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

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SCIENTIFIC PROOF OF SPIRITUALISM A Lecturette by Hudson Tuttle. Clear and Forcible Presentation of the Subject, That

May Be Studied with Profit.

By A. J. Weaver, of Old Orchard, Maine.

tongue of every Spiritualist. What is able to account for. Yet sometime some Its meaning, and how does "scientific other theory may take its place. proof" differ from other proof? Why This is called inductive reasoning, do we use the word scientific? Why and any one can see that it lacks the not say Spiritualism is proven, and let absolute and exact certainty which beit rest there?

it rest filterer A skeptic remarked to me, You say spirit return is proven. Then why is it doubted by anybody? The very fact that it is doubted shows that it is not that it is doubted shows that it is not there men mean is that the spirit theory proven. Every rational being through these men mean is that the splrit theory all the world accepts the assertion that will account for all the phenomena and twice three are six, but this is not true with Spiritualism. Is not the fact the most reasonable.

that spirit return is not believed by many who investigate, conclusive evi-dence that it has not really been I know a tree stands in my front yard." proven?"

To answer this question and to try to define what is meant by "scientific yard and can you prove it? Not as you proof" is the object of this article. know and can prove that twice two are There are in the intellectual world four-not with absolute certainty, bethree kinds of proof by which truth is cause there are thousands of people as

the syllogistic or deductive, and the the World's Fair in Chicago, talking

right angles" has never been questioned by any rational mind who examines the take the same view. proof. That "twice two are four" is a

fact which has been accepted and never doubted in all countries, among all races, since man has become a rational being. Out of this kind of proof has grown the saying that "figures won't lie." In mathematical proof there is no increase or decrease of proof. It is friend whose name was signed. Some eternally fixed and changeless.

The proof of spirit return is not of this kind; because if it was everybody who investigates the phenomena would be convinced. Furthermore, no intelligent Spiritualist ever claims that it is proven mathematically like a problem in algebra or a proposition in coule sec tions. Alfred Russel Wallace says it is "scientifically proven," but he never tive and uncertain.

says it is mathematically proven.

The next kind of proof in use to test tive and inductive proof a step further. truth is syllogistic proof which is Deductive reasoning is to discover the en the cause is known. known in logic as example: Suppose we know that there is a force in the sun which tends to Must the aspiring soul go down with the beast into silent dust? Does the As an example of this I will take the following syllogism: draw all bodies in space towards it. same fate await man and the worm be-All animals have life Suppose we also know that the earth is neath his feet? A horse is an animal. Therefore a horse has life. a body in space. Then it follows, as infallibly certain, that the earth would This kind of reasoning, like the matha guide out of the wilderness of doubt ematical, allows no doubt or uncertain- fly towards the sun unless prevented by into the clear sunshine of immortal light. It will lead us to the headlands some counteracting force. This is rea-soning from cause to effect. This is deoverlooking the murky fogs, and we can look far out into the infinite be-

This is a phrase which is on the les, which no other theory has been heart.

longs to the other two modes of reasonno other theory will, and is therefore But some reader will say, "I know

I have no doubt of that. But do you

tested. These are the mathematical, intelligent as you who will deny it. At

Scientific or inductive. Mathematical proof is absolute and infallible. Nobody doubts it. There is no chance for reason to disagree or angles of a triangle are equal to two scientific or inductive. Mathematical proof is absolute and is no lake there. Your senses deceive you." Bishop Bt. 'ely wrote a book to prove there is no such thing as matter is well known that Christian scientists

> Another reader will say, "I know that I get letters from my mother in spirit life as well as I know that I got a letter this morning from a friend on earth." But you do not know with mathematical certainty that the letter by this morning's mail came from the

one else might have written it and imitated his handwriting, for some cause unknown to you. It is not probable, but it is not impossible. In fact, out-side of mathematics and deduction, there is very little, if anything, which we absolutely and infallibly know to be truth. Our knowledge is mostly rela-

mortal agony. We have watched the change, the pallor, the fleeting breath, and vainly sought a last whisper from lips of clay! Then all the world grew dark, and it seemed a sin for the sun to shine in the heavens, for the birds to sing, or any one to have joy in his By this dreary sea is there no hope? is there not something beyond the shadows? When night gathers on this life, will not the sun rise on the morn of a to-morrow? Cannot science, philosophy or religion solve this question? Invoke philosophy with her robes of

into the cloud shadows. We have

snow, pretending to a knowledge of the world and infinite destiny. She will tell you of the cycle of being; the suc-cession of generations; that life and death complement each other, and that all we can hope for is unceasing change as the abiding law, and he who grasps to hold will find but shadows in his

"I speculate," says philosophy grasp. nd others speculate. There has been speculation for these many thousand years, and this is the conclusion reached: Nothing is known except nothing can be known. If the sea before you is darkness, why complain? Is not the past equally dark? Of the present,

even, what does anyone know? Ask science, claiming to resolve the earth into its elements, weigh the stars of the heavens, and calculate the pul-

sations of thought in the living brain. It replies with a sneer-What is there beyond? Transformation — nothing more. What do you expect—individual existence? Know then, these clouds test over oblivion—utter and complete negation of being. Mind, soul, intelligence are of the body and perish with it. Life arises from co-ordination of conditions, and when these cease it no longer exists. Do you hear the music of the instrument after it has been reluced to ashes? Nay, and no mor should you expect intelligence after the brain which produces it is dead. Most terrible if this be true! If our hearts are strung to the tenderest touch of feeling; to respond to the sweet in

To make this matter very clear, let fluences of love, only to feel the rude me carry the difference between deduc- and blasting hand of pain, what a mockery is life, what a sham this fair and beautiful earth? this all? Is there then no hope

Suffering soul, there is hope! There is

THAT GUIDE IS SPIRITUALISM.

ation and ascends to the throne of In-

telligence; which is commensurate with

atoms to the formation of thought

By this term I mean vastly more than

by casting off worn garments. Immor-tality is our birthright. A materialist said that we are trav-THE BALM IN GILEAD. cling between two bleak and barren promontories, the Past and the Future. In the light of Spiritualism? the head-We all come at last to the shore of the Sea of Infinite Silence, brooded over by darkness, without a star in the sky or a lands of the Past are crowned with blessed memories, and the future, in-stead of a bleak and batren headland, toward which we drift in tears, rises beacon gleaming through the fog thickabove the shadows of this life, and, on ly settling down over the darkness. We have bowed with agonized hearts when its purple slopes, we behold our fathers, mothers, wives, husbands, children. those we have loved best have passed

watched by their couch of pain during light, extending their arms to welcome the terrible struggle, and with trembling hands wiped away the dew of Spiritualism presses to the quivering

friends who have left us in the night of

the years, all these with garments of

Ilps of grief this cup of precious nectar, distilled by the angels of heaven. The great and evel-enduring lesson taught by this view of life here and hereafter, is that the present is the shadow of future realities. We are spirits to-day, and we is all be the same to-morrow after the body has fallen from us. We have already be-cup the infinite towners, and are not to gun the infinite journey, and are not to walt until death to begit, the formation of character. When that events takes place the chaos of this life will fall from us; its objects; Ats valu ambi-tions; estates, bonds and -title-deeds, fall ashes, and the spirit stand alone holding fast the treasures of such thoughts and actions as had relation to its immortal life.

Never was wiser command given, than to lay up your treasure above. HUDSON TUTTLE.

# SPIRITUAL GARDEN.

'As Ye Sow, So Shall Ye Reap."

I believe this has been quoted oftener han any other verse in the Bible. Why? Because it teaches the law of compensation. Can we leagn a lesson from this? Let us try. When we sow seeds for sweet peas in our gurden, we confidently look for sweet peas, not nasturtlums, and we know that if the seeds were right, the sweet, fragrant flowers that we expect will surely re-Can we not imagine our. thoughts as

seeds planted in our spiritual garden? Let us make the experiment and it will amply repay us. Do you love flowers? Then sow the seeds of sweet peas by sending thoughts of peace to the neigh-bor whom you feel has not-used you for whom you teen has not need you just right. Sow the seeds of the Tra-grant violet by some Aving action for the one who is sad and lonely; sow the seed of the modest little forget-me-not by something done for one who feels her friendlessness, no matter whether you think she will appreciate it or not. It is not your business to care about appreclation; it is for you to sow the seeds and then keep out the weeds, and when being unknown to the medium. your spiritual flowers begin to show forth, cultivate them, with care, and your pleasure and happiness will amply repay you for your efforts. It is not necessary, nor is it advisable in your work at cultivating a spiritual garden to obtrude your services on your neighbors in season and out. Try and learn the value of thought as a working force and you will not. need so many spoken words. In this connection hope the following will help you: .

# HOME GIRGLE EXPERIENGE and probably is a fact, yet it is after all only a rational conjecture, for no man has as yet proven in an absolute man-

The writer, who has devoted consider- [ the circle undertook to replace it there, able time to the investigation of Spirit-ualism, both its philosophy and phe-time the instrument was not handled nomena, believes that upon spirit phe-nomena rests the foundation stone of the circle. Next could be seen forms of light,

Spiritualism. For is it not a fact that Modern Spiritualism owes its birth and thereal substance coming from the atodern Spiritualism owes its pirth and growth to phenomena? And is it not evident that its life and strength will be perpetuated by the same means? With-out the continued development of phecabinet, and advancing towards certain members of the circle, although these forms are not yet sufficiently made up so as to be seen distinctly by all. But nomena, and proof of spirit return, can we are promised that they will be, if we we expect to make new converts to the continue to sit patiently for some time

doctrines and truths of Spiritualism? longer. During the progress Nowhere better than in the home manifestations, some spirit friend circle, with a few congenial companwould personate and talk to us and give ions, and by regular weekly sittings, can one find more satisfactory and conus beautiful messages from the spirit world. We would know at once whether this speaking was done vincing demonstrations of spirit power The writer will attempt to narrate as briefly as possible, his personal experithrough the medium's vocal organs, or whether the voices were independent of ences and observations in the matter of the medium. spirit phenomena as produced in the home circle only, and without the aid of During all the time of these various phenomena, lasting about two hours

any professional medium so-called, ex-cepting what was developed in the meliumship of some one of the circle. The writer with a half-dozen or so

friends, ladies and gentlemen, has been in the habit of sitting in an upper room of his home once a week, on the same evening regularly so far as possible, for prised when informed of what had been number of years. One of the ladles,

going on while she was asleep. who was the most sensitive, sat in an Besides the regular weekly meeting improvised cabinet, consisting of a curof our circle as above detailed, we have also adopted the plan of meeting to corner of the room, with a musical in- gether in the same place, on another evening in the week, for the purpose of developing the mediumship of another member of our circle, a gentlemau who was found to be a sensitive and easily influenced by spirit power, and pursuaded to sit in the cabinet. After a short time, we were able to get from sometimes other intelligences, would this source also some interesting phepersonate through her, while she was nomena of a similar character, in some respects, as that above narrated, thus showing that patient and regular sit-

generally develop the powers of all mediumistic persons Therefore, from his personal observations and experiences, as above set sometimes outside the curtain. forth, in order to get the best results, Next was heard independent music and positive proofs of spirit return, as playing on the guitar, and keeping time well as for instruction and entertainment, the writer is convinced that nothto our singing. There was heard an ining is more satisfactory than what can be produced in the Home Circle. And if the members are all harmonious and dependent voice in an audible but low tone singing in time and turn with the rultar.

Next we heard an independent voice sit regularly at least, one evening in a whistle a tune loudly like a man. Then week, in the same house and room, and otlier, Independent volces talking to us, have the most sensitive member seat first in whispers, afterwards in louulected to sit behind a curtain, and so continue to sit regularly and patiently er tone, these voices being recognized and identified by two members of the for weeks and months' without interruption, if possible, there can be circle as the voices, in tone and inflecdoubt that those who comply with these tion, and otherwise, of their children; tion, and otherwise, or their channels, thus giving them positive proof of their children's spirit presence, these three children, from 16 to 20 years of age, children, messed out some years ago, and conditions, will in due time he rewarded by the appearance of spirit phenom-ena that will prove most satisfactory and co he devotion of one. having passed o

has as yet proven in an absolute manner that force is a thing of itself apart from any other thing. Nevertheless, no reasonable mind will deny that all the evidence that can be applied up to date substantiates the fact.

Now, it is our intention in dealing with the soul to apply the same rational law of deduction, for the soul of things, like the force of things, if it exists as a thing of itself, necessarily must so exist as something superior to human or spirit comprehension. Hence the student, we hope, will understand that whatever the line of reasoning we may place before you for your con-sideration, it is only offered as a reason-

of

was

each evening, the lady in the cabinet

continued to remain in a deep sleep or

trance, and knew absolutely nothing of

what had transpired. When she re-

urned to her normal condition, as if

waking from a deep sleep, she was sur-

able theory. We will begin our remarks by assum ing first that there is in existence such a thing of itself as a soul: that this soul. like matter, is composed not only of ultimate but also infinite parts, and that this last division or the one (1) of the thing is the point which we mus endeavor to discover.

We are accustomed to say that this and that attracts, such as the attraction of gravity, sympathetic attraction, etc., etc. First it will be necessary to determine whether or no such a thing as attraction has an existence of itself apart from any other thing, or does it owe its apparent existence to some other thing. If we were to allow our selves to be governed entirely by Mr.

Newton's one idea, that there was no other force but that which was seemingly produced from physical matter acting on other physical matter, then

should we be compelled to start our in-vestigation at this point. But we are satisfied that we have made it perfectly clear to the student that force of itself was in existence before matter could have possibly come into existence, i. c., the birth of matter as it is first presented to man for his cognition in the matter of extension is also recognized as the first appearance (or birth) of the first dimension of space (length) which, reason teaches us must precede the second dimension (breadth), which in turn must precede the third dimension (thickness). This will serve to show that attraction (the spark) had to be in existence to quicken the thought that directed the force that in turn imparted the motion of one atom toward another. Therefore, we shall contend that the esoteric meaning of the word attract is the fourth principle in nature, the infinite spark or the

base of the soul of things. While such evidence as we have up to date would appear to show that soul itself is immortal, it being a single entity of itself, this does not establish as a fact that the personality of a soul is eternal, i. e., as a certain John Jones or Richard Roe, for we recognize that an atom of substance, though a thing of itself, may and probably does have an eternal existence. But this is no automather that the bade of which it at evidence that the body, of one time was a part, is still an existing Next two evenings each week to this matter entity, but quite the contrary is evidence that while the matter may be destroyed or annihilated, yet not so the atomic substance of the matter. From this course of reasoning we claim that we are following out a reasonable line of deductions when we assert that a fully developed thought, a developed spirit or a fully developed soul owes its present condition to the consent of its ultimate parts or unit one (1), for this alone would fill the meaning of the term developed from something necessarily lower than it now is. And we shall here caution the lay student that it is his bounden duty not to Ignore this very particular part of the obligations that are unavoidably placed upon the philosophy of a profound thinker by asserting that this is split-ting a hair (so to speak) for your duty to your own power of conception, if you vish to arrive at the last base of der parture. Is to split this hair until it can o longer be split in your mind. In this article we are endenvoring to cross the dead line of comprehension, which at most is only a rational theory, and we only offer it to the student of Psycholo-gy as a probable base for future inestigation. C. H. FOSTER.

tain of dark material drawn across one strument, a gultar, standing on the floor by her side. It should be stated that this lady had some time previously developed some psychic or mediumistic power, by going involuntarily into trance conditions, when some wellknown spirit friend or relative, and wholly unconscious. Soon after taking a seat in the cabinet, this lady would drop into a deep sleep, or trance. After ting in a well magnetized room sitting patiently for some time, we were rewarded by getting some interesting phenomena. First we heard distinct raps on the wall inside the curtain, and

ty; it is infallible, if the syllogism is made so as not to violate any of the six ductive reasoning. rules of deductive logic. I might say:

A horse is an animal. A bird is an animal.

Therefore a horse is a bird. This is false reasoning, because Rule III. is violated. But if I say:

All animals that crawl are inferior to men.. Worms are animals that crawl.

Therefore worms are inferior to men, It violates none of the six rules of the syllogism and is therefore true. It is this, because its object is to start with not only true but nobody can question effects, which are found in nature, and the truth. It is as certain as the proof reason back and discover the causes. of a proposition in Euclid. If either of the premises is false the conclusion will be taise of course, but the reasoning itself is infallible and therefore all the world accepts it.

But spirit return does not rest on this kind of proof, and no intelligent Spiritualist ever pretends it does. If it did I could put the proof on a black-board before an assembly of skeptics and con-vince every one that the messages we get are from the spirit realm. case.

The third kind of reasoning by which truth is found is called the inductive. It means reasoning from facts which Now this kind of reasoning differs from Mathematical and deductive . in the fact that its proof is fallible. It is are gathered from observation and exbased on the honesty of the witnesses periment, to find out the causes of those facts. This is called the scientific mode and their exemption from mistakes, and of reasoning, because it is used by sci- so is liable to be erroneous. Many an innocent person has been proven entists. It is the kind of reasoning guilty by the law and evidence, and many a guilty one set free. Scientific which has always been used in the common affairs of men; if a man was murdered it was the kind used to find proof is necessarily fallible or more or less imperfect, because it is based on out who did it it a house caught fire, to find out how the fire started. About 600 years ago in Europe some thinking senses are nureliable to a greater or less men like Roger Bacon began to apply degree. Hence true scientists are never dogmatic and make few assumpthis method of reasoning to finding out tions. They present the evidence for things in nature; why objects in the air what it is worth and let others judge, each for himself. Consequently a would fall to the earth; why the sun rose and set; why it was lower in the truth demonstrated scientifically the heavens in winter than in, summer; what caused the rainbow and the tides, world may accept very slowly or not at the earthquake and the thunder, which all. The evidence which convinces one phenomena had always been attributed may not convince another. What is

by others.

to the special act of God.

In this kind of reasoning the first step is to gather all the facts and es-pecially all the antecedent facts con-nected with a certain phenomenon in nature. Then a theory is invented to ac-counts of these facts. If the theory fails to account for all the facts it is fails to account for an the true one of a truth! The truths of geometry are fixed and final and infaillible. No and another is sought for.

There were many theories, one following the other, invented to account for the revolution of the planets around the sun, but they were cast aside. The onstrated by deductive logic, stands the sun, but they were cast aside. The Inst but one was the vortex theory, which was that a vast whirlwind car-ried the plancis in their orbits around the canter of the solar system. But the canter of the solar system. But when it was observed that comets went through the track of the whirlwind and were not in the least affected, that the-ried we are not in the least affected, that the-ried we are not in the least affected, that the-ried we are not in the least affected, that the-ried we are not in the least affected, that the-ried we are not in the least affected, that the-ried we are not in the least affected, that the-ries was discarded. Then Si Lease ory was discarded. Then Sir Isaac is proof, that it has not been proven in Newton proposed what he called "the the sense that "twice two are four" has law of gravity." But the existence of been proven. But it has been proven such a law is only a theory. There is in the scientific sense, that there is no no infallible certainty about it. We other theory yet known which will accannot see it, nor taste it, nor touch it, count for all the phenomena. This nor smell it. There is only one reason proves it in the same sense that the ex-

does exist it accounts for the well-known movements of the heavenly bod-Old Orchard, Me.

Inductive reasoning is just the opposite. It is reasoning from effect back to cause. It is finding out the causes the phase of phenomena. I mean that which goes down to the fountain of crewhen the effects are known. In Spiritualism we have effects, and the object of investigation is to find out the cause or causes. Hence its study comes under the head of inductive reasoning and can be under no other, All science comes under this head and only

from the birth of worlds to the ascension of an angel. This Spiritualism is the fountain of all the religious systems of the world; All law cases, or nearly all, come un-der this head. The object is to find out without it religion is impossible, for the

basic fact of religion is immortality. It causes. For example, a robbery has runs through all systems as a golden thread, woven into diverse patters, albeen committed. The officers at once ways bright and beautiful; however set to work to trace the deed back to its dark the background against which it is source. A will is contested. The whole revealed. It forms the essence of all force of the trial is to get back to the maker of the will and find out if he was of sound mind and no undue influence was exerted upon him. Every doctor the overshadowing motive of mankind. It is the essential doctrine of all sauses this method when he diagnoses a cred books, without which they have no significance. The Christian churches

yond.

repose on the demonstration through Christ of immortality, and the Bible, from Genesis to Revelation, is a record of the intercommunion between spirits and mankind.

WHAT IS THE SPIRITUAL THEORY?

.That beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of wisch and by force of which all existen the body of man may be a to a fragment broken from a world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sustain its iden-tity. It is not from "Matter and its attity. It is not from "Matter and its at-tributes," but from the infinite spiritual energy, that creation flows as an outward expression of inward conception, Would I take the Bible to teach this doctrine? Yes; I would take all the sacred books; I would repeat from Paul,

post subtle of the apostles, and who proof to one is not to another. It was best understood the reach of this con-200 years before the Copernican theory of the universe was accepted by Eu-rope. The evidences for evolution are accepted by some as proof, but rejected ception. He says: "There are also ce-lestial bodies and bodies terrestrial.... It is sown a natural body, and is raised How different is all this from matha spiritual body .... Now this I say. ematical and syllogistic demonstration brethren, flesh and blood cannot inher-It the kingdom of God: neither doth cor

ruption inherit incorruption ..... for this new evidence can overthrow or disturb corruption must put on incorruption them. They are crowned and enand this mortal must put on immortalthroned and secure. Also a truth, demity." When this is done he says will be brought to pass the saying that is written, "Death is swallowed up in vic-

Paul enunciates the Spiritual Philosophy, and y unlocks the secret of the grave. the grave. body contat, in a terrestrial or physical body.

The terrestrial cannot inherit eternal life, which is the inheritance of the celestial. Death is the severance of the silver cord which, unites these two bodies. . The physical returns to mother earth, the celestial receives the shining robes of an angel. Hence death works for belleving it exists, and that is, if it istence of the law of gravity is proven. no change, save in condition. The indi-A. J. WEAVER. viduality is no more affected than by stepping from one room to another, or

Guard thy thoughts; thoughts are unspoken words, but have the same potency as the spoken word; they go wherever they are sent, and, if evil, return and sear the soul!

How little do we realize the great the Universe; from the attraction of truth contained in the above statement. Why should we guard the thoughts? Is it not enough if we guard the tongue?" tongue?" How often do we hear people say: "I would not say that what I heard s true, but.1 can think what I please.' Can we? Dare we? Not if we believe

that unspoken words (thoughts) go where they are sent, and return to us in the same spirit that they leave us! Thoughts of love and sympathy for. our neighbor reach him on the etheric wave and rebound, returning on the same wave direct to the sender. Have you not seen a child playing with a little wooden ball, to which is attached a piece of rubber? As the child throws the ball out into space the rubber draws it back to the hand. Can we not th W imagine thought going out in the same way? The wooden ball returns a wooden ball; it does not change a partiua cle: it cannot. 'So when a"thought of envy or malice (which we whi liken to pe the wooden . ball) is sent put, can we reasonably expect it to refer to us a thought of love (pure gold)? eg

No! "As we sow so shall we reap." it No! "As we sow so shall and learn a Let us look a little deeper and learn a little more of the work of the thought on returning to its, birthplace. The force with which the thought is sent out determines the force of lits return. val ha the iste D If then, the thought be evil (unkind or ter

uncharitable) it sears the soul. Look up the meaning of the word sear. One of those given is to wither, enc to make callous. Does this not teach us that if we would benefity the soul, and restore it to the "image and likeness of God" (good) we must guard our thoughts always, not once in a while, gra vidi but at all times. This is byino means this easy, as ; we will learn, but when we span commence earnestly, then only will we know its importance. gat will cien

Let us, then, be up and moving, Walking ever in the right, As we opring, through the proving Thought has ever wondrous might. Let us not by the wayshie failer. Ever to the Light be true;

We have no fault ave, cannot alter 'Into virtue's glorious hue, Lovingly your sistered RUTH.

#### AN UNFAIR DEAL.

Life is a liftle game; that's all; The shuffled cards are dealt around: To some the welcome aces fall And here and there a king is found.

We seldom like the cards we've got, And many lose, while few may win Ah; Fate, I fear has slipped a lot of useless, extra two spots in S. E. Kher.

was heard the gultar coming out of the need not interfere with the ordinary cabinet, without human hands, and pursuits of business or domestic affairs. playing beautiful music independently, In conclusion, the writer says that he while lying on the floor at our feet; knows that the phenomena he has witthen lifted up to the laps of several of nessed in the home circle are not prothe sitters, and there playing music duced by any operation called sub-conwithout the aid of any one in the circle, scionsness on the part of the medium the medium being behind the curtain so-called, or by hypotic conditions on all the time, some four or five feet dis- the part of the members of the circle, or tant, and wholly unconscious all the any one of them. He is convinced, and time. so are all the ladies and gentlemen The room was made dark during these present that the phenomena are just manifestations. Of course we could not what they represent themselves to be, see the instrument moving out and no more and no less, to-wil, communi-around the room, but we could all hear cations and messages and exhibitions of and feel at times its movements, as well as the music played upon its strings. After finishing this, the instru-but conclusive evidence sufficient to ment would return behind the curtain convince any reasonable being. EDWARD SIMONTON. and resume its place beside the medi-St. Paul, Minn.

um, very quietly; more so than if one of

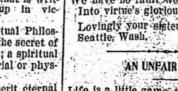
	this the couth planet must have original
IS MY SOUL IMMORTAL	this the earth planet must have existed cternally.
IS HIT SOLL MANORAL	Question:
다 다 안 잘 들었 <mark>다. 하</mark> 라 옷 가슴 날 날 같	1. Did it exist as a soul of some-
Viewed in the Light of Deductive	thing? a thing of itself apart from
이 집에 가지 않는 것은 방법은 것을 위해 가지 않는 것이 없다. 것이 많은 것이 없다.	e thing? 2. Is soul a thing of itself apart from thought, force and substance? thought, force soul (or I am) have an
Reason.	3. Does my soul (or I am) have an
	3. Does my bour (or IT Dealers)
Is my soul immortal?	eternal existence as C. H. Foster?
If all which now exists cannot be an-	In beginning our investigations as to
nihilated, then it reasonably follows	
that it never had a beginning, hence it	
was in existence before the world was	
a nebula.	our deductions should have a probable
Now we will ask what is the individ-	base of departure. In other words, we
ual nature of that spark, and from	
whence came it of itself, that is found	
necessary to quicken or fecundate the	thing now or then existing from which
egg?	this promise may lead us to a reason- able expectation of the thing promised,
If it never had a beginning, what was	1. e., something readily recognized as
t doing, and how came it an occupant	existing must precede a promise.
of space? Was not this spark the ad-	What is a soul?
anced soul of 'some other' body that	Before inquiring as to the truth of the
ad been projected into spirit and	immortality of a soul, we must first en-
hence into a soul from a world that ex-	deavor to establish as a fact that such
sted before this present world?	a thing as a soul has an actual exist-
Did this spark at the time it first eu-	ence of itself. In other words, "You
ered the egg of our world remember in.	must first catch your rabbit before you
he slightest, degree a previous exist-	can make a rabbit stew." In order to
nce in a lower world? We think not.	do this, we should discard all previous
Then upon this hypothesis let us	notions, beliefs, opinions or hereditary
ssume that the spirit and soul of hings of this our present world may	teachings and confine our inquiries within the limit of human comprehen-
radually drop their memory or indi-	sion. Then let us begin at that point
iduality as they advance out from	milana malating imamiladas having that
	unit one (1) or last division of an exist-
	ing thing I a the ultimate etem
athered together, (spirit world) which	While it may be readily understood
	that the effect of the combination of
	Thought, Force and Substance when
	neting together produce the effect
	which is called Life, and while this is
	the ultimate limit of human compre-
	hension as regards to relative knowl-
	edge, yet it does not necessarily follow
	that it will' always be so, nor does it
from a human point of consideration	disapprove or negative the probable ex-
at the soul is immortal, and we ac-	stence of an infinite atom, spark or
pt this as a point of departure in our s	soul of things.
ould appear to us that the first ques-	juestions of metaphysics, we are g
a to be combined would be 15 a o	bliged to confine our deductions as to
al an existing thing of itself, apart [t	he law that seems to govern things, to
m any other thing? and if so? in t	he things themselves as they present
at definite manner does it appeal to t	hemselves to our five senses of cog-
human sense for a recognition of its n	ition; for instance, if the sense of
n existence as an entity?"	ight recognizes the fact that a cortain re
	ody has changed its relative position
f out of nothing nothing comes, and to	o'some other body, our reasoning fac-
f out of nothing nothing comes, and it it which is cannot be reduced to u hing, then this spark that is found in ressary in the quickening process of the iver to produce an obscanized body in 90	ity (which is the product) of teaches us is
essary in the quickening process of the ure to produce an organized body in of	

Alameda, Cal.

#### UNSEEN FORCES.

. *

mercantile democracy may govern and widely; a mercantile aristoc-cannot stand.-Ladnor. d governs the world, and we have to do our duty wisely and leave the to him,-John Jay. weeps but once; cheap always -Hindoo.



# THE PROGRESSIVENTHINKER

# LIFE AND EXPERIENCE IN SPIRIT LAND to bang open the doors of hell, as fast as I find them, one after another, and let the captives go free. The dirticst and darkest hells are upon the earth, consequently my work is there. I have worked, and I still intend to work,

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

LETTER NUMBER SIX

To the many readers of The Progressive Thinker-Dear friends, one and all, I am that fearless being whom you once called William Denton. Some called me Prof. William Denton, but titles never fitted my shoulders easily. After having been addressed as professor by numerous friends, together with smiles of approbation or frowns of dissent, sympathetic hand-shaking or cold, hard, dry shakes, I often retired to a little grove, not far from where I at the time made my home, to shake off the professor, to shake off the hard, dry shakes and frowns, and just be simply Will, or William, or Denton; and there, in that quiet retreat, throw myself down on the fragrant ground, among the mosses and pine needles.

Ah, how beautiful, how delicious; how fragrant; the low, sweet hush of night all about me; the crickets chirping softly, the frogs joining in a louder chorus to the deep bass of the inflated bullfrog. Lying there, in an ecstasy of calm delight, flat on my back, gazing up at the stars as they smiled, twinkled, and sparkled, peeping down at me through those tall pine trees, a gentle breeze sighing a soft anthem among their numerous boughs. By this time I had shaken off the odious professor, had for-gotten him entirely, and once more my mother's voice called, "Will! William!" or, as she often playfully said, "My Sweet William. Will, Will, where art thou? Come in my child, or you will get a bad cold in the head."

At the sound of her voice I smiled dreamily. Mother, mother! Where art thou, darling mother? Are you up there among the stars, sweet mother?

Then methought a voice whispered softly from out the chorus of sweet sounds: "No, William; not there." Not there, but where, mother? "Here, William, just here."

And is my lamb with you?

"The lamb is here, with fleece as white as snow;" and then with the rustling leaves mingled the soft rustle of angelic forms. Methought that gentle hands were laid upon my aching brow, my eyes closed, my inner sight opened, and there, in all their bright loveliness, stood my

angel mother and my spotless lamb. "Courage, my sweet William," said my mother; "cour-age, my boy. Bang away at the doors of hell. They will yield after awhile and a multitude shall come forth."

I call on the world at large to answer me: Have not a great multitude come forth out of hell, or given up their hell and killed the devil? This was the prayer of my soul, morning, noon and night. "In the name of humanity, let us all rise up, put out the fires of hell and kill the devil.'

I once wrote a poem entitled, "The Devil Is Dead." would to God he were dead, wholly and entirely so, but he has more lives than the cats of Kilkenny and when you think the monster is dead he bobs up screnely where one least expects him.

Now I would like to quote my poem. I used to think it pretty good. I suppose I may be pardoned for looking backward a little at my former self. Men sometimes look backward with smiles of pity, amusement, or contempt, to the days of their boyhood, thinking what foolish little fellows they were. I look back now to the days of my mortal life and think, "What a foolish fellow you were, Will iam. But you did the best you knew or could have done

then." But for the poem:

Se .:

A DESCRIPTION OF A DESC

THE DEVIL IS DEAD. Sigh, priests; cry aloud, hang your pulpits with black; Let sorrow bow down every head; The good friend who bore all your sins on his back, Your best friend, the Devil is dead.

Your church is a corpse; you are guarding its tomb; The soul of your system has fled. That death-knell is tolling your ferrible doom; .It tells us the Devil is dead.

where I am needed most; and I don't wish to be denied my name. I never was ashamed of it when in the mortal form, and never failed to sign it, in full, to anything that

emanated from my pen, no matter how radical it might be. I never asked any man if I might be allowed to do this, that, or the other. I loved my brothers, all; and do so still, and much more, but I wished to strike the chains from every man's hands, and I abhorred the slightest

thing that smacked of tyranny. Be very careful, you who call yourselves Spiritualists, that you do not forge chains for your brothers to wearthat you do not erect doors that lead into hell. Do not tell spiritual beings what mediums they shall use and those they shall not. Do not tell the mediums through whom the spirits come to you, that they must subscribe to this tenet or that. Let the mediums give utterance to the voice for him in our hearts the more his pres- says, in his "White and Black Magic." of the spirit. Beware that you do not bind them in chains, for I most solemnly tell you, that if you do, the chains will be broken, the captives will go free.

Spiritual beings will not allow their mediums to be bound, and those who try to bind them will be thrown to the ground and blown away as chaff. The angels know what to do and how to do it. Beware that you stand not in their way: They asked no-man whether they should choose learned or ignorant mediums, and they do, and have invariably chosen the ignorant ones-perhaps not those who were too grossly ignorant, but the uneducated and sensitive; generally children whose minds were unbent and unbiased by education. Through the mouths of babes and sucklings have the wise been confounded. The medium Jesus confounded the wise men in the temple, at twelve years of age, being wholly uneducated, unlearned, the son of a poor carpenter.

Andrew Jackson Davis was but little older, not more than sixteen, the ignorant son of a poor shoemaker. He not only confounded the wise men in the temples, but the whole world. The three Fox girls were but children, and their father a common farm laborer. Through them was established direct communication between the spiritual and earthly worlds, by audible signalling. Hudson Tut-tle was a hard-working farmer's boy, not yet educated. These were all chosen while still very young, before they had been bent and biased by education.

As soon as you begin to rivet fetters, usefulness ceases. A bound man can accomplish little or nothing. Freedom-freedom for all.

WILLIAM DENTON.

### (To be continued.) WHEN JIM DIED.

When Jim died all th' neighbors from fur an' near, 'Pears like to me they held him just as dear As mother did an' me; fer they all came in to gaze Once more on his calm, pale face, an' a sort of haze Seemed to settle on their eyes, fer I seen th' tears A-tricklin' down their cheeks-maybe th' fust for years-When Jim died.

When Jim died, th' birds stopped singin' in the' trees, Fur they missed him, you know; an' th' golden-belted

Flittin' over the meadows whispered to th' clover It would kiss his bare, brown feet no more; and the plover An' th' kildee in th' rushes and th' fcu, Seemed over to be callin' that he'd never come again-When Jim died.

Jim was a curious chap—not like other boys; He had his own way o' takin' life with its joys An' sorrows; he loved birds an' flowers, an' I'll bet He never much as trod on a timid violet That peeped shyly through th' grass. Like music of a

flute The birds sang to him, but their voices now are mute-Since Jim died.

Since Jim died 'pears like to me mother ain't so spry As she used to be; there's a sadness in her eye An' voice that sort o' cuts me to th' heart; for Jim Had allus been her pet sence he was born; she loved him

#### AsiPresented by J. J. Fly, M. D., of Pulleys Mill, Ill.

To the Editor:-In an article in the Mctaphysical Magazine, page 244, Vol. 5, Mr. Brank Haramann says: "The rec-ognition of the some in All is the first step in the study of the superior science called the occult because it belongs to the higher self, sho to the mortal part of man. Only after we have found the self and all of its consciousness, into thruth be lifted, etc....To become holy and spiritual means to become unself-ish,.... after riso out of the plane of matter;....to grow out of that con-sciousness of self that belongs to the body, into that state that belongs to matter;....to grow out of that con-sciousness of self that belongs to the body, into that state that belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body, into that state in the belongs to the body into that state in the body so the body into that state in the more room we make around us, and the more room we make around us, and the more room we make may not be accomplished at all. He ence will ablde in us. The incarnation that death cuts the link between the of the Divine self in us is not accom-lower self and the higher self, and that plished at the time when we enter the world; it continues through life as we progress along the path of wisdom, and stand the make-up of man as here de-

progress along the path of wisdom, and if hindered, it may not be accomplished at all. For the purpose of enabling this power to take substance and form in us and to become manifest in our own na-ture, it is necessary that the delusions of self with all its outgrowths should be conquered, so that wisdom may enter the heart, and the mental horizon be exconded. This is not accomplished by expanded. This is not accomplished by plous dreaming, nor going out of ourplanes; but by remaining firmly within which the body is composed an intellithe center of our divine consciousness, and nourishing the fire of unselfish love, until it grows into a flame of knowledge whose light and power will radi-ate to the most distant stars."

This he calls the "White Magic" of the Rosierucians. There is another of the outer covering of the man. This Mr. Hartmann calls the lower self. kind, that he, with H. P. Blavatsky, calls "Black Magic." This latter kind This Mr. T. J. Hudson calls the conscious self; but, he, like Mr. Hartmann is what he infinates belong to the pub-lic in general and consists of rappings, table tippings, and the wanderings of and is the one that buys, sells, trades table tippings, and the wanderings of our clairvoyanis, slate writings, etc., in fact all communications coming from the les developed spirits, whom he calls elemontals. Such phenomena as comes and acquires experience here on earth; but, he, like Hartmann, says, this part of the human being dies with the body, and that it is the sub-conscious mind from these, they say, should be kept from the public, and that therefore, the that is immortal.

Here again are two minds; two selves teaching of occult secrets should be exall belonging to one man; a conscious cluded from the mob of vulgar, scienand a sub-conscious mind of Mr. Hudtists, in whom animal intellectuality son, and a lower and a higher self of and skepticism have been excessively Mr. Harimann. Mr. Hartmann is a Theosophist, and Mr. Hudson is a hydeveloped.

Such a thought as this took possesbrid between materialism, Spiritualism, and a little theosophy thrown in to sion of the priests of the Bible, and they made it a death penalty for the masses to communicate with these ocmake his philosophy appear complex and mysterious.

No doubt these men are honest, and doubtless they have penetrated into cult forces. I will ask these gentlemen whom Mr. Hartmann calls the true "octhe nature of man's constitution farther cults," how it is that they know that one man dealing with the occult, knows than I have; but please let us have our that the forces he deals with are better say, and it is like this: In my opinion, than that of another? Further, I will there is no such thing as a duality of ask, if it has not been proven that like man; or for that matter, a trinity of men invite like forces, spirits, element- man, God or devil.

als, or discarnated human beings to them in their communications? I believe these thoughts are only the residuum of conclusions that were the If Mr. Hartmann wants to be an asoutgrowths of the mind of primitive cetic, and retire within himself; exclude man; they are the mistaken concluall worldly associations; if he has risen above a point in the struggle of existsions that arose from improperly understanding the meaning of the first beams of light that illumined the chamence, where he is above the cross currents coming from the masses; if he is bers of his mind; they were the fruits that the quaternowind and northern blasts of imperfect humanity, that knows no better than to, first of all, re- in his vain attempts to understand member itself in the struggle of exist-ence; to provide for the morrow, that the wolf may be kept from the door; to man when he enters the wold is not sense and feel the influences around it; one with the Master (the higher self) to run here; and there from this or that though he may be, or may never beimpression, and from all these gain a all owing to the efforts of the lower self

point as to the nature of its own being, to incarnate the higher. he should not prohibit those who have By this, we understand that the high-not reached this point in development: er self is not congenital with our adfrom arising to his standard, if stand-vent into this world, but is something and it be, by excluding the secrets of the occults from them. For it cannot be that these men are cession will ever be made; and this

different from the rest of humanity. If fact reduces the problem of man's des- throws a ball of twine into the air It should be that he is superior to the tiny, with the exception of a few "true, above him, until it disappears from rest, it can only be so by his better occults" to a parallel with the trees. sight. The loose end of the string he training and mental organization. They They have a body and a life force withcould have never reached this state ex-cept by wading through the mazes of those below them. There is no royal they see, they feel, and are sensitive to those below them. road to the ascensions of diviner con-the changes of the seasons, but are not sciousness, but all must travel along conscious of their entities; they die; and not having personalities, the same pathway. Now, a word about selfishness. Mr. again to the impersonal elements. So Hartmann quotes an expression from it is with the conscious mind of Hudone of his true "occultists": "Oh, for son; so it is with the lower self that one unselfish person to co-operate with has not a oneness with the Master, of us in our work of humanity!" Further Hartmann. This we call a strange on he says, "a few have appeared, who medley; a useless complexity in the from their works have shown that they make-up of man; an unwarrantable seem qualified to receive instruction in conclusion, and misunderstanding of regard to the lost mysteries of the the cosmical energies, leading upward,

SOME FRIENDLY CRITICISMS OF PARTICULAR CULTS forces of which one to a million pene-rated the circle, that was destined to roll ou forever as an automaton, selfsustaining and immortal. Lot me draw a picture of the evolu-tion of life, the source of which, the reader may find between the lines.

In the dark arcanum of nature, I see a stream of moving particles; they are too large for atoms, they are molecules; these small bodies are without begin-ning, and they have no ending; they dwell in the immensity of space, where time is not counted and where light is perpetual, because they are the source of all light, life and intelligence. They are always in motion, because they are the origin of motion, or motion itself with every attribute of action.

They are always flowing outward from their veiled recesses, and are continually seeking expression by a process of infolding themselves upon each other, and making a roll whose involutions contain every property of life and matter necessary to life and personality. This we will call an ovum, and an expression for the first time, in what is

known as matter; yet, because it can be seen now, does not mean that it con-tains anything different from what it did contain before their aggregation and involution into the roll that we now call a bioplasm. This bioplasm is fed from the forces of network like from the forces of nature, like that of its own, until it arises into form and bethat unity of intermetice that constru-tutes, my being? We know that the mortal body dies; that its elements are given back into impersonal elements of that energy from which we believe comes transposed into the kind it was destined to assume. It springs forth from these realms to another, and laughs in a world overflowing in songs and wails, of flowers and thorns, and clear running brooks and muddy streams. It now begins to make a page in the history of man; the sheet is hung out and the world's history is written wrong the two he full are the fact gence that gave it a personality or in-dividuality as a man? No, except in potentiality. If they have not, there can be no lower self to die, and what seems to be death is only a dissolution upon it; it may be full, or the footprints may be few; however the sheet is spread and the prints of time are written, and its experience is taken. But while this sheet is being unrolled at one end; when the evolution begins from its unfoldment, it begins to in-fold at the other, and the latter is as large as the former and more perfect indeed, is the last, for it is made from the best of the sheet, the essence of its infolded beginning. As time goes on this sheet becomes

old and worn; its freshness is gone, and its brilliancy faded; it has served its purpose, but the footprints, yea, every rustle of leaf, every song and sound, and idea of thought from the earth or spheres are recorded within; they are safely stored in the last involution; the one that arose from the first, that came from the world of spirit, to serve this new being that arose from the old. But the time has now come in the order of creation for this sheet to be torn from its folds, and it falls to the ground as a chrysalls; the more perfect involu-

tion arising anon, amid the greater scintillations from a myriad of suns.

### STARTLING QUERY.

#### Is Materialization Produced by Hypnotism?

I clip the following from the Youth's Companion of January 16, 1902: "Wonderful stories are told of the powers of the Hindu fakirs. Careful attention to their tricks has not discovered their secret with any certainty; but Capt. James Parker, the English traveler, who has just returned from a tour of India, gives it as his belief that hypnotism is the means by which they accomplish their most startling illusions. One incident which he describes seems to bear out his view.

"The trick which is acknowledged to be the greatest of these Hindu mystic performances, says Captain Parker, and the one that has been described by trustworthy persons too often to be trustworthy persons too often to be doubted, is the one in which the fakir



most remarkable book, will be our lead-ing feature until June 1, 1902, and will be the only one of the eight Divine Plan

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EIGHT REMARKABLE BOOKS FOR \$2.50.

1—The Encyclopedia of Death , and Life in the Spirit World, Vol. 1. 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

April 5, 1003.

Twas knowledge gave Satan a terrible blow Poor fellow! he took to his bed: Alas! idle pricsts, that such things should be: Your master, the Devil, is dead.

You're bid to the funeral, ministers all; We've dug the old gentleman's bed; Your black coats will make a most excellent pall To cover your friend who is dead.

Aye, lower him mournfully into the grave; Let showers of tear-drops be shed; Your business is gone-there are no souls to save; Their tempter, the Devil, is dead.

#### Woe comes upon woe, you can ne'er get your dues. Hell's open, the damned souls have fled;

They took to their heels when they heard the good news-Their jailer, the Devil, is dead.

Camp-meetings henceforth will be needed no more; Revivals are knocked on the head;

The orthodox vessel lies stranded on shore,

Her captain, the Devil, is dead.

But, friends, is he dead? Aren't some of you trying to resurrect him? Don't you think I am still needed to hang away at the doors of hell, for some of you are trying hard to close the doors once more-have closed them even

What a great iron door is the doctor's plot law; what a what a great iron door is the doctor's plot law, what a low, filthy door is the lymph injection. What a disgust-ingly nasty door is compulsory vaccination. And look at that great, horrible, cruel, degraded, devilish monster, ten thousand times more deviliable. ten thousand times more devilish and cruel than the old Satan himself, standing there at that blackest of all black doors, whereon in fiery letters appears the word Vivisection! Oh. monstrous hell! The Devil is not dead. Weep and gnash your teeth, oh, men of earth! The Devil is not dead. You are coddling him up again.

And now steps forth the scarlet woman, the Romish church. She stretches forth her arms and in wheedling tones, with smiles that are filled with guile, she begs all the little churches to come to her; she will take them all into her bosom and protect them from harm; they may still retain their names, if they want to, but what's in a name. "A rose by any other name would smell as sweet." She doesn't care what they call themselves if they will only return home and rest in her great, motherly bosom; and, when she gets them there—ah! when she gets them there, she will bang-to the doors—those great, strong, black doors of hell—and take her seat on the throne beside his Satanic Majesty, and hell and the Devil, together with his queen, the Romish church, will reign throughout a goodly portion of the world. Yes, their dominion will even extend into the spirit world.

Yes, I think I sang my song too soon. Many of these things have arisen since I left the mortal form. So do not say that I am not needed; do not say that I have progressed so far onward in the spiritual life that I can feel no further interest in earthly affairs. Was William Den-ton ever so selfish that his ears were deaf to the woes of humanity? Have I progressed so far onward into heavenly bliss that like the orthodox angels in heaven. I can look down into the fires of hell with smiling, happy face, and see my brothers writhing in torment?

Out upon such folly! No! No! A thousand times No! I will work hard and strike my blows wherever and whenever I find an opportunity. Heavenly, progressed angels. don't need me. Heaven don't need me. I am not called upon to sweep streets that are clean and golden. I am not called upon to overcome error where error is not, but to work hard in dirty places and to make them clean and

Better than the rest, he was her boy; she don't complain, Mother don't, but then she's never been the same Since Jim died.

-Rochester Post-Express.

past."

truth.

#### Teach Girls to Be Home-Makers.

There has lately been a fresh crop of complaints in sermons and magazine articles that the young women of America are ceasing to care for the home. The higher education is supposed to be responsible for this, and when women get the ballot, it is predicted that the disastrous change will be complete. Those who fear that equal suffrage will give a death blow to the home should have their nerves calmed by the facts related at the recent National Suffrage Convention in Washington by Miss Theodosia Ammous, teacher of domestic science at the State Agricultural College of Colorado. She said:

"Since women obtained the ballot, work for many reforms has been taken up in the women's clubs, and has been carried on with great success. One of the chief lines of effort has been to establish industrial education. We propose to introduce domestic and sanitary courses in all schools.

"The women voters of Colorado do not neglect their homes. In everything we try to emphasize the home and to teach our girls to be good home-makers. We are laying stress upon scientific housekeeping. Believing that the home is the center of everything, we have started at the Chautauqua at Boulder a model cottage, to show the very best methods of housekeeping. It was said long ago that woman was the natural sanitary reformer. We are trying to introduce sanitation as nearly perfect as possible. Increased attention has been given in Colorado to home-making and improved sanitation since women have had the ballot.

"A large fuel and iron company employs women as instructors in the science of nutrition, domestic economy, etc., and is sending them around to teach these things in the great camps. The courses are free and anyone may learn. They are thus reaching the foreigners, who need such instruction most. I am always sorry to see women at the East sending in protests against equal suffrage. It seems to me a dreadful thing for women to do. They do

not know what they are doing.

"In Colorado the women's vote has been very large in proportion to their numbers. The best, the most intellectual, and most representative women in our state are and have been believers in equal suffrage, and it was never so strong in popular favor as it is to-day. Those who have said the contrary have perhaps had some personal reason for speaking ill of women as voters. Certainly the facts will not bear them out."

#### Gems of Thought.

Copiousness and simplicity, variety and unity, constiute real greatness of character.-Lavater.-

A proud man is seldom a grateful man, for he never gets as much as he thinks he deserves.—H. W. Beecher.

The future does not come from before to meet us, but comes streaming up from behind over our heads .- Rahel. A proper secrecy is the only mystery of able men; mys-

tery is the only secrecy of weak and cunning men .-Chesterfield.

To know a man observe how he wins his object, rather than how he loses it; for when we fail, our pride supports; when we succeed, it betrays us .- Cotton.

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that sweet if possible. I do not care to smash pearly gates, but would be giving as the angels give .-- G. Macdonald.

outward, and onward to the climax of I suppose such as were taught by its own creative ability. There is but Paracelsus, the mystic Rosierucian, and the imaginary claims of ancient al-chemy and astrology, in which there was nine-tenths fiction to one grain of um, whose involutions evolved a physical world and peopled it with physical

I think it is not surprising that they beings. There is no duality in any enshould be forced to raise the cry for un-standing be forced to raise the cry for un-tity; every entity is a one; a oncness selfsh men; for, as we have said, life is a struggle for existence, and if it turns master; before its physical manifesta-tion of the structure of the structure of the structure of the structure master is a structure of the structure of the structure of the structure structure of the str comes to this; it is either death to the force, yet divine because it was God.

subject, or some other one must take On its first appearance in matter, the responisbility of that life upon though it could be seen only by the mithemselves. If we engage in the strug-gle, what is it for, but for self? If a ized by motion, it became an entity. man should, or could lose himself. It had but one life; the rudiment of but where would his individuality be? I one mind, soul, force, or whatever we suppose it would be absorbed in the great Nirvana, which is as near noth-ing as my imagination can conceive. At man we find that the climax of physical least it is nothing to the individual, and life, as it is called, has been reached. as for my part, when my individuality In him we see characteristics of all that is gone, what care I for anything, either above, below or around me. Pure un-from this we naturally conclude that he selfishness is a thing that is difficult for has arisen from all that is below him. me to think of. Am I not an individ-ual? What was my individuality given could be traced as a stream of life de-

me for, if not for myself? What is the first consideration of any individual, scending down through the eons of time and creative changes to the lowest but for himself, and what use could he be to any one else, if it wis not for this individuality. Unsafishness, purely, as these occultists contend for, is just as impossible as individuality is possible. "Do unto others as you would have them do to you," is, the law of nature, as well as the golden rule, and I would add, treat gvery man with all the re-spect that is due han, no more and no less, and you have done all that is re-less, and you in the race of life. "This is a plain, infactical world, in which it must be that every man should work for himself, and, with laws giving equal privileges to all, all should work, by its transition into matter; that matbut for himself, and what use could he microbe; or, it may be that the species

equal privileges to all, all should work, and what is work, but for self; if he works for others, he works for himself, and it is for, the benefit of himself that the ter is only another name, designating mind; and that the sum of the activities of the molecules of the body, through ter is only another name, designating mind; and that the sum of the activities of the molecules of the body, through the economics and purposes of life, go he works for othership of animonir that of the molecules of the body, through the economics and purposes of life, go into their own conservation and elevation the internet of the second state of the second gence to which the substratum of all and unsellish fure and simple, born in ishness itself, pure and simple, born in the spirit of priestbood and egotistical induigence. Mr. Hartmann would have his fellow-men evan rise above all de-sires, for he says they are but the intelligence tends, and will forever be found as an individual working its way onward and upward as a part of the plan and purpose of all creation. It fruits of selfishness; even a desire for matters not that the shell is returned to heaven, he abrogates. While men are the earth.

. Nature is profuse in her work; how men, they will desire; they may and must desire, and when the time comes-they do not desire, they will no longer many perfect and imperfect life germs? how much wasted pollen? how many be men. It is the mystery of man and the brotherhood of man that concerns the mind of man that concerns evolution? and how many futile efforts in language, thought and deed, but all without the fires of demine designed to the perfection of the but all without the fires of flaming desires, and the selfishness of the individual, to lead him on to victory, and the attain-larles, whose activities are no longer ment of the good that is in him and be-yond him. Now, I want to say some the ideal remembers them as childish thing about the lower self and the high- efforts in the vortex of evanescent Paper, 50 cents. For sale at this office.

his teeth.

"The spectators, surprised when both return boy and man climb out of sight, are horrified when the boy's severed head, arms and legs, followed by the trunk, fall to the ground, and the man slides down close behind. Their astonishment is increased when the fakir gathers the severed members and restores the boy to life.

"Well, I saw this performance once, and once I didn't see it; and the latter experience was more wonderful than the other. I had some London friends visiting me, and after having left them for a few minutes on the veranda of my bungalow, I saw, as I was returning, the same fakir and his assistant, whom I had seen perform the trick, standing about forty feet in front of my friends, apparently preparing to begin a performance. As I was about as far behind the natives as my friends were in front of them, and had not been observed, I stood quietly where I was.

"The man placed a drawn knife between his teeth, took the usual ball of twine in his right hand, made a motion as if throwing it into the air, and then stood perfectly quiet. My friends on the veranda were looking into the upper air with astonishment on their faces, which in a minute turned to a look of horror as their eyes came back to the ground. In another minute their

countenances lighted up with pleasure, and they applauded roundly. "They could not say enough about the wonderful performance they had seen,

and they were astonished beyond measure when I told them I had been as near the fakir as they, and had seen nothing of what had so wonderfully impressed them.

"If that was not hypnotism, what was it?"

In line with the foregoing was an article which went the rounds of the great dallies East and West about ten great dailies East and West about ten years ago, telling the experience of a couple of "globe trotting" American artists in India. They saw the trick above described performed, and just as the boy had commenced to climb the small rope, one of them took a snap shot at him with a kodak. which was subsequently developed. The papers contained a picture of the scene as the artist saw it, in which the fakir is rep-resented as standing with his arms raised, and the boy as a short distance

up the rope; while in the picture as the kodak saw it, there is no boy and no rope-nothing but the fakir with his arms extended. This trick and others equally astounding, are being done every day in India, and it has been so for ages, Hundreds of hard-headed skeptical English officers, soldiers, sailwhile they know that, as a matter of fact, they cannot be real, yet they are

willing to swear that they never saw anything plainer in their lives. Now if the senses of such men can be so easily and so absolutely deceived; is it not possible, and perhaps probable, that those persons who think they have seen the materialized forms of their de ceased friends, are in like manner decelved? C. G. STAFFORD. Eureka; Cali

3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. 4-Art Magic, or Mundane, Sub-Mun-dane and Super-Mundane Spiritism. 5-Ghost Land, Spiritualism, Occultism.

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22 pril 6, 1993.

Dr. R. Osgood Mason Tells of the Marvelous Effects on Children.

Dr. R. Osgood Mason, member of the jective sleep. I then suggested that he Academy of Medicine and author of would be a brave boy from that time "Telepathy and the Subliminal Self," onward; that he would not allow the "Hypnotism in Therapeutics, Education other children to treat him badly; that and Reform," etc., gives the following he would stand up for his rights and exclusive interview to the Sunday would no longer be a whimpering "cry-World. baby."

He tells of the marvellous effects of After three or four treatments, during hypnotism as used on New York school which the same suggestions were imchildren to-day, and relates some re-pressively made, the child became a markable cures and results in the cases | changed being. His manner among his | of those of tender years as well as of playmates was assertive, almost aggresadults. sive. He never cried from being teased

Hypnotism is certainly a powerful and he stuck up for his rights in a way factor in education. The very young that astonished his companions, who even are susceptible to its influence, soon learned to respect him. and I have succeeded in employing it in A OURE FOR CIGARETTE HABIT.

many cases where teachers have failed The curing of the cigarette habit by by all ordinary educational methods. means of hypnotism is almost too well Hypnotism as a means of education is receiving more serious attention of recognized now to need any confirmateachers to-day-especially in the cases tion of mine. I have boys brought to I mention-than is generally supposed. me, from eight to sixteen years of age, For instance, there are many children confirmed slaves of tobacco. I place brought to me whose parents say; these patients in a hypnotic state, sug-"Doctor, my child cannot remember gest to them that tobacco is a vile thing

anything; what ordinary children grasp and that they will abandon it. with ease he experiences the greatest | If the "cigarette fiend" be a veteran I begin by saying, "You will smoke only a long, painful illness. The explanation difficulty in learning."

"Our boy, eight years old," says an- ten cigarettes to-morrow." Then, at the is that she is still suffering and her unother, "shows vicious tendencies, and next treatment, "You will smoke but quiet spirit wanders back to her old has even taken to cigarette smoking, five cigarettes to-day," gradually lessen- home.-Chicago American. We have tried everything, even using ing the number, until I get it down to the harshest means, but all is of no about one a week. After that the idea of smoking eigarettes at all becomes avail."

Now, here are two cases, radically displeasing, and soon the former cigarette fiend abhors the idea of smoking. different, where hypnotism may be of I have known such patients to actually use. It is surprising, but some very remarkable "cures" have been effected by become sick at the sight of tobacco. hypnotism among children in these and Hundreds of persons come to me whose memories are defective, will similar situations. power lost, power of concentration lack-

STRANGE EFFECT ON CHILDREN. ing, and who have contracted bad hab-To give you a few notes from actual its. In these cases usually all other cases: means save hypnotism have been ex-

The names of the patients must, of hausted. course, be withheld, but each case is a I find hypnotism, is a powerful influence in education if properly used, unknown. Their effort in this curious bona-fide one. Case 1-Her parents three or four and I have no doubt that before very book must be taken with mingled re-

three nights. The ghost was seen by three young men at a time when the woman was known to be within doors at home.

Some of the scoffers have sought to atch the figure, but the most rapid purult fails. She vauishes before any one can come within twenty feet of her. Wiley Schultz, a deacon in the Methodist Church, was one of those who pooh-poohed the stories. Last Thursday night Schultz was pursued by the woman. He frankly confesses that the sight was too much for him and he took venture, but his experience is summed | Express. up in his explanation that the curious thing about it is that if it is pursued it

will retreat, if one runs from it it will pursue. The favorite pastime of the ghost

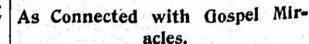
seems to be to suddenly rush past some pedestrians. Homeward bound at unusual hours, evolving itself from some dark corner and vanishing after going a dozen paces. The figure is described as unmistakably that of a woman. The

face is evidently veiled, as no one has ever boasted of having seen its countenancé. No ghostly moans or ratilings, no words of any character does it mut-

ter. No special person has been singled out for its visitations. hoax. One man claims to have seen the which is so essential to success,

ghost apparelled in white, but he has been hooted down as a sensation monappearances. One theory solemnly brought forward s that it is the apparition of a wellknown woman who died recently after

**PSYCHIC RESEARCH.** 



Strange flotsam tosses on the sea of time. A Buffalo minister and a doctor of the same city, working together, have made a raft out of a lot of differing pieces of it, which they had collected, and boldly push out upon the

gentlemen in Buffalo, if they like; but telepathy and clairvoyance, as keys, will not do for all manning to open all the mysteries just yer.

PROGRESSIVELTHINKER

We do not deny that this book deserves the attention of people who are approaching the study of psychic phenomena from the modern standpoint. There are good things; said in it, possibly true things, that are not yet believable in psychology, asr, but uyesterday wireless telegraphy was unbelievable in the practical world. The trouble with the book is its assumption of demonto his heels. Frank Griggsby, the im-plement man, is reticent about his ad-mostly in the air.-New York Mail and into "chaos and old night." Equality .. 9: 1 11



Spiritualism's Message to Humanity.

I have been for many years a staunch | nature's greatest balance. Spiritualist, with a never-flagging in-terest in its philosophy and phenomena, and the various methods whereby they are brought to the attention of an in-couring public - L have observed that quiring public.- I have observed that its crust not yet wholly abated, showing change called growth, which when many times our societies fall into a rut | that it has taken ages to construct it

From a joking attitude towards the lift them, because of a thresome same- was a thing of growth. The astronostory the town has gradually come to ness that pervades their meetings year mers tell us, also, that world-building is accept it as gospel truth. Those who after year, or from an evident listless- still in progress. confess to possessing superstitious fears ness, or at best, mechanical effort on frankly admit belief in its genuineness. the part of the workers whose enthusi- toward the level of its yearly track or exple ation. Too many have seen the left them without that keen apprecia- law that makes the sun's direct rays woman to make it possible that it is a tion of the needs of the present hour, more effective in heat and its indirect

ger. All other stories agree as to her for the past two months has been doing seasons as this operating force and pogeneral appearance, habits and dis- a very acceptable work for the Spiritual sition of the globe effect.

Association at Columbia Hall, 1325 Cothough it was a pleasure rather than a would be impossible. task, and while the answers are such

as must appeal to the intelligent mind. there are times when she paints the adaptations to such laws and conditions most beautiful word pictures, portray- on the other as must needs be inexoraing so much of love and sympathy for ble and unvarying, showing the same large enough (which it is) to include the both sides in the adjustment. The

NATURE'S BALANCES. A Study of the Constitution of

Things.

In the physical universe the forces are balanced; otherwise the worlds and suns would not follow in their appointed tracks. Unopposed, gravitation would pull each globe to the center of its system, into its sun, and unchecked of these forces wheels them in circles with varying levels of their orbits, so that there is no danger with grade output, and if they could by their oppocrossing collisions. Without lubrication | sition hinder a more intended beneficent of axles or cog-wheels, they move on in silence. The fabled song of the morning stars over the completeness of these great movements must have been as imaginary as the creaking of gudgeons where none exist. These motions are

out of which it is almost impossible to and that the equilibrium now attained The inclination of the earth's axis

ment the utter deadness of our race Other who feel inclinel to scoff offer no asm has seemed to have died out and route around the sun, together with the with no evil to combat-equivalent to rays less-though the latter travel a I have been much interested of late in | shorter distance to us in winter than in the efforts of Mrs. Alice C. Barry, who summer-give us back such a balance of enjoyment, of its do-nothing effect. We

The chemical constituents of the air lumbia avenue, this city. Instead of we breathe, of the water we drink, and the regular afternoon lecture, she pro- of the oceans that surround the contiposed to hold an instruction class nents and islands, are balanced and whereby any and all who were interest- adjusted to sustain animal and vegeed could ask questions pertaining to me- table life. Equations here, as always, diumship, and the spiritual philosophy | are equal. It is said, too, by those who and phenomena. From the first, the look wise enough to know, that the class has included not only the congre- waters and lands are duly proportioned gation but many strangers. The plan for the greatest good. Though the fishes was so successful that the answering of have much the largest domain, less questions has been made a feature of water would give less rain-fall on the the evening meetings also. The lady | land and more barrenness. Animal life goes at her work heart and soul, as as now constituted, without water

On the life side of these great equations there have been adjustments and good. shall find a law of exact compensation humanity, that Spiritualism seems inherent immanent Power operating on operating throughout, as imitated in the compensating balance of a watch. whole race, from the sin-stained soul, groveling in the gutter, to the highest clothing necessary; and he clothes him-arebangel self to match the temperature. If he is tariffs, when induced by a scarity of one of the most helpless infants, more | manufactures in a new land, selfishly occurred a few Sundays ago. Captain to learn with the then dormant but in- kept in operation by the recipients of herent capacity to learn it, does he not the bounty afforded, fill the vacuum by clation of Spiritualists, who is a fine have the most tender and lasting their stimulus to production, turn mother loves, in his slow growth is he not provided with a longer parental guardianship? In the care of the lower whole realm of morals, the penalties of animals inherent mother-love, while nearly as strong in infancy, is only pro- | meant by us do not result as intended. portioned to the quicker maturity of the | Nature exacts the last penny in keeping species and is adequate. Mankind her accounts. The millionaire's appeadapt themselves, though slowly, to tite for gain becomes cloyed and he spreads again the millions like a Cartion is slowest in its movement, on the negie. We only see these balances by wisely considering final results. "The moral side of the adjustment; perhaps because it takes more wisdom on that mills of the gods grind slow, but grind side to discover the penalties of nature's exceeding small" is old philosophy that violated law. These penalties are the should be more often recalled. pushers, and higher and higher ideals But why the grinding of these mills is lead on toward an approximate balance, so slow, is what puzzles us. Large Who dares to say that this gradual ad- movements are slow in the moral as justment of the great scales in which | well as the physical universe. We may all things are weighed, is not a prophe- wonder why nature does not make a cy of a still nearer balance in an infinite | three-year-old colt in a day, but with future? That these forces unceasing in her fixed habits it takes three years. The midgets, microbes and pestifertheir operation must produce their natural effect on the living that come ous insects are generated rapidly after us; and if the dead live again and enough to keep us active in their supnature does not reverse herself, these pression, and without activity we are factors will not cease to operate? naught. Without pests and ills we should at least lack the wisdom to over-Nature in its inexorableness in many of its phases, seems cruel and unpitycome them. If it takes longer to build ing. It does not stop to count the a city than to erect a smoke-house, and wrecks of its whirlwinds; the ocean's we as builders are as one of nature's maw swallows ships and navies despite | factors, we may fairly conclude that na the skill of navigators, and its only | ture as a whole is longer in accomplishtears are the rain-drops which are often ing great results than in doing up the copious enough to drown. The plagues | little details, because it takes greater that infest whole regions of ignorant work. and unsanitary peoples are contagious. Though civilization makes slow pro while health is made to depend partly gress, halting and retrogressing at on constitutional inheritance of phystimes as if nature were loosening her hold to get a better grip, we need not be ique and more largely on our luck and pessimistic when we consider from ability to avoid these huge causes of pain and death. The contagion of good whence it has evolved. It is a long health comes slowly and chiefly from ways from a clod to a Shakspeare. contemplating the destructive effects of | Those who judge that life's compensaits cruel opposite-disease. We may say tions are too slow to be effective, must nature's lessons are hard to learn and certainly not be counted with those who its penalties severe, but its severest have adopted and are in love with the penalties are most effective, and she theory that all compensations-rewards try, and impossible in that of Germany."has no other known remedies. and punishments, are to be dealt out infinitely in a future state; miscalled As far as our superficial examination compensation, as nothing is great can reach, in skimming over the verge of the infinite, in our allotted little enough of a finite nature, to make a balancing offset. Such believers, at space, we see causes and effects in an least, must consider delayed results unvarying order. From this outside most effective, but all other things comparison, their constant and balanced relation we may fairly conclude | rolled together would not make a sufithat the same order extends throughout cient weight to put in the other side of the vast unknown. Unless nature rubs | their scales to make them balance. The geologist in the mountain upherself out and inaugurates a new program, it must be so? Nature is the only | heavals of the rocks finds the periods | cloth, 82. constant thing we know; the only of the earth's evolution. In the vesthing that balances its unbalanced ac- tiges of animal life, extinct vestiges of counts and regulates all its irregulari- animals that when alive Adam could ties. It governs all things, includes all not have named because he had not yet things, extends throughout all things, put in his appearance. That the "man immanent, omnipotent, wiser and more age" when these vestiges had life, liad benevolent than we can guess. It is not yet arrived, is proven by the fact

and out of evil comes its only opportunity to act and make itself manifest, it would seem that the two opposites were necessary to each other. Before we get far with our guesses in such case, we must answer the question, What would the doing of good consist of if there were no evil in the world? Neither hope nor charity could exist

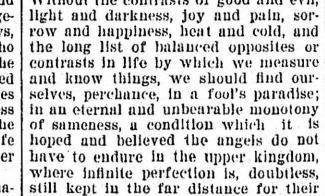
with nothing to hope for and no recipients of charity. The magnitude of this vast plan, so perfect in its discovered outlines, discloses a power too great to be balked in its intent by devils or men, or any mixture of the two; too blg a thing to jus-

tify our petty criticism. Devils (if they exist and men are part of nature's great order of things, and work out the moral ruin of the world, we must conclude that in this, the most essential part to us, there was lacking either

power or beneficence in the make-up to produce a better condition. Before firing off our little pop-guns at agination loose and consider for a mo-

nothing to do, nothing to gain; no sickness and no further acquisition of kowledge or virtue; then judge, from what we know of how monotony kills

might figure out, if we would, the difference in such condition between ourselves and the stumps. The faculty of comparison by which all knowledge is gained would have to die from non-use. Without the contrasts of good and evil,



To support these conclusions further; by looking a little below the surface we

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Or a Night at the Vatican. Written probably by Sir Samuel Perguson. From Blackwood's Edinburg Magazine. This is a humorous ab-count of a rolicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two im-

years ago brought to me a young girl many years have elapsed it will be in hope. who, by the way, is now a prominent use as an adjunct to all education reteacher in one of our public schools. | quiring special teaching of any kind. This young lady was very fond of read- As to the use of hypnotism in schools ing history and the best novels, but and reformatories, I might say I think when it came to concentrating her mind it is as powerful an influence, if propon any one-study or series of studies it crive employed, as are many other methseemed impossible to achieve anything, ods of education. Why should we throw "The lessons," as her parents said, away so valuable a means of instruc-"went in one car and came out of the tion? other.' I do not hesitate to say that in many,

If she learned a lesson at home she if not most cases where the conditions forgot it as soon as she reached the are more or less abnormal much can be class-room-her mind was a blank. She accomplished by suggestion, even withcould write good compositions, but it out the full hypnotic condition. Just was impossible for her to read them the passive condition should be induced, where opposition, antagonism and realoud in class. Special teachers had to be engaged to sistance on the part of the child are instruct her, as she was destined, so her removed. Suggestions are then received parents said, for entrance to the Nor- and become effective, where other mal College. All these teachers gave means would be useless.

up in despair. I am no miracle-monger. The Sven-The girl was brought to me on March gall business has done nothing but 80. Her examinations were to come off harm and brought discredit upon a most valuable means of treating abthe following May.

I put the patient in a quiet hypnotic normal conditions. sleep, without loss of consciousness. I look upon suggestion, either in the Her eyes closed, and she lapsed into a full hypnotic condition, or simply as a peaceful subjective condition. passive state, as decidedly educational.

"I'LL HAUNT YOU."

#### HYPNOTISM AN EDUCATOR.

I suggested to her that her memory would be improved; that she would be able to concentrate her mind on her

studies; that she would lose her timidi- Citizens Frightened at a Specter. ty and abnormal self-consciousness, and Alma, Neb., March 22.-The peace of would be able to stand before the class

mind of the people of this city has been and recite. The girl was kept in this hypnotic rudely disturbed during the past two state for half an hour at each treat- weeks and all because of a ghost. Not ment, and six treatments were admin- the customary white appareled specter

of fiction and precedent, but a blackistered. On May 25 she came up for prelimi- garbed apparition. nary examination. Much to the surprise The story is vouched for by half a of everyone she passed with a mark of dozen of the best men of the place, men 79. In the following month she came whose freedom from superstition would up for final examination and entered naturally class them among the doubtthe Normal College with a percentage ers. But they doubt no more.

of 88. As I have said, she is now a full- One of these men is Congressman fledged teacher, and one of the best in Shallenberger, who represents the Fifth the service at that. District of Nebraska at Washington. Another case where hypnotism was Another is H. S. Wetherald, editor of used as a direct educational influence the Alma Journal. Still another is was that of a woman who experienced Frank Griggsby, the leading carriage the greatest difficulty in spelling cor-idealer of the place.

rectly. When she wished to write a The specter first made its appearance letter she planted herself beside the some three weeks ago. Mr. Wetherald dictionary and had to look at nearly was sitting at his office window working in the evening. The air outside was every word. It was really pitiful. This woman had been a sleep-walker, balmy and the window was up a few often putting herself in embarrassing inches. Without warning his kerosene lamp was blown out. He looked up and and perilous situations. I first treated her for somnambulism, saw standing just outside the tall figure

curing the sleep-walking habit by one of a woman in black. With true Westsuggestion. I then attempted to remedy ern gallantry he proceeded to raise the the defect in spelling. This was a more window. difficult task. Mr. Wetherald says he kept his eye

After placing her in a hypnotic condi-fixed upon the woman's form, but no tion I suggested this: "The correct form sooner had he thrown the window up of every word you wish to write is in than she disappeared-melted away, as your mind because you can read. Now, he expressed it. Suspecting a trick, he when in doubt as to the spelling of any said nothing. A few evenings later, just word do not try to think of its spelling; as he stepped out of his office, the you will become passive and an impres- woman passed him, evidently in a great sion of the correct word will come to hurry. She had not gone more than and a summary of the "new data." In quent. you. You will write it without doubting thirty feet than-whisk, she had gone,

archangel, spect, amusement, consternation and

The fact is that, since the old orthodox ship of theology went to pieces on the rock of evolution, there have been many astonishing fragments floating about. In the genuine progress of the science of psychology, the youngest of the sciences, there is much that indicates the rapprochement of science and religion, inevitable possibly, in the story of evolution in that larger sense in which Agassiz understood the word, even while materialists were impatient of his denial of materialism. But the

cheerful way in which the present authors, an M. D. and a Rev., combine what science and religion they have and make assertions, is productive of great hilarity at times in the perusal of this well-intentioned yet often ridiculous volume. Our friends offer the world this "Study of the Evidences of

the Gospel's Superphysical Features the Light of the Established Results of Modern Psychical Research." Now, one of these "established results" they declare to be the materialization of spirits by psychic force. They have seen "real folks" come out of cabinets and walk around, just as perfect physically as if they had, like Topsy, 'growed," instead of spouting fullgrown from the brow of Jove, as represented by some able and intelligent

"medium." They know that they have not been tricked, just as many people who hear of the messages Dr. Savage has received from the dead through a Boston medium are sure that he has not been fooled. As none of these "results" is "established" in the scientific world, the book stands on rather shaky pins, to

change the simile. Psychical phenomena are now cer

and the books of T. J. Hudson, which

from earliest times have met or puzzled the thinker or the credulous. But Hudpose, are by no means conclusive from the scientific point of view, however satisfactory to the religious mind. The present writers believe that ten years hence a demonstrative work like theirs will be superfluous, for by that time religious thinkers will be looking upon super physical phenomena as commonplaces in Christian evidence. They believe in Christ as the great teacher and example of the pure use of psychic force; and they demonstrate to their own satisfaction how common are forms of this force at present used and more or less understood.

The "modern miracles" of telepathy, subliminal memory, subliminal intuition, telekinesis and psycho-chemicalization are discussed at length after a Another pleasing feature is her inspi-

rational poems. An interesting scene Keffer, the president of the First Assorapping medium, was present and sitting upon the platform while Mrs. Barry was giving her poem, the subject of which was Spirit Rappings. The raps were distinctly heard by all present. responding to the beautiful sentiment of the poem.

We need to infuse more of life, of soul, of fraternal feeling into our meetings to make them successful.

Spiritualism has a message of the highest import to humanity. In spite of the fact that, in the first fifty years of its existence, it has been hampered by many cruditles that are the inevitable accompaniment of all new movements, it has burst its shell like the butterily, its chrysalis and emerged into the clear sunlight of a day that can

never grow dim while any soul on earth is seeking for the knowledge it can impart. It feeds the hungry soul with the bread of life. It stills the wild cry of the bereaved mother by giving her back her lost little one. It has a message of hope for the weary and heavy laden, the tolling millions. It also has a message of warning to the oppressors of the oppressed. In its onward march it has walked hand in hand with science and afded in overturning the idols of theology. It was born in the land of freedom, the land of the Stars and Stripes, and it will not have fulfilled its mission until all the children of earth are mentally and spiritually free. ALLEN T. PARKER. Philadelphia, Pa.

#### "God's Smiles, and a Look into His Face."

This is the attractive title of a splendid story by Mrs. Maggie Olive Jordan, of San Antonio, Texas.

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> "Oh, for the simple truth to know, Whence we come and whither we go.'

This couplet gives a clear inkling of the search made by some of the characters. Spirit communion and Spiritualism are given much prominence. Nature is discussed and God is exposed as a law or force immanent and discoverable. Commentaries upon prevailing at one and inseparable from nature. study of the old verification of history | thought and dogmatic religions are fre-

the remnants of previous animal life, These causes and effects in nature, though his remains are as lasting the balancing of goods and ills in what against the tooth of time as that of any waving aside "question-begging mate- The book is really a healthful addi- is called the moral world-which, so far animal of his size. The different spe

THE TO-MORROW OF DEATH Or the Future Life According to Science. 1 Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spirscarcity into abundance, and become itualism Demonstrated by Science. It is writtheir own antidote. So throughout the ten in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the evil are corrective; even the things ill needs of the general reader. The author says: "There is a true and respectable fdea in Spiritualism," and regards as proved "the fact of communication between superhumans and tho inhabitants of earth." Price, \$1.50.

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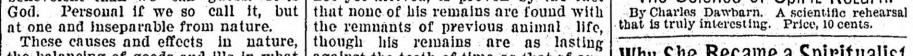
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tainly arousing much popular attention;

these authors abundantly quote, are valuable in showing that the laws of the mind are never defied in any of the once wholly unexplained marvels that

son's books, although serving their pur-

or looking in the dictionary to see if it disappeared in thin air. Mr. Wetherald confided in no one until a day or two be correct."

In four treatments such progress had later he met Congressman Shallenbeen made that she wrote me a four- berger, who had made a flying trip page letter, none of the words of which home to look after some private busiwas incorrectly spelled. ness.

But this was not all. Her language .Shallenberger, in the course of the had been painfully ungrammatical. She conversation, made some cautious inomitted her final "g s" and was ignor- quiries about a strange woman in black. | ly physical research": ant of the commonest use of verbs and Then they held mutual confession. The nominatives. In six hypnotic treat- Congressman said he had finished his ments mese grammatical deficiencies work at the bank about ten o'clock and were obliterated. had started home. As he passed the

FOR JUVENILE TERRORS.

first alley crossing he felt a sudden rush of air, a premonition of something un-

It is usually supposed that very young | canny. children are not amenable to hypno-DARTS OUT OF ALLEY. tism. But this is a fallacy. Not long The next moment a black-garbed ago a little girl, aged five years, was brought to me to be cured of a species figure, that of a woman, heavily velled,

of night-terror. Every night she used darted out of the alley, passed him with to awake screaming and saying that a long, swinging stride and ten paces black man was in the room trying to ahead of him vanished completely from sight. The street was but dimly lighted, got her. but the vanishing occurred in plain I placed the child in a chair in front

of me, and putting my hands on the sight of the banker. He says she could little one's shoulders, told her to look not have turned to right or to left, and straight at a trinket held near her face. the only way she could have gone was I quicted her with gentle passes and upward.

soothing touches.

Mildle Street Street

Soon she was in the subjective condition. I then suggested in a sort of sing- dozen different men, and ghost-layers lively variation on Faraday's great live a higher and better life on earth. loose upon the first (alleged) human began the task of trapping the specter. ing manner that when night came she would go to sleep, that the black man It was at first suspected that it was a trick played upon one of the first to see the fundamental principle is superwould be seen no more, and that she the apparition by his wife. would have no frightful dreams.

WIFE SAID, "I'LL HAUNT YOU." The treatment was effective. The child · has never since seen the black The man had been twice married. He man. and but one treatment was neces- promised his first wife on her death bed

sary. that he would not marry again. She Another child who came under my told him she would haunt him if he did. care was seven years' old. He was He forgot both promise and threat inafraid of the least pain, and was a con-iside of eighteen months. His second summate coward and "crybaby." venture was not a happy one, and some open and receptive to the light and life I-placed this child in a chair and put of the townsfolk thought No. 2 might which come from the Father of Spirits." him into the hyphotic condition in the be trying to play even with him by liv- | "thus we see that the key to the spiritmanner I have just mentioned. I found ing up to No. 1's threat. it very difficult to secure his attention But the woman was absolved from lance."

at first, but soon got him in a quiet, sub- suspicion by convincing evidence within "That "we see" is all right for the two" Price 10 cents,

discount in many minds the effect of | and occultism with romance. the historical argument," a leaven that "went forth conquering and to conquer; holding in its thrall the chief minds whose studies were directed upon pure-

With physicality in the zenith of thought, Mind went down into a dismal nadir; an assemblage of chemical elements of which ideas formed mere "secretions"-somewhat as bile is a secretion of the liver. In the brazen glare of the physical, the superphysical became a pale spectre, a dream of the superstitious who still clave to shattered idols.

These good gentlemen make some generalizations which may turn out to be true working theories in the young science of psychology. If , only they would put them forth as hypotheses. instead of "results" and "conclusions." For example, this is of interest in their discussion of spirit in the realm of life, in a chapter which shows a smattering of Swedenborg (who bye-the-bye is an Within a week the "black ghost," as it inexhaustible advance storehouse of all is now known, had been seen by a the new "new" thought). They make a

physical or spiritual."

But they mix things all up again by pleasantly declaring that, as Christ had perfect spiritual intuition and the rest

of mankind have but fitful glimpses of some aspect of spiritual truth, and as Christ holds in his grasp the keys to the kingdom of those who "keep the soul

ual world is telepathy and clairvoy-

rialism," the authors give us an amus- tion to our Spiritualist literature; and as we know, may be necessary for any cies of different ages must have been ing description of the "leaven of mate- has been criticised and admired as a human knowledge of what is, since each balanced by their environment, to rialism," even yet "powerful enough to book combining philosophy, religion comparison and contrast seem the only have lived and by a changed environ-

that I shall certainly use it somewhere rule in the kingdom of morals and phys- numberless that had Adam been their as a lecture topic. Its arguments will ics, though seen from our low-down help every student and be a valuable book to hand an early inquirer into the philosophy of nature as related to the misquilts in the entire universe. occult. It is the first attempt of Mrs. Jordan—but will not be her only con- and draw on our imagination for facts, than has yet been invented. Our wontribution to the literature that every we can fairly follow our pointers in the der as to where so young a man as he Spiritualist will appréciate. "She writes known: all else is irrational. dally (as the spirit may uige her) and has another human and idealistic story we do not know enough to see the use ready, also a large collection of really of. Pain is cruel, in our vocabulary,

spirituelle character, and is a Spiritual- of the guard that stands watch over ist. She writes entirgly under spirit the citadel of life. We wonder, too, control. This power lias overwhelmed her and she has given herself to the "labor of love," trusting implicitly in her inspirers. Thus the spirit is workopposition nor calumny can stop their could we not have begun our perpetual efforts to help the" world's people. hallelujah songs when the morning "God's Smiles" will "bring good cheer stars began their fabled chorus? Why and higher ideals to each of its readers | begin with earth clods, and why, as we and will show how much we need to erroneously conceive, turn the devil generalization in regard to force, and Its worth to the young is manifold-and pair, so recently fashioned from dirt say "that in every phase or form of life | I trust each Spiritualist library will that they could not have. yet learned possess a copy. Published by F. Ten- obedience to any rule, to plague and

nyson Neely Co., New York. This firm | everlastingly jeopardize the living and has freely assumed this publication | the dead? But casting the latter query and deserves that the book shall be aside as being based as fable, and conwell circulated. tinuing with a better basis; why could

Mrs. Kates and myself lately enjoyed there not be good and doers of good without evil; good absolute and indethe hospitality of Mrs. Jordan, and we feel that "God's Smiles" reflected in the woman, should illumine her readers, as good to be done, no evil to correct or this work by the celebrated seer. indeed she brought good cheer to the contend against? Why need there be Oloth, \$1.10. spiritual pilgrims who visited her hope and charity? If good consists in sunny home. G. W. KATES.

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way we can measure and gain an un- ment to die and become extinct. These Out of the Depths Into the Light. There is so much to say of this book derstanding of things, the unvarying remnants of the past species are so point of observation are the surest and only index we have, that there are no gregate would have required a larger When we get to the limit of our sight nomenclature to individualize them We question the utility of things that | names with which he checked off those

meritorious poems. She is a woman of but its uses are seen. It is the captain be greatly increased.

If we believe "Whatever is, is right," It must be in the sense that whatever is why Mother Nature did not make us all was made to improve and grow better: angels in the beginning, if that was her that progress is only possible from less final intent; from our low-down standperfect to more perfect; that progress is point it seems it would have been so happiness. Not that wrong is right in ing through mortals and proves that no easy, for such potent power. Why any sense but a necessary accompanimena of growth, and exists to be actively overcome by us.

A less strained imagination than that conjured up by the poet about the angel chorus on the first Sunday morning, might have heard the Great Allpervading, All-inherent Floor Mana ger's commanding call, to "Balance all and swing" in the dance of worlds. H. J. HAVEN. Lansing, Mich.

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A.Few Words About the Devil And other Essays. By Charles Bradlaugh. With the story of his life as told by himself,

## THE PROGRESSIVELTHINKER

#### April 5, 1902, )

are ushered into existence, and in whom it takes definite

form, resulting in wars, murders, thefts, and all kinds of

licentiousness. The freedom of choice of good or evil

developed in man and woman; it does not exist in flower,

III.

It was an extremely cold night in mid-winter. The

creaking of the moving sleighs indicated that Arctic cold-

ness was sweeping over the country. The frost on the

window panes has assumed myriads of weird shapes as if an artist from the celestial regions had visited this mun-dane sphere, in order to puzzle mortals with his wonderful skill and knowledge. The winds moaned most pitcously, and the very air was biting cold, and the surging clouds

of snow were blinding, and the accumulated frost on

one's eyelids shut out nearly all the light that could guide

vine or tree.

### The Progressive Thinker. Published every Baturday at 40 Loomis St. J. R. FRANOIS, Editor and Publisher

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SATURDAY, APRIL 5, 1902.

#### A Controverted Claim.

The following appeared in "The 'American Citizen," a Boston paper, a few weeks ago. It is from the pen of that critical student in ancient history, Wm. Henry Burr, Esq., of Washington, D. C., to whom the literary world is indebted for many valuable facts which isted. would have escaped observation but for his diligent research. He says:

"I found in a late number of the Boston Transcript the report of a lecture

by the Rev. Win. O'Brien Pardow, of w York, on "The Bible,' from which The claim is made by Protestants "The claim is made by Protestants that Martin Luther first translated the Bible into the German. To disprove this

fallacy there exists to this day twenty-seven Bibles printed in German twenty years before Luther was born, one be-ing in the Senatorial Library at

Luther was born November 10, 1483. The earliest printed Bible is said to have appeared between 1450 and 1455, which date is only conjectural. It was, of course, in Latin.

At the National Museum in Washington, D. C., is exhibited one of the twelve Coburger Latin editions of the Bible. It has no title page, catchwords, or initials. The initial letters of para-graphs are added by hand. On the top of the first page is written in ink: "Societatic Jesu Monachi," and in the middle of the page, "Approbata • • Canisius 1578." Canisius was a celebrated Jesuit missionary and scholar, the first of the order in Germany; and is said to have died in 1597.

No date of manuscripts or printed books prior to 1500 can be trusted. The early printed Bibles are undated. Luther was an Augustinian monk, twenty-one years of age, or older, when he first saw a Latin Bible. His translation of the New Testament is said to have been published in 1522, when he was about thirty-nine years of age. His Old Testament translation was pub-lished several years later. If there were Bibles printed in Germany twenty years before he was born, is it concelyable that he knew nothing of them? There was no authorized edition of the Latin Vulgate Bible published until and, having been before, who dare say

Philosophy of the Permanent. The following eloquent words we quote from a London exchange, where it appeared some time ago, with an entire lecture, from that brilliant orator, Rev. Dr. Roberts, of Kansas Olty, Mo. He says:

"The fundamental postulate of the philosophy of the permanent is that whatever is is, and always was, and always will be; that there was no beginning, and there will be no end; that God is not old, and was never young. The supreme fact of the universe is the fact of existence. What we look upon as change and variation, appearance and disappearance, are in no sense the essence of existence, but only incidental

o, and not inimical to existence. 'The miverse by a thousand tongues de clares the supreme fact is the fact of being. To be or not to be is not the question. Not to be is unthinkable. Because we are childish we are blinded and beguiled by the circumstances of being, and we lose sight of the fact of

being. "Mutilation and change are but ministers and servants of life, not its destroyers, not its enemy. They are the To method of the revelation of being. be-there is nothing beyond, nothing higher than existence. Beyond the conception of being the human mind can-not pass; higher it cannot rise; lower it cannot descend. That is the supreme, the infinite, the universal fact. If we could once reach the firm conviction that being is the great fact of the universe, then time, change, age, the grave, death-all would become mere trivialties at which to smile. the church.

"Time had no beginning, it can have no end, There was no yesterday. There can be no to-morrow. It is but an ever-

lasting, infinite NOW. What we call time, the days, the years, are but variations by which the infinite "now" becomes manifest. They may come and go, or they may cease coming and going, but that now which they manifest will exist forever as it has always ex-

"The years are but the fringe of eternity's robe which we touch. They are the strands from which the planets, like shuttles, weave the garment of time out of infinite timelessness, Death has nothing to do with life, unless it be a form of its manifestation. Life is no part of death. We have imagined this body was life. By death we know the body is an incident of life; but we have not been able to think as apart from the body, so the grave has infinite sadness, and there is no consolution there. But if we could imagine life as a thing that is, and always was, the body the form of its habitation and truly subservient to it, life as transcendent after death as before, death

would then be an incident. Give me a flower. I have said life always was, the body its manifestation, one of the lowest terms in which it can be made

est terms before the flower was in its known. Before the flower was in its visible form, it was. "Nothing was made, nothing was created, not an atom was added to the uni-versal whole. It was somewhere, atom

and petal and calyx and crown, hue and tint and perfume, it did exist; night brooded over the earth; the day came with its light; the falling snowflakes covered and couched the place where it slept: the sun's rays touched the waltworld; the mingled mimicry of dawn and twilight played upon the throbbing soil; stellar worlds and shining suns mingled and blent their rays with the moist, cool earth, and responding to the thrill of passion and of

life, the earth manifested the flower. life, the earth manifested new nowing it always was. It was before ever the lit always was. It was before ever the earth, like a mother, could take in her glad hand and press to her ample bosom the flower-child; it was when the star dust and the fire-mist in the flumitable mark work work work on the illimitable vast were everywhere and who takes a loving interest in the chil-dren of this big city. Those relics of the dark and brutal universally diffused. How we may not hast should be dis

all the kingdoms of the earth; if Jesus never walked on the water; procured money from the mouth of a fish to pay taxes; feed 5,000 with five loaves and two small fishes; then both. Old and

New Testament are incredible, and each book must be relegated to the domain of fable. A falsehood is none the less false when told in a sacred book. Reason is the only standard to distinguish be tween truth and falsehood. That which is unreasonable is incredible. If God made man as we are told, and most of us believe, then he endowed him with reason to guide his action. And if with reason that which is not consistent with reason must be discarded as a myth.

#### Thought in Leading Strings.

"The Pontiff made a lengthy address, n which he condemned what he characterized as the excessive liberty of thought indulged in at the present time.

Such is the substance of advices from Rome. Instead of assalling action the Pope thinks THOUGHT should be discouraged. The world should only think as does the head of the church. Indeed the Pope wishes to monopolize that occupation, and do the thinking for the people everywhere. It is this feature of Christianity, common to all sects, that we oppose. Some bigot of a long past age.formulated a creed, and told what he believed. That creed is a guide to thought, and he who dares entertain a conflicting thought is under the ban of

Flogging Resumed.

Is this the inquisitorial age? Have we gone back to those old days of darkness and brutality? Those days of wars and butchery; or are we living in dreamland with some terrible night mare upon us?

A young man in this city, aged 17 years, committed the cruel crime of getting drunk and painting the town red. He was arrested and taken into a police court and sentenced to be flogged, the judge deputizing two burly policemen to see the job done and his mother took the contract. The policemen stood by and saw that the mother, so-called, beat the son over the head and body with a good sized cudgel.

There are many human beings, parents who still believe in the old adage: "Spare the rod and spoil the child," but not since the days of the ducking board, the burning of witches and the use of the cat-o'-nine-tails, has it been the edict of a judge on the

bench to inflict such brutal punishment, except upon slaves in the South before the war of the rebellion. A man who is supposed to deal justly and lawfully with even the worst crimi-nal and who should at least be humane

in orders of punishment, but who will issue such an order as the above mentioned one is no more fit for the bench than a wooden man. He was probably brought up in the old hide-bound way, under the old Catholic or Protestant methods; methods hanging and clinging to the Bible Instructions. He forgot that he lived in the twentieth century, and so did that un-worthy mother, and if that boy doesn't hold that in memory, every stroke of

that cudgel, his memory will not serve him well. Many boys are led by their chums to

do such things and have braced up and remained straight by a few kind and loving words of advice having been administered to them from such a kind old Judge as Judge Tutbill, of this city, and

# THE MIST BREAKING AWAY

#### Mrs. Maud Lord Drake Captivates the Catholics.

The funeral of Mrs. George J. Kinsky of 4544 Cook avenue, St. Louis, Mo., known in the West End as the devoted friend and protector of cats and dogs, was unique in that there was no officiallog clergyman, though Mrs. Klusky

held strong religious beliefs. Mrs. Maud Lord Drake, of Angel's Camp and San Francisco, Cal., a longtime friend, conducted the services, preaching a sermon from a Bible text. Mrs. Klusky was a Catholic, but for years had not attended any church. She became a Spiritualist and believed in the elernal continuity of the spirit. Mrs. Drake also is a Spiritualist and

a splendid medium, devoutly honest, and universally loyed and respected. She is visiting in St. Louis with her husband, J. S. Drake, an old-time lows and Illinois newspaper man, now inter-ested in California gold mining. The Drakes are guests of John R. Cross, of

4628 Page boulevard. Mr. Kinsky, a former member of the St. Louis Stock Exchange, and at one time a member of the troupe of Mine. Adelina Patti, desired that Mrs. Drake, as an old friend of Mrs. Kinsky, should assist at the funeral services, the California lady having been ordained, years ago, as a Unitarian minister. The relatives of Mrs. Kinsky desired that a priest should be present. Father McDonald of St. Ann Anu's church, it is said, informed the family that he could not take part in the funeral should Mrs. Drake appear, unless he had a dispensation from the archbishop. He added that he did not care

to ask for a dispensation. "Then you may conduct the funeral," said Mr. Kinsky to Mrs. Drake. Sunday afternoon the home of Mr. Kinsky was filled with friends. The

casket was burled in flowers. When the appointed hour arrived, Mrs. Drake, Bible in hand, advanced and began her discourse She took for the text of the funeral

sermon two passages, the second and third verses of the 14th chapter of John and the fourth verse of the 21st chapter of Revelation.

Mrs. Drake, in touching language, told how beautiful had been the mar-ried life of Mr. and Mrs. Kinsky, who for 32 years had enjoyed one unbroken honeymoon, each living to give joy to

the other. But Mrs. Kinsky, the speaker said. had lived to give joy to all creatures. For years her home had been a hospital for sick animals and in the back yard she had provided shelter for cats and

dogs where they were fed and nursed. Mrs. Drake said she felt sure that Mrs. Kinsky and all the dead are not really dead, and cannot die, but that really dead have their being after the they live and have their being after the transition called death. She said that o her there was no such thing as death. Her sermon was a presentation of

proof of the spirit's immortality. When she finished talking several of the stanch Catholics pressed forward and warmly shook her hand.

A quartet composed of Miss Julia Bunk, Miss Ella Becker, Ernest Bunk, Miss Ella Becker, Ernest Reisher and Joseph Saler sang the an-thems "The Radiant Morn," "Abide With Me" and "Come Ye Disconsolate." Mrs. Kinsky, who died last. Wednesday after a brief illness, was buried in Bellefontaine Cemetery.

### Education and Mediumship.

The education question raises some matters for special inquiry and consideration. Among these, suggested by the apparent opposition of some persons to attempts to educate mediums and inspirational speakers in a fair knowledge at least of ordinary



Unselfishness-Death of Mary Steadman.

the footsteps. There was one on the streets of New York So far as we know every one in spirit life who is in the who doubted the goodness of God. She had a warm, sunleast progressive, is engaged in some philanthropic work ny place in her heart from which went forth radiations to advance mortals to a higher plane. Everything in the for all humanity! She was all aglow with divine love, as physical world has a missionary work, and exists for some if her soul was illuminated with smiles of the Infinited well defined object. The sun, how grand in its effects! As she gazed around her, heard the sepulchral moaning of How beautiful are the results of its beams of light! Every the Arctic winds and felt the cold clasp of the Arctic rainbow-tinted flower; every field of grain; every majestic forest; every coal bed deep down in the earth, and the beautiful panorama presented by nature are all the result of sunshine. In nature everything exists for a specified the pitiless waves of adverse circumstances. She was purpose, having for its object to supply man's immediate adrift, at sea, without a home, without an anchorage of wants, or to exalt him to a higher plane. A cataclysm any kind that could settle her in some sunny spot where

may engulf a continent or wreck a world, but it leaves life would glisten with golden cheer. higher and grander possibilities behind it. The crust of Mary Steadman had seen better days, the daily papers the earth formed thousands, yea, millions of times, before said; but now adrift on the merciless waves of adversity, it became stable enough to resist the internal heat and what could she do? She was returning to her attic home convulsions. But whatever part an atom of matter may after her twelve hours' labor in a shirt factory, thinly clad and sick. Passing a pile of lumber she stops a moment purpose. The golden fields of grain, the flower garden, the fruit tree and the fruit-bearing vines, all manifest their peculiar characteristics unselfishly. The sun has their peculiar characteristics unselfishly. The because stand all the temptations of a great city, and for relief placed on the bosom of a Magdalen, nor the luscious fruit, from stinging poverty, and then passed on and up the its nourishment when pressed with polluted lips, nor the rickety stairs to her room. Wrapping herself in the one air its life-sustaining qualities because breathed by a vil- lone blanket of her bed, she sat down by the frosty winlain. The same golden sunset smiles benignly on the dow and glanced at the rays of light that flickered through

sage or the savage. The gates of the East at the morning the frosty panes, as if so many evangels to give her room a dawn open up a radiance for king and peasant. The sumlittle radiance. She could scarcely move; her hands and mer shower, shimmering with rainbow-tinted colors, comes for vice as well as virtue; and the flower-laden air never blushes when a polluted maiden in the open field drinks from it, as from a fountain of elixir.

### II.

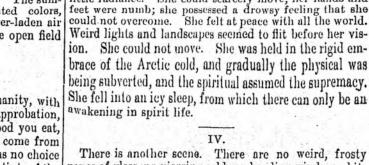
All nature is one grand evangel to all humanity, with no words of condemnation, with no words of approbation, with no words of good cheer or hate. The food you eat, the water you drink and the air you breathe come from one common receptacle, each atom of which has no choice whether used by a saint or a sinner. The rose-tints of the maiden cheeks find their counterpart in dens of vice, and the sweet voiced singer may be good or bad-it is all the same to the vibrations which conduct the voice to your senses. There is no selfishness in nature.

No selfishness in the sunbcams.

No selfishness in the Pond Lily as its opens its bosom for the inspection of mortals.

derbilt or a Gould. By being good and doing good, one No selfishness in the dewdrop, or in the fruit-laden tree. Nowhere in all of God's vast universe does that selfish- makes an investment in heaven; there is no other way to ness appear until human beings, lordly men and women, do it.

8 An Anniversary of Deeds, 1902 NOT WORDS ALONE.



There is another scene. There are no weird, frosty panes of glass, no piercing cold, no howling winds, no bit-ing frost, nothing to render life miserable. Mary Steadman awakened in spirit life. She is in a home of tran-scendent heavily and loveliness. Her friends, long since 'dead," are with her, and the reunion thrills her soul with joy. Thus it is that the poverty-stricken, the slave toiler, the miserable victim of unfortunate circumstances, often awaken in the realms of spirit life, and find to their great astonishment that they are higher spiritually than a Van-

J. R. F. 

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 street.

592, one hundred years after the discovery of America by Columbus. Wicliff (sometimes spelled with two

y's and one f), "the father of English prose," and "Morning Star of the Reformation," is doubtless a myth. He is said to have been born about the year 1334, and to have died in 1384. The constitute of Margare mark completed to quantity of literary work ascribed to him is prodigious. He is said to have translated portions of the Bible into English as carly as 1382. His New Testament, based on the Latin Vulgate, was first published in 1731. John Leland, librarian of Henry VIII, ranland, librarian of Henry VIII, ran-sacked the monasteries from 1533 to 1539, and could not find more than a caritoad of books. He was England's first paleographer, and the first and only writer that subwriter that alluded to the "Canterbury Tales" prior to the reign of Elizabeth. 1558-1603.

Librarian Leland says he saw few of the rumored Latin books of Wicliff, and says nothing about any English writings by him. The fabrication of Wiclin literature seems to have begun in the reign of Henry VIII. Dates were rarely given in early publications, and it was the policy of the monkish fabricators to assign as early dates to compositions as possible. In 1816 a Douay Bible was printed at

Dublin, with its unmerous notes and comments, under the direction of the priesthood, "corrected, revised and approved by Archbishop Troy." Its notes the world, and here is all the mysterious and comments offended the British power we call God. Now, being here, Protestants. The Irish prelates were summoned before the parliament to answer for their work. They had to the book of no authority, because it was not sanctioned by the Pope or received by the whole church. The offensive notes and comments were doubtless the same as in my own Vul gate New Testament, reprinted in 1833 by American Protestants, and certified an existence among existences, a being to be "an exact and faithful copy."

#### Resurrected African City.

Old earth is still giving up her concealed history of the past. Now it is over there in Africa, a veritable buried city, a la Pompeli. The excavations are at the modern city of Timgad in Algeria, anciently known as Thamugas The boundaries of the ash-covered city have been laid bare on three sides. More than a hundred thousand square yards of earth were removed during the last year, exposing vast archaeological treasures, which, like the resurrected Italian city, places the world in rapport with a very remote age. A Roman mansion, magnificent in proportions and in sclences. construction, stands there perfect in all its parts, just as it was perhaps 2.000 years ago when it housed Sertius, its

wealthy owner. The public baths, a fountain, a Byzantine basilica, with three aisles, a grand staircase leading to the upper part of a theater, a superb temple in marble, and eleven other buildings, with a vast collection of objects, such as arms, utensils for domestic uses, vases, etc., are there pre-cisely as when entombed. Ancient gates to the city and numerous streets are already events in the streets are already exposed to the light of day. 'No report has yet reached us of the finding of any ancient literature. This muy come in time; but in none of the burled and resurrected cities of the West has been found the literary treasures which seem common to the recovered citles on the Euphrates and Tigris,

it will not be after, when it is faded. drooped, and withered-when it is a thing of beauty and of joy no longer. retirement. and the housemaid throws it away? What has become of the flower? I do not need to know, and cannot know; but it is not destroyed. No atom has gone from the universal sum; no sense of ours may be able to trace its history further; we must leave it in the mystery; but the mighty genius of life that wombed it in secret and brought it forth in its glory will know its shadowed way, and will watch and keep it forever.

I will believe in the immortality of the flower-of force, of matter, there can be no end; but our thought is upon the flower, and we say with Felicia Heman's. "Flowers have their time to wither"-and they do; but do they have their time to die and become extinguished, and naught? Had we sense fine enough, we might find the flower before there is a trace visible to the eye; had we sense keen enough, we might find it after it is withered, and

has passed from mortal vision. "If we could think of life, then, as a fact, and not as a form, we should think less harshly of death and the grave.

care less for fleeting years, and rejoice in life. We take things too seriously, We lay too much emphasis upon the circumstance of life-too little upon the august fact. We are here, and here is we are free from any responsibility of having come, or of going out. We are here—that is the main fact; and the universal laws or forces that called us into being, name them as we may, are responsible for us. Between the mean-

est clod, and the bumblest thing that crawls and nothing, there is infinite distance. To be a part of the world's fact. in its immeasurable vast, ought to be dignity and glory enough to make every man and woman stand up and rejoice in

the fact of being."

The Points Are Well Taken.

A correspondent of the Record-Herald, in reviewing Prof. Pearson's repudiation of Bible miracles, took occasion to say: "If the accounts of miracles in both

the Old and New Testaments are false, then the books themselves are unreliable and of no authority. If the accounts of miracles are not of divine authority. then the great majority of us will have to depend upon Prof. Pearson or Prof. Some-One-Else to indicate to, us what parts of the books (if any) are of divine authority and binding on our con-

That seems to The Progressive Thinker the exact length, breadth and depth of the controversy. If there was no creation of the universe, with all its suns, and planets and satellites in six days, not years or eons; if there was no general deluge which covered all the body.

earth, including the highest mountains; if the Red Sea did not divide its waters on the command of Moses, and allow the Israelites to cross on dry land; if the sun did not stand still at the instance of Joshua so the slaughter could go on: if the thousand and one additional stories of the Old Testament transcending human reason are false;

If a virgin nover gave birth to a son; if the Devil did not take that son into an exceeding high mountain and show him

and such fossil Judges relegated to the doorway of permanent and complete

Responsibility of Society.

Students of sociology will find matter of interest and decided importance to the well-being of society, in an address by Judge Tuthill before the Social Economics Club of Chicago. He called attention in a forceful way to sources of corruption in the upper strata of soclety, and arraigned the criminal rich who bribe legislators, purchase venal

aldermen and corrupt jurors. His remarks concerning hereditary transmission of criminal traits of character, possess great public interest because of his experience in the administration of the Juvenile Court law, and because his views are radically differ-

ent from past generally accepted beliefs of sociologists. More than six thousand boys under sixteen years of ageshave appeared before Judge Tuthill, within the last two years, charged with all sorts of crimes and misdemeanors. His contact with these boys has brought him to the conclusion that fully 90 per cent of them can be made good citizens and useful members of society if they receive proper parental care.

Said the judge: "I have heard much of hereditary transmission of traits of criminal character, but my long experience on the bench and as public prosecutor for both the state and federal governments does not permit me to place much credence in these claims as they are generally advanced. "I believe that children are born into

the world on an average nearly alike, and it is the neglected children, those who fail to receive proper parental care, who rapidly develop into criminals. This is so simply because society has neglected the fundamental principles which would wipe out the social

conditions which make such things possible." These views are in line with the more alvanced students of criminalogy and sociology of the present time. Wide observation and experience has proven that human beings are far more largely the products of environment than was formerly supposed.

Indeed, very many observant scientists now claim that, while children may widely vary in mental capacity, transmission of criminal or vicious instincts is impossible.

Instincts is impossible. In any case, whether the judge's views are wholly or only partly cor-rect, they place upon society a heavy responsibility to maintain social conditions and environments that shall conduce to the welfare of these children. and tend to form them into good citizens and helpful members of the social

#### What Was It?

On Easter Sunday, a volent storm wrecked several churches in and near Pittsburg, Pa., also in Tennessee and other places, injuring and killing a number of persons. It is in order to inquire: Was it a mysterious dispensation of Infinite Intelligence?

Most powerful is he who has blmself. in his power .-- Seneca.

branches, is the query whether it is necessary, in order to develop and retain one's gifts of medlumship, an uneducated and ignorant medium shall

always remain an uneducated ignor, amus. Must the children, the medlum-

istic "babes and sucklings," always remain ignorant children, babes and suck lings in mentality and knowledge? Some years ago there was a medium of that sort in Chicago. Physically and in years, he was of mature age. Speaking with intent of high recommendation, a friend who acted as his sponsor

and agent, said: "Why, he is just like a little child."

Yes, he had given his whole self up to his mediumship-and neglected the cultivation of his mentality, until, in fact, he might almost pose as a champlon idiot, so far as any mentality aside from his mediumship was concerned.

And his agent was proud of the fact! Proud of his protege's ignorance and semi-idiocy-because he was a medium! Now we do not hesitate to say that if mediumship is incompatible with lib eral education, with the best mental culture, development and knowledge imparted by earthly educators, then medlumship had better be relegated to a state of desuetude; and the highest, broadest and most liberal education possible, given to every human being. Shall children be denied school edu-

cation, because they are mediums? But there is no such alternative. Me-

diumship is not incompatible with broad and generous education and high culture of one's mental faculties. It is not necessary that mediumship be the synonym of ignorance-that medium be the synonym of ignoramus, or partake of the characteristics of idiocy. A good medium may be a thoroughly well-edu-cated person—a highly learned person may be a good medium. And it is not reasonable to suppose that spiritual beings highly advanced in knowledge will seek an uncultured brain in preference to one that is highly cultured, to give forth light and truth to the world.

The mere gift of mediumship does not depend upon ignorance or non-ignorance-the fact or gift will reside in the person, whether ignorant or not. Ignorance will not enhance it-nor will knowledge destroy it. Knowledge will give greater latitude and capacity for

usefulness. h There is no person that is not mediumistic in some degree. Some are better adapted for use in one way, and some in another way. Some are adapted for use an a nore physical plane, others for more refined, mental, artistic, mechanical, inventive, or other fields of thought and mind, power. Many are used by high spirit intelligences and do not know it. Much, very much, of the best, most helpful and uplifting work of humanity is wrought through the influ-ence of this forceful yet slient pervasive inspiration from the unseen spirit spheres.

Hand in hand, yet unobserved and unrecognized, the kind angelic powers and co-workers with the earnest, brave and noble thinkers who devote their knowledge, their leaving, their educational acquirements to the high and noble purposes of best good to humanity.

#### 04-00 "Why I Am a Vegetarian." By

Floward Moore. An address before the Chicago Vegetarian Society, Price 25

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

Every medium in the city is asked to co-operate towards Elmo, 3117 Wabash avenue who will see that they appear 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.

or single coterie of men and women. Let there be no Executive Committee: Geo. B. Warne, W. J. Elmo, A. jealousies but rather a worthy rivalry as to who most can H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. 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. worn-out workers.

#### IMPORTANT NOTICE. JUSTICE, AND INJUSTICE. MEDIUMS HOME BENEFIT.

Prompt Responses to Mrs. Whitcomb's Call--Helen Wilmans' Case--Mcllrov Will Case.

I am pleased to know that my suggestions to societies to reciprocate fa-vors, is acted upon quite liberally, for happen to think of themselves. Selish-ness so dominates their mentality that they are wholly absorbed in self-glori fication.

Mrs. L. H. Gurley, of Danville sends upon it, and become mutual friends and Mrs. L. H. Gurley, of Danville sends helpers, in ways that profit all con-cerned. Mrs. Whitcomb, Mrs. Matte-lars, giving practical demonstration of her long-known sympathy for mediums. Home has been heard from, but has not yet pointed out one other site that can be so quickly made comfortable for so

Among the contributions received is one from John Wiley, of Jerseyville, 111.; which enclosed two well preserved paper fifty-cent pleces issued when fractional silver coin was out of circu-fractional silver for the enriest issue by I am also delighted to read that the fractional sites of the earliest issue by supreme court has honored Helen Wilmans, and the barbarous bigots who the U. S. Treasury, bearing five heads sought to destroy her and her work,

are rebuked and defeated. The import- of Washington and printed in green ink. The other, of later date, bears the vignette of Wm. H.. Crawford, once ance of this decision can hardly be over-estimated. It calls a halt to the villainous plots and evil schemes of the med-ical rings, and may open the eyes of some of the old fogy bulldozers, to "see where they are at." But all who love liberty and humanity should be on the alert, and checkmate the plots of the

bigoted regulars, at every opportunity. famous prescription for returning to That jury verdict in the Philadelphia will case is another disgrace to the sume is to resume." So the way for will case is another disgrace to the sume is to resume." So the way for courts of law and jury trials, and Spiritualists to have homes for medisound mind. A jury may be and often is a set of stupid blockheads, as in this case, who have no more idea of logical consistency than oysters have of medi-

cal science. That such a body of imbe clies, whose ignorance is authority over the fortunes of the dead, should be allowed to decide such a case is a black mark against our free institutions. lve, your head clear, your heart merry, and yourself a blessing in words and

That no bequest can be made secure against the devices of contestants, is deeds. evidence that the whole system needs reforming.

This case again emphasizes the im-portance of disposing of estates while in the body and able to manage things Arst-hand. LYMAN O. HOWE. The action of the spirit of fun and so the spirit of fun and so clability, hear some of the best medi-structive, and of good, reaning influ-structive, and of good, reaning influ-structive, and of good, reaning influ-ons to be found anywhere, and enjoy the most pleasurable of dances. Come. first-hand.

There is still time to lend a hand by Chicago, Saturday evening, street, April 5.

Brother Geo. W. Kates and wife, owpurchasing one or more tigkets, whether ing to change of route on their mission-or not you attend at 77 Thirty-first ary tour for the N. S. A., can give a limited response to calls for work in Illinois during the last half of April

Why not join the crowd certain to be and perhaps a few days in May. Write present then? More than your money's for them at once to 31251/2 Franklin avworth of real enjoyment will be had enue., St. Louis, Mo. Do not delay. and the consciousness of aiding at the They are just the ones to encourage the same time in a needed work will re-main with you. We are often richer by what we spend than by what we have. who think the cause dead in their own It is constitutional with some per- neighborhood that the danger is that sons to oppose everything they didn't you are deliberately planning to bury it Selfish- alive. GEORGE, B. WARNE.

President Ill. S. S. A.

# LOOK OUT FOR HIM!

Among Chicago's Easter resurrections is a man who is calling on Spiritualists Many of them have had occasion to of the city for personal revenue only. Here has for assistance in the next. He is described as spare in build, bless her for assistance in the past. The one who is not satisfied with missing from upper jaw, a gold filling tooth The one who is not satisfied with missing from upper jaw, a gold filling Reed City as a location for a Western in one of his front teeth, wore a black overcoat, vest and cutaway coat and Derby hat. He has a stirring hardbe so quickly made comfortable for so many deserving ones, with so small an outlay of money. Among the contributions received is definite. His acquaintance with the names and addresses of local Spiritual-ists indicates that he has been a pains-taking render of the advertising mat-

ter now current among our people. He seems to have forgotten his own residence as he does not live at the number he gave. He is posted on people living in Wheaton. Use extra caution in bestowing charity on such as he. Introduce every impostor to the nearest policeman. That sick wife was also ill some six months ago.

GEORGE. B. WARNE, President Ill. S. S. A.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." though an attorney is expected to work for his client, it is not creditable to any man's intellect to claim that belief in spirit communion is evidence of un-hang on and hump." should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents. Try a new experiment: For the next

three months talk only about that por- "Death, Its Meaning and Results." tion of the N. S. A.'s work which you By J. K. Wilson, of the Pennsylvania can conscientiously commend. Voice Bar. An absorbingly interesting vol-some appreciation of President Bar- une, of decided value. A narrative of rett's past sacrifices for the cause, in- wonderful psychic events in the nustead of only criticism of him. By the thor's experience. Cloth, 560 pages, ilend of that time your liver will be actlustrated, \$1.25.

"Elsie's Little Brother Tam," By ALwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older peo-ple. It is a fine birthday or holiday, Do not miss the Benefit. You will see there a concourse of good-looking peo-

Mrs. Whitcomb writes, "I am receiving donations every day from your article." This is a good sign. It not only shows that up-to-date Spiritualists read The Progressive Thinker and other spiritual papers, but that the spirit of fraternal interest is active, and that readers ap-preciate what they read enough to act

son's daughter, is a practical women and something of a hustler when she undertakes any important work, and seems to lead the Bazaar to a wholesome success. I hope this spirit of mutual helpfulness and cooperation will extend and increase, until all societies in all localities, feel they have a common interest and a common cause. Mrs. Whitcomb and her co-workers appreciate these responses, and will make good use of the donations received. Let the Buffalo bazaar be a grand success.

Progressiveithinker

A Lecture By Mrs. M. T. Longley, Elt Magania Than Mrs.

with objective things, and those in spirit life are just as

real and substantial to them as these are to you.

### The Spirit Morid, Where Is It, Its Conditions and Employments.

"The Spirit World, where is it, its conditions and em- some other planet in the solar system, will be able to-and human creature may gain, you may know that he is a ployments," is the theme we have selected for our dis- who knows but this may already have been done?-clearly teacher, that he will give you the truth and you may listen drudgery and the hard, fierce, terrible competition that course this morning. You will understand, dear friends, discern the spirit planet which accompanies this planet to his words. We never yet have heard of a human entity comes to human beings who have to do their daily work

of the various nations of the earth, the various portions of and useful as is this physical planet which you are pleased this planet, its people and conditions; but we trust to give to call the earth, and is its counterpart. Everything in somewhere with no tangible manner of expression and planet of which we are speaking has its counterpart here locality, but a distinct world or worlds-for there are in the mortal. The spirit counterpart is a force more re-many of them, just as there are many of the physical fined, more ethereal; it traverses the great circle of ethereal planets floating in space, rolling along their matchless life and is made up of ethereal forces and gases and elecourses in brilliancy and with power.

are those which belong to this planet earth; that is, those are familiar and which you breathe in every day. The course. We wish to say here that every planet inhabited the great space of ether between them. You may call it ticular planet:

First, we shall say that spirit life is a reality; spirit life is real life. The life of spirit is everywhere, consequently spirit life is right here in this room to-day, just as spiritual clement passes down through these various not an abstract thing, not merely a condition with no much as it is out in the great fields of space where many spheres or circles or belts of spirit life and activity which disembodied spirit entities dwell. You are spirits and are surround this particular physical body. making your own lives day by day, creating your own con- But see the spirit planet out there in space. It moves ditions and environments, and living in spirit life just as closely, clearly, beautifully with this planet earth which is much in one sense as you ever will in the great ages of the attached to it, and is made up of ethereal elements that coming time. The spirit world is as real, as tangible, and have been thrown off from the planet and by the various as important and useful as is the planet earth or any phys- circles which surround this planet and is composed of aixal planet that belongs to your solar system.

uals who are dwelling in a similar sphere of art, or music, tion. or science, or mechanics. Therefore we desire you to hold These worlds exist. We know these worlds-you may this thought distinctly in mind; that spheres are creatable call them spheres if you like-merge one into the other, things; that you can create a sphere for yourself, dwell in the first into the second, the second into the third and so it, and come in touch with others who are in the same rate on, therefore there is really no line of demarcation; yet of vibration, who are in a similar sphere or condition.

will use the same term. There are surrounding this must become freed from its grosser elements and conplanct earth great zones or belts-which you may call ditions before it can reach into another higher and more sphercs if you will-that are created by spirit forces and ethereal planet. Remember, dear friends, that there is which are to a measure enfolded with and impinged upon no up and no down to spirit life and the spirit world. We by electrical, magnetic and even material forces from do say that our friends dwell "above;" we do ask them to human beings here upon this planet or dwelling in those come "down" into our life and to help; we do sing of the various zones or spheres.

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touch upon in a moment, but before that we will say that | that these high spiritual spheres and these beautiful spirit the first belt or zone surrounding this planet earth is cre- planets are "up there;" but in reality there is neither up ated very largely of material elements or atoms thrown off nor down, because it is out in space and within the orbit by spirits in these mortal forms and they go out into this sphere of vibration of the first belt or zone. To this outward always and ever from the planet earth; therefore sphere gravitate those spirits who are not especially spirit-nalized, who are filled with elements that belong to the Beyond, but outward the spirit circles and onward earthly condition. They have not unfolded a spiritual forever; that is spirit, and that is spirit life. nature, and not having done this, they have not built up

that it would be impossible in one hour or less to give you a full and comprehensive description and excegesis of the spirit world, as it would be to give you a full description of the various nations of the earth, the various portions of unis planet, its people and conditions; but we trust to give to call the earth, and is its counterpart. Everything in Overflowing, Omnipotent Power, and, therefore, GOD, and inspiration of the people, and they can do it without you somewhat of an idea of the spirit world, not as an ab-stract condition, not as a vague something that may exist This is true in the spiritual life and in the material. This spirit who comes to you claiming to know all there is to them; they can extract this coloring and mingling it with know, having gained all there is to learn; because it is im- | the atmosphere produce the pigments and the various im-

bourses in brilliancy and with power. The spirit worlds that we shall deal with this morning ether, and not of this circumambient air with which you finite spirit is over downward and downward th:ough to which pass the human entities who have dwelt upon, spirit planet is not here, close to the earth, inside so to man understanding, and we have to receive just as we are who now dwell upon, and who shall dwell upon this planet speak, and environed by that lower sphere which we call prepared to receive and comprehend. We could not comearth. That is quite sufficient as the theme for one dis- the lowest sphere, nor the second, nor the third, but in prehend it if it came from the Infinite directly. We can very strange to you, but it is all true and scientific, and we only comprehend what we are adapted to receive and by human entities in this broad universe of space has its the sixth sphere and the seventh sphere; this great spirit fitted to understand, and it may be given to us through own spiritual environment—its own spirit worlds, to planet exists and there is a magnetic cord, if we may so the lips of a little child, through the inspired utterances is a Godlike truth that man not only is immortal but is which pass those human beings who belong to that par- term it, that extends from the physical planet earth to of a humble being standing before you to day to speak of infinite in his power of expression and achievement as he that spiritual planet and which is in contact, there being the various conditions and grades of life that may touch unfolds, advances and rises step by step through selfno separation of its elements from the earth or from the you from the great beyond.

spiritual, but this great magnetic cord of light and of homes, employments or activities such as human beings-

as an influence upon human life. There are human spirits who live so largely in the subjective that they hardly become conscious of their environments and conditions-to the objective. But there are gradations of objective life that are just as real to the beings who deal rarefied and heautiful elements that make up its body and with them as are these conditions of objective life around

tor We shall say spirit worlds, for there are worlds, its life. Upon that planet spirit beings dwell, and these You may call them spheres, you may call them zones, you who dwell there are capable of living in what may be y call them anything you please that means tangible, called the seventh sphere-there is a connecting link bepalpable worlds. Very often spirits and those who seek tween the sixth and seventh spheres-they can traverse information through mediumship confound the terms. Spheres are conditions. You make a sphere for yourself. You may live in a sphere of harmony, you may live in a sphere of discord, you may live in a sphere of art or sci- you, because this is important, if you want to know about ence, and you may create for yourself a distinct sphere spirit life, its conditions and localities. We cannot tell just as you create for yourself a distinct aura or magnetic you how many miles these spirit worlds are from the environment which belongs to you and which will touch earth; some of them are millions of miles; some, especially upon the environments or spheres of other individuals. this one of which we have spoken as the lower sphere, are So if you are dwelling in the sphere of art, or music, or close to you. Inhabitants of those near you can approach science, or mechanics, whichever it may be, you may also your atmosphere and impinge upon you and very often touch upon other lives and the magnetic forces of individ- sap you of vital forces that you need for your own protec-

those who pass from one to another pass through just as there are beautiful children there, many of them taken And then we have that which we personally would call great a change of progressive life as you would if you were out of the slums of earth life, out of the homes of poverty to pass to-day out of your physical body into this other and degradation—taken to that spirit planet and trained many Spiritualists call spheres, so that for convenience we world, because the spirit body itself, the spirit entity, for work. Even they become workers, and many of your messengers who control the mediums and give you tokens of love from your spirit friends are dwellers on the spirit planet. Let me tell you one thing that is a fact: In all the con-

land "above" with its beauty and fragrance, and in the Then there is still another spirit world, which we shall sense that it is above and beyond the material we can say

The spirit planet which is the counterpart of this world the spirit body of more ethereal atoms or forces, but the may be said to find its place and its orbit in the great spirit form or covering is largely made up-wholly, we spaces of ethereal life between the sixth and seventh cir- they are taken in charge by tender, loving souls of the might say-of these more material atoms and elements cles or spheres of spiritual activity, and is dwelt upon by which belong to the grosser life; consequently that sphere individuals who are helpful to their fellow men. Many, veyed there to homes or sanitariums to be trained. There Every individual on earth who has a desire to create, to

tion and is infigite himself, is like the All-Supreme, exploration and rachievement. Question seriously any they form the coloring of the whole life that surrounds

possible, only the Infinite can do that, and the Infinite plements and substances which they desire, and can paint cannot or will not communicate through human entities even the portrait or the landscape upon your wall. There or genius of any kind, but the inflowing of the great in- are those who can do even more than this. They are so highly unfolded and can so concentrate their powers and gradations and gradations of human conception and hu-man understanding, and we have to receive just as we are waving their hands and concentrating their wills bring out the picture for your contemplation. This may seem know it to be a fact, for we have seen it time and again. Some of these things we have taken a part in, and know it effort, self-culture and growth to the uttermost bounds of power and of possibility. The spiritual planet is a real world, a palpable world,

Elt Masonic Ball, Washington, D. C.

These things, I say, are just out there, a little way from where we are speaking, on the spirit planet, in those outer circles of life. And what is beyond? Who shall ask? you and I-wish to create, to accomplish, to bring to bear Who shall say? What is beyond all this in grandeur, in infinitude, in power?

Here, where these beautiful things exist, all gravitate to their own places. You will gravitate to your own just as sure are you are here to-day, if you are spiritually unfolded and are seeking that which is pure and good and us, as this plant, or the table, or chairs, or the hall itself, true as you go along in your daily life. are to you human beings in your physical forms dealing

Sculptors are there who never dreamed of making even an image or statue here on this earthly side, but they have it now. Some of you are natural sculptors, but perhaps

The spirit planet, then, is made up of very many rareyou never have had an opportunity to make even a little fied, ethereal, beautiful, and, as compared with those on clay model, and if you should attempt to do it the result this planet, intensely spiritual elements, but none the less would seem a very crude image and you might have to label it to tell what it is, but you have it there within, and they compose objective life upon that planet, and the human beings who are there are the real workers. There are just so sure as you have the talent and aspiration without plenty of human beings in some of the lower spheres who limit, just so sure will you in time, perhaps not at once, are idlers, who do not feel the necessity of working. They but soon when you are ready for it and have studied cannot die; they cannot starve to death or perish for want enough for it, you will gravitate to that plane, that condition that will give an impetus to the indwelling power. of food and shelter, but they can starve magnetically and At first you may make only little clay models, which you may be depleted of that which goes to make up real life. There are many who are idlers until awakened to their can do in spirit life; you can make this clay out of the elecondition and willing to do something, to be active and ments there and mold it into form, and you will begin in begin to throw off those conditions and elements that that way, and by and by you will be able to draw the subweigh them down, and they do so by wishing and trying stance to you from the atmosphere and breathe into it to become better. But on the spirit planet, in these your magnetic life, for everything there is breathed upon higher spheres, all are workers, even the children; and by the magnetic life from human intelligences who are pressing Godward, and that gives life to every creation to be found there, and you can breathe into the substance gathered from the atmosphere, and flowers will form, or anything that exists, according to your will and concentration. You can breathe into that substance and mold it into any shape you please, and when you shall have become sufficiently talented and skillful you will then create a beautiful image, a statue that will challenge the admiraditions and environments, in all the life of the beings on tion of the world. So with the musicians, so with the the lower sphere-this sphere made up of dense earthly singers.

Musicians are there who delight the multitude, who conditions-there is no sign of childhood; no children are there. No matter what the conditions, no matter how your out song from the inner heart and life, and draw degraded the life in which they come, no matter how terdown inspiration from the higher spheres or grander spirit rible their environments and home training, no matter if planets, and pour it out to the world to lift up and inspire they run the streets with filthy and ragged garments, with their fellow men; and the musicians with the grand unfolding and inspiration from the beyond pour out the oaths upon their lips, the little poor children that are growing in your city slums, and to whom society here on music of the spheres, glorious beyond description, grander earth should give shelter, protection and training, they than human tongue can tell, and as it rolls forth in sweetare not waifs in the lower sphere of the spirit world. est volume its reverberations come through the surround-When they pass out from the body as children, anywhere ing spheres until it reaches earth and gives some harmony, some blessing, some glory and beauty to human from the earliest days of infancy to the years of responsible discretion, crushed out by conditions of earth life, lives struggling here upon the mortal world.

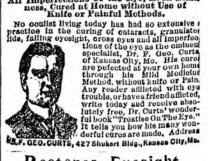
We have not time to tell you of all the environments

ing in the lower spheres in the condi-tions of this earth life, within the poor-est, the humblest, the vilest of earth. Even in the lower spheres there is hamortal good. When we have our friends realize this, as they will some day, there will be an outward growth and the first sphere shall all be dissipated, it will lose its power, the elements that compose it will scatter and be taken up by nature, by the physical planet or the by inture, by the physical planet or the great worlds of space, and made over into better, higher and more useful purposes, and those who dwell there will pass out, and when this planet earth becomes dissipated into space, as it may be in the acons of the future years these who dwell upon the solution years, those who dwell upon the spirit planet and in all these spheres surrounding it will have passed on to greater, grander planets, still more glorious in spiendor, and to yet grander achievements nearer and still nearer to God!

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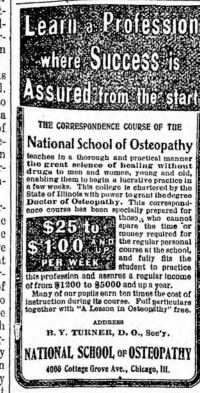
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those of a more refined condition, because made up of this dense, murky material and only those dwell therein who are of a like character whose spirit bodies are made up largely of the earthly material, of the grosser elements, and the spirit home out there that will enable them to will tic them down?" No, those little spirit bodies are to it, molding-into external form and expression that parand who are unable, because of the law of gravitation, to reach the spirit planet-the sixth or seventh sphere-and made up largely of the magnetic forces that are sent to ticular line of thought and of employment; thus the emdwell in those beautiful places and among the harmonious rise to a higher or larger and more outward sphere.

Emanating from this first sphere is another surround- conditions of those worlds. ing of a more refined character-more spiritual, yet not It is not necessary for you to go into the first, second, or ethereal-because there has been going out to it someeven the third spiritual world or sphere and then gradthing better than went out to form the first or lower ually, painfully work onward to a higher and more outsphere as it is called, and this second—if we may so term ward one, but you can do that; if you are not prepared to it—is composed of more refined elements and material, ascend higher you will have to do that. Many who are in and those who dwell therein are such as are a little more earth will have to do that, because it rests upon their enspiritualized, a little purer and more aspirational than vironments and life or growth and what is sent out from those who are tied to the earthy sphere.

their bodies and minds day by day whether they create the There are spirits who when they go out of the mortal hard conditions of the lower spheres with which they body are at once qualified to enter the second sphere, and must contend and overcome before they pass outward, or they pass through and beyond the first without any con- whether they create the more ethereal, more beautiful tamination, without knowing anything about the lower conditions and elements of the spiritual bodies which encondition; and there are also those who become better, able them to float outward and rise into lovelier conmore purified, who have for a time dwelt in the first ditions and find more delightful homes.

sphere, and they are, as it were, permitted or made ready We will at this time liken the spirit planet to the sixth to soar into the second condition or locality which we or seventh sphere, because those in the sixth sphere can must designate just now as the second sphere. And so on very easily pass on to the spirit planet, if they so desire, or through various gradations, each succeeding one in a can find just as beautiful homes on the sixth sphere and manner further from the earth, until we find an innumer- can pass just as easily to the seventh, so they can mingle able number of spheres that are reaching out further and and commingle as one beautiful family. There is no line further into space and nearer and nearer in touch with of demarcation between them; they can come and go at the outward and grander circles or spheres or worlds of will. They can also come and go to and from the planet some other planet.

If we could go to the outermost circle of this wonderful spirit life, and labor with those who need them as they desystem of worlds of progressive life we should undoubt- sire. They can come and they can go at their work, give edly find ourselves coming in touch with the outermost their thoughts to stimulate minds to something higher etherealized condition, locality, or sphere of some of the and better here and elsewhere, and make life happier and grand and beautiful planets which are moving along their sweeter. I have been to the spirit planet myself, and am personcourse in space.

But we have another world to deal with, just as we have ally familiar with it, and it typifies higher conditions in with these innumerable forces of spiritual, tangible or these loftier spheres. As we have said, there are inhuman habitation, and this we call the spirit planet. Now numerable spheres.

we dare affirm—and it is not the lady whom you see with your mortal eyes that is making this statement, for she in a particular sphere or is as high as he can go. There is knows nothing of these things, being tied to a mortal body no cessation to unfoldment or progression, and there knows nothing of these things, being fied to a mortal body no cessation to unforment of progression, and there in doing good. They come to you, and go to the lower without spirit perception; you may be partially blinded, it is the spirit individual who has for many years dwelt in must be continuous outward growth in order for the blocking to all the spirit world and who has studied these laws and con-spiritual human entity to continue to advance in greater

ditions, while at the same time seeking to do some good to human beings here and in the lower spheres; but I may be to you only a voice, a voice speaking out of the great you and says that he lives in a certain sphere or on a cerspiritual atmosphere of the universe and asserting these tain plane and is as high as he can get, or even has to atthings which are given to you to-day; a voice coming from tain only one or two more in the great universe of space. the spiritual world being used only as a vehicle for the you may set him down as knowing very little of what he knowledge which has come to that individual in the spirit says, as one who has not attended well to the teachings of through persistent study, by observation and experience, the spiritual world, and that he is not what he claims to through persistent study, by observation and experience, the spiritual world, and that he is not what he claims to will be dissipated into the atmosphere; you will not have love and sympathy; they have their sweet homes, beauti-and by contact with innumerable souls who are traversing be, or at least he has not attained the height he claims to any dead leaves left to cumber the ground, but the whole ful environments, their temples of art in which they draw space on every hand. So we dare assert that there is a have attained, for if he has grown outward as far as he thing will be dissipated and lost as far as the outward inspiration and in which they gather the forces and the spirit planet belonging to this planet earth, and not only claims, he will know very well there are great spheres of sense is concerned; yet not lost, for they will be taken up visions from the higher outward worlds that they transthat this earth has its spirit planet, but that every in- activity and knowledge that have been attained by human again and into them will be breathed new life. Some of mit to others, and thus we get a knowledge of other habited planet in all this wondrous universe has its spirit- entities who have lived thousands upon thousands, even ual planet which accompanies it through space and can millions of years, in space, and are still pressing forward, never be separated from it under any circumstances. More than this: We declare that this will be scientifi-with a mind to have attended upon these conditions of life

never be separated from it under any circumstances. More than this: We declare that this will be scientifi-cally established before the close of the twentieth century. can possibly assert that he has have buildings, and there are those who can erect the most held down to these conditions that are about us now, be-We believe that scientific research along the line of astro- come in contact with some of these outward spheres or has beautiful buildings, but do not need to put into them the cause we shall achieve, we shall grow, we shall learn, we nomical power and progress will have so far advanced as reached the same; consequently, if he comes to you and materials used in the physical world, or use upon them the shall work, not only for the purpose of going forward and to be able to discern with its apparatus, with its far-sweep- | tells you he knows not what is the vastness of life in spirit, | crude implements of 'earth, but they have the chemical | outward but for the purpose of helping our fellow men being glance and search of the heavens, the spiritual planet which accompanies each one of the planets in your solar system, and that an inhabitant standing upon Mars, or

or world is of a dense, murky atmosphere compared to many of them gravitate there immediately at the death of the influence and love given to the children make them accomplish something in a particular line, or who has a them by the vibratory influence of the higher teachers and ployments or occupations there are manifold.

missionaries of the spirit world, and all of the earthly material that is taken into those spirit bodies is simply the part in the spirit spheres. The man who has to dig the vibratory action of earth forces which has not the impetus street with a shovel and throw the mud out will not have and power with the children it has with those who live to do that in the spirit, for it will not be needed and there vicious lives for years in carnal conditions, and, therefore, is no mud. We have beautiful streets and all in excellent it is soon eliminated under the care and training of the condition, kept so by the human magnetism of harspirit teachers of the higher life.

You may understand something of the terrible conno flowers are there.

beautiful little human blossoms are there to give cheer and courage or call a smile to the faces of those who live high effort, and though there are beautiful beings that in the lower condition. Those who live there go to their come to them from higher spheres to help them, yet they own places, for they have built the very world in which have to do the work themselves. Everybody will have to they live, they and their kind, and they can no more help going there than a stone that is dropped from the plat-form can help descending to the floor. They do not de-We can always c

serve the children and flowers. When they awaken to a become irksome. The artist does not need to be an artist sense of their condition, they are willing to reach out and always, but he can be an all-around worker. He need not ask for help, to work and to eliminate those forces which worry and find himself debilitated by disease or anything earth at will, right into the outer spaces or spheres of hold them down and prevent them from going where the that depresses, but there is harmony and fitness of things. flowers grow.

On the spirit planet there are children, thousands of them, beautiful children. Some of the most beautiful children are those who have been little outcasts or waifs upon earth. They are touched by the love elements, and

that brings out the love element within, and they grow up as sweet and beautiful as lilies of the valley, scattering their perfume throughout the world. They are trained as workers; they desire to work.

Some of our Indian friends who come to you as messengers, through your mediums, dwell on that spirit planet some extent, as all have psychic powers, all have spirit or on the spheres akin to it, and they find their happiness blessings to all.

Teachers and workers, your mothers—sweet, unselfish mothers-are there, and on high ground, as we call it, sending out their influence. Some are teachers, some are care-takers of children, some are working in the beautiful

gardens where they do not have to pull up the weeds, for there are none. Human magnetism makes the flowers grow, and if you neglect them they will dic-that is, they conditions hard here. We give them the best we can, our the dwellers here are gardeners who take care of the worlds for our edification, spiritual strength and unfoldflowers by breathing upon them and in that way magiment. We know we can sometimes go to these outward

There are employments on earth that have no countermonious souls. But in the earth sphere, made up of grossness, sensuality, greed, filth, are those who have to ditions the lower sphere may have brought to human be- dig their way out of the conditions which they have made ings who can awaken to a sense of responsibility and to a for themselves, and they may have been in very high realization of the conditions they are in when we tell you station in earth life, may have been considered great magnates, but grossness was going out from them, and every

No flowers grow in that lower sphere. No children, no form of such emanations made the dirt around them in the spirit world, and they have to dig themselves out by do their own work, though there are helpers and teachers

We can always change our employments, so they do not Harmonious spirits are attracted to those spheres and they make harmony all around them, and so with each sphere. What there is in the outmost sphere I cannot tell you, except what is brought to us by the spirit entities who dwell there, just as I come to-day to tell you what is here. Whatever life is in these outward spheres, there are glorious achievements, grand and uplifting influences. By coming in contact with those who are endowed with clairvoyance we can learn of those spirit spheres. We are all endowed that way more or less, we are all unfolded to perception. You are spirits and you cannot be spirits spiritual realms we are psychically endowed and unfolded to an extent so we can all gain something from these outer spheres, and we can gain a grand and strong inspirational

force from the teachings given from these spheres through those who are mediums. Let me tell you old Spiritualists especially, we never have cause to distrust our mediums. We do not make

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Religious Society, speaking on the great scientist teachers of religion, said: "A

scientific reputation is almost always a genuine reputation. Charlatanism in

CONTRIBUTORS .- Each contributor ers already engaged are Moses Hull, is alone responsible for any assertions Mrs. Tillie U. Reynolds of Troy, N. Y., or statements he may make. The editor Mrs. May S. Pepper of Providence and sllows this freedom of expression, be- Blanche Brainard of Lowell. Others lleving that the cause of truth can be will be announced later. The Schubert best subserved thereby. Many of the Quartet, of Boston, has been engaged tentiments uttered in an article may be through August. Nothing was brought best subserved thereby. Many of the Bentiments 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-guate to publish everything that comes to hand however much we might desire Quate to publish everything that comes quate to publish everything that comes to hand, however much we might desire to do so. That must account for tho non-appearance of YOUR article. WRITE PLAINLY.—We would like to impress upon the minds of our corre-to impress upon the minds of our corre-to impress upon the minds of our corre-to that that The Progressive Thinker

is set up on a Linotype machine that must make speed equal to about four hold its meetings so as to conflict with compositors. That means rapid work, the interests of the railway company. and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements being favorable, should be with the same lines as in former years." with ink on white written plainly paper, or with a typewriter, and only on Hewltt, our pastor, went to Kentucky,

6

ITEMS.-Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occu-by, and in order to do that they will generally have to be abuilded more of progression. The one control text that Dy, and in order to do that they were all that he bood and pure in spinitum generally have to be abridged more of 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 re-fellow men determine for the upliting guire. Every item sent to us for publi-and betterment of humanity. If this cation, should contain the full name and could but the the the unity. If this address of the writer. We desire to work and but he instilled in our minds know the source of every item that ap-pears. This rule will be strictly adquestions of discontent and unrest of the human family. We have good music; last evening a solo, beautifully berrd to.

Keep copies of your poems sent to this office, for they will not be returned Musical College. Our conference meetings are interesting and instructive, and we have not space to use them.

Bear in mind that all notices for this worthy of a large attendance. Other page are cut down to suit the space we workers are always given a cordial welhave to occupy when received.

Take due notice, that all items for sages and tests are invariably recogthis page must be accompanied by the nized, clear cut, and of a high order." 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 itches of those who do not comply with this request will be cast into the waste basket.

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

slons. Dr. George B. Warne, president of the Illinois Association, will be the principal speaker, and Neilie C. Mosier, of Cleveland, Ohio, will act as test and message medium. Miss Mosier was M. A. Raisey, of Fort Wayne, writes: once thought to have died, but just as M. A. Ratsey, of Fort Wayne, ind., where he came back to life, and since then claims proposes to revivify the waning interto be able to talk, at her will, to persons est in Spiritualism. There is a good in the other world." field here for an earnest worker. He Charles Morris writes from Philadel-

gave his first lecture in Elktron Hall on Sunday evening, the 23rd ult., to a large tures there were much appreciated. and appreciative audience, and made a splendid impression. In time he hopes to build up a strong society here. He gave a fine opening lecture, followed by tests which were all recognized. He will be open for camp engagements the coming season."

science can have no show of success. The Denver (Colo.) Post says: "It be Herbert Spencer, Thomas Huxley and gins to look as if the Welck clairvoyant Ernest Haeckel are three of the sciordinance was of no avail, since the in- entitic geniuses of modern times. Their corporation yesterday of The Christian thought is both clear and clean as well corporation yesterday of those who be Spiritual Society.' Only those who be spiritual Society.' Only those who be lieve in the Bible and work every day done much to destroy the three most for the advancement, elevation, purity stubborn foes of truth-ignorance, indofor the advancement, cleventa, party suborn amalice. The very essence of etic controls gave a beautiful inspira-ble to be ordained. The Welck ordi-scientific genius is to propagate the tional poem of seven stanzas on Truth, subjects nance, which levies a fee of \$100, makes truth, come what may. It is difficult to an exception of 'regularly ordained with truths and have one's hand filled

#### When writing for this paper use a pen or typewriter.

afternoon meeting Mrs. Geo. Dalley discoursed, and was followed with mes-

sages by Mrs. Marion Carpenter. The sages by Mrs. Marion Carpenter, The evening session was opened by Mrs. Dailey, followed by Mrs. Carpenter, whose dissortation was such as can in-spire humanity with a better hope, and which needs no comment from me. After Mrs. Carpenter came Mr. Carpenter, who, after a few well chosen remarks, took up the message work, and message after message was delivered with exaciness and without one failure, which was gladly received. After Mr. Carpenter came Mrs. Carpenter again with more testimony from the so-called invisible witnesses, and in almost every instance they would impress the fact We are not dead, but live and love you

still.' By Mrs. Dailey the fifty-fourth anniversary of modern Spiritualism was closed." The postmaster of Carroll, Ind., writes as follows in reference to the ghost as follows in reference to the ghost story which is said, to have had its foundation there: "In regard to the ghost story, I will say that it is untrue, such a house and such parties being un-

known to the people of this place." Rev. Granville Louther, D. D., pastor of a local church at McPherson, Kan., was served with papers at a Methodist Episcopal conference charging him with heresy, and setting forth that he would be tried at Arkansas City, Kan., March 26. Mr. Louther is charged with making and teaching the following doc-trines, which are set down as in violation of the confession of faith and the catechism: "That the scrpent who talked to Eve was a man, one of the race to which she and Adam belonged; that he had not come into a consciousness of God, therefore, was classed with the beasts and that there were other inhahitants or members of the race; that if not, how did Cain find his wife in the land of Nod, where none of Adam's children except Chin had gone? If not, whence came the 'daughters of men' whom the 'sons of God' took for their wives? The, reasonable interpretation is that the descendants of Adam were called 'sons of God' because, having entered into a conscious knowledge of God, they would claim him as their creator and worship him. The others, not knowing God, were called sons and daughters of men. That Adam and Eve. come by Mr. H. F. Coates, the medium in charge of the hall. Mr. Coates' mesas first created, had no perception of

their obligations of obedience; that in eating of the fruit of the tree of good and evil, they had done nothing except what others about them were doing, and what they themselves had formerly done, that is, live like beasts, but they had a higher vision of spiritual things than formerly, and consequently they felt guilt. That Christ died for men to show men how to die for man; that this willingness to die for man should be multiplied by exactly the number of disciples of Christ, and that the statement can never be completed until this idea prevails." The 54th Anniversary of Modern Spir-

itualism will be elaborately celebrated Tuesday evening, April 1, at Handel Hall, 40 Randolph street, at 8 o'clock. This is for the benefit of the Old People's Home, which Mr. Cordingley is endeavoring to establish. Tickets 35 and 50 cents. Prominent speakers and me-Opera House, before the Independent

diums will participate. Rev. Charles A. Brown, formerly of Toronto, a psychic and inspirational speaker, and who claims to speak under the inspiration of Martin Luther, delivered a couple of lectures at Hamilton, Canada, in Grossman's hall on the True Philosophy of Spiritualism. In the evening Mr. Brown took up the ministry of angels from a Bible standpoint, and discussed it in an able manner, At the close of the lecture questions were very ably answered, and the po-Love and Brotherhood, the subjects

gle on in this world of strife and pain. WILLS, AND THE HOME. fined to it. I am free to answer calls for platform work for long or short en-gagements, or for funerals; and I was never better duasiled for good work than I am now. But I am not idle at home. The world moves and Spiritspiritual presence.

The poet has truly said, "There is no death; what seems so is transition." We know as Spiritualists that so-called death is but the new birth, the closing of the primary school, not a horrible thing, but natural and good. "Tis the

further notice, through the columns of your paper of the continuance of the reward of life. Our religion is founded your paper of the continuance of the Band of Harpony Annual Experience Meeting, heldy at its rooms, Handel Hall, Thursday, April 3. All the delinon facts, and is so broad that it enibraces all truth no matter where found. 'We do not believe, we know quents are expected to produce the man is immortal. How do we know? hard-earned dollar, and tell their story; Because we have heard sweet voices the dollar, or more, however, will be from beyond the grave assuring us of joyfully accepted without the story. man's continuity, and knowing that they still live, we shall live also, for The usual good supper and program God's law is immutable. They come to Thos. J. Huynes writes: "Our fourth us, not because we have called them, annual campimeeting at Briggs Park, but because of the strength of their will open July 6 and close August 6 love. We know the next life is one of greater activity, of everlasting pro-gression. How do we know? Because 1902. No pains will be spared to make

lars defending wills made by Spiritual-ists, most of which is lost-as there the meetings a success. There are seems to be no way to regain any of the denizens of yonder shore, those some open dates for this time, and 1this money, two of the wills thus dewhose cold, inanimate forms we long should be pleased to hear from some good speakers and mediums having ago laid to rest in the bosom of old Mother Earth, have returned and told fended, being pronounced unsound and invalid, because made by Spiritualists, the one in Philadelphia, glying to Spiropen dates for that period, excepting from July 20 to 24, which time is re-served for Mrs. Loe Prior, who comes us so. Although unseen by many, they ism is not only good to live by, but it is good, grand and glorious to dle by. We itualists an insult of the direst kind, as to fill her second, engagement with us. the jury-upon the opinion of the judge I will write again soon, and inform that all Spiritualists are of you what days will be set apart for the know we shall meet Alva there. She mind. One will case we are defending is has gone to prepare a place for us. This Cheering words from Lafe G. Smith, parting is only temporary. now in the courts, and we cannot as yet tell whether it will be sustained or not.

of California: "It is with very great It seemeth such a little way to me pleasure I write to express my appreci-Across to that strange country-the Be-

ation for the eight premium books and yondualist to our cause are allowed to be The Progressive Thinker, just re-And yet, not strange, for it has grown paid, as others interested make no comceived. I think your Divine Plan is the

plaint; we know of one or two of this to be The home of those of whom I am so order, but the usual fate of a will that fond. lares to favorably mention Spiritualism

They make it seem familiar and most are looking for the truth. I was raised and bequeath anything to the cause, is contested, or denied probation. in the Christian faith, but have learned dear, As journeying friends bring distant re-

more truth from, The Progressive Thinker in the last two or three years intelligent Spiritualist, when he ingions near.

than I have in all my past life, for it tells me just what to believe and what So close it lies, that when my sight is clear

I think I almost see the gleaming B. Frank Schmid writes from Indianseveral years ago. While possessing apolis, Ind.: "The First Spiritualist Church of Indianapolis, Ind., has had some property and all the while doing strand: I know I feel those who have gone

during the month of March Mrs Mary · from here, C. Von Kanzler as speaker. In behalf Come near enough sometimes, to touch something more, after he should have no more used for physical support. As

of the good lady, I would say that her discourses are fine and of the higher my hand, And now I know but for our velled he knew that his will would be likely to mental, along scientific lines of thought be contested of plea of undue influence,

eyes, We should find Heaven right round The society will celebrate the anniveror unsound mind, he went to a first sary of Modern Spiritualism, Saturday class lawyer and had his will drawn us lies.

and Sunday April 5 and 6. During So after all there is no sting in death, and duly witnessed, then on the same And so the grave hath lost its victory. day he had himself faithfully examined, phine Ropp, of our city, one of the best It is but crossing, with abated breath, physically and mentally, by three ex-pert physicians, each of whom, before a notary, made sworn statement to his platform test mediums in the country. And white set face-a little strip of sea,

She invariably draws large houses on To find the loved ones waiting on the health and soundness of mind-the statements of these physicians were Will C. Hodge is now located at 019 shore, More beautiful, more precious, than befiled with his will, each document of the same date, and there is no appre-South Hill street, LosAngeles, Cal.,

LENA CLY. fore.

Prof. W. M. Lockwood will leave Philadelphia for Pittsburg, Pa., April MORRIS PRATT INSTITUTE. 4, where he has an engagement to lec-ture. Wherever the Professor goes, he ittracts large and cultured audlences.

Clear Thoughts, Well Expressed.

sion. First, we call attention to the in care of C. L. Stevens, No. 103 Sixth We have at length the prospect of an fact that two generous men promise to C. J. Barnes, the well known trumpe unstitution devoted to the educational qualification of our platform workers. medium, is open for engagements. None too soon has this made its ap-Those who wish to develop trumpet pearance among us. To start it on its mediumship, should write to him for career, and give it a good start, is of hundred dollars more. We think a terms at No. 818 Gallatin street, Ma all work that lies before us, the most statement recently made in one of our important at the present time. To sus-The Society at Galveston, Tex., would tain it with self-sacrificing and neverlike to engage a good, reliable message flagging zeal on the part of the whole medium-one endorsed by the N. S. A. For particulars address John W. Ring, oody of Spiritualists, and to direct it with intelligence, broadness of view and in that state, which would meet the ofthat wisdom which is the practical ap-plication of Divine illumination on the No. 2011 N46 street. Mr. Ring has been a prominent worker in Galveston for people think they have no need to give many years, and is now president of the part of those immediately concerned in its management, are likely to be the W. C. Jessup and Mrs. Alice Gehring most important works for many years w. C. Jessup dicks every Sunday and hold public dircles every Sunday and Wednesday evening, at No. 773 Sixty-

unlists at large have been crying ou The idea that the spirits will supply for medlums' homes, and demanding what Spiritualism has ever done to third Place, Chicago. Their spirit man us with the knowledge of all that liestations bore the closest scientific iscrutiny in various parts of 'Indiana where they have been. Their trumpet triumphant every time. Their trumpet circles are conducted under the strictest itest conditions. need know, that they will make vicashow such homes and other needed in stitutions to the world. Now the opportunity is given for Spiritualists all help, if only a little, towards just the home they have been demanding to see established, where our worn-out medistendily diminishing, those who main-Boston, Mass., March 26.—Dr. G. H. tain that a liberal education is of no ad-Bean, an English astronomer, makes the prediction that on April 6, half of dium. Yet with strange inconsistency ums can find home comforts free, and be kept from the poor-house, and unless Yet with strange

we hope to sell them for premiums; with them came these sweet words: "Dear Mrs. Longley:--I have two Columbian half dollars that I have two Co-ured for alue years. Take them and use them for the Medlums' Home. I haps you can sell them for a good price for the cause. With best thoughts from One who has been Comforted."

'April 5, 1002. |

With loving thoughts to all our friends,

MARY T. LONGLEY, N. S. A. Secretary. 600 Penna Avenue, S. E., Washington,

ASPHODEL BLOOMS Other Offerings. BY

This volume contains a selection of the best poems of this gifted author and storiette syle indication of the solution of the poem of the tributed by Chair Tuttle in her charming instra-tributed by Chair Tuttle in her charming instra-tributed by Chair Tuttle in her charming instra-tions, including, and the solution of the suffi-and Chair Tuttle. It is bound in blue with al-amnum enbosing. Many of the poems are especially adapted for recitations. The Author needs no introduction to the spir-itual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything the Neems that it was the could be the poet of the New Dispensation. The Mecca says: "Psychic Poems." That erudite critic, Win. Emmethe Coleman: "To all lovers of good poetry this book is confi-dently recommended." Will Carlton: "I have read with great inter-

dently recommended." Will Carlton: "I have read with great inter-

Wift Carlton: "I have read with great inter-est." Earch Thorpe Thomas, the Humanitarian snys: "A most exquisite bouquet \* the thoughts echo and re-echo through the deepest recesses of my heart. I have some first of the prise for every page." Prise for every page. The anther into the whose thought Some nou first have for the unseen Land with common first of the dels, mixed with common block while waithing dels, mixed with common block while waithing hoping to give for all pleasure thitter." It seems to me the only thing for an tends to leave anything to a society or an individual in the ranks of Spiritualism, is to do as a friend of mine did good deeds to individuals and to so-cleties, he felt that he wished to do

HUDSON TUTTLE, Berlin Heights, Ohio.

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To the Editor:--We send you our earnest thanks for all your kindness and courtesies towards the N. S. A.,

and again come with our earnest words to all who read your valued paper, concerning the things that affect humanity

and our cause at large. Of course we shall have most to say concerning the Mediums' Home to be opened some day

Wise Words from N. S. A. Head-

quarters.

at Reed City, Mich., but first kindly al-

low a word from us concerning the

During this year the N. S. A. has spent

-brought in its verdict, the statement

Now and then the bequests of a Spirit-

hension, that his will may be contested,

Well, the writer of this has made the

will question longer than was intended,

but we must not cut down the Medl-ums' Home, and must make up in stren-

nousness what it may lack in exten-

give jointly to the Home fifteen hun-dred dollars for rebuilding and equip-

ping the institution, provided the Spir

itualists at large would raise fifteen

for some such purpose, and it might be

induced to give it to the N. S. A. Home

anything, and they have settled back

quietly content to let some one else do

the giving and the work, though Spirit

or if it is, that it will be disproved.

unsound

from its treasury about a thosand dol-

making of wills of Spiritualists.

D. C.

### EMMA ROOD TUTTLE.

ministers of any religious faith,' hence to keep it closed from fear of persecu the ordained workers in the new society tion. But to fear such men as those will be exempt." mentioned because they shock our cre-

It is announced by directors of the dulity, or to malign them because they Indiana Spiritualists Association that Harrison D. Barrett, president of the National Spiritualists Association, has accepted the invitation to open the next annual camp-meeting of the Indiana of these great men would be punish-ment indeed. The one glorious message Association, at Chesterfield camp. of these brave souls written in letters . S. W. Gardiner writes from Pueblo, of gold is that religion is possible with-Col.: "The Progressive Spiritualist So- out superstition."

clety has been organized in this city. Scribe writes from Detroit, Mich. with a membership of forty-five, and "The fifty-fourth anniversary of modincreasing each week. Meetings are ern Spiritualism was celebrated Sunday afternoon and evening in Knights of Pythias Hall, 55 Grand River, by the Society of Spiritual Unity, Rev. Marheld every Sunday night in the Engineers' hall. Much interest is mani-fested. Many thanks are due Mrs. F. A. Golm for her assistance. She is a guerite St. Omer Briggs, pastor, assisted good test medium, an excellent trance by Mrs. M. E. Jenkins, of Windsor, medium, and the best trumpet medium | Ont., and Mrs. Rose Ferris. The hall ever heard in this city or elsewhere." was filled on each occasion. In the

Major Perry, the "sleeping preacher," evening the seating capacity was taxed Major Perry, the "sleeping preacher," evening the scaling capacity was taxed of Saluda county, S. C., is attracting a great deal of attention. He lives a dozen miles from a railroad and never leaves the immediate vicinity of his address on "The Spread of Spiritualism" home, so is known to few outside that within the last fifty years, and urged county. Major Perry is a mulatto, 45 his hearers to read more Spiritual years old. Both he and his wife are papers, and showed how many was illiterate. When a young man, he says, published in the United States, Eng-he felt a call to preach, but disregarded land, France, Germany, and other He sensor goes to church and is not European countries, as well as Cuba religiously inclined. About ten years and the Philippine Islands. He spoke wife says, Perry began to of the National and International preach in his sleep. Sermons became gresses, etc. Mrs. Briggs delivered the more frequent until he now preaches principal address of the evening, holding her audience spellbound by her flow five or six times a week. Perry goes to bed about 8 o'clock and within half an of inspiration. Even the Detroit Free hour begins to preach. He first an- Press pronounced the celebration a de-

nonnces his text, chapter, verse or cided success."

verses in the Bible correctly, after W. E. Slater writes from Pocatello, which he reads the text, always just as Idaho: "A handful of Spiritualists here It is in the book. He then "lines" out, are plodding along. At present we have sings a hymn and prays, after which the sermon begins. Perry's sermon is declared by whites who have heard him N. S. A. Brother C. J. Johnson is a to be better than the average negro hard worker, and while the dozen other preacher. It is grammatical and logical members of our developing circle who forty-five minutes to have thrown down the bars of superand takes from one hour in delivery. Sometimes during stition, and are willing to have it made the delivery of the sermon the muscles public that they have taken their stand of the body, especially the arms and for our noble cause, we hope to form an neck, contract, producing a cataleptic organization that will give a great im-condition. This stops the sermon. The petus to Spiritualism, for I know there attack lasts a minute or two and is are a great many in our midst who are driven away by the wife, who strokes hungry for the bread of life. I desire with her hands the parts affected. to notify all mediums and organizers When the tendency to catalepsy is ban- that if they will stop off at Pocatello ished he resumes his discourse, be- while passing through they will be at ginning exactly where he left off, even no expense while here, and they could though it was in the middle of a sen- no doubt be the means of perfecting an

Jocken writes from Conneaut, Ohio: Jocken writes from Conneaut, Ohio: "We have with us as speaker for the "We have with us as speaker for the nonth of March D. A. Herrick, of He meets the wants of appointment here. A platform speaker month of Min. He meets the wants of appointment here. A platform speaker

Alliance, Ohio. the people. As to messages, Dr. W. O. Knowles, of Grand Rapids, Mich., is the Geo. Friend writes from Toledo, Ohio: best we ever heard. His descriptions in "On behalf of the Independent Associaand traits of character of tion of Spiritualists, I wish to say that those who return to their friends are in a previous letter to your valuable complete and cap the whole matter. He paper, I stated that it gave me great gets full names and family ties. He is worthy of a prominent place in camp meeting circles." The Springfield (Mass.) Republican SAYS: "The annual dinner and meeting SAYS: "The annual Capit Market and Say that we have out-

The Springfield (Mass.) Republican SAYS: "The annual dinner and meeting stripped all previous attempts, for par-

New England Spiritualists' Association was held at ticipation at this time was far greater ticipation at this time was far greater than anticipation, although it is often primeion A. H. Dailey, of Brook- said to the contrary. The spacious hall, pre- which has a seating capacity of over is president of the present besides eight hundred, was filled, and the front judge Dailey, Secretary Albert P. Blinn half was crowded to its utmost. The of Boston, L, F. Crafts of Whately, rostrum was bedecked with the most Byron Loomis of Haydenville, W. H. beautiful flowers, the oyes ever beheld Lee of Troy, N. Y., and H. S. Streeter and the display was simply grand, and

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ng from the audie Flora Hardin writes from Anderson, Ind.: "Sunday, March 23, the Madison Avenue Spiritualist Society, of Anderson, celebrated the 54th anniversary o Modern Spiritualism. Mr. and Mrs. E. W. Sprague arrived Thursday and stopped at the hospitable home of Mrs. Carroll Bronnenberg. Services were held each evening by them at the temple. Sunday morning the members of the society and their friends gathered at the temple with well-filled baskets.

The morning hours were devoted to recitation, essays and music from the children and adults, and remarks from Mr. Sprague. A bounteous dinner was served in the lyceum room, to which everybody was invited. In the after noon Mr. Sprague delivered one of the best lectures ever heard in Anderson, at the close of which he gave some excel lent tests. Sunday evening, Mr. T. W. Smith, vice-president of the society, and Mr. Sprague spoke, followed by tests from Mrs. Sprague that were very successful. There were thirty-one new accessions to the society. Taken all in all, it was one of the best anniversary celebrations of the society."

John Jordan writes from Remington Ind.: "We have Mrs. Maggie Vestal, a trumpet medium with us, and are hav ing a glorious, good time. We believe Mrs. Vestal is a true and honest lady and is doing good wherever she goes. She will leave here Saturday for her home in Chesterfield, Ind." Localities desiring the services of G.

arics, will reach them by addressing 600 Pennsylvania avenue S. E., Wash-ington, D. C. They have open thread ington, D. C. They have open time in April, May, June and July for the mid-

dle west. A. C. Fawcett writes: "The clergy here are circulating an article purporting to be a confession of Camille Flammarion, that he has discovered Spirit ualism to be a fraud. What is there in it? I would be pleased to receive an answer by letter or through your naper." There is no truth whatever in statement that Camille Flammarion had discovered Spiritualism to be a fraud.

Mrs. S. F. DeWolf, the well-known medium, is now located at 704 Jackson Boulevard.

William E. Bonney is holding metings in Blair, Neb., and is desirous of obtaining engagements to lecture in Iowa during April. He is thinking of taking a journey to England during of tailing mer or fall and wishes to correspond with secretaries of camp associations in the eastern states relative to securing engagements for the coming seaso His parents who are quite aged, reside

in Hampshire, England, and it is nearly twelve years since he last visited them. Societies through the eastern states would do well to write him. Address him at Blair, Neb., at once.

Ada Rainey sends a club of subscrib-ers from Streator, III., for which she has our thanks. She writes: "I think your premium books are the grandest in the world. They are a comfort to all who read them, and you never will know how much I thank you. What we need here is a good lecturer and test medium to get up more interest. There has been a number of fakes here. this winter. They do harm to the cause. We have no organized society here, and it would be a good field for the right person."

the world will be flooded. He states that Venus, Mercury, Mars, Jupiter, Saturn, Uranus, Sun and Moon will all be on one side of the world, and a submergence of Western Enrope, western Asia and the southeastern section of the United States, including Texas, will begin and will be completed. He says that the next part to be submerged is bounded by a line drawn from El Paso, Tex., to the southeast corner of Conneclicut, then across the Atlantic Ocean and the British Islands, to the continent of Europe, including western Eu rope and Western Asia, the Mediterranean Sea and that part of the Atlantic Ocean east of the Gulf of Mexico.

The Spiritualist Society of Galveston, Texas, make the following declaration "We accept Spiritualism, in its highest expression, as a universal religion based on the Fatherhood of God and the Brotherhood of man; and, as such, its devotees are entitled, under the Constl tution of the United States, to protection in such chosen form of worship and teaching as are not inconsistent with the rights of others. Its phenom-enal, philosophical and scientific facts, collectively, constitute a field of moral and intellectual research, wherein the grandest triumphs of mind may be achieved and the deepest reverence of the heart be inspired. We believe the immortality of the soul is a fact of nature and a part of the infinite purpose and in the possible communion of the incarnate and excarnate intelligences; and we maintain that the proof of conscious spirit life' and individuality. after physical death, simply substitutes a certainty in place of hope respecting our destiny, without affecting any essential of religious life or duty.

E. M. Vall, president; writes: "The executive board of the Central Iowa Spiritualists Association' has decided old the next camp at the usual place. Marshalltown, Iowa., from August 24 to September 14 inclusive. We are in correspondence with several of the best speakers and test mediums in the cour will fliake atrangements with try, and enough of them so that we will have a continuously interesting program."

#### In Memory of Alva Cly.

The following paper was read before the Mt. Pleasant Spirltual Research Sothe Mt. Pleasant Spiritual Research So-clety, Lancaster, Ohio, March 16, 1902: As this is the anniversary of Alva's departure from us, we think it appro-

As this is the us, we think it appro-departure from us, we think it appro-born and raised in Lancaster. One born and raised ifft us, to join her year ago to-day shie shirit world. Her cheerful and stinny disposition made her many friends. It was for her the dawning of a brighter day, the begin-dawning of a brighter day, the begin-aning of a happier lift. Her faith was ning of a happier lift. Her faith was supplanted by facts, belief by knowl-supplanted by facts, belief by knowl-supplated by fact

ceded her to that land of sunshine crossed and recrossed, assuring her of their continued life and happiness. She has entered a life of greater activity and the consciousness of the only real life. Death to us as Spiritualists is not the withering of the flower, but the blossoming of the bud, the emancipation of the soul. She lives and loves as before her transition. She has unlied with the loved ones gone orthonand is living in a grander life, retaining and personality. W

the same people will claim that every with their financial help in a cheerful spirit, may they forever hold their noted scholar or scientist who admits that communion between the visible peace, concerning the needs of Spiritand the invisible is a fact has brought ualism and mediums, and the duty of Spiritualists. As to the fund held by support to the cause of Spiritualism h all its uneducated adherents the Michigan State Association, we could not furnish. have as yet no assurance that it will be

Our society work has been for the turned in for the Reed City Home; some most part ineffective because the quesof the committee entitled to select the tion considered in the selection of place and purpose of that fund are speakers has been not so much the friendly to our Home, and willing character of the teaching given, as its have the fund placed in the N. source. Utter foolishness, or a flood of Mediums' Home treasury, but we do words, words, words" without meannot know what the decision will ing, has been accepted if supposed to while we hope and trust it will be come from one who had discarded the turned into this worthy channel, and will gratefully accept it, for the support physical body; but truth and wisdom if of the Home, yet the two men who stin attained by the patient and laborious effort of one in the physical body has ulated that the Spiritualists at large been little esteemed. If Spiritualism is must contribute fifteen hundred dollars to continue in existence as an independto the Home, in order for their money ent movement, this must be so no more. to be used in this grand work, do not think it right to let the Spiritualists of the country off from such an obligation There are some who appear to be incapable of distinguishing between the education of mediums and the developif we should be so fortunate as to rement of mediumship. The latter work ceive the gift from Michigan. It is not has been undertaken so far by a rather right for a few individuals to pay all numerous body of "developing medithe bills and carry the burdens of any ums," with results generally lament-able. If the Morris Pratt Institute benevolent or instructive association or institution. To allow them to do so were destined to become a mill merely would be a mark of moral cowardice to grind men and women into mediums and of utter meanness, that would brand the Spiritualists as a class, as and turn them loose upon the world, ununworthy that glorious title of Spirit-ualism. But we have more faith in our fitted to perform any useful duty to humanity in the same degree as they were dear co-workers and in Spiritualists at fitted to become the mouthpleces of ig-norant and undeveloped earth-bound large than to believe this, and we yet undeveloped souls, it had better remain forever with believe that not only the needed closed doors. Its purpose is not this, amount will come but many dimes and but to impart to those who may there dollars more, by which the inmates of scek it, such instruction as may fit the home may be fed, and properly clothed and suitably cared for. It will take three thousand dollars to get this

them, whether mediums or not, to give public instruction to others. Spiritualism has many aspects under which it may be presented for examination. It is mildness itself to say we have not always chosen the best for public exhibition. Its objects should be to culture human minds and spiritualize human souls. If these objects were Olneyville, R. I. E. J. BOWTELL. and insistent thought, earnest wishing and appeal will accomplish anything,

for now,

self-sacrifice.

Sud.

If persistent call, suggestion, silent

come rolling into this office, for all this

The last sums printed amounted to

and pledges:

then contributions to the Home

#### PASSED TO SPIRIT LIFE.

is brought to bear on the public by the writer and other friends of the move-[Obituarles to the extent of ten lines only will be inserted free. All in excess ment. Since our last appeal we have of ten lines will be charged at the rate of fifteen cents per line. About seven received some money and pledg those who have done, have done nol and we honor them. Some of the words constitute one line.] ters received are sweet and pathetic, all are good, some are from the souls of

In St. Paul, Minn., March 11, 1902. warriors who love the Truth, and would Mrs. Mary G. Teltswoth passed to spirit life after an illness of three months' die for it. duration. She was conscious to the last and longed to go. . She was an ordained minister of Spiritualism. The funeral service was held under the auspices of the St. Paul Spiritual Alliance, of which was cremated, at her special request. MRS, E. G. L. SMITH.



Hyde, \$20; Mr. and Mrs. G. W. Kates, \$5; Clark Fairfield, \$3; F. C. Guth, \$1; Jos. M. Kurlin, \$1; J. W. Kurlin, 50 cts.; Eddy and Harry Kurlin, 50 cts.; J. S. Eddy and Harry Kurlin, 50 cts.; J. S. "Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Boyne, 50 cts; Mr. and Mrs. O. F. Wink, \$2; Mrs. Shelby Weiler, \$5; "A Lover of Truth," \$1; Mr. and Mrs. Spraue, \$10; Truth," \$1; Mr. and Mrs. Spraue, \$10; Passages of the Old and New Testa ment Scriptures which prove or imply Spiritualism; together with a brief his Truth, off, and ars. sprague, \$10; Mrs. Morris, two fine towels and 25 ets.; Mrs. Virginie Bafrett, one new tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented heet, two pillow slips, a book of poems. and scholarly author has here embedded the results of his many years' study of the Bible in its relations to Spiritualism. and charges of express on . same to. Reed City. of Troy, N. Y., and H. S. Streeter and the display was simply grand, and the right person." Greenfield. Plans were discussed the hall being lighted with hundreds of a perfected for the annual camp-eting in August. Among the speak- of the great throng of people. At the 1 have two Columbian half dollars of

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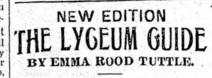
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must have, although the Home is paid NO SPECIAL INSTRUCTOR REQUIRED. be needed to keep the Home going.

This is a good work that none can deny, all will surely see its importance. wish it well and send a mite, even at

NO SPECIAL INSTRUCTOR REQUIRED, THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established. It has Golden Chain licelisations: the pretitiest used of Mercy: calisthenics; how to make the flags and banners; instructing exercises; full flamentary rules, etc. Many Spiritualist living in isolation, have formed lyceums in their own families; others have banded, two of the statistics in the Structure of the social provide the statistics of the solation. Bo not wait for a "missionary" to come to your as-statance, but take huld of and commenced, pro-statance, but take huld of and commenced, with the funce of the GUIDE rest. Mark Struma fixed Tuttle detrost. Berlin Heighta, Obio) will away and the fixed of the solations bare of the price of THE LYCEUM CUIDE is 50 cents hore and the other the state of the solation bare. The price of the LYCEUM CUIDE is 50 cents hore

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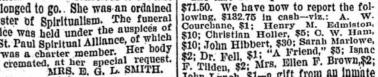
AFTER HER DEATH.

din.

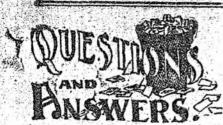
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The Development of the Spirit 1892 issue, which I do not list here as 10 cents.

The state of the second



\* 'April 5, 1902.



This department is under the man agement of

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

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

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

Jacob Hey. Q. What is the origin and present standing of the Theosophfeal Society?

A. The society known as Theosophs, "the Universal Brotherhood," has no A. connection with any ancient association, and the word theosophy is given an en-tirely different meaning. It was founded in New York City by the notorious Madame Blavatsky, W. Q. Judge and a few others in 1875, and reorganized at Boston in 1895 by W. Q. Judge. Katherine A. Tingley, in 1898, seized the control of affairs and made hedquarters at Point Loma, Cal., where a temple is being built. It has now about 150 lodges in the United States. While Mrs. Tingley has made herself the lead-er and official head, by her assumption of divine powers, there has been a great deal of dissatisfaction in the ranks, and falling away of members.

The Theosophical Society of America is the literary department of the parent

In the beginning Madame Blavatsky made a strong impression by the audac ity of her claims to super human power and the "mahatmas" who came and went at her bidding. She yet more en-banced her notoriety by transferring the base of her operations to India, where reports of marvelous manifestations, as the receptions of such messengers, and receiving letters by invisible means from distant places, could be sent to the devotees in this and other countries, without chance of con-tradiction. But Dr. Hodgson, in the interests of the London Psychical Soclety, went there and investigated, to find the high priestess of Theosophy was in all her claims to superhuman aid, a cheap and vulgar fraud. The erudite critic, Wm. Emmette Coleman, has exhaustively shown that her books, on posophy, the writing of which she aimed to have been from a superior source, are conglomerations of plagiarisms.

A: B. R.: Q. When did the Christians begin to count their era? Who

counted the year one? -A. No one ever counted the year one, or the years before the sixth century, when a monk, Dionysius the little, changed from counting from the foundation of the city of Rome, beginning

# SPIRITUAL INTERESTS.

istence called matter might in more re

accept an idea of immortality on that

and trituration must eventually

call self-consciousness in

knows, it must, as the ground and con-

nizance of itself. That is to say, self on

cesses of knowledge.

the spirit

basis.

ous tract, was a blacksmith who had become a believer in "The Age of Reason." He, however, became a tool in Is Spirit a Refinement of Matter? the hands of Cheetham, and in a fit of anger because Paine thought a bill he All interests have a spiritual-that is presented was too large, wrote the letter, which was, after Paine's deatha purely intellectual aspect, and this aspect is the noblest. The great interest not before-published by Cheetham, manifested in New Thought, the New Psychology, and a hundred kindred themes, with which so many are con-cerned at present, has for its object the revival of interest in spiritual things, in and the latter was prosecuted and con-

victed of libel by the lady involved. Vale in his life of Paine says that the Christian judge who sentenced Cheelham for his wretched fulsehoods, did not blush "to compliment him for the very act for which he was legally compelled to condemn him, for producing a

infidel and must be crushed. The Car ver whose letter is quoted in this libel

work useful to religion. O. M. Bennett, in the Life of Paine, introducing his complete works, says he met this Carver at a Paine Anniversary. He was an aged man but told Mr. Bennett that he had regretted writing that letter all his life. He was an ardent admirer of the man who said, "To do good was his religion," and he

Jo to book while the fend of the fend of the sould never forgive himself. Unable by argument to break the force of the "Age of Reason," the churches sought to destroy its influence assume. by arousing prejudice against the man. This Cheetham saw his opportunity to publish a book which would sell, and and spiritual is felt to be real, though it be left indefinite. The materialist himwithout a scruple for the truth, as scon self after his manner, admits it if he be as the man whose pen had done almost as much as the sword, to free the colo a thinker: for the thinker believes in ules, was dead, he gave it to the greedy hands of bigotry. Catholicism attempt-ed to desiroy the influence of Luther

by slanderous charges of sensuality, and substance. Now to lift people above the brute drunkenness. Jesus had his Judas. level is the aim of all educators. I be Of the last hours of Thomas Paine first it may be said he did not recant. lieve it to be one of the great aims of The English Encyclopedia conveys the this journal. Another of its alms is to idea that Dr. Manly testified that he insist on clear, frank statement, avoiding all that class of speculative comdid, but he says he did not; that he and, but he says he did not; that he asked him if he "wished to believe in Jesus Christ?" He replied, "I have no wish to believe on the subject." A Methodist minister forced himself into position which Mark Twain has de scribed, in connection with spiritual messages, as "sloppy twaddle." Some minds accustomed to think along the lines of materialistic analo-

the presence of the dying man and ar-rogantly told him that "unless he repented of his unbelief he would but still a kind of finer matter. damned." Rising in his bed with his remaining strength he replied indignantly that if he were able he would put him out of the room. This rests on the evidence of Mr. Willit Hicks, and

endorsed by Vale in his Life. He suffered exceedingly during his last illness, but his mental faculties were preserved in full yigor up to the last moment, when he expired without a struggle. This is the unimpeachable evidence of those present. They were his friends, for the priests so eager to force themselves upon him were ex-cluded. Hence the stories circulated about his repentance and the awful agony attending his death were entirely false, published knowingly as libelou to the dead, and repeated constantly

after having been exposed.

A Spirit's Message.

I am honest in my conviction that the following message was indelibly impower and the great resolvent of all material existences. Instead of spirit pressed upon my mind, by the departed being created by organization, spirit or ganizes and creates, or brings into spirit of my grandfather, who, while on earth was strongly inclined to the beknowability. llef in spiritual return. We talked much together in regard to it, and there was things, is center and circumference. It is as opposite to matter as space is to a mutual agreement that if it was posgrains of sand. And investigation leads sible for the one who passed through the change of death first, to communion to a dualism of mind and matter, o else to a Trinism, of Light or Life, cate (by any means) with the one still on earth, it should be done. mind and matter.

In accordance with this fact. I give below some thoughts which I am sure came from the spirit world to me:

I lived in the same house with my This is the step above mere animal life only son and his family, and as they were kind and devoted to me, there mind awakens to its spiritual interests, was much for me to enjoy, and although I had lived four score years, my mind had not been much impaired, so and possibility of knowledge is cer tainly a spiritual interest.

that my life was indeed a blessing to me and I felt it was also to my dean My son's business was such that he

dition of its knowledge, have some cogfrequently had express and freight to be shipped to Boston. As far as my friends knew (the morn-

the spirit "me," is the common center, ing of which I speak) I was in my usual the continually known rallying point, in health, and expressed the wish to carry which all our acts of knowledge meet and agree. Our personality in the Inner Life. This is the starting point, his express to the stati rom ' it was to be started. My son consented and is axiomatic. But explanation may and I started. Before reaching ahe station I became dizzy and dazed, but this sensation passed off and I went on. be used to show its axiomatic char acter. Common opinion and ordinary psy-All at once there came a ringing chology assume that consciousness is sound in my cars and I knew no more possible, without self-consciousness, or was in a semi-conscious condition) until I had been tenderly cared for and But in fact knowledge comes by object; laid upon the bed in my own pleasant home, where the devoted members of plus subject taken together. Mark this, Matter per se, the whole material universe by itself, is of necessity absomy own family anxiously watched over lutely unknowable; for by itself it is a and administered to my last earthly mere collection of objects without a subject or self. But the only things needs. Ten days I lingered, but then came which can possibly be known are obthe change of which I was scarcely jects plus a subject or self. Therefore aware until I found to my great surthe whole material universe by itself, prise that I had left the tenement of or per se, is of necessity absolutely unlay over which my friends still tenderly watched. I could see the hody which had served

occupied in by-gone years.

I looked around to see who it was

that had spoken to me, and to my de-light and astonishment, I beheld the

sainted forms of my dear parents, and my beloved companion, who had passed to the spirit land many years before. They had come to welcome he to that

They had come to welcome me to that land which knows not the pangs of a separation by what is called death. What a reunion that was, my dear grandson; you cannot realize it until

I began to feel weary and confused,

and they said that they would accom-

pany me to a temporary home in which

could build one for ourselves in the

It was while on the way to this home

that I became convinced that there is

no such thing as Death to the soul of

man, and I could say with the Apostle

Paul, "Oh Death, where is thy sting?

Oh, Grave, where is thy, victory?" The above was received by the sender

ones, a little over two years ago. Grafton, Mass. L. M. COBB.

"Spirit Echoes." By Mattle E. Hull.

Many sweet thoughts illumine the

pages of this volume of verse from the

inspired brain and pen of Mattle E. Ifull. It will be welcomed and treas-ured by many who have become ac-quainted with the author personally

you have had a similar experience.

to inhabit it again?

'dost ?"

future.

# EDUCATION, PRO AND CON

THE PROGRESSIVENTHINKER

#### Mrs. Clara Watson' Answered. 108 12:01

Mrs. Watson is in froubte. In No. 643 acrs. Watson is in frompte. In No. 643 of The Progressive Thinker' she nar-rates its nature. It is juinful, and she is entitled to the help of all her many friends. She is not the first to be thus afflicted, and will not be the last. "The woods are full of 'en. the

Moses Hull'is the flon! in her road, and things unseen and eternal, in states of the Morris Pratt Institute the pitfall. mind and feeling. Rightly apprehended all good people Before proceeding to hit the burden from the fair lady's mind, I will use an have an interest in high things and hold illustration. In New York state they them to be ever the supreme objects of have recently enacted " that when couple desires to enter the blissful interest. All who think with serious realm of matrimony they have but to ness about human life; all who value character; all who prize solid happiness sign a mutal agreement and lodge it with the clerk of the court within a people of mature experience, not merely religious" people in the technical month, and it is as strong as though sense, not dogunatists or moralists only, done with all the pomp that surrounded the nuptials of Chauncey Depew's re-cent change of state. The new law, however, does not interfere with couples going to heaven by the old way but teachers, educators, friends of culture, of every opinion and calling, unite in maintaining the supremacy of these interests, however in detail they may differ in regard to the forms they if they wish to. It is precisely this way with Moses Hull and the Morris The contrast between things material

Pratt Institute. Every medium on earth and in heaven will be left just as free to unfold in the old way as they ever were. The Methodists commenced their new

thought and thought is immaterial; it work of reform in a blind, uncouth, cannot be weighed or measured. It has tumble-down style, but they learned at been defined as a movement of spiritual last to improve it. ! The Spiritualists are passing through the same natural experience, with this difference that while the Methodists compel all their leaders and speakers to become smooth gentle and delicate, 1) the Spiritualists will force none; their old-time freedom will remain undisturbed, and only voluntary aspirants will be received.

She and Moses are in agreement and she doesn't seem to know it. She and he would both have schools, and both would not blockade other passage-ways to bliss. He knows and she knows gies are apt to think spirit a refinement of matter. A more sublimated kind, that no medium has ever developed under past conditions that has not suf-For instance fire and water produce fered mountains of agony and valleys steam, and a certain state of the gases of humiliation. The suffering has been which constitute water by evaporation so great that many a mother and mebecomes air. Carbon is sometimes a dlum now declares that no child of hers gas, or in solid form it is coal, in still shall be likewise tortured if she can harder form it is diamond. Hence they prevent It. presume that the various stages of ex-

Mrs. Watson says she would have schools, but would have them rest on fined degree be called spirit, and they the solid foundation of science and philosophy, and not upon the shaky foundation of religion-a something that has

They find that limestone from the no counterpart in nature." . How little she dreams that she herself is doing kiln varies from the lime in human bones, and that the added functions are more to drive cultivated and enlight ened Spiritualists, back into the churches than a dozen conservative the phosphates, and that the phos-phates are the bases of organic life. They conclude that all this refinement Spiritualists. She takes away their God, their theology, their religion, their spirit. But this is a misconception. The premises are wrong, and the conclu-sions cannot be right. prayers, their forms, and ceremonies, many of which are, yery beautiful; and then asks as a substitute that a little talk with some common-place s shall be an all-sufficient soul food. Spirit or Light is itself the organizing spirits

Thirty years ago such cultivated and enlightened Spiritualists had but very little commenced to swell our ranks.

Also then it was more the simple desire Spirit like space, interpenetrates all to know if the intercommunion was really proved. It is not so now. Then they cared not how"they got it, and the class of investigators belonged to the crude and the rough, as a rule. Now the class has very much changed and the object of the aftendance is guite This step is taken when in developdifferent... The daily press and the popular magazines now concede the truth ment we arrive at that stage which we of the intercommunication. Now a new thirst is created: 'a desire for new knowledge on a thousand new subjects the awakening in the spirit. As the s strongly manifest, and it is desired in It begins to realize the necessary pro-Intelligent form by an intelligent mind: Out of hundreds and hundreds of me The perception of the rational ground diums. Mrs. Watson mentions as many as can be counted on the fingers of both hands that have risen to be equal to Along with whatever any intelligence

the demand. None would praise these more than Moses, and he would be the last man to put a straw in the avay of others getting there by the same route is these, where it was their preference. But he would provide a pleasanter process for all such as would so elect.

Jennie Hagan Brown told me her guides told, her they wished she was better educated and knew the meaning of a larger range of, words, for then they could tell much more that is now denied them. In the cases of Colville and Mrs. Richmond it is different; they continue to be unconscious while lecturing, but twenty-nine out of every thirty mediums do not so continue. The tendency of unconscious mediums is to finally grow into the conscious metrining where Mrs. Watson says. "religion by no counterpart in nature," how d is she know? It is generally agreed by Jew and Gentile that religion means man's relation to a power and intelligence above himself. Where is there any proof that man does not find in nature a power and intelligence above himself? What is mind in man? What is natural law? The scientist finds mind to be simply one of the manifes-tations of so-called natural law; finds it all to be motion. Thus we have in na-ture a religion a thousand times superior to any other ever known.

self to educate its mediums and speak-ers." The "boast" still holds good, and it certainly always will. Heaven forbld that the time may ever come when the spirit world shall in the least degree be denied the exercise of all of its best wisdom and power. Moses Hull would improve this opportunity. He would nowhere place bans on it. She extols the "wondrous writings of A. J. Davis." So does the whole world. There has been but one A. J. Davis.

She says/ Mr. Hull says that the old days and old ways of educating the

workers are gone forever. And adds, "It may be so, but would they could re-turn." I have heard many a medium say that had they been favored the right instruction they could have developed more in a year than they did in five years as it was. But the spirit world was then as ignorant, to wisely instruct, as the mortal world. Then experience and knowledge were sadly limited. Many and many a medium has been rulned in health for life, and other mediums have been brought to the deathbed by being overworked by unwise and ignorant spirits. Many a medium mother would rather put her child into an institute than into a circle All mediums have suffered untold agony from lack of confidence, from th feeling that so much was expected of them when they felt no assurance of giving anything. A wise education will enable the medlum to duly explain and obviate all such embarrassment. Me diums are often more disgusted with themselves, from their ignorance of their profession, than are their patrous. Most mediums have to pass through several phases of mediumship before settling down to the best one for them. Education has a work to do to explain this. Mrs. Watson asks, "have the spiritual helpers left us to work out our own salvation?" To a very large degree, yes. Unless we also become helpers the ship must finally become stranded. But the mortal side is not going to be found wanting. She goes on with the interrogatory and idds, "or is the material out of which fine speakers and mediums are devel-oped, exhausted? It is not only not exhausted, but it is going to be better than ever. The movement is only passing through a natural transitional period. Let the earnest and noble lady, Mrs. Watson, have a little patience and she will behold a panorama of great beauty, and scenes worthy of this the greatest reform movement of the past Madison, Wis. E. W. BALDWIN,

#### Illiterate Spiritualism.

book.

To the Editor:-For some years past we, the Spiritualists, have been urged and urged to rally to the standard of the "training school" for mediums and preachers; so that we may cease being disgraced by illiterate speakers and mediums on our rostrums. Or in other words, to make our restrictions. Or in other spectable. We are indicated from more re-ing it is for a speaker or medium to ap-pear before an intelligent audience and make use of bad grammar, etc. Well, it is not a speaker to be a set of the It is; but is it necessary to have a spe-cial training school for the training of mediums and lecturers, when there is a school in nearly every district in the United States, and high schools and colleges in every state and city, to teach people to use good English and good manners. It seems to an illiterate person like myself that those schools are ample for the purpose intended. But if we are to so educate our mediums that

they can explain away the absurdities of the Old and New Testament, and make them appear sensible, and to Prove Spiritualism, and to make long, flowery, high-sounding invocations, it may be necessary to have a Sniritual istic Morris Pratt theological school for that. But, as Spiritualism grew to its present proportions by the efforts of the decarnate workers of the spirit world, and their co-operators the mediums in this, both more or less illiterate, and

has according to reports of some high in authority been on the wane ever since it has been theologized and made partially respectable, we hardly know whether the "training school" is needed day, starting from a small country vil- vestigators have not had the opportu-

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The Future Life

Not until the middl 15th century was this method adopted by all Christendom. What did this monk take for data by which he made that year 527 from the birth of Christ? He had absolutely no data. There was not a fragment of history in the world by which he could have determined.

· P. O. Hopkins: Q. It has been claimed that 52 of the signers of the Declaration of Independence were infidels, or what we would call to-day agnostics. Can this be verified, and if so where can the authorities be found?

A. It is difficult to positively ascer-tain the religious beliefs of the signers of the declaration. The brief notices ac-corded to many of them by encyclo-pedists do not mention their religious affiliations, a majority of them however were graduates of Yale, Harvard, or Princeton, and other sectarian colleges and hence must have had sectarian instruction. It would have been impossible in those bigoted times for a man to have held high elective offices of trust and honor had he been a pronounced infidel. It must be remembered that Paine's political works preceded his theological, and he did not re-

ceive office by vote of the people. There were 56 signers, and that 52 of them were infidels or agnostics, is a wild and unsupported assertion. Benjamin Franklin and Thomas Jefferson were liberal in thought, but the Unitarians of to-day would call them conservatively orthodox. Samuel Adams was a Calvinist and he is endorsed by John Adams., Charles Carroll was a Catholic.

It was because many antagonistic religious views were represented by that remarkable assemblage of courageous and daring men, rather than the dominance of disbelief and infidelity, that they declared alike for political and rethey declared alike for political and re-ligious freedom. The tyranny of relig-ious rulers had been felt as keenly as that of political, and the new empire of freedom must be founded on the equal rights of all, regardless of religious be-liefs or qualifications.

A. S., England: Q. (1) It is published from the pulpits and by tract societies throughout christendom, that Thomas Paine lived a dranken, wicked life, Can you furnish any reliable information as to the truth or otherwise of

(2) Is the current story about his sotermed "awful death" true?

A. One of the tracts alluded to is titled "Christ and the Bible for the World," and "A True Life of Thomas Palne, the Drunkard," published by the Protestant Laymen's Association. Per-haps there was never published four pages into which were condensed more despicable falsehoods, and in-famous libels. Paine was slandered while living, for the powers of the g church hated him with all the intensity of religious malignity, and 'the' same charges were made as in this tract, and were met by his intimate friends and shown to be wilful falsehoods. Cheetham, who, influenced by the most de-testable motives, wrote a "tissue of testable motives, wrote a "fistue of falschoods which he published as a life of Paire, is responsible for the origina-tion and promulgation of these infainous lies. They have been time after time shown to be absolute fabrications; and every preacher knows that they are, yet ever since his death they have con-tinued to repeat the lies. He was an this office,

Knowable. "All knowledge and all thought are concrete and dead only with concre-tions—that is the concretion of the parme so faithfully for many years, lying there on the bed in the simple home, as ticular and the universal." in peaceful slumber. I seemed to be standing beside the

The ego, self or mind, per se, is of bed and I earnestly desired to speak to necessity absolutely unknowable; it is those who still lingered in tearful siknown only in some particular state or in union with some non-ego. lence beside the body I had just left. Mere objects of sense can never be One thing I was sure of, that I was

objects of knowledge. The senses by no longer confined, but had been freed themselves are not competent to place from the tenement of clay which I had any knowledge or intelligible thing before the mind. That alone can be rep-As I looked upon the likeness of myresented in thought which can be pre-

self (molded in clay) I seemed to have sented in knowledge. For it is impossisome misgivings in forsaking it, and I ble to think that of which knowledge thought: Can it be true that I am never has supplied and can supply no sort of type. It is a part of wisdom, to know the ground and condition and poort While these thoughts were passing through my mind, I heard a clear voice ground and condition and possibility both of knowledge and of ignor saying, "Why are you sad at heart? ance. For we can only be ignorant of Why do you long for that which is per-ishable and will so soon return to that of which we can have knowledge.

No existence at all can be conceived by any intelligence anterior to, or aloof from, knowledge. Knowledge of existence, the apprehension of one's-selfand-other-things, is alone true existence.

The most gorgeous sunset ever viewed The most gorgeous sumer ever viewed from Mt. Washington, was but a syn-thesis. (1) a whisp of vapor; (2) the vibrations from the setting sun, and (3) the percipient mind of the operator, who translated those vibrations through the optical lenses, into all of that

wealth of beauty. This spiritual method obtains a great advantage in starting from no hypothesis, affirmation or negative, in regard to could stay and rest until my wife and the absolute existence of the material universe. The affirmative assumption has disconcerted every attempt which has hitherto been made to propound a reasoned theory of knowing. We indulge at the outset in no opinion in regard to independent material existence, pro or con. (Both matter (abstract) and plrit, are perceived, when perceived at all by the inner life, the soul, absolutely. in a home communion with the departed They are not sensuous perceptions:) That point is to be determined by the result of the inquiry into the actual character and constitution of knowledge. To this inquiry we adhere and tracking the knowable through all the disguises and transformations which it disguises and transformations which is may assume, we find, under all its met-amorphoses it is at bottom, essentially the same-the same knowable in all essential respects susceptible though it be of infinite varieties in all its accidental features. Knowledge is of God!

and through other of her published writings. It is for sale at the office of The Central infinite: the Inner life of The Progressive, Thinker, Price 75c. all, still leads us onward and upward "The Majesty of Calmucss, or. Individual Problems and Possibilities." By to that home, "Where Love is an unerring light Wm. George Jordan: Another valuable little work. Price 30 cents. For sale at

And Joy its own security." Boston, Mass.

She says that in her opinion all the Morris Pratt Institutes and all the Masses Hull Training Schools will not prevent ignorance from coming to the front." No one would wish to keep ignorance from coming to the front, if it

Our democracy especially provides a "free race for all." It also encourages advantages wherever possible. Theodore Roosevelt is to the front, with the advantage of a liberal educa-tion. Grover Cleveland got to the front with the disadvantage of limited early advantages. Every one honors Mr. Cleveland for it. The same equal chances will still be respected by the Morris Pratt Institute and the . Moses Hull Training School. They will invite

but not coerce. "In guides with big Where she talks of guides with big names, and how the "gontrols" tell names, and how the "gontrols" tell what to do, etc., this is an clearly iron-leal that it calls for no reply. She says "great masses will still come to the meetings whose leaders never darkened the door of an institute or a training School" I think she here spages truth. school." I think she here speaks truthfully, and may such meetings as she al-ludes to continue to mulfiply and wax strong, as long as they can be a success and as long as there, are, classes that need them; and this will doubtless be a

need them; and thit will houstless be a very long time. """ She says college bred , people make mistakes. Of course they do. Common sense is born, not findle. She says "no law of the land cap bid is be silent." I think she here expresses, thought held by many others, and this is the unfor-tunate thing. I don't see how such an idea could have guitten divicad. It ceridea could have gotten abroad. It cer tainly should be corrected. She says, "why cannot Spiritualism produce towhy chinds Spiritualism produce to day as grand and exaited talent unald-ed by Spiritualistic theological institu-tions as it has done in the past?" Evi-dently she here uses the word "theolog-leal" as a "filing" at the new progressive movement, but let that pass. The an-ever is because conditions have and are swer is because conditions have and are making such great changes. Time was when our greatest newspapers would not employ a college-bred writer. Now the greatest newspapers will employ none but college-bred writers. Conditions with newspapers are no longer an unerring light security." J. P. COOKE.

or not; or whether it is necessary to educate mediums to be mediums. We have heard of some very young, and quite illiterate people delivering very learned discourses. We will give as an instance, a little girl in Athol, Mass., who when so small that she had to stand on a box to see over the pulpit or desk, delivering a discourse an hour in length, both eloquent and learned, while in a deep trance. We wish to inquire, of what use would a knowledge of evolution, and grammar have been to that child? And if the spirit using her organism could have done any bet ter if the child had held a certificate from a Spiritualistic Theological Train-ing School. What is Spiritualism? We do not

mean, is it a religion or a science, but is it a belief or knowledge of a continu-ation of life after the change called death; and the communication of spirits with mortals? If it is, then fine rhetoric will be useless to advance the cause. We understand that ere long illiterate mediums and speakers are to be kept off the rostrum, or not recognized by educated, bon-ton Spiritual-ists; nor yet at circles where the respectable sit. Then if my dear old illiterate mother should wish to communicate through a medium to me, and should use her well-remembered backwoods dialect (knowing no other), the medium would be expelled for illiteracy, and if she used any other I would never recognize her as my mother. Or, if my children should communicate and use fine grammar, never having been educated, I could not believe it was either of them, and if they used their baby voice and prattle, oh, how undignified and detrimental to the cause of

Spiritualism! If a medium or lecturer is entranced, or is in that abnormal condition so as to be used to voice the sentiments or opinlons of a decarnate spirit, then a "training school" education is useless to them. And if they are not, but are in a normal state, watching closely so as to make no grammatical blunders, their communications or lectures are not Spiritualistic in any sense whatever; but are a part of the fraudulent manifestations that make so large a part of. our respectable Spiritualism (?) I am told that there are institutions where physical mediums are furnished parabernalia for producing fraudulent maerialization and other phenomena, and taught how to use them—å "fraud traluing school." Are we also to have a fraud mental training school? H. H. HUTCHESON. Kansas City, Mo.

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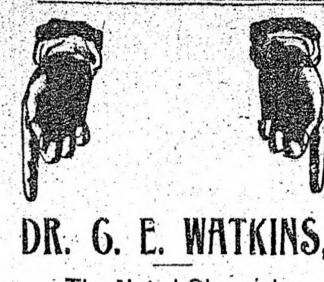
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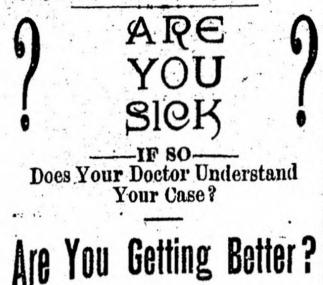
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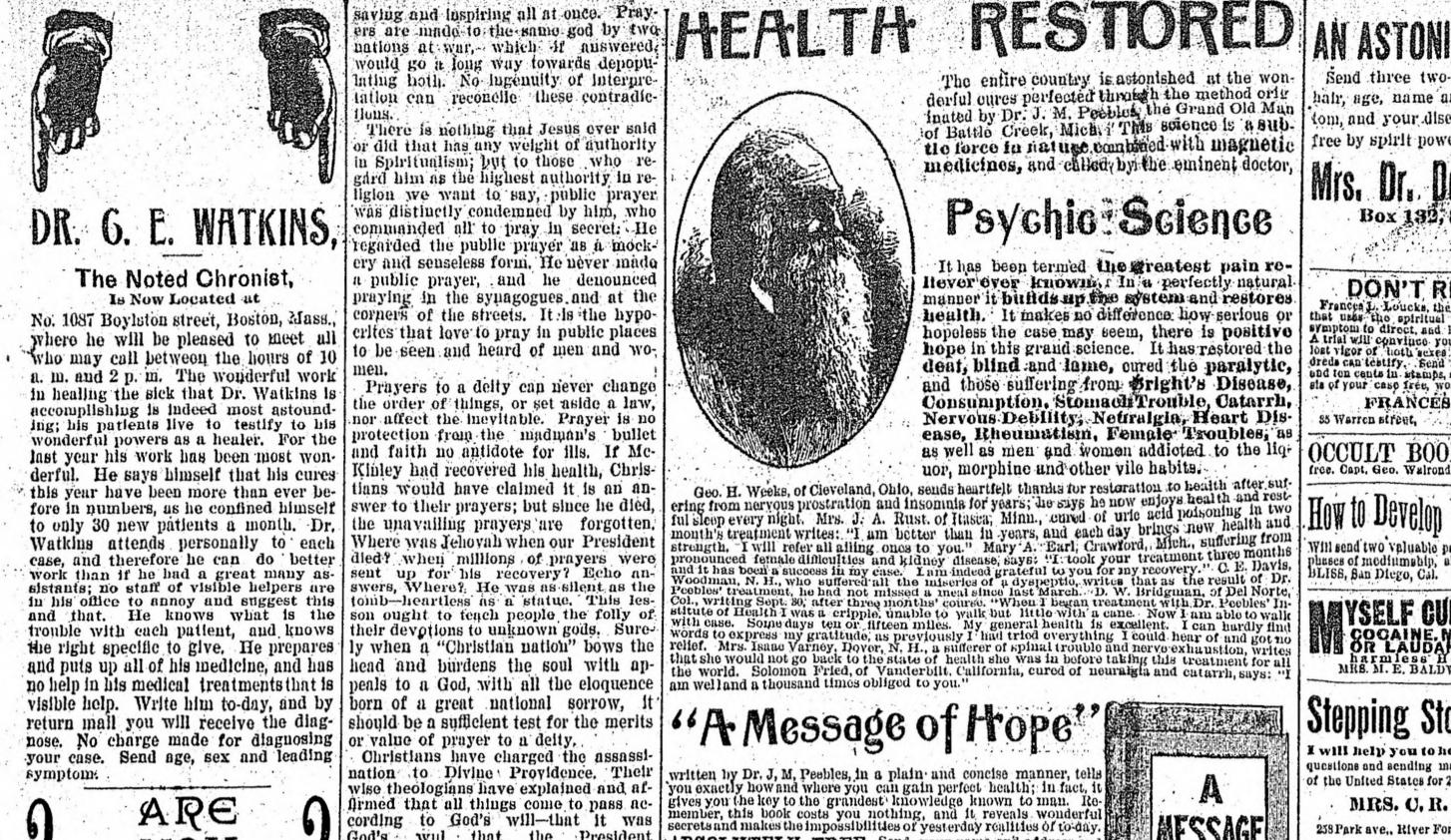
saving and inspiring all at once. Pray-ers are made to the same god by two-nations at war, which if answered, would go a long way towards depopu-lating both. No ingenuity of interpre-tation can reconcile these contradicluns.

There is nothing that Jesus over said or did that has any weight of authority in Sphritualism; but to those who regard him as the highest authority in reigion we want to say, public prayer. was distinctly condemned by him, who commanded all to pray in secret: He regarded the public prayer as a mockery and senseless form. He never made a public prayer, and he denounced praying in the synagogues and at the corners of the streets. It is the hypocrites that love to pray in public places to be seen and heard of men and wo-

Prayers to a deity can never change the order of things, or set aside a law, accomplishing is indeed most astound-ing; his patients live to testify to his wonderful powers as a healer. For the protection from the madman's bullet and faith no antidote for ills. If Mc-Kinley had recovered his health, Christhis year have been more than ever be- tians would have claimed it is an anvisible help. Write him to-day, and by born of a great national sorrow, it return mail you will receive the diag- should be a sufficient test for the merits Christians have charged the assassi-

nation to Divine Providence. Their wise theologians have explained and affirmed that all things come to pass according to God's will-that it was God's will that the President should die, that we must how in humble submission to his will; and they love and praise him, all the same, while they hate and condemn the assassin who executed God's will, according to their own theory. ble submission to his will; and they their own theory.

We will now view the subject of prayer from another standpoint, in the new light, and consequently change our attitude. For many years we have ob-served that our spirit guides and teach-ers have given to the world new interpretations, explanations and definitions of some words and phrases; and they have reversed or changed many of the old lines of thought, usage and definithan any dictionary, creed or bible. The word prayer, like the word religion admits of very wide interpretation and





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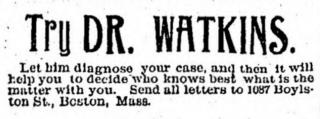
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Service and Province of Prayer.

systems and customs, yet approving ple as a rap or tip of a table? I once prayer or invocations to spirits, guides and angels. The latter class seem to be on the right track, with the best um's head appeared two of the most logic and reasons to sustain them. beautiful hands I ever saw, in slow and There is a false, erroneous use of prayer, while it may also have its true and rightful province, nature and service to humanity.

It seems difficult and almost impossible for some Spiritualists to release themselves from the effects of their early training. The tendency has been toward old church forms and ceremonies, the catering to popular sentiment, the imitation of worn-out and senseless | Cardinal Gibbons on Woman's | I am in mind of such now as Mr. and for a floor in the auditorium. worship. Why hug the delusions of long ago and wallow in the darkness of medieval ignorance, when the light of knowledge shines around us? We Home Journal I find an article from the ought to exercise the courage to discard praying have been so perverted that her getting out of her proper sphere; the word and the act have been ridi- that is to be wife and mother only. culed. Man is a devotional being, and | When she is reaching out after knowlthis devotion is the result of primary | edge, she becomes restless; her place is ignorance and false education. Is there to be the homemaker for husband and a deity able to bow at the flat of petty | children. He seems to refer to the man? Does this unknown being pos- women of our country. He says: "Modvidual imploring aid in accordance with been laid aside by many, and mascutheir own ideas? The sentiments and linity and aggressiveness have been town; the people are all so churchy!" prayers of the people are in conflict given their places. The spirit of unrest with each other and the course of na- has found easy victims in thousands of ture. If all supplications were answered | American homes. As I have said bein detail as desired, our world fore, I regard woman's rights-women would be thrown out of order and the | and the leaders in the new school of scales of justice unbalanced. Prayer, as an act of worship to a the female sex. They teach that which deity, is a degradation of true woman- | robs woman of all that which is amiahood and manhood. Prayer and fear | ble and gentle, tender and attractive, have done much to enslave and demor- and which gives her nothing in return alize humanity. The mythical king but masculine boldness and brazen and save yourself by right living. upon an imaginary throne commands effrontery. They are habitually preachand his poor subjects do him homage | ing about woman's rights and prerogaby bowing before him-a degrading su- tives, but have nothing to say about her perstition-the pitiful moans of slaves duties and responsibilities, they with begging for mercy-an institution of priestcraft for the support of religion. They act as though their God is pleased fill her with ambition to usurp a poand flattery of his subjects. And these devotees pray for things they have no more idea will occur than that they will in either case he makes an egregious ye will and it shall be given." How can any intelligent person believe that? The most persistent of all things are re- | can people. It is too late in the day of | rected energy? ligious beliefs. Why continue the forms we know to be unavailing or useless? to block the wheels of this forward Christians never had a prayer answered | movement in this enlightened country by a delty, yet they go right on praying | and age. as though everything they had asked had been granted. Prayers have been offered to the gods in all ages, yet no | way, calling them "restless women," no evidence appears that they have been one would have objected, but to lay heathen, answered, and people are no nearer such untruthful charges to Lucy Stone, Also the what they are seeking than at the bekinning. The idea is that we are ruled ay a vacillating personality that can be l swaved this way and that by the pray ors of his votaries. The constant-din of the mixed multitude of voluble palaver

definition. 4, Brother C. Severance confines the in all legitimate ways where man has make glad the hearts of all in time. subject of prayer to the narrow limits of a particular definition and makes a improvement.

Address

His whole article teems with ignoronly touch lightly on this uneven strung article of his; it will take an to God." We admit that old theology has shaped the world of thought into abler pen than mine to do it justice. that condition; yet we shall discuss the and I hope that pen will come to the subject without reference to any deity front soon. or worship whatever; and we will de-Bowling Green, Ohio.

fine prayer as will; desire; effort, purpose; aspiration; request; petition or the asking of favors; spirit union and NOTES AND communion. All people pray, in this

Along the Line of Practical Work. Brother Severance says: "There is no power outside of man himself that can protect or save him from evil, and to pray to any exterior power is evidence of a misguided intellect and a wrong conception of natural forces." We shall endeavor to show that this is an error and that he has a wrong conception. try, us well as its rich philosophy and Let us get away from, the old religious curt controversary of thought carried forms and everything that bears the on by brothers and sisters upon differstamp of error, examine the subject in ent planes of spiritual advancement. the new light and let truth and reason be our arbiters.

The history of Modern Spiritualism teachers. I am holding spiritual serdemonstrates the fact that, in thousands of instances, spirits have granted nue, in this city, and have attracted

favors, protected from evil, warned of good audiences so far. The people redanger, answered prayers to some ex- turn again and again as a proof of the In the discussion on the subject of tent in accordance with the wishes and satisfaction they feel in the spiritual prayer we observed a few writers were needs of their mortal friends. We can gospel as interpreted by my guides. in favor of prayers in general; others | lean on powers and forces that can be were opposed to any and all prayers; found and defined and that are availwhile the larger number expressed able. Reader, did you ever ask your themselves as opposed to prayer to a spirit friend to do anything and reasked my spirit friend to show her rapid motions. They vanished and rcappeared several times, and all the company were delighted with the demonstration. No better proof than that can exist that spirits hear and understand what we have to say to them. A. H. NICHOLAS. (To be continued.)

> forting gospel. **Rights.** In the January number of the Ladles pen of Cardinal Gibbons entitled, "The Have you tried very hard? Have you let your light shine? female progress as the worst enemies of draw her from those sacred obligations which properly belong to her sex, and ever intended her." varicates or he is ignorant of the truth | rious quality. of the teachings of the suffragists, and intellectual progress for any one to try a falsehood? If Cardinal Gibbons had attacked our butterflies of fashionable life in this Susan B. Anthony, and numerous other women of our free America.

bands and fathers, and why are hun- rious cities for the demonstration dreds of our innocent young women this truth, so the world will behold us kept prisoners in the various cloisters, as a living example of the truth we pro-

ABSOLUTELY FREE Sond your name and address and leading symptoms to Dr. J. M. Peobles and his associates and you

DR. PEEBLES' INSTITUTE OF HEALTH,

Dept, AA, BATTLE CREEK, MICH.

MRS. C. C. BACON.

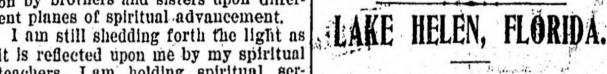
SUGGESTIONS

"to keep them pure and free from the claim. And the National Society stands tions. Whatever wise spirits teach or | contaminating influences of the world?" in the city of Washington as our head have taught on some subjects we re- If that be true, why not put young men and we need a head as well as a body gard and accept as higher authority into seclusion? Their souls are just as and all these organs reaching out and precious in the sight of God as are the touching humanity all over the world. souls of our innocent young women. Our head, may seem a little thick yet, Why did the Creator give woman the but we are unfolding spiritually and desire for knowledge and freedom, and the light of true righteousness will In The Progressive Thinker of Jan. also the power to be useful in the world shine in and usurp the throne and trod, along the lines of progress and Now, dear readers, as I have put this it makes just two dollars a year to do

so much with; and Pll warrant many a ance of the situation as it is to-day. I lukewarm Spiritualist spends more than that amount for ice cream, bought at church sociables, to put in an al ready dyspentic stomach, to help pay a preacher, who 'says:a"Jesus paid it allall the debt we owe." Morality and character count as nothing in the light of God; just believe in the creed, and come at the eleventh. hour, if your hands are stained in the blood of your fellow-man and your soul distorted by crime-confessing Jesus as your savior is all that is necessary.

Spiritualism, tells tyou: Save yourself by right living; be true to the law of To the Editor .- I find my yearly sub- morality, purity, temperance in al scription has expired and I am missing things. Exalt your soul by practicing the dear old Progressive ... Thinker that, justice: reason; charity; patience! these brings each week the glad tidings from are some of the constituencies of love the various workers all over the coun- and God is love and spirit.

MRS. CATHERINE M'FARLIN. Milwaukee, Wis.



# vices each Sunday at 216 Grand ave- Southern Cassadaga Camp-Meet-

The eighth session of this prosperous association closed Sunday, March 16. But we who occupy the platform The day was warm and sunny. The must not flatter ourselves that we are largest audience of the season was in the only promoters of this glorious attendance, and listened with close atcause; as those who sit in the privacy tention to the eloquent addresses by J. | falsehood and fiction with just enough sage for loving spirit friends to the W. F. Peck, followed by the accurate ing to pieces, so long as humanity rebroken-hearted of earth, are unlocking spirit delineations by Mr. Altemus. hand and immediately over the medi- the doors of superstition and bigotry The session has been more largely atthat in time will free such souls and tended than has any previous one. pathway; then, many generous souls tion is very satisfactory. All expenses who have not been chosen as teachers, of the meeting have been paid, and a truth, hence would no longer be Spirityet recognize they can be ministers and considerable portion of the debt has price and invite the public to partake The auditorium has been furnished of the spiritual love feasts provided by with memorial windows. in place of their hospitality. The various spiritual cloth curtains, the windows being the workers are invited in, and many in gifts of Dr. and Mrs. Hilligoss, and Mr. that way are blessed by this most com- and Mrs. Scott Hodgkins.

> Money has been nearly raised to pay Mrs. Pierce, of Waukesha, open their | Frank E: Bond expects to construct a

co, Cal.

\$10. The Fudger Bakery has been bought by the association and converted into a bazaar, and the grocery store which ry, your business success your future, love affairs, etc. I have astonished thousands with my reading of their past and future. Test roading FREE. Send birth-date and S stamps for postage and stationary, stood at the gate entrance has been moved around and joined on to the back of the new bazaar, and been kept this season by Ryland & Blane, of De SHAGREN Dept. T. B. 2152 San Francis.

Land. It is proposed that the store next year be run by the association or by some one living in camp.

J. D. Palmer is building a kitchen on the south side of his cottage.

E. W. Bond has finished a pretty three-room cottage, fronting the auditorium, and ornamented by an ample veranda on three sides.

Mrs. J. Rhodes Buchanan has bought the Smith cottage and intends to make this place her home.

G. W. Webster and his son, the Doctor, are completing the addition to Ho- ence. This book should be in possession of every tel Webster. This fine hotel will have progressive person, Every Spiritualist Musi double capacity and can entertain nearly fifty guests another year. There will doubtless be a greatly in-

creased attendance next season. The west and northwest will send delegations, especially from the vicinity of Clinton and Chesterfield camps, and New York and New England will con-

tribute many tourists who will come on my ocean excursions from New York City, in the months of November, December and January.

91 Sherman street, Springfield, Mass.

Truth First, then Numbers and Popularity.

To the Editor:-A writer in No. 631 of your paper makes the bold statement that "Spiritualism will organize and appropriate Christianity, or organized Christianity will appropriate Spiritualism." As the corner-stone and foundation walls of Spiritualism is Truth, the first proposition is an impossibility, for Christianity is a conglomeration of delty, as related to all the old religious ceive an answer?-even a thing so sim- of their own rooms, bearing the mes- Clegg Wright, Carrie E. S. Twing, and truth in its mixture to keep it from fallmained in dense ignorance, such as prevailed for nearly eighteen centuries of Christian domination. If Truth or its disciples should adopt a tissue of falsehoods, it could not change a lie into a unlism; this leaves only the latter proposition to consider. If Christianity should adopt Spiritualism, which truth, it must cast away its Christian falsehoods, and that indeed would be a glorious triumph for Spiritualism, for it would no longer be Christianity but Spiritualism which is the very antithesis of Christianity which is founded on is miraculism, while Spiritualism founded on naturalism. These two opposite ideas can never mix or harmouize, no more than can oil and water. There seems to be a small element clinging to the garments of Spiritualism, which is hungering after popularity; they are over-auxious for Spiritualism to acquire a numerous following, regardless of character, ability or Intellect. Let us cling fast to our creed which is 'Iruth. In time,' rest assured we will have numbers and all the popmarity we need consistent with spiritual health. We are reminded of the growth of the Christian Scientists. Why not point also to the growth of Catholicism, and of Mormonism. All this need cause no worry to an intelligent Spiritualist. Who, and what are the converts to these sectarian combinations? With a few exceptions they are not fit to join the ranks of Spiritualism. They are not led by a love for People from Lake Helen village, De | us, say they, we will have a mighty cardinals, and with pomp and show we can influence legislation in our favor. Commercial religion (Babylon), with its millions of priests is making frantic and herculean efforts to keep the truth spreaders from undermining its dark, blackened and blood-stained walls. The masses are still awed and bewildered by its glittering wealth and seeming material power, but knowledge is slowly and surely destroying its foundations, and great will be the "fall of Babylon." The millions follow after these gilded and semi-material institutions in obedience to the daw of attraction, even as we behold an army of fles close around a plle of filth, while we see but a few around a spring of

H. A. BUDINGTON. 20 to March 24. We held thirty-one meetings in thirty-two days. Our total audience of 4,326 persons-an average attendance of about 140. We traveled 1641 miles in the state. Our receipts exceeded the expense of ourselves and Mr. John W. Rivg, president of the State all arrangements. He also held some meetings as a prelude to ours, and surely caused a greater interest than we

should have found had he not "gone before." He is both a good evangelist and manager. Lack of common business sense to arrange for details of meetings is so often one of our afflictions, that to have a competent person in advance makes our labors largely a luxury. We trust that some other State Association will manage our efforts and achieve success upon the same plan. We held meetings in Marshall, Houston, Galveston, Flatonia, San Antonio, Austin, Lampasus, Comanche, Fort Worth, Hillsboro and Bowle. We organized and chartered societies in Marshall, Austin, Hillsboro and Bowle.

Local speakers are sustained by the Houston and Galveston societies. Temples are owned by Galveston and Fort Worth societies. A settlod speaker and medium is desired by Fort Worth, Austion of the state. effort. sure it will. Fraternally. G. W. KATES AND WIFE. THE HERO ON THE LIMB. truth, but for partisanship. Come with Though slanting raindrops pelt the lawn. The robin doesn't care; The warmth of yesterday is gone, A chill is in the air. But on yon slender branch I see . The songster that came yesterday; The rain blows through the leafless -tree Yet, full of hope, he sings away With all his might, out there: Though It is dark to-day, he knows To-morrow may be fair, And sweet winds ere this, evening's close May blow here from somewhere. Oh, robin, let me learn from you To hope when clouds have spread Across the sky that was so blue-Teach me to bravely look ahead. And feel that joy is there.

10 cents. Take elevator. Wm. Fitch Ruffle, speaker. Fortune Told Free.

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

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

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the Is the title of a neat, convincing pamphlet just of month, beginning afternoons at three the press. It deals with the most weighty problem which is now agitating mankind-IMMORTALITY. o'clock. The ladies bring refreshments; supper served at six o'clock. Evening In this book the author claims that Spiritualism may be proven in three ways. First by Common session commences at a quarter to Sense; Secondly, The Bible; Thirdly, by Scieight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an have it. Every skeptic is especially requested to send interesting programme. All are welfor it. Get this book at once and be convinced of the grand truths of Spiritualis-Immortality. Price, come

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 S. F. DEWOLF, SLATE WRITER AND TEST ME-dium. Circles, Sundays and Thursdays at 2:30 p. m. 701 Jackson Blvd., Chicago. 618 p. m., at Wurster Hall, North avenue and Burling street, German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion Missionary Work in Texas. will hold meetings in Kenwood Hall, We have had an active season of la 4308 Cottage Grove avenue, cach Sunbor in Texas, extending from February day; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free. Truth Seekers meet at the Teutonia. Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 8 Association, who preceded us to make o'clock.

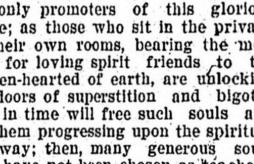
> The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. 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 llackley and others. All are welcome. Taborian hall, 2712 State street.

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

The First Spiritual Mission Church, Mackinaw Hall, southeast corner of Forty-third street and Evans avenue. tin and San Antonio. Excellent cir. Services at 3 and 8 p. m. Subjects taken from the audience, and messages



open up their homes without money or been liquidated.

it is reflected upon me by my spiritual

ing.

house every Tuesday evening to all water plant before next winter, so that those who wish spiritual teaching to running water can be supplied to the come and receive such as I have to hotel, cottages, Brigham Hall, Apartoffer, and we find a goodly number each ment House and other buildings.' An the customs of decaying systems. Restless Woman," in which he at-The word prayer and the act of tributes this restlessness in woman to field, has made several attempts in that ervoir placed on the hill near the Wooddirection. I held a parlor meeting in worth cottage; thus furnishing pressure her home several weeks ago, and now I water which can be used in extinam in receipt of a letter calling me guishing fires.

back, as slie says all who were present | Nine new lots have been leased and were well impressed and they were a nember of new cottages will be built the coming fall; among which are those nearly all skeptics. This is one of the ways, friends, to of Dr. Hilligoss, Geo. Nickerson, Mrs.

sess ears to hear and heart to respond esty and gentleness-these two hand- help along the cause; I deem there is Bartholomew, the trumpet medium; to the complex language of each indi- maidens of womankind-seem to have no excuse for anyone standing back and Mrs. E. G. Keck, Chas. Coolidge and saying, "Oh, I can't do anything in my David Sherman.

J. Clegg Wright has celled his cot tage, and with his wife, who is delighted with the location, is very happy in their winter home-finding the climate What does your gospel teach you? Does it not teach you the most exalted specially-conducive to the restoration of of all gospels? Does it not teach you his health

self-unfoldment and dependence, and .. The spiritual work done here this seasweep away the cobwebs of supersti- son has been of a very high order, and tion and doubt and that no savior was lasting good has been accomplished. born to bear your sins for you, but you must answer for the deeds of your life, Land, Orange City) New Smyrna and sect of our own, with our bishops, and Daytona have attended, and gone away And now, my Spiritualistic friends, with the impression that the moral and that you know this, did it ever occur to spiritual influence of the doctrines you that you were sinning against high | taught and of the messages from spirheaven when you hide your light under lits are uplifting and extremely coma bushel? Letting the light of this forting. People all dround this region most glorious truth grow dim for want, are coming to the conclusion that the of proper support while you help keep Spiritualists are really good persons, with the pleadings, plaudits, attention sition for which neither God nor nature the lamps of other churches trimmed and that they are living a good, moral and burning, though you know in your and intellectual life, notwithstanding

Either Cardinal Gibbons wilfully pre- | heart they are filled with oil of a spu- the slanders of un'ejudiced and ignorant minds. When you some time in the future The annual aduslitess meeting was

awaken to the very truth of your duty, held on Saturday, March 15, and remistake to lay himself open to the criti- how do you suppose you will meet your suited in the election of E. W. Bond; clsms of thousands of educated Ameri- | soul in the judgment of your misdi- president; Mrs. J. D. Palmer, corresponding secretary; Dr. Hilligoss, vice-Did you ever stop to think whether president; H. S. Twing, clerk and treasyou would rather support the truth or urer. W. F. Peck, A. A. Butler and Frank E. Bond, trustees,

W. F. Peck and Carrie Twing have If the truth, then pay your money to the support of truth; help sustain our been engaged as speakers for next season-others will be added later. spiritual press by buying their literature and distributing among the The Ladies' Auxiliary-Oarrie Twing,"

president: Eliza Philbrook, secretary: Also the National Spiritualist Associa- Mrs. J. D. White, areasurer-have raised ation is the hub of this divine wheel; and paid to the association two hundred women of the suffrage movement, is to | Each state Association' represents a dollars, and still have some thirty-five | hot-house methods of making Spiritual- | Mrs. M. T. Longley, by an advanced draw down upon his clerical head the spoke in the wheel of progress in relig- dollars in goods and money in their ists will prove abortive, and disastrous band of ancient spirits. Price \$1. For just anathemas of all liberty-loving lous thought. Please help strengthen treasury. This amount has been raised to the cause. For one to say he believes even your own spoke by sending a dol- by card parties, spelables, dances, bene- a certain dogma may make a man a

What are the Cardinal, his priestly co- lar a year to the state association, so fit seances, kindly given by Mrs. Twing, Ohristian, but such a procedure can and pitiful pleadings for Christ's sake, workers and monks, I would ask, doing they may keep missionaries in the field Mrs. Stiles, Mrs. Bartholoshew, Mrs. never make a man a Spiritualist. Dem- not only analyzed, but contrasted with to carry out the plan for women to be and have money in their treasuries. to Greenamyer, and Mr. Altenus, and by onstrative truth is the only password to other. Bible passages, showing great in grating, upon his hearing, would be a to chirry out the plan for women to be and have money in their treasuries. to Greenamyer, and ar. Altemus, and by onstrative truth in the only passwort for the inner temple of Spiritnalism. ferrible, infliction on the delty. This wives and mothers, if there are to be advertise and make known the conven- sales, of mining, wives and mothers there must be hus- tions and make meetings held in the va- getter with gifts of goods on monoy. Bisbee, Ariz.

pure water. Spiritualists are not altogether free from commercialism, but 'tney' have made broad strides away from its contaminating influence. Spiritualism will grow just as fast as the people progress toward a true understanding of its sub-. time truths and a genuine comprehension of its fundamental principles. All sale at this office.

B. F. FRENCH.

cuits can be developed in most any and tests given by the pastor, Rev. Mrs. L. J. Vaughn and others.

A missionary should be employed by North Side Church of the Soul, Odd the year to canvass the state and keep Fellows' Hall, 133 Clybourn avenue. up an interest. It does no permanent Lecture and tests by Prof. Ray and good to stir or organize a locality unless others. the work can be followed by frequent The Christian Spiritual Church holds

-S. E. Kiser.

and His Destiny Revealed in God's Own

at this office.

By proper co-operation with the State Association every locality can be helped to carry on the work. We have had generous hospitality in Texas; and earnest help. We cannot take space to mention names, because we cannot justly speak except of all. Our sincere desire is that the State Association of Texas shall go forward earnestly to achieve good-and we are

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.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

DO YOU NEED SPECTACLES? Try Poole's perfected Melted Pebble lense, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes. My method of fitting is by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices. I guarantee to fit your eyes and please "The Mysterles of the Formation of you, Address B. F. POOLE. the Earth, the Rising and Sinking of 43 Evanston Ave., Chicago, Ill. Continents, the Introduction of Man.

### TESTIMONIAL.

Way and Time." A work of deep interest, given through the medlumship of B. F. Poole, 48 Evanston Ave., 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 "The Commandments Analyzed." . By Pebble lenses have improved my eye-W. H. Bach, The Commandments are sight so much, part of the time. I can read without them. Sincerely your riend, MARRY W, MILLS H Wellington, New Zealand. congruities. Price 25 cents. ... Bor sale friend,