HEPROGRESIVE HINNER.

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SPIRITUALISM, ITS SOURCE, COURSE AND GOAL

An Address Delivered by Florence E. B. Shaffer, before the Spiritualist State

Convention of Texas.

Convention of Texas.

ence in spirit life it has ever been my privilege to contemplate, is pictured forth in the following word-sketch, by Francis Gerry Fairfield:

My body slept. I stood and studied long The set white lips. All things to me did seem As unto one who wakens from a dream. Around the bed, they talked in voices low Of things that were as though I dreamed them long ago

My wife sat weeping by. I bent and kissed Her brow, her deep brown hair and pallid lips; Her tear-stained eyes and the velvet finger-tips That, in my fever-dreams, had spelled the pain, With soft and magnet influence from my tortured brain

They spoke of me as if of one just dead. I saw their shapes as phantoms; and could hear Their murmured tones-as with the inner ear One hears sometimes, the yet unspoken thought That stirs within the brain, but still is uttered not.

All things that real things had been before-Solid-opaque-were now pellucid; and, like shadows. Cleft asunder with the hand. And I could pass through stone and mortared wall,

As though 'twere but a thing of vapor-that was all. I whispered in her car. She started not, Nor seemed to hear me. Were her senses numb

With new-made woe? Or was my utterance dumb To human ears? I drew a deep, deep sigh; In vain—no answering look suffused her lovely eyes. By slow degrees, upon my senses came A world of new realities; and I saw

Faces of strange beauty floating by.
While forms whose loveliness all carthly things tran-Hovered o'er me on extended wings. 'A strange, strange impulse through my being stole.

I seemed as one who, until then, had been Encysted long a cold stone statue in; A soft, sweet, mystic life-pulse trembled through My limbs. I saw not, heard not, thought not; only knew.

Yes, knew. And outer senses needed not. Soft notes of music seemed to stir and thrill With vague pulsations through me; yet were still. I was as one whose being has been set To melody; that, once heard, none ever can forget.

Like things of mist were solid rocks and trees. Like things of mist the shapes of living men. The universe was peopled o'er again. So, through the outer world of matter, ran A world whose beauty is intangible to man.

Bewildered-lost in thought-like one in trance, Or one who threads by night some lonesome wood,-Vogue and uncertain-wondering-I stood. One like an angel took my hand and said. "Like thee, I am the soul of one but lately dead."

And how wondrously does this view of passing onward differ from those held up for my consideration when a child. I was consolingly referred to "the dark river of death," which I must cross because I was "born in sin," and somehow was made to feel that I was responsible for being so born. On the other side of this beauteous (?) stream, I was sure to be met by a fierce judge who would demand an account of every secret thought; for the thinking of which, if any failed to please him, I should be condemned to eternal punishment in a lake of fire and brimstone. Comforting, was it not? Which might we naturally prefer? The former, with many added characteristics tending to allure the soul heavenward, is taught by our grand and holy cause, Spiritualism; and gladly we learn it, for, while the old orthodox picture could not well do less than awaken in a child's mind as it fell asleep, visions of inconceivable horrors, comforting and strength-renewing (?) for the little form to grow beauteous upon while unconscious, Spiritualism teaches that when the weary one is ready to close mortal eyes in the last sleep, he is gently laid upon the couch as a loving mother places her sleeping infant to rest, the released soul awaking in a happy land of lovelinesso more entrancing than any dream could be. Have we any knowledge that this is true? Do we know aught of our beloved faith? Let us

ment which might, to many prove a stepping stone toward more exalted spheres, I am yet led quite often to compare the prevalent condition of what is meant for religious thought among the masses, to the spectacle of the man of whom I read not long since, being so moved with astonishment at his own wisdom, that he involuntarily raised his hat to his own shadow whenever he chanced to see it. Many latter day worshipers of creeds and dogmas stand so much in awe of their own professions as to fail utterly in perceiving that anything awe-inspiring may possibly exist outside of themselves. I formed the acquaintance of a woman a few years ago, who posed as wiser than the average, and a leader of ethics generally in her somewhat limited sphere of action. Converse, somehow, turned upon the question of politics; and taking my part in its march, led me to state my adherence to Democratic principles. She was amazed, and swift to say so. I proceeded to inquire why she was a Republican? What constituted the difference between the two parties? What principles they first sprang from, etc? A very brief examination of this litical bias at all, was because her father had been a Republican. Later, the unfortunate subject of Equal Suffrage was introduced. Turning to me she said: "I suppose you belong to this uprising also." I pleaded guilty; ism, all occult or esoteric wisdom, all anointing and enlighted mighty land of which we, dwellers in this western land, know almost nothing; higher planes we see farther and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher and still further out over higher and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher planes, we see farther and still further out over higher planes. We see farther and still further out over higher and still further out over highe order disclosed her utter ignorance of all political science,

Without speaking one word against any religious move-

The clearest concept of conscious passage to and exist- | and whereas she had been amazed before, she was now horrified. I strove to defend my unwomanly (?) position through the old "survival-of-the-fittest" argument; that, in as much as when God commenced creating animals, He lower animals first." I gave it up, and retired, defeated

> Within the last few days, however, a good Presbyterian friend undertook to prove that, being a Spiritualist, I was outside the fold. I commenced asking him questions, also, only to discover that he did not know how many articles of faith or how many sacraments his church owned; did not know its origin, or history, why its name, nor, indeed, was he in the least equipped with any of the knowlproclaimed; and I was constrained to agree with the prophet Hosea when he said: "My people are destroyed for lack of knowledge."

Our subject, Spiritualism, Its Source, Course and Goal, is sufficient to fill the world's vast libraries, and en-

of the present century, such men as Sir Henry Rawlinson, Sir William Jones and Henry Colebrooke, have furnished the world with a knowledge of the Sanscrit language; which was the living language of India—the country to which this same research also proves these Aryan peoples migrated 2,000 to 1,500 years B. C. These chronicles having lain scaled up within this ancient, and so many years to us, dead language, it was as effectually concealed leagues under the sea.

I now make the sweeping assertion-accept or reject i as you like, but study it before doing either-that every great religion which has aided in molding the world's destinies, has, before being prostituted to man's selfish pur-poses, been pure Spiritualism. The earliest records known of any earth-religion, tell us of Brahmanism; and of this, no personal founder was ever known. The word simply meant to its devotees what we mean when we speak the name of God. Our Christian Bible tells us that God is spirit; so God-ism or Brahman-ism would each mean Spiritism, or, as we have it, Spiritualism; and the same word comprehends all that can be known of spiritual religion, call it by what name you choose.

About 500 years B. C., when the practice of Brahmanism had grown corrupt, Buddhism rose in India, and its founder was Prince Gautama. He was called "The Buddha," in Sanscrit, signifying "Enlightened;" as "The Christ" in Hebrew signifies "Anointed." The importance of these truths forbids apology for reiterating them when we urge that they be studied before being rejected; and especially the spirituality of the teachings of Gautama, the Buddha. Spiritualism is the essence and real spirit of Judaism, as any Bible student must own who reads understandingly; for it is filled from beginning to end with spirit communion, and direct speech with God. The teachings of Jesus of Nazareth, and practiced by his disciples as recorded in the New Testament Scriptures, is also pure Spiritualism, as any unbiased and honest student must admit; indeed, we cannot find a religious movement anywhere in the world's history, which has wielded an up-lifting influence upon mankind, that has not been in its essence, Spiritualism.

Now let us carefully notice a very significant fact. History teaches that from 1,500 to 500 years B. C., Persial tition—the value of the phenomena depends more largely had extended her borders until she reigned mistress of the then known world; but that on the fateful day of Arbela 337 B. C., her supremacy went down before Grecian valor, and Alexander became master of western Asia; carrying go asking advice, would concect any kind of high sound-the fruits of his victories, as is customary, to his native ing tale, tell you with sublime assurance that your welfare land. Now, observe. Through the services rendered the depended upon following their affections, and with you world by these eminent Sanscrit scholars above named, we are enabled to compare the striking coincidences between Greek philosophy and that of ancient India, Grecian literature itself reveals the truth that Thales, Anaxa- own kind for communications. goras, Democritus, and numerous other of her greatest men living from 600 to 400 B. C., took long journeys into far Oriental countries for the purposes of study, even as we send our youth to Europe now for better educational

We have now reached the point where we must recognize the deathless truth that Grecian civilization is world-wide to-day. Read Greek classics, and dare deny this statement. If, then, through the rise and fall of Roman greatness which followed the decline of Greece, and which in turn bequeathed its rich heritage from former civilizations to the all conquering Anglo-Saxon, of what antique nationalities are we the heirs? The answer is simple. No people inherits from those who are to come, but from those who have passed on; hence the home of Spiritual-

in her stead; hence are moved to uncover our heads to which humanity gropes blindly forward. From these ourselves, deeming ourselves the only true religionists, be- heights we perceive that self, and not universal truth and cause, forsooth, we are the only ones of whom we have | righteousness is the mainspring in, alas, too many lives! knowledge, or before whom we can bow.

Thus much for the Sturce considering our time. Let

us notice a little something of the Course of Spirituausm, and how it tougles ourselves. Please bear in mind, I do not speak of mere abstract truth when I attempt to enumone, it is an applied science; a living, glowing, refreshing life; transforming all the being into a divine, rhythmic harmony. Neither a thorough knowledge of music, nor the possession of a parfect instrument, or both will yield sweet sounds for the contesting ment of the consess but since a goal; sweet sounds for the entertainment of the senses; but since a goal is an ultimate, and must forever lie ahead as both must become active, or no music would ever be

An effect is never manifested except a cause lies back of it. All we can see of know of what we term good and evil, has its cause, and that cause is spirit power, either made the lower orders first, proceeding to higher and higher types until, in the evolvement of woman, He consummated the last grand act of creative power, hence it seemed to me she was qualified to assume some of life's When knowledge, and wisdom crown a life with works when knowledge, and wisdom crown a life with works when knowledge, and wisdom crown a life with works well or ill directed. When we see health and strength power in such person is present in harmonious activity. When knowledge, and wisdom crown a life with works that are fruitful of good to all associated with it, we know selfless. It unites and does not dissolve. Let universal lay on her death-bed. Her hus also aged and blind, and they when universal love glorifies and illuminates and transfigures the whole personality, we may know the spirit of God dwells within. And such an one is a great spiritual medium, always; always has been and always will be discontinuously. most important responsibilities. With a look of blank surprise she said: "Why, I didn't know God made the that spiritual wealth is being shed into that life; and love reign among the people of the earth, and the resurmedium, always, always has been and always will be dis- Listen: tinguished by just such characteristics.

Here we touch upon a phase of Modern Spiritualism which, more than any other, perhaps, demands clear interpretation. A medium, speaking the term in its broadest sense, is always that objective substance or thing, edge St. Paul must have meant when he admonished his through which motion, action or communication must followers to be able to give a reason for the faith they take place; and we must remember that this object or substance can quite as easily communicate the false as the true; the right as the wrong; results depending upon causes directed by the human will. All the nearer spheres of invisible life are inhabited in about the same proportion with good and evil, or with highly evolved and undeveloped entities, as this plane upon which we live. No gage the listening ears of men for ages yet unborn; so we will glance only at the bright hilltops in our brief space this evening.

Backward through the gloom of antiquity as far as we can go, the most scholarly research of this latter age leads to the conclusion that the present stage of evolvement, the progress to human creation, developed somewhere upon or about the great Bactrian table land, or what our late geographies name the Plateau of Iron, lying cert of from us. These would find it less easy, and perhaps less to the conclusion that the present stage of evolvement, the progress to human creation, developed somewhere upon or about the great Bactrian table land, or what our late geographies name, the Plateau of Iran; lying east of the great river Euphrates, and known to have been the early home of the Aryan race. Just when this mighty event transpired, we know not; but during the latter half of the present century such men as Sir Henry Raylinson, the present century such men as Sir Henry Raylinson, the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely that the same chances for gaining advice we can rely the present century such men as Sir Henry Raylinson. upon from those with whom we associate daily in the body; and most of us know how to place a proper estimate

Spirit is ever striving to express itself through matter;

and all forms of matter are spirit expressions; hence, mediums of spirit. And when conscious spirit forms from the invisible, seek to express themselves, their thoughts His feebleness and age compassionating, or wishes through the medium of human bodies such as they formerly inhabited, they seek first, such as are possible for their purpose, and secondly, such as are most congenial to their own characters. This point cannot be too carefully nor clearly stated. Nor can it be too carefully considered by those who seek communications from loved ones gone before, or advice as to their own progress. Pure water can be passed into an impure channel; but it can scarcely be expected to come forth pure. Mediums for spirit communication, abound everywhere; but it does not follow that they all receive communications from spirits endowed with such wisdom as may be trusted or accepted for the guidance of an immortal soul in its progress up spiritual heights. Like attracts like; and the false and impure, or undeveloped spirit, who would neither be able nor desire to exert any great influence for the uplifting of others, will eyer seek to communicate through a similar human personality. The mere fact that a man's or wo-man's life is vile, false or deceptive does not prevent either the possession or exercise of mediumistic, or soul powers; but we must assert and emphasize the assertion, that it does determine the quality of the communications secured. Spiritual phenomena, such as inspirational speaking and writing, clairaudience and clairvoyance, artistic, musical, materializing and all such forms of spirit manifestation, are the legitimate and most logical fruits of Spiritualism. Did an apple tree fail to bear apples, we could never be sure it was an apple tree at all. Indeed, in the highest sense, it would not be one; but only a tree; since all that could make it an apple tree would be its fruit. Equally as well, however might we expect apples to grow without a tree as to expect phenomena independently of the principle of Spiritualism. In other words, spiritual phenomena must follow the application, or exercise of spiritual philosophy; and will do so, as surely as day follows night; but—the weight of this statement is its apology for repeupon the purity of the medium than we are accustomed to think. How many careless and even mischievous characters have you met during your lifetime, who, were you to well out of eight, turn and laugh at your credulity; and do you think there are none in the invisible realms whose delight, lies in the same occupation? These seek their

Pure, white light cannot shed its rays through green glass except their hije is changed; nor through black glass at all. Our cause of Spiritualism, as it stands before the world for judgment, rests almost solely upon its mediums. advantages. This proof that Greece drew her principles of enlightened civilization from far Eastern nations whose course and years had endowed them with wisdom, is indisputable; as those who are sufficiently unprejudiced can easily convince themselves if they choose.

What for judgments, established and only upon its meeting the property of the proof of efforts to prove Spiritualism the one universal religion, trium phants should see migel wings lowering over all the earth and perfection crowning all living things; aye the millennial awaits only this. Don't understand me to be condemping our mediums as a body, however; for I truly believe that proportionately, we have in our ranks to-day, a lesser number of injure people than the orthodox churches have. But I am speaking for edification among ourselves; our duty consisting more at present and as an association, in ablivering ourselves, than our neighbors

The vast majority are seeking their own personal well-be- is Spiritualism a Science or a Reing instead of obeying the heavenly injunction, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." All these differing views are to be considered in the Course of Spiritualism, and many more might, did time permit; but we will glance briefly at its Goal.

we move onward. Is it eternal life? This, too, is endless. We might profitably consider many desirable points toward which to attain; but suppose we regard Universal Love as our Goal. Let us notice that we cannot even con- my great redeemer's praise"-(only I template this subject without getting outside of self. Its very boundlessness compels our outreaching thoughts. Self-love and universal love are antipodal as light and

Long centuries ago, in a famed city Across the sen, a great cathedral stood; witness to the beauty Art had wrested From marble, bronze and wood.

It was a sculptured face of such transcendent And utter loveliness, that those who saw

And day by day, for many years thereafter, Men came from far and near; happy to sit That should illumine it,

If they could catch, just for a moment's space, Whereon to speak; to dream; to live; one single, Swift glimpse, of that fair face.

This is the story. When the great cathedral Was being built, there, came, one day, with meek re

'And asked, that of the work so sweet and sacred, Some humblest portion might be granted him. Yet fearing that his dim,

Might mar some fair design, some perfect view, In the high roof's vaulted shadows, Set him his work to do.

"Day after day, with sweet, untiring patience, In his obscure and humble place he wrought. From his more highly trusted fellow-workers

At last one morning, still and cold they found him; His right hand's cunning gone. The mystic grace Of death enfolding him. His face upturned Unto that other face

For so they learned—that he had loved and lost In early manhood's prime, ere care and sorrow His happy path had crossed.

'And as they gazed, the artists and the sculptors And the craftsmen, all, whose skill was making fair.
And grand the vast cathedral, on the beauty

'Grandest of all!' they cried; and then they whispered, Who works for fame or gold doth something miss; Unheeding praise or blame; in shadowed silence,

'Grandest of all!' they cried; 'before whose perfect Ideal loveliness, all our boastings cease. Hail! to the love that thus, for love's sake only

So, in the temple of the ages, builded Out of men's lives, it comes to every one Some day, to learn, there is no work so noble As that which love has done."

So the principle which must finally deliver us from death, the principle which is immortality, is Universal Love; and this we find to have been the basis of all religions that ever strove to enlighten mankind; the earliest as well as the latest; and Spiritualism stands to-day, the representative of every denominational movement, embracing within her mighty name all that can be told.

The fields were bleak and sodden. Not a wing Or note enlivened the depressing wood;
A soiled and sullen, stubborn snowdrift stood
Beside the roadway. Winds came muttering
Of storms to be, and brought the chilly sting Of icebergs in their breath. Stalled cattle moved No gleam, no hint of hope in anything.

The sky was blank and ashen, like the face Yet, swaying to and fro, as if to fling About chilled Nature its lithe arms of grace,

The optimistic Willow spoke of Spring.

Ella Wheeler Wilcox.

All powerful souls have kindred with each other .-

One day the sunlight, through a slanted window, Upon a shadowed arch a moment slione; Revealing unto those whose eyes were lifted, What none before had known.

Deemed they had looked upon a heavenly vision; And held their breath for awe.

And wait beneath the arch for the brief sun-ray And felt them well repaid for all their waiting

A man, aged and feeble, unto

The master architect,

Uncertain sight, and trembling, cager fingers,

Winning scant speech or thought.

That he had wrought. The face of the one woman-

So strangely carven there.

Love hath wrought-this.'

Hath wrought art's masterpiece.' -

THE OPTIMIST.

Forth plaintive pleadings for the earth's green food;

Of some poor wretch who drains life's cup too fast.

Smiling with promise in the wintry blast,

. If fun is good, truth is still better, and love best of all

A QUERY.

ligion?

For the first time in my long life I am puzzled to know "where I am at."

It is nearly half a century since I witnessed my first test of that which a few days later was spoken audibly to me and called, "Spiritualism," which I then and there embraced for all the years of my life, or I may say, my existence.

I soon became very clairvoyant, clairaudient, and other good gifts were un-limited. Is it any wonder that I was Indeed, I was an enthusiast, and longed for "a thousand tongues to sing was so exalted in myself I did not feel the need of any such a helper, and was free to say so). Yet through it all I saw the wisdom of a creator, of Infinite In-

answered rather pertly that "I believed I knew enough of that," at which the man drew in his breath quick and hard, saying, "Oh!" which seemed more like

It was the most effective sermon I ever heard, and I laid it well to heart. I had sense enough to feel that I was trampling on the only light he had to render life endurable.

From that day I began to "study the Scriptures," with the aid of superior help. I soon found that the prophecies therein were being fulfilled to the letter by the coming of this "phenomena" in the "clouds of heaven," and the holy angels with it, and Christ is the Philosophy of it all. But on what wings did he come? Here I was obliged to surrender my childish fancies of wings, and accept a more rational method of locomotion by electricity, and since the opening of this new age what has not been accomplished for the good of man by this agent? I believe in science as Mother, but I believe in God as "Our Father." "Without him was not anything made that was made," whose name is Love, Will, or Wisdom, all com-bined in Spirit.

I have worked for nearly half a cen-tury upon this plane. I have tested it in life and death, for truly I gave my life for another who was pronounced dead. I brought her back, though in doing so I pledged my own life, which was required of me, yet given back at what appeared to others to be the last of earth for me.

I have cast out devils-but this deserves a chapter of itself. I have drank poisonous things, but they irritate only for a season, when I, become more positive than before.

Healing the sick was my work for

years. I never lost a case. The angels were with me, I had nothing to fear. No, though I have been many times obliged to deal with serpents, I have nothing to fear. "Spiritualism" is my Religion, then as now, and I trust forever.

Now let me say a few words on your all important question, "Science," etc. I do not wish to be ignorant upon anything of so great interest to mankind. Hence in the beginning of my studies I made myself acquainted with the science of phrenology-which I esteem of the utmost importance to every one to know himself, if he would deal justly with humanity. Let him find out if he is able to decide this all-important question, when the organ of veneration, on a scale of seven, marks only five, or may be less, with Spirituality scarcely more, while the equally important organ of Benevolence goes begging altogether, can he make it up by Self Esteem, or Language, a galore? As well say he can measure the Infinite, entire, in a pint cup. Certainly he works injury to the cause we love so well. I beg of you not to dishonor Science in the very beginning of your Herculean task.

HARRIET S. PARKER. Summerland, Cal.

TRUSTING.

When winds and waves are raging Through every threadbare sail, When my bark seems all unlikely To stem the awful gale, I drop my oars, am quiet,
And say: Let come what will,
All safe in the arms infinite
I know I'll be resting still.

E'en though my boat is stranded, And the wild waves dash me o'er, yet shall make my moorings Upon some fairer shore. Or if the worlds should crumble

And back to chaos fall.

Serene, unburt, undaunted, I would triumph over all. No matter where I wander, On desert-land or sea, Or out and on for ages
In the blue immensity,
I shall not be lost or injured,

For the Father's hand shall guide, And within the love unfailing I must evermore ablde.

For since I'm "part and parcel"
Of the great eternal whole,
I'd as 900n think God could perish As that I could lose my soul! Or that height or depth or distance

Aye, any powers that be Could intercept the current That bears my own to me. The hand that guides the wild-bird Through trackless sens of air, To fields in sunny South-lands, With matchless love and care, I know will lead my footsteps

The only royal highway

To regions of the blest. LAURA B. PAYNI

LETTER NUMBER FOUR

My Dear Professor, Carlyle Petersilea: Sir:—I have long desired to say something to the world at large on the very important subject of intromission, and I now find my opportunity. Of course all persons who have reached the years of discretion well understand the meaning of the word, but as an invisible being I wish to write of the intromission of the invisible within the visible.

Many scientists, together with agnostics, appear to entirely overlook the great law of intromission. They do not overlook it so far as the well known is concerned, for they are well aware that electricity, together with various gases, can completely infill a human body. They are now beginning to understand that all material things, whatsoever, are infilled by ether, or the ethereal atmosphere; in other words, that ether exists throughout all space continually, unbroken and undisturbed; that the earth, a house, or a material form of any kind exists within it without displacing or disturbing a particle of it. It infills and passes through all bodies as though they did not exist. To the ether all material forms are like shadows without substance, and to the material forms the ether is intangible, without form or substance.

Now I think I have stated these scientific facts clearly and I don't know that any person of ordinary intelligence will disagree with me.

The human form, then, exists within this other without knowing it is filled by it; and the ether is not cognizant of the human, or material body, rather. Now when scientists and agnostics admit the great truth of the unbounding and unbounded ether they are getting directly into the spiritual world without knowing it and they are admitting the immortality of the soul, as I hope to show further on, and by and through this ether hope to prove to all men as well, the immortality of the soul, and that there is a spirit and soul. I hope also to prove that nothing could exist without the ether, that it is the primal cause of all existing things whatsoever, and if we must have a God we might just as well call that God, Ether, for you are wont to say that God is within and about all things, that he it is who moves on the face of the deep and life springs forth. Life in and of itself does not originate within the deep or within matter; its origin is within ether, Life permeates all living things as does ether, the difference being that one is conscious of life and not conscious of the ether. Life is an element, or principle, just as is ether; but life is not continuous and unbroken as is ether but is broken up into or by form, and these forms exist within the unbroken ether.

"How, then," you ask me, "is ether the cause of life?" Before I answer this question I wish to state that ether is possessed of many qualities. First, it is luminiferous, that is it holds, by the great law of intromission, an exceedingly fine, bright, ethereal light, that, like it and together with it, permeates all things whatsoever. The material light of the sun, and other celestial bodies has nothing to do with this light.
"And God said, Let there be light; and there was

light." This was before the sun, moon, earth or stars were created, or at least before they existed. If we change the word God back to its original meaning, we have the word Om, or Am, or I Am, which really means the invisible life or breath which infills and surrounds all things. You now call it Ether instead of Om, that is, Ether is the English word for the Oriental Om. "And Om said, Let there be light; and there was light." Now you, to-day, call Om and his light, luminiferous ether. The Orientals really meant the same thing, and if their meaning had not been twisted and garbled it would be: "And within Om, there resided, or dwelt, Light." To you now it means, Within the boundless and unbounded ether, forever resides unbounded and boundless Light. God is Light. Om is Light. But Ether, together with its Light, is not visible to material sight, and this light and this other are eternal, having had no beginning and soul do not exist at all until through evolution the human consequently can have no end. They are co-existent and eternal. The eternal God. The eternal Om. The eternal Spirit, as they often call the immortal ego or soul, and that this has been gradually evolved from matter.

Now light intromits, permeates, and infills ether, held within it in loving embrace. Two primal elements, male and female, positive and negative. Ether positive, its

Within this luminiferous ether there must, necessarily reside the primal elements of all that was, is, or ever shall be. All must see, at once, that this must be so, necessarily. It could not possibly be otherwise; and in this sense nothing ever was created, and there never was a beginning, consequently there can be no end, simply involution, evolution, and development of that which ever was or ever shall be.

We think we have shown, conclusively that all things exist primarily within the luminiferous ether, even light itself. Now we come to that much mooted question, Infinite Intelligence; and here let us most solemnly affirm that Infinite Intelligence forever infils and thoroughly ble that countless millions upon millions, billions and permeates the luminiferous ether.

Now we have Ether, Light, and Infinite Intelligence; all three co-existent and eternal. Just here is where the idea of a three-fold God originated. Not God as a personality, but the three primal elements that constitute the creative energy.

If intelligence were not infinite, without beginning and without end, no intelligence could be manifested throughout nature. This is clear and plain to all spiritual beings who are infilled with enough of it, but it takes a considerable amount of intelligence to fully comprehend it. One may say that intelligence is evoluted from matter; but, unless matter possessed it, it could not be evoluted from it; that is self-evident; but intelligence does not belong to matter except as it may infill matter. That intelligence is manifested through matter is also true, but it is no part of matter itself. Ether is not matter, intelligence is not matter, light is not matter, that is, not in their primal condition.

. Now we come to matter, spirit and soul in their primal or first condition. These three are as eternal as ether | produce his soul, his spirit, his intelligence, or does his itself and co-existent with it, never had a beginning, can never have an end. Now the ether is infilled with light. intelligence, matter, spirit and soul, and soul is life. The word soul should really be rendered life: The soul, which is the life thereof, or the life which is the soul thereof. Now all these things exist in their first, or primal state, together and with ether, submerged within luminiferous other, which like a boundless ocean, engulfs them. "And the spirit of God moved upon the face of the deep." The spirit, or Om, moves within the abyssmal depths of the other: that is, and was the original massive at the ori other; that is, and was, the original meaning of the text; and the meaning is clear. Spirit is not immovable as is other but moves within it, otherwise it is in constant motion, never still, no, not for an instant, and its movement is rotatory; in other words it is agitated by infinite intelligence, agitated, moved, or shaken, which causes it to coalesce, or cover itself with matter, hiding within matter, and together they form the infinite, eternal, never-ending ocean of atoms. Thus a marriage, or union, takes place between spirit and matter, and thus they are forever forming endless material suns, and these, in their turn, being in constant rotatory motion like the atoms of which they are composed, at length cast off their children, the planets, or earths; and here I will not go into details for the medium tells me that they have already been given a great many times by other spirits who have written germ and thus producing seed. In other words the little through this channel; but atoms, although they are composed of spirit and matter, do not contain life or soul, nor intelligence; these, thus far, have not been made use of; they still reside within the ether; but soul and intelligence coalesce, or a union, or marriage, takes place be- Ever yours, WILLIAM DENTON.

tween them and form is the result-living, intelligent form—for soul is life and intelligence hides itself therein and this forms the infinitesimal life germ. The invisible, infinitesimal atoms of spirit matter at length form worlds visible worlds, but spirit is really the magnetic or attractive principle, and when a world becomes fitted for them the life germs are attracted and held within spirit and matter. Now, just at this point the great law of evolution commences to operate together with the eternal law of involution. Spirit and matter involve soul and intelligence and then evolve them in a more perfect and devel-

We are well aware that scientific, so-called, men do not accept these great truths, but commence with matter as a cell, a minute cell; but if they were here in the spirit world as we are, they would at once see that the so-called stream dritime. It is itself a stream, if he is to die, then the mirror shows us cell was simply a point of spirit, or magnetic flame, covered with translucent matter which, of course, gives it the appearance of a cell, in other words a tiny hollow globe or oval; but these cells are infilled by spirit through the great law of intromission; so that which appears to be matter is really spirit and matter in equal proportions, one hiding or covering the other; but, be it ever borne in mind that spirit is the great attractive or magnetic force; otherwise matter could not be held together in any kind of form. All things in nature are composed of spirit and matter, but this is not all; spirit and matter are infilled by soul-life and intelligence; these are attracted by spirit, and thus are involved into matter and spirit; and when scientific men take up these threads they will be on the right road and arrive safely at their destination which should be immortality.

Some at this point may ask: "Mr. Denton, how about form in all its various manifestations?" and my reply is

Infinite Intelligence has no form; it infills the luminifcrous ether; but when it coalesces with soul, or life, which also in its first or primal state infills the ether, form is produced, or the infinitesimal, invisible life germs-soul germs-from the lowest to the highest, from the smallest The growing grace that comes from speck of intelligence to that of man, but involution precedes evolution, always.

O, how can the world overlook this great fact? Strange -passing strange, when it is going on before the eyes of all persons at all times. A chicken must be involved before it can be evolved. A human being must be involved before that being can be evolved. Not a seed can be formed until it has involved the germinal principle, or the life or soul-germ.

It is now being stated that matter is not dead. Spirits wrote that fact through this medium twenty or more years. ago. It was then shown that the heart of each atom was spirit, but spirit is not intelligent. Spirit is not soul, but it is the fine, magnetic clothing of intelligent soul; and matter proper, which is really inert without spirit, is the coarser material covering of both spirit and soul which infills it. It is just as impossible to evolve that which had no previous existence as it would be to create something out of nothing; in fact it would really be creating something out of nothing. To evolve intelligence, that did not previously exist, out of matter which did not possess it, would be something like an old lady spinning thread without either flax, wool, cotton, or any other material. The old lady can spin the thread but she must have the substance from which to spin it; or, like a weaver, weaving a web without either warp or filling. One would think him insane if he were to say that by constantly keeping his loom going he could weave all kinds of beautiful cloths in various patterns—nothing was required but the loom and its motion. The loom may stand for matter and its motion for force per se.

The scientists will tell you that through the great law of evolution nothing is required but force and matter. It seems so ridiculous to me now, force and matter evolving millions of complicated forms of various patterns, and at the same time evolving intelligence of the highest order-God-like intelligence. If the scientist believes in a future existence at all, he thinks that matter also evolves spirit. and soul. He doesn't put a thing into his loom of matter. except motion, or force, and he takes out web after web of the most beautiful and serviceable stuffs, at least, he imagines he does.

Then there are others who think intelligent spirit and

Now this is something like a woman putting the pot on to boil; she puts nothing into it but water, yet she insists that if the pot boils long enough she can take out the finest and best of dinners, all evolved from the boiling water and the material pot. But I tell you, my friends, i a good dinner is taken from that pot it must first be put into it. Nothing can be evolved from that pot except that which it holds. If man has been evolved up from a hollow cell of matter, pure and simple, until he stands an intelligent, immortal spirit, soul, ego, and nothing below him has a spirit, or soul, or intelligence, where in God's name did he get them? Perhaps by rubbing Aladdin's lamp; then if he goes floating off into space with nothing immortal below him, and nothing beyond him but progressed man-by what and through what does he progress and where, at last, is his landing place? How is it possitrillions, sextillions, and as many tillions as one can think, of God-like intelligent angels, exist in the celestial worlds, all having their origin within a cell of protoplasm that never yet possessed a spark of intelligence? O, but you say that evolution did it all. The idea is too preposterous for even a child to think about. Evolution means to unroll or unfold something that already exists.

Well, do these things all exist within a-cell of matter? No, no, no! A thousand times no! Nothing can be evoluted which is not first involuted. One cannot unroll that which does not exist.

Now I am going to make a startling assertion, ,that is, it will be startling to most people. Things do not come up from the lower to the higher, but they descend from the higher to the lower. Now do not throw this down and say you will not read any further, for I am going to prove what I say; so have a little patience and read on.

You will all admit that soul, or life, is higher than mat ter, that intelligence is also higher than matter, that spirit is also higher than matter. Does a man's material body intelligent soul clothe itself with spirit and matter, in other words, descend into and infill it? Why the very fact of his stepping out of it, and leaving it dead and inert, is evidence in itself. If his intelligent soul, or life, descended into matter and took it on as clothing, am I not right when I say that it is from the higher to the lower, and not from the lower to the higher? The soul, or life principle, being united with intelligence, is higher than spirit and matter, and must first exist and become active before they can take on spirit and matter. How is it possible to deny this? Then soul life and intelligence must first be involuted before it can evolute, or unroll, or develop, and every living thing that exists must first be involuted before it can evolute, or develop, or unroll; it must first be there to unroll or it can't unroll; and this is true of every blade of grass, of every flower, of every shrub, of every tree, of every insect, bird and animal. Now you ask me: How, does involution take place? and

will answer. Matter and spirit form into atoms. Life and Intelligence form into soul germs, or atoms, minute germs, invisible to most people, or supposed to be; these are inhaled by all breathing creatures, and attracted by the spirit within all inanimate living things which do not breathe; the flowers of plant or tree acting as lungs, holding the germ clothes itself with spirit and matter until a favorable opportunity presents to unroll itself, or evolute. And thus it is with man. Intelligent soul germs take on

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

te and ... THE TWO WORLDS, MANCHES-TER, ENGLAND.

MACCLESFIELD PEARLS. Every day is a little life, and one whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend, desperate.

Life is not a little cup dipped from the and though at its birth it may dance and send forth cheerful murmurs as it does not afterwards, still it is intended shores with richer verdure and more abundant harvests.

All cannot play a hero's part, And win a name in hard fought fight But all can have a loving heart, Fear God, and strive to do the right.

A double blessing is a double grace. When doing what is right the heart is easy, and becomes better every day; out when practicing deceit the mind la

bors, and every day gets worse.

People will wait for the time, but the time won't wait for them.

Let our lives he as pure as the snowfields, where our footsteps leave a mark, but not a stain.

Let your light shine in your home, and don't be afraid that it will become too bright. Don't be turning it down all the time, as some people do their gas.

: Give us to see The hidden good in work and care,

In heavy woes and heart-wrenched tears, Adown great griefs and bitter pain, As flowers spring to greet the sky Along the echoes of the rain.

ARE SPIRITUALISTS MEAN?

You touch upon a very important point in your leading article of last week, Whatever the cause, it is to be deplored that the offerings are so small shall we say regarding those Spiritual- rested. ists who absent themselves entirely from such meetings, and who give nothing off in this world's goods, and well able to give a silver coin, and maybe a gold

There are many people who have attended Spiritualist meetings until they received conviction of spirit return and spirit communion, who afterwards sel-dom or never visit such places, but who go to orthodoxiplaces of worship, and give liberally to support them, either because it is considered more fashionable or respectable to do so. Are such people ashamed to be seen going to a Spiritualist place of worship because it is situated in a poor locality, up a court, or in an upper room?

It is very important that offertories should be large, for "money makes the mare go!! If inflividual offerings are not large; plet uspendeavor to get more people togattend the meetings by advertising such events in the local papers each time, distributing pamphlets, and writing letters to the press in support of the cause; in fact, advertising Spiritualism in all ways. If more inoney can be got, good speakers can be engaged, larger hadle or churches rented or builti-and Spiritualism will take its place amongst the religious of the land, to flourish and increase for all'time.

THE HEARSE. Lord Dufferin used to tell a creepy story. Nearly twenty years ago he was staying in a country house in Ireland. While dressing for dinner he heard wheels on the gravel, and, looking through the window he saw a hearse drive up to the front door. He was im- into heaven. pressed with the face of the driver—a puffed, heavy, unwholesome face. Assuming that a servant had died in the house he mentioned the matter to his host, but was told there had been no death, and that the appearance of the hearse was supposed to be a warning to the person who saw it. A little later he went to Paris, and stayed at the Grand Hotel. Entering the lift he observed with a shock of alarm that the attendant had the face of the man on the hearse. He got out and walked downstairs. Immediately afterwards the lift smashed, and all the occupants were

LIGHT, LONDON, ENGLAND.

SEEN IN A MIRROR.

Monsieur X., justice of the peace in the town of Wielkie, Lukl, in Northern Russia, related 'to Monsleur Witold Chopicki, of Warsaw (Rue Wilcza, number 30) the following occurrence:

and at the same time awaiting from the Government a fresh appointment. My family consisted of four persons-my wlfe, two sons, and a daughter. My eldest son was studying at the Ecclesi astical Academy at Kleff; the younger was at home preparing to enter college (Gymnase). My daughter, aged ten, was going to school. On returning home one day, she ran in bringing the news that a fortune-teller had settled in the neighborhood and that she was surprising all who consulted her. The little girl, with the curlosity natural to little girl, with the curlosity natural to her age, begged me enruestly to take her some day when she had not many lessons to do, to see this divineress. The day arrived, and we drove, in fine wenther, to the divelling of the modern pythoness, the modest home was in a kind of vilia. We stopped on seeing a little old lady approaching us. She was followed by an enormous doc. "Does followed by an enormous dog. the fortune teller live here, madame?" I asked. "Yes, sir." We were taken into a small vestibile and thence into a large room. Our guide opened a door and called some one—'Madame Marie, we have visitors,' and there entered a woman of thirty-five or forty, wearing woman of thirty-five or forty, wearing the dress of the women of the towns in Ukraine. What do you wish me to foretell? Isked she, lighting two little bits of candle, and covering the window with a thick curtoin so that the room with a thick curtoin so that the room was quite dark. The candles were rewas quite dark. The candles were between them. This is light it is done. I look in this third mirror which I hold near to in this third mirror which I hold near to me, and I communicate to those present what I see in it. I glanced at the small mirror, my daughter doing the same, but we saw nothing but the light of the candles.

"'First of all, madame,' L said, be so good as to give me,a few particulars as to your past life, at least those relating to the period when you were first con-scious of the power of divining. How did it come shout? 'Once when I was a little girl, she replied, 'the idea came spirit and matter as clothing and then evolute or develop. Ever yours, WILLIAM DENTON. Into my head that I might be able to Sweet songs and music for home and forestell things. I had heard that for social meetings. For sale as talls effect.

geated myself before the lighted candles, as now. I took the mirror and began to look. I saw in it my future husband and the whole of my destiny. Well, since then, whenever I have nothing to do, I light the candles, take the mirror in my hand, and wait for what it has to show me. I see every event. For instance, suppose someone I know is going to be ill. If he is to recover we find that we continue to see him, in the the funeral—the priests, the torches, the coffin, the cemetery. If I ask mentally whether these events will take to flow as it advances through more place in a few days, a week, or a month, beautiful regions, and to adorn its I am at once shown a date marked in dots (points). Sometimes an annoying incident happens in the neighborhood, such as a robbery. I am aware of it immediately, and I give information as to ganized are at Rensellaer, Lowell and Sedalia. At Rensellaer we held our where the lost goods are to be sought. They are recovered, and the owner is of God." I wonder what Elder Covert very grateful to me. Occasionally the will do when he finds it out. We spent but two days in this town, when it needs two years of persistent work to do justice by the people and to our cause, Nevertheless, this little band of fear that I am committing a sin comes over me. I one day confided this fear to a priest, my confessor. 'Pray to God,' said he, 'He will forgive you, though I can see nothing wrong in coming to the help of one's fellow-creatures.' Thus I gradually grew accustomed to foretelling. At first I was only successful in the evening or at night, but now I am equally so at high noon. I no sooner look in the mirror than I see the whole life of man pass before me.' 'I see,' she resumed, after a few moments' silence, 'that you are a great power of which was felt throughrich man, and an official. You-but, no, you have no appointment now. That is the past. I see you in uniform; how richly braided it is! You have a gold chain around your neck from which hangs a medallion inscribed 'Justice of has been no leader and no organized effort. The children have been allowed to grow up in the Sunday-schools, and the Peace.' But all that is over. You have had no appointment for three

years," A DEATH-BED SCENE.

Having heard that the father of a dear friend was very ill, and knowing from experience how trying night nurs ing is, I called and offered to sit up, at Spiritualist meetings. But what while my friend and her husband

As I walked into the sick room, I saw a light fleecy mist over the bed, and whatever to the cause? There must be after a little time I was able to describe thousands of these, many of them well the spirit form of a lady, who was at once recognized as the old gentleman's

> She appeared to me to be making "passes" down the sufferer on the bed, who soon dozed off into a quiet sleep. He had previously been in great pain From time to time we saw spirit forms flitting over the bed, and often the old gentleman would begin to talk o someone by name, who, his daughter told me, had passed on years before. He would ask and answer questions. and wish the "friends" good-bye, looking towards the door, and waving his hand in adieu to them. We, his daughter, son-in-law, and myself, saw that the end was approaching. All night we watched him in his quiet, unconscious sleep. At times beautiful light flitted over his bed and the calm feeling that came over us was beyond words to describe. All at once we heard, faintly, the sound of angelic lullaby strains for few moments.

Morning came, and at 9:30 we saw that the end was at hand; over the head of the bed a glorious light broke forth, while the spirit friends seemed to gather together, and we distinctly saw his wife stoop down over him, put out her hands as though lifting him up, and, with a quiet, but distinctly audible "Come," we saw the light and spirits ascend and a beautiful golden light burst forth and enveloped them. Nothing remained but the peaceful, cast-off, worn-out body.

May God and His holy angels grant

us, one and all, such a glorious entrance

MATTER.

When first I read of the passage of matter through matter it was entirely incomprehensible to me. Afterwards I read the "Light of Egypt,' the author of which has an extensive knowledge of psychic phenomena. He says: "No matter how solld any external

object may appear it is not so, for every molecule of which it consists forms in extremely small atomic system of satellite atoms, revolving around their primary atoms, which forms the im penetrable point of every crystal. There is space between every one of them. To dematerialize matter and resolve it into its original elements require the application of an external force powerful enough to polarize the material cohesive affinity of the atoms.
If the dematerializing force is electric the form is destroyed as far as the external plane is concerned, but if it is magnetic the object is only etherealized, and in this state matter can be made t "A few years ago I was living in Uk"A few years ago I was living in Ukraine, in the town of Romny. Having
raine, in the post I had been filling, I
resigned the post I had been filling, I
resigned the post I had been filling, I
resigned the post I had been filling, I
shape. We need scarcely add that in
this natural fact lies the secret of the this natural fact lies the secret of the spiritual materializing phenomena of Modern Spiritualism, and it forms the

true foundation of all magical manifes-tations of a physical nature." If credible human testimony has any value whatever, matter has passed through matter. I have never had an opportunity of witnessing this peculiar manifestation but my investigation has clearly proved to my mind that spirits can not only materialize but be photographed. It is difficult to determine what is impossible; and what appears to be impossible now may become an actuality in the future.

MARCH

'And thou hast joined the gentle train An' wear'st the gentle name of spring.' Thou blusterer March! we welcome thee .-

Though in stern Winter's guise, For in thy honest heart we see The good that latent lies. Thou lovest with the howling blast To sport in fitful glee, But when thy ruder mood is past

Thou laugh'st right merrily. Thou hid'st beneath thy mantle's fold The bonnie face of Spring, Yet half would'st thou release thy hold To give her spirit wing.

Through all thy wild, wild masquerade, Thou hast one purpose held, Forgotten ne'er, though long delayed, To be with grace fulfilled.

When thou hast had thy merry rout, Thou wilt thy tribute bring; Fling all thy beauteous banners out, To thy sisters of the Spring. Mad, merry March, we love thee well,

But thou hast tarried late: We bid thee hall, and then farewell, For thy gentle sisters wait.
HELEN R. BARNSDALL. Buffalo, N. Y.

"Longley's Beautiful Songs." Vol. 2.

E. W. Sprague's Report. Since our last monthly report, we have organized four new societies and

visited five others that we organized

very much encouraged.

The other new societies that we or-

meetings in the building of the "Church

earnest souls will do all in their power

to enlighten their townsmen and neigh-

of Spiritualism twenty-five years ago.

society. This was the early home of

our arisen sister worker, Mrs. Colby Luther, and it was in this vicinity that

she developed her medlumship, the

There are not as many Spiritualists in

Lowell as there were in those early days, and the reason for it is that there

many of them have naturally drifted

into the church; but the good work of

Mrs. Luther has not been in vain, for

there are a few Spiritualists left here that are determined to keep the truths

of Spiritualism alive. If the work of

Mrs. Luther had been carried on sys-

tematically from the time that she first

began it in this place, I do not believe

there would have been an orthodox church doing business in this vicinity

to-day. It is the perseverance and th

persistence of the church that keeps it

alive. It is apathy and lack of organi-

zation that keeps Spiritualism from ad-

If we expect to advance the cause of

Spiritualism as it ought to advance we must send our missionaries to the

Christians, and do it through system-

We trust this little society, which is

composed of earnest and enthusiastic

souls may grow in numbers and influ-

ence, in accordance with the wishes of

its supporters. We next visited Sedalia, Ind., beld

four meetings and organized a society.

This is a new field around which the

interest centers. Chesterfield camp-

meeting has played an important part in bringing the light to this place. Large audiences came to hear us, many

were curlosity seekers at first, but be

came interested as they listened to the

The missionary work of the N. S. A. is

an object lesson which the Spiritualists

want, and we trust it may be the means

of loosening the purse strings of the many who are able to assist the few good souls who are now so nobly assist-

Let us not become impatient, for our

cause is marching on to victory. Every

days it grows stronger. We feel theré is great promise for Spiritualism and

our National and State associations for

Spiritualism and Religion.

years he had passed the four score

Brother A. T. and myself began our

subscription to The Progressive Think-

it was the year of its birth. Our love

the reader, leaves no place to stop or

life, yet every report from that source

has been to me freighted with solid meaning and real worth. Thomas Buc-

cal, of England, had the same idea and

estimate of Spiritualism which I in-

cern about that which is outside of it.

Spiritual philosophy occupies so large

domain of human thought that its study

becomes at once profoundly absorbing.

who have gone before consists of wis-

dom of a sober second thought. It is

spirit lore condensed, verified and re-fined. Nothing but a wise experience

can improve, correct or add to it. We are happy to say there is now an open

door between the two worlds, and it is

likely to remain open as a lively thor-

oughfare as long as human intelligence

lasts. From the realms of the spirit

world comes the startling announce-

ment of a most commanding import. It

relates to Belief and a Supreme Being.

It should be printed in letters of gold

Spirit Georgie says: "The angels look

back over the history of the ages and

see the sorrows, trials, suffering and

unrest caused by a belief in a Supreme

Is it possible? Only think! The mere

fact of belief in a Supreme Being, a curse, a woe-begetting force, spent on

the plous victim. It smites the Christian cult with a withering blight. It

shadows the prelate and his occupation

The Progressive Thinker asks, "Should

Spiritualism take its place among the

great religions of the world, or be as-

signed to its proper position in the do-

To my view our spirit philosophy has

no more concern about religion than

has geology, mathematics, or the fourth dimension of space.

Science and religion are not only op-posed to each other, but they are hostile

and as inimical as knowledge and bar-

baric ignorance. Science is based on

three predicates, as fact, observation

and reason. Spiritualism also comes before the world based on fact, obser-

vation and reason. The word religion has a forbidding make up. It is the ob-verse of freedom. It is shackles and bondage. Religion is from the Latin

word Ligo to bind, and religo to rebind

or bind back. Save us from restraint

A. S. HUDSON, M. D. Mt. Vernon, Ohlo.

"Buddhism and Its Christian Critics."

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with a dismal comment.

main of science?"

and fetters.

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dorse and defend.

let go. While I have never had a spirit mes

E. W. SPRAGUE.

ing the N. S. A. in its good work.

out the land.

vancing.

atic organization.

true gospel.

mark.

OUR PREMIUMS. THE .. After we were at the mid-winter DIVINE meeting at Battle Creek, Mich., we visited Lawton, Mich., where we organized a fine society which we chartered with the Michigan State Spiritualists Asso-PLAN .. elation. Our visit to Owosso, Mich., instilled new life into that society. We raised thirty-three dollars by subscription, the amount to be used in leasing the hall again which they had given up EIGHT and moved out of after having held it for many years. We left them with good prospects for future work and

REMARKABLE BOOKS. Of the societies that we organized last year, we visited Ft. Wayne, Argos, Rochester, Frankfort and Elwood, Ind. All of these are at work, some working Every Subscriber to the Progress under difficulties, others with better conditions; but all doing good for our

> fit of the Divine Plan. We send many of our books by express. If you do not receive your order promptly by mail, inquire at the express office. If not there, notify us at once.

ive Thinker Reaps the Bene-

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6-The Next World Interviewed. 7-The Occult Life of Jesus. 8-A Wanderer in the Spirit Lands.

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OGGULT MYSTERIES.

THE GREAT DIVINE, THE REV. DR. SAVAGE,

GIVES THE GROUNDS OF HIS BELIEF

EXAMPLES OF SPIRIT WRITING she found the case of which she had AND OTHER COMMUNICATIONS FROM THE OTHER WORLD WHICH HAVE COME WITHIN HIS EXPERIENCE—SOME TESTS OF MEDIUMS.

says that he is perfectly certain that of immediate and vital importance. such things as ghosts exist, but is not She sent the money as directed and

cal cases classed as mental phenomena a husband. and says that his purpose in making them public is to place the intelligent render in such a position that he may be able to make up his mind as to what pawned the last bit of decent furniture theory seems best fitted to account for and as making preparations to go out the facts. The author explains that he into the world with her children when deals with occurrences with which he the money arrived.

Is personally familiar. mer home of his mother.

on the plazza and walk up and down seemed to be present and said to him: smoking his pipe. One evening he came | "I wish you to go at once to my room. in quietly and without talking to any- Look in my drawer and you will find body went to bed. The next morning there a lot of loose papers. Among he said to his mother:

to tell you. You must be strong and

When asked for an explanation, he said: "Last night when I was walking up and down on the plazza, smoking, a found in the drawer the papers referred call and am going to die."

The mother, of course seriously the story. He made a careful investi- pressed contempt for all spiritual matgation, found nothing the matter with ters, but was led to make a study of her son and treated the whole thing as them by some personal experiences. a bad dream or a hallucination.

not seem quite so well, but the doctor None of them possessed mediumistic slightest trace of having done so, for the college-bred, and the people will or mathematical equation, as it would said there was nothing the matter and powers at first, but as they went on not an article on the steps indicated the come to hear us, too. Of course, again, be to say, two plus two makes four, tried to laugh the family out of their psychic powers of description were defears. The third morning the young veloped within the limits of their own man appeared to be still worse and the membership. The naturalist himself | tion as before the girl's ascent. doctor was again summoned. Then he discovered a case of appen-

not more than five days had gone by.

Some time after this experience the brother. mother visited a psychic here in New | ment, but went as a perfect stranger strung letters together in the form of and awaited her turn.

possibility, could the psychic ever have said with some surprise: known. Then in answer to the question, "Who was it that you saw that but it has for me." night?" the question being purposely He then explained that his brother framed so as not to appear to refer to had made up certain words out of his anybody out of the body, he said that head. He had given these to the speakit was his father. The father had been er and had said: dead some years.

under an assumed name and went to given her three locks of bair. She knew | dead brother years before had made as nothing about them, not even so much a proposed test for the living one. as whether they had been cut from the heads of people living or dead.

trance the locks of hair were placed in lican. He died suddenly. her hand one at a time. She told all name of the person who had given of knowing who she was, them to her, told whose heads they them, asked why they had cut off the of their acquaintance and then said: lifeless, instead of nearer the head. The daughter made notes of what Mrs. | during the last year." Piper said and later found that she had been accurate in every particular.

diumistic power would take possession and make him move. of her, sometimes against her will, She never sat for pay, but sometimes his place and went over to the other would oblige a friend who desired to side of the tent. He had hardly done so two of her sisters and three of her witness experiences of this sort.

tleman, whom she did not know, came there he would have been killed inand begged for a sitting. She consent- stantly.-New York Sun. ed and among other things, began to tabber sounds which to her were without meaning.

When the influence had left her she was going to apologize by explaining that she had been forced to utter these sounds and was not able to control herself. The German told her not to apologize or explain.

He said that she had rendered him an incalculable service. He assured her that she had been speaking in German and that his father had been talking to

Then he went on to explain that his were utterly unable to straighten them

perfectly plain.

work. At his death his parishloners were scattered.

The widow of the colleague of the clergyman was the medium in this case. though she had never seen a medium in her life. She had nothing to do with ordinary Spiritualism, did not believe in we can comprehend. it and was, in fact, opposed to it.

The deceased clergyman talked to his colleague's widow and made her the agent in charitable undertakings. She would receive orders to go into town to a certain street and number and would be told that there she would find per- ployer owing to the fact that she had sons to whom she could minister.

knowing nothing of the case except esteemed employe of Mrs. Brown, who | mind is put through a prism and a certhat which had thus been told to her,

She always found the person and the

On one occasion, too, the daughter of the old minister, through the colleague's velope and to send it to another town | ministered a few "shakings" to Julia

ready to explain their origin or nature. later received a letter acknowledging Dr. Savage gives several examples of Its receipt. The writing and grammar spirit writings and communications were poor. It told the story of abuse from the dead. He offers them as typi- and desertion of a wife on the part of either a scratch or a bruise on her per-

The wife had done all she could to keep the little family together. She had reached the limit of her endeavors, had

Dr. Savage says that never in his life The first example given, Dr. Savage until his son died two years ago did he says, occurred here in the immediate attempt to get into communication with vicinity of New York. A young man any special person at any sitting held who had been studying abroad and was with a medium. On two or three occaof anything but an imaginative temper- sions within the last two years, he says, ament, had returned home apparently be tried to see if he could get any comin perfect health and was at the sum- munication from his boy, who died at the age of 31. Dr. Savage says that It was his habit after dinner to go out during a sitting with Mrs. Piper his son

them are some which I wish you "Mother, I have something very sad would take and destroy at once." Mrs. Piper was in a trance at the time

brace yourself to bear it. I am going to and her hand was writing. She had no was nailed. This, however, would not greater wisdom than any or all had never seen him. Dr. Savage went to the room and

spirit appeared and walked up and to. They contained things which the down by my side. I have received my young man had jotted down and entrusted to the privacy of his drawer. The experience of a world-famous troubled, sent for a doctor and told him | naturalist is also given: He once ex-

He and other people organized a cir- and shoulders, she had passed

One of the members of the circle had dicitis. The young man was operated a brother who before he died had promon and died in a couple of days. From | ised to try to communicate with the the time of the vision until his death member after death. The scientist tried to get in touch with his dead

became an automatic writer.

Soon his hands began to move making York. She made no previous appoint- at first meaningless scrawls, but later it words. As he looked at what had been The son's spirit seemed to be present written it seemed to him without meanat once and told the mother a series of ling. When he showed the scrawls to very remarkable things which, by no the brother of the dead man the brother "Perhaps it has no meaning for you.

"If I can ever come to you I will Dr. Savage says that his daughter bring these as a test. If I do not bring deeper the mystery seems to grow, es- workers reared within its ranks with- gument, as we would have to go much made an appointment with Mrs. Piper | them you need not believe that it is I," The naturalist had produced the idenher utterly unknown. A friend had tical combinations of letters which the

The last experience which Dr. Savage gives is that of a young English After Mrs. Piper had gone into a girl who was engaged to a young Amer-

Some time after his death she went to about them, gave the names of the per- a medium in this city. She made no apsons to whom they belonged and the pointment and the medium had no way

The medium went into a trance and were from whether the persons were immediately the girl's lover seemed to living or dead and in regard to one of be present. He recalled circumstances extreme ends of the hair, where it was | "I am glad that I have been able to save your father's life once or twice table informing her that the cows had

A short time afterward the father wrote home from South Africa telling Another case which Dr. Savage gives how he was sitting in his tent one day is that of a friend, the daughter of a when there came upon him suddenly an New England clergyman, whose hus- unaccountable impression that he was band in later years was also a minister. in danger. It was as though some one When she was a young woman the me- were trying to make him feel his danger

- So strong was the feeling that he left One day a German, evidently a gen- he had been sitting. Had he remained

IN THE OCCULT.

The Amazing Feat of a Somnambulist.

(By J. Sanderson Christison, M. D. author of "Brain in Relation to Mind," "Crime and Criminals," Etc.)

Among the phenomena of nature most surprising to man, a supernormal perfather had died suddenly, leaving his formance by an ordinary representative business affairs so entangled that they of his species is probably the most attractive because the least expected. out. He needed certain information, he And while it is commonly believed that Beauchamp, in whom Dr. Morton said, which he had no way of obtain- the day of miracles is past, yet from ing. This, he said, his father had given time to time our attention is called to to him through her and the matter was well-attested phenomena which are difficult to place in any other category, al-Dr. Savage tells of a Boston clergy- though in some respects they fall short man who was very active in charitable of its requirements. For one thing, they be abrupt or the subject may pass into usually lack a satisfactory purpose or | the second personality while continuing occasion. But such affairs are always business transactions quite properly. interesting and suggestive and may in- In this condition some idea may arise deed be very instructive. They at least | which acts as a mental switch, so that contribute to the rational basis of faith lafter a prolonged absence from home

The affair I am here about to describe is a case of somnambulism which in some respects seems the most remark- business in a remote town with some able illustration of its kind that I have | success, and several years afterward yet met with or found on record. The returned to his previous home with no subject is a young mulatto housemaid | memory of the events occurring in the who was referred to me by her emsuffered an epileptic attack on the day Cases like this occurred frequently. following her astonishing feat. I shall resides within one of the most aristo-

condition as they had been described to a. m., when Mrs. Brown was awakened her. In one instance she traveled out by an unusual noise, pointing to a dis-

ection of a stairway that ascended from Julia's room to the floor above. She also observed that some of the furniture near the door was not in its usher investigation, when a moment later | Chicago Record-Herald.

But they had not far to go, for during the moments of preliminary consultation the beavy breathing of a person was heard as if but a short distance away, and this clew almost directly led to the discovery of Julia lying on the floor at the top of the stairway in an apparently stuporous state. The high tension of the alarmed company was widow, was told to put \$20 into an en- now relieved, and after they had adto an address that she had never heard | she slowly arose to her feet, with a of. She hesitated to send the money in | dazed look in her eyes. She, however, In an interesting article on "Results of Psychical Research," which appeared the March number of Ainslee's Magner, the Rev. Minot J. Savage, D. D., of immediate and rited in the matter was one ments later she inquired what floor she was on, and shortly thereafter she was led down to her room, where she at

once fell sound asleep. In the morning she was attending to her duties at her usual time, without son; and upon being asked by her mistress how she felt Julia promptly replied, "all right," but in a way which indicated marked surprise at the question. On further questioning her it was discovered that she had absolutely no recollection of the night's surprising performance.

So far it would appear that nothing very remarkable had occurred. But formed an amazing feat.

The stairway that Julia ascended was a strong cross-beam, securely fixed. give tests, or preach, be ordained, etc. The door not being sufficient to cover the whole space, a half-inch board had

for the feet on the steps beneath. It should also be understood that the not an inch of space was vacant.

Just here is the greatest mystery, for while Julia succeeded in raising the door, presumably by applying her head own. The next morning the young man did cle of sixteen persons to investigate, crowded stairway without leaving the style and employ us in preference to ors in the rainbow, or any geometrical slightest disturbance, everything pre- some who think they are high up and ergo there is not only a God, but that senting the same appearance and posi- deep down thinkers will go to the lib- God can count four. And the chances If the readers will examine the illus-

> tration it will be seen that with the exwhere sufficient space for even the toes of a human foot to rest upon. And for how will any Morris Pratt or Moses standing, looking at things from my anyone to attempt a footing on the mis- Hull school prevent it? Will some one cellaneous and fragile collection crowded on every step could result in nothing but breakage, disorder, injury and failure. Indeed, if the steps had been cleared of everything but the crutch that leans across the stairway it would finite Intelligence, too, is as silent as still be a mystery that this article the grave upon this important matter, inevitable and spontaneous and beyond should have remained undisturbed through such a fierce struggle and crash as Julia's feat would seem to require. Even the iron rod resting on the edges of the steps and ready to slide downward on but little disturbance re- Spiritualistic theological institutions as | youd the scope of this article to even | maintain their bodies and perform their mained unmoved.

by a somnambulist. height for women, is of spare build and ordinarily not very strong, and her health not very good. But she is a tells me that when 12 years old and living on a farm in southern Missouri she had her first sleep-walking experience. It seems that she had been permitted to go to town with her brother on account of a Republican rally, and returned which worried her much. The family been milked and she should go to bed. act woke her up just as she bumped

against the trunk of a tree. her family, in which there are nine chil- than that of W. J. Colville? dren, is that all have dark-colored skin, appearance of the family at the late

world's fair. Somnambulism is quite common among children and not so very nncommon among adults. It is frequently associated with epilepsy, as in Julia's case, and is regarded by authorities as a masked form or substitute for a "fit." The subjects often exhibit extraordinary perceptive and executive powers, but their executive displays are usually along lines of previous experience. In some cases the entire character qualities are apparently reversed, so that what was but a thought in the normal state becomes action in the altered state. Sometimes the personality is more than duplex, as in the case of

Prince of Boston discovered four personalities. The length of a spell may be little more than momentary, or may last for hours, weeks or months. Its onset may and teach us to accept much more than the subject may find himself a bewil-

dered visitor in a strange city. One man is recorded to have left home and family and launched into a strange interval.

In explanation of the development of the "second" personality an eminent obtain number of rays are separated from

diately arose to investigate the cause, assuming that a skilchies of ideas the material out of which fine speakers atoms of our blood corpuscles, as the and after opening Julia's door she takes place through a breat in the as- and mediums are developed, exhausted? God of our universe pays to us and our called her name several times. To sociative processes caused by some Who will answer? these calls she received no response, but physiological perversion which con- As before stated, I am in favor of heard a slight creaking sound in the di- tinues for a variable period, and thus schools and of education from a muncertain groups of thoughts that would dane source for those who may not or naturally be associated and more or cannot come under the higher spiritual cluded from action. Thus the mind is rest on the solid foundation of science ual position. This condition was very narrowed in its range of operations and, and philosophy and not upon the shaky mediately proceeded to secure help in | the perceptive powers are increased .- | that has no counterpart in nature.

At once half a dozen more persons joined in the investigation of the cause of the disturbance.

What Is the Matter with Us, Any-To the Editor:-I have read with in-

terest and thoughtfulness the appeals from Mr. Hull in The Progressive Phinker and other Spiritualist papers regarding the Morris Pratt Institute. Now the writer is in favor of education | ary 8, was very interesting to me. Not, and of schools, and yet in my opinion perhaps, because I entirely endorse the our knowledge and consent, and in spite all the Morris Pratt Institutes and all masterly argument of the learned au- of the fact, that we perhaps are entirethe Moses Hull Training Schools will thor, Judge Arington, in all its details, ly incapable of counting either twelve, not prevent ignorance from coming to for it seems rather far-fetched and su- six, or even two. The molecular suns the front. Mr. Hull and others say that perfluous, but rather because it shows of the blood corpuscles would shed their Spiritualism is on the wane, and that to what lengths human reason will go, radiance upon the atomical planets, one prominent cause therefor is that ig- how it will search for proof and argu- and the angles of reflection would be norant so-called mediums; and speakers ment in the far-off distance, in the ever equal to the angles of incidence, with bad grammar, bad logic, and gen- greatest depths and greatest heights, to whether we knew of it or not. And eral ignerant denunciation of every- prove a favorite proposition, the incon-thing, have driven the better and wiser trovertible proof of which lies so very fulgent rainbows with the same unvapeople into the liberal churches.

But will the establishing of schools prevent this while the mass of people are on this this plane of life upon which we find them to-day? I think

The fact of the matter is that we who are on the ignorant plane don't know it, as the wisest: many of us have when a few more details are added it "guides" with big names and controllwill become evident that Julia had per- ing "bands" of Indians (wild or othergood leverage position was available schools? Of course they have.

want us to work for humanity and incidentally for ourselves, and if no society wants us we'll start one of our

But then many societies like our of a five-petaled flower, the seven coleral churches, but then we'll have the against two plus two making four in a biggest lot of people who want to know Godless universe would be far more inabout spirits-who want "tests" and finite than our friend considers the ception of the first step there is no- and "messages" and "readings" and chances against the production of a profound preaching or "sermons." And five-petaled flower. But to my under-

enlighten us? bid us be silent. The N. S. A. has as the seven colors of the rainbow, the revet formulated no plan by which we ig- | flection of light or heat rays, or any genoramuses can be set one side, and In- | ometrical or mathematical equation is This is one side of the picture. But another chapter may be added. What ever, as is the simple proposition that is the matter with us, anyway? Why two plus two makes four, God or no cannot Spiritualism produce to-day as God, intelligence or no intelligence, law necessary energy to extract, combine professional men. It is a work which should grand and exalted talent unaided by or no law. Of course it is entirely beif has done in the past? There is no de- | hint at an explanation of my position, But the fact is that the more the de- nying that Spiritualism was built up to as this would require as much if not tails are thoughtfully examined the its height of glory by speakers and more space than Judge Arington's arpecially when we add that Julia's whole out colleges or schools of mortal kind. deeper into the nature of things, and performance was effected in absolute One boast of Spiritualism has been, not causes. But I think I can show very darkness, disclosing a wonderful feat | that its "rising speakers were unedu- | clearly that the God who controls our cated," but that it had power within it | universe at least, does not trouble him-Julia is rather above the average to educate them, that it had a system | self or herself over-much about the proof education peculiar to itself—schools duction of either four, five or twelve higher than those of earth. Have we petaled flowers, ten-fingered humans or not had culture and refinement and "fin- hydra-headed monsters, or any geometquiet, sensible, diligent person. She ished scholars" backed by the highest rical or mathematical proposition whatintelligence in the "unschooled" repre- soever, whatever his employment or sentatives of our great and grand daily labors and intelligent efforts may

The boast of Spiritualism has been know, not standing in his shoes if in that it has taken the unlettered and un- shoes he stands. learned, the shrinking, the retiring, the In order to show this I shall be long after milking time, a thought bashful, and even the uncouth, and by obliged to draw a comparison between and through the power inherent within the microcosm, man, and the macrohad retired, but she found a note on the | it, or in other words under the tute- | cosm, our universe, and study the forlage of the unseen helpers and wise mer in order to ascertain facts in respiritual instructors, it has roused into gard to the latter which are beyond our She went to bed, but about midnight action the sleeping, dormant powers of range of examination. I suppose we all she was discovered running toward the mind and soul, and untold blessings agree that the laws and rules of nature cows in an adjacent field. She was unto individuals and to the world has act upon and hold good in regard to the loudly called to by her employer, which | been the result. What school of mun- | microcosm, the same as they do in redane teaching would have improved gard to the macrocosm, and vice versa. upon the wondrous writings of A. J. | Considering now a human being, we Julia is one-fourth Indian extraction Davis? What training school of earth find a supreme controlling intelligence

. Wherein would higher culture, deeper | embodiment is composed of bones, musrefinement, truer dignity, better under- cles, nerves, etc., and among other before a shell struck the chair on which | brothers have brick-red, kinky hair, all standing, sounder philosophy, choicer | things we notice little, tiny, flat, round the others having black kinky hair. On diction and loftier eloquence be at- disks, called blood corpuscles, traveling account of this peculiarity inducements | tained by academic teaching than that | hither and thither in all directions. In were offered, but not accepted, for the evinced by many of the workers that examining one of these tiny disks with have graced (not disgraced) our plat- the most powerful microscopes yet inform, and who have been educated vented we obtain no information in rethrough spiritual powers and processes? gard to its ultimate molecular composi-Mrs. Emma Hardinge Britten, Mrs. tion; we can only discern a still more Nellie Brigham, Mrs. Elizabeth Lowe tiny speck called a nucleus. But exam-Watson, Mrs. Cora L. V. Richmond, lining these disks with the mind's eye, Mrs. R. S. Lillie, Mrs. Carrie E. S. Twing, Mrs. Colby Luther, Lyman C. schools peculiar to Spiritualism.

telligent, respectable young men and world as public workers unprepared. They want in addition to what the spir-It world can do for them the preparation which culture can give." What meaning shall we place on these words? Was the implied meaning that no cul-

in manner and unsound in logic. server think at "a psychic shock is there are no young workers coming into soning faculties and make inquiries re. As its title demotes, it is a veritable en-She would follow these directions, here introduce her as Miss Julia, a much sustained, the result of which is that the garding the causes of their being and cyclopedia of information on the subfort on the mortal side, or on the spirit | gave, them life. and she said that a mistake was never cratic precincts of the North Side of the rest and developed into an indestile, or both? Has the spirit world Now, it seems to me, that we, as hupendent personality." Other writers de become tired of its effort and given us man souls, being to all intents and pur-It was only a few nights ago, about 3 | fine the condition as simply due to a over to our new schools to be? Have poses the God of our own physical em giene and Health Culture. By twenty development of what is called the sub- the spiritual helpers become disgusted bodiment, pay about as much attention, physicians and specialists. Edited by liminal self, with a sinking of the ordi- with our bickerings and vagaries and are as much interested in the squab- Albert Turner." Of especial interest of the state knowing not even the name turbance in a room adjoining which was many self. But it seems to me that the our efforts to be "popular," and left us bles, exploitations, opinions and dis-land value. For sale at this office,

CLARA WATSON. Jamestown, N. Y.

A Discussion of Judge Arington's

To the Editor:-The very instructive, though extensive article from A. J. Davis' Arabula, on the God question, which appeared in your issue of Februnear and close at hand.

standpoints and consequently these even know what caused a rainbow anythings and objects acquire correspond- where in nature. ingly different aspects, and it is by the mutual exchange of opinions based upon these different aspects that true knowl- phenomena gited by the learned judge and no one can make us know that we edge concerning the things and objects is not at all dependent upon the wisare there. We think we know as much is finally acquired. Now it may be dom, intelligence or state of mental debarely possible that my point of van- velopment of the God controlling this tage is at a slightly greater altitude our universe. He or she may be perthan that of our learned friend, or it chance a novice or experimenter in uniwise) and other "influences" about us, may be my physical anatomy is more | verse-building, a mere Infant-God; the and these "controls" tell us, or we extensive in the direction of its length phenomena would occur just the same closed at the top by a heavy door, think they do, that we have a work to than his, at any rate it seems to me as long as any God were present. How, which was nailed down horizontally to do for the world, that we must heal, or that I can see over Judge Arington's then, can we know that there is a God shoulder, and although I perceive and at all? This is the easiest of all ques-These guides tell us, or we think they | recognize the same God, the same, or at | tions to answer. do, that they do not want us to read, any rate some universal controlling also been nailed to the cross-beam to study or inform ourselves, but that they power and intelligence. I also perceive body is alive or when it is dead? How fill the vacancy along one side of the will furnish the bad grammar and poor that the different natural phenomena door. It is evident that great effort logic for us, and why should not the cited by our friend in the article are present or when absent? We know it from below would be required in order guides be obeyed? They are spirits, and not entirely dependent upon the con- by the result. As long as the human to dislodge the door from the strong don't they know all about everything? scious and intelligent volition of the soul, the spirit is still present, the blood and firmly set cross-beam to which it | Haven't these spirits who control us | God in question, but are rather the | course through the arteries with regupersonal acquaintance with the son and be so hard to understand provided a presidents and teachers of earthly outgrowth of pre-existing conditions muscles and all the organs of the body which lays bare the mysteries of personal influand circumstances. And neither the work together in harmony and for the ence. Five thousand copies of this remarkable Even Mr. Jamieson, in debate with God who controls this our universe or general upbuilding and maintenance of work are to be distributed free of charge for the now President Hull, says that if there any other God within what appears to the body. As long as this continues, purpose of acquainting the public with this stairway thus inclosed contained vari- are spirits they ought to know every- us as boundless nature could possibly we may be sure that the God of the mighty mind power. ous household utensils, the steps from thing about everybody and everything; enact, execute, repeal, change or hold in body, the human soul is still present, the bottom to the top being utilized as and they do, of course, especially those aboyance any of the so-called laws or that the body is alive. As soon as the shelves to hold the articles. Practically who control us, and these controls courses of procedure which by their ac- soul or spirit departs permanently, cirtion and interaction produce all of the culation stops, the organs cease to per- and mystify the most powerful hypnotist who phenomena brought forward.

> For instance, it is as superfluous if not to say absurd, to cite the existence standpoint the production of a threeleaved clover-leaf, a four, five, six, There is no law of the land that can | twelve, or twenty-four petaled flower. just as uncreatable, as immutable, as the power and flat of any God whatsobe, which of course I do not pretend to

> > habiting a physical embodiment. This we find that they are composed of certain ultimate particles called molecules. atoms. Now, as we cannot study the the microcosm, on account of their them in the macrocosm. Let us consider that the atoms of the microcosm hold the same relation to each other and the molecules, as do the moons, the macrocosms, then we shall behold

Howe, A. B. French, Walter Howell, J. and in examining these molecules we J. Morse, Hudson Tuttle and many oth- find that they in turn are composed of ers, all trained and taught in the still smaller ultimate particles called Mr. Hull says: "The fact is, able, in- nature of the molecules and atoms in women are not willing to go before the | smallness, let us see if we cannot study planets and suns to each other and to ture can come from the spirit world, in- in every solar system a molecule of tended, and that those thus educated the macrocosm. And every molecule is donged into this people, that many were unprepared? It can hardly seem a solar system of the microcosm. Going one step further, let us consider We have a few college-bred speakers | that every atom of the microcosm is in our ranks, but in what sense is their evolved, developed and perfected by appearance upon the rostrum superior and under the same laws and rules as to those "unschooled" offes before men- evolve, develop and perfect the planets tioned? Some of us have detected er- of the macrocosm, which for all we rors in various ways in public work know to the contrary is perfectly feas-among our "educated" ones. Some of lible and possible, yea probable, if not us have heard Unitarian and Universal- actually a fact. If this is so, then we Passages of the Old and New Testaist preachers who had the benefits of a | might expect to find blazing suns. surtheological training, that were not per- rounded by attendant planets, each Spiritualism; together with a brief hisfect in expression and were awkward planet at some time in its history tory of the origin of many of the bringing forth continents, oceans, vege- important books of the Bible." By Again, Mr. Hull says that the old days | tation, animals, men. These men, beand old ways of educating the workers ling evolved and developed under and and scholarly author has here embodied are "gone forever." It may be so, but by the same laws and rules as ourwould they could return. It is claimed selves, would in time perfect their rea- the Bible in its relations to Spiritualism. trouble? Is it lack of interest and ef- whether or not there was a God who | ject. Prico \$1. For sale at this office.

of the person she was to seek out, and occupied by Julia. Mrs. Brown imme- explanation is more simply stated by to work out our own salvation; or is putes of these tiny inhabitants of the Price, \$1.

We as human Gods know, that if we observe the laws of health, the blood corpuscles will take care of themselves. They perform their assigned tasks withless rule in the normal state are ex- training, but I would have those schools out any consclous effort on our our part; yea, we are not even familiar with the modus operandi of their experplexing to Mrs. Brown, and she im- according to the law of apperception, foundation of religion-a something traction and manufacture from the food we eat, nor with the way and manner in which they perform their office, nor with the nature of these various offices. But even if we did know these things, this knowledge on our part would not help the blood corpuscles, nor would it effect them in the least. For the blood of an idiot performs its duty as well as that of the most profound sage.

> ral law, it would be very easy to understand, that among the vegetable productions of these atomical planets, there would also most probably be some five, six or twelve-petaled flowers, there would also be some ten-fingered humans and four-legged dogs, etc., all without Astounding Discoveries Which rying prismatic colors would gladden All individuals necessarily look at the the eyes of the tiny beholders, although same things and objects from different | we, as Gods, of our bodies, might not

I think I have shown quite conclusively that the production of the natural

How do we know when a human

do we know when the human God is lar rhythmic motion. The nerves, the form their functions, the body is dead, ever lived. It enables you to know the secret The atomical and molecular life of the natures and lives of every one you meet; you body now asserts itself and gets the can tell the character, abilities and entire naupper hand, because the controlling and | ture of your correspondents though thousands harmonizing influence of the soul has of miles away. You can exert a strange silent been taken away. The different molecules separate from their neighbors and acquire individual existence independent of each other and of the body in general, and finding the body too small ory and other mental faculties to a marvelous for all of them, they escape into the at- degree. You can by a new secret process, quickmosphere and form gases. Thus the ly cure bad chronic diseases and build up your organs of the body fall to pieces and the own health and strength in an incredibly short body decays; disintegrates back into its | space of time. It explains the most marvelous constituent elements, which under the harmonizing and controlling influence of the soul, the God, were extracted and combined and held together to form a er of charming, the art of fascination. You can beautiful harmonious whole, which now | win and hold friends without number. You

is all chaos and confusion. versal God as well as that of the human | ward confidence, that magnetic power that will god is merely one of furnishing the nec- enable you to overcome all obstacles to success, essary power and energy to keep the and rise to a position of prominence in your machine in running order. To supply community. The book is enthusiastically enall souls within the universe with the dorsed by ministers of the gospel, business and and assimilate the requisite elements to functions each in its own sphere and on | plains the uses and possibilities of the marvelits own plane of life and action. The moment that the Godhead were withdrawn from the universe, that moment It is richly illustrated by the finest half-tone all rhythmic motion would stop. All systems would begin to tumble about interesting and thrilling work of the kind ever and over each other. All order would written. For a limited time it will be sent to be turned to chaos, all harmony to dis- your address absolutely free. "In your 181-Macord, all life to death.

The very fact that all is life, all is searched for in vain," writes Mr. Joseph Steinorder, all is harmony with a general er, 1100 Ninth street, N. W., Washington, D. C. tendency towards universal improvement and progress is sufficient and and given my life a new meaning. I feel youngabundant proof that our God is still at | er and stronger every day. I find in it the key the helm and the universe is still alive. all squabbles disputes and opinions to the contrary of any of us poor, tiny, ignorant, arrogant and self-conceited mortals not withstanding.

CHANNING SEVERANCE. Los Angeles, Cal.

The God of Israel.

ple inscribed to the "Unknown God," and he modestly told those agnostics worship, him proclaim I unto you. And straightway he set the mill to the early days of Moses, and as it con tinues to grind to-day.

As, confessedly by the scriptural writers and the churches, God is incomprehensible, the only chance for St. Paul or any other man to proclaim up for sure death by five physicians I restored God is to tell what he is or has done in the world and to impute to him certain motives, purposes or reasons for the doing. This the scriptural writers did. and this the church continues to do: the scriptural account starting out with, "In the beginning God created the heavens and earth;" the church account "The sun do to date ending with, move."

That is the God of Israel, sometimes called the God of the Bible, at others the God of Moses, and now the God of the church. To ask you whether you believe in the God of Israel is to ask you if you believe in the many remarkable statements of God's dealings and purposes in the world found in the Bible and repeated by the church. To ask you whether you believe in God is quite another question, and few, if any, can answer in the negative. Yet, so persistently has the God of Israel, or Jewish account of Gcd, been ding-

when they reject that are ready to say there is no God. On the other hand, if any man uses the term God, they take it that he must necessarily mean the God of Israel. F. J. RIPLEY. Afton, Tenn. "Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal ment Scriptures which prove or imply

the results of his many years' study of "The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hy-

Moses Hull. The well-known talented

MAN'S OVER HIS FELLOW-MAN

Now, upon the immutability of natu- THE SECRET REVEALED AT LAST.

> Prove That People Can Actually Be Influenced and Controlled for Years Without Dreaming They Are Under the Mystic Spell of Another,

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At last the true secret of mental power and lege in the city of New York has just issued a wonderful book by eminent scientists This wonderful new force gives a control and

an influence over persons that would astonish influence over others in your presence or at a distance entirely without their knowledge. You can quickly develop your will power, memsystem of physical and mental development known to man. It truly reveals the secret powcan master the secrets and know the power of The office and influence of the uni- the wise men of old. You can acquire that inbe in every home. This wonderful new work is entitled "The Secret of Power." It fully exous "Ki-Magi" system of personal influence. It lays bare the mysteries of magnetic control. It gives you a veritable key to the souls of men. engravings. It is by far the most remarkable, gi' System I have found what I for years "It has changed the whole trend of my thought to business success." W. Rockwell Kent, of tem is the most powerful agency on earth for the betterment of man. All who master it will become a power in the world and be successful

S. I. Yetter, of Middletown, Pa., says: "The 'Ki-Magi' System of personal influence has brought me the success in business for which I have been looking. It is the magnet which controls. There is no guesswork about it-it is a St. Paul found in a certain city a tem- | scientific fact. It has taught me to know and control myself as well as others."

Felix Moosbrugger, of 276 Halsey st., Newark, that, "Whom ye thus ignorantly N. J., writes: "Many are the swindling deals I have avoided in my father's business through my knowledge of your system. The change which has taken place in my personal characgrinding as it had been grinding since ter is simply marvelous. I have developed a confidence and power in myself that I never

dreamed I could acquire." Col. C E. Tuller, of 1201 Euclid ave.. Cleveland, Ohio, says: "My success in curing afflicted people is absolutely wonderful. A boy given to perfect health inside of five minutes. A woman that could net touch her foot to the ground on account of rheumatism was cured by one application of the method explained in your

If you wish a free copy of the book which started Mr. Mossbrugger, Col. Tuller and others on the road to success, write to-day to the Coumbia Scientific Academy, office 159 P, 1931 Broadway, New York, and the book will be sent you by return mail, postage prepaid.

plea for a better birthright for children, and aims to lead individuals to seek a higher development of individuals to seek a higher development. velopment of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, \$1.

Father Tom and the Pope,

Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rolicksome visit to the l'ope of Rome by Father Tom, an Irish priest, armed with a super-abundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence: "and then in the sperits first," says his kiv'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, smacking his lips. "I nover knewn what dhrink was afore, " says be. "It bates the Lachymalchrystal out ov the face," says he—"it's Necthar itself, it is, so it is!" says he wining his opisicalism most in the lackymalchrystal out or the face," says he—"it's Necthar itself, it is, so it is!" says he wining his opisicalism most in the lackymalchrystal out of the lackymalchrystal out or the face, "says he wining his opisicalism most in the lackymalchrystal out of the lackymal is!" says he, wiping his epistolical mouth wid the ouff of his coat. Paper, 25cts.; cloth, 50 cents. For sale

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SATURDAY, MARCH 22, 1902.

Baksheesti! Baksheesh!

He who travels in Mohammedan countries, more particularly in Egypt and Syria, is everywhere met with the cry from the rabble, of "baksheesh, baksheesh." It is the first Arabec word he meets with in his fourneyings, and the last that greets his ears on leaving the country. It means in English "a present," and should be met with "La shy hu,"-"there is none." But that will not prevent the beggars from hounding his track and imploring with greater vehemence for baksheesh, bak-

From the multiplicity of American cities appealing to Andrew Carnegie for money to erect library buildings it would almost seem as if the word "library" has a meaning with him closely resembling the Arabec petition to "give, give."

Would not humanity be the gainer if these appeals of mendicants were limited to demands on mortality? Instead, wherever we go, we see men and women imitating courtiers on bended knees before a throne, asking special favors of the Supreme Ruler of the universe, and reminding him that his Son taught that they who asked in faith, nothing doubting, should be amply rewarded by him, and insisting that their petitions be granted on that account, Omitting the saving of a ship in a

storm by the prayers of Moody, and the prevention of a comet striking the earth, making a general wreck of this old globe, at the urgent request of a pope, we have no well authenticated case of an answer to prayer! And even in those cases there are skeptics, doubting Thomases, who think the winds had spent their force when Moody prayed, and the comet did not change its course to please the Holy Papa.

It is no unusual thing to see a whole

nation, with its millions of devout worshipers, joining in a common request, asking for some beneficent act, as the saving of the life of a worthy President; but who has ever witnessed the inmore heedless of such prayers than is at Father

Five times a day, in sunshine, shade, or storm, on raging main, or traversing desert sands, the Moslem bows to Atand asks his aid in crushing his enemies; but Allah remains as silent when addressed by his Arabec name as when appealed to under his Anglo-Saxon cognomen of God.

Positively are not such appeals to outside forces for aid, absolutely perniclous, with a tendency to destroy confi. dence in one's own ability to do and win success? The beggar who has no motive for toil, soon relapses into that indolent characteristic of the bushmen, who thrive on nature's products, with no ambition but to pick the fruit, "eat,

sleep, and breed."
Teach all, whether in pursuit of fame or worldly pelf, to trust to his own unnided energies, to invigorate his brain and muscle by exercise, and to rely upon them to supply his needs. The instruction carried out in practice, then it is puling babes, decrepit age, the invalid encountering some sudden disaster, and the simpleton without brains, who need implore aid from God or man.

Good for Dr. Harner.

President Harper, of the University of Chicago, in an address on "The Church and Higher Education," given the other evening at the Auditorium, took occasion to disapprobate the action of the Northwestern University in its treatment of Prof. Pearson for repudiating Bible Miracles. Said Dr. Harper:

"A university which endeavors to curtail the researches of professors be-cause of their beliefs, and because they published the results of their discoveries, will not long remain a university The university has no more right than promulgation of the results of such re- converts became opposed to its funda-

"The university is a modern institution. Previous to 1870 there was no university, the higher educational institutions being colleges. Our curriculum then was wholly of the past. Latin was hardly recognized, while the study of modern literature was excluded entirely. The changes have been so great in recent years that it can hardly be called evolution, but revolution. The course of study in the high schools of to-day is better than that of most of the colleges of the past and of many of the poorer colleges of the present time."

But the universities, as well as colleges, are mostly under sectarian management, and education is manipulated in the interest of the church. So soon as a Professor discovers the source of the Christian fraud, and reveals the

fact to students, or through the press, he is shoved aside, and an ignoramus so far as real learning is concerned, is substituted in his place. President Harper himself is in absolute danger of. removal, for he has been very free in his expressions of late.

Conquer a vice to-day and you save your descendants untold misery.-Anon, A kind voice is to the heart what light is to the eye,-Elihu Burritt.

Let Us All Rejoice. The following Associated Press dispatch will be read with profound in-

New York, Feb. 28 .- In one of the most remarkable operations known to surgery, says a Baltimore special to the World, the brain of the Rev. Wm. A. Stark, pastor of the Broadway German Stark, pastor of the Broadway German Methodist Episcopal church of this city; has been actually lifted from its bed and the roots of certain nerves that had caused the clergyman excessive neural gla were extracted. The patient is said to have stood the operation well and few doubts of his recovery are enter tained. The operation was performed at the John Hopkins hospital.

There is hope for the future if operations like the above can be successfully performed on the clergy. When the first symptom of insanity shows itself in a dominie, evidenced by his graphic pictures of a flaming hell, place him on an operating table, remove the skull, lift the brain, if he has any, from its place, clip the nerves which inspire the hell-fire discourses, let him rest for a few days, then he can return to the pulpit, and tell of the loving kindness of the All-Father, forgetful of his former harangues when he whooped up hell for more than it was worth. Great is

A Narrow Inspiration.

Some scientist auxious to bring to our comprehension the immense distance of some of the so-called fixed stars, has selected the nearest in the constellation Centaur, of which there are thirty in this southern group. He suggests a railway, and the fare one pomy for each one hundred miles, and finds the cost of a trip to that little twinkler in the heavens at £1,100,000,000. The speed of travel fixed at sixty miles an hour, it will require 48,603,000 years to make the journey. One of these stars, formerly supposed to be a central orb around which the millions of other suns, with all their planetary trains, revolved, is a thousand times larger than the sun which illuminates our earth.

God, according to Bible authority, made that star and all the countless host that wheel in mystic dance in the heavens, in six days, became wearled with his laborious task, and rested on the seventh day.

The wonder to us is, whether it did not seem a menial employment to the great Creator to engage in making aprons for Adam and Eve after they had caten of the fruit of knowledge and found themselves naked? We suspicion the inspired historian, when detailing that event, had a very poor con-ception of the immensity of the material universe. Unfortunately his inspiration did not extend in that direction.

On the Road to Infidelity.

Prof. Delitsch, the learned Assyriologist, who recently gave a lecture in Berlin, on the "Babylonian Origin of peror, is about journeying to Bagdad, Asiatic Turkey, to study the topography and antiquities of Babylonia.

If the Professor is industrious in research, will leave his religious education behind, and give full expression to his real discoveries, he will find the Hebrew Bible is but a compilation, mostly of Assyrian myths, revamped and adapted to the people passing as Jews. But he will have the satisfaction of seeing Infidel, perhaps Atheist, attached to his name, as is the modern habit of doing, a late substitution in place of Inquisitorial tortures.

Just Her Luck.

tervention of the Almighty arm on Rev. Dr. Roberts tells of an old wo-such occasion? A Nero could not be man who had spent all her years trying Rev. Dr. Roberts tells of an old woto profract a precarious existence cultivating among the rocks of a New England farm. She grew aged with her rough experience, and was near her end. Just before she died her minister was called in, who, by way of comfort, said:

"Well, my sister, you have had a long, hard life. Now you are about to enter into your well-earned rest."

To this the dear old lady responded: "No, parson, it would be just my luck

to have the resurrection come to-morrow morning. Such is the cruelty of fate. It is hoped the good old woman had a day or two off before she entered on her eternal round of singing, "Glory, glory to God and the Lamb forevermore."

Ransoming Missionaries.

It is reported that Miss Stone, who went missionarying and was kidnaped, has been ransomed, the sympathetic people of this country raising \$75,000 which the brigands accepted after much haggling. It is sad and pitiable to see intelligent and well educated persons so misguided by religious zeal and superstition as to leave their homes to propagate their beliefs among other races; but if they do they must accept the consequences. The Chinese and Mohammedans have their own religion, as sacred to them as Christianity is to the Christian; a faith that has grown through thousands of years, and they abhor the foreigner who would come among them with a system of religion which would subvert the faith of their ancestors. How would we like it if the Mohammedans should send missionaries to this country, and they should not be content to teach, but constantly inthe state to restrict research, or the terfered with our government, and their

mental principles? These foreigners never have asked for missionaries. They have done everything they could to keep them out of their countries, yet the missionaries have forced themselves forward, and the great essential and English was often under the cannon's mouth erected their churches! They trust in God for protection, but when there is a test of his special care, they have to fall back on the government. God will not even give a friendly warning to a missionary running straight into an ambush of cannibals. If it had not been for American energy in pushing directly against the Boxers, the entire company of ambassadors and missionaries would have

leen massacred.
It strikes one of good plain common sense that it is better for missionaries to keep away from countries where they are not wanted, and confine their energies, and the use of the vast sums of money raised for missions, at home where so much needed.

These "pagan" peoples have religions of their own, perfectly adapted to their wants, and their morality compares favorably with Christians, If the young fledglings of theological schools continue to go, they must adopt new methods. Now that the "poor benighted heathens" have learned the value we set on a missionary, they will go into the kidnaping business; and there will be less safety for missionary and traveler or no safety at all. Greatness.

In the common acceptation of the term, "greatness" conveys the idea of political height, statesmanship, posttion, etc., as a congressman, senator, president, klug, or emperor, But true greatness may include either or all of these. It means largeness, broadness; noble manhood and womanhood; generosity, benevolence, love and kindness.

Men and women are only great when they use their energies and intellect toward doing noble acts, toward leading lives of true greatness. If they are fortunate in the accumulation of wealth and can use it to the advantage of less fortunate fellow-men, not lavishly and extravagantly, but systematically and appropriately, always where it will do the greatest amount of good, such persons are greater than the average king or president.

Generosity does not consist of giving indiscriminately to all applicants for aid, but in the proper and consistent use of the means at one's command for the good or assistance of the needy. Generosity leads man to speak not bitterly but kindly of and to the fallen, the weak and despondent. It inspires man to become great in this one sense. But kindness is the one great and leading gift to produce greatness.

One may hand his money out to a beggar as he would toss a bone to a hungry dog, and the world, seeing, will call him generous. Or, having many millions, if he gives fifty thousand dollars to a church they call him benevolent, but if he has such a surplus that he can corner any commodity he chooses and does so to make an extra million, his benevolence and generosity are but sham. No man works a corner on an article of use that he does not do so to raise the price and force the customers to pay it.

There may be shrewdness and sagacity but no real greatness in the average millionaire. There is more of it found among the common people who give an occasional dollar to their fellows who are in need than can be found in the ranks of the aristocratic "400" we hear so much about. Strength of character, kindness and

trueness of principle are the greatest

factors for the unfoldment of the best

within man, and coupled as they always are with a spirit of progress will produce true greatness for the present and the eternal future. Let us learn to be unselfish, unprejudiced; kind and sympathetic; generous without hope of remuneration; let us be true as the laws or principles of Nature; let us be as great as the whole of

No Dishonest Mediums.

pure and simple.

being from whence we came. This is

Spiritualism without frills and tucks,

Says a prominent Spiritualist, "There are no dishonest mediums." Would to heaven this were true. Would to heaven the millers, the bakers, the grocers, the Hebrew ideas," before the German Em- druggists, the doctors, the lawyers and everyone else were-honest, but the assertion, though coming perhaps, from an honest soul, is very erroneous. If all men and women were honest

> there would be no dishonest mediums, and Spiritualism would stand for about all that can be known of a future existence, and its advocates, lecturers and mediums would be looked upon as sacred sponsors of the loved ones who have passed from this sphere of existence, message-bearers from spirit friends, by the whole world, but this is not the case, and because of this human falling many who possess medial powers and who ought to hold such powers s too sacred to prostitute, become so base and so reckless as to give out that which they know to be false, and the cold, prejudiced world of human beings to look upon the whole institution or system as a humbug and delusion. This is one of the mightlest walls that Truth has to contend with. This has not only been true of Spiritualism but of every other new truth that has sprung up in all the ages of the past of which there is any record, and no one should expect Spiritualism to be an exception to the rule.

We are sorry there are dishonest mediums, but we know there are mediums also, who would rather starve than be intrue to the gift of their medial

Our Constitution's Guarantees.

Not satisfied with indirectly compelling the tax-paying public to help support religion and the church, by the exemption of church property from taxation, the godly school board of Topeka, Kansas, has issued an order compelling all children in the city schools to attend religious exercises and take part in the same. The resolution making the request for the order issued by the board was drawn up by Rev. Charles M. Sheldon, who gained some cheap notoriety by editing for one week a Topeka daily paper, to show the world how Christ Would run a paper.

Full of the true "evangelical" spirit, which denotes more of the spirit of popular religion than of Jesus, this godly man and the school board apparently have no respect for the rights of those who do-not believe the Bible and who object to having their children take part in religious exercises.

A son of Mr. Phillip Billard has been suspended because he failed to take part in these exercises, and the board refuses to reinstate him.

Falling to secure an order from the school board permitting his boy to return to school without reading the Bible and repeating the Lord's Praper, Mr. Billard filed suit to compel the Topeka school board to readmit his son. Mr. Billard cites in his petition that he has for many years been a heavy tax-payer in Topeka, and has been a payer of taxes to sustain the schools of this city.

In his petition Mr. Billard says: About the month of December, 1901, t began to be publicly understood that religious exercises were to be conducted in the schools of the city, and were to be made obligatory upon all pupils, and affiant thereupon instructed his son to pursue his studies as usual during such exercises and not to participate therein affiant being conscientiously opposed to such a violation of the letter and spirit of the state constitution, his son shar ing his views in that regard; that, Jan, 9, for the sole reason that affiant's son quietly and unobtrusively pursued his tudies during said religious exercises, which constituted a form of worship consisting of prayer, the singing of reiglous songs, the recital of the Lord's Prayer and reading from the Bible, and dld not participate in said form of wor-ship, the principal of Quincy School suspended affinit's son from the privi-leges of the school."

steps have been taken by the Topeka

school bosed to stry it to the State Su-preme Coert.

It is to be hoped that if the case be decided adversely to Mr. Billard, he will carry it, if need be, to the highest tribunal of the land, that it may be settled whether the guarantees of our Na-

tional Constitution are of any effect or Morally, and by the letter of the Constitution of the United States, a board of education has as good right to compel school children to listen to, and take part in, exercises including the rending and reciting of characteristic selections from Palne's Age of Reason, and Robert G. Ingersol's lecture on Voltaire, as it has to order the reading and reciting of selections from the Bible, and the singing of hymne saturated with evanguled by

If such an "infidel" order were is sned, the godly evangelicals would raise a howl that would reverberate from Maine to Mexico-but as it is only the "infidel" ox is gored, that is all right and proper. Such seems to be the orthodox ylews of ethics, and human

The Church's Predicament,

If we may rightly judge from the reports and editorial comments of the secular press, our Presbyterlan brethren are in somewhat of a quandary over the revision of their creed. To Spiritnalists it would seem the correct thing to do to pitch the whole old confession of faith into the waste basket of ohsolete things, or, better and more appropriate still, cast it into a burning flery furnace, where it would surely be "purified as by fire."

The horridly abborrent dogmas of the old creed are of such a character that they would disgrace any decently respectable Devil who had any regard for his moral character and his good mental and ethical judgment; much more are they dishonoring to a good, wise and loving God,

The Inter-Ocean, which seems to lean oward old-fashioned orthodoxy in its editorial expressions, says that the Presbyterian committee on creed revision has maintained a wise reticence regarding its deliberations. However, if the committee's conclusions be judged from some recent indications given by Dr. Herrick Johnson, the acceptance of them by the church must

be regarded as extremely doubtful. Dr. Johnson states that "the expression of revelation as contained in the Westminster Confession" has been slightly modified. His use of the word "revelation" instead of "inspiration" doubtless indicates the nature of the modifications. For these two terms are the shibboleths of the "new theology" whose influence is chiefly responsible for the attempted revision. The distinction between these two words may seem wire-drawn to laymen, but it goes

to the heart of the whole matter. The Westminster Confession is built upon the affirmation, put forward in its first chapter, that the Bible is "immediately inspired of God." Its framers adduced texts from the Bible to support its every position. They held these texts to contain absolute truth and to pe divine authority. They made the "Supreme Judge" of all questions of faith "the Holy Spirit speaking in

Scripture." The advocates of the "newer theology," of which Dr. Heber Newton and Dr. Lyman Abbott may be named as conspicuous and moderate exemplars, lecline to accept the Bible as contain ing absolute and particularly inspired truth. They admit it contains a "revelation," but they also hold that the scriptures of other religions likewise contain "revelations."

They find in the works of Confucius, of Plato, of the great poets and philoso-phers generally, "revelations" more or less valuable. They would class the Bible with these works of human genius-at their head, perhaps, bût still with them-and would deprive it of its unique position as the only book beby Christians to be actually "inspired of God."

Christianity's foundation is universally admitted to be the miracle of the incarnation. The evidence of that miricle is contained in the Bible. It is of miracle so incredible to merely human reason that it is difficult to belleve that serious and truthful men would have ventured to record it unless the power of "inspiration" impelled them to do so against their purely

human judgment.
Thus it would appear that if the Presbyterian church is prepared to abandon inspiration it would thereby pave the way to abandonment of the miracle of the incarnation. When confidence in the special knowledge of the witness s lost, then faith in the thing to which

they witness falls to the ground.
It is hardly possible, however, that the Presbyterian or any other church, whatever the vagarles of some theologians, will abandon inspiration and the miracle of the incarnation. In so doing they might well continue to be teachers of ethics, but they would no longer be Christian teachers of Christianity.

As Spiritualists it is none of our fight, but as onlookers interested in human and humane progress everywhere and among all parties and sects, we feel impelled to keep close watch on all apparent attempts to ascend to higher ethical and religious grounds. The spirit of the age is crowding old ortho-dox beliefs and dogmas on every side, and the life and growth of Christian denominations depend on their advancing with the progress of modern scholarship and thought. They must let go the untenable doctrines that were once held to be the veritable truth of God, and must give way to the higher and better ylews of advanced flinkers to-day. Calling these newer views "vagaries" will not render their acceptance less

imperative, if the church would retain in any great degree its hold on the they must march with the progress-of scholarship and thought, or be left be hind to dwindle into a state of petrifled

IMPORTANT LECTURES.

desuetude.

As previously announced, we shall oon publish three highly interesting lectures: One on "Psychic and Astral Development," by Countess Constance Wachtmelster. Another on "Dreams," by the great English psychic and scholar, C. W. Leadbeater. Another, equally as important and interesting, by the guides of Cora L. V. Richmond. on the "Twentleth Century Fulfillments." It was a mistake, in announcement of a lecture by Col. Olcott. The one announced was published in December last, and created such an interest that the large edition printed was exhausted in a few days.

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

848 An Anniversary of Deeds, 1902. NOT WORDS ALONE.

The programme from 7:45 to 9:30 o'clock will consist souvenirs to the applicants. there will be dancing until 2 a. m.

the financial success of the enterprise. The object sought on the advertising matter which will be widely scatis of greater importance than the gain of any individual, tered. jealousies but rather a worthy rivalry as to who most can H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. worn-out workers.

Chicago Spiritualists and their friends are invited to Admission to programme and ball, 50 cents. The tickmake ready to attend a benefit for the mediums' home es- ets of admission will be tasty in design, and belong to the tablished at Reed City, Mich., by the National Spiritual- purchasers as souvenirs of the evening. Friends in the ists' Association. It will be given on Saturday evening, city or state who are unable to attend may add their con-April 5, in the Auditorium Hall, No. 77 Thirty-first tributions by sending orders, accompanied by cash, to Geo. B. Warne, chairman, 4203 Evans avenue, who will return

of music and messages by excellent talent, after which All mediums who will aid in this effort, are asked to forward their names and numbers forthwith, to W. J. Every medium in the city is asked to co-operate towards Elmo, 3117 Wabash avenue who will see that they appear

or single coterie of men and women. Let there be no Executive Committee: Geo. B. Warne, W. J. Elmo. A. work and best agree. No other sect wholly neglects its S. Russell, Charles E. Quinlan, Mrs. J. R. Francis, Mrs. H. A. Cross, Mrs. Ella Johnson Bloom.

HOME GIRGLE EXPERIENCE

The following is a synopsis of my ex- | could be seen, also lights floating

gating the phenomena of Spiritualism, tion who else was here the voice said, but without much satisfaction, although I traveled nearly from coast to coast in search of truth, and many times 1 parvoices could be heard which said, "Molticipated in these so-called home circles but with the exception of three or four times did not receive anything worthy of any notice; but last spring, 1001, I way, and to close various questions happened to meet two ladies of my ac- were answered, qualitance at a sociable, and among others matters we spoke of Spiritualism and home circles, and I promised these to discontinue until fall, when weather two ladies, Mrs. H. Wulf and Mrs. Dr. Oxford that if they wished to form a circle I would be glad to attend regu-larly, which I did, as the following quarters where we would continue our

will show.

March 20, 1901, we had our first meeting at Doctor Oxford's residence. At to have our meetings at Mrs. Wulf's our meeting were present Mrs. Wulf house, and on October 3, we had our and daughter, Mrs. Oxford, son and nieces and myself. Manifestations Mrs. Wulf and daughter, Mrs. Oxford were raps and answering of questions and myself, and at the first and second by raps, and we were informed that after thirteen meetings we should have some nice manifestations through my mediumship, or organism, and apparently an Indian spirit seemed to try to control me and talk, but I did not give up to the forces.

At the second seance those present were Mrs. Wulf and daughter, Mrs. Oxford and niece and myself. At this seance some spirit or force tried to control the hand of Mrs. Oxford, but for some reason no writing was received. Raps as before, and at times it looked as if there were clouds of vapor arising and floating through the room.

Seauces three, four and five were like the second seance, but seances six and seven, present Mrs. Wulf and daughter Mrs. Oxford and myself, on asking questions the table would answer by moving from one to another without being touched, and I requested the force to have the table follow me, and it did. distance of about eight feet until I could go no further on account of the At scance eight, those present were

Mrs. Wulf and daughter, Mrs. Oxford. niece, and myself. After some rather forcible movements of the table, we found leaves of some small plant like spring cress on the table, and Mrs. Wulf had several on her hair and dress, and on investigating we found the force to be the spirit of an Indian that that brought those leaves, and at times we could smell the aroma of flowers. but where it came from no one knew. We could hear voices also, but could not understand anything, and concluded to get a trumpet to assist us and the forces, and before we con cluded this seance our table, which was turned upside down, and slid down or the body of the niece of Mrs. Oxford until it fell on the floor. After setting the table right again it followed me to some extent around the room, and ques-tions were answered by very loud raps At seance nine those present were Mrs. Wulf and daughter, Mrs. Oxford and niece, Mr. Schoenfeld, Lee and J Rau and myself. The only manifesta tions were raps and answering of que

At scance 'ten, present Mrs. W. and daughter, Mrs. O. and niece, Mr. Rau and myself; the manifestations very loud raps and shaking of the table On examination we found a number of leaves and a few little white flowers on the table. The table again moved to and fro and followed me across the room and was turned over into my lap At seance eleven, present Mrs. W. and daughter, Mrs. O. and myself, and as I had received the trumpet from Newport, Ky., we hung it up under the chandeller. We could hear voices but not strong enough to understand anything that was said. Questions were

answered by raps.
At the twelfth seance, present Mrs W. and daughter, Mrs. O, and niece and myself. During the week Mrs. Oxford had been informed through automatic writing that the spirits would give some surprising manifestations through my organism. We concluded to get a little cabinet which consisted of two curtains of some black, light material, behind which I took my seat. After this we laid the trumpet on a little on a little stand in front of the cabinet, as stand in front of the cabinet, as the forces were quite bolsterous with the table, I requested them to desist, but the forces either did not understand or did not care. A little bunch of various and seemed to be taken to a battle-field on the table. and a voice spoke through her and said: "Take this to my mother. Good bye." Apparently it was a dying soldier trying to send a locket to his mother.

At seance thirteen, present Mrs. W. and daughter, Mrs. O. and niece and

forcible movement of the table. The slates in beautiful handwriting; also trumpet lay outside of cabinet on a the spirit of a colored man whom I stand, with mouthplece toward cabinet. knew in earth life about thirty years Lights could be seen and at various times the folks outside the cabinet noticed what seemed to be building of floor instead of rapping. forms. On request not to be so bolsterous, the forces got worse and I went daughter, Mr. Haines, Alexander, two out of the cabinet and told the forces gentlemen named Stakke, from Beresthat I would stop the noise, and lay on ford, S. D. Manifestations, quite forcithe table crosswise, full weight of 165 ble movement of the table and answerpounds, thinking I would stop it, but in ling questions through raps. The spirit the wink of an eye I was thrown back of the colored man brought what apinto my seat in the cabinet and again I peared to be the heads with the seed of into my seat in the cabinet and again I peared to be the heads with the seed of tried to stop the table by laying on it, broom corn, and on inquiry stated that and used my feet as braces on the floor, he had got it on a farm near by, and I but it was of no avail, I had to desist or requested him to get something better have the table go to pieces, and finally it quieted down and answered questions and he went and got some myrtle and the went and got som by raps. As the trumpet is in three sec- seemed much pleased at what he had Objections to the Dogmas of Reincartions of about 12 inches each, we neg- accomplished. The gentlemen from Da- nation and Re-Embodiment." By Prof. lected to put it together right, and we kota seemed to be very much pleased, heard no voices for some time, until the as they ovidently had never witnessed last, but could not understand any- anything like it. thing.

perience of spiritual manifestations in through the air. Finally the trumpet the home circle. could be heard, as a voice said, "Jacob, For several years I have been investi- my dear son," and when I put the ques-"Gretel (my sister) is here, also in fact lie and Lucy are here," both being sisters of my wife, and one of the voices seemed to cry, at least it sounded that

> would be cooler, and as the Doctor objected to having seances at his house, search of the truth, but being unable to get any one interested, we concluded first meeting at Wulf's. Present were meetings we received no manifestations outside of raps and answering of a few questions, and as the house is very small, and the rooms also, and there being too much disturbance, we concluded to fix up a little scance room in the coal and wood house, further away from the house proper, which we did forthwith. We covered the sides of the shed with some black stuff and put the cabinet in the southwest corner of the little room, got some new chairs, table and music-box, and soon were ready

for further investigation.

October 17, ,third seauce in new quarters, present Mrs. W. and daughter, Mrs. Oxford and myself. Manifestation, many leaves and some flowers, were left on the table, also some one tried to speak through the trumpet. October 21, fourth seance, present Mrs. Wulf and daughter and myself. Manifestations rather boisterous, movements of the table (through the spirit of an Indian, who also brought the flowers, as we found out). I felt something drop in my hand, on examination found some flowers and quite a lot of leaves which were evidently brought from somewhere, as Mrs. Wulf had nothing like it in her garden; and some one tried to speak through the trumpet. Fifth and sixth seances same as the ourth.

Seventh seance (manifestation), pres ent Mrs. Wulf and daughter and myself. Beautiful chrysanthemums, raps and speaking through the trumpet by sed better manifestations in the future, lanifestations, beautiful chrysanthenums for each of us, bolsterous move nents of the table; as I tried to hold he table down, as I did once before, I was thrown back into my seat in the ablnet; also speaking through the rumpet.

Ninth scance, no results. Tenth seance, present were Mrs. Wulf and two daughters and myself. Four llowers were brought by Iudian, the table was thrown to and fro. I also rejuested Indian to bring flowers with ong stems and leaves, which he did in ollowing seances. Eleventh, twelfth and thirteenth se-

inces, no results to speak of. two beautiful roses; have about halfhour conversation with mother and sis-ter. The roses and fern leaves were table was turned upside down on re-

quest, and turned back again. Fifteenth seance, no results. Sixteenth seance, present Mrs. Wulf, daughter and myself. Manifestations. ing through the trumpet, also the Intelling the truth, he says through trumpet, "Me good, me no lie." The also to mamma, which I did next day. This was the most pleasing and satisfactory seance held so far.

Seance eighteen, present Mrs. Wulf,

daughter, Mr. F. H. Alexander and myminutes, also a spirit called Emma, and tried to write on a slate and afterwards ago, and he answered all questions by lifting the table and dropping it on the Sennce nineteen, present Mrs. Wulf,

questions, parts of hands and faces rious questions and informed us we at this office.

were to receive lots of flowers through the Indian spirit; then some one spoke through the trumpet, which was fol-lowed by a lady giving her name as Ma-rie Stakke and a sister of the gentlemen from South Dakota, but she passed away about 20 years ago, and while speaking to this spirit the Indian guide made his appearance with a basket, and on striking a light (our seances were all held in the dark) the whole floor around and about me was covered with roses, carnations, myrtle, smilax and fern; there really must have been a small armful, and they were all as fresh as though they had just been plucked and carried through the rain. After answering several questions, the Indian left us; Marie Stakke talked to us again and told me to send her and father's and mother's love to her brothers and sister, and send them what she left on a little table on which we have the trumpet. On investigating we found she had taken some of the smilax and put it in the trumpet. When I asked her where she got the smilax, she said she took it off the table, as we had so much of it we could spare that much for her brothers. I think this was the most beautiful seance we had so far, and I shall take pleasure in reporting again later on of the progress we are making. Hundreds of minor manifestations took place during this time, which I have not stated here, thinking this would be enough. Now, Brother Francis, if the forego-

ing manifestations were not produced by spirit forces, I would like to have some one explain to me how it is done. as my companions and myself would not have the patience we had during all these months, to deceive ourselves or one another. If those honest seekers of truth will get at this work with a will and perseverance, they can all accomplish like results, and if any of the readers of The Progressive Thinker wish a little information as to our work, I shall be pleased to answer all questions as near as I can.

I say there is nothing equal to a home JACOB KOPP. 1316 Jones street, Omaha, Neb.

This excellent Home Circle will be followed by one from Mrs. A. B. Severance, of Whitewater, Wis., and one rom Edward Simonton, of St Contributions in the same line of thought are invited.

ATTENTION, HEALERS!

The Illinois State Spiritualists Assoclation would like at once the name of and answering questions, spirit' lights every person who is or has recently been actively engaged in the practice of my mother and sister, who also prom- magnetic healing, either in Chicago, or in the state. Kindly send name and adand advised us to get more truth-seek. dress to the undersigned at 4203 Evans rs in the circle. We also concluded if avenue, Chicago, without delay. Matoracticable to have two seances a week. Eighth seance, present Mrs. W. and laughter, F. H. Alexander and myself. Will follow from compliance herewith. GEO. B. WARNE.

VALUABLE PREMIUMS.

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

be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. Fourteenth scance, present Mrs. Wulf, The paper one year \$1.00 and the two laughter, and myself. Indian brings books 50 cents. Total for paper and the two books, \$1.50. The paper one year and one of these books, \$1.25. Or. just as nice as if they had just been if you wish to secure an exceedingly plucked, and dew-drops could be seen valuable library, you can secure our on them; when light was made the 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 beautiful roses and fern leaves, speak. Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life dian tries to speak, as I accused the In- in the Spirit World." Both of these dian in former seauces of not always books are nicely and substantially bound in cloth. They are printed in spirit of a little girl came and instruct- bold, clear type, and will prove invalued me to bring the New Year's greeting able to every reflective mind. These to Grandpa and Grandma Arneman, are the only two books we offer at the price. If you desire any more of the premium books than the two offered Seance seventeen, present Mrs. Wulf, then you can only secure these two on daughter, Mrs. Oxford and myself. In- the terms offered on our second page. colored leaves was laid at my feet in dian brings beautiful roses and fern Such a liberal offer has never been the cabinet, and little balls of light leaves, different voices are heard made before by any other publisher on could be seen floating around near the through the trumpet, questions are and this earth, you will admit. Our eight cabinet. Mrs. W. was partly controlled swered through trumpet, also by raps premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature, self. The spirit of a lady by name of Stuart came and talked to us about 20 And as to their price it is only about one-sixth of the price of other works on myself, manifestations were rather we found her name written between the your life in not securing these valuable hooks.

> "The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price \$1, For

sale at this office. "Spiritual Fire Crackers, Bible Chest-nuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"Historical, Logical and Philosophical W. M. Lockwood. A keen and masterly

and daughter, Mrs. Oxford and niece, Mrs. Pfeifenberg, Mr. Haines and my- not only analyzed, but contrasted with and myself in the cabinet. The table self, Munifestations, first the colored other Rible passages, showing great inbegan to rap instantly and answer man, or rather his spirit, answered var congruities. Price 25 cents. For sale



Malignity-How It Ruined Mary Ball.

There is no condition of the mind that is more deplorable than that state commonly designated as malignity or unquenchable hatred. Milton says:

"I see thou are unplacable, more deaf To prayers than winds and seas; yet winds and seas, Are reconciled at length and sea to shore; The anger, unappeasable, still rages, Eternal tempests never to be calm."

That person who nurtures a cruel, relentless malignant spirit, is clasping to his bosom a monster that will blacken his spiritual nature, deaden his moral perceptions, hamper his intuitions, and effectually block the road of progress, and prevent the ingress of high and exalted thoughts into his soul.

"You do not now how hate can burn In hearts once changed from soft to stern; Nor all the false and fatal zeal The convert of revenge can feel,"

unless you first become a brutal monster, a man-beast, or a devil; in fact, until then you cannot realize the awful sondition of that person who manifests an unforgiving spirit, and who refuses to receive back into the family an erring daughter who plaintively pleads for forgiveness; who seeks with tear-stained eyes, and a heart that is surging with emotions of genuine sorrow and repentance, to be again admitted to the home circle; who supplicates, implores,-yea, cries to have the portals of her parents' hearts opened again towards her, that she may once more feel the sunshine of their love, and by noble deeds atone for her misstep in life; but who meets with nothing but repulses; who sees pointing tauntingly and maliciously towards her the hydraheaded finger of scorn, instead of the beckoning arms of filial affection, and who finally, after doing all that a penitent child could do to soften her parents' malignity, plunges into the dark abyss of despair -seeks relief from the horrors of her surroundings through suicide. She had said to her father:

"Thou shalt not force me from thee; Use me reproachfully and like a slave; Tread on me, buffet me, heap wrong on wrongs, On my poor head; Pll bear it with all patience, Shall weary out the most unfriendly cruelty; Lie at thy feet, and kiss them though they spurn me, Till wounded by my sufferings thou relent And raise me to thy arms with dear forgiveness."

The father would not relent. Look at the sleuthhound pursuing the innocent fawn; gaze upon the boaconstrictor coiling around the victim of its greed; look at the venom of the cobra, and at the deadly sting of the centipedes; gaze at all that is low, vile and devilish, and behold them all combined in one human being, a father who crushes with the coils of his hate the gentle spirit of

As the tragic tale runs, which occurred many years ago, and which we select as one of the "purest" cases of malignity that ever existed, Mary Ball, a daughter of a well-todo merchant of Wheeling, W. Va., was entired from her home by a commercial traveler. By a false marriage, he induced her to come to Chicago. After arriving there she learned that the marriage ceremony which she suppesed to have been performed, was false. Poor, deluded child, heart-broken, she immediately returned home, but her father positively declined to receive her. Almost distracted the disheartened girl sought refuge at Wellsboro, Its channel. Obedient to the voice Ohio, with some friends. Her father, not content to let I rose and followed, knowing no choice his wayward child alone, maliciously followed her, drove her from there, and she was then compelled to seek an asylum in Pittsburgh, and finally by the force of circumstances she was actually driven to a house of prostitution, Well educated, remarkably pretty, and with a soul that yearned for purity of life, her descent under the circumstances was really heart-rending.

The pathetic story of her difficulties with her father were written up in the Pittsburgh papers, and created at the time no little comment; but they did not bring a ray of sunshine to the heart of this despairing young girl they gave her no hope-nothing on which she could clutch to keep her from sinking. In all the darkness of her soul while struggling to once more stand an honored member of society and the Home Circle, did she lose all regard for herself, nor the recollections of the days of innocence. Finally she gave way to despair! Her father's heart was closed against her like a granite rock; her mother, too, turned from her, and then she purchased a

Picture the agony of that young girl; see the dismal, sorrow-breeding clouds of her soul, as they shade her eyes, darken her features, and surge forth in her plaintive sighs, as tremulous as the emotions of pity that linger sweetly on the lips of an angel, who bends tenderly over the despairing victim of a father's heartless vengeance. Oh! how she regrets her wayward step, and how impatiently she watches the lingering moments on the dial plate of time, hoping the next one will come freighted with a message of love and forgiveness from the home of her childhood, so that she can step forward-RE-DEEMED! They come-each one-with only a wailing agony of despair for her poor lacerated soul. Finally she clasps the revolver desperately in her hands, and fires the faial shot! Poor Mary Ball is no more on earth!

The daughter, suffering acutely from the pangs of remorse, and her every emotion a wish to heaven for forgiveness, and her every thought prayer-crowned and rendered beautiful with aspirations that would be an honor to any of earth's children, it seems very strange that in this enlightened 19th century, her own father should repulse her; yea, more, pursue her with unparalleled venom and throw obstacles in the way of her reformation. He should, on the contrary, have awaited her penitential return, with an anxious heart and outstretched arms. When the Arctic survivors returned to New York, it is said that Licut. Danenhower, who had recognized his parents as soon as the vessels were near enough to distinguish faces and forms, waited for no gang-plank, but simply swung himself to the bridge of the tug-boat, where he was met by his brother-in-law, Schenk. After embracing and kissing him, his first question was,"Where is Rac?" meaning his sister, Schenck's wife, but without waiting for a reply he bounded towards his mother, whose arms remained outstretched all the while to embrace him, and after two years' weary watching and waiting, the mother and son were united in tears of joy. They remained in this touching position for several minutes without exchanging a word, when the manly fellow embraced his To guide and clevate into the noble strife father and brother, who were also weeping. Returning Of effort Godward. Humanity shall stand, to his mother, he said, "Mother, let us go into the cabin; And thro' pale Sorrow's lips demand— I have so much to say to you."

Here were anxious parents awaiting the return of a son And thou, the claim admitting, shall have won . from the Arctic regions, and they greeted him with tender tones of endearment. Should not the return of a Shall hold Death robbed of his grim victory. wayward daughter, from a more dangerous and appalling Norwood, Va.

journey than the exploration of Arctic seas, receive a like tender and cordial greeting, while over her lacerated soul should be placed the mantle of forgiveness.

Mary Ball, once in spirit life, met at the threshold those who had seen her aspirations as they surged heavenward as brilliant as the smiles of an angel; who heard her heartrending prayers; who saw her pathetic struggle to be forgiven by her parents, and her earnest effort to be good and do good, and who gave her a cordial reception to a sphere where all her desires to advance will receive hearty approval and recognition. Verily, verily though a woman of the town, Mary Ball was nearer God, nearer the angels, nearer those wise sages who can survey the nature of each one, than her parents who repulsed her when she tenderly sought their forgiveness. Nurse malignity; nurse hate; nurse envy; nurse covetousness; and nurse an unforgiving selfish spirit, and you can no more enter the spheres of light, than a demon can. They are the currency of hells. TO DO GOOD, and BE GOOD are the currency of heaven. Choose this day between the two.

CONSOLATION.

My boy is dead. I lay upon my bed, Anguished and worn; my stricken head, Low bent with sorrow, and my whole self numb With the agony that holds the spirit dumb-And seals the font of tears. Grief's mailed hand Closed on my heart and tightened, as a band Is tightened by the waxing power-Of wheel and thumb-screw.

In that awful hour, The terror of the grave fell on me, dark As night-slain day; rigid and stark
As the dead clay in the churchyard mold And o'er my fainting spirit rushed the cold Of endless winter, with a burn'd out sun, And forces spent ere half the work be done. In the thick darkness that around me went, The veil within my being's temple rent, As tho', with noise of elemental strife, Great forces warred. My soul's strained life Faint on its cross, all motionless there hung, While from spaces of the infinite were flung, Swift as wing'd javelins the bitter gibe And taunt demoniac, as tho' a tribe Of devils scoffed at Love's bent head, Crying, "What help hast thou? Thy son is dead!" And 'neath the taunt my aching spirit sent Upward in agony the cry that went-Upward from Godgotha-that same strain, "My God! My God! hast Thou forsaken pain?"

After the cry, my spirit waited dumb, And silent, for the answer that must come. And all the anguish of my weary heart, Drew back a little-that the nobler part. The purer essence that had called on God Might watch, unhamper'd by the aching clod. Then thro' the dim arches of awaiting space Trembled a strange effulgence. All the place, Emptied itself to silence. To mine car, De-waxed of its material—came clear True harmony; as when instruments of gold Woo'd tenderly doth yield sweet music's soul In mystic cadence. Or when voices ring The gloria in excelsis, and a King, Coming to his own, receives glad cheer Of welcome.

Then, unto my spirit near, A Presence drew, and a voice came. I lay Sense-bound and still. "Behold another day Approacheth. Arise and follow?". So spoke The voice triumphant, as when the deep stroke Of some grand tocsin sounds aloud the call To conflict. My nature roused to all Fulness of sensation, the numbed blood Quickened and sped onward, as spring flood Released from winter's hold, with strong Tumult of on-rushing, foams along Nor will in following.

Swift, to the room Whose atmosphere devitalized held gloom Of death, and naught save death, my spirit still Submissive to that Omnipresent Will, Went softly. And preceding me the cry Of a great love went, as homeward fly Upon strong wings the weary birds to nest And huddling young. Within my aching breast Ever the wail, "O, Love! My son! My son! Would God that I had died, and dying won For thee full living. O, mother love! so bold To grasp, cans't thou be impotent to hold? Love vanquished Death at first, and can it be That death at last o'er Love hath victory?"

Beside the bier, with the dead hands pressed Within mine own, and the silent breast Pillowing my brow, I crouched me down, Even as plants bend earthward 'neath the frown And lash of tempest. Then the Presence came More nearly to me. The celestial flame Of perfect Love, which is its essence, shone Around about me, and my heart-sick moan To silence still'd itself. The voice of Love Breathed softly, as the nest song of a dove, Unto my soul-"O, Grief! most manifest, Hast thou no hope to soothe thy fever'd breast? Can'st thou not balm thy heart with tears? Is pain, Love borne, so omnipresent that the strain Yields not to deeper loving? And can Truth Show only beak and talons? Has thy ruth No recognition of High God's decree

Of growth eternal? "E'en as from the tree Falls the dead bark, that fuller life may be In wood and fibre, so the growing man This earthly covering looseth. Thus only can The true life quicken, with the larger beat Of effort, and grand impulse to complete Its course celestial. O, Lovel cans't thou, Out-reaching 'youd this mortal, even now. Unto that strange immortal, which thy soul Feels dumbly must transcend the mold Which unto mold returns, cans't thou still think That life, true life, shall end at the grave's brink? That that strange essence which is born of God Shall perish into nothingness, as this clod Shall perish? That the great God of breath And life yields sovereignty to death? Living, thy son!—and shall live; e'en as God Himself doth live, and operate in sod. Of earth, in pulse of air, in heat of sun, And motion of the spheres that courses run

In spaces universal. "And for thee. In recognition of thy love, shall be A sign in heaven; even thy dead child, Who living in God's love shall send erewhile The Love Divine, thro' human love, thy life Of thee full brotherhood with thy dear son,

THE IMPOSSIBILITY OF CREATION

An Exhaustive and Philosophical Argumentative Essay Controverting the Theistic Idea of Creation.

BY PROF. J. S. LOVELAND, OF SUMMERLAND, CAL.

angels, devils or mep. All are from demonstration of the impossibility of the tempest, which overwhelmed Galhim. If God did not create them, they are not dependent upon him, are under no obligation to him for life, and he has no obligation to him for life, and he has no right to govern or control them. If he assumes to do so, it is the assumption of the despot. Of right they can into an infinitely active doer. The demand reciprocity. They owe him no more duty than he does them. But here did the assumption of the creator is also the standard reciprocity and forever," changed in a mother than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Food any more duty in the despite of the same to-day, yes than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Food any more than the volcanic outpour, which overwhelmed Food any more to the same to-day, yes than the volcanic outpour, which overwhelmed Galter are included in the same to-day, yes than the volcanic outpour, which overwhelmed Pompeli and Herculaneum. God is not the slaughterer of the Filling has a supplied to the change, from eternal inaction into an infinitely active doer. The life is the wild the same to-day, yes than the volcanic outpour, which overwhelmed Food any more to any or the wild the same to-day, yes the same to-day, yes the way to the wild the same to-day, yes the same to-day, y originate, or are they eternal?

of Spirit has ever been given, yet the above named attributes are the qualities of the Infinite Spirit. All Thelsts, however, affirm that matter and spirit have nothing in common. They are two totally unlike substances. Matter has not a single attribute of spirit, and that not a single property of matter. This position is absolutely necessary for them to take, for the admission of a for that matter. render distinction between them impossible. Theists make this a strong point in arguing the immortality of the soul. We will, therefore, lay down this position, as one of the fundamentals of Theism, that God, in his essential nature, embodies not one single element This position is self-evident.

creation would be impossible.

cannot possess them unless it is a form responsible.

the plague or the cholera are the exexistence of evil and suffering.

With these preliminary remarks as a necessary introduction, I will now sub-init the positive argument. Prior to a creation there must have been infinite space—an infinite void so far as physical substance was concerned. But this infinite space was filled with an Infinite God. He had spent an eternity in self-contemplation and enjoyment. Being infinite in nature, infinite in attributes, nothing could be added to his being or creation in the boundless space."

his consciousness. There could be no new thought, no new element of knowledge. Hence, there could arise no new matter. Its God is only a Supervising left for a more perfect manifestation of the could be no new matter. Its God is only a Supervising left for a more perfect manifestation. nothing could be added to his being or motive or incentive to action. There Architect working upon pre-existing of life on the physical plane, will cerwas nothing outside of him, and his material. But the same difficulties extainly have the pleasure of seeing them than another. Hence, the impulse to solved and never can. act could be no more potentiat one time than at another; and a changeless God could be no more amenable to the impulsion to act at one:time than another. God, an immutable God, could never God. He was alone and had been inarise there without a change from inaction to action. But a perfect God, an immutable God could not change. Creation was not necessary to his happiness or his perfectness. If it was, he had been imperfect and unhappy for an eternity. And it the non-creative, or do-nothing period was a perfect one, then he has been imperfect ever since.

But it is self-evident, from these postthe Immutable Omnipotent to the ining, then all are, and the whole
conceivable task of creating from
mothing or from himself the material
tallty through and by which God out
miverse in all days. No wonder that works himself. This, of course, makes at this office.

how did these angels, devils and men the upholder. He is in and through all if he governs the world he did all these things. As Paul wrote, he is "Ta Panta things and countless others of the same I suggest these queries to stimulate en Ta Panta," the all in the all. He character. But all these are evidences thought as the proposition before us is counts the hairs on all heads and number of imperfection, the impossibility of creation. For the bers the sands on the seashore. He therefore, God did not do them; is no sake of the argument, and to show its perfection, I admit the existence of the God of the Theist, and all his assumed attributes or perfections. He is liternal, Omnipotent, Omniscient, Omnipotent, O

of matter. He is pure spirit, whatever tion of his essential nature. Rev. Hosea creation is an impossibility. If any that may be. Hence, his activities must be of a purely spiritual character. Spirit can no more perform the func-else he had to make it of. But, if the whose creation is limited to form and tions of matter than that can of spirit. universe is an output from God, it can does not include substance, should athave nothing but what is in perfect har- tempt to argue this question, it will be But some of our modern dreamers tell us there is no functioning power in so-called matter; that what seems to be the working of material substance is only the outer show of the invisible activity of spirit. This is simple assumption of some characteristic of God.

But the working of material substance is of God. He is not at war with himself. Every tendency of only the outer show of the invisible activity of spirit. This is simple assumption. But the Wart is in pertect harmacteristic in the wind in the work in the interest harmacter in the wind in the tion without one particle of proof, and right in the face of prima facie evidence. For instance, the fact and law against himself. They make perpetual of gravitation can be stated and comprehended only in terms of matter. Clashing in the Godhead itself. But they demonstrate the impossibility of Just what the assumed God is doing, The same is true of electricity. But they demonstrate the impossibility of what he can or will do, so that we can the most fatal defect for the Theist is never could create a universe which is govern ourselves accordingly. We don't

But there is the principle of motion in matter. It attracts, (pulls) directly in proportion to quantity and inversely to the square of the distance. This puller is matter, then spirit is matter, then spirit is unnecessary. If spirit, then, as said before, there was no creation, for spirit is 'confessedly eternal. Attraction, repulsion and motion are all embraced in the power of matter in accordance with the verdict of the com-

spiritual, are the expressions of infinite suffering, and a holy one could never intelligence." The cyclone, the volcano, allow sin. Therefore the world of sin, is a created and governed one, before war, confusion and pain was not made he can adduce it or its workings as evi

gory of crimes, and the consequent misgory are from the same attributes as the
most glorious works of benevolence
and good will. In other words, all the
"Yes," Was then anything but goodmade it." Was man good and holy?

"Yes," Was there anything but goodreasoning. In a future article I may vast phenomena of active nature are ness and holiness in the creation as it notice some of them. Reduced to its last analysis, it is the broad affirmation that in reality there is nothing but God. Nature, human, animal, vegetable and mineral, constitutes the vast instrumentality by which God outworks his manifold attributes. But the Theist will not adapt the Theist will not adapt the respective to the constitutes the serious from his also Godness. Then he did not really the food of the living God of the hand or heart of God?

"No." Then sin or moral evil was impossible its opposite. As there was not a tendency or impulsion to evil in the entire universe of God, evil was impossible unless God was evil. But, be is also Godness. Then he did not really the food of the food of the living God of the living the actual workings of the living God. came from the hand or heart of God? mit these logical deductions from his also Goodness. Then he did not create own premises. He must have a creathlis world, for it has much, very much tion, and that creation put out of joint of evil. Hence, our world was never in some way so as to account for the created. Creation is an impossibility. If one world is uncreated all worlds are uncreated.

Many Theists, seeing the absurdity and impossibility of this old assumption, say: "O, we don't believe in any such a creation as that. We know that evolution is a truth, and all the creation that has occurred is that God has framed and fashioned the material universe according to his own pleasure. And he is still carrying on the work of creation in the boundless space."

essential nature was "the same to-day, list as to God's beginning his construcyesterday and forever." His motives tive or forming work as in the prior must be unbeginning, and could have theory of absolute creation, and a great full maturity. Therefore it becomes us no more influence at one period of time many more which Theism has never as true reformers to concentrate our

As matter, material substance, is eternal, it has properties of its own. It is self-existent. Its properties or attri-butes cannot be destroyed or altered for that would be annihilation. Hence, God, in working upon or with matter,

Whilst the position I held as leader of begin to act, for beginning to act im- God, in working upon or with matter, plies a stronger impulsion than had ex- must be limited or conditioned by the the Woman's Christian Temperance isted before. But nothing existed but nature of matter, hence, he could not be Union would have been jeopardized by omnipotent, for he is subject to the such an avowal, and much good work active from eternity; No impulse could properties of matter. And, as it is lost to the world by it, yet personally to arise except in himself, and could not eternal and progresses, we know not me the benefits would have been more how many innate forces and tendencies, greater and I could have been more how do we know that every change and useful in other fields of reform work motion in the material universe is not which would eventually have embraced the result of the innate forces which all true reform. pertain to it as a self-existent substance? There is not a particle of evidence to the contrary. And it is just as impossible for a just and holy God to has broadened the field, and as I said co-operate with an imperfect, unholy before, there is a more expansive view nature, as to create it in the first place of all sides of the question, and now my tions, that a perfect. God could never from himself or nothing. Hence, created begin to act. Hence, he could never tion is impossible with this view. It assist in bringing all humanity into create, for that would necessitate the completely destroys the idea of a God more fraternal relations than now exsusceptibility of God to an influence of with the attributes of infinite perfect-lists. When man feels, and his whole n motive which for an eternity had had not no influence on him whatever. Here this God is of any use, or subserves any his fellow man, and this love has conwas God. For an eternity living in, of, or, and by himself. Doing nothing. In he acts at all, it is just to that extent until then will there cease to be manufactured, bought and sold, anything ble; yet suddenly rousing up and creallow him. If any of the motions of that will injure my brother or my sister. ating the universe. A motive, or a matter are the effects of its innate enquire mumber of them, which had been utter ergies, then all of them must be placed.

FRANCES E. WILLARD. ly powerless for uncounted ages, in a in the same category. If any of the moment became potent enough to stir forces of nature are effects of God act-the Immutable Omnipotent to the in-

All genuine Theists, or believers in a personal Delty, regard him as the creator of the material universe and all that in it is. This also includes all intelligent beings whether they are angels, devils or men. All are from him. If God did not create them, they

them to take, for the admission of a for that matter.

Therefore, God could never have a mosingle element common to both would Mr. Theist, of what did God make the tive sufficiently strong to induce him to

that it annihilates his assumption of a at war with itself.

creation; for, if all the motions and The Theist seeks to evade this inworkings in, and of, what we call matter are all spirit, and matter is simply moral law, free will, and transgression the algebraic x or shadow of the real on the part of devils and men. But hold spirit worker, then all that is, is eternal or unbeginning, for spirit never began, and devils? Why, God, of course. Have universe. We are sure that this God Spirit is God and God is eternal, hence they any powers or tendencies which God did not give them? If so, where are doing so little or nothing to uplift

cordance with the verdict of the common sense of mankind, therefore spirit all the results of creation God is alone Thought philosophy which is held by some Spiritualists. There having been of matter. But, if spirit and matter are But it is an impossible supposition no creation-material substance being in essence one, then that one is the in-finite God, and there was no creation. God, could or would create the powers The N. S. A. very consistently pro- or conditions which would produce lug and Plato's geometrizing have noth claimed in their creed, "We believe that eternal war and suffering in his domin-the phenomena of nature, physical and lons. A good God could never allow lings of the physical universe.

pression of the same nature as the expression of the same nature as the supremest triumphs of human genius.

And the unspeakable horrors of war, the reign of murder and the vast cate-imade himself sinful." How? "Why, he imade himself sinful." How? "Why, he improved assumptions and inferences." dences of a Deific personality. All the

J. S. LOVELAND.

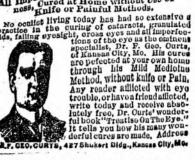
Dear Brothers and Sisters:-Since

have entered into a larger view of life, and look around and see the great necessity for radical reform in earth life, I feel like putting forth a mighty effort to try and convert the world to my views of radical reform. But com-mon sense tells me that there are "many men of many minds," and as it has taken years of time to bring about the present condition of mankind, which is not altogether deplorable, so will it take time to produce any very great radical changes in their habits and modes of living. Anyway it is a matter of education, and an education tainly have the pleasure of seeing them fulfilled, when the era of the brotherhood of mankind is at its height and in efforts and assist in bringing about the conditions necessary for this era.

It will never cease to be, to me, an

Elsle Hornbeck, Medlum, Monon, Ind.





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.. GENERAL SURVEY ..

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

best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements 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 lp mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and 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 t this office, for they will not be returned If we have not space to use them.

have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full 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 Winchester avenue, Chicago, where she can be addressed

Stella A. Keys writes from Worcester, Stella A. Keys writes from Worcester, Unss.: "The People's Spiritualist So-Mass.: litt usual meeting Sunday, and there was a good audience. Mrs. Belden was our speaker and test medisessions, and the tests were mostly rec ognized. We had our usual semimonthly supper and a public whist party in the evening, and gave prizes.'

The Chicago Tribune has the follow-'A dispatch from Harper, Kans. says that an alarm amounting among the more superstitious to almost a panic has spread here because of what are believed to be the prophetic inspired words of a 5-weeks'-old infant. child began talking at the age of three weeks. Its first attempt was made on Feb. 20. Its words were clear and incisive, and it has kept repeating them at irregular intervals during wakefulof famine in Kansas.' The sentence is farmers are leaving the state, firm in the belief that a long drouth is approaching. The child shows unusual signs of intelligence, is well formed, and of normal growth, but parrots the words like a phonograph. It can say nothing else. The father, John Shelby, is a laboring man. Hundreds have traveled here, and waited for hours to confirmation of the story from the baby's lips.'

G. S. Klock informs us that Max Horman has left Lincoln, Neb., and will locate in Milwaukee, Wis. He has met sponding exactly to what the with success at Lincoln.

Geo. W. Mosey speaks approvingly of Ind.

The Chicago Chronicle has the followthe Spiritual Association and to Eugene
M. MacDonald, editor of the Truth in his behalf." Seeker, the official organ of the society, to promulgate the work of the Spiritestate will be wasted in litigation."

Helen, Fla.: "I notice in the report of music, recitations, lectures, messages, my marriage at the Southern Cassa- lunch, etc. Come to the feast." daga Camp, a typographical error that I wish corrected. I was united in mar- lowing from Butte, Mont.: "A remarkringe to Mrs. Louis Klotter of 2400 W. McMicken avenue, Cincinnati, Ohio. The report as printed reads 'Blatter.' which is very misleading to the many friends of us both."

The Lansing State Republican says: "Reverend Minot J. Savage has declared his belief in spirits. The particular evidence which he offers just now is the fact that Mrs. Piper told him that in a certain drawer he would find particular taker in the hope that the relatives The particpers left by his dead son which ought to be destroyed. He says the message the death a letter was received at his and women of good sense who will tescame through Mrs. Piper while she was hotel. This was turned over to Underin a trance and that she knew neither taken Duggan. It was from the wife fited by this treatment, and we do not of his son nor the papers. The incident and had been written a few days before bear. Dr. Savage has been a foremost another letter was received from the investigator of psychic phenomena in this country for a long while and his of. was truly remarkable, but it is called her husband's death. The letter was this country for a long while and his af- Springs, Ark. This letter followed able men, and faithful to their duty. fairs must be pretty well known and Mann about the country, but arrived in discussed among those who work with Butte after the body had been buried. him. Of course Dr. Savage does not It was dated Feb. 23, and was a heartrest his case upon the one instance, but he believes he has sufficient proof that an impulpable, invisible something is stic dream that night when she saw left over after death which is able to her husband in his coffin. She dreamed affect living matter in this world. That further that he had been buried alive something possesses memory and a and that when the grave was opened sympathy with the living. If this is true now it must have been true for the countless centuries during which man has been substantially what he is now. Why have our dead friends declined ate answer from any one who might for all these centuries to do anything get the letter. Undertaker Duggan was which appealed to a scientific man as so impressed with the letter that he had evidence of their existence? Evidently the body exhumed to satisfy himself though, Dr. Savage rests his conviction that Mann had not been buried alive upon what he believes to be sound selentific reasoning. He has a vast dertaker says he could find no evidence weight of evidence to move before he that Mann was not dead when he was can carry any considerable number of buried."

people with him.

contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, bevery fine lyceum for the benefit of the lieving that the cause of truth can be little children and I notice the older ones seem to take great interest in it, judging from the size of the adult class. As a leader in the lyceum work, Mr. Jos. P. Whitwell could not be excelled. He is always affable and kind in his manner, and possesses the magic power to instill confidence into the minds of the little ones, thus helping them to se beautifully express in their own words he lessons they have from the study of the hour. We all realize what a great benefit each little expression of their thoughts given again and again will be o them in the future in giving them self-confidence to speak before the public if called upon. A little library has peen recently added to their work for the benefit of all who may desire to investigate the truth of the beautiful phi-

losophy of Spiritualism.

The Chicago Chronicle has the following from Mishawaka; Ind.: "While in a trance for a period of thirty hours Miss Myrtle Dohner, daughter of a wealthy farmer, claims to have experienced a remarkable transition from enced a remarkable transition from earthly scenes to the heavenly domain. In a statement given to Rev. W. S. Tracy, pastor of Zion's church, she says she was first ushered into a heaven where Christ sat upon a throne in magificent splendor, surrounded by mun dreds of angels waving palms. There were also many others all robed in spotless white, and myriads of children graced the scene. Christ beckoned unto her, and the entire populace of the brilliant realm sang praises to the Lord. Next she was led into a different world. All was black and in a lake of fire. Sa-Bear in mind that all notices for this tan's subjects were writhing in pain and begging for mercy. Satan smiled in derision at the suffering ones and asked Miss Dohner to follow him, but a guide interposed. Miss Dohner is one of ten who passed into a trance at a revival meeting in Salem church. While become Christians. The three joined the church at that hour, but the girl was four miles from the scene where the conversion was recorded."

T. A. Wentworth, Springview, Neb. writes that he is surprised to find so many Spiritualists joining hands with the ministers, tensing their God. So many prayers injure God's hearing, and that may be the reason so few prayers are answered. All Spiritualists believe in the sleeping. Among the different that we are part of one great whole. Now, if we pray, it is a part of God um. She gave a good lecture at both praying to another part; or God praying to himself for aid or strength from him-self. The man who prays to God to do what it is his own duty to do, is a shirk. Right dealing between man and man will do more good than all the prayers of christendom. Matter can't exist without spirit, and spirit can't exist without matter; each is worthless with out the other.

The Boston Traveler has the follow

ing: "On the 16th day of last June, while alone in my room, having first arranged the 'conditions,' an alleged spirit announced itself to me, which proved to be that of a person I had last seen about two weeks previous, a well and ness ever since. They are: 'Six years hearty man. The spirit said he had been in the spirit world less than 24 hours, giving me his name, the cause as taken by many to be a message from the Deity, to be disregarded by hearers well as the time and place of bisdeath, at their peril. Already a number of He told me there was a news item in the newspaper, announcing his death water making them believe it sweet, and the cause, giving me the name and and to throw away sweet water which date of the paper, which I afterwards verified. He also said the funeral services over his body would take place the next day, June 17, at his former home, and indicating also the hour, inviting me to attend. In connection with verifying the news item I also found in another paper, in the usual column, a notice of his death, as also the date and hour of his funeral, correspirit told me, and of which I had pos sessed no previous knowledge or intimation however remote. Now, Mr. Edthe work of M. C. Jessup, at Elwood, Itor, and all others who are disposed to receive this as a truthful statement, which I am prepared to make oath to if ing from Lafayette, Ind.: "The noted necessary, I submit without fear of will case of William Case, contested by contravention that there is no theory forty relatives of the decedent against vet invented by the pigmies of materi the National Spiritual Association of alistic science that can explain the how New York, to-day was set for hearing or why of the information coming to me in Tippecanoe circuit court on March in the manner described, except and 12. Case at his death in July 1900, only upon the assumption that it was willed his estate, valued at \$20,000 to the decarnated spirit of the one it pur-

T. S. Russell writes: "The Englewood Spiritualist Union is arranging for elabualists. Case's body was cremated in orate services, March 30, to celebrate Cincinnati two days after his death and the anniversary of Modern Spiritualism. his ashes scattered to the winds. The Emma Nickerson Warne will be in relatives bring suit to set aside the provisions of the will. It is believed the Mrs. J. C. Chesnut and other noted workers. There will be services at G. N. Hilligoss writes from Lake 2:30 and 7:30. An excellent program,

The Chicago Inter Ocean has the folable instance of a dream coming true, or a demonstration of clairvoyance or other psychic phenomenon, comes to light here with the death of W. S. Mann, a stranger in Butte, who died of Osteopathists. We shall not enter into paralysis on Feb. 23. There was nother on the discussion as to whether or not Osteopathists. ing among his effects by which his relmight be found, and the day following

G. S. Klock writes: "The word God E. G. L. S. writes from St. Paul, was formed by the people to designate u.: "The St. Paul Alliance, one of that which they worshiped. There was a tigation and satisfied themselves that trongest spiritual societies of the time when there was no such word as it is contrary to the public welfare to es, has held very successful God. As long as there has been people permit them to practice,

Decomposition had set in, and the un-

When writing for this paper use a pen or typewriter.

there has been something worshiped Was it the word God? No. It was a thing or a condition. Now, we would like to have some of the God-knowing people tell us who and where our God We have never found him in form.'

Mrs. A. C. Priest writes from Spokane, Wash .: "I have, at my own expense, opened a public reading room and hall for the benefit of Spiritualists and investigators. Sunday meetings at 7:30 p. m.; Thursday circles, 7:30 p. m. developing circles, Tuesdays and Sat urdays; spiritual readings by appoint The Baltimore American says: "Rev.

Minot J. Savage makes no secret of his belief in apparitions and only a few days ago in the pulpit in New York gave an interesting account of incidents within his own experience of what seemed to return from the other world. Dr. Savage has also expressed his faith in the genuineness of the phenomena witnessed in the presence of Mrs. Piper of whom so much has been of late said and written. Kellar, the magician speaking this morning of Dr. Savage said that he was undoubtedly sincere and certainly was one of the most brilliant men in the country, 'But,' said Mr. Kellar, 'almost everyone may obtain the faculty of conjuring up an apparition. It is a common experience to close the eyes and see faces-the first face invariably a pretty one. But in a moment it is displaced and an ugly, sin ister face appears instead. Now, long practice, I have acquired the power of retaining before me the pretty face or any face I may choose. I can hold the one face as long as I please, and no matter how far away, I can at will sum-mon the apparition of any person I have ever met. The person is as distinctly outlined and visible before me, for as long as I choose, as he or she could possibly be in real life. Now, why may not Dr. Savage's faculty of seeing apparitions be ullied to mine? Mr. Kellar believes also that Mrs. Plper's phenomena are genuine, inasmuch as there is no willful deception."

A. L. Van Norman writes from Meridian, Miss.: "The Progressive Thinker has come to me every Wednesday, so regularly now for over a year, that I would feel as though I had lost the dearest friend I had, should it stop. I look for it with a great deal of pleasure every week. I have since my childhood been a freethinker. I never could believe in vicarious atonement and in this state she spoke the names of blood salvation as taught and preached three persons, declaring they had just from the pulpit. I have been a staunch and firm believer in Spiritualism for over fifteen years."
The Evening Observer of Dunkirk,
The Evening Observer of Dunkirk,

The Evening Observer of Dunkirk, N. Y., says: "Henry F. Schmul gave a number of the properties of the second control of the members of the I. O. O. F. in their the members of the I. O. O. F. in their the members of the I. O. O. F. in their the members of the I. O. O. Thursday evening. He gave illustrations of hypnotism in the walking state as wellevening. He gave illustrations of hyp-notism in the walking state as well as phases of the science he gave demon strations in anasthesia, and illusions in catalepsy. The subjects he worked upon were taken from the audience. After hypnotizing one subject he caused him to pass into a state of anasthesia. He stuck plns and needles into the flesh but the patient was unconscious of feeling. The first subject was hypnotized in less than thirty seconds simply by Mr. Schmul looking at him. He placed him in a state of catalepsy in which the body became rigid and placed the feet and head over the backs of two chairs. Mr. Schmul sat upon the body of the man, but his weight had no effect, the body remaining stiff and motionless. He hypnotized two other young men and to each he told them that their best girl was in the hall. They approached each other and kisses flew thick and fast. When Mr. Schmul brought them out of the state they were locked in each other's arms. He caused others to drink salt he told them was bitter. Mr. Schmul is an accomplished hypnotist. A conver sation which he held with the late Dr. Henry Raymond Rogers at the Electricity Building at World's Fair at Chicago, caused him to make a study of the cosmic and occult sciences."

Sue J. Finck writes: "I thank Mr. Tuttle for his views in your Symposium, vet I think Spiritualism might be considered a 'sacred fact.' It is in my opinion wholly a personal matter as to the use that is made of it; at least thousands who have accepted the fact make it such. I also thank Sar'gis for his 'A Lesson and Its Uses,' in a late Progressive Thinker. May both live long to advocate the fact of Spiritual ism free from human fallacies.

E. B. Candy writes from Princeton, Ind.: "We have no society here, but as often as possible we meet the friends in Evansville. They have recently organized a new society with thirty charter members, known as the First Church of Communion of Spiritualists, with Brother McElroy as president, and Jas. Vandyke, secretary. Their meetings are held in A. O. U. W. ball. I will endeavor to get a society started here, as several are getting interested and are anxious to investigate."

Mrs. C. A. Rodgers writes: "I have the whole set of premium books, and they are a continuous pleasure. I never tire of reading them, they are so full of instruction. It was a grand thought when you made the price within the

reach of the poorest." The Evening Leader has the following: "We regret to learn that a bill has been introduced in the state senate which will have the effect to drive out of Virginia those practitioners known as Osteopathists. We shall not enter into teopathy is a science, but we are satisfied, from our own investigation, that in some cases at least, notably in chronic nervous troubles, rheumatism, and the like, the treatment is often most successful. There are many men tify that they have been greatly benebelieve that there is one who will tes-tify that he has been harmed by it. We know that this is true of the two practitioners in Richmond, and it seems to us a hardship and an injustice to drive them out of the state. As we understand it the Osteopathists are entirely willing to be examined by a board, competent to pass upon practitioners of that character, and are willing to pay their license as other practitioners pay. Of course they could not pass the examination of the State Medical Board, because, for one thing, they do not use cause, for one thing, they do not use medicine in their practice. We believe that the public should be protected from quacks and fake doctors of whatever character, but these men are neither quacks nor fakirs. They hold that a certain manipulation of the bones will drive out certain discusses, and they are graduates of the school that teaches this so-called science. The general assembly should certainly not

D. W. Sprague and wife are now do-ing missioned, while in Indiana. They wish to hear from parties wishing their services. Anyone sending them addresses of Spilitualists in their respective localities will do them a great favor and also assist the work. They have a little time for camp-meeting work still open. Address them at Rochester, Ind.

George Friend writes from Toledo,

O.: "It affords me great pleasure to an

nounce that the Independent Association of Spiritualists is enjoying a feast of knowledge which is being dissemi-nated through the lips of Mrs. Marian Carpenter, of Defolt, Mich. She has been our sheaker and medium since Feb. 1, and will continue with the assoclation through the month of March. She has been with us on previous occa sions and it is only justice to her and the cause to say that the guides speak ing through her organism are fearless and outspoken in their denunciation of priestly rule. Arrangements are being made to further the knowledge of spirit return by a grand anniversary meeting on March 23, when the association will occupy the Memorial hall proper, which the floor above where the present meetings are being held, and which has a seating capacity of nearly one thousand. On this occasion the hall will be artistically decorated by Nelson G, Trefry & Co., florists and decorators, of this city, also flowers and ferns from members and friends of the association. Special music, both vocal and instrumental, will be a great feature of the occasion, Mrs. Marian Carpenter and her husband, Mrs. Geo. Dailey, a fine elocutionist, of Detroit, and other talent will officiate on this occasion to make the day one that will long be remem-bered in Toledo and vicinity." N. A. S. writes from Toronto, Canada: "Oscar A. Edgerly, who served the To-ronto Spiritualist. Association during

January and February, has been re-en gaged for March, April and May. Mr. Edgerly's lectures have given great satisfaction, being of a broad and liberal. character, strongly impregnated with common sense deductions, clear and logical reasoning, and unbiased by creed-bound influences and the numerous relics of paganism which are still cherished to a surprising extent by the great variety of religions having sway In the present century. He believes it is high time the various churches of our modern civilization were entirely discarding the great mass of absurdities which are found in the so-called sacred writings and church dogmas and creeds. Mrs. J. A. Murtha is also engaged for the months of March and May, as test medium, and both precedes and follows Mr. Edgerly's lectures with spirit messages. Mrs. Murtha is giving excellent satisfaction, and the Sunday and week-night meetings are crowded Mrs. Murtha will serve the Toledo so clety during April. Our association has started a free reading-room, which is open every afternoon, and is doing a good work for Spiritualism. The cause is stendily acquiring adherents. Toronto is an excellent and agreeable field for good, honest mediums, but proves a very undesirable place for fakirs.

Dr. L. P. Griggs writes from Wrencoe, Tenn .: "If you hear or know of some obscure medium that is good at finding things unseen by the physical eyes, commend them to me. I have got a tough problem for them in a four acre field which if they can solve, there is \$1,000 in it for them. I have tried a number of the notable ones and they have failed utterly. Some of my expe-rlences with them would make interesting reading."

The following is a pleasant tribute to the work of Prof. W. M. Lockwood, by the Spiritualist Society of Columbus O. The president, J. D. Arras, and the secretary, C. H. Parsons, write: "Tonight closes the two months' engagement of Prof. W. M. Lockwood, of Chi eago, Ill., with our society, and we feel that we cannot let him go without some expression of our appreciation of his logical and instructive lectures, which into the domain of Naturalism, and es tablishes the fact of spirit return by together matter and spirit through the ceaseless changes of cosmic evolution. He leaves us with the best wishes not only of the board of trustees, but of all who have had the pleasure of distening to his interesting and instructord-Herald.

F. J. Ranb visited Port Hadlock. B C., and held circles there with good results. He has a devoted love for the truth, and desires to spread the same.

L. S. Hoover speaks well of the mediumship of Mrs. Maude Colby Kuboock, of Muncie, Ind. She is controlled by her well-known grandmother, Mrs. Colby Luther, and under her inspiring influence is able to do a grand work.

Lady Wanted for Thought Transfer

ence.-Telepathy, or transmission of

thought between two minds widely separated; is now a scientific fact, as much so as the wireless telegraphy of Signor Marconi. This, the writer and others has repeatelly and conclusively demonstrated, but he desires the co-operation of an intelligent, educated lady for further experimentation. The object is simply in the hiterests of science and the personal pleasure derived through benefits to mind and soul. The lady must possess a quick, susceptible, ideal-istic mentality; strong powers of concentration, and that element of spiritual harmony indicated by strong, affec-tionate nature, musical talent, and love of the beautiful, the artistic and poetic, Good physical health and a wholesome personality are absolutely essential for marked success in this work. She should possess strong sympathies and have that inherent, subtile reaching out of the heart and soul; for it is this that indicates a spirit that reaches out across space, that annihilates distance, that makes the far become near, the absent to be present through an Established, perfect and harmonious Happord. The nature should be bright, surny, hopeful, sanguine, optimistic, aspiring; and sufficiently intuitional that in the very reading of this there will flow into the mind something of the writer's personality, vague, subtile and indescribable though it be sufficiently intuitional that you will dis tinctly feel a sense of harmony, a some thing you can scarce grasp and yet that seems to awaken responsive chord, as though the soul of the writer spoke and your soul listening," heard. Kindly ad-dress for fulther information, Lock

Box 47, Cleveland, Ohlo.

Adair Welcker, Attorney at Law, Welcker, Francisco, Cal.: "In writes from San Francisco, Magnete opening atticle of McClure's Magnete for Magnet, 1992, the statement is made that Prof. Loeb of Chicago, conceives life and electricity to be the same. He believes it also to be the fact, that as the result of the magnificent that as the result of the magnificent work done by him and those assisting him, life may be prolonged. With the last statement I agree, but as will appear from the pages of a manuscript. script book called 'His Verses For Those Kindest Hearted, copies of which were presented by me several years ago to the libraries of Royal Socleties in Ireland, Scotland, and Eng-land, to the libraries of their chief uni-versities, and to the chief universities of America. With the first statement I do not in all respect agree. In one of

deeds, come a force to end all dying,' etc. Action is, indeed, as has been seen by Prof. Loeb, the result of the operation of electricity; for as in the poem stated, electrified is action, but back of electricity is something more subtle, which determines its character, as to whether the manifested electricity will be negative or positive. This subtle something is thought. Of thoughts there are two kinds: One kind causes the world to most highly honor and pay those willing, for such rewards, to take the life of their fellows; the other is the kind of thought requiring the highest known form of human courage, whose final end is, not destruction, but creation, and out of which comes the discov ery of the X-ray, and such work as has been done, by Prof. Loeb, for which the world has not capacity sufficiently to reward him."

Will C. Hodge is now visiting D. Edson Smith, at Santa Ana, Cal. He will go from there to Los Angeles.

A meeting of the chartered societies and members of the State Spiritualists Association of Missourt will be held at De Honey's Hall, 3944 Olive street, St. Louis, March 31, at 1 p. m., for the elec-tion of officers and the transaction of other important business. All Spirit-ualists who are interested in an efficient state association are cordially invited to be present and take part. By order, Dr. Green, Secretary, 518 Commercial Building. District Judge Holmes, of Des Moines, Iowa, directed the issuance of a writ of

mandamus to compel the state board of medical examiners to issue certificates to graduates of the S. S. Still College of Osteopathy in Des Moines in accordance with the provisions of the stat-The board had refused to certificates to graduates of any college of osteopathy on the ground that the standard of the schools was not satisfactory. F. P. Wilmarth writes from Spring-field, Mo.: "The many friends of C. M. and Josie K. Folsom will be glad to

learn that Mrs. Folsom is fast recover ing from her long five months' illness Mr. and Mrs. Folsom are honest mediums and they desire to hear from socletics desiring their services; also from camps for the coming season. Secretaries of societies and camps can get their terms by addressing them at 1136 Robberson avenue, Springfield, Mo." Mrs. Mary C. Von Kanzler writes: "I

went as speaker and test medium to the First Association of Spiritualists in Philadelphia during October, December and January. This association is about to celebrate its fiftieth anniversary as a regularly organized society. It has in connection with it a Children's Progressive Lyceum, also a Young People's Union, and a most valuable aid in the Women's Progressive Union. It owns its church to meet in, and it has a pleasant dining-room in which to serve dinners and lunches. The officers are efficient. Captain Keffer, with his nearly eighty years, a veteran of the G. A. R., and also a veteran Spiritualist, bears the honor of being the president, and Mr. Frank Morrill is one of the most earnest spiritually interested workers in this society. Mr. Groom, conductor of the children's progressive lyceum, and Mrs. M. E. Cadwallader, guardian, and Clara Zimmerman, secretary, are doing a good and lasting work for the young. The Young People's Union, Bert Benner, president, and Amelia Gunderman, secretary, is a success."

Mrs. Mary Flanders writes: "I received 'A Wanderer in the Spirit Lands,' and allow me to thank you for it. I think it very interesting and instructive. The Progressive Thinker comes to me every Tuesday, and I don't think I could live without it. It is a great comfort to me." Mrs. Mary C. Von Kanzler writes: "I

came to Elmira, N. Y., and assisted in organizing the First Spiritualist Unity Society during the month of last November I addressed large audlences wice every Suuday of that month, and twice during the week days. Mrs. Til-lie U. Reynolds and Mrs. Wridet, the trumpet medium, did most valuable service during December and January. Pebruary I returned to the society and continued my labors so well received before. This society has purchased a church formerly owned by the German Evangelical society. It was built in 1876, and is of brick, and is now undergoing repairs and will be dedicated some time in May. This society admitted the public without a fee at the door, and from the first they had raised a fund for the treasury by a membership fee of one dollar. This fund was constantly increased, the collections proving sufficient to pay the expenses of speaker, hall, etc. As president, Mrs. Louis Dahl knows how to inspire every member. Her good husband is a most valuable aid, and not only supports his wife in word, but goes into his pocket for the cash to move the wheels of progress. He gave \$500, and Mr. Benjamin Rhodes gave the same amount while one good lady gave her new gold watch and chain. There are others who will give just as freely to pay for this beautiful church building, centrally located on Church street."

Ex-Congressman O. M. Kem writes from Montrose, Colorado, about Dr. Blaud's book, "In the World Celestial," as follows: "I have read many works along occult lines, but I have read none which I appreciate so highly as I do this. It is clear, concise and free from the absurd theories so often found in books pertaining to the occult. Being personally acquainted with the hero, I can believe that the book is substantially a record of his personal experiences, which gives it great additional interest and value. All who contemplate emigrating to that country beyond the 'great divide,' should read this book. It will help to clear away the accumulated mythological mists of centuries which have shadowed and made dismal the path of the pilgrim. This delightful book answers the question, 'If a man die shall he live again,' by clearly showing that in reality there is no death." Price \$1.00. For sale at the office of The Progressive Thinker. There will be a union celebration of

the 54th anniversary of the advent of Modern Spiritualism, under the ausles of all the local societies of Cleve land, O., Sunday, March 30, at Pythian Temple, Huron street, near northeast corner of Erie street. Good speakers, mediums, singers, music, etc. A. W. writes: "The cause in Jackson,

Mich., progresses favorably. For the past five Sundays we have had Mrs. Emma N. Moore, of Elwood, Indiana, whose in defatigable labors have endeared her to us all. Her lectures, messages and psychometric readings gave great satisfaction. The society has engaged her services for the month of April. Last Sunday evening before dis-Missal, the president of the society presented her with a beautiful bouquet of carnations, and an address signed by all the members of the executive committee, thanking her for her unwearled efforts to promote the cause and welfare of the society. Mrs. Amanda Coffman, of Grand Rapids, Mich., will be with us for the last Sunday in March.

The secretary writes that Mrs. Sarah E. Bromwell has been elected again E. Bromwell has been elected again president of the National Similght cen-ter Club. A very pleasant evening was spent and refreshments served by the exclude the Usteopalhists until the members have made a thorough lavestigation and satisfied themselves that it is contrary to the public welfare to permit them to practice,

do not in an respect agree. In one of president of the National Sunlight centre of the National Sunlight centre

decorated with flowers. It was de-cided to hold an informal dance at the Great Northern Hotel, April 1, at 8 p. m. Tickets only 50 cents.

INDIANA NOTES.

Good News of Spiritualism in Rochester.

We feel that the readers of the best

and most widely circulated Spiritualist

paper in the world should know of the

progress of the cause in Rochester, Ind.

In September, 1891, one man fitted up a hall for the purpose of holding Spiritualist meetings, and the first speaker was J. S. Loveland, the second, Emma Nickerson Warne, third, Mrs. Lena Bible, fourth, Prof. C. W. Peters whoremained for one year, at which time we contracted for a new hall of our own, furnished it with carpet, pictures, electric lights, etc., and scated it with opera chairs. This hall is centrally located and well maintained, and for ten long years the gospel of truth has been proclaimed from its rostrum by some of the most prominent workers in the cause of Spiritualism, and to-day the Spiritualists in this town and county are numbered by the hundred though a great majority of them are, as elsewhere, cowards to their conscience, and dare not take a prominent part in the promulgation of a truth that every man, woman and child should be familiar with. But not with standing all this, the First Spiritualist Church of Rochester is recognized as one of the leading or-ganizations of Rochester, and the hope of the future grows brighter and brighter every day. Rev. Harry J. Moore, who has been

the pastor for more than a year, is accomplishing a very good work, and he speaks eloquently to large audiences, and he is recognized by saint and sin ner to be the most accomplished pulpit eer of the city, and being a Bible Spirituallst, after the manner of Moses Hull, the orthodox people are disposed to ac-cept his teachings as being preferable to that of their own ministers. Mrs. Moore is a very nice lady and

she is a constant worker, always ready and willing to do her part in the public service and in any part of the outside

Last Sunday night Mr. and Mrs. E W. Sprague conducted the services, and received twenty-six persons into membership, and the ceremony was beantl ful and every way appropriate. After Mr. Sprague gave each one the right hand of fellowship, accompanied by words of recognition, Mrs. Spragupinned upon each one a rosette of white and red ribbons and a fragrant flower. Indeed it was a happy time and one that will long be remembered by all Not the least of the successful feat

ures is the lyceum that convenes every Sunday morning for the consideration of topics that are interesting and profit able to all, and the march with flag and banners at the close of the session is always beautiful and inspiring.

The funeral orations delivered by Mr Moore have been largely attended by church people who are pleased with the manner in which he gives expression and explanation to truths that are pleasurable and acceptable to all fair-mind ed persons, and in this way we are make ing inroads upon dark theology.

The N. S. A. is doing a work through Mr. and Mrs. Sprague that is bearing precious fruit, and when the tide of publie opinion is turned in favor of Spiritualism, as it will in the very near fu ture the seed they are sowing will bring forth an hundred fold.

THE PRESIDENT.

A Glance at Texas.

Little by little we learn to make use of every condition and event in life, and build better each day than before. We realize more fully than ever the great nd to be done routes arranged and made by our eachers-similar to a Star Course of

lectures. Mr. and Mrs. Kates entered our state Feb. 23, at Marshall, and organized a society: they visited Houston, held six meetings in four days; Galveston was the next place; here they held meetings in a former Methodist church which has just been purchased by the society, of which Mr. John W. president of the State Association, is speaker. The property consists of two lots of ground, a two-story frame resilence, and a large two-story brick temple, with lecture, library, lyceum and eception rooms. Consecration services will be held on the anniversary Sunday.

Flatonia was visited; San Antonio, the quaint Mexican city, enjoyed their ministrations two nights: Austin, the capital city, was next in line, and they are continuing their good work toward Ft. Worth.

These excellent workers teaching the beautiful philosophy of Spiritualism, and demonstrating its scientific phenomena as Mrs. Kates does in her sweet, charming way, are a mighty force for the growth of our cause. Good as their work is, it is made even more effective by their example of true noble living. Their practical business management, which enables them to pay their expenses and salary, and to put money in the treasury, is a point to be especially noted.

They have made a route through Texas, and reluctantly we let them go for we want them to "do so again." When each state organizes and forms a route through its territory, then such good workers can go from east to west and north to south, to an advantage, Let us hasten to this end.

We now need some earnest, devoted workers who wish to locate and take charge of the interest created. Address Secretary, Mrs. Nettie M. Wood, 2011 Washington street, Houston, Tex. you are loyal to our cause and want to establish a society and remain with it. caring for its interests. COR.

. THE WONDER.

Ho! Clear the way! There passes one Whose head is high; who seems to say: Behold the wonders I have done!

The riches that I have to-day Are but the fair rewards of all The wisdom and the worth I've The wisdom and the worth I'shown;
If I am great and ye are small
'Tis due to strength I have alone."

And people, gazing at him, sigh .

With envy, thinking all his gains Were due to wondrous cells that lie Within the compass of his brains-Forgetting that if here or there Chance had delayed or turned away He might be humbly tolling where The luckless thousands are to-day.

The artist, pale and ragged, stands
Before his picture. Luck has ne'er
Put colors in his siender hands, Chance drew no line or shadow there! There talent and soul-strength are shown.

But people, awed and wondering glauce At him who might be poor, unknown Save for some lucky turn of chance.

—S. E. Kiser.

He who is racked by superstition can

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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 and however much the circle may give clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitded, 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

the name will not be published. The tion. correspondence of this department has become excessively large, especially letters of inquiry requesting private an-HUDSON TUTTLE.

Albert T. Lyndecker: Q. Why is it that spirits when they impersonate, seem to be troubled with the disease with which they died?

and Its Laws," page 98: "It is difficult, perhaps impossible, for a spirit passing from earth life by a violent or painful death, not to have the sensation of its lost earthly experience revived in itself, and reflected on the medium when it thus comes in direct relation to the earthly sphere. This is quite distinct as here? from that form of impersonation which preceding conditions."

young girls best fitted for?

this fateful matter. Were it possible to after the death of the body. mark out for each a path to go, it would be injudicious and of greatest life; the other held back in her studies, free the advocate. or at least not crowded, and encouraged to overcome her shrinking from contact with the world.

the Inquisition?

(2) Does the Bible say that in olden married the daughters of men?

A. (1) The Inquisition dates from Theodosius' reign in the latter part of the fourth century, and was more or less active in suppressing heresy, and removing those obnoxious to the governing powers. What is usually meant by the Inquisition is the culmination of all that is horrible and flendish in the "Modern Inquisition" which dates from the papal bull of Sixtus IV., 1478, and its main object was to exterminate or To cause the head and the heart to expel the Jews and Moors from the kingdom. In 1483 Torquemada, confessor to Queen Isabella, having poisoned her mind against the heretics, and silenced every emotion of pity, mercy or feeling, was appointed by her, chief in- For putting suspicion and scorn to quisitor. During his term of office it is said over 10,000 persons, of all ages and ranks, both men and women and even children were burned at the stake. Although no record was kept, it is estimated that 100,000 were subject to torture, and many times that number to confiscation of property and exile. Under one of Torquemada's successors, L'Iorente, in ten years, 2536 were burned and 47,000 tortured.

The result was the expulsion of the Jews and Moors, the suppression of heresy, which meant the death or silence of every one who dared to think With a resolution to do or die and the remaining of a nation, ignorant, credulous, superstitious, cruel, savage, unthinking; slaves of the priests.

(2) The text of Bible you seek is Genesis 6:2: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose."

This curious revelation has caused a wickedness of men which led to the deluge. It was believed by the writer, or he had heard it repeated as a folklore story, and inserted it where it would appear best.

Soon after these sons of God, or spirits, were established with their wives, the deluge came. As not a word is af- Will make you independent in speech. terwards said of them, we are left in And your neighbor you never will overdoubt as to what became of them. Did they ascend to heaven when the flood came, taking their wives with them; did so now I'll leave you this little rhyme they like cowards leave their wives to Of things that will cause no sorrow, perish, or did they perish with them? Who can tell? And yet it is a pleasing story of the early childhood of mankind, and sincerely believed by all ancient peoples at a time when the gods were near to the children of men. Poor Gods! how far away have they

I formed a circle with one of my of Fine Forces, and Author of other imfriends and his family, consisting of portant volumes on Health, Social Scihis wife and a little daughter of 10 ence, Religion, etc. Price, cloth, 75

This girl soon developed as a medium being controlled by several spirits There is much enthusiasm at the house, and seances after seances are held, lasting often more than two hours. Is there no danger of any kind for the child, being controlled so often by the

this correspondent, than any other. When the members of a circle find mediumistic power in their midst, in their eagerness to receive messages, in the ecstasy of the pleasure of conversing with spirit friends, they forget the fundamental principles of continued success. Every impression of spirit intelligence is expressed through and by means of the vital force of the medium, assistance there is the ever present danger of exhaustion. When this force commences to fail, communication becomes difficult, is imperfect, and when this is perceived by the circle, doubts and questionings disturb the harmony which has prevailed, and thus makes intercourse yet more difficult. Then when communications become 'contradictory and untruthful, it is thought the the place of over-weening confidence.

influences are evil, and disgust takes Sometimes by such exhaustion; other NOTICE.-No attention will be given and undesirable intelligences, enter at anonymous letters. Full name and ad- the door thus opened and retain their dress must be given, or the letters will hold, even after the conditions have not be read. If the request be made, been restored by the needed recupera-

More urgently may this he said where the medium is a child, or youth. The circle in such cases should not be held swers, and while I freely give what | more frequently than once a week, nor ever information I am able, the ordi- prolonged, however interesting, beyond nary courtesy of correspondents is ex. an hour and a half. In cases like the one under discussion, the youthful medium is overtaxed and exhausted, and the exercise of her powers become distasteful, and once laid aside is not resumed. Perhaps the power is completely lost. But if rightly used and proected, the faculty constantly increases A. This question is answered by the in capabilities, becomes an inseparable following quotation from "Mediumship factor in character, and through life the fortunate possessor receives the benefit of the more or less intimate approach and guidance of angel friends.

> Ambrose Buraker. Q. Must I believe that all things have a spirit life, and that these furnish food for each other

A. While all living things have a causes the medium to imitate the death | "spirit life," it by no means follows that scene as a test of identity. One is un- it will be prolonged after the death of der the direct control of the spirit; in the physical body. Only after a certain the other the spirit is the subject of state of advancement is attained is in- religious matters should try in his life "wasn't in it." By no persuason could dividuality preserved in a continuous existence. The admission of this propo-Mrs. Mary E. Bradburn sends locks of sition gives as a corollary that all indihair and asks: What are these two vidualized life, represented in animal forms, below the completed human be-A. They are too young to determine ing, does not maintain individuality

To believe otherwise, that all have continued existence, would be to have harm to them. Diverse as they are, un- the repulsive condition of affairs, shadlike in tastes and eyet with strong sym- owed in the question of this correspondpathy for each other, their future will ent. There would be immortal carnivlead them in widely diverse ways. It is ora feeding on immortal herbivora! and not now to speculate on what that fu- the necessity of supposing that the latture may be, but to prepare for any ter although devoured by and nourishemergency which may come. The one ing the former, did not change or lose with dark hair should be encouraged in identity. From this tangle of absurdiher studies and held back in her social ties no explanation or reasoning can

YOU'LL NEVER BE SORRY.

Roy J. Wheeler: Q. (1) When was You'll never be sorry for doing good. And leading a useful life: For giving the widow a load of wood, times spirits came down from God and Or helping the poor with fuel and food In this cold world of strife.

> You'll never be sorry for living right And doing your level best, For scattering kindness day and night For loving words make burdens light And give to the weary rest.

You'll never be sorry for charity's sake That you lenient judgment gave, When the story started that gossips

And hurried one soul to the grave.

Never sorry for looking before you leap, For thinking before you speak, sleep,

And burying slander oceans deep, For the sake of humanity weak. You'll never be sorry for courteous

Or for lending a helping hand, For uniform justice thro' all your days.

Without a thought of reward or praise, From those who don't understand.

You'll never be sorry for standing by Your principles firm and true; For rebuking sin and that slanderous

For those who befriended you.

For being generous to a foe, When fortune gave you power, Instead of filling his life with woe. You just forgave the wrong, and so Had peace in your heart each hour.

You'll never be sorry for dealing fair In business with other men: great deal of comment and speculation. For keeping your promises on the

Your word as good as your bond, and You can bank on promises then. For you see, dear boys, what such

things teach, And integrity, better than gold,

Be he rich, poor, young or old. And write more verses another time, And hope you'll never stoop to crime,

And never trouble borrow. CHAS. A. BROWN. Toronto, Can.

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WANDERING EVANGELISTIC NOTES BY MOSES HULL.

side of a bridge, that he always shied little thinner than Pittsburg water. A. Perhaps more disappointment has That reminds me of some Spiritualists good one; if I was ap, itiperant, I would come to investigators of psychical phe | who are so terribly afraid of the like a month or two there every year. nomena from the course outlined by churches, and that they would do some Each member seems willing to do his or

> If the churches are our enemies, I be the field on their platform lieve in learning from our enemies. If Brother Stevens, to whom I referred not, let us learn from them as friends. above, is not the naughty, man that my to spike them, but to turn them with contrary he is just the reverse. He is deadly force against them.

RELIGION.

ligion: I say to such religion never hurt anybody. It has been the theologies, and the wrongs practiced in the When we fight creedism we may sometimes be doing good; when we fight re- Thursday afternoon, and the Society ligion in nine cases out of ten we are in every Thursday night, in their hall, I mischlef. Nobody knows exactly what do not know of a city, in the world

liver a sermon. I use the word because I like it. The church has not dragged A FEW LONG RANGE SHOTS AT A that word in the mire and filth more than some Spiritualists have the word

REVEREND.

or who follow other professions.

good man and woman.

I notice many of our speakers who "He who shoots and runs away, may have fallen out with the title Reverend, assume the title Doctor, or Professor, when they have no right to either of them. The word carpenter means an adept at house-building; blacksmith, certain occupations. Now can any one talks and writes on matters pertaining and study in a certain direction.

MY WANDERINGS.

My pencil has gone astray, as usual.

believed the most of them.

MRS. ATCHESON-W. V. NICUM. During the first month of my absence Mrs. Atcheson, one of our local mediums and a member-in fact one of the pillars in the First Spiritual church, took my place, and did well. Not only dld she have good audiences, and a good interest, but she took eight new mem- the church well pleased with the rebers into the church.

not only surprised the church, but she holds many noble men and women. also surprised herself.

traveling man and not only provides tary, whose name has gone from me, is for himself and his family entirely by another hard and intelligent worker. his own labor, but provides a good My second visit to Wheeling was in many dollars with which to help oth- better weather and everything seemed ers; and, wherever he spends a Sunday, to go more smoothly than before. Mrs. if he can find a Spiritualist meeting he Hull went there and spoke on the last

right side of every question. rett to take my place during March, but went on Monday and tried to redeem the dangerous illness of Mrs. Barrett myself with a few extra meetings. We compelled him to cancel his engage opened each meeting with a half-hour's filling the rostrum in Buffalo to good ac-

APOTHEOSIS.

That was the word that the Greeks going to say, was that I have been called home once since I left, to attend the funeral of our good Brother Alfred bor, and met a friend, raised his hat, man. bowed and smiled, and in an instant was gone. He passed out leaving that happy smile on his countenance. I was called back to officiate at his funeral.

to have plenty to do, and to get well paid for their work. The people of Pittsburg are more than ordinarily intelligent. They are, so far as I saw, a whole-souled and whole-hearted people. But, the city-oh, how dark! The smoke | There is a good society in Washing-

except while I slept. those muddy rivers; and that, or some- hits the nail on the head every time. those muddy rivers; and that, or something else kept me sick the most of the first water, and I believe in science, but my Christian Science would not digest that water, at least until it had been sifted. It was absolutely poison to me. A good flour sleve would strain out the larger bacteria, and I could manage the smaller ones. If it would not be giving must go. If I preach at all after the

I once heard of a horse which was so | tried-I will not say with what success terribly afraid of a hole he saw in one -- to persuade me togdrink, something a

off into a worse hole in the other side. The society for which h spoke is a thing for them, that I sometimes almost her part. The audiques were large and wonder that they cut, drink and intelligent, just such as I like to have breathe for fear of being like the hear me talk. The littshurgers always try to have the best talent there is in

I never capture the guns of the enemy remark above would indicate. On the president of the society, and the whole city might be searched in the attempt to find as good a subject out of which to Some are even afraid of the word re- make a presiding officer, but the search

would be vain. I am sorry they are now forced to leave the hall where they have been so name of the creeds, that have resulted long, but the building is to be torn down good people against the word religion. to be driven to hunt a home elsewhere. The Ladies' Aid holds meetings every

the word religion originally meant; but where the Ladies' Aid meetings are so it has now come to signify a belief that large. I met with them every Thursthere is a power, or that there are pow-ers above and beyond the mortal and to attend Father Mogre's funeral. That material, to whom, or to which appeals Thursday and Thursday night, I telecan be made; and from which help may graphed for Mrs. Hull to take my place, be derived in times of need. Yes, I am I hardly think I will do it again. It does not pay one to work as hard as I All this is preliminary to a thought on did to get up an interest, and then send that word "evangelistic," in the head- for his wife, and then be told by both ing of this article. The word evangelist societies, "Why, Brother Hull, your means a traveling or an itinerant wife beats you;" "we were glad you preacher. That is what I am at pres- was gone," etc. Such things hurt. A ent. That word preacher is a good wife should never beat her husband; word; it means one who proclaims tid- when they get to doing that it is betings; to urge by public teaching; to de- ter for the husband's health to leave her at home.

SPIRITUALISM KILLER.

One of the Methodist parsons of Allegheny City took it upon himself to forever squelch Spiritualism; and if Spir-I once tried to get rid of the title itualism is not dead in the two cities, it Rev., and failed; now I am not sorry. is not his fault. The Rev. Dr. Thoburn | so I really think I am blessed to know That word, too, has come to signify a advertised the thing largely, and made I have the privilege of hearing him evprofession, it is a title given to distin- his onslaught; everything turned out guish those who wear it from those just as the reverend gentleman supwho merely deliver courses of lectures, posed; except that his gun was wrongly loaded; it killed at the breech-not at When I say I am a lecturer, then the the muzzle. When the smoke cleared next question is, "On what?" Astron- away the Spiritualists were ready and omy, geology, catching fish, or shoeing anxious for the Doctor to try it once horses? A public teacher on ethics and more; but the Doctor, as the boys say, and teaching to so conduct himself as he be induced to stand up and meet the to be worthy of the reverence of every issues he had raised. He had read the couplet that,

live to shoot another day. But he who on the field is slain, can never, never shoot again."

No effort could inject into the Rev. D. machinist, farmer, plumber, all signify D. the courage of his convictions. The result of all this was, that the society, tell me why the one who studies and at a heavy expense, secured "The Alvin," one of the largest and most poputo man's spiritual condition should not have a title which signifies something? The word Reverend has a peculiar sig-ply. I cannot tell how many thousand nificance, and I believe in its use when people there were out; I only know the applied to those who spend their time theatre was full of as intelligent and enthusiastic people as can be found any-

Without a word of begging, the audience voluntarily contributed one hun-It said all the above, not against my dred and eighteen dollars toward the consent, but without asking me a word expense of that meeting. Spiritualism about it. I was going to tell the read-stands higher than it did before the aters of The Progressive Thinker of my tack was made. The substance of the

February in Pittsburg, Pa., and nearly By the way I would feel condemned a year ago I, with the consent of the to stop this part of my report without Buffalo church, promised March to the saying that R. W! Simpson, a business city of Washington. When the time man; has started in Pittsburg a finecame to start I bated to leave the good looking magazine, which he calls The church in Buffalo. They nearly all act- Psychic Era. The success of the entered and talked as though they hated to prise seems almost phenomenal. It alsee me go. They said they did, and I ways contains 72 pages, and some numbers as much as 96. I hope it will suc-Those who have reported that the ceed; it will be a great help to Spiritual-First Spiritual Church of Buffalo is going ism. Mr. Simpson talks of opening a down, or that it is sick of the regular | book store and publishing house in conpastor business are charitably supposed nection with his Era. Certainly there to not know what they are talking is room in Spiritualism for a first-class magazine.

WHEELING, W. VA. Twice during February, I went to Wheeling, at the earnest solicitation of the church there. The first time I delivered three lectures in Odd Fellows' Hall. Notwithstanding - the weather | it best for themselves to do so. was the most severe we had during the winter, the audiences were large and sults. The organization in Wheeling is I think, from what I learn, that she young, and very enthusiastic, and it Brother Brunhaus, the president, is one Mrs. Atcheson, and Bro. W. V. Ni- of the most earnest workers we have. cum were both ordained by the State Brother Dillon, the secretary, is equally Association last May. Bro. Nicum is a as enthusiastic, The financial secre-

gives it a lift. His voice is ever on the Sunday of February. The report of her lectures was much the same as that of Our church engaged Harrison D. Bar- Pittsburg; I could not stand that, so I service of song; they all took hold in carnest, and everything went off well. Frank Ripley is serving the Wheeling

church during the present month.

It would be wicked to close this arapplied to some of their good dead, ticle without saying. I find everywhere Apo, upward, theos, god. The word signary a growing interest in our school, or nifles gone up among the gods. I like that better than "died." What I was collection for the Mornia Breat Institute Whitewater. At Wheeling we took a collection for the Morris Pratt Institute, in which we got in over \$50. The Ladies' Ald, of Pittsburg, unsolicited, gave Moore. Mr. Moore was one of the good us a collection of \$7,11, and the society old fathers in Israel. He had lived 77 of Pittsburg. gave 1 ps in cash and useful years in this world; and, though pledges \$217.64. All this shows an he never put his light under a bushel, I awakening interest in something which believe he did not leave an enemy in is calculated to make Spiritualism perthe world when he left the form. He manent. Clara L. Stewart is beating went out as he wished, very suddenly. me in raising money, more than two to He was riding in a sleigh with a neigh- one, but then you, know, she is a wo-

Brother Francis, our sphool is bound to be a success. It will take hard work and a great deal of, it, and much begging, and many sacrlices, but those connected with the school have "smelt powder" before, and are willing to work Pittsburg is a city sul generis. At least, if there is another like it in the world, I have not seen it. It is one of to the position they should, occupy. Our the most thorough, thriving, go-ahead lives are not very long here, at best, places I ever visited. Everybody seems but what there is left of them is to be

from thousands of chimneys blackens ton, and I enjoy preaching to it. Audithe air, and is to me perfectly stifling. ences, especially at night are very I did not see one really bright day large. Brother Keeler, the slate-writer, while I was there. In my room I gen- is perhaps responsible for that. He erally kept a light all day and night, gives reading after my evening lectures. and people rush out in great crowds to The water they drank came out of hear them. So far as'I can learn he

easy reach of my duties at White-

School, and perhaps during a week or two of the camp. After camp season we may move either to our own home in Chicago, or to Whitewater. The future is with us, as yet, an unsolved problem. Promising to let you and your readers know of our plans when they are matured, I am as ever, MOSES HULL.

Liberal Thought in the Great Me-

I am very glad to say that Liberalism (in every sense of the word) permeates the very air of this great metropolis at the present time, and the great difficulty is, that one cannot attend all of the vain this prejudice on the part of some to make room for others, and they are rious services, and there is no excuse for one to attend an orthodox service unless their inclinations tend that way. Hugh O. Pentecost lectures every

> Sunday to a large gathering at Mott Memorial Hall, on Madison avenue, and I occasionally go to hear him. Henry Frank is at present delivering a series of lectures on Sunday mornings in Carnegle Lyceum, on Sociological subjects, his following is large. In this same hall, Sunday afternoons, Swami Abhedananda lectures on Vedanta Philosophy, and crowds the hall.

> Dr. Minot J. Savage still crowds the Church of the Messiah to the doors, so many flock to hear his brilliant, grand discourses. I for one never miss a Sunday when Dr. Savage speaks, for I learn so much every time I hear him, it is food for the brain, soul and spirit, all combined. I often think what a wonderful man he is to get up in his pulpit every Sunday and deliver such great discourses without a single note. have friends in the South and West, to whom I mail Dr. Savage's sermons: they often write me that they would so like to hear him deliver one sermon, ery week.

Sunday, and at her services you find the true Spiritualism in every way. Mrs. Brigham contemplates a trip to Aus- materialized spirit form, in good light, often highly dramatic. tralia the coming summer, to be gone and either spoken audibly or written in Coincident with these are the prosome six months in all, so I under- full view by the form. There is not an foundly philosophical comments of the stand.

Dr. Felix Adler delivers his lectures each Sunday before the Ethical Society in Carnegie Music Hall, and I have often thought it too bad that his fine lectures are not published, so people can read that are unable to attend.

I have just mentioned the above to show a few of our liberal services in this city. I notice an item in one of our daily papers that the 6,400 members of the police force of New York were very indignant the other day because they were paid in checks instead of currency as heretofore, and this item also states that the Sisters of Mercy will be the largest sufferers; on every police payday they visit the eighty-one police stations in Greater New York and collect about \$2,000 a month from members of the force for charitable purposes. Under the check system they can get no Dr. Savage was interviewed by a re-

porter of the New York Herald the other day, on his experiences with Mrs. Piper, the Boston medium, and he tells evangelical journeying. Over a year discourse was printed in the "Psychic about receiving a message from his since I promised to spend the month of Era, for March. son Philip who passed away two years son Philip who passed away two years ago. The interview took up over two columns of the paper, with a fine portrait of Dr. Savage, but it only shows to the public that Dr. Savage is a friend to Spiritualism, as he said in this interview "That if you were to throw a stone at random in any part of this city (New York) you would be almost certain to strike a house in which at least some form of psychical phenomena has been observed. Perhaps there is only one member of the family who has made these observations and he may be keeping his thoughts on the subject secret from the other members of the family."

How true this is in many instances I know, where various ones would like to come out and tell their views, but keep silent on the matter because they think J. OSBORNE LUNT.

Woman's Work in Municipal Re-

Of late some of these ultra conservaives who profess to fear dreadful hings if women should get mixed up in politics, have been praising these taken in promoting and actually bringing about various municipal reforms. Unquestionably the praise. is entirely deserved but it ought to occur to these level-headed opponents of woman suffrage that praise, even when merited, may be accompanied with some inconveniences. Suppose, for example, the women of New York City, after working for reform in that city, and after contributing in no small degree to the

work for it? To give women credit for raising money, making speeches and drumming up voters on election day is to make ri-diculous any professed fear of what may happen when they "get into politics," for plainly they are there already. Of course this evident inconsistency has nothing to do with the practical question or the practical workings of woman suffrage, but it may have not a little to do with raising a laugh at somebody's expense. At any rate, the possible effect of so much praise of the women for their part in the New York election is worthy of consideration by the timorous.-Manchester (N. H.

50 YEARS

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"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks smaller ones. If it would not be giving must go. If I preach at all after the upon Spiritualism." By Moses Hull with the philosophy of Spiritualism, this work by the center Stevens away I would say be camp-meeting season, it must be within For sale at this office. Price \$1. For sale at this office. Cloth, \$1,10.

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



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THE EARTH A GERM.

Nature's Way of Development.

In considering the earth a germ, premise that there are only primaries in nature—spirit and ether, co-eternal as positive and negative, in energy and substance. Out of these two we have four distinct germs, the mineral, vegetable, animal, and spirit is self-evident that the flora. fauna, and psychic kingdoms are ger-minal in origin. We will now offer evi-dence that the mineral kingdom begins from a germ embryo-and develops in volume by accretion through condensation of ether, and that the prevailing idea of a given mass of nebulous matter thrown off by the sun and evolving into a planet, is erroneous. We will note the fact that germ devel-

opment is nature's way in the three higher kingdoms, and should reasonably be no exception in the mineral To follow the law of cause and effect it would be quite unreasonable to suppose the sun could throw off rings of planet-ary matter in relations and distances of the planets; and if it were possible it is non-demonstrable that the flery rings would be other than luminous bodies

like unto their sire.
The great distinction between the sun and a planet is, that the one is undifferentiated, and thus non-vital, and the other is highly differentiated and vital. The sun is electrical in quality, a homogeneous state of ether, while the earth is magnetic in vital power, and organic in growth.

The planets or the outside of earth are much older than the earth, and hence much greater in volume. Those of earth are smaller, and hence younger. The volcanic eruptions and mountainous upheavals are not absolute proof of a molten state, but are rather proof to the contrary, for in the germ theory the earth would incorporate much combustible material, which would become subject to ignition. All volcanic action shows combustion rather than primary molten matter. The geological ages favor germinal ering the serpentine and carboniferous ages denote accretion through growth, rather than placed by inundations. The distances between the planets favor germinal development, for where their orbits come into proximity, the planet germs coalesce into one. This is evidenced by the embryo planet germs that are continuously drawn to earth in the form of meteors and asteroids. It is reasonable that these bodies are inclinent planet germs. The rock stratas of the earth denote development by growth, also the water supply in th earth's crust or surface. There is a continual addition to the earth by what s known as star-dust, or ether transformed to atomic matter, also by at-tracting embryo planets, that are con-

tinually forming in space.

When a planet-germ begins its revolution in ether, its frictional impact transforms ether to atomic matter by magnetic attraction, its vital force. The magnetic and electrical affinity between the earth and sun accounts for the seasons in the rise and dip of the carth's noies, by attraction when nega-tive and repulsion when positive, also accounts for the moon's arrest of ro-tary movement by the double force of

ecult, which is highly probable, what

gut size. From this view of the plants, as living organisms, it is reasonable that some planets possess greater mag-netic yitality than others, hence their greater size and rapidity of growth, as Jupiter and Neptune.
PROF. W. A. JONES.

Hot Springs, Ark.

WORDS OF TRUTH.

Automatic Writing, by Nannie B. Chambers, Oakland, Cal.

The field for action lies all around, and many hungry souls are waiting for the "bread of life." It is no easy task to work for a cause that has so much opposition, but all along the line you will meet those who will give the glad hand of welcome. The opposing forces are on everyhand but are slowly being brought into the ranks. Like all new ideas, opposers arise to thwart and hin-der, but "truth is mighty and will prevall." A bright day is dawning all along the line of advanced thoughts: wise and true followers are carrying the banner of freedom into the rank and file of this great army of workers there are coming men of power and force which the foes of science cannot thwart. Onward is the march and to victory; truth is the watchword and will triumph over every foe.

As the days go on, from time to time

the unfolding of many wonderful things will come to light, much will be revealed to man that will be explained upon no other hypothesis than natural law, the workings of that mighty force so little understood to-day. Days of great and mighty power will dawn upon mankind. The world is growing wiser, only a few short years will chapse when many who now scoff and come will be walking hand in hand scorn will be walking hand in hand with truth and its fulfillments. The power of the spirit is far beyond mortal mind to understand. In this realm of censeless activities much is being achuman race, the sunlight of eternal truth and love is growing brighter, the divine rights of man must be realized, so the necessity of ever-increasing energy, and the cultivation of the powers that now lie dormant. Life in both realms (spiritual and ma

terial) is one ceaseless round of evolution, and its workings are in accord with laws governing all forces in nature. Man may theorize and speculate, but facts outweigh all theory. Continuous existence and its unfoldment is as natural as the unfolding of the beautiful rose, systematic and harmonious Nature's laws know no distinction in race or color, the sun shines just the same for the black man as the white, for the cultured or uncultured, for the just or unjust, the natural forces help to develop and round out every child of creation. Everything of life and action, everything in the domain of life is governed and controlled by the same unchanging divine law in this and all worlds. Remember your earth is only an atom in the vast systems of worlds, worlds that cannot be computed by mortal mind. Human life as viewed from the higher life is so insignificant that well might the poet say,

"Oh, why should the spirit of mortal be

Death; the Meaning and Result.' Such is the title of a book recently published, from the pen of John K. Wilson, of Bradford, Pa., a member of the Pennsylvania Bar.

"If a man die shall he live again?" is a question asked by the lips of every man and woman since their advent in the world, and death known to be a factor in its affairs.

In this absorbingly interesting volume this question would seem to be answered, and is answered with a candor and evidence that adds a charm to the book; so much so that it might better have been entitled, "Positive Evidence of the hitherto Unknown Life." In this book the author makes the visitors from the other side of life so real to the reader that one seems to know and sympathize with their work and its scope-which is to ameliorate the con-

dition of mankind. Why they have hitherto failed to do so; and why such revelations were not successfully made before, is fully explained in a way that should convince the most skeptical. No one can afford to be ignorant of these facts.

What Lyman C. Howe, the logician and lecturer, says about it: "It contains as much valuable matter and remarkable newness of experience as anything that has appeared in the last decade It is written in an attractive style, with the impress of truthfulness and integrity of purpose in every line. This book should make the author famous in literature."

Moses Hull, the author and lecturer, says: "I think whoever begins to read this book will pursue it to a finish, and then wish it had not closed so soon. Before I read a hundred pages I concluded it was a wonderful book."

F. Corden White, the lecturer and psychic, says: "I consider it one of the most marvelous books of the age, and as a public worker for years, I know of no one who has had such a wonderful experience as you have."

T. J. Mayer, treasurer of the N. S. A., says: "I am much pleased with the book and would gladly have many of my friends read it, and will be glad to

help in its distribution."
W. T. Stead, author, and editor of the "Review of Reviews," says: "A very remarkable book, which I have read with great interest!

Rev. M. J. Savage, New York's great divine, says: "I have read the book. I as intensely interested. I can see no other way of explaining the facts ex-

cept that which you adopt."

James H. Hyslop, professor of logic and mental science in Columbia University, says: "I have read the book with much interest."

Erie (Pa.) Dispatch says: "In a fascinating way it tells of spirit life from a common sense, apparently truthful, standpoint. The author writes vigorously and smoothly; in a way that shows he is earnest and truthful."

Light, London, Eng., says: "It is, in every way, intensely arresting, and goes to the front rank as a demonstration of spirit communion."
Philosophical Journal, San Francisco,

Cal., says: "In fact it is a most remarkable book." Handsomely bound in cloth, 560 pages, illustrated, \$1.25, postpaid. For

PASSED TO SPIRIT LIFE.

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

words constitute one line.]

Mrs. Caroline Talmage, of Toledo, O. passed to spirit life, after many months of suffering. She was only waiting for the change to meet the dear companion the change to meet the dear companion and friends who were waiting for her across the harbor bar. She leaves two daughters who will miss the dear mothers which is highly probable, what by the one who had been deprived of the selse of sight for eighteen years. A

HEALTH RESTORED AN ASTONISHING OFFER



The entire country is astonished at the won-derful cures perfected through the method orig-inated by Dr. J. M. Poshlessike Grand Old Man of Battle Creek, Michin This science is a sub-tle force in nature combined with magnetic

It has been termed the greatest pain re-liever ever known;. In a perfectly natural manner it builds up the system and restores health. It makes no difference how serious or hopeless the case may seem, there is positive hope in this grand science. It has restored the deat, blind and lame, cured the paralytic, and those suffering from Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Dis-case, 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 insonnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust. of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female dimentites 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 miserles of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since has Marcha. D. W. Bridgman, of Del Norto, Col., writing Sept. 30, 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 ease. Some days ten or lifteen 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 relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that would not go back to the state of health she was in before taking this treatment for all that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderblit. California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

ABSOLUTELY FREE Send your name and address and leading symptoms to Dr. J. M., 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 revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is details, containing matter which will be a revelution to you. It is

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

Passed to the higher life, March 2, at Walton, Mich. Mrs. Harriett Knaggs, aged 65 years. She was a Spiritualist and a medium for many years, and knew that death was but a change that would unite her with the dear companion who had preceded her eleven years ago to the spirit land. Services were conducted by the writer.

MARIAN CARPENTER:

Near Fairfax, Mich., Feb. 25, John Henry Lowder passed to spirit life. H. was a good man, a true friend, kind himself to help others. He possessethe true Christ Spirit, ever doing the best he could. Services were conducted by the writer. MARIAN CARPENTER.

Mrs. R. A. Town, of Monipelier, Ind. passed to the higher life, at the earthly age of 30 years. The funeral services were conducted by the writer, H. J. MOORE.

Passed to spirit life, at Brighton. Michigan, February 8, 1902, John Tighe. aged 70 years. Services conducted by Mrs. LaGrange, of Detroit, Mich. He had been for many years a consistent Spiritualist. I am very anxious to hear from any relatives, as it may be for

their benefit.

CHAS. A. KELLEY, Administrator.

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 re-newed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes. My method of fitting is by spirit power and clairvoyance. Please write for illustrated cir cular showing styles and prices, I guarantee to fit your eyes and please you. Address B. F. POOLE.

43 Evanston Ave., Chicago, Ill.

TESTIMONIAL.

B. F. Poole, 43 Evanston Avc., Chicago, Ill :- Dear Sir .- After using your spectacles nine months, I feel it my duty to let you know, as well as those in need of spectacles, that your Melted Pebble lenses have improved my eyesight so much; part of the time I can read without them. Sincerely your friend. HARRY W. MILLS. Wellington, New Zealand.

SUNDAY SPIRITUALIST MEETINGS

IN CHICAGO. 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 keep standing notices of meetings held

at private residences. The Church of the Soul, Mrs. Gora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-

school at 9:45 a. m. wife should peruse its pages. Every

Julia Steelman Nichols gives an adelderly woman should be familiar with
dress and seance every Sunday night at its contents. Price \$1. For sale at this

Holl 218 Atherems Poulding 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 Sunday from first of Sep-tember on. Robert Grabe, medium. Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Bullding, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch

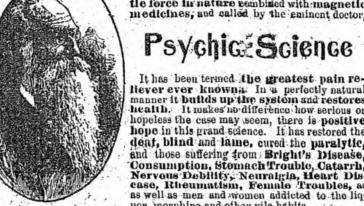
Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madlson street and Call-

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygela Hall, 404 Og-den avenue, corner Robey street.

Band of Harmony, auxiliary to the Ohurch of the Soul, meets at Room 608 well fulfills the promise of its title Handel Hall Building, 40 Randolph St., For cale at this office. Price 75 cents. every first and third Thursday of the every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are well-come.

free by spirit power.



Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suf

"A Message of Hope"

mother's tender love and care in a great | The Progressive Spiritual Society will measure had made up for her great loss. hold meetings each Sunday at 3 and 7 Words of consolation were spoken by the writer.

MARIAN CARPENTER.

MARIAN CARPENTER.

MOIN the Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

MESSAGE

OF

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free. Truth Seekers meet at the Tentonia Hall, corner of: 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Spiritualistic Church of the Students of Nature holds meetings every sunday evening at \$\frac{1}{2}\$.30 o'clock, in Vathan's Half, 1565 Milwankee avenue, near Western avenue, Mrs. M. Sumners, pastor. '

Spiritualist meetings, Mackinac Hall, 200 East Forty-third, street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

The Chleago Spiritual Alliance will commence its aneetings on Sunday, Feb. 28, at Lakeside, Hall; corner Thirty-first stocet; and Indiana avenue. Willimeet. egularly at 3:and 7r45 p. in. Mrs. Blia Joinson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor. Spiritualistic meetings are held every Sunday, at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Unckley and others. All are welcome. Taborian hall, 2712 State street. Lida Sholdice holds meetings

Sunday evening; at 1156 Montrose

Building Englewood! Spiritual Union The : cets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 charge. Meeting of the Ladies' Auxilary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and

The Christian Spiritual Church holds service: 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 hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

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