Unto a thousand myths have given birth, That now are food for wonder, scorn; or mirth.

A thousand gods have reigned their little day, And crumbled. They are fashioned out of clay, Like worn-out toys they now are cast away.

A thousand systems of a thousand schools, The theories of Nature's hidden rules Now seem to us the dreams of idle fools.

A thousand lofty sentiments expressed To those who heard them seeming of the best, Are now forgotten or a theme for jest.

A thousand books on memory have laid claim, A thousand authors through them sought for fame; To us there scarce remains a single name.

The winnower of the ages thrashes o'er The harvest of a generation's lore; One grain is gathered from the thrashing floor.

The rest as empty chaff, aside is cast. Oblivion's refuse, gathering thick and fast, Chokes all the gates and highways of the Past.

Religions, dreams, and empires all have gone, Like shapes of night that vanish from the dawn, While through the ages earth went rolling on. -Denver News.

With all the consecration ceremonies poured over church it is not half so holy as the home.-L. K. Wash-

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day .-

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

No station is so high, no power so great, no character and newer ones to meet itswants as it develops. Both 180 unblemished, as to exempt men from the attacks of spirit and matter are coexistent and eternal, but life, iden. I rashness, malice, or envy.—Investigator.

# OUR FOREIGN EXCHANGES

195 TER, ENGLAND.

ad FAMLIBLE BOOK.

the outcome of a book written by month, and I must confess that it goes father Gerard, a French priest living at Constantinople, who contended that the Biprical story of the Garden of mortality as the higher animals—men. Eden was merely a fable current among the Jews. The appointment of the committee has caused considerable A prominent minister of the Welsh committee."

wear, the Sphinx loses its features, the ocean bed becomes a desert, and the Pope owns that after all he may have

the church—the only holy body that never wavered in its belief, the one organization that never changed—has lopped off.
What will happen if the committee

decides against; the snake and apple story? Surely the Pope will send post haste to Peter to implore the release of those suffering souls who have been consigned to hell because they could not swallow the apple and would make no room for the serpent in their zoo-logical collection.

The transformation scene of a pan-

diabolical machinery of bigoted conservatism falls to pieces with a thunderous crash.
Oh, that this enlightenment could

have come a few hundred years earlier! Then had not the past re-echoed to the dying groans, and shricks of the millions of martyrs who gave their lives to his astonishment the gentleman re-because they could not believe as the mained stolidly silent. And so they church would have them?

earth clap their hands, for the archenomy of progress and humanity in his latter day of sonility has become more humane-blessed be the approach of diddering, infirmity. The hand which held the fron rod with such brutal determination, and broke in pieces all who opposed, is dropping the rod and drugs they went along in the awful, yet elowho opposed, is dropping the rod and drugs they went along in the awful, yet elowho opposed, is dropping the rod and drugs they went along in the awful, yet elowho opposed, is dropping the rod and drugs they were along the work of the mountain. Present the two cross roads, taking a reed. This massage sounds the death-knell

of organized papal authority. Its back his horse. He turned his head, with a is broken, the strength of its priests has departed, and its assumption of inhorror, he found himself alone to his

of a new era of enlightenment and Spiritualists, by increased efforts; re-loice that the labors of the past are bearing fruit, and labor more ardently,

present privilege. ANIMALS ARE ETERNAL SOULS. As a constant reader for the last six months of the Two Worlds, allow me to say a word or two in reference to the above interesting topic. I am a thorough believer in the immortality of all press, reference is made to the Library sorts of animals, yet I will abstain from being outrageously dogmatic upon the subject, for human knowledge is nowhere when one disputes upon the matter. The holy scriptures are rigidly silent with regard to their existence beyond the vale of time. So, however ardently one may argue in favor of the visited Lake Helen, as the S. C. S. C. A. immortality of the brute race, his reasons are discounted by the fact that he cannot refer to any inspired truth to

But I now write with the purpose of proving directly, or indirectly, just as years before the present camp was one may view it through the channels of two very extraordinary superntural incidents that I clearly remember reading in two different periodicals years long since gone by, and if they fail to enlighten or convince the skeptical upon the matter, I do not know where one can turn to substantiate the point in favor of the immortality of animals. I write from memory. The first incident I read in a column of the Animal World about twenty-four years ago, and it made a very deep impression on my mind.

#### A MARVELLOUS ANSWER TO PRAYER.

A gentleman was selected by the committée of a large religious association to act as treasurer for the time being, and a considerable sum of money was entrusted to him at the conclusion of the meetings." His home was a few miles out of the town, the other side of a large forest, through which he was obliged to walk to reach his fireside. menced his homeward journey, which on a building which we thought would was an exceedingly dark and solitary answer the purpose for a few years,

The way through the forest was familiar to him, so he felt no uneasiness on that point, but as he was proceeding and nearing the center of the dense woodland he espied two suspicious looking characters coming towards him along the footway. Their faces were almost hidden from view by the flaps of their shiggy caps, and in their hands money to put up a building, if it does were cruel-looking stayes. Their slink- not cost more than \$25?" She hesitated ing demeanor convinced the gentleman a moment, then said: "Yes, I will, but that they were bent upon mischief and I could not give any more than that," personal injury to him, with robbery. Acting on that promise, I at once made He was in it great fear, and in a keen out the bill for the lumber and sent it sense of helplessness, which was into the Bond Lumber Co., who filled the tensified by the treasure with which he order. A friend donated the use of his

in sheer inhibits to defend minster, and dreading the worst at the hands of those approaching fullans, he earnestly brayed to God for divine protection till he had arrived sately at home. Slowly and fearfully he drew nearer and nearer to them in the growing darkness where the books were stored, got them of the forest, when suddenly, a little to and took them to the camp ground, his left, a huge mastiff dog sprang out where they were installed in their new from a thicket near, and came to his home. The stock consisted of the works side, and together they walked closer of Paine, Voltaire, Hume, Dayls, Tutted, and closer to the desperadoes. When within a few feet of them the mastiff dashed forward, and with an unearthly by Mrs. Giddings for the occasion, and growl caused the villains to take to read by her as the books were being their heels with unspeakable terror.

field in which his cottage stood; over to whose keeping the books were comthis he stepped; when he looked round for the mastiff it had disappeared. He was greatly astonished. Where the lumber, and after her death the Bond for sale at this office.

THE TWO WORLDS, MANCHES | magnificent animal came from, or where it went to in such an unaccountable manner was ever a source of the greatest astonishment to him; but in NFAMILIBLE CHURCH AND IN- and through it all he saw the hand of

Divine Providence protecting him.
The following is an incident that The following is an incident that I rend ten years ago, in a very popular to define the portions of the Bible Welsh periodical, entitled "Trysorfa-y-which are to be considered henceforth plant," The Children's Treasury, which has a circulation of forty thousand each

doctrine of the Divine inspiration of care by a body of communicants, pro every part of the Holy Scripture, Car- ceeded on his way home over a rugged dinal Parocchl is the president of the mountain. The night was dark, and the way unusually lonesome. At a half-Whatever is happening to this crumway inn he dismounted from his horse, bling old planet? Verily there is no and ordered some refreshments, during stability in the world. One by one the which he conversed with a man old things pass away. The Pyramids coarsely dressed and with an unpre possessing countenance, who was also taking some refreshments. The couversation grew sociable between them, been mistaken.

It is incredible, it passes belief that edged, in his innocency, that he was in possession of a round sum of money held in the name of a certain church The man got up and left the premises, come to this pass that it intends to sum leaving the minister to finish his meal up its Bible and find out whether the The minister shortly afterwards did head, arms, or legs of its fetish must be the same-called for his horse, paid his bill, remounted, and continued his four

ney over the mountain.

As he was going along he noticed a suspicious looking character prowling inside the wayside hedge, carrying something similar to a rifle. He grew uneasy, and foreboded a calamity, which he felt helpless to avoid. In his terror he immediately offered up a heartfelt petition for the instant aid of Almighty God, acknowledging at the tomime is not more sudden and start-same time that he was carrying the ling than the revelation contained in sacred money of his holy cause, which Dalziel's message printed above. With was not his own. Presently he saw by Dalziel's message phantasmagorial his side a gentleman on horseback. He a breath the whole phantasmagorial his side a gentleman on horseback. He castle of Papal infallibility disappears, turned in his saddle and accosted the melting into nothingness, and the whole silent traveler in the following terms: "Good night, sir. A pleasant night isn't it?" No answer.

"Are you going far?" No answer.
Thinking that the gentleman was an Englishman (for he had hitherto accosted him in the Welsh), he repeated the friendly questions in English, but But what a cause for joy is such an announcement! Let the peoples of the rectly the second horse and rider appeared, flew out of sight, and was no seen afterwards. The minister was sorely puzzled at the reticence and uncommunicativeness of his fellow-traveler, but abstained from offering any more sociable questions to him. Thus ently they came to two cross roads down one of which the minister guided

has departed, and its assumption of infallibility, which was the center of its force, falls from its nervous grasp,

We look upon this as the begining of the endistor though the decision upon the canon but heralded in a period of greater bloodshed, the decision to revise at this time of day means the birth of a new ora of enlightenment and

enough; but I didn't think of that." Now, Mr. Editor, I ask what can w make of those two miraculously oppor tune appearances? I am acutely tempted to offer my opinions, but I will abstain at the present, awaiting those be greater than that which is your of your many zealous readers upon the

#### Some Historical Corrections.

In the prospectus sent out by the Cassadaga Camp Meeting Southern Association, also in their notices in the of the Association as having been founded by Mrs. Skidmore.

Permit me to say, Mrs. Skidmore had nothing whatever to do with founding the library, as all who are familian with its origin and history are aware It was founded years before Mrs. 8 was chartered, and was known as the Orange City Liberal Library. The meeting at which the Library Associa tion was formed, was called by spirit friends through myself at least fifteen established.

camp opened, I secured the member-ships of all the non-resident members of the Library Association, as we were told by our invisible helpers the time was near at hand when our hopes were to be realized by the materialization of the camp.

Soon after the charter had been granted for the present Association, I called a meeting of the members of the old Library at my house. This meeting was attended by nearly all of the resident members of the Association. A said meeting Mr. and Mrs. Giddings and myself were appointed a committee to turn the books over to the Camp Association, and Mrs. Giddings was instructed to prepare a sketch of the origin of the library, its history, etc., to be given with the books into the keeping of the new institution.

The Association had no suitable place to keep the books, nor money to pur-chase material to erect a building. W. the precious burden he com- S. Kady and myself made an estimate and found the material would cost about \$25. A thought came to my mind, the result of which tells how the Library came to bear Mrs. Skidmore's name.

I went to Mrs. S. and said to her: "If we will name the street next to the park Marion street, and the library Marion Library, will you give us the was entrusted.

In sheer inability to defend himself, DeLand, seven miles distant. The horse, and I hauled the material from

placed on the shelves of the new build-The gentleman" continued his walk ing. The paper recounted briefly the with overwhelming gratitude to his origin and history of the library, and of the Spiritualist and Liberal ministry. timely deliverera and soon came to a expressed the confidence reposed by its stile that divided the forest and the members in the newly organized body

Lumber Co. sent the bill to Mr. Skidmore, who at first refused to pay it, but when the company sent it for collection

he settled it.

To Mr. and Mrs. Giddings and myself and our spirit helpers belongs the honor of founding that library. And if there is any one person to whom more son is, yours for justice, GEO. P. COLBY. credit is due than to another, that per-

Lake Helen, Fla.

### A GREAT QUESTION.

What Is Spiritualism Here For?

I am not at all competent to define Spiritualism. But presumably it has come to fill a "long felt want." If not so, it has not come to stay; there is no room for it, nothing for it to to do. Spiritualism has not come to make us more plous toward the Gods; already the church gives us a surfeit of that Indeed, whatever was the religion of the church in its early struggles, now it is a system of plety for the most part towards the Gods. Not only must we worship the Gods, but we can have no favors except through them. Even if we want to be and do good we must do it for Christ's sake and because God commands it, and to keep out of hell. Oh, no, the church has worked that field for all, and much more, than is in it. Spiritualism has not come to thresh that straw.

Again, Spiritualism has not come to build up an organization and therefore to make good members rather than good citizens. It has not come to prostitute the Sabbath and prosecute foreign wars for that purpose. That ground is already occupied by the

Neither has Spiritualism come to extend the field of human knowledge along geological and astronomical

What the world needs to-day is the scientific demonstration of a future life—not in a heaven of golden streets, nor yet in a heil of fire and brimstone, but in a purely spiritual system or environment. It also needs a much more exhaustive study of general psychic

phenomena and its laws.

But the crying "want" is perhaps religion in everyday life, and which shows itself in our conduct toward men, rather than in pity toward the Gods. Indeed my encyclopedia defines religion as "right conduct," which goes to show perhaps that it was made by religious people, while the one quoted them. They are very valuable. They Gods. Indeed my encyclopedia defines religion as "right conduct," which goes by Mr. Tuttle must have been made by are intensely interesting. They are ele-

pious people.

The "coming" religion is that of right conduct toward men—not of picty to-ward the Gods. And such religion, like Inspiration, comes "always from within and never from without." It comes of It comes of right thought and right feeling and an impulsive volition-not for Christ's sake nor even to keep out of the lake. Of course these selfish motives to good conduct may have served a good purpose at one time, and with some men now-but not with the "coming" man.

We are here to say that unless Spirit
ualism fills this "long felt want" by practicing and encouraging religion in everyday life, something else will. These wants are always filled sooner or later. When the world calls for a thing it generally gets it.

One other thing the world wants, a final settlement of the God question. But it is said a question is never settled till settled right. The only chance is to have the Gods fight it out to a finish. True, they have been fighting almost since the world began-but at too-long range. A god in India, one over in Arabia, another here, are not likely to do each other much damage; each has his own way in his own country. Only recently has there been in this country a free fight for all at close quarters. Only a while ago it was death in the pot to say anything against the God of Israel. And only now materialists begin to know matter is God. We must think The Progressive Thinker is on the right track; for it encourages the fulfillment of all these "wants."

Afton, Tenn. F. J. RIPLEY.

#### Our Dumb Animals.

"Fancy a dumb, patient, and willing animal, quivering with fear at every blow, struggling to its feet and falling again to receive more brutal punishment because its owner has compelled It to tempt the lcy pavements smooth shod instead of rough shod."

In No. 639 of your excellent journal under the above heading, on the editorial page, I find the above extract from the Chicago American, intended to emphasize your own noble and humanitarian utterances on a subject which I fear, these war times, is not attracting the attention it should.

The noble sentiments I have quoted coming as it does from the editor of the 'American," ought to give that journal a leading place in the estimation of all good people.

I have been for a quarter of a cen tury fighting the "Horse Blinder"—the greatest source of pain and torture, to my mind, to which this noble animal is subjected. I talk with people every day on the streets who are driving blinded horses, and in hardly a single instance do I fail to convince the driver—whether a "gentleman of leisure" or a coal or wood carrier, that he deprives the horse of a source of much pleasure in looking at the beautiful world around him, but in this way causes nearly all the runaways and the accidents resulting therefrom-for in nearly every instance the horse runs from fright of supposed danger which did not exist, and but for the blinder would have caused no trouble.

Then again it is the opinion of all intelligent veterinarians who have given the subject attention, that nearly every case of blindness in the horse result from the intense strain on the nerves o the eye from supposed danger, which but for this relic of a barbarous age the intelligent animal, reasoning as he is well capable of doing, would see no danger, and hence would make no effort to secure his safety by flight. Washington, D. C. V. FELL. Washington, D. C.

"The Attainment of Womanly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hy giene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office, Price, \$1.

"Never-Ending Life Assured by Eclence." By Doniel Kent Tenney. A strong and conclusive argument from

the basis of science. For sale at this office. Price 6 cents.
"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains mar rlage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Crante Pro-cesses, or How the Spirit Body Groys." cesses, or How the Spirit Price 10 cents. By Michael Faraday.

# OUR PREMIUMS. THE .. DIVINE PLAN .. EIGHT

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mitting. When you send in your subscription vating in tone and will do you good. In remitting do not fail to enclose a dollar

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Ism. 6-The Next World Interviewed 7—The Occult Life of Jesus. 8—A Wanderer in the Spirit Lands. Total price to our subscribers, \$2.50. The Progressive Thinker one year

and the eight Divine Plan books, \$3.50. In order to assist in forming a Spiritual and Occult Library in every Spirit-ualist's home, these eight valuable books, substantially and elegantly bound in cloth, are furnished to our subscribers for \$2.50. We are able to do this, from the fact that the authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. That is why you are getting these intensely interesting books for the price you do. We are only carrying out the Divine Plan, inaugurated only by The Pro-gressive Thinker. There are thousands of our subscribers who have no Spirit-ualist or Occult library, and this inducement is offered in order that they may commence forming one at once, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 95 cents, hence you are receiving them at an exceedingly low pricesimply the result of modern enterprise

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A not only by this barbarous appendage book for the higher life. For sale at this office. Price, cloth \$1.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful.
Young and old will be benefited by it

Cloth \$1 For sale at this office.

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

"The Panthelsm of Modern Science." By F. E. Titus, Barrister, Toronto, Can-ada. A summary of recent investigations into Life, Force and Substance and conclusions therefrom. Price 10 cents. For sale at this office.

"The Kingship of Self-Control," By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charlty of the world, the revelation of reserve rower, etc. Price 80 cents. For sale at this office "The Gospel of Buddha, According to Old Records." Told by Paul Carus, This book is heartly commended to students of the science of religious, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office. "Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, 31,50 Cand \$2. For sale at this office.



OGGULT MYSTERIES.

REMARKABLE EXHIBITIONS GIVEN

BY AN INDIANA HYPNOTIST

There is another proof:

Recently Miss Bennett fell and broke

"Almost any form of disease," says

tissue being partially or wholly de-

self), was suggestion. She was not

suggestion (suggestion placed by one's

"For instance, a woman is ill; she

and he administers a medicine which

for the 'old reliable family physician;

prescribed by the first comer, condemns

Physicians of the city have been

"The case to me is highly interesting.

and at the same time very perplexing.

found out. The subjective mind has

**Much Valuable Information Comes** 

Therefrom.

"Do you believe in dreams," asked a

"It was more than twenty years ago

questioned concerning this phenome-

non. Dr. W. R. Caldwell says:

Subjects Hypnotized by Telephone Describe Lands They Have Never

Without stirring from one's chair it is | crossing mountain ranges and swiftpossible, under hypnotic influence, to flowing streams, still on the trail of the explore the earth from one end to the young explorer. teries, discover crimes.

This is the claim of Prof. Ivan Me the right track, until the party was at Laughlin, a hypnotist, of Indianapolis, last located. But the one for whom and recent remarkable experiments she was searching was missing. lishing the truth of his assertion.

Thirty-first street, and Louis Florky of ject of her search. He was lying on 28 Prospect street, Indianapolis, under the ground, dead, There her work the guidance of Mr. McLaughlin, have ended. recently, according to statements which | With her wonderful subconscious inare well authenticated, performed won- telligence Miss Bennett had retravders that have never been equaled in ersed a whole year of time. Last week | the office. Struggling against the wind the history of hypnotic science.

simply by telephonic communication, expedition, conveying the intelligence hausted. But I secured my office key these remarkable subjects appear to that the lost man had wandered away as I ran and unlocked the inner door have sent their astral bodies, or what- from the party over a year ago and and grasped my switch key. Then I beever the scientific equivalent of that had never been heard of since. ferm may be, with no difficulty and with absolutely accuracy of observa-

will be talking of it. Already people arrived on the scene and immediately my already weakened strength faced a placed her in a state of hypnosis. Her plicated? Are Miss Bennett and Mr. pain vanished, and did not return even man effort I threw the heavy lever as a ment in this most picturesque, most or mental healing. awesome of sciences?

If Egypt may be explored by a hyp- Mr. McLaughlin, "will yield to this notic subject, why not-Mars? Why form of treatment, except allments tinguish the white light in that blinding west. The name of Prof. Zumbach is not still remoter, undreamed of spots in which are the result of the structural | snow storm. the immeasurable universe?

recent series of experiments: of representatives of the Sunday Post- reason of an erroneous diagnosis, and Dispatch, Mr. McLaughlin called his other organs or parts of the anatomy manded them to fall asleep. From the cation of diseases arises. The doctor other end of the line word was soon experiments with this and that course able to awaken the subjects. The patient has really thrown off the dis. | buque (Iowa) Herald. party of spectators at once went to the ease through suggestion, manifested residence at which the test was con- through the medium of the drugs and ducted, where the subjects were awak- medicines. ened by the hypnotist.

Now for the strangest part of the The subjects were again commanded lieve minor pains, such as headache to fall asleep, to sleep deeply, and to and kindred ailments, she was looked see clearly. A man with whom the re- upon as a witch, persecuted as such porter was well acquainted, was de- and sometimes killed. She was conscribed to Miss Bennett, who was told sidered to be possessed of supernatural to locate him in Chicago, where he was power derived from some evil source. last known to be. In a moment she generally from Satan himself. All the found him at the Burlington ticket of power and the only power that she exfice. He was preparing to leave the ercised (and that unconsciously to her-

Again she was put to sleep and told guilty of deception, as she was unconto return to the traveler, but at a point scious herself of how she did things. in time a week later than her previous These old women seldom said anything observation of him. This time she le- to a patient; they merely passed their cated him at a little tavern, or road- hands over the afflicted parts and house, situated in the country away stated that the trouble would be quickfrom any railroad communication, ly removed. This was the suggestion From there she followed him when he as noted above and the explanation is was taken to Mattoon. Here she de- Suggestion placed by another or autoclared him to be on a certain day.

This statement was immediately veri- self) at some time. The passing of a fied by telegraph. Everything was manifestation of a suggestion. found to have happened just as the subject had described. The company sends for the first convenient physician was mystified, but not convinced. Another test was instituted. This fails to relieve or cure; then she sends time the subject was Mr. Florky.

From the office of Mr. McLauglin he tells him she has employed another was sent in spirit to the Sentinel office, doctor before calling him. He diagthere to carefully note the actions of a noses the case, examines the medicine member of the Sunday force.

For one hour Mr. Florky followed his it and then gives her the same medisubject and gave an account of his ev- cine with emphatic assurance that it ery action. If the subject went to the will cure her. And the result is a well telephone or talked of any one, lit a woman. Why? Because she has conficigar or made any movement whatever, dence in the last doctor and not in the were responsible. It was carefully recorded at both ends first." of the line.

At the end of the hour the two accounts were compared. They were found to correspond almost to a detail.

"Clairvoyance, clear seeing, it the I do not know what to make of it. Mr. deepest phase of hypnotism," says Mr. McLaughlin has undoubtedly per-McLaughlin. "It is a psychological formed some wonderful experiments, phenomenon, and its usage is always but whether he or anyone else can authentic, as it is controlled by natural make use of the results is yet to be

'What is it that goes forth in search | for the psychologists, and now when its | of the information desired? Every- actual existence has been practically thing that is said is a suggestion, and it established it assumes a more complex passes through the subjective brain, or aspect. Prof. McLaughlin is not alone cerebellum, and thereby causes a lesion in his experiments; a number of physi-in that part, and passes into the storehouse of knowledge or the soul and the as interested as he, and all are working lesion permits the suggestion to return to the same end—the answer to the I came to the church, and entered in. to the objective brain, or cerebrum, to question: 'What is this mind, how does Tenderly sweet as an infant's prayer, be weighed or acted upon by our rea- it act, and why?"-St. Louis (Mo.) The roll of the organ filled the air. soning faculties through which we have Post-Dispatch. memory. The subjective mind is all that is good in man. It is the essence

virtue, in other words, the soul. is is as far as I or anyone else can Why and how this soul takes its. flight nobody knows.

"The Hindoos teach that by purifying the life and mind one can attain such perfection that at his will his soul will take its flight to whatever point indicated, there to do as the subjective prominent local railroad official as he mind desires. I work on that theory, sat in his office with the reporter. My subjects also work out that theory "Well, I do, and I have been aided at Pale, pale her face, so sweet and meek exactly, but I am unable to say how or three different times in my life, in a (My heart would burst if I did not why. They travel to the ends of the wonderful manner, by obeying the imglobe, copy the manners and customs pulse furnished me by a dream. I be "Long have the years been since last of mysterious people and speak lan- lieve that I shall not refuse to trust guages of which I have never heard. | them." When urged to tell the story of | Have you come to tell me you love me One night last week Miss Bennett his most interesting dream, the official

was sent to the wilds of an African replied: jungle to discover the fate of an Indianapolis boy who is supposed to have that I was helped by a dream and not I warmed your grave with kisses sweet. lost his life while with an exploring only was I helped, but I believe that it But never till now from the bliss

party at the headwaters of the Nile. saved the lives of hundreds of persons. above
Without any previous knowledge of I was ticket agent and operator at the Have you brought me token or sign of the topography of the country or any time at a very small station until nearly knowledge of the manner of travel, she midnight, I waited each night for a began her description. through stock train to pass and it was

From Alexandria she proceeded often very late. It is the duty of every She looked upon me with eyes so blue. slowly up the historic Nile. Every- agent to examine his switches the last thing was new to her and she spent thing at night and I always walked up Not a word she spoke, in the twilight much time in describing the strange several yards to the north switch on landscapes, the natives, their peculiar my way home after the stock train | She beckoned to come, then faded mode of dress and their work of agri- passed. culture. Slowly through numberless "On this particular night I was de "Peace, trembling heart, for I know villages along the river she proceeded tained at the station until after 11

the wildreness. It seemed to be night, temperature courting the zero mark Even in her cataleptic condition she and a raging blizzard on the outside. shivered with fear at the wild and My long wait had caused me to grow weird sounds emanating from the drowsy and after the stock train tropical forest. Now and then she passed I bundled up well and took the would cry out that a large tiger or un- shortest cut for home without thinking as an Event in Life." By Lillan Whitknown heast was in her path and that of the north switch. I spent twenty ing. One of Miss Whiting's most sug-

the woodland inhabitants.

my attention was directed to the north switch and I was horrified to see that it was locked half open, snow and ico choking it from going farther. I start-ed and woke up, only to find that it was a dream and that I was in a comfortable bed. I baulshed the idea and again went to sleep. Before I had been asleep many minutes the same dream or vision appeared again and I could plainly see the switch just half open, with that wicked derall set to wreck any passenger train. I woke again and this time I plached myself to see if I really was awake. I was and I determined to

reassure myself. "Although the night was just as wooly as when I retired, I dressed, secured my lantern, and telling my wife that I must meet an early train, floundered out across the yard in the blizzard. By stumbling about for many minutes I finally reached the above it. As I did so I could distinwhich told of an approaching train. I knew that several specials were exother, to behold wonders, solve mys- The pursuit grew warmer. Bit by bit dream, the switch was standing locked in reality. she gathered evidence that she was on half way open.

the lever but could not throw the switch against the lock, and my key to keenly enjoyed by the many friends of that he has made go far toward estab- Back on the trail again she sped, and the switch was at the office several this time-tried worker. The address at a slight declivity in the rolling land hundred yards away. I knew that I contained many points that swerved to the right and entered a must act instantly. First I rushed up once timely and instructive. Miss Hazel Bennett, of 212 East deep jungle. There she found the ob- the track toward the approaching train and set my lantern in the center of the track, with a dim hope that the engine crew might see the white light and be their lives. Then I started to run to greetings. a letter was received by the father of and snow, falling and slipping back, I After being thrown into the trance the young man from a survivor of the pressed on and reached the station exgan the race back. How I succeeded I never knew as the entire proceeding seemed to be another dream but I knew tion, to the farthest ends of the earth. her wrist. During her subsequent that I reached the switch just as a All Indianapolis is talking of the treatment by the physicians she suf- faint light approached around a curve. marvel. Shortly the whole country fered intense pain. Mr. McLaughlin With the impediment of ice and snow Florky the only persons capable of when she was restored to her normal crash and a roar passed by me, in the fort to the recipients. Mrs. Sauer is performing these feats? Or may the condition. Since then the wrist has shape of a heavy limited passenger another who has been added to the list phenomenon come in time to be gener- been mending rapidly. This leads to train. I did not faint but I never came of missionaries for Minnesota. al? And what will be the next develop- the subject of suggestive therapeutics so near doing it before. When I looked At the evening meeting 'the musical for my lantern it had been broken into thousands of pieces, and never noticed direction of Prof. Zumbach, well by the train crew, who could not dis-

"I did not report the matter for sev-Following is an exact account of the stroyed. It is safe to say that nearly eral months, expecting possibly to hear 75 per cent of the drugs administered a word from some other source. When At an appointed time, in the presence do not reach the seat of the disease, by I did report it I received a strong call down from the superintendent. The switch was located just around a sharp | dent of the Alliance of St. Paul, and J. subjects by the telephone and com- are deranged as a result, and a compli- curve with embankment and ditch opposite each other, a terrible spot for a the State Association. wreck. I believe that I owe the salvasent that his command was effective of drugs and finally effects what is tion of the lives of those passengers and that several physicians were un- considered a miraculous cure. But the and my position to that dream."-Du-

"In old times, when some mysterious old woman was able to remove warts and other portions of the body and re-

> A violin, which formerly was the property of Herman Schifferl, a violin manufacturer, who died in Minneapolis last summer, is said to be bewitched. A weird, uncanny mystery surrounds it, which has not yet been cleared away by any reasonable explanation. It is said that the violin gives forth musical sounds which have been distinctly heard by human ears, while no human hands were seen to touch the instru-

The first time that the sounds came from the violin was during the week following Mr. Schifferl's death, and the instrument was then hanging in what formerly was his workshop, 424 Nicollet avenue. There were several other violins hanging at either side of it, but Mrs. Schifferl, who was the only one in the shop at the time, has declared that she heard strains of music, and that they came from this particular violin. Her friends assured her that she must have been dreaming, or that she imagined that she heard the sounds. Others said that a current of air might have caused the strings to give forth

the notes which Mrs. Schifferl heard. Mrs. Schifferl's opinion. She was perfectly sure that she heard the sounds, and that none of the causes mentioned

After a time the violin went into the possession of Miss Verna Golden, the violinist, and while it was at her home, 3019 Lyndale avenue, the violin again was heard to play.

It was left in a room upstairs, and was the only violin there. The members of the family who were at home were seated at the dinner table. They declare that they heard a violin play, and that the sounds, came from the room where this violin lay, out of its "The question that commonly arises been for many years a knotty problem case. Miss Golden was not at home when the mysterious sounds heard .- Minneapolis Tribune.

Wearied by sorrow, deep stained by sin, I thought of the time so long ago, When with souls unsoiled, and pure as

We worshiped together, when life was Side by side in the high-backed pew.

I looked through the aisles so long and As the choir boys sang the holy hymn. My heart gave a leap that sight to see! For in her old seat, there was she.

speak). we met,

vet? "A thousand times in storm and sleet

love." With love that was heavenly, pure, and true: -

that she to its mouth. Then she struck off into o'clock. It was a bitter night, with the The one whom I love, now walts for me."

-Robert Reyburn, M. D., in Washington Post.

"The Spiritual Significance, or, Death the air was resonant with the cries of minutes in my room before retiring and gestive, intensely interesting, spiritual then fell into a troubled sleep. Within | books. It is laden with rich, thought-On and on she went, now and then a short time I had a dream, and every- ful spirituality. For sale at this office. passing a deserted camp-fire, again day surroundings appeared. Presently | Price \$1.

The State Spiritualist Association.

Sunday, the 23d.

From its opening conference until the closing session the utmost harmony prevailed, and the steadily increasing Interest and attendance gave satisfactory evidence of the quality of the work done by the various workers in

The meetings opened Friday morning with a conference under the direction of the writer. The attendance was north switch and swung my lantern good for an opening session, and the discussions were lively, and animated guish the faint 'click-click' of the rails by the best of feeling between the par-

After luncheon had been served by pected to pass within twenty-four the ladies, we adjourned to the large hours. As I brushed back the snow, I hall, for the afternoon session, where was shocked to see that, just as in my the work of the mass meetings began

"Well, I wasted no time. I grasped to an able address by and through Mrs. | musical director of the Alliance, Geo. Tryon, of Minneapolis. This was contained many points that were at

Following this, a song rendered by a quartette of Lyceum girls of Minneanolis, added zest to the meetings and made the necessary conditions for Miss afforded an opportunity to jump for Alice Wickstrom, who followed with

> Miss Wickstrom gave evidence which proved that she will yet be much heard | vorite with most eastern tourists and of in connection with our cause. After Miss Wickstrom the writer responded to the call and made a few re-

marks upon some of his pet hobbles. which seemed to coincide with the views of some of the audience. Then Mrs. E. A. Sauer, another of the faithful workers in the cause of Spiritualism, and for many years a member

of the St. Paul Alliance, gave greetings from the other shore. These gave compart of the program was under the

known to the Spiritualists of the Northguarantee that the musical was by no means the least enjoyable part of the An invocation by Mrs. J. P. Whitwell was followed by some stirring remarks

by J. P. Whitwell, the efficient presi-S. Maxwell, the everyday president of The address of the evening, by Clara L. Stewart, was enjoyed by the many

in attendance, and brought forth fre-

quent applause. Mrs. Stewart was followed by Will J. Erwood and Alice Wickstrom, with messages for the hungry souls present, which gave comfort to some aching hearts, and the audience went home feeling they wanted more of the good things in the spiritual philosophy.

Saturday morning another stirring conference, that welded' those assembled together in spirit. Bro. J. H. Mc-Donald was the chairman, and succeeded in bringing a large number into the discussion; and everyone seemed inspired to a high degree.

Drs. G. B. and Emma Nickerson Warne, of Chicago, also took part in the discussion, to the satisfaction of the large number assembled. . After the physical wants of man had

been attended to another visit to the large hall, adjoining the dining room, and the afternoon session was opened. An address by Mrs. S. M. Lowell, one of the pioneers of the Northwest, gave pleasure to her hearers. An incident of particular interest to the old-timers, as well as the younger ones, was a message from Mother Lepper through the organism of Mrs. Lowell. Next came Mrs. Elizabeth Holmes, of

Minneapolis, with her clear readings, and a manner that carries conviction with it. With a personality of the most pleasing kind, Mrs. Holmes inspires one with the feeling that there is one who is a Spiritualist from the time she gets up in the morning till she goes to bed These explanations did not change at night, and from night till morning, and seven days in the week, too. Her readings were very clear, and recognized by those who received them. Dr. Geo. B. Warne, of Chicago, followed Mrs. Holmes with a powerful ad-Sutace it to say that by his work here

account of that address. After Bro. Warne the writer was again called upon to give voice to the messages and greetings from the denizens of the spheres beyond the grave. Evening session at 7:30 once more tion that each and every one is worthy perusal. Price, 81.50. called us to the assembly hall to receive and sincere and they all have the en-

he good things in store for us. The preliminaries over, President Maxwell introduced Dr. Emma Nicker- state that the sensationalist and fakirs son Warne as the speaker of the even- have had their day in this locality, and ing, who gave an address on "The all such would find a mighty scant

Moses and Aaron Within Us." Dr. Warne succeeded in working her way into the spirit of the splendid au- ums of whom Dr. H. M. Bailey is a dience, and held their closest attention worthy representative. I have tested all through her address, and gave us his powers since coming here, with

much food for thought. great benefit to Mrs. Ella White then demonstrated whereof I speak. her ability as a psychic by giving many | The San Diego friends are looking convincing tests to many present. Mrs. forward to the building of a church or White is one of the most reliable and hall of their own in the near future. capable mediums in St, Paul and the This will undoubtedly be accomplished, Northwest. She does good work all the as the courts have decided that be-

Emma Warne with her convincing able.

White closed the morning session. L. Stewart was a masterly effort, and though Mrs. Stewart said, she did not have a thought in her head, she certainly played on the harp of Inspiration with splendid effect. Then came ordination exercises, con-

ducted by Mrs. Geo. Tryon, Alice Wick- | Ancient and Modern Mysteries Classistrom, Mrs. J. P. Whitwell and Mrs. E. Red and Explained." By Andrew Jack-A. Sauer received their commissions as son Davis. We have a few copies of accredited workers and imissionaries this work by the celebrated seer. of the State Association. Each of these workers responded feelingly at the close of the ordination | Inconsistencies and Blasphemies; a Re-

services. Next a bright little girl, the view of Rev. T. DeWitt and Rev. Frank 11 months old daughter, was brought | DeWitt Talmage's oft-repeated attacks to the stand and christened by Mrs. upon Spiritualism." By Moses Hull. Tryon. It was an impressive ceremony, For sale at this office. Price ten cents. beautifully carried out.

with another splendid address, her portant volumes on Health, Social Scisubject being the "Tint of the Flower lence, Religion, etc. Price, cloth, 75 of Spiritualism." Following her ad- cents. For sale at this office.

dress she gave some more of her splen-

did psychometric delinentions. Preceding the lecture Mrs. Ella White held the audience for nearly half an hour, glving test after test, proving the life after death. Remarks were made The fourth annual mass meeting of by Geo. B. Warne and Mrs. Stewart, the State Spiritualists' Association of and Bro. Edwards made a plea for the Minnesota, held in St. Paul, February Morris Pratt Institute Association, 21, 22 and 23, was carried to a success- setting forth the necessity of education ful close, with the evening meeting of and receiving pledges from a number in the audience, to aid in carrying on the work of education.

The writer was once more called upon to give the messages from loved ones across the border land. The session closed with one of the largest audiences ever assembled in St. Paul, people being turned away because of inability to get seats.

President Maxwell presided at all meetings and worked incessantly for their success. The ladies surpassed hemselves in every way, and good feeling marked one of the most successful meetings of the Northwest. One thing numentioned was the Ly-

ceum of the St. Paul Alliance, which participated in the afternoon exercises, marching on the stage with flags flying. A beautiful song was rendered by the members of the Lyceum, under the After an invocation we were treated direction of Mrs. Frank Kilshaw, the WILL J. ERWOOD.

# SAN DIEGO, CAL.

Spiritualism and Other Matters,

This beautiful city on the bay is one of the most charming resorts of South-A young lady of pleasing personality, ern California. With its magnificent scenery and equable climate it is a fawith many from the northern country along the coast. From the different hill-tops or elevations with which the city abounds, the views of bay and ocean, Point Loma and Coronado, and of the city itself are truly inspiring.
The side trips which can be taken with
little expense to National City, the
Chula Vista valley, Tia Juana in old Mexico, Sweetwater Dam, La Jolla and Point Loma, are all very interesting as well as health-giving.

This is truly a sunny land, one in which the sunshine is literally for sale when it comes to securing rooms in the author. Paper, 15 cents. numerous hotels with which the city ters of Theosophy, is an elevation 380 feet above sea level, and from this point and theosophical buildings is a view of sea and bay, Coronado and San Diego, which extensive travelers declare can not be duplicated for beauty and grandeur in the world.

The great drawback in this country is the lack of rain, less than two inches having fallen during the present season. With a normal amount of rainfall it would become a veritable paradise for the very gods. There is a marked liberal sentiment among the people, and Spiritualism has a strong foothold in this section. There is a most excellent society in San Diego. and the right hand of fellowship is extended to visiting Spiritualists right royally. They are under the leadership of Mrs. Clara A. Beck, who seems to be the right woman in the right place, with J. L. Dryden, as their permanent speaker. I say permanent because for he past nine years he has ever been ready to serve the society when no other speaker was at hand, and his duties have ever been conscientiously and faithfully performed. Personally I am indebted to him for a hearing, as he very kindly and generously gave me two Sundays of his time, Feb. 9 and 16. The Sunday morning service on the 16th was devoted to the ordination of

Brother Dryden. The principal address was given by W. C. Hodge, who took for his topic, "The Duty and Necessity of Organization," after which ordination was conferred by Mrs. Morrill, of National City, with welcome to the ranks by Mrs. Mullen, of same place. A very touching response was made by Col. Dryden. I am a believer in the ordination of all such unselfish and intelligent workers as Bro. Dryden, who is one of Nature's noblemen, one who will reflect credit upon himself and the cause which he represents.

An entertainment and social was held or failure. - From Title page. on the evening of the 13th ult., with a musical and intellectual program which would be creditable in any society even in our largest centers of population. An excellent lyceum is maintained, with an average attendance of more than fifty members, and is conducted by Charles A. Buss. There are a number of excellent mediums here, Mrs. King, who has long dress. Dr. Warne is too well known to stood as an open door between the vis-

need introduction from this quarter. | ible and invisible expression of life; Mrs. Mathews, Laura M. Hyland, Mrs. many friends have been added to his | Morrill and Mrs. Mullen of National list. I wish I might give a verbatim City, and Mrs. L. M. Theabaud, medium and speaker, and at the present time Mrs. Elliott, of Whatcom, Wash., fogs of the northern country. They work harmoniously and it is my conviction that each and exercise with deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful dorsement of the San Diego friends. I am more than glad to be able to

welcome in San Diego. I must not forget our healing medigreat benefit to myself, and know

quests for that purpose is valid, though Mrs. White was followed by Dr. the money is not immediately avail-

psychometric readings. Her readings I am more than pleased with this were greatly enjoyed by those present. beautiful country, and it seems Sunday three sessions were given, be- strange to hear the citizens talking of ginning in the morning with another | winter while roses are blooming in the forceful address by Dr. Geo, B. Warne. open air. My health, strength and hap-We were sorry to see Bro. Warne take piness has increased with every day, his seat. His address contained many and I shall remain here during this splendid lessons and illustrations that | month and possibly longer. Hendquarare needed by many. Tol. Remarks by the writer and Mrs. House, and I will suggest to any friends who may be coming this way, The afternoon program was particu- that they will find this house centrally larly interesting. An address by Clara located, with homelike surroundings,

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WILL C. HODGE.

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Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rolicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superubundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Putin the sperits first," says his Riv'rence: "and then 
put in the sugar; and remember, every dhrop of wather you put in afther that, spoils the punch." "Glory 
be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, 
er Tom was saying. "Glory be to God!" says he, 
er Tom was saying. "Inever known what dhrink was 
smacking his lips. "I never known what dhrink was 
sfore," says he. "Itbates the Lachymalchrystal out 
ov the face," says he—"it's Necthar itself, it is, so it 
ov the face," says he, wiping his epistolical mouth wid the cuff 
is!" says he, wiping his epistolical mouth wid the account of a rolicksome visit to the Pope of Rome by is!" says he, wiping his epistolical mouth wid the our of his coat. Paper, 25cts.; cloth, 60 cents. For sale at this office.

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#### Thoughtlessness of the Learned.

Engaged in pleasant conversation some thirty years ago with an aged medical practitioner, who delighted on every favorable occasion to ventilate his knowledge of the Greek, and his familiarity with the classic authors in their native tongue, we inquired:

"Is it not incredible that the New Testament was originally written in Greek? The apostles are represented as the authors of the Gospels, who, it is claimed, were but fishermen of Galilee. Paul, with his Epistles, is represented as a sall-maker. Not one of the writers is represented as a Greek scholar. They were Syrio-Phoenicians, and doubtless discoursed and wrote in the language of that country-the language the people of that country understood. Even Paul to the Romans, and to the Hebrews, appears in Greek, and the translaters on the title-page say "Translated out of the original Greek." Is there not a mistake about this? You, as a churchman and a scholar, will place me under great obligations to relieve me of doubts on this subject."

A week or so later we chanced to meet the Doctor again. He said: "That question you asked me when we last met, for the first time in my life has absorbed my thought. I went through home with classic Greek and the Greek of the New Testament, many chapters of which I memorized. It is very different from classic Greek, and shows it was not written by good Greek scholars. Your question has awakened a answer no? train of thought which will go with me through life. While no way inclined to skepticism as relates to matters per-taining to our holy religion, I own my fuith as to the origin of the New Testa-

Dr. Eddy's case is like thousands of others. They go through life and never question the origin of their faith, or the truth of the pretended record on which that faith is based. And they who discover the Christian frauds, because of business, social, or political relations, shrink from an avowal of their honest convictions, and go down to the grave concealing their real sentiments fromthe world. The more prominent their position the greater the reluctance to make an open avowal of their change

ment is badly shaken.'

If the old errors are ever discarded it brought about through the active influence of those who have learned the truth, and have the bravery and the manliness to proclaim it to those who through thoughtlessness or indifference still struggle in darkness.

#### A Wonderful Test Experience.

A friend in whom we place implicit trust, makes the following statement: "I was alone at work in the garden some thirty odd years ago. A solid gold chain was attached to my watch by a sort of clasp, which was held in place by a screw nut which turned down over the divided parts when closed upon the stem of the watch. The other end was attached by a hook in a button-hole of the vest. I was intent in thought on a long dead friend. Bending over the young beans to pull the weeds from the hill I noticed the chain swinging loose, detached from the watch. Immediately it occurred to me the screw had loosed, by long wear, and took out my watch to renew the necessary connection. I found the screw fastening the clasp in place, and the parts in perfect condition. Then I looked to the ring attached to the stem of the watch, and found it perfect. Of mystery, and would be incredible if told me by another. The proper connections were then made: the screw was turned down with extra force; the watch was replaced in my pocket, and labor was resumed with the hoe, the mind intent on the wonderful experi-ence through which I had just passed. Not five minutes intervened when that chain was again swinging loose as before, again detached from the watch; the connections still perfect. With watch and chain thus severed I went into the house and reported my adventure to the family. I will affirm most positively to the truth of this statement in every particular."

Our friend says: "Until some law of nature is discovered by which a solid metallic body is able of itself to pass through another solid metallic body he shall believe the chain and watch were detached by invisible spirit hands.

#### Times Change.

That learned author, Evan Powell Meredith, in "The Prophet of Nazareth," p. 546, note, says:

"Not until after the Reformation was the Bible allowed to be read by the commonality; previously it was a scaled book to all but the priestly class. Even in the time of Henry VIII. a statute was passed, forbidding workmen and women to read it, on pain of

If the statute had been enlarged to include the priests, and had been made perpetual, and extended to all countiles, it is not probable good morals would have been the loser.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society, Price 25

The American Branch of the Society for Psychical Research.

This society has done good work in its peculiar way. It has a peculiar way, all its own, of doing things. It takes nothing for granted, and must have demonstration, and does not accept propositions that it claims to have demoustrated except as under suspicion. and the firm belief that future research will demonstrate the worthlessness of preceding demonstrations.

Now it has started out to demonstrate

immortality. It would be inferred by an outsider that the hest way to do this would be to investigate by way of spiritual phenomena, as the society has acknowledged the genuineness of at least some of them. Not so-it proposes to solve this great and wonderful problem, by taking an average of the "preferences" of an indefinite but large number of individuals. For this object it sends out a circular containing a series of questions to be answered. These questions are prefaced with an introduction which says that "there is a wide-spread literary tradition that men naturally desire a future life." Some claim that this belief is evidence of future existence, others deny that there is a universal belief. What does the majority of the educated and competent vote? That is the object to ascertain. The questions are to be answered by "personal preference, sentiment, or desire of those who answer them quite irrespective of their religious faith or reasoned convictions," the influence of which is to be separately recorded. It is suggested by way of a "hint," that "no" is as valuable as "yes," and refusal to answer has its psychological value.

I. Would you prefer to live after

death or not? II. If I., do you desire a future life whatever the conditions might be? If not, what would you have to be its character to make the prospect seem tolerable? Would you, e. g., be content with a life more or less like your present life? Can you say what elements in life (if any) are felt by you to call for its perpetuity? III. Can you state why you feel in

IV. Do you now feel the question of a future life to be of urgent importance to your mental comfort? V. Have your feelings on questions

this way, as regards questions I, and

I., II. and IV. undergone change? If so, when and in what ways?
VI. Would you like to know for certain about the future life, or would you prefer to leave it a matter of faith?

Every student of human nature knows to a certainty that it would be mpossible to answer these questions free from the bias of religious training or belief. If one could free himself from lufluences immediately exerted, how is he to escape his inheritance of college, and made myself perfectly at | beliefs erroneous from his ancestors by heredity? And granting that all heredneredity taint and present influences are tradicated, what good, what demonstration, if a thousand or a million answer yes, and a thousand or a million

> If a scientist should undertake to prove that the inhabitants of a South Sea Island were cannibals, he would probably recommend a zealous mission-ary to go there with the gospel, and if he disappeared, or better if several missionaries disappeared, and one returned sore with wounds, and reported that the others were caten, he would set the natives down as banqueters on human flesh. But this would not be the way of the Psychical Research Soclety. It would send out a circular to the chiefs with these questions.

> I. Do you prefer human flesh, or not? II. If you do, what condition do you prefer to have it in? III. If not, what condiment would make it tolerable? Would you be con-

> tent without it? IV. Can you state why you feel in this way? V. Do you feel that such diet is es-

sential for your comfort?

VI. Have you had any change of celling in this matter; if so, when, and

VII. Would you prefer to know this as a fact, or take it like a Christian Scientist on faith?

The replies of the "competent" would probably read as follows:

I. Like "long-pig;" good victuals. II. Like missionary best; fatty, boiled

in pot with yam yam.
III. Content with or without Worcestershire or Tobasco sauce, or gospel jelly. Can eat clear stuff or peppered and salted, as comes handy.

1V. Felt this way all my life, and y. Essential for my comfort—the joy of me life and me religion. VI. Nary a change. Allus samee.

Kill missionary, when hungry, on Rather have long-plg in pot, than think it is there. No pig in pot, no

By carefully collating several thousand such reports after they have been gathered, the conclusion would be reached that the islanders were surely cannibals.

As a report on psychological research. this would have a value quite equal to that now being made to determine whether the majority have desire for immortality or prefer annihilation at death. What is the value of it, whether decided in the affirmative or negative? The identification of a single spirit by the message it brings, is incontestible evidence, and this immortality does not depend on the desires or beliefs of men, but is their heritage.

#### Healers and Astrologers. Capt. Walrond writes from Denver

Colo.: "The Denver (Colo.) Board of Aldermen have passed a bill and city ordinance, licensing and regulating astrologers, clairvoyants, card-readers, for tune-tellers, mind-readers, palmists, phrenologists, magnetic healers and psychologists, within the city of Den-

"The annual license is to be \$100, and any astrologer, medium, magnetic healer, clairvoyant, palmist, etc., practic-Ing without a license, or violating any of the provisions of the city ordinance is to be fined, upon conviction, in sums varying from \$10 to \$100. The ordi was passed and became a law or the 18th day of February, 1902."

#### Good.

Archbishop Corrigan Issued a special dispensation allowing people to eat meat at the dinner given to Prince Henry in New York, while visiting there. That was very kind indeed. Without that dispensation every been required to do penance, else serve for a time in purgatory.

"Just How to Cook Meals Without Ment." By Elizabeth Towne. Excellent. Price 25 cents.

# A REMARKABLE LIBEL SUIT.

The Illinois State Spiritualists' Association and the Editor Sued for \$25,000 Damages.

When the Case Was Called for Trial, the Plaintiff, Realizing the Damaging Evidence Against Her, Cowardly Slunk Away She Dare Not Face the Ordeal.

30 ... 33;

come of Mabel Jackman's libel suit for \$25,000 damages against The Progressive Thinker and the Illinois State Spiritualists' Association? Has it been settled by compromise between the parties, or did you pay the \$25,000 asked for? Let us have all the facts in the case. Spiritualists are entitled to the information, as this libel suit was waged by one who had been expelled from the Illinois State Spiritualists' Association,

In compliance with the request of many we give below a full account of the noted libel suit wherein \$25,000 damages to character was alleged.

It will be remembered by our readers that the woman Mabel Aber Jackman, whose methods were exposed by the Lily Dale Camp-Meeting in the summer of 1895, and later exposed in the same character in Chicago and expelled from the Illinois State Spiritualists' Association, brought suit in the courts of Cook county against the officers of the Illinois State Spiritualists' Association and the editor and publisher of The Progressive Thinker, alleging in her suit that those officers and the editor of that paper had "wickedly and maliciously" defamed the character of the sald Mabel Aber Jackman, in that they had published an account of her exposure at Lily Dale and of her conviction and ualists' Association for alleged fraudulent practices as a medium.

We never did believe that the suit

for libel brought against us and the officers of the Illinois Association was brought in good faith and with the intention of prosecuting the same to a final judgment; because, in the first place, we knew that everything that we and the officers of the Illinois Associa-tion had published, and a hundred times more, was absolutely true, and

that we could prove it.

Now that the case has been disposed of in our favor and that the matter has been made public by the records of the Circuit Court of Cook County, we lay before our readers the gist of the court records that they may determine whether or not this woman, who by those records is proven to be guilty of all that we charged her, is a fit repre-

parts):

"Mabel Aber Jackman, plaintiff, by David Gilmour, her attorney, com-plains of George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Hiram Eddy, Orrin Merritt, M. W. Packard and J. R. Francis, editor street, in the city of Chicago and State of Illinois, defendants, of a piea of trespass on the case.

"For that whereas the plaintiff before worthy citizens of this State.

wickedly and maliciously did compose plaintiff in a certain newspaper called The Progressive Thinker, published at No. 40 Loomis street, in the city of Chicago, in the County of Cook and State of Illinois, whereof the defendants were then and there the writers for and the editor and proprietor, a certain false, scandalous, malicious and defamatory libel, containing (among other things) the false, scandalous, malicious, defamatory and libelous matters following, of and concerning the plaintiff, that is to say:

"'Whereas, the records of the Illinois State Spiritualists' Association show that in the year 1898, Edward E. Jackman and Mabel Aber Jackman, of Chicago, were expelled from the Associaand their ordination papers de clared null and void for good and suffielent cause, after thorough investigation, examination and trial, at which they were given ample opportunity to make defense, and

"'Whereas, certain parties, to wit, D. Stearns White, David Gilmour, Charles Howell, Mabel Aber Jackman, Edward E. Jackman and others have unlawful ly conspired together in an effort to re instate the said Jackmans in the good estimation of the public, and to render nugatory the action of this Associa-tion, and,

"'Whereas, said parties have un lawfully assumed the name of the Illinois State Spiritualists' Association, and unlawfully claim the right to issue have issued such papers knowing that they have no right to do so;

"'Now therefore, we hereby give due are, knowingly acting wholly without excuse or warrant in law or equity, and the public is hereby warned that any action taken or certificates issued by said persons are of no legal value phatever and will not be recognized by this Association.

"The machinery of our courts has been put in operation to enjoin these persons from their unlawful practices, and in the meantime all parties are cautioned against paying said parties any dues or money lawfully due to the Illinois State Spiritualists' Association which was incorporated under the laws of the State of Illinois, July 16, 1896, and which is also chartered by the National Spiritualists' Association.

"GEO. B. WARNE, "President, Chicago. "JAMES FREEMAN, "Vice-President, Bloomington,"MISS ELLA M. JOHNSON, "Secretary, Chicago. "ERVIN A. RICE,

"Treasurer, Chicago. "HIRAM EDDY, "Trustee, DeKalb. "ORRIN MERRITT,

"M. W. PAOKARD, Comprising the official Board of the

ing the defendant, J. R. Francis,) de-sire to say that any organization, be it "The report of the scances created which will try to bolster up Mabel Aber reason the committee was requested to Jackman, whose methods were exposed investigate; A. Gaston, president of the in Lily Dale and later in Chicago, and Lily Dale Spiritualists' Association, H. whose reputation is such among re- W. Richardson and D. B. Merritt, standing disgrace to Spiritualism and a were fraudulent and they so reported, will they receive recognition from seance that I attended.
reputable Spiritualists throughout the "I have been a Spiritualist for twelve ountry .- Editor.'

"'And the defendant J. R. Francis then and there falsely and maliciously sent the newspaper called The Progressive Thinker containing the false scandalous, mulicious, defamatory and libelous matters aforesaid by and through the United States mail to the subscribers to The Progressive Thinker aforesaid in the different States of the Union, including the State of Illinois, and the same was then received and read by the subscribers before mentioned as thereby published by the defendant, J. R. Francis, publisher and editor of The Progressive Thinker expulsion from the Illinois State Spirit- aforesaid, and written for said newspaper by the other defendants.

"By means of the committing of which said several grievances by the which said several grievances by the defendants, the plaintiff has been and is greatly injured in her said good name, credit and reputation, and brought into public scandal and disgrace and has been and is shunned and avoided by divers persons and has been and is otherwise injured: To the damage of the plaintiff of TWENTYtherefore she brings her suit, etc.

(Signed)
"MABEL ABER JACKMAN, "By DAVID GILMOUR, "Her Attorney."

the aspersive language known to the shapes and colors. The cabinet was law and of which the English language crected between two doors, to the best is capable, the defendants, James Free- of my recollection, so that confederates sentative of the cause of Spiritualism in any capacity whatever.

The declaration filed against us on April 11, 1900, in the Circuit Court of Cook County, in which we are charged as libelers of Mrs. Jackman, is as follows (omitting some of the formal lows (omitting some low plaintiff had no cause of action; that is, no legal ground for complaint, the pleas being what are termed in law, pleas of justification and of privileged communication. To "these pleas the plaintiff (Mrs. Jackman) replied by a document known in law as a replication, which set forth "that notwithstanding which set forth that notwithstanding law and supplied by a document known in law as a replication, which set forth that notwithstanding legislation and set in an autres. There was a peculiar kind of robe found between two mattresses on a bed; I cannot describe it, for it was uncomplication. all that the defendants had said in like anything I had ever seen before. and publisher of The Progressive all that the detendants had said in the anything I had before.

Thinker, published at No. 40 Loomis their pleas the plaintiff had a cause of There were several trunks partly full their pleas the plaintiff mach cause of their pleas the plaintiff as much as to say that the pleas of the defendant were not true found were apparently for the make-up but that the original declaration of the plaintiff was true.

After this examination it was the genplaintiff was true;

and at the time of permitting by the lissue and the parties were at liberty to that Mrs. Mabel Aber Jackman's sehereinafter mentioned, was a person of proceed with the taking of proof bear- ances were frauds, and it good name, credit and reputation and ing upon the truth or falsity of the by the visitors in general. deservedly enjoyed the esteem and charges in the declaration and the degood opinion of her neighbors and other worthy citizens of this State.

Charges in the declaration and the denials and assertions in the pleas. Pursuant to this right and practice the descriptions. fendants proceeded to take the de-positions of witnesses in Meadville, "Yet the defendants, well knowing the premises, but wickedly and maliciously intending to injure the plaintiff and to bring her into public sustain the assertion in the publication scandal and disgrace, on Saturday, that the methods of Mrs. Jackman and have been president of the Board March 24, A. D. 1900, at Chicago, in the were exposed at Lily Dale in 1895. County of Cook and State of Illinois, Those depositions are under the sanctity of the prescribed legal oath, and and publish and cause to be composed are clothed with all the solemnity of and published of and concerning the legal procedure. The first witness called was the Hon. A. B. Richmond, of Mendville, Pa., and his deposition is

us follows: "My name is A. B. Richmond; I am 75 years of age; have practiced law 50 years; was educated surgeon, physician and chemist; reside in the city of Meadville, County of Crawford and State of Pennsylvania. I attended the Assembly of Spiritualists at Lily Dale, N. Y., in the summer of 1895; was there through the whole season. I attended three of the seances of Mrs. Mabel Aber Jackman there. At the first seance I attended there was a dark curtain hung across one corner of the coom. After the audience had assemfiled, Mrs. Jackman, the medium, enturned down, leaving the room about ackman's assistant informed us that As the figure turned around I plainly saw the face of Mrs. Jackman after a tall female form, clothed in a cabinet, made a few gestures of salutayoung and yery boautiful daughter of Theon, an astronomer of Alexandria do. the spirit form was that of the menotice to the public that said parties dium, well powdered, not beautiful, but Jackman left the ground and I have ghastly and corpse-like, very like the face of Stonewall Jackson as he ap-Dut 1. 91.

"A few days after I was informed seance, in which pictures would be Exhibit D. painted outside of othe cabinet in full view of the audience. I attended that seance—the isame room and cabinet, but lighter than the former scene. An easel was standing outside of the cabinet; on it was placed a canvas on a stretcher such as used by artists. It remained outside of the cabinet a short time, when we were informed that it would be necessary to take it into the ure, as the conditions were not favorments, the cabinet curtains were open, showing an easel with a canvas on it ready for the attist, but it was not the It was a palpable fraud.

A subscriber writes: "What has be- Illinois state Spiritualists' Associa- came out of the cabinet were substancome of Mabel Jackman's libel suit for tion. "In connection herewith we (mean-touch. In fact, the whole show was

legally incorporated or otherwise, considerable excitement, and for this putable Spiritualists that we do not trustee, and I think others, composed think a single camp-meeting will want that committee. The result of their in-her on the grounds, is unworthy of vestigation was that they were conrecognition, and is, we verily believe, a vinced that Mrs. Jackman's seances blight on Chicago. Those who have but before their report was made, she, been ordained by this society with D. with her associates, had left the camp; Stearns White as president, will not be I do not remember the date, but it was allowed half-fare on any railroad, nor in August, 1895, a few days after the

years; have lectured many times and written several books and a number of newspaper and magazine articles on the subject.

"After the exposure of Mrs. Jackman in the fraud of the seances which I have narrated, her general reputation in the camp was that she was a fraudulent impostor. I know, and so do many others, that Mrs. Jackman's seances were fraudulent.
(Signed) "A. B. RICHMOND."

(Signed) "A. B. RICHMOND."
The deposition of Capt. M. R. Rouse in support of the defendant's pleas is in substance as follows:

"My name is M. R. Rouse; I reside at Titusville, Crawford county, Pa.; I am 05 years of age; was Chief of Police in Titusville a number of years and am now (October 30, 1900) Postmaster in the city of Titusville, Pa. I am one of the trustees of the Lily Dale Association of Spiritualists. I attended the session at Lily Dale in the summer of 1895; I was there over Sunday every week and frequently between times. I came to the camp the morning after Mrs. Mabel Aber Jackman and assoclates had left; they left the camp the FIVE THOUSAND DOLLARS, and night before, during the night. There was considerable excitement in the camp arising from the general report

of the fraudulent scances of Mrs. Jack man. We went into the house of Mrs. Jackman and found fragments of To this declaration, bristling with all uniform, clothes of different sizes, proceed with the taking of proof, bear- ances were frauds, and it was so said

(Signed) "M. R. ROUSE."
The deposition of Hon. A. Gaston is "M. R. ROUSE."

"My name is A. Gaston; I reside at Meadville, Crawford county, Pa.; I am 62 years of age, and am a member of the 56th Congress of the United States. I have been a Spiritualist for 40 of Trustees of the Cassadaga Lake Free Association for fifteen years. I have had a great deal of experience in spiritual phenomena.

"Owing to the report of the frauduuent practices among mediums in the camp of the Association of Spiritualists of Lily Dale, N. Y., during the summer of 1895, our attention was directed to Mrs. Mabel Aber Jackman, the plaintiff, in a discussion of the matter by the Board of Trustees and we deolded to investigate. In pursuance thereof we called on Mrs. Jackman and requested permission to search her house, but she did not grant the request, and we then placed a man to watch the house because we suspected there were confederates concealed in the house. A few hours later three women left the house, one probably thirty years of age, the other two were young girls, probably aging from 12 to tered the cabinet; the lights were 16 years. They were followed, and went a roundabout way to the village as dark as a faint moonlight. Soon a of Cassadaga, about one mile from Lily tall figure, dressed in an officer's Dale, I and two other trustees joined uniform, came out of the cabinet. Mrs. in the pursuit and overtook the three women at Cassadaga. From a close it was the spirit of Stonewall Jackson scrutiny of their features during a conversation with these people I can post tively identify them as being photoconfident of that; the supposed spirit-form was that of the medium, dressed in uniform. A number of female forms (Kepler, Commissioner, and hereto at-of various sizes, appeared. Soon there-tached. In a short time a carriage after a tall female form, clothed in a came along and the young ladies enlong white garment, came out of the tered it and were driven away. We returned to the camp and had an intertion and retired. We were informed view with Mrs. Jackman, when she in that it was the spirit of Hypatia, a formed us that we could now examine her house, which we later proceeded to We found evidence of hasty flight (Hypatia was murdered in the streets of the young people, and different para-of Alexandria, A. D. 415). The face of phernalia which had been used in fraudulent seances. That night Mrs. not seen her since. The committee then proceeded to make a report, which said report is correct and true and accompanies this deposition, which is certhat Mrs. Jackman would hold another tifled by the commissioner and marked

"A. GASTON." (Signed) D, filed with Mr. Gaston's deposition, being the report of the com-mittee made at the time of the oc-currences, in August, 1895, is as folows: To the Trustees of the Cassadaga

Lake Free Association: "Your committee appointed to investigate certain rumors concerning the cabinet in order to complete the pic- materializing seances held by Mrs. Mabel Aber Jackman at Lily Dale during for outside work. In a few mo- the Summer Assembly of 1895, report as follows:

"That on or about the canyas, nor the stretcher that was not the casel when they were outside of tage. After consultation with Mrs. the cabinet. The curtains were again closed, and in a few moments were outside of tage. After consultation with Mrs. Aber Jackman he asked us to postpone closed, and in a few moments were again opened and there was a picture we caused watch to be immediately of a figure dressed in ancient Oriental placed upon the cottage. The watchcostume, said to be an ancient philosoman very soon reported that two young pher, but it was not painted on either women had left the said Aber cottage of the curvases that was shown before. and a little later a woman and girl also "The figures of the young girls that sons made their way to Cassadaga Vil-

the two young women were questioned and admitted that they had been stay-ing at the Aber Cottage for at least the ten days last past.

"Upon the arrival of the woman and girl, they were questioned, the woman claiming no acquaintance with or knowledge of the young women, which statement proved to be an untruth, as later developments demonstrated. It was evident that they had met at Cassadaga Village in accordance with a prearranged appointment. The woman admitted that she had just come from the Aber Cottage; claiming that she had come from New York City, arriving that morning, for the express purpose of a sitting with Mrs. Aber for slate writing, and that she was then on her way to the train and should return to New York City that night. When asked why she took the roundabout way to Cassadaga Village, one mile, and from there to Cassadaga Station, another mile or more, instead of taking the train at Lily Dale Station, only a few steps, she could give no satisfactory reason therefor, and your committee drew their own conclusions.

"Soon after our return from Cassadaga Village, we were informed by Mr. Jackman that we were at liberty to go through the cottage without waiting until the next day, but knowing as we that that four persons had decanned did that four persons had decamped therefrom that afternoon, we were in no hurry to investigate. We, however, the next day examined the cottage more especially for the purpose of dis-covering if it were possible for persons to enter and leave the cabinet in the seance room so as not to be detected by the sitters.
"We found the cabinet located in the

corner of the room from which a door opened into an adjoining room, which door was obscured from the view of the The cabinet was made of matched lumber put together in such a manner that each of the boards constituting the sides of the cabinet stood perpendicular, extending each way from the corner, six or eight feet, and joined together with boards across the top, joining the two sides in the form of an obtuse angle; the entire cabinet being independent from the sides or top of the room and therefore movable. The cabinet curtain was hung across the corner of the room and outside of the outer extremities of the sides of the cabinet, as shown in the accompanying drawing. [Not necessary to give it here,]

"The dotted line indicates the position of the curtain, and the crooked mark indicates a possible way of ingress and egress to the cabinet from the door in its rear.

"Your committee was shown what purported to be a flashlight spirit photograph taken in a private scance given by Mrs. Aber. In this photograph, arranged about the sitters were four forms purporting to be spirit pictures. The size, shape and general contour of these four, forms corresponded exactly with that of the four persons who left the Aber Cottage so suddenly after your committee asked Mr. Jackman's consent to examine it; and owing to the fact that the faces were velled, three of them could not be positively identified by their features, but the face of the smaller of the two young women showed so plainly that there can be no question as to her identity, and your committee know that picture was the picture of one of the two young ladles who first left the cottage as before (Signed) "H. W. RICHARDSON,

"A. GASTON,
"D. B. MERRITT."

Fac simile copies of the photographs, Exhibits A, B and C, attached to the deposition of the Hon. A. Gaston, and filed in court therewith, are hereto appended, which, together with the report of the committee and the depositions of these eminent representatives of Spiritview of one of the transactions out of tive surgery, shall be of man grew. We leave it to impartial judgment as to whether in this instance we did Mrs. Jackman any wrong.

As to Mrs. Jackman's methods in Chicago justifying the action of the Illinois State Spiritualists' Association, our proof, had the case come to trial, would have been equally as strong if not stronger in sustaining our plea of The case never was actually tried he-

fore the court and jury, nor was it ever intended by the plaintiff that it should be tried. We stood ready to produce our witnesses when the case was called; neither Mrs. Jackman nor her attorney was there to sustain their charges so feroclously made in their declaration. Hence, there was nothing for the court to do but to dismiss the case at the plaintiff's costs: those costs stand now by the records of the court a judgment against Mrs. Jackman. Will she pay them? We expect not. She is willing and has been willing all along to make us all the expense she could; she is willing to harm others and put them to infinite expense and trouble in maintaining their legal and moral rights, and yet, she poses as a teacher of the doctrine of Spiritualism. But from one accustomed to her practices we of course can expect nothing else. For ourselves we care nothing but we are concerned when it comes to the question whether or not Spiritualism shall be represented and held forth to the world by and through such teachers as these. The wonder is that such as these should have any follow ing at all in the ranks of Spiritualists. Let all such ponder the facts set forth in this article and then ask themselves Whether they can afford longer to follow in the trail of this high priestess of chicanery and fraud, as set forth in the preceding affidavits.

The evidence presented above is a showing that is eminently well calculated to bring the blush of shame to the cheeks of all respectable Spiritualists. The witnesses whose lucid evidence is spread before our readers this week are widely known, and universally respected. Mr. Gaston has been a member of Congress; Mr. Richmond is eminent as a lawyer, while Mr. Rouse is postmaster at his home town.

Mrs. Jackman little thought what she was bringing upon herself when she commenced a malicious libel suit against the Illinois State Spiritualist Association and ourself, placing the damages at \$25,000-the sult instituted wholly for the purpose of annoyance, with no intention whatever of ever pressing the same to a final conclusion The defendants in the case, however, went promptly to work in securing the evidence presented above, and much more-mountain high-which would have been available bad the case come

to trial. Now, reputable Spiritualists, you are left with this evidence, and you are at liberty to judge of the same. Are you ready to accept her as a teacher in anyrespect whatever? She is one of the Price 10 cents.

lage, one mile away, in pairs, as they leading officers of the illinois inter-bad left the cottage. At Cassadaya State Spiritualist Association—in fact, overtook and interviewed them. First, the two young young a constituent of the controls it, and under her influence she controls it, and under her luftuence & it has, we have been informed, been or, daining "Ministers of the Gospel of

Spiritualism." Just think of this gang controlled entirely by her, sending out ministers of the Gospel to minister unto Spiritualists. Read the evidence above given, and then ask yourself, "What is Spiritualism coming to when such a gang presumes to act for reputable Spiritual

The question may be asked, how can

such a class exist in Chicago? Simply

from the fact that this is a city of near-

ly two millions of inhabitants, and innocent gullibles can be found who have never heard of the evidence presented above. Of course they soon catch on to the gang's method, and leave while other victims come to the front.
Those who have been ordained by Mrs. Jackman's Inter-State Associa-tion as ministers of the gospel, will receive no credit-no honor-no commendation outside of the gaug with whom they have affiliated; in fact they will be ignored wholly by every reputable Spiritualist camp, and their endorsement will prove to them a boomerang;

they are tainted with bad influences.

Too great credit can not be conferred upon the Illinois State Spiritualist As sociation, Dr. Geo. B. Warne as president, for the noble fight it has put up against the worst gang that ever afflicted any companying the number was flicted any community. Its name was assumed by the gang-absolutely stolen -and every effort made to get supreme control of it. Under the name of the Illinois State Spiritualist Association, the gang sent out laudatory circulars endorsing Mrs. Jackman, and "extolling her to the skies," thus misleading the people, as it was the bogus, fraudulent Illinois State Spiritualist Association, and not the State Association represented by Dr. Warne. It was found necessary in order to stop this fraudulent work, to go into court, and after months of tedlous litigation, the case was decided, and the gang was enjoined from using the name. They then organized the Illinois Inter-State Spiritualist Association, selecting a name as nearly as possible like that of the Illi-nois State Spiritualist Association, in order to further deceive the public.

# IMPORTANT, HEALERS.

To the Editor:-The Supreme Court decided that magnetic healers must have examination and license, or be liable to a fine of \$100. Now, let every healer treat his or her patients in darkened room, in which are one or more other persons, then, let our drug opaths get their proof of the treatment, and the identity of the healer, as best they can. G. STAFFORD. best they can. G. STAFF

#### Healers Must Have Licenses.

Magnetic healers and osteopaths must procure licenses from the State Board of Health, according to a decision handed down by the Supreme Court at Springfield in the case of the people against George P. Gordon, which came from Rockford. This is the first time the court has been given an opportunity to take a stand on the question and its

Gordon advertised himself as a "healer" and procured business in Rockford. He was charged with practicing medicine without license, and after trial the Circuit Court directed the jury to find for the defendant. The Supreme Court reversed and remanded the cause. The opinion begins by quoting that part of the statute which says:

"The examination of those who desire to practice any other system of science of treating human ailments, who ualism in the East, will certainly do not use medicine internally or exterafford the unbiased reader an excellent | nally, and who do not practice operaa character which our nefarious libel of Mrs. Jack- sufficiently strict to test their qualifica tions as practitioners.'

Continuing, the court says: "We all agree that the object of this is to protect the sick and suffering and the community at large against the ignorant and unlearned who hold themselves possessed of puculiar skill in the treatment of disease, and to prevent them from holding themselves out to the world as physicians and surgeons without having acquired any knowledge whatever of the human system or of the disease and ailments to which it is subject. Without some knowledge of the location and offices of the various nerves, muscles, and joints, the manipulation of those parts and the flexng of the limbs cannot be intelligently, f, indeed, safely, practiced. "Merely giving massage treatment or

bathing a patient is different from advertising one's business or calling to be that of a doctor or physician, and, as such, to administer osteopathic treatment. The one probably falls within the profession of a trained nurse, while the other does not."

### VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OF-FER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS. Two exceptionally valuable books will

be sent out for twenty-five cents each,

to every one who sends in a yearly sub-

scription for The Progressive Thinker.

The paper one year \$1.00 and the two books 50 cents. Total for paper and the two books, \$1.50. The paper one year and one of these books, \$1.25. Or if you wish to secure an exceedingly valuable library, you can secure our eight premium books for \$2.50. The paper one year and these eight books, \$3.50. See second page, "Premlums." One of the above books offered for 25 cents is entitled "A Wanderer in the Snirit Lands," and the other is Vol. 8 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth, you will admit. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole rauge of Occult and Spiritualistic literature. And as to their price it is only about one-sixth of the price of other works on ike subjects. You miss the chance of

"Meatless Dishes." Very useful.

books.



The Condition of Two Who Passed to Spirit Life.

There are many tender, pathetic scenes on this earth of ours. One half of the world doesn't know how the other half lives, and as a rule, doesn't care. While one person is laughing, another is sighing. While one is enjoying thrills of ecstatic pleasure, another has spaems of pain and the pangs of remorse. While one is happy, another is miserable. And so it goes.

The world is made up of contrasts. Every object can be contrasted with some other object. Every joy can find its contrast in pain and anguish. Every thought or wish realized finds its contrast everywhere in bitter disappoint-God even can find his contrast in the "orthodox Heaven is contrasted with hell, and the salubrious climate of the former with the exceedingly hot fire of the latter. From beginning to end the world is made up of contrasts. The mote dancing in the sunbeam has its contrast in the planets careering through space. Life has its contrast with death, and the calm of a summer morning with the terrible devastation and ruin of a cyclone. The high hill looks down upon the deep valley, and Satan on the Mount tempting Jesus finds a contrast in a minis-ter of the gospel in the valley, seducing his parishioners' wives and daughters.

As the story goes as related by a daily paper in New York, there was a lady, very wealthy and apparently refined, and the center of a large circle of friends. She entertained the idea that her exclusive duty was to herself alone. Her personnel was queenly, her features just enough tinged with rainbow tinted hues to render them charmingly attractive, and when illuminated with a smile, they scintillated like the dew-drops of morn when being kissed away by the gentle rays of the sun. She was the center of admiring friends, a central orb, while those who danced attendance were the smaller satellites. With her great wealth she was never known to do a philanthropic deeds, but was ever looking for bargains-at the the clerk remarked that she got it so cheap because an old woman, distinguished for her exquisite needle work, had made the most of it, dying before it was completed-dyearn an honest living.

In a room in one of the most humble quarters in New in her efforts to gain a respectable living, at last she was spirit tethered to earth to approach, and told her to behold compelled to yield to various privations and take to the one whose life had been wrecked on earth by the insatiate weak to raise her hand to her head she seemed to be suscounter, a place in our large stores where human souls are tethered to earth. sometimes sacrificed; where misery is doled out to the insatiate bargain hunter at so much per garment. These great stores are in a measure built upon human wrecks; built upon the very life-blood of women and children; built upon the means and sighs of those who are overworked. If the bargain counter could sometimes speak, built upon the means and sighs of those who are animated with insatiate greed, will be tethered to earth for a long time after the change of the self with whom we mingle in the case that where the victims of the sometimes process, whether the counter's proces satiate bargain hunter at so much per garment. These it would tell a fearful tale of poverty, hunger, wretched- called death. Your life here determines your status on earth life. Just as Homo chooses and ness and pain. It is the receptacle of energies that are the spirit side of life, so look out or you, too, will be anburning low among those who must work for next to chored to earthly conditions.

nothing or starve. It simply deals in human chattels, alayes who work for a mere pittance, some earning only one dollar a week. Such is modern civilization with its bargain counter.

A dream of death! A vision of the transfiguration! A view of a new born spirit! In visions, many times, a grand lesson is conveyed. It was in the morning dawn when nature was awakening from a night's reporse, and when the eastern sky was beautifully tinged with what seemed to be slices of some exquisite rainbow, that had been chiseled into thousands of fantastic forms of great beauty and loveliness by some angel artist and sculptor. The air as pure as a sunbeam, the pendant dewdrops on the flowers seem as if distilled from the breath of angels, and the songs of birds add enchantment to the scene. On this occasion a mystic, one gifted in occult lore, had a vision, in which a divine lesson was conveyed. He found himself in a palatial residence, an invisible observer of a dying scene. The bed was surrounded by friends and relatives watching the last sad change. On one side of the bed was an angel, grandly lovely, who held in his hands a record by which the dying one was to be judged. On the other side of the bed were clustered spirit friends and relatives who had come to witness the change, and welcome the new-born spirit then in the process of formation, and when the change was completed and the spirit had awakened to consciousness, they extended their hearty good wishes and congratulations, and then endeavored to take her away from earth, but to their great surprise they could not do so, as she seemed to be weighted down to earth-tied to it in some peculiar way, and she cried in her agony of sorrow that she could not ascend higher. Then she was approached by the Angel of Light, who in tones musical with loving emotions, told her that during the whole of her earthly career she had never done an unselfish act; had never brought light, love, leasure or comfort to any sad careworn heart; had never lifted a burden from the shoulders of any of the toiling millions; had never brought sunshine into any household; had never imparted a single substantial blessing to any struggling mortal. She had never in aspiration, in thought, in word or deed, risen above the sordid conditions of earth, and she was anchored thereto-anchored thereto until good deeds should so ennoble her that she could ascend higher.

The vision continues: Another scene of wonderful impressiveness occurs. Another woman, Kate Stearns, is on her dying bed, a sad spectacle indeed. Not a solitary mortal is present. Poverty-gaunt poverty-is manifested in the room. A crust of bread is on a plate by the bed. She sends an agonizing moan bearing upon it the fruitage of a lacerated heart, of hopes and aspirations unrealized, and with a prayer upon her lips she passed into bargain counter, on bargain days. One day she had pur-chased a dress of surpassing beauty and excellence, and deed as viewed from the earthly standpoint. The same after it had been nicely fitted by certain minor changes, Angel of Light stood by her lonely cot, while the one who was tethered to earth by a misspent life came to assist in her transition. She was efficient, watchful and tender, and realized that if she ever escaped from the thraldom of ing of want and starvation—a martyr in her efforts to earth, it must be through good works and kindly deeds. As soon as the dying woman had passed through the change called death, and awakened on the spirit side of life, she was greeted by a song of welcome by an angel choir, while little children showered flowers and benedictions upon her. The reception she received was grandly York, an elderly lady, Mrs. Kate Stearns, was lying upon beautiful, as she awakened to a realization of the spirit a cot very weak and sick. Constantly plying her needle side of life. Then the Angel of Light beckened the bed. Ghastly pale, her features were ghost-like: Too [greed of those who are attendants at the bargain counter; and he referred to the arisen spirit as the one on earth pended midway between life and death, waiting patiently who had stitched her heart's blood away into a dress for a single move of the pulsating forces, either towards which she had bought for a mere pittance in one of the the grave or towards ultimate recovery. She was a vic-palace stores. While the victim of earth's wrongs stood tim of human lust; of insatiate greed; of avarice on the forth grandly beautiful as a spirit, the one who had the part of puny mortals-she was a victim of the bargain insatiate greed to oppress her, though unconsciously, was

#### CRITICAL REFLECTIONS

posium.

To the Editor:-I have read with much interest and I trust with equal profit every paper of the Symposium in No. 638 of your wide-awake paper, in answer to your circular letter requesting answers to the double question, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in he domain of science?"

Although not one of the chosen sym-

posiasts, I shall presume to make a few suggestions touching your important and well-timed question, prefatory to life, past, present and to come. what I consider the main purpose of

It seems to me the question as stated is not quite fair to both sides, if unprejudiced answers was the object dered (as I doubt not was the real intenon), in the fact that it very plainly some of the answers, but in reading the answers I am not inclined to think that nored it altogether.

5

As the question is propounded, I could taken its place in the world as a religdifferent foundation, accepting whatever may be truth in all other religious, and discarding all that is false and obsolete. Spiritualism may truly be said to take the place of all other religions,

but it does not affiliate with them.

The N. S. A. recognizes Spiritualism
as a religion; the question was exhaustively discussed at its first convention at ively discussed at its first convention at not conform to our views; we could not to support and operate two organiza-Chicago, and overwhelmingly adopted follow their historical example; nor is tions, and we can divide on these lines as one of its fundamental principles, or it advisable to conform to their meth- with honor to ourselves, and I believe, my memory is greatly at fault. Besides, all state and local societies so far conduct of our religious exercises. Nor cause. We are all Spiritualists, as the as I am advised, have done the same. The question then is not in fact, shall Spiritualism take its place, etc., but shall it retain the place already taken? To change our attitude in this import truth we may perchance find hidden wals to withdraw who do not agree with ant matter; we must go back on our among them. I am fully aware that a the recognized order of things in the own record.

Now, as to the second branch of the question, "Shall Spiritualism be asetc. You cannot assign it at all. That Spiritualism has its scientific cises for instance, we are sometimes spect is true, and that is one of . Its obliged to use words we do not approve, best and most commendable features, its real glory. True science, and real do approve; and for the further reason cret of How to Keep Young." By J. M. Spiritualism will never come in con- that our own musical literature up to Peebles, M. D., M. A., Ph. D. Price \$1. flict; they cannot, because they are a recent date had not furnished any- For sale at this office.

Processing and the processing an branches or parts of the one great body thing worthy of substitution of truth and must harmonize. Other religious have ever opposed all new discoveries in science that con-On The Progressive Thinker's Sym- flicted with their creeds; and persecuted its adherents as far back as we have any record; (and what a record it is!) while Spiritualism joins hands with science in the uprearing of her magnifi-cent superstructure of truth.

But science is not the all of Spiritualism: Oh, no, my friends and brethren; far from it! It is not even the chief stone of the corners, but yet an important one. The religion of Spiritualism recognizes and includes all things that make for righteousness, and requires them all, to fulfill its perfect law. The golden rule, even, falls short of its requirements. It also embraces a grand philosophy, the philosophy of life, of all

But more and beyond all these, this religion recognizes and comprehends the divine aspiration of the soul that reaches out into the higher realms of their relation to the laws and power ggests the answer the writer would that govern the universe. And it is, or live, and takes the fact as granted and should be the supreme aim and object settled that "the domain of science is of this religion to cultivate, develop the proper position for Spiritualism to and strengthen this divine principle, occupy. In its legal aspect the ques- which is the inheritance of all; to the tion is leading, and therefore improper in form; and considering the high position held by the questioner, it may fluence and under their guidance while may not, if wisely met, and managed, well be claimed to have influenced here; thereby preparing ourselves for injure the prospects of Spiritualism, some of the answers, but in reading the the next stage of progressive life which but will result in its benefit in the end. is been the case. A few have noticed is the substance of true religion as now our forces, and co-operate, so far as we noticed is the substance of true religion as now our forces, and co-operate, so far as we noticed it alternative and others have ignored it alternative and others have ignored it alternative.

definitions. We need not be ashamed to call Spirnot answer yes or no to either of its itualism a religion, because the great branches. Spiritualism has already religions of the world-so-called-are over the doctrine of "Infinite Intellibuilt, mainly upon the foundation of gence." It is evident we cannot harion, not as "one of the great religions of creeds that are rapidly becoming obsothe world," but built upon a new and lete through spiritual enlightenment; tions now under discussion. Neither different foundation, accepting what nor because their history is recorded in side will yield, nor should they, if to blood, crime and persecution all along do so would require the sacrifice of an the pathway from the dim past up to a honest opinion. These questions are date that is quite recent. Evolution is vital, and their proper treatment is working its wonders, even upon them, very important to the future of Spiritthanks to the immutable law of its operation. We need not adopt these creeds nor any tenet of them that does ods in church proceedings, or in the with ultimate benefit to our common do we do so to any great extent. But, many denominations under one name while we repudiate the great mass of are all Christians; and it would be far their leading doctrines, we should not better to divide our forces, and each be too pround to accept, and adopt any molety hold together, than for individfew objectionable features have crept association, and disperse without orinto our religious exercises through gammation. Causes so apparent they do not need mind, is inevitable.

M. W. PACKARD. into our religious exercises through ganization. One of these results, to my because they are set to music that we

prayer generally, objections may well be taken to its manner, and perhaps its substance, but not to prayer per se. Real prayer is as natural to developing humanity as real breathing, and as essential to spiritual unfoldment as the latter is to physical life and growth. Every aspiration of the soul is a prayer. "uttered or unexpressed," and every righteous act in the routine of life, performed with a good intent, is prayer materialized. Prayer is the food of the spirit. Let us pray, then, "without ceasing." Let us retain the exercise in our gatherings, but let us also correct and eliminate its objectionable bor-rowed features. Neither Infinite Intelligence nor any other being or power wiser than we, needs to be ordered, or specially instructed what to do, how it shall be done. Prayer is mainly for the benefit of him who prays.

I have already made this paper much longer than I intended; but my excuse being, seeking and longing to know must be the importance of the subject more of its spiritual attributes, and in hand, and the multitude of its phases. I now come to the main object

which prompted it.

The variety of opinions manifested in the different papers of the Symposium make it very apparent to me that we cannot all unite harmoniously in one organization; and while I regret these is spiritual. This, as I understand it, It would be far better for us to divide

> We have disagreed quite long enough ualism, as I personally view the mat-

wrangle over points of doctrine upon

ter. We are numerous and strong enough

Bloomington, Ill.

"Death Defeated; or the Psychic Se

# Man's Aural Self.

By Charles Dawbarn.

CHAPTER SIXTEEN

Impression and Intuition. The aural outreach of manhood con stitutes the unbroken chain which link by link, unites Homo as a personality with the highest conceivable expression of intelligence. If it he that a round him. And when we pass on unit can only gain needed experience through all forms of physical phenomeby blending with his fellows, then such na down to the enormous physical blending will continue so long as ex-draft upon the mortal demanded by soperlence is needed; and that we ven

fined to the speck nucleus, and he is selfhood had not been raised by such what we call "identity." depends upon self effort. And self 'Psychometric experiments prove this effort would have prevented entrance-

emanation is passing out in every direc- ment. tion, and taking on a form of which cannot even imagine its shape or size. A few scientific experiments at the municates with mortal brain, but, at other, as far as possible, avoided. such times, brings with it a knowledge far beyond that of the mortal Homo. When that has been demonstrated it has already made himself.

The man with natural or evolved contact with his aural self will always their intelligence, their energy, their show keener wit than his fellows. He experiences; and by Nature's eternal becomes a quick-firing cannon among law, continue to blend as before. Of old-fashioned smoothbores. He dominates, and often cruelly among his fellows. The genius is always a man who has ready access to his own aural selfhood. As a Napoleon, an Attila, or one of the modern monsters of finance, in its aural relations. Since this form he becomes a curse to himself and his

of the world, a blessing to his fellow men, is first thinking thoughts of love to all. These thoughts are born by the outpassing unit into the larger self-hood. With this selfhood he is in close contact. It inspires him; enlarges him; endows him with power; and the love of him and his life record goes echoling

down the ages. rejects associates now, so will his aural rejects associates now, so will his aural live to save life, or arouse curiosity and self be free of intercourse in some diequiry. Intuition is a step in advance rections, and very shy in others. If of impression. The thought received in Mrs. Piper, for instance, were fond of realized, interpreted and acted upon. It mechanics or music her aural self has always been counted as a blessing would become easy of access to intelli- to the mortal, whatever its source. But gences with similar tastes. Others that intuition can be cultivated as might be admitted into association, but would find greater difficulty in expressing themselves. Had Mrs. Piper been natural linguist we can see that M. A. Oxon might have readily recalled his missing knowledge of Greek. It being granted that the vibration induced by the energy of thought always demands interpretation according to somebody's experience, we see that the outer man will necessarily prove the most effect-ive interpreter. The experiences of the tion are literally the same as an echo is mortal must mostly pass to him, even though his experiences can but imperfectly be interpreted by Homo. The cannot at the same time echo an interignorant medium may thus present cer- pretation of that sound. There must be aural self, would permit expressions of its intelligence can be recognized and learning by a visitor; but if herself edinterpreted. So there will be no passage ucated and developed, the spirit finds of intelligence from one form to access to memories and experiences that permit him a much fuller ex-

The nucleus of progress is found within the mortal form. The man of genius has aural powers far beyond the living amid conditions and gaining exnormal, and is really a mortal sensitive, periences of which the mortal knows inspired by aural manhood to a still nothing. Therefore those condition greater development of his mortal pow-ers of expression. But such men and women would be very impatient over any effacement of their own selfhood, even for a brief hour. Consciousness is for them the pride of life. Thus the world will find very few of its talented workers, such for instance as Miss Whiting, ever becoming an unconscious tion, yet in some octave that is his medium. The unconsclous medium is, with rare exception, on a lower level of intellectual development and training. We can easily imagine a Sir William course between the inner and the outer Crookes as particularly interested in self, but there will be no satisfactory some phenomenon evolved through his that another Ego might take its place. Homo into a larger manhood by per-inust, for the most part, be impossible sonal effort, and not by,; going to sleep to the aural self in his present conthat another may guse his form. We dition. At best it must be the spirit of tranced medium is Homo robbed of his The thought has become concentrated no lesson from her repeated entrancements. It is S. P. R. and the student who are the gainers through the ble. So much has been taught by smothering of her selfhood.

Enstern sages from time immemorial

supation.

As we apply these truths to the pro- first essential for the student is intense

almost grade their effect upon the life of the mortal. The rap demands vibratory energies the spirit could not supply. The physical force used is thus, perforce, that of the mortal, who also supplies much of the intelligence. The beginning the most important quest and the life intelligence is the student realizes that he is supplies much of the intelligence. The professional rappist becomes a sleepy fellow, and the victim of influences "materialization," we find an ture to assume will be throughout arrested growth of manhood. The in-degradation. The consequence could eternity. We watch Homo as a physi-telligence exhibited is of the earth, only be what we call "black magic." cal speck, without size and weight save earthy. A certain almost barbarlan Let us demonstrate this all-essentia

in relation to the planet on which he shrewdness is present, but the intruth. The aural self is composed of dwells. He must be almost too minute tellectual level permits fraud, and units, outgoing from the mortal form for possible inspection by a celestial easily makes dupes of the onlookers. That form is his own evoluted selfhood visitor. Yet Homo thinks this little The witness may protect himself. Sir passed into new conditions. Its conspect is the whole of him, and is proud William Crookes held Katle King and struction has been the work of years, a fab. of it, in comparison with other specks everywhere around him,

This speck of which Hard board actness. He thus demonstrated the ric cannot be changed in an hour, Even This speck, of which Homo boasts tremendous fact of human immortality if the mortal should in some fortunate himself, is but the nucleus of a wider and spirit return. But he had then ex-selfhood whose home is in a dark and hausted the value of the phenomena for of heart," as it is called, by which his undiscovered continent of the un-known. Homo's studies have been con-more sensitive than before. Her own polarized into a noble manhood, his well aware that at every moment of his experiences. She passed out from his earth life units are being attracted scientific protection to often become the spond. It has been created out of the which for a brief hour has been their But, so far as the world knows, the devil and evil spirits. In reality, as the home, but they carry with them all sensitive remains in her old level, student will now recognize, the conthose experiences which constitute with no advance, because all growth verted sinner is only reaping just what depends upon self effort. And self

So we would grade mediumship as Homo has no experience, and therefore first, that which is preceded or followed by self effort; and, secondly, the variety which leaves the mortal little the betfreside with the family sensitive will derive the mortal little the better, and often the worse for the use of probably a venerated church member. The echoes are necessarily from his then discover that this awal selfhood then discover that this awal selfhood contains a center of intelligence by the fact that it not only occasionally compact that it not only occasional compact that it not only occasional compact that it is not occasionally compact

We closed our last chapter with the far beyond that of the mortal Homo, assertion that Nature had provided a When that has been demonstrated it way of communication between the seems obvious that the greater the two worlds that did not demand this of intercourse the greater constant sacrifice of mortal manhood. should be the advantage to the mortal. But it has its demands, which must be And such would undoubtedly be the obeyed. It demands first of all the culcase were it not that this emanated tivation of a faculty which is rarely aura is at first little but a replica of more than a tendency in the normal life Homo. His tastes, desires, passions, of to-day. We have already pointed vices and virtues constitute the out- the student to the fact that his size is the student to the fact that his size is going medley of his earth experiences.
Therefore under such conditions if Homo connects with this aural self it the units that have constituted the pernot limited to that of his mortal form. There has been a perpetual outgoing of simply makes him more of the man he sonality by which he is known among his fellow men. Let us see what that means. These units carry with them the new form appropriate to these conditions we know nothing; but we do know that it has and must have a center to its blended intelligence whereby the whole personality may be directed which we have called the oral or outer self, is thus a second or larger Homo There is another side to this natural with perpetual intercourse one way, it law. The man who becomes a savior must be far better conditioned for discharging its thoughts into Homo's mortal brain than are intelligences domi nating another personality.
We have noted that exceptional tal

ent in earth life is marked by its oc-casional access to the aural self, which when recognized is called "intuition." The genius receives such thought blindly, and grades no highway for No much of Nature's process, whether others to follow. Impressions are similar thoughts but only the state of sensed thought flash, and often effectmuch as memory, or any other faculty, has not been realized. Yet herein is the pathway, the only natural, normal pathway for intercourse between the

two worlds. It may be said to be almost univers ally acknowledged to-day, that ex-change of thought between intelli-gences demands similarity of vibration. But since thought itself is only sensed the vibratory repetition of a preceding sound. Nature may echo sound, but she an agreed meaning to that sound before of intelligence from one form to another save so far as the experience is to me in the terms of his craft if I cannot interpret their meaning.

It is certain that our aural self is and experiences cannot be expressed in vibratory thoughts for our benefit. On the other hand, our mortal experiences and conditions are all capable of being interpreted by the aural self. That self has individually already had such experiences, and therefore can think them now; if not exactly in the same vibrapresent sense expression.

We have thus, once again, marked the extent and limit of possible interself, but there will be no satisfactory intercourse at all, beyond impression own organism. But both he and the and intuition, unless the mortal be world would be losers were he to let his own developed intelligence stand aside conditions. He cannot reduce this interchange of thought to the normal True development means, the growth of level of his earth life. Such vibrations thus reverse the popular idea of me-lis thought which will pass inward diumship. The unconcious and en-from his mortal center of intelligence. birthright, perhaps, for, the benefit of Its vibration-means just one thing, and others, but all the same he becomes a nothing else. It both travels and can sacrifice for public good with little benefit to himself. Mrs. Piper has learned no lesson from her repeated entrance would express his thought to the invisi-Every sensitive, conscious or uncon- It is the first, and a very important clous, is making greater draft on his stage in the proposed communication. vital energy than the plodding un-emotional mortal afraid of a new idea. In times of great danger and unusual The use of his organism, even by his trial. In ecclesiastical phrase such conown aural self, is exhausting, and can centration is called "prayer from the only be moderately indulged with heart." It is heard because the thought safety. Miss Whiting interprets her is concentrated into an effective vibralassitude as the fatigue of her tion. The printed prayer, and the usua spirit visitor. It was the mortal who pulpit "talk with God" are vibrated needed the rest, whether by cessation thoughts impossible of interpretation of the intercourse or by change of oc- by any higher intelligence. They are

possible to mortal life he can vibrate no thought that will be effective.

Strange as it may seem, he must now prepare the aural self for his coming effort. Unless he is living a life worthy of his manhood the opening he seeks would result in an added power to his truth. The aural self is composed of work has but begun. It will be, must be long before the aural self can re in his mortal form. Presently these that gathered around her. Sir William day, and, as a consequence, he will units have gained all the experiences they need. They then flee the form, which for a brief hour has been their But, so far as the world has shared his gain. he has himself sown. He is receiving the echo of his own experiences, thus recalling him to his own past. The more sensitive he is, the more he has of such experiences, which are, perhaps, who becomes a respectable citizen, and might be present for the poor sensitive, but he is almost sure to interpret her vibratory sensations in terms of his own past, and thus, too often, once again finds himself in the hells of his

own creation. Such is what we mean when we assert that the mortal who would open intercourse with his aural self had better first be assured that he has impregnated that self with constant aspirations for a higher and nobler manhood. He must begin by self effort, mustering his own passions, ruling his own tastes. crushing his own selfishness; and, by his thoughts, seeking fellowship with all that expresses his highest ideal. Those known to history as Saviors of the added power of their own aural selfhood, long trained and infused with the divinity of manhood.

(To be Continued.)

#### Abandon the Old Trail.

I have been an interested reader of the numerous articles which have appeared in recent numbers of The Progressive Thinker, very much of which I heartly endorse and approve. There are some things, however, that present themselves to my mind as objectionable, ludicrously inconsistent, and out of place is a continual rehearsal of old worn-out religious and theological

It seems to be impossible for them to grow out and above their old religion. Why can they not step out of the old clothes and don new garments that are more befitting them, and show them-selves to the world in a new garb? They talk about Spiritualism in the

garments of old theological phraseology as though there were not words in the English vocabulary in which they could clothe their thoughts. If that is true. as you can, and abandon the old trail. great first cause." To my mind there is no such thing as "first cause" relating to the universe. It is difficult to conceive of a first cause for something that has eternally existed; if there was a first cause, there was a beginning and the probable inference would be that in the sequel there must be an end. There have been floods of ink spread upon paper in an effort to show the existence of a personal God, without which religion could have no place upon which to stand. Hence the mighty effort put forth to maintain that post tion; the vocabulary of various guages have been ransacked to find words to use in the discussion with the seeming hope of befogging the mind

they have failed to enlighten. The idea of demonstrating such a problem is utterly out of the question; the finite will never be able to fathom

Neenah, Wis. M. S. BARNETT.

#### A MOTHER'S HAND CURE.

don't believe in hypnotists nor am bank on certain people who manipulate your mind, view the Christian scientists who cure

my broken arm By bidding me "forget it" with a spe-

cies of alarm, Buddhist cult and magic are no patronized by me I flee the mental healer with

treme alacrity,
But there's an old-time method that my sure respect commands, When I think how mother cured me by

the laying on of hands.

For mother's hands were slender, but most peculiar might Lay in their application, and they fitted very tight.

"errors" and "delusions" all were smoked out on the spot And vanished in a flame of fire, for mother's hand was hot.

There are certain thoughts and princi-And troubles oft may be allayed by Christian fortitude, But it's wise to call a doctor when you

have a colle pain And I don't believe those people who declare it's all your brain, That when you're tied up kinky in double twisted knot You've only got to think you're right

and be so on the spot. I'm fain to take such people with their "thinks" and "praying bands," And cure them as my ma cured me, by laying on of hands.

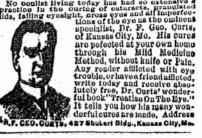
Could they but lie across her knee as once I used to lle

Their disbelief in misery away would

quickly fly, r "errors" and "delusious" would be smoked out on the spot, They'd howl with very real pain, for mother's hand was hot. -W. Packard.

As we apply these truths to the pro- first essential for the student is intense "Healing, Causes and Effects." Be duction of physical phenomena we can expressness. Nothing less will do in this W. P. Phelon, M. D. Price 50 cents.

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There is no need for cutting, drugging or robing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all forturous and barbar-cuts mattheds are eliting

been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatmenting, as thousands of people have been cured of bilindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when emilient oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision.

A. O. T. Pennington, Massachusetts building, Kansas City, Mo., says: "Actina." cured my mother of cataracts and cured me of nathma.

W. J. Reed, 50 Prospect avenue, Kansas City, Mo., says: My sister was STONE BLIND and "Ill." New England building, Kansas City, says: "Actina" cured me of cataract and is the best thing to cure colds.

W. R. Owens, Adrian, Mo., writes: "Actina" saved me from going BLIND.

Robert Baler. 80 Dearborn street, Chicago, By writes: 1 should have been blind had I not ill, writes: 1 should have been blind had I not list med in a cathod of treatment has been given a used "Actina".

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### 641

The above is the number of the present issue of The Progressive Thluker, as printed at the top of the first page, right hand corner. If this number corper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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## For the use of meetings, lycoums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; \$1.50 per dozen. For sale at this office. Discovery of a Lost Trail

BY CHARLES B. NEWCOMB, Author of "All's Right with the World." Gloth 220 pages. Mr. Newcomb made a distinct success with a strength of the Metalysical books that are now so front runk of the Metalphysical books that are now so front runk of the Metalphysical books that are now so front runk of the metalphysical books that are now so front runk of the metalphysical books that are now so front runk of the metal number who hare seen cheered popular. The great number who hare seen cheered popular in the great number who so words of help are doing so by the wise teacher whose words of help are doing so by the wise teacher whose words of help are doing so he that world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail" is a simple study of that strange and beautiful thing called life, but greed in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at

# .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Bach contributor diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.-Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occu-py, 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 stem is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

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 name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Win chester avenue, Chicago, where she can be addressed.

Lee Warner, a young farmer residing near Matthews, Ind., announced that, alded by a dream, he has solved the perpetual motion problem. A few nights ago he had the mystery solved to him in a dream, and, getting out of bed, began to work on lines framed in the dream. For forty-eight hours he claims that he has had a machine making 600 revolutions per minute, and the machine is still at work. The invention is not yet completed, and Warner will give none of the details .- Chi-

Arthur F. Nursey, inspirational lec-turer and test medium, is open for en-gagements. Those wishing his services, address him at. No. 404 Forest street, Wausau, Wis. Terms reasonable.

months. He frequently told his friends ber of the Board of Supervisors of St. Clair county.-Chicago Chronicle.

Mr. D. Sibert, Applegate, Cal., writes: "Will you be so kind as to print my recipe for a cough and cold remedy. I have used it for twenty-five years with complete satisfaction: Raw linseed oil, tincture of best ginger, old strained honey; the three in equal parts. Sure cure. Any further particulars as to preparation will be given on receipt of two-cent stamp."

The residence of Oliver E. Erb, Martic township, Pa., was saved from destruction by fire through a dream. Mr. Erb awoke after dreaming the house was on fire, and was so impressed by the incident that he went down stairs to investigate. To his utter astonishment he found the kitchen in flames. He put out the fire, which in a short time must have enveloped the house.

F. L. Jobson writes from Richmond, a benefit to our society to have had ished thirty yards of carpet, sold it and with us Mrs. H. C. Webber, of Boston, for the past three Sundays. She came to us a stranger, and by her fine lectures, beautiful teachings of spiritual philosophy and most excellent proofs of spirit return, has won the gratitude and love of our society."

Mrs. Alice Baker, lecturer and message medium, of Cleveland, Ohio, loving sister. Her lectures are of a writes: "I am in St. Louis, Mo., for a few weeks. I lectured last Sunday evening for the First Spiritual Church evening for the First Spiritual Church to a good and appreciative audience. I will speak for it again next Sunday. The receipt of A Wandow Knowledge the receipt of A Wandow Knowledge Bro. Peck, now at the Florida Camp, is Lands. I thank you for the valuable their pastor. These people are a whole present. It is a most wonderful book, spiritual people. I will answer calls within one hundred miles of St. clety on or near the Big Four Railroad. between here and Cleveland, withing ciations in view of engaging his servmy services on my return trip, please correspond with me at once. Terms reasonable. I am also open for camp engagements. Address all communications to 3928 Morgan street, St. Louis, Mo., or to home address, 261 Pearl closed her engagement with us for the street, Cleveland, Ohio."

posium that has been presented to the She now goes to fill a two months' enreaders of The Progressive Thinker has gagement at Indianapolis. Ind.: after ested in the effort to more perfectly nent pastor in our own church home. understand the Spiritual philosophy, a feast fit for the immortals. While we aspired, and will soon hold the dedperusing the different articles and location services. For the month of noting the variety of thought ex- March we have Tille U. Reynolds, pressed, the motto that would be the whom we will gladly welcome into our most appropriate to adopt by the ad-herents of the different lines of thought place in our hearts. We expect to ded-there expressed, would be: 'In essen-icate our new home about the last of tials, unity; non-essentials, liberty; in May, when we hope to have Mrs. Van Kanzler, Mrs. Reynolds and Rev. Moses living in Missouri, and to whom I have Hull with us." sent copies of The Progressive Thinker. sent copies of The Progressive Thinker, writes me that a clergyman of his acquaintance told him that he did not attend church often enough, and the told him that if he would preach a sermon from the text, 'Do unto others as you would have others do unto you,' he would have others do unto you,' he would be a und hear it. The would of the case, with us ever since the Nebraska that if he would preach a sermon from the text, 'Do unto others as you would have others do unto you,' he would sen und hear it. The would of the case, with us ever since the Nebraska that a manifested by the people that we have a work and the case, and the case would are not be a server beautiful to the case. would go and hear it. The reply of the ever had. He has worked hard and clergyman was that there was not faithfully for six months, and has atenough, material in it to make a ser- tracted more people from the different mon. He must have been a blind leader not to be able to recognize the great resources in that text, and how important lant and attractive qualities in his me-It is that human beings obey the spirit diamship, the Spiritualists presented

C. E. Qululan writes from Evanston is alone responsible for any assertions III .: "Our seance last evening by Mr or statements he may make. The editor and Mrs. Elmo was another great sucallows this freedom of expression, be- cess. We had a circle of 24. That is lieving that the cause of truth can be doing well for a town like Evanston. I best subscreed thereby. Many of the sentiments uttered in an article may be diametrically appased to his hellef, yet terest is manifested, and by some of the very best people of the place." Mrs. C. A. Rodgers writes that she has the eight premium books, and that

says; "It was a grand thought when you made the price within the reach of the poorest." Mrs. E. P. Fralick writes from Waverly, N. Y.: "Mrs. E. H. Messeris set up on a Linotype machine that smith, formerly of Rochester, N. Y., must make speed equal to about four tures on Sunday, the 16th. She is a

> tious. We hope she will be coming this way again." G. H. Brooks writes: "I closed my first month's work with the Unity society of Milwaukee, Wis., on last Sun-day. The attendance has been good. The socials have been very largely attended. The State Society meets in Milwaukee on April 15, and it is expected there will be a good attendance. I will respond to calls for funerals. Address me at No. 641 Hackett ayenue,

> Milwaukee, Wis."
>
> W. H. Harlow writes from Erle, Pa. "We are doing fairly well this winter fighting for our cause. We have had Mr. and Mrs. E. W. Sprague and Mrs. Clara Watson, and this month we have F. C. White, of Lily Dale. The passing takes one of our oldest newspaper editors and Spiritualists in this city. After going to the postoffice and getting his mail he fell dead at the home of his daughter. He was 80 years of age. He was an honest and good man. George B. Littington also passed away at 18 years of age, of typhoid fever. F. Cordon White gave vords of comfort to the family and friends. Mr. White goes from here to Buffalo."

Columbus Wells expresses his opinion as follows: "If a man was seen praying to a tree or rock for the forgiveness of his sins, he would be considered crazy; and yet he would be just as sensible as the man that prays to a God, a Creator, an Infinite Intelligence or a Sea of Intelligence. The above named Gods are only the thoughts of men. I cannot believe there is a power above nature. Nature contains all that was, all that is, and all that ever will be; not one atom is added or dimin ished. In my opinion there is no such thing as a first cause."

E. W. Sprague and wife, missionaries for the N. S. A., writes: "We are again in Indiana and wish to hear from every society and every locality where our services are needed. We especially desire to visit every weak society in the state and hope to hear from them at once so as to arrange our route. We have a little time still open for camp engagements. Address us at Rochester Livit ter, Ind."

Parkersburg, W. Va.,-J. A. Bee today found a handful of old Spanish Louis E. Richter, a prominent farmer, coins in a remarkable manner. Last died at his home, at Mascoutah, Ill., night he dreamed that the ghost of a suddenly of heart disease. Several murdered peddler appeared to him and he would die suddenly within six River and going in all seven miles, the ghost pointed out to him in a secluded that he believed the prophecy would spot a pot of gold and silver coins. The come true. It is believed that worry brought on his death. He was a mem-hidden treasure. When he awoke the dream seemed so realistic and pressed aim so deeply that Mr. Bee went the same course he had taken in the dream, found everything as it had appeared during the night and when he reached the spot found a number of old Spanish coins and several pieces of what he thinks is gold ore. He has exbibited the coins and the ore, but refuses to locate the spot. He will have the ore assayed and, if it is good, he will try to buy the property.-Chicago American.

> The Spiritualistic Society of Ashtabula. Ohlo, are desirous to enter into communication with lecturers and platform test mediums, to officiate in their city if close to the vicinity or passing through. Address Jos. Konrad, secretary, 143 Center street, Ashtabula Ohio.

L writes from Detroit, Mich.: "The Earnest Workers were addressed on Thursday last by Mrs. Marian Carpener. The fish pond on March 20, will F. L. Jobson writes from Richmond, be a jolly event to drop coin for the Va.: "It has been a pleasure as well as cause. The Ladies' Aid has just finbanked the money. The cause in De-

Mrs. S. S. Rockhill writes from Alli-nnce, Ohio: "Yesterday closed the en-gagement of Mrs. Comman with the In-dependent Church Society, for the month of February. She came to us a stranger, but goes away a loved and high order, and the lest work very convincing and satisfactory. For March a thought prompter, and must do good." Harry J. Moore, of Rochester, Ind., wishes to announce that he would be pleased to correspond with camp assolees for the ensuing camp season. Mr. Moore has lectured in Chicago, and he left a very favorable impression

Mrs. Louis Dubl writes from Elmira. N. Y .: "Mary C. Von Kanzler has just month of February, which has met Hamilton DeGraw writes: "The sym- with more than gratifying success." which she will return to us as perma-

> G. S. Klock Writes from Lincoln Neb.: "We, Spiritualists of Lincoln, churches than any medium we ever had with us. For Mr. Hoffman's brill-

use a pen or typewriter.

inscribed on the same. This we wished him to wear upon his breast to indicate the rank and honor we bestowed upon him. The star was the only appropriate medal we could find that would illustrate his goodness in the work, and

our love and respect for him." Rev. Nellie S. Bande writes from Detroit, Mich.: "I gave two months to the Philosophical Society of Detroit, and the meetings were a good success. I gave four Sundays to the Jackson society; bad large audiences. I also gave them two test socials for the benefit of the society. They were well attended. The Indian maiden who gave the messages made no mistakes. From Jackson I attended the midwinter convention at Battle Creek. It was a grand success, and everyone seemed at their best but myself. I was decidedly ill on Sunday. Upon my return home Monthey are a continual pleasure. She day I found two funerals awaiting me, one a lady from Port Huron, and a Dr. Simpson of Detroit. As both funerals were at the same day and hour, I decided to officiate at the one in Detroit. Since then I have been confined to the louse with a severe cold, but am now convalescent, and hope to soon be as lady of culture, honest and conscienadvanced I have decided to accept a few more calls out of the city, so if any societies are in need of a lecturer and test medium, I would be pleased to engage with them upon the most reasonable terms."

The Detroit Tribune speaks as follows of the Spiritualist meeting at Battle Creek, Mich.: "The sessions of the mid-winter meeting of the State Spiritualist Association here are drawing big crowds. This afternoon-H. W. Sprague of Jamestown, N. Y., spoke of Spirituence. Fraud and deceit in mediums; he ed, was often caused by thoughts of fraud directed toward them. Mental suggestion would kill or cure anybody he said, and people must therefore have charity for the medium. There have charity for the medium. There have charity different kinds of mediums, are sixty different kinds of psychometry, message bearers, materializing and many others. Mr. Sprague said he would like to put DeWitt Talmage under test conditions and expose him as a fraud on account of his declarations against Spiritualism."

Mrs. M. Baker tells of a test given by Mrs. St. Omer Briggs, at Detroit, Mich.: "She took from the stand a lady's glove, which was laid there before Mrs. Briggs entered the hall. She gaid: Lady, there comes to me the spirit of a young lady who had only passed to spirit life but a short time, and brings you a message thanking you for the kindness you bestowed on her in her sickness; also the way you so care-fully laid out her remains. She also says that she was with you yesterday when you, Jessie and mamma went to look at her picture you are having enlarged, and that it did not please any of you, but you wanted it changed.' lady quickly responded and said the test was true." Alfred Curtis writes: "At the meeting

of the Progressive Spiritual Society, Feb. 16, held at North avenue and Burling street, a gentleman arose and announced to the public that he had caused during the past few weeks on different occasions, 24 friends of his to be present at our services. The 24 friends received public tests from our pastor, Mrs. W. Hilbert, and the gentleman found upon enquiry that out of the 24 tests given, 19 of the same were vouched for as absolutely correct. Anyone wishing a verification of this gentleman by applying to me. It is almost needless to say that this same gentleman became a member of the months ago a Gypsy told him his for- bade him follow. He followed the man | Progressive Society. Now I would ask tune, and among other things said that he would die suddenly within six River and going in all seven miles, the gentleman's policy a good one? I my Frank T serving the societ self say if you wish to attend a service or join a society, why not use the same practical test on the pastor or medium? It proved to that gentleman our pastor was of the right kind and he at once became a member of the Progressive Society. If your readers would follow out the same lines I think it would bring wonderful results."

J. H. Fleming writes from Neodesha, Kans.: "We desire to let the readers of The Progressive Thinker know that the cause of Spiritualism is not sleeping in sunny Kansas. On Wednesday, Nov. 27, a series of lectures on Spiritualism were begun by that veteran worker, Rev. D. W. Hull, president of the K. S. A., assisted by Mrs. Sara Scovel, of Galena, Kans. Mrs. Scovell's work is grand, her language terse, her personality lovable and magnetic. This medium is not selfish or niggardly with her gifts and she does not belong to that class of mediums who fear they will do too much or who compute their services at so many dollars per test. She won the confidence and respect of all who heard her. As for Bro. Hull, no words of mine can do him justice. His lectures on Biblical Spiritualism are just calculated to awaken deepest complished His lectures compel thought; his argument is logical and he holds the attention and respect of his audiences to the end. He should have more work and above all more compensation for his work. The phenomena of Spiritualism is the proof of spirit return, but there is a vast difference between the Spiritualism that combines the religion, the philosophy and the phenomena, and that which drags our cause down to the level of a vaudeville spiritual show. A local association. auxiliary to the state and N. S. A., was formed, and on Friday evening, Nov. 29, the first ordination under the Kansas State Association was given. Mrs C. Belle Flemming, who has been the principal medium of a local circle for the past four years, was the recipient of the honor. The ceremony was performed by President Hull and Mrs. Sara Scovell, and was beautiful and impressive. The local association has a membership of over twenty devoted and determined souls, and we look to the future with hope and to past school-

ing with thanfulness for its lessons." "Reader" writes: "In the absence of our beloved pastor, Moses Hull, Mrs. A. G. Atcheson, one of Buffalo's well known and very much thought of me dlums, has just completed one month's engagement with the First Spiritual Church of Buffalo, N. Y. Mrs. Atcheson delivered two addresses each Sunday, followed both times with messages from the spirit world. The addresses and messages were so beautifully delivered that even if one did not have any knowledge of Spiritualism they could not go away without making a resolution of some kind. I am sure that the First Spiritual Society of Buffalo ought to feel proud of having a person like Mrs. Atcheson in their midst. Besides her regular work for the month she succeeded in taking in converts of hers and also gave a literary and musical entertainment at her own expense for the benefit of the church, which was largely patronized and netted the society a nice little sum. Mrs. Atcheson is an earnest and sincere worker for the cause" and too

When writing for this paper behalf of the society, to which she responded in a very pleasing manner. She was also presented with a very beautiful bouquet of flowers."

The Pittsburg (Pa.) Leader has the following: "Had the spirits of Ed and Jack Biddle stalked into the circle of Spiritualists, who meet each Sunday afternoon under the charge of Rev. M. Oles, of Aligheny, on the day following their deaths, not one of that circle would have been astonished. Disembodled spirits frequently do that very thing, according to Mr. Oles. Sometimes they do not exactly know whether one of the control of th er or not they have passed from the mortal to the innortal state. But the Biddles did not do this. The supposition is that they found that they were really dead and didn't have to hunt information on that score. It is the teaching of Spiritualism that hell is what we make it: the orthodox notion of a place where flames are forever burning and yet never consuming, is rejected by Spiritualists. They cannot reconcile it with their conception of a merciful Creator. So that the Biddle boys are not, according to the belief of Spiritualists, in hell. But they may not be in heaven, either; at least not in the higher degree of spiritual bliss which is the Spiritualist conception of heaven. There are degrees of perfection in the after life; the Biddles must attain more to the God-like character in the beyond before they can be said to be enjoying the fullness of spiritual bliss. In other words, the hereafter is one continuous spiritual growth; and all souls either grow or remain in the state in which the spiritual life was entered upon. And the degree of growth marks the degree of capability to enjoy the pleasures of a heavenly exboys to converse, through a medium, with friends whom they left behind with such precipitousness. Rev. Mr.

stence. It is possible for the Biddle Oles says under proper conditions the brothers could talk with relatives. But it is not every medium who could transmit the message; nor can any medium of his own will bring the spirits of the brothers into communication with earthly friends. The spirits must seek the medium; when this is done any medium, under the right conditions, says Mr. Oles, could receive messages from the spirit. So far as Mr. Oles knows neither Ed nor Jack has made strenuous spiritual efforts to get back to Pittsburg. But he would not be surprised to hear that communication had been had by other mediums with the dead brothers. Mr. Oles de-plores the tragedy on the Butler county highway as adding crime to crime For he believes it wrong to take human life under any circumstances. He is opposed to capital punishment on any grounds and from every standpoint. Murderers sent into eternity with curses on their lips and malice in their heart have the power, in after life, to so influence living men and women that hese will become murderers in turn. form the criminal, rather than take his It should be the object of law to life while he is still in his crimes. For

n woeful mistake to have killed Biddles." Members of the Psychic Research Class send the following: "In considertion of the good work of Rev. P. C. Mills, State President of the Spiritualists Association of Washington, in opganizing the Psyclife Research Society in our behalf, and to his worth as a man of many good qualities and exceptional ability in his chosen line of work. During his stay among us he has made many warm: friends, and best wishes will follow him wherever duty may call. We esteem Brother Mills one of the best lecturers and organizers along the lines of new thought we have

that reason he believes it to have been

nedium, July. Address all letters to care of the General Delivery, Wheeling, West Va.

Mrs. John Brown, Sr., writes from Santa Monica, Cal.: "Our beautiful philosophy is being promulgated in this lit-tic city by Mrs. Mae E. R. Hunt, who opened her first meeting, Feb. 23, in I. O. O. F. Hall. Her work lies in giving platform messages and inspirational lectures, also readings, and she expects o hold a series of meetings here as the weather will permit. This is the initia which will be heard from later. As the season develops and sends forth its buds and blossoms, likewise the gifts of this medium will be dispensed to humanity. She holds credentials of ordination from the Harmonial and Truth seekers societies of Los Angeles, and Is one of the highly sensitized instruments in the hands of the highest powers to teach their philosophy and science to the needy in city, nook or dale. There seems to be quite an interest among the people here to hear and Interest where most good can be ac- know of the truth, whether 'a man die shall he live again,' and it is the purpose to hold these meetings every Sunday evening in Santa Monica, while her residence is Los Angeles, 307 W. 7th street, where her many friends and all who wish to know or address her will be welcome."

Dr. Geo. B. Warne and Mrs. Dr Warne returned last week from the St. Paul state meeting, where they lectured. They pronounced it a decided

success. Mrs. L. J. Vaughn has been engaged for the season by the First Spiritual Mission Society and will conduct the services at their hall, 3265 Rhodes ave.. every Sunday afternoon at 3 and evening at 8. The society has arranged for a course of lectures during the season on the history and growth of Spiritual-ism and mediumship; frm the time of the prophets to the present day. Each lecture to be followed by tests and mes-

sages from spirit friends. B. G. Sweet writes from Empire City, Kans.: "It seems that our little town of Empire City, Kan., has been wonder fully blessed this winter by the influ ences from the heavenly spheres; first through Brother Da, W. Hull, who set the people to pending their Bibles and thinking, then that ald pioneer medium, Dr. Louis Schlesinger, who was the guest of the writer and his wife during his one week's stay in our city. In jus tice to Dr. Schlesinger and his guides I must say, to myself and my wife, also to the many neople who came to him for a reading, the straight cut and convincing tests that he gave were indisputable and convincing."

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

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By much cannot be said in her praise. Her | Moses Hull." Of especial value and in

A WRONG DOCTRINE.

香 Misery and Suffering Are Not Beneficial.

There has on several occasions and by different writers, appeared in The Progressive Thinker articles in which the position is taken that misery and suffering are advantageous and that they are essential to the progress of the human race. This argument is again announced by Mr. Wettstein in reply to Mr. Severance, in a late number of The Progressive Thinker. It requires but little reflection to see where such an argument logically leads to. I do not believe in the validity of it. If suffering is beneficial, then, instead of attempting to remove or allevlate it, we should promote and augment it because of its salutary results. If it is edifying to have pain, it would be more so to crease it, and mankind would make more rapid progress if their diseases were multiplied and their discomforts were more acute. Then poverty is a greater blessing than wealth, and the savage with his single blanket-or no blanket at all-should feel more pride than the aristocratically clothed man in is dress suit.

There is no stable foundation for any such belief. All the efforts and experience of the race contradict it. It cannot be shown that an earthquake or a cyclone is needful to man's happiness, or that poverty is more to be desired than wealth. It cannot be proven that any one ever lost anything by not hav-ing the small-pox or yellow fever; or that ill health is essential to develop the highest type of man. The well fed civilizee is far more competent and superior in every way to the half-starved barbarian, nor is it needful that he should suffer the pangs of hunger to realize that he occupies the better position. It is the tramp that walks the tes while the man of wealth rides in the palace car and feels at the time how pleasant it is to do so.

Let us have done then with this old

theological doctrine that sorrow and suffering are blessings and that the Lord sends them because he loves us. The pauper is debarred from choice by deficiency, but the rich can select to feast on honey and clothe himself in fine linen and there is where the smile

Man's progress was accelerated when he began to have confidence in himself and schemed to avoid the calamities of nature and rejected the interference of providence with his designs. When they first began to build canals in Europe there was a loud outery from the clergy, who denounced the enterprise as sacrilegious. They said: Had not God shown where the water should run? What importance and self-estimation in man to assume to know better than God! What sinful effrontery to take out of God's hands his design. The argument that it would be convenlent for mau's purpose to alter God's plan was simply blasphemous.

So all the calamities of nature that affright and rend us for our benefit we will willingly forego, and if we can counter them in any way we shall not hesitate to do so, even though priests teach that the Lord chasteneth those that he loveth. We will not pass under the rod if we can go around it. We need no judgment to afflict us; no of Bellingham Bay, we, the members, visitation of divine providence to whip take this means of giving expression of our souls by humiliating distress. We will thrive best under good health and reach greater heights by the promptings of hope.

Sunshine and blue skies will awaken more aspiration and encourage more effort than all the fogs that oppress the soul and shut out the bright landscape of consolation. Melancholy is not the soll in which optimism finds root. The vital strength that makes it a joy to live springs from favorable environ is serving the society at ment and exemption from the disasters West Va., for the five Sunthat wound and confuse us. Humanity Wheeling, West Va., for the five Sub-Wheeling, March. He has open time for is not lifted by impediments; but by the April, May and June. He can be en- bright glow of hope; the kind word gaged for camp-meetings for June and | that touches the heart, the loving smile that awakens fresh effort, are the regenerating impulses that expand the being and give birth to a new age and happier seasons. C. H. MURRAY.

Elkhart, Ind.

#### MICHIGAN.

Mid-Winter Convention of the State Association.

The ninth annual mid-winter meeting of the Michigan State Spiritualists Association convened at Battle Creek, February 7, 8 and 9. Although the weather was cold and stormy, the attendance at each session far exceeded expectations, and at the Sunday services the hall was unable to accommodate the immense crowds, and many were obliged to stand. The speakers and mediums who took part in the program to make this meeting one long-tobe remembered were Mr. and Mrs.
E. W. Sprague, missionaries for the
E. W. Sprague, missionaries for the
E. W. Sprague, Mrs. Walton, Dr. W. O.
N. S. A.; Dr. Julia M. Walton, Dr. W. O.
Knowles, Mrs. Dorothy Dailey, Mrs. N. S. A.; Mrs. Nether Mrs. Mrs. A. Ferris and Mrs. Lille Piper. All did admirable work and deserve much praise, but time and space will not permit special mention of each of but we must speak of the worl of E. W. Sprague. On hearing him one cannot fail to be impressed with his earnestness and the interest and selfsacrificing spirit he has already shown in the cause.

Saturday morning the subject for conference was "Organization," and we wish every Spiritualist in our State could have heard and accepted his helpful suggestions on same, and not wait until you have been a Spiritualist wait until you have been a spiritualist forty years, and then not willing to help maintain a society. Brother Sprague tells us he has met several fossils" of this type, but we trust few of this class may be found in our be-loved State. Sunday evening he gave a lecture on "Spiritualism of the Bible," and your scribe took notice of the fac that many pencils were busy making note of the passages of Scripture in which were to be found accounts of spiritual manifestations. Such lectures ilways make a good impression on church-going people, as the Spiritualists have been accused of discarding the Bible in toto. Brother Sprague also showed his interest in the cause in a more substantial way by raising funds for the M. S. S. A. to the amount of \$111.45 to assist in carrying on the work of organizing new societies. Many thanks to him. Sunday afternoon immediately fol-

lowing the lecture, the president or-dained Mrs. Dorothy Dally, of Detroit, a new worker to many of us, but one we feel will be a great help in this grand cause. A very impressive christening service for the infants of Mrs. Fulgum and Mrs. Andrews was performed by Mrs. Carpenter, and as a ceremony of this kind had never been witnessed by many in the audience, it

was very much enjoyed. The tests and messages given by the several mediums were very convincing of truth as it is given in that instruchim with a gold star swung by a small last evening on the platform the press. I terest to Spiritualists. For sale at this to skept and satisfying to the Spiritualists. For sale at this to skept and we satisfying to the Spiritualists. For sale at this to skept and we satisfying to the Spiritualists. For sale at this to skept and we satisfying to the Spiritualists. For sale at this to skept and we satisfying to the Spiritualists. unlists, and we feel that phenomena

are a great factor in the success of these State Conventions.

These mid-winter meetings are social sessions only, hence I can report no business transacted. Harmony and good feeling prevailed during the entire

fore exposed in the history of mankind? Evidently, by this time, your readers fully comprehend the definitions of the terms science and religion.

Spiritualism is truly a science. Mathematics is not more surely fixed as a science than is the "science of life here and hereafter," called Spiritualism.

But it is a spiritual science, differing from material science as widely as spiritual things differ from material things.

The difference between the two lies in the fact that the spiritual science is elevating and ennobling to all who dig for its true riches. To all such, all things here and now become new. To the true student of the spiritual, the future, that has hitherto been a realm of mystery and dread, stands revealed in all its wealth of possibility to the hungry soul, to be his only through honest personal effort. He learns and takes to his heart the lesson that to win the prize he must obey a law, the law of human brotherhood, requiring him to do to others as he would have others do to him.

This fundamental, immutable law obeyed, lifts up and cleanses the mortal and spirit and fits the immortal spirit for the immortal, spiritual life and home.

The true student of this science of sciences can never fall. His feet are on the true rock of the ages.

If this science is also a religion, so be t. It is worthy of all acceptation. But the Spiritualist, so-called, who contents himself with the knowledge that old theology is a sham, and thinks himself bound by no law except the law of self-interest, will discover to his dismay that he has built only on sinking sands, only to awake to a sense of great loss and humiliation.

Spiritualism has its false prophets who with their followers will surely

land in the ditch together.

Our blessed Ism must not be ranked with the material wisdom of the world It is as high above them as the width of the universe. One may possess a critical knowledge of a wide circle of the science of materiality, and be also a thief and murderer. This can never be true of the faithful seeker after spiritual truth.

Herein lies the secret of the unrelenting war of the creeds on this last best gift to man. Light has come into the world, but they love darkness rather than light. All robbers aim to keep well within the shadows.

J. RIGDON.

### IMPORTANT.

To the Spiritualists of Illinois. The attention of all living in cities

and towns outside of Chicago is asked to the fact that Bro. Geo. H. Brooks is willing to devote the entire month of April to missionary work in our own state. He plans to hold meetings on week-day nights whenever desirable, and two or three services on every Sunday. He will follow his lectures with Messages. The requirements to secure his labors will be his own entertainment, a hall or meeting-place free of expense to him, and the opportunity to take up generous collections in furtherance of his work. Much seed-sowing can be done during the first month o spring by hearty co-operation with our widely-known brother. Do not read this notice, grunt and go to sleep again. Bestir yourselves for the good of friends and neighbors. If unwilling to do anything yourself, do not stand in the way of others who would become willing workers. All corpses should be laid aside for their usefulness is ended. Forward applications to Bro. Brooks at 641 Hackett avenue, Milwaukee, or to 4203 Evans avenue Chicago. prompt.

GEO. B. WARNE,
President III. S. S. A.
ELLA JOHNSON BLOOM,
Secretary III. S. S. A.

Spiritualism in Jackson, Mich. We have been having some of the

bread of heaven bestowed upon us for the past few weeks, and there has been a general awakening to the grand truths of Spiritualism. We have had what the orthodox people would call a grand revival, and the speakers who took part in it deserve words of praise for their grand work. We have had Mrs. Marion Carpenter, of Detroit, Mich., who gave us two of her soulstirring lectures. Nellie S. Baade, also of Detroit, followed by beautiful tests. We now have with us Mrs. Emma Moore, of Elwood, Ind. She has been with us for three weeks and is one of the most indefatigable workers in the field. She has not only given her time Sundays, but has devoted her time during the week evenings to circles and entertainments all for the benefit of the society. We hope to have her here for a return engagement for April. Her work as a lecturer and test medium is excellent, and as an entertainer she cannot be beat. She is a noble woman, and one that we feel no society or camp can afford to leave off its list of speakers, as her masterly lectures and accurate descriptions cannot fail to fill

any lecture hall, and with her extreme generosity during week evenings, si does a great deal toward replenishing

the depleted treasury of any societ W. F. SMITH.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testa ment Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title demotes, it is a veritable en ject. Price \$1. For sale at this office. "Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehen sive. Paper, 50 cents, Cloth, \$1.25. For sale at this office,

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business transacted. Harmony and good feeling prevailed during the entire session, and we can truthfully say the ninth annual mid-winter convention will go on record as one of the most successful, both financially and spiritually, in the history of the M. S. S. A. LAURA MATLOCK, Sec'y.

Owosso, Mich.

A SPIRITUAL SCIENCE.

Aftermath of The Progressive Thinker's Symposlum.

To the Editor:—May the writer be permitted a small space in which to offer a few thoughts, neither new nor startling, yet to the writer vitally important, concerning the much discussed and much misunderstood power that has turned the musty theologic thought of the ages upside down and inside out, and revealed its ugliness as never before exposed in the history of mankind? Evidently, by this time, your readers fully comprehend the definitions of the



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of Mcdiumship

with every instrument. Many who were 20t awarcoft their mediumistic gift, have, after a few cictings, been able to receive delightful messages. A volumentable of the commendatory extern. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them solves, and became converts to Spiricualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications by the Psychograph) from many other friends, even from old rettiers whose grave-ptones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is Indeed true, and the communications have given my heart the greatest comfort in the severetions in Indeed true, and the communications have given my heart the greatest comfort in the severetions in his very end, daughter, and their mother."

Dr. Eugene Growell, whose writings have made hisname familiar to those interested in psychic matters, writes so follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and 7 am sure must be far more sensitive to spiritual poncy then the one now in use. I bedieve it will generally supersedo the latter when its suporior merits bycone known."

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AFTER HER DEATH. The Story of a Summer. By Litian Whiting.
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PROGRESSION OF How a Spirit Advances in Spirit Life.
The ovolution of Man. By Michael Faraday.



This department is under the man-

HUDSON TUTTLE. 'Address him at Berlin Heights, Oblo.

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

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

Chas. A. Anderson: Q. We have been discussing the old saying that a best thing for you to do is to prepare cat has power to take the breath of a for the practical necessities of life. child, causing illness and death of its victim. Is this true?

A. It is one of the folk-lore tales and has a partial support in truth. The cat delights in warmth, and nestles close to its human protector, even to breathing of the breath when expelled. a remarkable love of order; precision Sometimes it gets so close that it and neatness in the execution of whatbreathes directly from the nostrils and ever you undertake. Your thoughts are the child has no other air than that clear; you have self-poise, independ-which is returned from the nostrils of ence, and self-reliance. These qualithe cat. The breathing of such deoxygenated and foul air must produce headache and many ills, and if continued severest sickness. This is quite different from the common belief that 'sucks the breath away," which is quite untrue.

Student: Q. Will you give the place Confucius has in history

A. Confucius is said to have been mentators have surrounded his birth last year? with the usual fables, and cast a halo of myth over his life. Like the evangelists who traced the genealogy of Christ to David, these blographers give an unbroken line to the great Hwang-to B. C. 2637. He was a child of his father's old age by a young wife, and came in answer to her prayers to the gods, in a miraculous manner. His family suffered from poverty and he had little learning. At the age of 19 he married, and at 22 began teaching that wonderful system of blended morality, religion and political economy which has destiny of untold millions of people for twenty-five centuries. For over forty years he traveled and tanght his system by speech and example.

It was B. C. 478 that early in the morning he prose and went to the door of his flouse, and weak and overcome, murmured:

The great mountain must crumble;

The strong beam must break; plant."

sics of the Chinese; a portion only has been referred to Confucius as author or compiler. These books, written in a pe culiar style have furnished the fundamental elements of Chinese education and the reverence for its forms and the unyielding character of the language, has served to indurate and unalterably

fix the forms of thought of those who receive them. The cardinal principle of government which he advocated was paternalism. The people were to be governed as children, and pay strict observance to ceremonials. The ruler was the father of his people. There were especial ceremonies for every occasion, and the learning of these and their practice was made a leading part of education. As the people reverenced their rulers, children respected their parents and

The Sacred Books mark the descendence of the age of myth into history. It is not to be supposed that Confuclus was the original author of all the wise sayings and proverbs, or originator of crete expressions of the Chinese charmore than its title suggests, though the him, the age in which he lived was far from civilized. His people were barbarous. The densest ignorance prevailed, and when we read that at the lived was far islation done in a style to compel a valled, and when we read that at the fered from poverty, we wonder where he acquired his education and what he taught. We find that his instructions consisted in moral sayings, which are mong the first "wisdom" acquirements of all peoples; duties to the government and parents, and forms and coronnoles by which this devention ceremonies by which this devotion must be expressed. He was to China dha in his avatars to the Hindu, and for a copy.

Christ to the Christian.

That he should, in an age of darkness, formulate and systematize his docsophy of Individual Life, Based Upon Natural Science, as Taught by Modern Natural Science, as Taught by Modern Masters of the Law." By Florence and determine the destiny of one-fourth the inhabitants of the Carth, is marvelous beyond explanation by ordinary methods. There are many parallel examples in history, which point office.

has been called the interposition of providence. By this influence he was exalted from the ignorance of his people and became an oracle of wisdom, adjusted to the demands of his race. In all the world no man has had an equa number of followers, or received greater honors. Dynasties have changed or been overthrown, yet the honors paid him remained unchanged. His de-scendents at this day constitute the only hereditary nobility of China, and number over eleven thousand males.

The "Analects," or "Digested Conversations," chiefly is made up of the sayings of the sage, and is not surpassed by writers of any other race or age in its practical common sense, and purity of its moral teachings. He says little of the next life, he is so earnestly sorbed in having the affairs of rightly and justly attended to. Plain, practical morality, which brings its own reward, and if neglected, punishment follows. There is no gloomy docrines of western theology, or unsolv able mysteries of religion. It met the demands of his people so perfectly that intellectual and spiritual growth has been impossible:

In this light Confuclus was the representative of a vast congress of spirits, who through him gave to his people the religious, moral and political system which bears his name. He is one representative of the power and influence of that "providence" which wrenches the purposes of men to its own great plans, and knowingly or unknowingly bears all on its resistless tide.

Miss E. M.: Q. I have read in The Progressive Thinker, your answers to people, and concluded to ask you what would be best for me? I am nearly 15 years old.

A. You have not yet reached the turn of the road, and until you do the You are not old enough to fully determine on your life's work. But you can prepare for it against the time when it comes. Keep physically strong by proper exercise, and cultivate your mind by your school studies. You have ties when your character is more fully formed will enable you to take up al most any work or profession you find offering you best inducements.

Above all things, heed the slient impressions, from the spirit who is your constant loving companion; who will hold all your efforts and your ideal to the purest, highest and the best.

"Statistic": Q. What were the numborn 551 years before Christ. Com- ber of lynchings in the United States

A. According to census reports, A. According to census reports, the number of lynchings for the year 1901 was 180, and for the ten years from 1891 to 1901, it was 1705. This is a terrible fact in evidence of the civilization of this Christian courts. of this Christian country. Four-fifths of the victims are negroes, and the crime for this class is almost invariably brutal assault.

L. B. W.: Q. In "A Wanderer in the Spirit Lands," while it is said that the astral plane extends around each planet, it speaks of passing downward immortalized his name, and molded the through lower spheres, sinking lower and lower. How reconcile this going

down?

A. Down and up are entirely relative terms; and as used by spirit writers, have not the meaning they have to us. No point in a great zone could be down or up to any other point. We say we will go down into the slums; we will go up to the highest and most moral cultured. The lower spheres may not be tured. The lower spheres may not be lower in relative position than the higher, but the moral and intellectual Then he went to his couch from attainments of their inhabitants may make them immeasurably lower.

> Mrs. M. B. H. T.: Q. Whenever I consult a medium, I am told that I am medium. How am I to know?

A. As all have some degree of mediumistic power, such answer may be true but it should be qualified. The person may be partially sensitive to control, and yet not sufficient to make the susceptibility of value. Unless there is effort made for its cultivation, it may not be recognizable. Favorably surrounded, many who have had no intimation of possessing this faculty have had it suddenly awakened, while others again, have had it slowly develop through many seances. "How are you to know?" By the test of furishing the essential conditions for its

#### BOOK REVIEW.

manifestation.

Dr. T. A. Bland is the author of a booklet which will prove an eye opener to a majority of doctors, as well as the the ceremonies. They mostly came people. The title is, "A History of the from a preceding age. They were con- American Medical Union," but it is far crete expressions of thought. They history of that unique organization is solidified, and made that character unsolidified, and made that character unsolidined, Let, however, much as tempt, on a grand scale, to unite the changeable. Yet, however, much as tempt, on a grand scale, to unite the changeable confucius found material prepared for physicians of all schools on the basis valled, and when we read that at the reading, and force conviction that it is dilemma has the least tendency to enearly age of 22, having constantly suf- a true tale of selfish schemes, corruptly inaugurated and despotically executed It is the most vivid and terrible expos ure of the iniquity of modern medical legislation, and the deprayity of the medico-political lobbyist who secure and profit by it, that We have yet seen. Every physician, and all who employ physicians should read it. You will find it entertaining as well as instruct-What Mohammed was to the Moslem Ive. Send ten cents to Dr. T. A. Bland, World, Zoroaster to the Persian. Bud- 161 South Hoyne avenue, Chicago, Ill.

## "How Shall I Become a Medium," Fully Answered

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Denial of the Assertion that Calvinism Never Taught Infant Damnation.

The general assembly of a leading Calvinist church recently appointed a committee to revise its thumb-work confession of faith. The undersigned was born, baptized and nurtured in the Calvinistic fold. It was in the pale of this same church, now seeking a revision, that he was dedicated to and educated for the ministry, but never ordained. The Westminster confession of faith was the theological pap from which he drew the spiritual "Milk for Babes" for more than forty years, and now that a reckless Uzzah is about to lay unholy hands upon that ark of the principalities and kingships and joys covenant, will you kindly grant him space to suggest a few inquiries? The committee above referred to an-

nounces that it has begun the work of trimining by laying the axe at the root of that lusty sapling commonly known as "Infant Damnation;" and as an excuse for the radical amendment proposed, they affirm that while yielding to popular demand, the creed in question really never taught any such doctrine. That denial may find credence among latter day converts who never saw or knew anything about the creed; but the elect and chosen of fifty years ago know better. We who were compelled to study the Westminster confession and catechisms and stand a rigid examination before entering Calvin's vestibule of heaven, are compelled to deny this plea of "non est factum."

The unqualified teachings of the creed as expounded at that time was, that all unbaptized infants, whether of Christian parents or not, were irretrievably lost, and the undersigned, although not an octogenarian, has more than once heard heart-broken parents receive the comfortable assurance that there was not the slightest ground to helieve that their little one was saved, because, forsooth, they had neglected to have some man ordained vicegerent of Jehovah flip a few drops of water in the child's face in the name of an

impossible trinity.
The glaring absurdity of such teach ing became so great that the assembly that condemned Prof. Briggs about ten years ago, sought to stifle further investigation by amending the article so that it meant that unbaptized infants can be and probably are saved through the special intercession of Jesus. But even this sop to Cerberus was not suf-

ficient to stop the growl of discontent that comes from all enlightened quarters of the globe. And now, to meet the new demand for enlightened common euse, this committee propose still another amendment, which completely relegates the old Westminster Roundneads to obscurity and gives us an entirely new statement, viz: that all unbaptized infants dying in infancy are saved because they were "elected" to

The stigma cast upon the Almighty by Calvin and his followers was bad enough; but this is still worse; and although the undersigned has repudiated the entire creed soul-saving business, ie nevertheless feels impressed to defend even Calvin's God against such

vile imputations as that.

Freed from all theological subtleties, he proposed amendment means simply that in the councils of eternity past, long before human beings came into existence, God knew that Adam and Eye, whom he intended to create, would sin and entail eternal condem-

nation upon every descendant of theirs as long as time should continue.

When the Westminster confession was first drawn up it was the almost universal belief that infants-unborn and unbaptized alike—were under the same condemnation and subject to the same endless punishment as the Judas or Caligula of a hundred years experience. But now that same creed conus that, in making that decree of universal condemnation God made certain exceptions. He foreknew that thousands of his children would die in infancy without being able to choose good and avoid evil. He also knew that some of his children would believe in Jesus, who was to be sent in the fullness of time, and would accept him as their savior. And then and there both of these classes were "elected" to be saved, and the balance of the family were "passed by" or reprobated to be eternally lost.

Now in order to quiet the prevailing spirit of dissatisfaction this committee of revision must be prepared to answer the following questions: Did the Westminster divines fell the fruth when they said all unbaptized infants were celved a new revelation on the subject? Statistics show that human souls are passing from the seen to the unseen almost at the rate of one for each second of time and that more than onethird of them are infants under one year old. If the Westminster divines told us the truth, billions on billions of innocent little souls have gone to people the region of darkness and woe. Other wise, if the divines of to-day are telling us the truth, all Presbyterians and other Calvinists have been blindly following blind leaders for centuries; spiritually feeding upon a stupendous and hideous lie; neither horn of which hance the glory of God, or better the conditions of humanity. The growing intelligence of to-day is calling for more light; more certainty concerning the life that is nothing but tion of the present one. The hungry children are crying for bread. Gentlemen of the revision committee, will you them bread or a stone? Where shall they look for the truth? If you have discovered that God's chosen agents told a lie three hundred years ago, what assurance have we that you have found the truth now?

You utterly refuse to attack that Gibraltar of Calvinistic despotism, that bulwark of orthodox dogmatism, viz: Foreordination and the decrees of God. The "holier than thou" egotism of sectarianism which always causes the Pharasaical priest and Levite to show off to the windward side of the poor bruled outcast on the Jericho road, must have an arbitrary, partial deity to rest, in hence the doctrine of the election of the few and the reprobation of the many, from all eternity. Millions of people are beginning to realize what these doctrines really. mean, and are beginning to ask, if infinite justice, love and mercy knew from all eternity that the whole human family would plunge headlong into sin, and that only a few of them would be worth saving, and they were then and there elected to be saved and the balance sentenced to be lost, why did he create the balance, or suffer them to come into being at all? Furthermore, when you say that un-baptized infants are saved by election, what do you mean? Saved from what? Not from sin of their own commission, for they have committed none; and not even from the sin that Adam and Eve committed, for that was a purely personal act. But the helpless, indocent

ancestors sin.

The most margelous, thing in our earth experience, is office ease with which a self constituted priesthood can scrutinize and unfold the thoughts and plans of a God the is absolutely inscrutable and inexplicable to everybody else. And the flext most wonderful thing to know, is how of why men who never owned a square foot of earth in their lives; who never aided in the material advancement of humanity, even to the extent of hating potatoes or even to the extent of having potatoes or building a hen cool; men who expressly declare that they have no interest whatever in materials things; that although they are in this world yet are not of it, but live entirely above or beyond it, how or vehy such men should have absolute profrietorship of the unmore affects the essential identity or consciousness of the form than the natseen world, and let in and shut ural dropping of the sere first leaves of the corn affects the identity of the stalk whom they please; and apportion its or ear, or the "death," (partial disinteand miseries to suit themselves, will

always remain a profound mystery. Go where you will, on street corners or village crossroads; from the gilded cathedral down to the little darkey church in the back alley, everywhere you find men and women . jingling the keys of heaven and hell in your face. You find them stationed at every Jabbok ford along the Jordan of death, permitting no one to cross into the Canaan of bliss without first pronouncng the Shibboleth of some man-made creed; and each one assuring you that his or her sectarian ticket will secure you a reserve seat close to the prosce But the climax of theological ab

surdity was reached when men under took to lock the gate against the dear little children, and that too in spite of the command of the master—"Suffer hem to come to me and forbid not;" and "unless ye become as little children" ye yourselves cannot enter. And the most hopeful sign of the times at this hour is that the ghost of doubt and uncertainty which agnostics and infidels outside of the church are responsible for raising up, instead of being exorcised, is working itself up from the pew into the pulpit and theological seminaries, until such men as Briggs Parkburst, Pearson, Mills, Austin and others are daring to speak the truth as their own conscience and reason pre-sents it to them; and honest criticism within, taking the place of agnostic doubt outside, is honey-combing the enire system: The men and women increasing by tens of thousands every year, who are exchanging faith for knowledge; who realize that only a thin veil separates the now from the hereafter; the life visible and mortal from the life invisible and immortal; and that in passing from the one to the other, each individua I carries the heaven or hell made in this life. The one truth that is pulverizing man-made creeds to atoms is"this: Whatsoever ye sow that must yel also reap. The law of Compensation is inexorable and universal; and individual responsibility for individual gonduct makes the heaven or hell to be from which no one but ourselves cant consign or exclude us. Therefore "work our your own sal-vation without fear or trembling." San Diego, Cal. J. DRYDEN.

### WHAT DOES DEATH MEAN

The Scientific Basis of Immortality

What does "death" mean? If it means the absolute description of mat- all of the body without losing conscious for or substance containing manual, he le, will not live again. But is there any such thing as a destruction of mat-ter in the sense of a retrograde of it from something to nothing? Is "death" anywhere anything more than the destruction of form? And is his body all there is of the "form" of man?

For illustration: Take a block of ice. The application of heat, in a proper de- a blow on the head. into water, then vapor, then dry steam, Remove the heat and it will return through these various gradations to its original form. No addition or subtraction from the substance has taken place in the process. All that has occurred is a change of form.

As the heat is to the ice, so is the energy of the universe to its substance out of which substance all things or forms are made by change of form or substance by energy; which energy is residential in substance (speaking now of the whole of each), inseparable (having no existence apart) from it, causeless, that is, it acts without caus existing outside itself; though it may be readly granted that the substance and energy of one part may act dominantly upon the energy and substance of another part of universal substance, as in the case of the influence of fire

upon ice, both substances being but different portions of the universal sub stance. Now what is the substance of a human being but a substantially undivided portion of the universal substance? What is our energy but a portion of the universal energy resident in substance? Energy never creates substance, since it is only a peculiarity or quality of substance; and has no exist-ence apart from it. All that it does is to give form to special portions of the universal substance in which it is resident, which special portions are not by mere formedness separated by vacuu from other portions of the universal trine or idea of lack of absolute vacuum, or (conversely stated) that substance in some form fills all space, be true. All that is eyer created is form; or, we might say, all that is ever created is forms of substance. Man is one of these forms of substance.

Consciousness is the power to receive, retain, and utilize impressions. Limitedness of form and energy are among the conditions which make it possible.

We see that different different conditions, forms and degrees of energy, not withstanding the confilments of energy, not withstanding the confilments of the confilments of

withstanding these continuousness of their substance. While the requisite of perception on the part of any form is limitedness of their folius or things which it perceives it omny be, and judging from humanotexperience is, true that the extent of perception, or consciousness (which) in passing, may be defined as perceptional plus retention plus the power of the form to consider such retained impressions in determin-ing its action) of any folin may depend upon the characted of the various ditions of substance of Which it is composed, assuming that the universal energy can and does combine two or several conditions of substance, or substance in several conditions, into one form; which supposition is not unreasonable, since we know that even man can make such combinations in the grafting of trees and the origination of new varieties.

Man apparently is to the universal substance as an eddy to a stream or an eddy or whirl beneath the surface of the ocean to the whole body of the ocean. The eddy eventually loses its form in the general substance of the stream; so man may, in time, lose his form in the general substance of the universe, and with Tapothelstic happiness in such a result when it is reached little babe, whenever and wherever born, must be sayed from the unending torment bequeathed as a punishment upon every human being, by a vindic-

with unerring certainty to the interposition of the spirit world. It is what
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the later of the spirit world in the spiri the outer portions of the eddy disappear (as to form) in the formlessness of the stream or ocean without destroying for a time the form of the inner tions of the eddy, so it may be that the outer portions of the form called a man may gradually disappear one after another in the formlessness of the general substance of the universe, and whatever consciousness each condition held as it disappears be transferred to the conditions that remain in form. It may be, also, that each perception of the hu man being is registered on the innermost, most rarified, most positive con dition of substance from the first, so that the disappearance of outer conditions of substance one after another no

> gration of the form) of the outermost layer or skin affects the essential identity of the onion. Now, if it be true that there is no vacuum in the universe, if all is substantial and substance is everywhere then, while the physical evidence may not be conclusive, yet there seems to me to be a preponderance of such evidence as we have for the conclusions That man is a part of the substance

of the universe; That his qualities, whatever they are belong potentially to all the substance of the universe, since there is no other place from which he could get them; That the universal substance does put itself (since there is nothing but itself to put itself) into various conditions, one part into one condition and an other part in another condition and

That creation is the wisdom, energy substance of the universe combining different conditions of its substance and degrees of these qualities (or its qualities) into forms, and uncreation the extension, growth, or unfoldment of these forms toward the formfulness of the whole by the universal energy acting from within each form but in such a way as to cause an increasing perfec tion of harmony of relation between the forms in proportion to growth, or as they grow, and a gradual disappear-ance of the several forms as they grow into one form, all growth being in the form of the disappear the form of the disappearance of the formfulness of one condition of substance after another, beginning with the outermost, which in man in this condition we call the body-in other words, that "creation" is simply the involution into special form of portions of universal substance by universal energy acting mainly from outside the form, and that "uncreation, or progress toward the God head," is simply the evolution (or unwinding) of the special form back into the apparent or seeming formlessness of the universal substance by energy acting mainly from within; That man may be and probably is a combination of several conditions of

abstance, many perhaps; That, since men are often hurt in their feelings when no injury is done to their body, at least not directly nor that is perceivable to the ordinary sense, such hurts tell us that the final seat of sensation is not in the body but in some finer, unseen and inner portion of ourselves, and, judging by our feelings, at the center of ourselves;

And since we can lose various por-tions or members of our body without thereby losing in the least any part of the retained impressions of the sensations which we have received, we may reasonably conclude that we may lose existence save temporarily, and that the momentary unconsciousness which is usually incidental to the "death" of the body or the severing of the vital connection between the sent of our consciousness and the body is no more indicative of the permanent destruction of consciousness than is the temporary unconsciousness which may accompany

form of that condition of universal substance called by us the body does not put an end to our conscious existence; and if a man does not take on sensations for a few moments while his body is dissolving, or the connection of the rest of himself with it is dissolving, he may continue to take them on thereafter. In other words, in older phrascol ogy, "if a man die (his body dissolve), he shall live again" (retain the power to receive, retain and utilize sensations, which constitutes consciousness).

San Francisco, Cal.

#### A Welcome Burst of Sunshine. "A second and more careful reading

of 'No Beginning' confirms the favora-ble opinion formed from the first reading. The clearness, thoroughness, lucidity of style, reasonableness and profound wisdom of this invaluable volume hold the attention, convince the judgment and command the most unqualified admiration. I know of no man, however extensive his research or well disciplined his reason who would not receive benefit by a careful examination of this work, while to the average thinker it must prove like a welcome burst of sunshine through a rift in obscuring clouds. A friend of mine who had just finished reading the emphatically remarked to me: 'I would rather be the author of that book than to be President of the United States,' and to my mind, the sentiment did credit, to his judgment and char-acter."—George W. Morehouse, author of "The Wilderness of Worlds." This book, which is attracting much attention, is neatly bound in cloth, and

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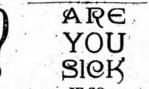
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### PUEBLO, COL.

Reorganization of the First Spiritualist Society.

By the request of our society, I will report what we have accomplished, and what we intend to accomplish, if possible, in our newly organized

clety.
The First Spiritualist Society which existed here some years ago had dis-banded, and for some years had not paid its dues to the N. S. A.

Mrs. L. O. Larson, who came here several months ago, and who is a splendid test medium, also speaker, concluded, under existing conditions, to apply for a new charter, under the name of the old, and begin anew, the struggle for an organized society here; this by her earnest work she has succeeded in doing. Starting with seven charter members, she called a business meeting, Sunday afternoon, Feb. 16, at which the number was raised to seventeen with good prospects for seventeen. teen, with good prospects for several more earnest workers; and at which the following officers were elected: II. D. Latham, president; John Larson, vice-president, also secretary and tréasurer; H. D. Latham, John Larson and Mrs. M. M. Rawle, trustees.

We rent the J. O. A. M. hall, Pope Block, on Main street. We have a plane and the "material" for a good choir to lead in singing the inspiring songs that speak of the joys of life immortal and spirit return. At present we are holding regular services every Sunday evening at 8 o'clock; also a so cial meeting, Sunday at 2 p. m., and by the first of April-at the latest-we hope to have a mid-week service, and à lyceum also, as our audiences are rapidly growing in size and interest.

It is our hope to raise the standard of Spiritualism in this city; we know that the grand truth of life immortal can be proven to all mankind by the proper presentation of the phenomena, which is the foundation of Spiritualism; and we know that the truths taught by the higher, more progressive spirits can raise up to ever grander and nobler moral planes of life, while yet incarnate. And, true mediumship is the gateway that enables us to gain this knowledge and help from those beyond; and one of our society's ambitions is to help all sensitives we can, to develop

true, noble mediumship.

We feel that one of the urgent needs of Spiritualism is for more societies, where there is held, not the superstitions feelings of the orthodox church, not the reverence produced by fear, or the worship of a personal God, but the reverence we should feel whenever we would commune with the nobler part of the spirit world. In this life we show reverence for those who have reached the higher mental and moral planes, and how much higher than they are the spirits in the higher spheres! So we are endeavoring to open an avenual planes of the spirits in the higher spheres! nue through which to teach the truths they bring to us, and prove that Spirit-unlism stands for more than sensation-alism, or a means of gaining material wealth by those who claim medium-Bhip. We believe that there are two sides to our work, one the religious (not The narrow definition—a worship of God), the other a scientific, and that philosophy is the connecting link be-

tween the two; beginning with science,

as the generalization of known facts,

or phenomena, then we see philosophy

there must of pecessity be a harmoni-ous blending of the three. There can be no discord between the various facts of life; the discord between science and religion is the result of false philosophies which resulted in false religions.
The accepting as truth, by philosophers, that which science proves false, has been and always will be the cause

of any discord between the two. Religion must harmonize with the known facts of science; this it can only do when based upon true philosophy, which in turn is based upon science; and the religion of Spiritualism is based upon a philosophy, as taught by the higher spirits, that can meet every demand of science; in fact it sets its corner-stone in the realm of science, upon which our philosophers have reared our philosophy, and our religion consists in the higher moral and spiritual forces brought to our view, by the two; thus we feel justified in saying that Spiritualism is destined to be-

come the religion of the future.

It is to aid this, onward march truth we have banded together as the First Spiritualist Society of Pueblo, Colo., and we ask the kind thought of our fellow-workers, wherever they be; realizing that "thoughts are things;" and hoping your kind thoughts may help neutralize any unkind ones we may have to battle against. would ask any true mediums intending a trip through our section, to communicate with our society, with the hope of helping one another and the cause of truth. Address all communications to John Larson, No. 125 E. Fifth stree Pueblo, Col. MRS. M. M. RAWLID. Pueblo, Col.

#### RECESSIONAL

Mine eyes have seen the glory Of the spirits come and go; And mine ears have heard the music Of their voices sweet and low; I've felt the dear caresses Of their soft hands on my head And I know I was not dreaming

Their messages have reached me In my own secluded home With the purest hearts about me And while sitting quite alone; They've written and have spoken Of the things which they but knew And to doubt them would be treason To my senses good and true.

We need no pope or bishop To declare our future state, For our loved ones fresh from heaven, On us wayward mortals wait: They are walking, talking to us, Glad to guide our feet aright— Glad to see our souls progressing Ever upward toward the light. Away with monkish fable

And the God of Jewish fame. We will trust our mothers, sisters, And their love that will not tame; We reject a martyred Savior To atone for our misdeeds, As that wrong would be much greater Than the sin that in them breeds,

I've seen them form before me Till they looked as sound and well As they did before they started For the home where spirits dwell: And have heard them rapping answers, As my questions fast ensued, So I know they live and love me As before death did intrude.

glory in their coming And I fling the portals wide, And I meet them and I greet them With a cordial, loving pride;
So happy that I'm able.
To shake minds across the line,
And that death may never rob me Of the trusted friends of mine. B. F. SLITER.

#### LITTLE BLUE.

One day in sorrow I sat alone, I was then without a friend,

But there was one who shared my grief, on whom I could depend, Twas a little speechless creature, but a friend both tried and true. Twas my little maltese kitty, better known as Little Blue.

Only a tiny kitty, she did the best she she could To comfort me in my sorrow when no

one else would; While with my hand I stroked her, she looked up as if to say: You for your kindness to me, in sympa

thy I'll repay. She seemed to read my very thoughts-

what meant the tears I shed. And while I held her on my lap, out of love L stroked her head

My little per, so kind at heart, does not forget me in my need, Her sympathy I appreciate, for she is a friend indeed. CHEFLA CARRINGTON.

DO YOU NEED SPECTACLES? Try Poole's perfected Melted Pebble 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 circular showing styles and prices. I guarantee to fit your eyes and please you. Address B. F. POOLE,

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"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale

at this office. Price 10 cents.
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Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at

"The Attainment of Womanly Beauty of Form and Features," edited by Al-bert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physteinns and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price \$1. For sale at this office.

"Elsle's Little Brother Tan," By Albooks in the realm of stories for boys and girls, and not excepting older peo-ple. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price: 75 cents. For sale at this dealing with forces beyond the reach office.

# of science. Then comes religion, dealing with still higher, more subtle forces. Philosophy, the product of gel-spice, religion the product of both; and the product of both product



The entire country is a stocked at the wonderful cures perfected through the method originated by Dr. J. M. Peobles, the Grand Old Man of Battle Creek, Mich. This science is a subtle force in nature combined with magnetic medicines, and called by the eminent doctor

liever ever known. In a perfectly natural manner it builds up the system and restores health. It makes no difference how serious or hope in this grand science. It has restored the dear, blind and lame, cured the paralytic, and those suffering from Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, 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 sufering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., oured of urle acid poisoning in two month's treatment writes: "I aim botter than in years, and each day brings new health and strength. I will refer all alling ones to you." Mary A. Earl, Crayford, 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 medi since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 39, after three months' course. "When I began treatment with Dr. Peebles' Institute of Health I was a cripple unable to walk but little with a cane. Now I am able to walk with case. Some days ten or infeed miles, My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

# "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 is 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. ABSOLUTELY FREE Send your name and address and leading symptoms to Dr. J. M. Peebles and his associates and your send to send your name and address and you will receive full diagnosis without any cost whatever, as well as this grand book, which is beautifully illustrated, rich in all its details, containing matter which will be a revelation to you. It is a token which any one may be proud of. Write to-day and receive "A Message of Hope" and diagnosis of your case absolutely free.

DR. PEEBLES' INSTITUTE OF HEALTH Dept. AA, BATTLE CREEK, MICH.

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.]

John J. Bagley, vice-president of the First Spiritualist Church of Rochester, Ind., passed to the higher life at the age of 57.
Mrs. Peter Felser passed to the higher life at the age of 23. The services were conducted by

HARRY J. MOORE. Dr. Joseph Burt Simpson was born Dec. 23, 1826. He passed to the higher life, from his son's residence in Detroit, Mich., Feb. 10, 1902. At one time he was a Methodist minister, but of late years had become an outspoken Spirit-ualist, and at his request I officiated at NELLIE S. BAADE, his funeral.

Allen K. Ellison passed to spirit life suddenly at his home, about 12 miles east of Mendville, Pa., Thursday, Feb. 13. The funeral ceremony, was conducted by the writer, Saturday, the 15th, according to his often expressed

Spiritualism was good to live by and doubly good to die by. He leaves in wife, son and daughter, who are comforted by the faith predicated on knowledge.

LYMAN C. HOWE.

Passed to the higher life, Jan. 27, 1902, Mrs. Irena Barnum, at the old county, Ohlo, at the ripe age of 92. She at private residences. nad been an earnest advocate of Mod ern Spiritualism from its earliest dawn, and was greatly beloved in the community where she lived, as was shown by the large collection of friends and neighbors that attended the burial. Funeral services conducted by O. P. Kellogg, of East Trumbull, Ohio. MRS. O. P. K.

Mr. L. B. Howard, of Ashtabula, O., passed to the better life, Feb. 5, 1902, aged 95. The change came : to him without warning. He dled with heart failure. Brother Howard was a business man of sterling worth, who had held many responsible positions and was respected by all who knew him. He leaves a wife and four children to mourn his loss. Funeral services conducted by O. P. Kellogg. MRS. O. P. K.

Passed to a higher life, from his home in Kansas City. Mo., Feb. 15, George Chandler, in the 61st year of his life. Ruffle, speaker. The remains were brought to Florence, Ohio, where the funeral was held in the Methodist church, Hudson Tuttle officiating, and Mrs. Emma Rood Tuttle reciting a poem written for the occasion. From early life he was a Spiritualist and made that belief an integral part of and fraternal relations than the Golden and 7:30 p. m., in Hygeia Hall, 404 Og-Rule commands.

old-time friends to pay their last His spects to his sad home-coming. His wife has the sympthy of a wide extended circle for her loss. She, however, is sustained by her knowledge of Spiritsustained by her knowledge of Spiritsustained by her knowledge of Spiritsus assure.

at Leesville, Ullo, Jun. v, 1991, and was married to Miss Almina Zollars, July 1, supper served at six o'clock. Evening session commences at a quarter to Session commences at three distributions are session commences at three distributions are session commences at three session commences at three sessions at three sessions are three sessions. The lifties bring refreshments; supper served at six o'clock. Evening session commences at three sessions at three sessions are three sessions. treasurer of the Mississippi vaney Spar-itualists Association for many years. His kindly face and ready aid will be missed at Mt. Pleasant Park, by not will hold meetings in Kenwood Hall, 4308 Cottage Grove Evenue, each Sun-the members but by all the regular attendants. He was a man who lived up to his highest ideals as a Spiritualist and was always outspoken and ready to push the truth to the front. Over two years ago he exacted a prom-ise from the writer to officiate at his funeral and when dissolution approached he informed his family of his wishes which were carried out as nearly as possible. His last illness was of short duration. The funeral occurred from his late residence in Ottumwa, at 2:30 p. m. Feb 28 We bld commun. p. m., Feb. 28. We bid our friend and co-worker good speed in his work as it continues in the spirit world. STELLA A FISK.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the mo-lecular or spiritual hypothesis of na-ture. Scholarly, masterly, trenchant. Price 25 conts. For sale at this office.

#### A New Treatment for Deafness and Catarrh. Bradford McGregor, of Cincinnati, O.,

MESSAGE

OF

a well-known demonstrator of applied sciences, asserts as a fact that caturrh and deafness can be cured, this assertion following his personal experience. Having suffored 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 appli-cations, he findly devised a new method of treatment based upon a principle entirely different from anything he had ever used or lieard of, and cured himself with it. His hearing is perfect now, health good and no catarrh. The success of this remarkable treatment in the many tests made upon those similarly afflicted has been phenomenal, and to further extend its usefulness and to prove that it will cure, a free triol and full explanation will be sent by Mr. McGregor to my who suffer and will address lifm at 430 Lincoln Inn Court, Cincinnati, O. and send twenty. cents to pay the expense only for registering and mattings ut at a.s.

#### SUNDAY BELEATURIAST MENETINGS IN CHIDAGO.

Send-in notice of meetings held on Sunday in public halls. Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to homestead in Braceville, Trumbult keep standing notices of meetings held

> The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular ser-vices every Sunday at 11 a.m., in Han-del Hall, 40 Randolph street. Sundayschool at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Supday from first of Sep-tember on. Robert Grabe, medium. Spiritual services are held every Sun day afternoon and evening at 2:30 and 7:30, also Wednesday evening, on

third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker. The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and Call-fordie

fornia avenue. The Christian Spiritual Society, under his conduct of life. In fact, it was said the direction of Miss Sarah Thomas, he was better in his business affairs, holds meetings every Sunday at 2:30

There was a large gathering of his old-time friends to pay their last respects to his sad home-coming. His p. m. at Wurster Hall, North avenue p. m., at Wurster Hall, North avenue

ance that her companion will be with her even to life's end.

Isaac Millisack left the material form at 7 p. m., Feb. 24, 1902. He was born at Leesville, Ohlo, Jan. 5, 1831, and was at Leesville, Ohlo, Oh

day; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Confes and others. All are invited. Good masic and sents free. Truth Scekers meet at the Teutonia Hall, corner of 53rd and Ashland ave-nue, every Sandam afternoon at 3

The Spiritualistic Church of the Stu dents of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue, Mrs. M. Summers, pastor.

o'clock,

Spiritualist meetings, Mackinac Hall, 290 East Forty-third, street, Conference, 2:80. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland. The Onleago Spiritual Alliance will

commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella "Gleanings from the Rostrum." By Johnson Bloom will be present to repA. B. French, Cloth \$1. For sale at resent the Illinois State Spiritualist Asthis office.

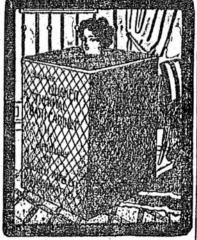
#### Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every ser, and Cures Without Drugs, All Nervous Diseases, Rheumatism, Lagrippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming

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It has remained for a prominent business man of Cincinnut to discover that in the application of Hot Air to the skiu and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

No Physicians for 500 Years but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to apported air or "sweat baths," and so he set? " to invent a method by which the America " could secure all the marvelous benefits." The now famous Quanta Bay Cabinet was the result of his efforts.



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It is an air-tight inclosure, a rubber-walled room in which one comfortably restance a chair

It is an air-tight inclosure, a rubber-walled foom in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfuned if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor syrround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which if retained, cause sickness, debility, and affliction.

Astonishing is the Immediate

improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets Famous Physicians believe in it.

ness, debility, and afliction.

Hundreds of well-known physiciaus have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

write, praising this Cabinet. Rev. Baker Smith, D. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as "Clean liness is next to Godliness" it merits high recommendation." Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this close to the control of the con

physicians and innuential people recommend.

Physicians are unanimous in claiming that colds, lagrippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

Marvelous Eliminative Power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

Hundreds of Ministers

To Cure Blood and Skin Diseases this Cabinet has marvelous power, Dr. Shep-

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never
failed to draw out the deadly poison of snake
bites, hydrophobia, blood poison, etc., by this
Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons
by taking drugs and nostrums, would get into
a Vapor Bath Cabinet and steam out these
poisons, and assist Nature to act, they would
have pure blood, and a skin as clear and
smooth as the most fastidious could desire. Another Important Feature

is the astonishing benefit in diseases of women

is the astonishing benefit in diseases of women and children. It removes the infiammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physiciaus says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestions, etc.

With the Cabinet if desired, is a Head and Complexion Steamer, the face head and neck are given

reuring even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some refering to Rheumatism, La Grippe and Kidney

Troubles

Will be interesting to those who suffer from these dread maladies.

W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50, worth of drugs. It seellent for her tills and our children."

cured my brother of sleeplessness, of which he had long suffered, and his wife of lagrippe in one night." G. M. Lafferty, Covington, Ky, writes: "Was compelled to quit business a year ago, being prostrated with rheumatism at and kidney troubles, when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Michaussys: "I gave up my pastorate on account of nervous prostration and lung troubles; my editors on highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., says: "I am satisfied it saved my life. Was isken down with a hard cold which developed into a dangerous case of pneumonia. The first Bath relieved me, and I quickly recovered. It is far superior to drugs for curing lagrippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

Hundreds of Ministers

Whatever Will Hasten Profuse
Perspiration

weryone knows is beneficial, but other methods for provided by the convenient, safe and wereyone knows is beneficial, but other methods for fours are dangerous to health. Nature's own method is provided by the convenient, safe and mervous provided by the convenient, safe and method is provided by the convenient, safe and mervous provided by the convenient, safe and mervous posterity of the first handsonicly the convenient, safe and mervou

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services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting. Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill, Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in

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Alects every Sunday at 3:30 p. m., in hall, 013 Masonic Temple, from October 1 to June 1.

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