HEPROGRESSIVE FIN

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

VOL. 25.

CHICAGO, ILL., APRIL 26, 1902.

NO. 648.

PHENOMENA THE PRIMARY SCHOOL OF SPIRITUALISM.

message for the world, that the world gestive therapeuties. But the inquirer sage is, the question arises, why are theory because of the absence of any the masses of the people so long in comfing to listen to its sublime revelations? over every case that is successfully excluded because it, has not reached treated. The multitude hear, see with them. It has not come to them in a manner to carry conviction. They have tion of the genuineness of its claims. Nor are they likely to obtain either until they come face to face with the phenomena. This is the first step. Al- They most invariably the investigator and non-believer must be convinced of the truth of Spiritualism's most distinctive claim, that is, the truth of spirit return, before they will give heed to its higher aspects, its philosophical, ethical and humanitarian teachings. Now and then there is a mind so rich-

ly endowed by nature, so broad in its grasp of things; whose intuitions are so fine and keen that it will seize upon the abstract truths of Spiritualism almost upon their first presentation. They will strike such a mind with the force of an axiom, almost. They will need no demonstration. But such minds are rare. The majority require a concrete presentation. They demand demonstration, and demonstration oft repeated.

There I believe is where we fail. We who have been acquainted with the phenomena and literature of Spiritualism for twenty, thirty, or even forty years, can scarcely imagine the condition of that mind to which the spiritual universe as we conceive it is an unheard of country; to which the spiritual nature of man, with all of its psychic powers and susceptibilities, is as yet an undiscovered possibility. It is use-less to condemn such a mind because of its rejection of or non-interest in Spiritualism, when presented from the lofty plane of the advanced Spiritualist philosopher. As well expect the child in the kindergarten to manifest an interest in the lecture of the university pro-

There are all grades of development among men and women, as well as among children. Some of them have grown up physically, but mentally and spiritually and children still. Even among professed Spiritualists we find all grades of development, from the "phenomena hunter" to the highly unfolded spiritual prophet, seer and philosopher. If the mind demands phe preparatory schools everywhere who nomena, it is a sure sign that it needs It: just as a child in the kindergarten and various educational devices with which it is supplied. We do not blame the phenomenal phase. It is the philothe child for his need of concrete illus- sophical and humanitarian aspects of tration; then why the phenomena hunt-

er? Both will ultimately outgrow the need of physical demonstration.
Of late there has been a tendency to discourage the presentation of phenomand gains recognition among men, they to admit it or not. must continue to be the first lessons,

The phenomenal phase is just as necessary now as it was fifty years ago, and will continue necessary as long as a single mind remains unsatisfied of the truths of immortality and of spirit re-

crying down phenomena, we are refus- state is unable to avail itself of the spirfirst steps of that knowledge which is welcome. If we in the higher ranks inessential to future growth, intellectual sist upon having only that which is mary school. It lies at the basis of the upon the spiritual rostrum, we need not Spiritualism is very much like an edu- ing to empty seats, or those occupied cation in the public schools and colleges. The pupil must begin at the bot- top heads. tom and work his way up from primary school to university, from phenomena ple in the quiet walks of life will not to ethics, philosophy, and final gradua- help the cause. Perhaps not. But, life of humanitarian work. Not one of these grades or departments cause that should help them. So long can be omitted. All are necessary, the lower as well as the higher. If this it is the cause that requires aid, rather fact were clearly understood it would than humanity, so long shall we fail. put an end to the dissension among us as to the use and value of the phenomenal phase. Those who are opposing the continued presentation of phenomena cannot see that failure to keep up the preparatory school must inevitably end in failure of the university. The latter cannot exist without the former, latter cannot exist without the former, demonstration. And this is natural for the simple reason that recruits to That hungry cry must be stilled, and the one are drawn from the ranks of the heart satisfied, before the mind will

the other. But we have "outgrown phenomena," it is said. Demonstration is no longer a necessity among advanced Spiritualists, schools, we need to establish more of there be? Sad to relate, they are few them. And why should we do this? there be? Sad to relate, they are few To the end of winning converts to the and far between. The great majority know nothing of phenomena, save by people in the common walks of life, not hearsay, and cannot be said to have to bring Spiritualism to them. outgrown that which they have never want to reach them, not because Spiritexperienced. My plea is for those who unlism needs them, but because they have not the light, who still "sit in need Spiritualism. Right here is the

Spiritualism is not for us alone, not study is once begun it leads on to un-

ualism, we must begin work at the bottom, go down among the people. Look at the Christian Scientists—how rap-whelming desire to go out into the at the Christian Scientists—how rapidly they are gaining ground, notwith- joy and peace to the darkened minds standing the absurdity of their belief. and suffering souls of men. He goes They offer something concrete. They out, not to work for the upbuilding of a demonstrate the truth(?) of their doc- creed, but for the upbuilding of man;

Granting that the philosophy of Spir-trine by healing the sick. What they stualism is true, granting that it has a really demonstrate is the value of sugneeds this message, that it wants it, or sees only the fact of cure, and being unwould want it if it knew what the mes- informed, accepts the Christian Science their own eyes, and flock to their standard. Take the healing phase out of heard the name of Spiritualism, and Christian Science, deprive it of the have a vague idea of that for which it stands, but they have no knowledge of leave it an abstract theory, and it would the truth of its teachings, nor convic- make but slow progress, and gain but few adherents.

The masses of the people are not They demand something concrete, something they can grasp and comprehend. They will give heed to phenomena, but turn their backs on an abstract lecture. Now, I am not are not that Sainting. stract lecture. Now, I am not arguing that Spiritualism should be advertised as a show in order to win adherents out I do insist that we must take the laws of human nature into consideration if we wish to do educational work view of things, so philosophic in its The most successful teacher is he who studies the child's nature and adapts his methods to that nature. We of the university, if we expect to teach successfully in the kindergarten must adopt the methods of the kindergarten, and not insist upon using those of the university. We must take human na-ture as it is, not as we think it ought to be. Psychology, and the laws governng mental and spiritual development are studies not altogether useless to the man or woman who would propagate

the truths of Spiritualism. The philosophical writer and lecturer has his place and his work, but it is among the advanced Spiritualists, those who have passed on to the higher institutions. There is still need for instructors in the preparatory and inter-mediate grades. We who have passed through these grades need not look ack with contempt upon those who are just entering them. These younger puplls have the same right to elementary instruction, the same need for drill in the rudiments of Spiritualism which we have had, which our great leaders and teachers had in the days of the Rocheser rappings. In refusing such instruction, or in falling to provide it, we are making a serious mistake, and one for which not only the cause of Spiritual ism, but the cause of humanity is suffering.

It is objected that some converts to Spiritualism never progress beyond the "phenomena hunting" stage. That is very true. There are dullards in the never progress beyond them; but this is not sufficient evidence to me that preparatory schools can be dispensed with For myself, I care little or nothing for Spiritualism

recognize the fact that all minds are not so constituted. The abstract philo-sophical lecture is to me the acme of enjoyment, but I recognize the fact that I ena, and especially the giving of plat- am not the only one whose taste is to form tests. This is a serious mistake. be gratified, whose needs supplied and Spiritualism itself was unknown until whose growth sustained by this heavthe phenomena were known. It came enly manna. To insist that a public speaker shall minister to my needs ethics, nor as humanitarianism, but as These were the first les- gry soul remain unsatisfied. This is sons; and so long as Spiritualism exists pure selfishness, whether I am willing

Here is the trouble with most of us. Here is the trouble with societies. We want Spiritualism presented in a manner that is pleasing to us, that satisfies our own intellectual and spiritual wants, forgetting the great hungry world that lies just outside the door of In abolishing the platform test, and our temple, which in its undeveloped ing to a large majority of people the itual sustenance which we so gladly and spiritual. Phenomena is the pri- pleasing and instructive to us taught whole institution. An education in be surprised to find our lecturer talkwith a score or two of people with high

> But it may be objected that these peo friends, this is not the point. It is the than humanity, 80 long shall be unger-unconsciously the people are hunger-ing for Spiritualism. All that is neces-sary is the proper presentation of it. How often when its philosophy is being discussed do we hear the expression, "It is all very beautiful—if one could only believe it!" It is proof that is wanted turn to the higher aspects of philosophy, ethics and humanitarianism.

Instead of abolishing our primary earth darkness and hear earth confus-ion;" my desire for a little more of that spirit on the part of Spiritualists which "longs to reach these souls in school which will eventually lead to the university. For when this course

for the favored few, but for humanity; and if humanity is to be benefited by it, it must be presented in such a manner that it will be accepted, not by the thinkers and philosophers alone, but by the common people as well. The sclentists themselves have been won, not by lectures on the philosophy of Spiritualism, but by its phenomena. Should we expect more of the common people than expect more of the common people than for humanitarian work. Gradually self of the scientists?

If we would have a revival in Spiritsight of, and he finds himself filled with

not to gain adherents to a cause, but to scatter abroad the light that is in him. His love is not for a religious organization, but for the souls that sit in darkness. He works for the glad day when men "shall be brothers all," when strife and warfare shall cease, and the reign of peace, equality and fraternity be ushered in: when man shall have an understanding of his own spiritual na-

ture, and of his true relation to other

spiritual beings in this and all other

This is the inevitable end of a thorough training in the schools of Spiritualism, the preparation of the student for service to his fellows, for humanita-rian ends. Doubtless this was the great hope of the angel world when it first made its existence known through the medium of the tiny rap. This is the great object in life in those higher realms, if we can believe what we are told, and I doubt not these heavenly ministrants would fain have it the object of life here, the bettering of human conditions, the uplifting of all life

everywhere. What is needed more than aught else is year by year to persuade more and more students to enter upon this course of training and instruction which leads to results so great and glorious.

We have not outgrown phenomena. We never shall outgrow phenomena, so long as this world and the other exist and there is desire for communication between the two. Phenomena are not alone. Every demonstration of spirit power and influence is a phe-nomenon, from table-tipping to inspira-tional speaking. And moreover, these demonstrations of psychic power are just as worthy and just as legitimate a subject of study and investigation as the facts of any other science; and more, for they passess a vital interest for humanity which the facts of other sciences do not and never can possess. Instead of discouraging and frowning upon psychic phenomena, we should encourage its further investigation, for I doubt not there are higher and grander possibilities in mediumship than we have as yet discovered; that on both this and the other side of life are powers and possibilities as yet undeveloped and perhaps undreamed-of. Psychlo science is yet in its infancy. It is the last born, and the fairest and the lovellest of the sciences. And to me it is passing strange that any Spiritualist should wish to check or discourage its further growth and development. Nour ish it rather, guard and protect it, for you do not know what possibilities are

Mediumship is a sacred gift. It was not sent into this dark old world for The medium is the primary nothing. The medium is the primary teacher in things spiritual, and her work is just as great and useful and necessary as that of the university professor, and the philosophical writer and lecturer. Both are needed.

The phenomena of Spiritualism canstitute its preparatory school. This department is for beginners, and should so be understood. The old Spiritualist hould be ashamed of lingering after year in this department, without adding to his knowledge of phenomena, knowledge of philosophy also, and ex emplifying in his moral and entritual life the truth and beauty of his doc-

Spiritualism has as yet no well arranged system of propaganda. What we need, and some day shall have, is an arrangement similar to the course o study in our public schools. Spiritualists as well as non-believers need grad ing. We need literature adapted to the various capacities of the beginner, the intermediate, and the advanced student. ists for these various grades. Some day we shall have them. We have not 'dif. ferentiated" as yet. We are still in a state of "homogeneity." But evolution is going on here as well as elsewhere and the day will come when one lec urer or one journal will not be ed to supply the needs of all classes of Spiritualists, from the kindergarten to the university.

NORA BATCHELOR. Ashland, Ore.

AN OBSTACLE

was climbing up a mountain path With many things to do. important business of my own And other people's, too, When I ran against a Prejudice That quite cut off the view.

My work was such as could not wait My path quite clearly showed; ly strength and time were limited, I carried quite a load; And there that hulking Prejudice Sat all across the fond.

So I spoke to him politely, For he was huge and high, And begged that he would move a bit, And let me travel by-He smiled, but as for moving-He didn't even try.

And then I reasoned quietly With that colossal mule; The time was short, no other path, The mountain winds were coolargued like'a Solomon, He sat there like a fool.

And then I begged him on my knees-I might be kneeling still If so I hoped to move that mass Of obdurate ill will-. As well invite the monument To vacate Bunker Hill!

So I sat before him helpless In an ecstasy of woe-The mountain mists were rising fast, The sun was sinking low-

When a sudden inspiration came, As sudden winds do blow. took my list, I took my stick, My load I settled fair, My load I settled tair, approached that awful incubus With au cheent-minded air— and I walked directly through him, -Charlotte Perkins Stetson.

By searching the old learn the new .-Innanese. Soft is the music that would charm

forever.-Wordsworth. What you do not wish done to your self do not unto others.-Chinese,

THE M'ILROY WILL CASE

The Titusville, Pa., Spiritualist Socity Takes Action.

The history of modern time is replete with progressive human thought. The deductions drawn from investigating study have brought knowledge and with knowledge has come understanding. These precents have swept away the mythology of the ages. Uncertainhas passed into forgotiulness with the waning of a crude barbarism of soclety. New light derived from the crucial test of experience, has lifted the dark cloud of doubt and there appears a new blith of faith in a love of spiritual hope. Men will no longer be bound by the dogma of creed of thurch which had its origin in the dark; ages when learning was lost and happiness was ground beneath the fieel of ignorance

and the force of might over the weak. Spiritualism had its birth at a time when learning taught that the pagunism of the feudal church must make way for the coming of a new light.

Although Spiritualism is yet in its swaddling clothes it— has commanded the attention of some of the greatest

the attention of some of the greatest thinkers of the world, brilliant in various fields of investigation. These rious fields of investigation. These rouse of the races of men illumine the guides of the progression along which spiritualism moves in harmony with the sentiment that lifts from the wayfarer's mind the gloom of self-inflicted persecution upon cartin and it extends into the domain of nature's supreme power after the passage from this sphere of life, and there is rest upon the silver strand in the world to come beyond

"The dark and sifest river

Earth's dreary bound It would seem that attrib so full of consolation, of hope and comfort would have been received by the world with ilmost unspeakable gladness, driving from the mind all fear of death and opening such a grand and glorious fu-ture to all the children of men. Thousands, yea, millious have been made happy in this glorious light, among whom may be found the greatest think-ers that eyer shaped the world's destiny in this or any other age. And yet in the dawn of this 20th century it became the supposed sworn duty of twelve fossils in this grand old com-monwealth of Pennsylvapla, the great monwealth of Pennsylvapia, the great city of Philadelphia; the city of broth-erly love, the birthplace of our much-boasted liberty—to under waith declare that all these millions of people are lu-natics. Shamel shamel a thousand times shame on the poor bigoted things that could thus stultify themselves and play such a trayesty, unon justice and play such a travesty upon justice, and trample, under foot the lights of their

But it may be well to cover these hidebound, "chumps" with the mantle of Mrs. Piper, and had no purpose or discharity, and hope that through the gene and continuous processes of evolution they will some day crawl out of their barbarian shells.

The following resolutions were passed by unanimous vote of our soclety at a regular meeting held April 6,

Whereas, It has come to the knowledge of the Spiritualist society of Ti-tusville, Pa., that the will of Mr. McIlroy, late of Philadelphia, Pa., bequeathng \$30,000 to the Spiritialist society of his city, wherewith to erect a hall to be known as McIlroy ball has been refused probate and declared null and old on the ground that said McIroy was of unsound mind, solely on the ground that he believed in the possibility of communion between incarnate and excurnate spirits, and

Whereas, such verdict is a direct in sult to every Spiritualist, not only in e United States, but the whole world,

Resolved. That we the Spiritualists of Titusville, Pa., in session assembled, do, most heartily condemn the action of the judge and jury that tried the case, and suggest that they be placed in a home for the feeble-minded, and remain there until such time as they may acquire a modleum of common sense if not a

sense of justice. Resolved, That the sum of five dollars be sent by our society to the N. S. A., to assist in defraying expense of carrying the case to a higher court, and that a copy of these resolutions be sent to The Progressive Thinker for publication. W. L. GAGE.

Titusville, Pa.

Spiritualists Are Alarmed.

The committee on probate and chan-cery last evening gave another hearing on the petition of lines Bumstead and others for legislation to prevent the exhibition of persons under hypnotic influence.

held our audiences through the lengthy programs. Our state president, P. C. Mills, ably presided and gave a cordial address of welcome. Many Tacoma Evan Davies, representing the Watch and Ward Society, was instructed by his society to appear in favor of the pe-tition. He believed the people who-were exhibited in cheap museums were not under hypnotic influence and he refriends were with us, also numbers from the smaller surrounding towns. Brother Geo, P. Colby, who has been with us during the month of March, gave the morning invocation. His garded these exhibitions as "fakes." Bumstend produced a letter from Mr. guides, through him, gave the address Angel of the American Humane Educaof the occasion in the tional Society, who expressed the hope that the bill would meet with success. Bumstend reiterated his remarks of the scription of mine can do justice to it. It brought to memory the days of E. V. Wilson and his co-workers. The relics of superstition surviving from the darklast hearing that the petition was not aimed at any religion or sect, nor did it blows. He laid bare the flimsy, priestseek to interfere with any religion or sect. He stated that the thought of erected foundations of orthodox faith. Sibrifualism did not occur to the petiand contrasted them boldly with the tloners in the framing of the bill. He had never attended a Spiritualist service. Bunistend did not wish the bill many times demonstrated truth of Spir-itualism, and as the laughter and plaud-its of his audience greeted some happy hit, it was comical to observe the long-faces of some, showing how little they enjoyed the breaking of their idols.

amended.

I Di Darling of Orange, appeared for J. Di Darling of Orange, appeared for the remoustrants. Ho said he had been the remoustrants bullings for 25 years in the mencantile bullings for 25 years. In the mencantile bullings Spiritualist Association of America, the Massachusetts State Spiritualist Association, and the Massachusetts yeterang. Spiritualist Association.

ist Association.
"The religion of spiritualism," he said, "is just as sacred to its followers as any other religion as to its adherents.
We believe it to be as good, as pure and as exalted as the angels. Our mediums are ministers of our religion and are respecied as such and are recipients of the same business constesies always

ORGANIZATION. shown to the clergy of any denomina-Darling mentioned the names of sev-

eral prominent men whom he said were Spiritualists or friends of Spiritualism. He said there were over 400 trusts in the country, and this petition looked like the entering wedge of a religious Defense,

like the entering wedge of a religious

Spiritualistic service.

mission fee was charged.

meetings might be termed exhibitions

by some people. He did not think there

was any cause for legislation of this character.

C. H. Webber stated that he had

saved his life during the civil war by his knowledge of hypnotism. If it had

not been for this knowledge his life

would have been in danger many times.

H. C. Berry practiced Hypnotism pri-

vately and was opposed to the bill, as was also J. T. Coombs.—Boston Daily

A CORRECTION

And an Explanation of Views,

To the Editor:-Your paper of April

12 contains an article from the New

York Herald, in relation to the papers

rend before the Medico-Legal Society,

in relation to Mrs. Piper. Unluckily I

am somewhat of a sufferer in the re-

ual might so mesmerize one of these as

for the time the person whom the indi-

vidual took it to be. In this way there

"Will Grow to Know Spirits," was by

some one else and not by me. I only attempted to perform the task assigned

to me, to give my opinion in regard to

things which I believe and think I

to the Herald meant to do me an honor, and I appreciate this, but I regret ap-

pearing in such a "mix-up" as that pa

influenced, when we do not apprehend

it. We even play the role of Dr. Jekyll

and Mr. Hyde, or our bodies are a kind

of vehicle for an indefinite number of spiritual beings; we, meanwhile, imag-

ining that we are the sole agents in the

matter. Their presentation to distinct

consciousness, as in clairvoyant or

clairaudient manifestation, is only one

Anniversary at Seattle.

The Spiritualists of Seattle celebrated the 54th Anniversary of Modern Spirit-ualism in grand style, the three socie-ties in the city uniting, in most harmo-

nious fashion, doing the necessary

work of preparation and bearing the

We rented one of the largest halls in

this great, beautiful thriving mart of

commerce, and filled it, packed it, and

The general conference of the morn-

ing was, as it always is, an enjoyable

tenture. The subject, "The Teachings

of Spiritualism," was well and ably elu-

cldated by various speakers. We had

good music throughout, both vocal and

nstrumental-nn orchestra, a choir, and

solos and duets, some of them highly

meritorious. Able addresses were also

given by the lenders of the different socletles, Mrs. Esther Thomas, Mrs. Lill-

ian Nagell, and our own Mrs. - Irene

Seattle, Wash.

MRS. H. A. STOCKEY,

Cor. Sec'y.

evening. No de-

unavoidable expense together.

phase of the matter.

ALEXANDER WILDER.

Emanuel Swedenborg.

blage.

your readers.

Organization is beneficial, and some "The passage of this bill," he contintimes indispensable. Were there no op-position to the proposition of tangible ued, "will cause the rumble of discontent to grow louder and louder, and it spirit presence, organization by Spiritwill make its voice heard until justice shall sit in these halls!" He feared the ualists would not be really necessary. Organizations generate inevitable evils. words "public diversion," which are in-culcated in the bill, might be attributed The dust of ages brings corruption to every human institution. to some private manifestation or some

But where there is powerful opposition to any new movement, organization becomes necessary. The salarled clergy is the most powerful league in the United States, with the exception of He wished added to the bill an amendment: "This act shall not apply to or interfere with any rights or ceremonies appertaining to any religion or sect.' that of the doctors. To resist the mer-He thought his meetings might be called public diversions as a slight adcenary sway of great salaries, the Spiritualists should organize, though in time they would, in the natural course of hu-Dr. W. A. Hale of Boston, objected to man events, breed other salarled desthe bill because he thought it would pots; for it will ever remain a truism that "dangerous things are done by men prevent Spiritualism and mesmeric treatment. He thought Spiritualistic who are hired."

The disposition of the clergy to influence legislation against clairvoyants calls for counter organization and pur-pose. Decided leadership is necessary in any movement that is opposed by wealth; and leadership cannot stand long without organized assistance. union of Protestant and Catholic influence against our mediums might even yet sweep over the land in the form of great mobs and overflowing prisons, accompanied by laws that might long remain on the statute books. The movement in Denver against clairvoyants is a significant revelation. Leadership, like genius, needs encouragement. This timely and efficient encouragement produces the ablest men. According Macaulay, the train-bands of London marched out time and again to preserve liberty in England, and were always successful. In every reform there is higher and lower motive, and 'unless both motives are adopted, the noblest cause may collapse.

J. M. HOLADAY. Council Bluffs, Iowa.

A DAUGHTER OF THE GODS.

port, partly in the putting together of the paragraphs, and partly in the omis-sion of an important statement. I af-firmed my belief in the presence of spiritual beings who prompted many of the A woman lived in her halls of pride; utterances; and added that an individ-Servants bent the servile knee on every to make the latter suppose itself to be

Lords and ladies met at her festal board: Jewels rich and rare blazed from the may be many communications received which were only a result of such a process. To substantiate this I made the royal horde. Kings and queens gave her the favoring

quotation from, the Spiritual Diary of Her suite almost equaled theirs in pomp What follows this quotation in the article in question under the heading, and style.

All that art and beauty could bestow Had been poured at her feet in an over-

And amidst all this splendor and re-She reigned a queen, only lacking a

position to handle other matters. Many crown.
The Gods to her stately palace came. know, I hold too dear to expose them to one day, unfriendly remarks in a mixed assem-To the uncrowned queen their court to The gentleman who gave this matter

The world had seen but outward show; The Gods look deeper, as you know: They saw the pearls on her bosom fair Rise and fall with an aching care.

explanation to set myself right before And the melting look knights loved in I may add, in this communication,

her eye Was unshed tears that unbidden lie. that I never use the phrase, "spirit re-turn." The spirit goes from the body at the time of dissolution and does not The Gods sought her in her chamber And listened unseen to the stifled moan.

return. In other respects, however, it is still present. We may perceive this, 'Ah, daughter," they spoke to her inwhen ourselves in a proper apperceptive most soul, state of mind. The going and coming "Let us to-night our secrets unroll. are merely apparent; spirit has somewhat of the quality of ubiquity. Our thoughts are inspired and our actions

Is it for some unconquered kingdom thou dost sign-Dost thou scorn thy station and long

for one more high? 'If so be it, a king shall thy royal con-

sort be; No more shall thy present lord reign with thee."

Low she bent her head in swift denial. Then, O daughter, what is thy hidden

What makes thy life but a gilded What makes thee sorrow as the days come and go? The world has given thee all of seem-

ing worth-The Gods now wait upon the favored one of earth. Soft she drew her robes about her

stately form: With her head bent low, a pearly storm Of tears sprang from her heaving breast.

And fell like precious jewels upon her snowy dress. "But one gift the Gods to me can

give." Soft her voice fell: "Then 'twill be glory to live. All else, O Gods, is but paltry show.

A bubble which I can toss and blow. "Live to-day, to-morrow be as naught, That one gift I long have sought, O give to me while here, I pray,

Let it be my staff, my crown, my stay. "Out from your priceless treasures rare, I ask this, of all gifts most fair.
No other I crave, and with that one

I count my life a priceless boon divine." Hark! The Gods reply, "What wouldst thou seck? The gift is thine-thou hast but to speak. What higher honor, O uncrowned

Can we place on thy head of golden sheen? "What priceless treasure dost thou ask? To the Gods there is no impossible task. What gift is this thou dost prize above

all other?" Low the quivering voice replied: "A child to call me Mother.'

ESTHER GIDEON THOMAS. Do as you would be done by .- Per-

Let none of you treat his brother in a way he himself would dislike to be treated .- Mohammedan.

THE WORD RELIGION.

We Must Unite for Purposes of It Is an Unmitigated Misnomer.

To the Editor:-Perhaps it may be rather late for me to enter the swim of excitements, with a few thoughts for The Progressive Thinker on the question of Spiritualism, Religion and Science, but the question very naturally leads to another very important and sigificant inquiry, viz.:

What is religion? What are its principles? and what is it based upon? Is religion a commodity that can be weighed in a balance? Is it a substance that can be seen or

Is it a compound of ingredients that can be analyzed?

Is it a formulation of the mind? Is it a combination of unsupported

Is it a moral principle that is within he reach of all? Is it a gigantic, ponderable myth of

the mind? The word religion appears to be a very generous, accommodating, appli-cable sort of a word, automatic, ubiqui-

tous, and'a general receptable or store-house for all the different religious discrepancies on the face of the globe.

The object or use of the word should

he a sign that the holder has a passport through which they expect to gain heaven and immortal glory.

Brother Schellhous says "It is a feel-

ing of the individual for the welfare of the soul after death" purely "inherited from early teaching and parentage." Also says, "It demands the worship of some Supreme Being." Entirely me-chanical from early cultivation. I have een thinking much of late on the word Religion, as to its preconceived value or ts significance in the relative position t occupies among the religions of the world, and the more I study the question the farther off am I in arriving at a satisfactory solution of its intrinsic valuation, or its emolumental position. Now there are six prime or grand divisions and six hundred subdivisions of religious theories on the earth, and each one has its retinue of followers and adherents, and each class is equally tenacious and sanguine in their belief and opinion that theirs is the only correct theory of worship that is in existence to the exclusion of all others.

Even among the civilized and enlightened nations they hold to the theory of a four God worship, a Father God, a Son God, a Holy Ghost, and a Nature God. Yet, hath no man at any time seen a God, or knows anything about one outside of nature; showing the direct result of early mechanical cultiva-

ion, and a formulated God worship. Now, I am well aware that there are as many opinions as to what they think constitutes religion as there are writers on the subject, but it merely expresses personal opinion, without arriving at a

universal uniform theory of ethics that would be acceptable to all. I notice that many writers in The Progressive Thinkers are continually looking backward to old and fossilized religions, and to old Jewish, blood-thirsty gods, that were held in rever-ence in the dark ages of the past, and

continually holding them up to view before the public, endeavoring to convince the people that we of to-day, must still continue to reverence a three-headed God, that is out-dated long ago. Now, I wish in all candor to say to all such, and all others, that we as Spiritnalists are not back-lashing and looking backward to old creeds, and to old

Gods, to sustain our position, and our theories, but are looking forward, progressionists of to-day, our philosophy of life is a natural sequence of Nature, and no obsolete personal God worship about it, and our God is a God of facts and morality. We recognize all morally good, we ignore all immorality. Believing or disbelieving in an arbitrary religion or arbitrary God never clothed a human soul for a shining heaven, or consigned it to a burning hell. Endeavoring to sail under a flag with

the words religion and church enstamped thereon, is but a shadow, and a hollow subterfuge. Far better to sail under a flag with the words Humanitarian Morality enstamped thereon, which is within the reach of all, than to endeavor to reach heaven, salling under a classified, formulated religion.

Now, it may be barely possible, but not very probable, that out of so large a variety of religious theories there may be one that is right. No, there is a tincture of moral goodness in many, it would be a wonderful freak if there was not, but of so small a quantity as to lose its identification or influence on the great mass of the people.

Religion is supposed to mean selfsacrificing goodness and worship of God, to pave the way into heaven. Well, what is goodness outside of a strict morality, and a kindness to our fellow-man? Getting down on our knees and praying to an unseen, imaginary God, or going to a church on a Sabbath day, and bowing our heads in holy reverence to a supposed Deity, does not constitute goodness in any sense of the word. If our moral goodness is not sustained by moral actions,

It is entirely worthless.

Now, I ask, laying aside all prejudice, all cultivated opinions, all preconceived theories, What is religion? I have about come to the conclusion, that the word as now used, and in general use to convey personal goodness, is

a complete failure and an unmitigated Moline, III.

Do not that to a neighbor which you would take ill from him.—Grecian. Eloquence is vehement simplicity.-Oecil. Mercy to him that shows it, is the

rule,-Cowper. Algebra is the metaphysics of arithmetic.-Sterne.

Good order is the foundation of all good things .- Burke.

Fashion wears out more apparel than the man.—Shakspeare.
Rulers always hate and suspect the

next in succession,-Tacitus. . We cannot help the past, and the man who lives in it is a fool,-Depew.

of London, England..

The subject of dreams is one which I think ought to be of very general interest, because all of us sometimes ently, a much finer subdivision, freer in motion, and in dream, and it must have occurred to us that we should be glad to have some explanation of these dreams; how sometimes they are quite confused, improbable and absurd, and they are when the man is awake. There is a celebrated Hindoo example of that in which it is a higher state of matter, vibrating differing and amplify these impressions that you receive, sions during sleep than they are when the man is awake. When the man is awake his own thoughts and feelings affect these brains. When he is asleep both of these are matter, and does not belong to the astral plane. Man has times they are quite confused, improbable and absurd, and it has a higher state of matter, vibrating differing amplify these impressions that you receive, sions during sleep than they are when the man is awake. When the man is awake his own thoughts and feelings affect these brains. When he is asleep both of these are matter, and does not belong to the astral plane. Man has times they are quite confused, improbable and absurd, and it has a higher state of matter, vibrating differing amplify these impressions that you receive, sions during sleep than they are when the man is awake. When the man is awake his own thoughts and feelings affect these brains. When he is asleep both of these are really inoperative, ready to receive, and amplify these impressions that you then I suppose that quite a number of us must have had | the man. the experience of dreams coming true; that is to say,

Now, all these different varieties of dreams demand some sort of explanation. There is a good deal of difficulty in arriving at a satisfactory explanation along the ordinary lines that are laid down by students of psychology; but we have in our Theosophical system an explanation of all these, which seems to us to be more perfect and more satisfactory than any which we get outside of our

Those of you who have done me the honor to listen to other lectures which I have delivered will already be aware that our Theosophical teaching takes for granted the existence of various planes in nature—that is to say, of other types or orders of matter very much finer than what we ordinarily call matter of this physical plane; that we hold all this to be in essence the same matter, but in a For example, if your hand is numbed with cold, you have state of very much greater subdivision, vibrating at a no sensation in it; it may be pricked and you do not feel the down here it had been entirely wiped out of the long after down here it had been entirely wiped out isting just as truly as does matter down here, and equally perceptible, although not to the ordinary senses.

We hold also that man has within himself matter of all these different planes or types, and that by means of the matter corresponding to any particular level in nature (the matter within himself, I mean, which corresponds to that level), he is able to sense this level and receive impressions from it if he has developed the necessary faculties; because we hold that just as on this plane which you or arm of a man and utterly take away all sense of feeling always in very careful tests in the most scientific manner. under this condition of making up a story, of composing all know man may receive, and does constantly receive impressions from outside through the channels of his senses, so he can and does receive impressions from these various he happens to see what you are doing. That is not a case place, while others observed the effect on the physical fraction of time. other planes of more refined and subdivided matter by means of the matter within him which corresponds to these respectively.

more than merely the soul and body of popular theology. it does not explain it; but from the occult standpoint we when awake. First of all, take the physical brain. Dur-We say that he has belonging to him not one body or vehicle, but several, and that all of these are channels arm would be able to tell you precisely what had hap-you is still going on; the ego is still subject to these curthrough which communications may reach his soul, and pened. He would say that the mesmerizer had simply rents of blood/which are passing through, and anything ber it, the man had gone through various experiences. all of them also are instruments which that soul can use drawn away the man's life fluid and poured his own mag-whatever which affects that circulation, even such a He dramed he had enlisted as a soldier; that he had met when it learns how to use them, and through which it can netism in instead. Though the arm is still warm and liv- trifling matter as indigestion may easily affect the capacity with very severe treatment and eventually had deserted; express itself just as it does through the physical body.

through which these things come to us—to see what is the cal nerves are there, yet they fail to report to the brain; come jumbled and senseless.

familiar. How are impressions received through the physical body? Any physiologist will tell you that the the prick or pinch or touch, not doing their work; so that whole scheme of receiving impressions, of whatever kind, from outside, is managed by the nervous system of man; that we have all over our body a network of exceedingly by the brain. fine nerves, and that these convey messages to the brain; that if you put out your hand and touch something and feel that something to be hot, a message is telegraphed from the nerves at the end of your fingers up to the brain, and in consequence of the heat you withdraw the hand hastily. That is done because the brain has in turn telegraphed back another message: "If it is hot, then withdraw from it." All that process takes place in the intwo separate processes have taken place, and the time oc- stantly using all these faculties, and it is to us absolutely imaginary percepts of its own. cupied by them is quite measurable by the fine instruabsurd to hear so many people say these things are all
Suppose when you are away from it, it thinks about who was sleeping with him had simply pinched his thigh
ments used in scientific investigation, although it would impossible. seem hardly measurable to us without those instruments.

This nervous system is liable to be affected very much by external conditions. The whole of it centers itself in the great nerve axis which runs up the spine and which leads into the medulla oblongata at the back of the neck and up into the brain, and all these nerve impressions are

received and registered by the brain.

That brain is very liable to be considerably affected by all sorts of comparatively small disturbances in the body, People often think of the brain as being always absolutely reliable, as far as it goes and up to its own level of comprehension. It is no such thing; it may be very largely affected in its power to respond to impressions by quite a number of what we should probably think very small in- of the man during sleep and in what condition are these fluences. For example, it is absolutely dependent upon vehicles, so that we may see in what way the man's conthe condition of the body for its true working, for its ex- dition when asleep differs from his state when awake, and act registration of any impressions which are received. how the impressions coming to him will come differently extraordinary manner. The blood which circulates through the brain affects it and be received and registered differently when he is what very seriously and that in three separate ways-by its we call asleep. We must not forget, however, the conquantity, its quality and its speed.

in the brain, then at once we have congestion, and from his instruments. We must remember that the Ego, the that comes irregularity of action, which quite often may soul of the man differs very much in different people; that extend to hallucinations of various sorts. If, instead of the souls of men are by no means all alike; that some are having too much blood we have too little, we obtain a totally different effect. First of all, we should have irritability produced, and then very shortly lethargy would su- quence, and have progressed and have learned very much. pervene; so that the mere question of the quantity of blood which is supplied to the brain makes a very serious quently are very much less able to make anything of the that you will find. difference in its power of responding to impressions and

Now in regard to the quality of the blood. Suppose that it is not sufficiently oxygenated—that there is not super-charged with carbon dioxide; at once our power of by no means complete control over them.

Very many of in vour brain in the night responding to impressions is seriously affected. We can them are atill with the control over them. responding to impressions is seriously affected. see that for ourselves when we have been for a little while rush of emotion or desire. A wild desire comes upon us in a crowded room like this; then we often find ourselves to do something which we know we ought not to do. There we found in the course of experimentation a very becoming sleepy. Why? Simply because there is not something utterly silly or definitely wrong and harmful, interesting feature. This etheric part of man's brain is enough oxygen in the air we breathe, and consequently but still we do it on the impulse of the moment. We say the lungs are unable to give the proper amount to the "I could not help that." It is the astral vehicle which ceive impressions from any thoughts that are floating blood; the blood cannot supply the brain with the oxygen originates this desire and not the man at all; the man has about. Please remember that thoughts are definite that is wanted; in consequence the brain fails to respond not yet gained perfect control over the thing. He is things; that every thought creates a form—a form which

through which we receive our impressions; and you see you think of what is really the impression conveyed to have no strong currents of thought of your own at the bering his old training he again took up wood-cutting. that there we need practically perfect health—we need a your eyes when you see a landscape; here is your reting time. At night, then this etheric brain is ready for any one day he was wandering by the seashore where he first perfectly normal and regular flow of the blood in order which places it upside down; then you get nothing but kind of impressions from the thoughts which come pourthat we may be sure our impressions are correctly re- the flat picture of a house or a tree, nothing but a flat pic- ing into it from all sides. ceived and registered, and that what we think we perceive ture in outline, no feeling of the perspective or anything

physical matter, but it is physical matter in a much higher you. You will find further particulars of that in the past life of the individual.

State of subdivision than even gaseous matter. It bears book on Dreams which I wrote, if you like to read it. These are two of the vehicles (the physical body and the the same relation to gas which gas does to liquid, or liquid You must remember the self has to combine and sort and otheric brain), which are very much more open to impres-

at other times they seem to have a certain feeling about the times they seem to have a certain feeling about and although it belongs to this plane it different them, a kind of stamp of truth, and we feel that they are very different from the ordinary type of dream. And that we very frequently speak of it as the etheric brain of certain of the brain, so the man himself, he is floating outside of his sonal check, amount sent. Remember,

dreams which prove to be previsions of something that is about to occur, or else which indicate to us something with the denser physical, and it also must be in perfect to occur, or else which indicate to us something which had already occurred or was then occurring at a distance.

There is no snake there, of course; at either a savage or a man of very low type, you could see condition in order that communications from the Ego to so we see that he may misinterpret the impressions that the physical body asleep on the bed and the real man in the lower brain may come through properly and without distance.

Then again, we must remember that this ego, this self, course of finer matter), probably very little more awake order a year's subscription to The Pro-

Now this etheric part of the brain, and in fact the whole of man's etheric body, as we call it (that is of the etheric matter in his body) is also the field of a circulation—no prove this. I remember one, for example, in the case of a that sort of man when away from his body at night much longer a circulation of the blood, but a circulation of a man who had been given to drink. He had been a terrimore awake and conscious and capable of moving to very vital magnetic fluid which we call prana in our Theosoph- ble drunkard, in point of fact, but he reformed utterly. much greater distances from his physical body. He system, and I propose to night to try to indicate to you as far as can be done in so very short a period what that extends planation is.

The additional propose to night to try to indicate to you as far as can be done in so very short a period what that extends planation is.

The additional planation is the life fluid that is circulating—running not along the arteries and veins but following the course of the planes are the honor to listen to the planes of you who have done me the honor to listen to the planes of you who have done me the honor to listen to the planes of we find by experiment that unless that flow of the life ing, and then in his dreams he drank with pleasure, al- which would blind him to anything outside, but still he principle (which of course is entirely invisible physically though when awake he shrank with horror from the idea has his faculties about him, though they are directed to and not received or accepted as yet by ordinary science) is of the thing. duly taking place sensations are not properly registered.

that is not the whole reason, but never mind, we may let this subject by one of the Lodges of the Theosophical Sothat pass. The hand appears to be for the time a dead hand, dead from cold.

Take another case which will show you a little more Suppose you have that same hand or arm operated upon hibition of any sort you are aware that it is an easy process for a mesmerist to make a few passes over the hand orderly in their methods, to be used at will, and applied and not in words. He has the most marvelous faculty from it, so that you may run a pin or needle into it and the man does not feel; he will be quite unconscious until clairvoyant members standing by to see what was taking sation that happens, and he can do this in an infinitesimal where the circulation of the blood has been checked; that | plane, etc. hand is warm and living as before. What has happened to the nerves? Why do they not register as before? I We, therefore, credit man with something very much do not know how ordinary science explains that; probably sleep, and in what way they differ from the conditions spress itself just as it does through the physical body. ing, because the life fluid is still flowing along the nerves, of the brain to receive and transmit these various impresthat he had gone through all kinds of adventures, had sions and ribrations from outside, so that if there is anybeen pursued and captured, brought to trial, sentenced to given, it will be well for us just to glance at the vehicles is not his life fluid, and consequently although the physi- thing the least wrong with him, then these things will bemechanism by which we receive impressions from outside. they are kept alive by the flow of a foreign life current, physical body with which we all consider ourselves to be Here are these nerves obviously failing in their office; because this life current was not there, they failed to report evidently a regular flow of that life current also is neces-

> Now we come to a stage further than that. Let us vehicle. That passes at once quite outside of the domain | things which as yet are very vague and uncertain to us. of science, of course, but nevertheless in Theosophical investigation we have established entirely to our own sat-

This astral body is also a very great channel for sensaby outside impressions.

There are further and higher vehicles to be considered, but I need not trouble you with those now, because we simply want to see in what condition is the consciousness sciousness, the real Ego of the man behind all these vevery many births, and very much experience in conse-

various impressions which come to them from outside. That is a fact that we should bear in mind in our investigations. Then we must remember that this ego or self within is trying to gain control of all these vehicles of his, these different bodies, but that in very many cases he has them are still quite liable to be carried away by a sudden in your brain in the night. readily to impressions and falls into this semi-conscious swept away. It is not the man who does all that. It is condition.

As to the speed with which the blood flows—if it be a sway and govern him for the time instead of his holding away are treated at total—a form which called it into existence, which allows the lower vehicle to sweep him which nevertheless is perfectly definite, floating about, away and govern him for the time instead of his holding are alle of impressing itself on any other brain with which again we have lethargy; so that very slight deviations a runaway horse which ought to be guided and used, from normal health or the normal condition of affairs may which for the time is allowed to take the reins and follow to make that matter clear, because then you will see how to make up what is presented to him as impressions from a come in our dreams to occur. I shall show you how them. I have not time to give you instances of that now life; so he settled down with which to case of the time is allowed to take the case of thought of it, but he had to live this new life; so he settled down with the wood-cutters. He spent some years at that business and gradually amassed a little money, and bought transference, you can direct these intentionally, if you can direct these intentionally, i That is just one side of the thing, the physical vehicle the question; but you may easily see it for yourselves if people's which your brain picks up casually because you of that sort. Think that out for yourselves, and you will by putting a magnetized, shell around it so that the better. So he went into the sea to bathe and put his through our senses we are really perceiving.

of that sort. Think that out for yourselves, and you will by putting a magnetized, shell around it so that the better. So he went into the sea to bathe and put his see how very much your brain does in the matter and how thoughts from without could not come in, and then we head under the water; when he lifted it up there he was not usually taken into account at all, and that what we little comparatively your eye does; how your brain by viring a magnetized, shell around it so that the better. So he went into the sea to bathe and put his thoughts from without could not come in, and then we head under the water; when he lifted it up there he was thought that this etheric brain would rest. It did not; it with his courtiers around him and with his teacher standing. They say it was almost impossi-

he is told in this case is that down there in the dark in neighborhood of the physical body at all, but simply floats Now this etheric brain of man corresponds very closely front of him is something long and waving, and at once about it, and if you had any clairvoyant sight and looked

the nature of a sensation or impression may in turn be can be impressed when he is away from the physical body.

the nature of a sensation or impression may in turn be can be impressed when he is away from the physical body.

He leaves it during sleep or trance, and even when he is

But suppose you have a more developed man (one of away from it he is still very impressible.

That shows that the ego is liable to receive impressions I can give you examples to show you that this is so, during sleep, and the impressions are received through this totally different vehicle, the desire persisting up there long after down here it had been entirely wiped out of the

ciety over in London in England. There we devoted our his sleep, he would certainly receive an impression of selves to investigation in ways I shall be able to describe strong devotion from these surroundings, even though he to you later on. This group of students had among them several who were clairvoyant—who had the sight of by a mesmerizer. If you have ever seen a mesmeric ex- higher planes, and not in the vague and somewhat inefficient way in which so many possess it, but definitely and In this way they investigated this question of dreams, the quite a long and elaborate history to account for any sen-

Now let me go on to try to explain to you what is the condition of this ego and these vehicles of his during of a man who was awakened by the firing of a pistol shot

It is a very curious fact that while the ego is quite away Now beginning at the bottom, there is, first of all, this but it does not convey sensations to the brain of the man. from the physical body, when the man is what we call entirely asleep, that action is still taking place; that is to tirely asieth, the man himself is away and may be thinking out his own line of thought entirely outside of that brain, the brain itself is still—I can hardly say thinking, sary in order that sensations may be properly registered but still slowly evolving images. This physical body of ours has a kind of curious consciousness of its own, a very peculiar conscionsness, about which there is still much to leave the physical man altogether and think of his astral he learned, because to learn about it would explain many

This lower animal' kind of consciousness which subsists in us when the man is withdrawn for the moment isfaction that there does exist this astral vehicle of man. from it, seems to be quite unable to register anything at To tell us that it does not exist would simply provoke a smile, because it is a thing we are using every day, and to with reference to itself; it can see nothing as apart from dreadful wild animal. It was gaining still upon him—as stant of time which clapses between your touching some | say we cannot use it is like telling a man that he has never itself. All stimuli of whatever sort it translates immedithing too hot to hold comfortably and dropping it instantaneously; science will tell you that that is so; indeed under a delusion. There are many of us who are conthoughts or memories but at once it translates them into him and bit him severely on the thigh. He awoke feeling

> your own-house, and then some thought connected with China comes into it. The only way in dream, and these are only two out of a great number of tion to the Ego; in fact, it is really the vehicle of all sen- which that physical brain can take up that thought is by instances. sation. It is the seat of emotion, passion, etc., and from imagining itself transported to China, so that at once that it and through it all sorts of impressions may be conveyed local direction of thought takes the form of this spatial to the Ego within; all kinds of thoughts may excite desire transportation. In the same way every association of altogether in a moment of time, of transcending our ordior emotion or passion in that vehicle, and all of those feel- ideas, no matter how far apart they may be in reality, no nary theories of time and space. A very fine story is ings will be duly conveyed to the Ego inside; so there is matter how curious the association may be, at once be- given in Addison's Spectator which illustrates that very another channel through which the soul may be reached comes a combination of images. So if one thing suggests another by some association connected perhaps with some thought you had during the day, however grotesque the two would look side by side, at once they appear side by side; or one of them changes into another. That is the kind of effect you get. Whatever can be dragged from the immense stores of memory at once appears as a picture. This curious animal consciousness magnifies and it distorts the smallest sounds or touches in the most

If you have ever read anything at all of the literature on this subject of dreams, any of the collections of stories of such things, you are sure to have met with some cases in In regard to the quantity: If there is too much blood lucles of which I have spoken, because those are all simply which a very tiny touch given externally was magnified enormously, and always some sort of picture is invented to account for it. Cartesius tells a story of a man who rewound and concocted a story, with himself, of course, for the hero, in which he had received this wound in a duel or something of that kind. Very many such stories as

Most of these impressions that come to the physical brain in the way I have described are not at all recoverable in your memory in the morning, because they are merely senseless successions, as a rule; so mostly you do

There is the other part, the etheric part of that brain also, while the man himself is away from it, liable to recapable of impressing itself on any other brain with which them. I have not time to give you instances of that now, because I am anxious to go further into the dream side of own thoughts, but simply the cast-off fragments of other

The experiment was tried of isolating this etheric brain

the wrong way.

There is a celebrated Hindoo example of that in which really inoperative, ready to receive any impressions that Remember, please, that it costs ten

yourselves perhaps), a perfectly ordinary person of cul-We have made experiments which tend very clearly to tured type of this advanced race, then you would find his own thought, and only occasionally are roused up sufficiently to take note of where he is, what he is doing, or whom he meets. He may not necessarily be very wide awake to what is going on around him, but still he may receive impressions of a broad and general character very readily indeed. If he drifts into an atmosphere of low sensuality assuredly that would act upon any similar quality or germ of such corresponding quality in himself and he would be stirred by feelings of that nature. Suppose he drifts into very devotional surroundings during his sleep, he would certainly receive an impression of might not be able to see what was taking place clearly enough to remember it afterwards.

Then, again, for him there is a different kind of consciousness, for he seems to think very largely in symbols

There are a good many stories afloat to illustrate this. I remember Richers tells a story, a very remarkable one, in the street outside. Now it was the sudden pistol shot which awoke him and yet he woke from a dream into which that came as an integral part, and of which obviously that sudden shot was the cause. As far as I remem-He dreamed he had enlisted as a soldier; that he had met been pursued and captured, brought to trial, sentenced to death and led out to execution, and the shot was the firing of the volley which wound up that long story; and yet it seems absolutely certain that he composed the whole of hat story in the second that intervened between the sound of the shot and his full awakening. The ego evidently catches the thought a moment before the physical vehicle and makes up all this story to account for it.

That is not the only instance where that is the case. You will find a series of stories in Carl Duprel's "Philosophy of Mysticism," a large number of stories of this kind collected from various sources, which show how in a moment the ego makes up his story, and a very wonderful and exceedingly clear story it frequently is.

I remember the German writer Steffens gives us a curious account of a thing that happened to him when he was a boy; how he slept with his brother and he had a they always do in dreams-and at last he turned up a the bite of the creature upon him, and found his brother to wake him. That was all there was to account for that

It is a very wonderful faculty that the ego possesses of distorting anything that occurs or of combining things well. I do not know whether that particular story is true, but if not true it is very well invented. It is exactly the kind of thing that does happen.

It is stated that there was a certain sultan of Egypt who had a great religious teacher. This teacher used to expound to him the Koran, the Mohammedan bible. One day they came across a passage in which it was stated that Mohammed was carried into heaven by a certain angel; that there he was shown all kinds of wonderful things, the narration of which occupied a number of pages of the Koran; yet that when he was brought back into the body by the angel; the bed from which he had risen was still her method of teaching the principle of warm, and a jug of water which had been upset when he ethics. She illustrates her subject with departed had not had time to empty itself. The sultan of Egypt took leave to doubt that statement. He said many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is "This thing is not possible; it could not be done in that time," which seems reasonable. The teacher said "I undertake to convince you, not that that story is true, but that it might be true," and he asked him to order a bowl of water to be brought, and then he said to the sultan, Please dip your head-into that bowl of water, and take it out again." The sultan complied with the request and dipped his face into the bowl of water. Suddenly he found himself in an entirely different place, no longer surrounded by his court, but far away on a lonely shore, a place entirely strange to him. Well, his first thought was I suppose it was not an unnatural thought for an Oriental manarch) that his teacher had put an enchantment on him-that he was suffering from witchcraft of some kind. Anyhow he found himself on a strange and lonely shore at the foot of a mountain. Presently he began to get very hungry. He looked about and saw some men cutting wood not far away. He met and conversed with them and asked them to give him some food. They said f he would help them by working for them he should share in their food. Presently they gave him some food and he went home with them. He thought the enchantment was still going on and he did not know what to make like fifteen or sixteen years, if I remember rightly. Then there came a time when he lost all his money, and rememcame into this strange new life and was feeling very de-

(Continued on fifth page.)

pressed by his change in fortune; then he said to himself.

Let me take a bath in the sea, and perhaps I shall feel

ble to convince that man that the whole of that long story

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OGGULT MYSTERIES.

Spiritualists Believe a Direct Communication Was Received.

INCIDENT OF THE RECENT CAMP

OHIO-ITS PURPORT. avenue, pastor of the Spiritualists' So- great difficulty to recall events of my a stenographer with reddish hair, which ciety which holds its services in De past life. I am told that I do remember Honey's Hall, on Olive street, near Van- remarkably well, considering the suddeventer, has returned from the annual den manner in which I came into this in long hand, as the clairvoyant had camp-meeting of the faith in Florida, spiritual warld. I now feel such a pain bringing with him an interesting active active and interesting active William McKinley to the people, trans- medium who is affected physically by mitted through J. Clegg Wright, a my recollection. You can bring back trance medium from Ohio. Resident our pain by the thinking of it. My phymembers of the Spiritualists' organiza- sicians were in doubt as to the cause of tion are deeply interested in the com- my death. I can tell you the cause now munication, which they firmly believe They did not discover it. It was the emanated from the spirit world. It has bullet passing downward, locating, in been the recent theme of much discus- the kidney. If the attending physicians

Rev. Mr. Peck said: "The message was could I have recovered a state of good not received at what is commonly health. Had I been a man like Lincoln called a seance, which fact renders its I might have recovered, but what of it? reception all the more wonderful to the It was my destiny. Destiny made me laity. It came in broad daylight at one President and destiny caused my death. of the morning sessions which Mr. I bless you all a thousand times. My Wright held every day during the camp- work on the spiritual plane shall be meeting for the personal instruction of with you in the days to come,"-St. his classes in Spiritualism. I was not Louis Globe-Democrat. in attendance, but heard others describe it so often that I feel almost as if I had been an eyewitness to the proceedings. PREDICTIONS CAME TRUE Wright a promise from the spirit world that the transmission would occur the following day-I presume this communication was the speech of President McKinley's second spirit, directed through the organism of his guide. Mr. TALK WITH ALLEGED SPIRIT OF Wright made the announcement of his revelation to members of his class, and naturally the attendance was up to its full proportions on the day of the promised communication-February 20.

the medium-words that were recog- countenance. nized as the language of the martyred | "Are you Mrs. H-?" I asked. President. The scene was most impressive. Mr. Wright lives at Amelia, the woman. "What do you want here?" Ohio, and is one of the best-known me- Upon which I stated my business. ly controlled by Mr. McKinley's spirit, do what I can for you." once tried to puzzle him on questions of in the woman's apartments. science and philosophy without suc- "Can you tell me," I asked, "whether cess. The different intelligences spoken or not my business partner is treating through him are treated profoundly and the fairly in moneyed matters?"

"I am thoroughly acquainted with blow and said in the rough voice of a Spiritualism. My wife, my darling man: Abraham Lincoln and Garfield know the mast of a ship in 1700 at the Ber-

am the same personality, the same con- small accounts and \$40 in one separate in my "knowing;" only my ability is which you are residing to a small vilme like a dream and I am awakened to who has a wife, a very tall lady. This self. I feel no pain, no worry! I know | cient?" that I am in the spiritual world. I know | "It is," I said. what has happened. My memory of The only tall man with whom we former days precedes my memory of were dealing at that time lived in that my last days on earth. I am told that village and this man's wife was tall. I my situation in spirit land is commend- went directly to the village after the able. I was a notable person in my scance and was told by the tall lady past life, and, therefore, must be a that she had received such and such at notable personality in spirit life. I am such and such price, in amount \$40. I now in a greater circle of friends and seized upon my partner's books and persons I know than when I was on found certain sums by this tall lady

"'My busy life in the public affairs of up to that time I had not known that recent years deprived me of my habit the woman was our patron. of-reflection and recalling to memory those who passed on before me. I feel disposed to say that I would emphati- lecture returned to me by the Librarian cally encourage men and women to of Congress, where I had sent the manthink more of those persons with whom | uscript for copyright. The manuscript they have been mixed in the past, be- was of an oration, and the same was cause I have met so many in this life whom I never thought of, and who The reason for returning the manuhave come to me with their help. Their script with refusal of copyright was sympathy makes me sad. I realize that not quite clear to me. I feared that the I would rather be a spirit than Presi- production might be stolen by some of dent of the United States, because my my acquaintances who had access to it. possibilities are so much greater now Addressing the medium, I said: "I hold than when on earth. I am told by Benjamin Franklin that the spirit world, value. Will I obtain a copyright upon with its intelligence and inspiration the same." overlaps all material knowledge and | Entrancing her nature the clairvoyant manifestations. Daniel Webster, who said: is with me now, was as a child preordinated by the spiritual world. It was city. You enter an elevator and ascend not by shrewdness nor extraordinary to the top floor of a high brick building. left hanging to the bridge. The train told us the following pathetic story, brilliant tribute to the well-loved mintalent of my own that I was made Pres- I see you as you enter an office. You ident. It was the order of design, or speak to a girl with reddish hair. She evolution of circumstances. My last copies in long hand what you dictate. utterances on earth man for a time will She then writes the composition upon

wants to say something. I knew that writes—yes, you receive your copy-I was defined to die. I knew it intuitively, but my mind hoped to stay and I felt confident that the clairvoyant I was defined to die. I knew it intuitively, but my mind hoped to stay and complete my work. Some of you are filled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to which I was to resort after the sefilled more with political ideas than I to safe the lynching he even that, but I did not know."

After love and loyalty are yours to cheer and unalism, and regards as proved "the fact of the spiritual philosophy, set to the most attraction between superhumans and the communication b ever was, but a statesman must study ance possessed no high buildings to my a week had passed he became morose said to her what I can truly say to-day, Mr. Courliss has reason to be proud humanity. At the end of the first term knowledge, and the stenographer who of Grover Cleveland, a man of more had done much work for me in that paridealistic schooling than myself, a man iticular city officed upon the second floor more robust in intellect and character, of a two-story building, and I thought | wife and child living in Wisconsin: By say I know that Eddie can come to us of his own faithful flock, but by the when he laid down his reins of power, of going nowhere else than to the office the commercial conditions of the coun- of this stenographer, at whose hands I try were in a deplorable condition, had much work done, and in point of a physical wreck. One day he flatly re-Foreign competition had weakened the fact I knew of no other stenographer in | fused to run his engine over the bridge. power and activity of the people of the that particular city. The same time we had favorable har residing at that time in the city of Brod- him. He would have been discharged private parlor ever since; it has held from the monument of commercial which was helped by the inventive ge- stenographer and found the office door openly avoid the bridge. He would not plus of our people in developing our locked. The stenographer was out of take any position in the valley where he viewing the condition of the country's should obtain a typewritten title page | said:

MESSAGE FROM M'KINLEY. upon the Pan-American Commission, the Spanish-American war and the responsibilities of the affairs in the Philippines. Continuing, the spirit said: "'A great mind has come to me and said that it is a misfortune for a time

to a spirit to leave his material body so suddenly as I did. My knowledge comes back to me only by degrees in this that MEETING IN FLORIDA - CAME I will call a dream state. You will see THROUGH J. CLEGG WRIGHT, OF how difficult it is for me to pick up the knowledge which belongs to me as a mind, because I have lost my brain and Rev. W. F. Peck, of 3005 Magazine my physical body. This state leaves a | ance office and there, lo and behold! sat had looked into my kidneys they would When seen last night at his residence have found the cause, but in no event

Experience.

During the season of 1900, residing in the southern and central part of Wis-"The session was conducted in a large consin, I was annoyed by a number of and graders and contractors were anxpavilion in the center of the grounds. perplexing circumstances in business. It was closed up tightly, but no attempt | Hearing of a Spiritual medium in a made to darken the interior or give a neighboring village I concluded to call supernatural aspect to the environment. upon this medium and test spiritual au-Mr. Wright, after his usual form of pro- thorities in these matters. I set out for cedure incident to class instruction, the village in question and rang the bell passed into a trance, and a few minutes at the door of the spiritual medium's later the spirit appeared to him in ac- cottage. A strong, magnetic woman cordance with the promise. The words some seventy years of age answered the were in turn uttered unfalteringly by bell, a woman of shrewd yet dignified

"That is my name," steadily answered

diums in the country. I cannot say The medium answered. "Call in one whether he was ever under the influ- hour. I do not make spiritual seances ence of the President's spirit before or a business and do not often so entertain not. He did not then claim to be direct-strangers, but you are here and I will

but by his familiar spirit or guide. He In one hour jest I again rang the bell is a man of recognized integrity and at the door of the spiritual medium's honesty, and experts have more than cottage, paid my fee and seated myself

well. While Mr. McKinley's message The medium at once became enwas being received a young man in the tranced and, at least to all appearance, class reported it in long hand, and the was controlled by some force or spirit following is a substance of the com- not visible to my view. She sprang to her feet, struck the table a splitting

wife, paid great attention to it and | "I am Jack, the sallor boy. I fell from the power of controlling the mental muda Isles in an ice storm and broke mechanism of the medium. They have my neck. I am of this medium's conenabled me to speak to you as Ldo now. Itrol and have done many things for her "I am like awakening in the morn- in many ways. I can tell you, sir, about ing, my past life is like a dream to me, your business partner. He has kent a dream of last night which I recall. I from you \$50 in money recently, \$10 in sciousness, there is no change whatever instance. Go north from the city in changed. The subject of my life is to lage. In this village lives a tall man the fact that I have lost something. I woman has paid your partner \$40. I memory of my past life. Lincoln tells money separate from the other funds

am now picking up the lines of my now see your partner as he places the me that I am coming slowly to my past within an inside pocket. Is this suffi-

paid to my partner therein credited and

Going to the medium on another occasion I held in my hand the copy of a here in my hand a manuscript of great

"You go from this place to a large a typewriting machine, I see you as cut the body down and perfunctorily night.' (Eddle was) her spirit brother). and principle, and devotion to the up- S. R. Crockee. A very fascinating work. This "The last words of great men are you put the letter into a mail-box. A usually wise words. When man leaves man with gray hair receives the letter lynchers. Failing in this, he had the forever his earthly surroundings he at a great distance. I see him as he

United States. Then the McKinley bill In less than two hours I was pacing arose in the spirit of home protection. the streets of the city mentioned. I was the fireman got the train across without vests in the Western States and in In- head, Wis., thus stopping off at the city but for the fact he was the only engidia and Russia, so the United States ex- of Janesville. Upon arriving at Janes- neer to be had on short notice. perlenced a very rapid development, ville I went directly to the office of my iron trade by applying iron and steel in town. I inquired for other stenog- could see the structure and his associ- ing six meetings., Sunday, March 23, the construction of bridges, ships, etc.' raphers, but found no one who could ates were all talking of the change. we held an all-day anniversary meeting "Then the message continued by re- direct me. It was expedient that I Some called it remorse, but his fireman of three sessions. The morning session

owing day for that purpose. I was low is hanging there still and calling busy and could not well afford to spend for help. I've heard him talking about analyersary address by the writer, and he time necessary to return and there it in his sleep. If he don't leave here was followed with spirit messages and were no stenographers known to me in soon he'll do something desperate." he city of Brodhead.

I was in a dilemma and walked down the street in the city of Janesville. I my case to Mr. Urlick.

"Why, go right across the street to our office," said Mr. Urlick. "Our stenographer is not in the habit of doing juiside work, but she will accommodate you by doing this favor for you, I feel sure. But," he cautioned me, "do not tell her that I sent you."

"Where is your office?" I asked. "Why, right opposite in the top story of the Hayes Block," he answered. I was dumfounded. The Hayes Block | done, so he just cut himself off." Janesville.

I crossed the street, ascended in an elevator as described by the clairvoyant, stepped out at the top floor of this high brick building, entered the insurstenographer in the most unaccustomed manner imaginable wrote my message predicted, then copied what she had passed the letter through a mail-box to Washington and received my copyright. can prove every word of the foregoing before any judge or jury of twelve men now living.-Lorne Campbell in Chicago

SPIRIT HAUNTED HIM.

American.

The Ghost of the Railroad Bridge.

Contractors were building a western division of the Milwaukee Road some years ago in a region where river bayous cut through clayey hills and settlements were few and far between. At one point on the line of the construction work there was a great cut, then a bridge, then another cut, and beyond that a fill. Fully a thousand shovelers, ing boss and several foremen.

a construction train with an iron gang | Frankfort society after we visit them | you if Justice shall have a hearing and was following the graders—so closely A SAILOR KILLED AT SEA IN that the iron work stopped across the bridge before the cut at that end was fully opened. It was late in the fall of lous to finish what could be done before

the heavy frosts and snow came. The graders bunked at night in long shantles, rudely made out of pine and and usually kept in it, for no better have. Thievery had been unknown, and although the moral standards of ment of each other had been fairly good. But one morning they woke up to find that a number of bunks had been robbed. Little trinkets had been stolen there, a watch here, some money there. The cursing was loud and long, but no clew to the thief was found.

The engineer of the construction train remarked that if he knew who the thief was he would help lynch him at once on the bridge. Two or three night passed without further disturbance, and then again the bunks were found pillaged and there was another outery. This continued for nearly a fortnight, when one morning a wakeful grader caught one of his companions with his hands in a bunk, grabbed him, gave the alarm and discovered the thief. A careful search of the bunk revealed most of the stolen property in his possession, and life. he admitted that he was guilty. It was early morning when he was

caught, and it was fifty miles to a sheriff or other officer of the law. "Let"s give him a trial and hang

him," shouted the engineer. An answering shout from the men gave approval to his declaration. The prisoner was marched out into the gray walking boss and foreman tried to break in the set ranks and rescue the accused, but a word from the engineer stopped them.

"You'd better quit, out there," said he. "You're not in this." As a thousand men backed his words. the walking boss and foreman wisely

"Why'd you steal?" asked the engineer of the prisoner.

"'Cause you're a lot of easy suckers," answered the prisoner, with a grin. "Go ahead and murder me if you want got away. I haven't anybody at home "Hang him." velled the crowd, and

the engineer, anxious to show his leadership, placed a rope about the man's neck and they led him up the grade to the top of the bridge. He was marched out to the center of the bridge, where out to the center of the bridge, where the sense of Spiritualism in Sheridan. It to the public, and sent him forth to the center of the bridge, where the sense of Spiritualism in Sheridan. It to the public, and sent him forth to the sense of the public, and sent him forth to the sense of the cause of Spiritualism in Sheridan. It to the public, and sent him forth to the sense of the celestial sphere upon a plane was paid by every spiritualist. Sentation of the celestial sphere upon a plane with adjustable circles), traces most of the with adjustable circles), traces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The cause of Spiritualism in Sheridan. It to the public, and sent him forth to the sentation of the celestial sphere upon a plane with adjustable circles). The sentation of the celestial sphere upon a plane with adjustable circles), traces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The look should be read by every Spiritualist.

Out of the Depth's Into the Depth's Into the public, and sent him forth to the public, and sent him forth to the public and the plane beautiful to the celestial sphere upon a plane with adjustable circles).

Out of the Depth's Into the celestial sphere upon a plane with adjustable circles).

Out of the Depth's Into the celestial sphere upon a plane with adjustable circles).

Out of the Depth's Into the celestial sphere upon a plane with adjustable circles and the celestial sphere upon a plane with adjustable circles and the celestial sphere upon a plane with adjustable circles). he would have a clear fall between the

"Now," said the engineer, "you can jump off or be pushed off." "All ready," shouted the prisoner, and

with that he leaped off. The morning was just at hand when he took his spring into the air. The mists were rolling up from the bottoms, crimson and gold on their wave crests as the sunlight glinted over them. The graders gathered underneath the bridge

"It's done," cried the engineer, and man buried on a ridge near the track and the construction work went on. The engineer's name was Halloway. and removed it the engineer was almost He would bring it to the bridge, but run or ride over it he would not, and

affairs up to the present time, touching of the work to be sent to Washington, "He can't look at that bridge without I the little ones as well as the larger ones lert. Price 25 cents.

nd I felt that it would be necessary for | seeing that fellow that was hung. He's | each did their part beautifully. All-enhe to return to Janesville on the fol- going crazy over it. He thinks that fel- loyed this meeting very much.

But he did not go away, and his fears and tremblings became worse each day. One night he did not come to his bunk, met a Mr. Urlick, an insurance agent | and in the morning the first men to go well known in Racine, Wis. I stated to the grade found him on the bridgefrom. He had gone up there in the loneliness of the night and deliberately preciated. killed himself through remorse or insanity. He left no message as to the rea-

son for his act, but his fireman said: "He got to thinking that other fellow were happy in the knowledge of the was walking with him all the time. He thought he was haunted. He hadn't the nerve to stand put on what he had added 23 new members to this society

was the only high brick building in | They cut him down and buried him on the same ridge where the first man had been placed, and his body is there to this day. He died a victim of a ghost of his own creation.-H. I. Cleveland in Chicago Record-Herald.

An Account of Work in Indiana.

Our work in the missionary field for the month of March has been very suc-The above is clearly a prediction and cessful and encouraging. During the month we visited six of the societies that we organized last year, added fifty new members to them and organized three new ones.

We are glad to report that all of these six old societies are doing splendid work; one of them, however, has met with reverses, though it has held regular meetings throughout the entire year, We trust it will rise above every obstacle and continue to teach our gospel to the spiritually famished people who have been living under the teachings of the old dispensation with all its errors and mistaken assumptions.

At Frankfort we found the society in a healthy state. We, remained with them but one night, held a parlor meeting and arranged to return April 24 for a course of five lectures. The reason why we did not remain there for more plowmen and pick workers were lectures at this time was because they A Wisconsin Man's Remarkable camped in here, all obedient to a walk- could not get a ball in which to hold our meetings.

Ind., in a healthy state. The Spiritual- and cobwebs of matter. You can only lists of this place have been having glean the future through spiritual the year, the weather was turning cold, something of a battle with bigotry, but | vision. have won a great victory.

When we went to Sheridan last year were waiting for an opportunity to do | not answer for the reading of the something for our cause; they took tarred paper. Each man had his bunk | right hold with us and we organized the | We know that since Galileo first first Spiritualist society ever organized | pointed his telescope to the heavens | It tells how famous men have used hyp-success, they can get a copy of this new place, such few valuables as he might in that village. It was composed of science has revealed to us immeasura. notism to influence and control those book, free of charge, by sending name twenty members, all good and true. This society has met with considerable the infinitude of the universe than was the men were quite low, their treat- opposition on the part of the churches, even remotely dreamed of in the past which has been an inspiration to the members and a help to the cause.

church of Sheridan, decided that the

This "man of God" like many another of his class, does not seem to preach or practice the teachings of his master, who said "love your enemies," "bless them that curse you," etc., but stoops to the low and vulgar practice of a sixthrate sleight-of-hand performer, and all gates of your society, and bring the for the purpose of obstructing the way of honest people who are trying to learn if there is another, or a continued and if you would be recognized as a land interior limination; vii. The learn and interior limination; vii. The limination of the limi learn if there is another, or a continued and if you would be recognized as a

matic teachings of the Christian church. It has taught the doctrine of another life, for centuries, but always without proving it or attempting to do so, and at the same time threatening all people with eternal burning who did not bedark of the dawn and set on a barrely lieve it; why, then, should any minister The graders crowded about him. The of the gospel of Christianity attempt to for the purpose of securing a certain there is a life after the change called days convention, and oblige.

The Rev. Mr. Parsons was evidently disappointed in his expectations, for this superior officer of his church proved to be a very inferior sleight-ofhand performer and exposer of Spiritunlism. In this performance Rev. Wade exposed nothing excepting his own ig- Aprile 6, at the Anrora-Grata Cathedral, norance of the subject he sought to in Brooklyn, N. Y., to celebrate the fifth bring disaster and ruin upon, and the anniversary of the ministerial labors of great extremity to which the church is Mr. Ira Moore Courliss in the field of obliged to resort in the hope of saving | Spiritualism. to. You can do it. I stole the stuff, and its erroneous teachings from destrucif you d given me till to-night I'd have tion. Such efforts as this one of the Rev. C. U. Wade is the last kick in the profusely and beautifully decorated weepin' for me, so just cut the rope and | death struggle of old orthodox Christian | with rarest flowers, and Mr. Courliss smite the church it was intended to

seems that "all things work together | bless the world with his wonderful in-

Mr. Everlin, the vice-president of that | great life-work which had led Mr. Coursociety, invited him to attend our meetings, that he respectfully declined Spiritualism. He depicted in glowing though he had no respect for the meetings. Said he, "Less than eleven abundant reward that had crowned his months ago I would not go to hear a every effort, and thrilled his hearers Spiritualist lecture, and to-day I am a with a prophecy of what his work was confirmed Spiritualist, and I am happy | yet to be, and closed with a tender and just had their heads out of this mist, a | in the knowledge of its truth." Though | eloquent benediction upon his faithful sea of angry faces turned upward to Mr. Moore was thoroughly opposed to co-worker. the wretch now swinging from the Spiritualism at that time, he is the very Mrs. Mary E. Lease, who was pre-tope's end with a broken neek. Spiritualism at that time, he is the very Mrs. Mary E. Lease, who was pre-tope's end with a broken neek. Spiritualism at that time, he is the very sented to the vast audience as a speaker Edinburg Magazine. This is a humorous ab-Sheridan society to-day, and is an en- of world-wide fame, gave the address came down the grade with an excellent | thusiastic worker for our chuse. While of the evening. In glowing words she appetite for breakfast. The body was conversing with this good brother he outlined her theme, and paid just and passed above it several times that day, which illustrates briefly the value of ster. "We come to-day," she said and each time the engineer took an our beloved Spiritualism: "When my (turning to the pastor), "to beautify a and each time the engineer took an our beloved Spiritualism: "When my (turning to the pastor), "to beautify a larger look at the swaying form under-daughter was on her death-bed she said, life which you have glorified by loyalty daughter was on her death-bed she said, life which you have glorified by loyalty neath him. Later a sheriff came and Papa, I thought To saw Eddle last to truth, reverence for the Christ life, Louis Figurer. Translated from the French by sought to find out the names of the 'Maybe I did not; I might have been liftment of your fellow-men. Go on in the limit of the limit of your fellow-men. Go on in the limit of pecting me to reply. What could I say? for which you are so well adapted by Trench writers excel when they would popularize only thing I could sily was, 'Dar-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'niIt was hard to say unblemished career; our hearts' best "There is a true and respectable idea in Spirit-ling, I don't know.'ni and sullen. He was more disturbed it would have given her such courage and happy because of the loving and when the walking boss accidentally and consolation, and would have been enthusiastic reception tendered him on learned that the man lynched had a consoling indeed to me, for I can now this occasion, not only by the members rect, and so exact and perfect in every detail as wife and child living in Wisconsin: By say I know that Eddie can come to us the time relatives came for the body and that he is with us, that she has met anost prominent people of New York interesting. Price, 25 cents, him. This is such a consolation I can and Brooklyn, and his many friends are never tell how much comfort it has equally proud of his splendid record brought to me." The Sheridan society has added cev- He is certainly an instrument in the

clety that we organized last year, hold- wish of all who know him. New York.

In the evening, Mr. Smith, a member of this society, who is an excellent speaker, occupied the rostrum with the writer, and Mrs. Sprague closed the services with messages and tests. The that is, he was hanging from the same choir was composed of fourteen singers cross ite the other fellow had swung led by Prof. Bolander. Their music was excellent and was thoroughly ap-

> This society owns a fine large temple, and on this Sunday evening it was full of people, a large proportion of whom truths of Spiritualism. It was a glad and happy day, a day of rejoicing. We during our stay among them.

> Our next place of labor was at Mechanicsburg, Ind. We found the society we organized last year, doing nicely. Here, too, the Spiritualists have been holding regular meetings throughout the year. They have a developing class and a reading circle, and are studying and practicing the truths that Spiritualism teaches. We had splendid andiences, though we were there for weekday, evenings only, and it was at a time when the people were very busy, as this is a farming community and the spring's work was demanding their at-

Spiritualism has won the hearts of some of the best people in this place and is growing in public favor daily.

Our enthusiasm does not subside; we are very much encouraged, and feel assured that all that is needed is practical and persistent work to make our organ-Ization all that we would wish it to be. E. W. SPRAGUE.

Ohio State Spiritual Convention.

May 24, 1897, in the 49th era of Modto say it has not had a change of cloth- methods. ing since the event.

What causes this apathy? Have we not the concession of all liberalists, that our cult has made it possible for the truth to be placed before the world; and that priests of religion do not want stupendous fraud upon which rests and wonderful was presented. At the time of this related happening | We will make a further report of the hangs their creeds. And it rests with truth shall continue to rise out of the We found our society at Sheridan, mist of superstition. Shake off the dust

> A smoked glass will do to look at an eclipse of the sun (or rather the earth, we found a few loyal Spiritualists who if you please) but a clouded vision will writing on the horizon of the future. bly more of the laws of nature and of around them. It explains how any in- and address to Hon. James R. Kenney, nges by church councils. Let us continue to progress, therefore I would ask We were informed that the Rev. Mr. | you to attend the fourth annual State Parsons, pastor of the Methodist Convention, which convenes at Columbus, Ohio, May 23, 24 and 25, ensuing, heresy of Spiritualism must be wiped in the First Spiritual Church, donated out, so he employed a presiding elder of to that society by Brother Barcus, of his church, the Rev. C. U. Wade, of the that city, a spiritual Spiritualist, who Muncle district, I believe, to do the bequeathed his legacy to the cause while a dweller on this side of life, it! fought out in courts of justice(?), and

Come and attend the convention, one and all, either as individuals or as delefactor in social and religious matters Some people have become doubtful of you must lend your personal efforts to a life beyond the grave. They have the advancement of the cause, and of been driven to this through the dog- which we are the possessors; why cannot we concentrate our energies and become a working body, that legislative bodies, judges and juries will recognize and respect. I will close my appeal by saying, "Come to Macedonia." Will all mediums and speakers kindly send their several addresses and terms destroy the only possible evidence that number of them for our ensuing three-

JOHN C. HEMMETER, Secretary O. S. S. A., No. 2 S. Water St., Cleveland, O.

Ira Moore Courliss.

A jubilce was given Sunday evening. The great auditorium was crowded to

its utmost capacity. The church was theology, and always proves as it did in | could have well said with the poet, "It this case, a boomerang, returning to isn't raining rain to me, it's dropping roses down." The first tribute of lovspirational work. He gave a vivid de-We were told by Mr. S. W. Moore that | scription of his call to service, the gift when we came to Sheridan last year of prophecy, and the consecration to a liss step by step to devote his life to words the marvelous growth, and

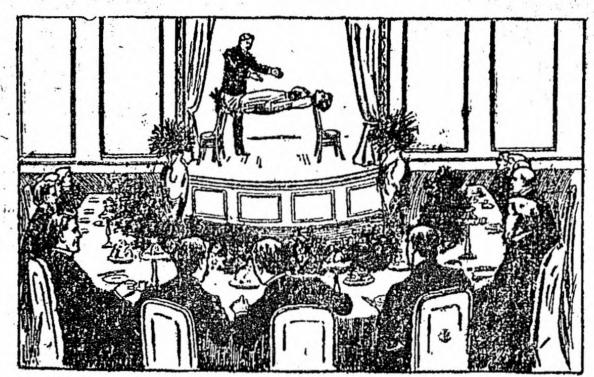
and stainless public and private. Ilfe. eral new members since it was organ- hands of a higher power to resurrect spiritualists attacked by the clergy and their followized; it has held regular meetings in a the murdered, truth of Spiritualism ers. Price 25 cents; for sale at this office. some public meetings with foreign tal- fakism under which it has been buried. ent and Spiritualism is becoming bet | May he long be spared to his loving He began to drink heavily, and to ter understood in this busy little town. I friends, and to the work to which he At Anderson, Ind., we served the so- has devoted his life, is the heartfelt

> "Just How to Cook Menls Without was devoted to the lyceum largely, and | Meat," By Elizabeth, Towne. Excel-

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SATURDAY, APRIL 26, 1902.

Another Discovery,

In 1820 the statue of a beautiful woman was found in a subterranean temple, on the island of Milo, one of the Grecian Archipelago. Temple statue were very ancient.

The discoverer of the statue reported the character of the find to the priest of the village of Castro, who paid a visit to the shrine. A month later the French consul of the island, instructed by his home government, visited the antique temple, but he found the shrine in ruins. and the arms of the statue were broken off at the slioulders, with additional matter which had been attached at the left shoulder. The mutilated form is now in the Louvre, at Paris, and casts of it are in the principal museums of world.

A young American painter who be-came interested in the Venus de Milo, after careful study of its position, the position of the stumps of the arms, and the fracture on the side, has reached conclusion that this Venus held child in her arms. He thinks she was another "Virgin Mary, the mother of

Facts seem to Indicate that the priest who first visited the shrine, discovered that his "Mother of God" had a rival in this statue, and fearing its effect on his church, he mutilated it in the interest of his faith.

There are evidences that this statue is older than the Christian religion, and it is believed by scholars who have turned their attention to it, that the infant borne in the arms of this "Mother of God" was no less than the infant Jes. to which the Latin suffix "us" was added, giving us our Jesus.

Investigations are now going on, and we are promised further developments.

May Be Partly Mistaken.

"All great rivers have not one source. but many So the great stream of Christianity is traceable to its fountainheads in Assyria, Persia, Greece, and Rome, as well as to Nazareth-town. Patting it roughly, it may be said with truth, Christianity found its heart in Palestine, its head in Greece, its clothes in Egypt, its hands in Rome.

Thus from the pen of Rev. Jenkin Lloyd Jones; but possibly the brother was in error in placing the heart of Christianity in Palestine. Modern criticism has thrown a doubt on that question, which later research may render certain. They who inherit their opinions, and have not the ability to go down to the bottom of things; and they who write books, borrowing the thoughts of others, are not properly equipped to investigate this subject. They had better leave the matter to wiser heads and less truculent hands.

California a School for Trickery.

If reports be true, California is overrun with fake mediums. That State has been the school for all kinds of fraudulent mediumship, and which has caused more or less trouble through all parts of the United States in our ranks. The "Medium," of Los Angeles, Cal., puts the case mildly in the following: "A Plague of Pretenders." This is

the caption of an editorial in last Mon-

day's Los Angeles Times, and here is a text of it: "That there is fully 500 divine healers, heavenly chartists, psychic palmists, card readers, trance medium and similar fakirs and frauds operatin in this city. It may be granted, for the sake of argument, that there may be a possibility of a communication, under certain conditions, between the living and the departed, but that at least ninetenths of those who pretend to bring

the live person into communication with departed spirits are unmitigated frauds. A tax of \$20 a month on fakirs would produce a revenue of \$120,000 a year. That would be a most acceptable addition to the income of the city."

There is the same unjust discrimination against Spiritualists. What is there about Spiritualism that causes such envious treatment? Why cannot its op-

Granted that all Spiritualistic mediums are fakirs, they obtain money under false pretense, then why should they be licensed? Why should the law protect this class of crime and hound a gambler? In plain words, why not license a professional burglar, a bawd, a murderer, or anything this gullible generation want so long as they "divy" with the powers that be. This would be a fair proposition, as the city of Los Angeles needs the money, to tax everybody who have dealings lic, from the newsboy to the good man who can get you a ticket and put you on a through train to heaven. And, by on a through train to neaven. And, by the way, law-abiding Christian(?) edi-tor, take a day and investigate these heavenly ticket agents, ninety-nine out of a hundred are "scalpers" and every one are booming a wildcat road that has the devil behind it and hell is the only station. Communication beyond this point is impossible on account of the heat, but if you will trust to their "pull" and the \$5 worth of faith you have in stock they may get you through

with only a scorching.

It seems that all law-abiding citizens should assist in prohibiting all manner of fraud and wrong. Spiritualists are all in favor of punishing fraud, whether it be in or outside the Spiritualists' it be in or outside the Spiritualists' son Davis. We have a few copies of ranks, and they will welcome a law that this work by the celebrated seer. would compel these pretenders to prove

their claims or go to jail. To tax an honest spiritual medium, or teacher, because he or she have several imitators is unjust. If there are pretended Spiritualistic mediums who are frauds, there are also Christian pretenders, common known as preachers, who are moral pers and lying hypoerlies. If a monthone class of swinllers it is no more than right to extend the same courtesy to others.

Another Quality of "Justice."

Our readers have recently had their attention called to a flagrant instance of insult and outrageous infraction of impartial justice bearing directly against the character and quality of the mentality of Spiritualists in general, as bellevers in spirit return and manifesta-

We refer to the notorious decision in the McIlroy will case, in a Pennsylvanla court.

This decision would class all the instances mentioned in the Bible of spirits appearing to mortals, as cases of insanity on the part of the mortals who had such experiences of spirit visita-

Abraham, Isaac, Jacob, Moses, David (the "man after God's,own heart"), and other notables and revered worthles of Old Testament account; Peter, James and John, Paul, and even Jesus himself, would each and all be accounted insane upon the same theory and principle that guided to the decision in the McIlroy will case.

Moses and Elijah, as spirits, appeared unto Jesus, Peter, James and John, on the mount of transfiguration, and conversed with Jesus, Qf course, accordng to the McIlroy judge and jury, these were insane.

The McIlroy decision shows into what bottomless morass of absurdity and self-stultification a set of men, sworn to a just and impartial administration of aw, can plunge when they give heed to prejudice and the promptings of ignorance of truth, instead of rendering exact and equal justice to all men, whatever may be their beliefs and opin-

Such people as rendered the McIlroy decision need to arouse from their more than Rip Van Winkle slumber, rub the

dust from their eyes, and realize that this is the Twentieth Century—and we are not living in the Dark Ages of the old and moldy Past.

There is justice and—justice; there is justice rendered by the standard of bigotry and prejudice, and justice rendered by the standard of bigotry and prejudice, and justice rendered by the standard of the standard standard of impartiality and adhesion to moral sense.

We are happy to announce seems an instance of the latter kind of justice, in bright contrast with the McIlroy case, and in which Indiana justice compares with that of Pennsylvaia, as up-to-date modern enlightenment compares with the dull, leaden, mephitic midnight gloom of the Dark

The Indiana decision evinces congruity with modern ideas and concepts of right and justice. It does not insult common sense, contravene ethics, nor heap indignity upon citizens because of their honest convictions of truth. It does not brand with a hateful name thousands upon thousands of honorable, enlightened, law-abiding citizens. In the matter of the Case will, as in

that of McIlroy, the testator left the residue of his estate, amounting to \$15,000, to the N. S. A. and other benedelarles; and after a long drawn out ontest, the will has been declared falid, notwithstanding the religious or other beliefs and affiliations of the testator. This is as it should be, and the precedent set by the Indiana court will be of good effect in other similar cases.

A bomb was recently thrown into a meeting of the Franklin Club of Boston in the shape of an essay on the Dynamics of Philanthropy, by Miss Freda Melville, a clever and cultured Maine writer. Most of the club are interested in social settlement work and similar charities. Among other things said were the following:

"Human progress is a growth which cannot be retarded nor accelerated abnormally without intury to the develop ing organism. In nature it requires lives and cycles; under the conditions of human society the period has been shortened into decades and generations. The modern philanthropist tries to make it hours and a few lecture-Usually he does not succeed when he does succeed, he produces mushroom growth of no' value to the community and of positive detriment

to the beneficiary. "Sir Wm. Hamilton pointed out that cognition and correlation do not go hand in hand; Mill noticed that knowledge does not necessarily imply ethics or good conduct. Wicked luxurious socletles are usually intellectual; and many virtuous people are ignorant.
"To raise the intellectual levels of the

submerged tenth give them new wants without the power to gratify them and without the self-control to acquiesce in the non-ability.

"It sows discord and breeds discon tent. Every anarchist is a man whose intellectuality has been abnormally or morbidly developed, Prison statistics show a large percentage of criminals to be men and women who spring from ignorance and have been cursed with a mental training, which did not and could not reach their moral and social

"Modern philanthropy involves enormous and ridiculous waste. The Protestant missions in Bulgaria have cost England and America \$1,000,000 and have converted three Bulgarians, f whom two turned out thieves. The Protestant missions in China cost \$2,000,000 annually, and according to their own figures have made 70,000 converts. In other words we pay nearly \$30 a year for every Chinese convert. As an able-bodied man can be hired in Ohina for \$20 a year, so cheap is human labor there, we pay more for the man's

theologic welfare than we would for

his work. "One thousand educated men and women in the slums of New York, and it may be questioned if they really raise Their scholars change so little in morals and manners that it looks greatly like 'Love's Labor Lost.' It may be pessimm, but to the writer it seems that the social organism must change and grow according to its own organic law, and that individual effort and statutory enactment can ao little or nothing toward making any permaent or extensive amelioration in either its members or its conditions."

These are a few passages of what was a very brilliant paper and they aroused a very lively discussion.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classi-fied and Explained." By Andrew Jack

THE SECRETS OF LIFE, FROM 4-MATERIAL AND SPIRITUALISTIC STANDPOINT

SEEKING THE SECRET OF LIFE-, lution to be finally accepted by the PROF. LOEB TALKS ABOUT HIS Christian would?" RECENT EXPERIMENTS-GREAT PHYSICAL LIFE REPRODUCED BY CHEMICAL MEANS.

The fact that Prof. Jacques Loeb, head of the biological department at Chicago University, has reproduced the manifestations of physical life in certain chemical actions and his demonstrated that the source of nerve and muscle stimulus is electrical, means more than was at first realized when the announcement of his discovery wa made a few weeks ago. Dr. Loob did not reveal all of the results of his experiments at that time neither did he stop his labors when he accomplished first success.

He is not yet willing to declare that he has discovered the great secret of what life is, how it begins and why it ends, but he has left it to those who have seen the results of his recent experiments to draw the conclusion that he has arrived very close to the most astounding discovery of a century. Certain it is that a new physiology has been born, and a new pharmacology as well. We shall have to revise our text books and our systems of treating with

drugs.
"There will soon be announced," said Dr. Loeb to a writer a few days ago, an account of the discovery that ensymes (the elemental forces of life), which do not nominally exist in the human frame may be actually created.

"Not by me is this announcement be made," he added, "The work has been done by another scientist, and I cannot talk about the matter yet. You see, there are others working on these great problems.'

Can life be created at the will of man? Can a scientist show how to avoid death? Is there a reasonable way of lengthening life? These are questions which every one

asks. Formerly the answer would have "Impossible!" Now the man in been, the street is saying, "Possibly," and the biologists who have been watching Dr. Loeb's work are ready to say, "Prob-

At any rate, that is the conclusion to which a study of Dr. Loeb's experi-ments invariably leads. Here is a scientist who has already, in a sense, created life. He has taken unfertilized sea urchin eggs and he has, by means of chemical solutions, been able to develop these so that they are living organisms he same as though they had been dereloped in the ordinary manner. With other solutions, salts and chlor-

ides, and other unfertilized eggs he has accomplished similar results. Other scientists have verified these conclusions by experiments of their own; the result is a matter of scientific history now, and what is called "artificial parthenogenesis" is a fact no longer to be questioned.

Dr. Loeb has gone further than this, however-further than any previous biologist. He has determined that the living organism is protoplasm in a iquid state; that death comes when the rotoplasm passes into a more or less pends on the electrical charges of the protoplasmal particles. It was shown some time ago that pol-

sons acted on the nerves in just this manner; the colloidal substance of which the nerves are composed began to solidify under the action of poison. Here we may see the application of the new pharmacology.

It is no longer necessary to administer medicines blindly. The exact effect of every drug, every chemical, can be ascertained without difficulty.

The body, in illness or health, in a certain chemical state, which will that the chelf forces which render these be shown by the new methods of diag- manifestations of life depend upon the nosis. Granted that this latter may be accomplished, and it seems now that it will be. It is easy to see how the proper chemicals, medicines, bearing the proper charges of electricity in themselves, may be used to restore the body to its all manifestations of life could be exnormal condition.

The scientists will have shown us a way to control physical life. This is about congulation. Our study now is probably very near to what Prof. Loeb meant when he said that he wished to understand life, to take it in his hands then, does life depend?

"The present theory," says Dr. Loeb, Now what we want is the secrets "is that an electric charge keeps our life from a Spiritualistic standpoint. protoplasm in a liquid condition so as to prevent coagulation. Life depends on the liquid condition of certain parts of our protoplasm; death comes with the coagulation of these parts, and the tric charges of the particles of this pro-toplasm."

ing mechanism. His stomach is a dy- and bloodlest contest the world has name and his nerves are the connecting ever known if this greed and oppression media, the telegraph wires, for communication between the different parts

His heart is a big, muscular pump, which beats rhythmically, because of change shall continue to come until the electrical charges produced by there are no multimillionaires, and no chemical changes going on in the body. His lungs are a set of bellows, which suck in oxygen and expel carbonic acid place of saloons; until there are lecture gas for a similar reason. The cranial balls for educational discourses upon storage battery is the seat of a mechan- the most vital and moral questions of ical intelligence, which directs the ac- the day, in place of gambling houses tions of its surface extremities and and dens of vice; until the church maintains an electrical equilibrium in edifices shall be of some other use than

the body. . We have, then, in ourselves, each an air and liquid pump, a storage battery ing machines for the reproduction of and a set of wires, all operated by electricity created by chemical changes. The body has a certain constant change of electricity when in a normal condi-tion, just as the earth is said to main-pulpit in the illand will dismiss the autain a certain balance electrically, and illness or death comes with a variation of this electrical state. This is, indeed,

a new physiology. The simplest form of life is the singlehat Dr. Loeb carried on most of his important experiments at Woods Holl. in Naples, Italy.

Experiments of this sort were fundamentally important, for all life is simply protoplasm in some form or other. If Dr. Loeb could determine what caused the movements of the little caused the movement which composes will lead up to as a natural result, the sea urchin, he could then determine with certainty the causes of the functions of life in many complex cells of llving matter.

reation, its origin and its end. Dr. at this office. has done that which has been puzzling the scientists for a century B. Newcomb, Excellent in spiritual past—he has linked the inanimate world suggestiveness, Cloth, \$1.50. For sale with the animate.

"Will it not be more difficult," he was life with our present religious beliefs Obleago Vegetarian Society. Price 25 than it was for Darwin's theory of evo- conts.

"I don't want to discuss that," replied DISCOVERY SOON TO BE AN long time I fuzzled over the forces which fully in the realm of the unimate and then I came to the conclusion that these forces were the same as those which ruled the inanimate."

After the theory came the experiments. The biologist reduced consciou life to a material basis by creating conlife. To be sure, this creation has as yet been done very crudely, but the significance of the result is no less important.
The greatest difficulty of the biolo

gists is to explain the chemical char-acter of life. Much of the phenomena of life can be reproduced in the chemist's laboratory, but, thus far, only at such a high temperature that actual life is impossible. No one could explain why the functions of the body could be carried on at the low temperature at which they now operate.

"I'or example," says Dr. Loeb, "oxidation, a fundamental principle of life, takes place at a low temperature in the body. The air is inhaled by the lungs and the oxygen taken up by the blood in a very simple manner, but if the chemist attempts to reproduce this he requires a tremendous heat."

Heretofore the scientists have been in the habit of attributing this differ ence in temperatures at which the same ious principle or element of life. They called this element the enzyme, a term, says Dr. Loeb, which covers up our

present ignorance.

It has been Dr. Loeb's chief labor to discover a way to control the enzymes, and in this study he produced many of Nature's processes. He made platinum in solution or in a very finely powdered form digest fat in the same way as it is digested by the stomuch and glands. Likewise the action of bacteria in

putrefaction: was reproduced by the powdered platinum, and many other living functions were accomplished.

Indeed, Dr. Loeb did what his predecessor had failed to do-he imitated much of the most secret life phenomena at the same temperature as that of the hody. This is the heart of the wonder

ful success he has had. "Our living matter has at least one common quality with solutions of platinum," says Dr. Loeb, "namely, that they are colloidal solutions, that is, liquid substants. liquid substances. I should say that erhaps one of the most important features of the physical construction of living matter is this, that half of our flying matter must be in a liquid state, and this liquid state is of the character of colloid solution with the same forces as are in the platinum colloids. What

are these forces? "Experiments have been made show ing the effect of an electrical current in water in which were living cells. These water in which were highly charges, move cells, bearing negative charges, move toward the positive electrode. When they come in contact with it they lose their charges of electricity and die.

"The same thing happens practically with platinum solutions. The negative charged particles move toward the positive pole, and when they come in contact with it the platinum sinks to the

oottom of the jar.
"It is because of the electric charges that particles of heavy specific gravity like platinum can remain in solution The particles of any solution treated in this way move toward the poles, and when the electrically charged particles reach their opposite poles they give up their charges and we have the process of congulation. This in the living world

"Our lives depend upon the electrical condition of our protoplasm. . Death is electrical condition of our protoplasm and that the force which makes life

possible is primarily the electric charge.
"It would be very one sided to think that from the electrical point of view plained. In this we must remember that changes in temperature might bring the forces which exist in the liquid part of protoplasm."

The above facts, presented by Her-

and play with it as he chose. On what, bert Wallace in the New York Sun, are extremely interesting and suggestive. Now what we want is the secrets of

Chicago, Ill.

Religion of Humanity.

It matters not to whom the credit is forces which make the manifestations due for the great spiritual reformation, of life possible are first of all the elec- but it most certainly is noticeable that the spirit of brotherhood, the religion If electricity is at the source of living of humanity is growing. Be it from energy, man's digestive apparatus is no planetary changes, the experiences of longer to be regarded as a heat produc- man, or the forebodings of the greatest do not cease, or be-it from the change of the body and the storage battery in from the old creedal, prison house worship of an angry, jealous God to a God of love, it matters not so the paupers; until there are libraries in to give large salaries to theologians, automatic scripture interpreters, talk-

the sermons of dead and buried ages. If this reformation continues, and it is to be hoped it will, in fifty years more dience, and the allusion to a personal

God wil disrupt the entire church.
Mr. Carnegle and Dr. Pearson are
setting the face that it followed up by others in like circumstances will make celled organism. The sea urchin is a this dear old earth of ours a more degood example. It was with this form sirable abode for spirits to obtain valuable experience in.
The action of these great money

makers is already influencing other financiers to begin various philanthropic works toward the betterment of humanity, and we hope soon the benev-olent wave will sweep over the land and remove the wall between the classes

"Scielal Upbuilding, Including Co-op erative Systems and the happiness and Ennyblement of Humanity. Few have probably stopped to think Bablitt, LL. D., M. D. This comprises the last part of Human Culture and Cure former beliefs in life, its spiritual "Discovery of a Lost Trail." By Chas

t this office.
"Why I Am a Vegetarian." By at this office. "to harmonize this conception of Howard Moore. An address before the

Novel Suggestions from a Minister. The Rev. Mangasarian, who recently came prominently before our readers as offering a wager or prize for certain spirit manifestations, should not call

out prejudice on that account, for he is one of the most liberal and far seeing of all the liberal lecturers. In his Easter remark at the Grand Opera House he gave utterance to ideas which heralded as they were by the press, will startle his less thoughtful co-workers:

"The outlook for the churches of America is certainly not growing brighter. The theological seminaries are complaining of the steady decline in the number of candidates for holy orders. Professor Haeckel says: "The thinkers refuse a hearing to the preachers.' The preachers admit that there are now fewer men in their organization than ever before, and that it is almost impossible nowadays to get up an old-fashioned revival.

"Having stated the problem, let us endeavor to solve it.

"I say it without prejudice that our church doctrines, like those of ancient Rome, have lost the sympathy of the intellectually competent. There is not the shadow of doubt of this. The church is expelling every one who thinks and retaining only those who are either too indifferent to think or too timid to say what they think. When an institution loses its strongest men it loses its strength, becomes decrepit and dies. The churches seek a lower level at the peril of their lives."

Then he asks, "Can the church he saved?" and replies that it can be only along the following lines:

"Let us abandon all little questions such as Sabbath observance, creed re-visions, heresy trials, orthodoxy, etc., and bring all our energies to tell upon great world problems-grappling at close range with the conditions which obstruct the emancipation and fraterni

zation of humanity.
"Define religion anew and let it be man's best effort to enlighten his mind and to ennoble his character. Replace the 'believe, believe' of the past with the divine 'prove all things.' It is a sin to believe anything upon insufficient ev idence. 'If a man believes because his pastor says so the very truth he holds becomes a heresy,' says John Milton. "How shall we fill our empty churches? I recommend, modestly, the following changes:

"First-We have been all along read ing from only one Bible in our churches; let us have more Bibles. This will at least introduce an element of novelty which cannot but instruct as well as interest our people. If the new Bibles don't prove equally satisfactory they will increase our appreciation o our own.

"Second-Let us drop the congrega tional singing in our churches. It is difficult for two or three hundred people without many rehearsals to sing well together. Poor singing does not attract people to our churches. Let us instead have the best music money can buy.

"Third-I hesitate to make my third suggestion and yet I must. It is the custom of our churches to make three prayers at each service. Replace this feature by the reading or reciting in a well trained, sonorous voice selections from the makers and molders of modern thought-Kant, Comte, Carlyle, George Eliot, Tennyson, Emerson, Goethe-and with our eyes open to watch the result. "Fourth-Discontinue the Sunday

evening service. This institution is dying of itself slowly-hasten the demise. One good impression is all that a preacher can make in one day and all that an audience can receive in one day. "Fifth-Dispense with all 'rites' such as infant or adult baptism or imersion; the communion service either with fermented or unfermented wine For the intellectual, if not the emotion-

meaning. Where there is no kernel th shell is not worth keeping. "Sixth-My next suggestion will cre ate some surprise, but I am in earnest. Discontinue the Sunday-School. institution is doing our churches more harm than we have any idea. It is turning the young away from the

al, these ordinances have lost their

church. "In conclusion let us have a new clergy and we will have a new church and a new people; like priest, like peo-ple. 'I am tired of being a theological mummy,' said the Rev. Dr. Behrends, of Brooklyn. 'Take the dry rot out of your dogmas,' said the Rev. Dr. Hawels of London. Preachers of America, what will we do? Shall we be a voice or an echo? Men or mummles?"

This discourse, claiming to be an Easter "message sent out to the churches." has more than passing significance. It really voices the thoughts of the ablest and best in the ranks of the Protestant churches. It will be a glad day when the preachers lay aside their prejudice against other religions and read from the other Bibles, the Vedas, Shaster, the Book of Kings and Koran as well as their own. The prayers have been the stronghold of the church service, the padding to fill out the time. How refreshing readings and recitations in "sonorous voice" will be, and just now when the tendency of Spiritualists is toward rituals, christenings and ordinations, this leader declares that all these rites are worn out, only husks with the kernel gone.

Divine Aid Useless to Mamma. It was Dorothy's first visit-to Sunday School, and she had only a misty three-

when asked by her teacher if she knew

her catechism, promptly said she did. The teacher began with the first ques-"Who made you?" With astonishing quickness and certainty came the answer: "My mother." The young woman struggled between her desire to laugh and her duty as teacher and remonstrated: "No. Do-

thing. "Huh," said the little maid, loftly, " know better. My mamma does every single thing up to our house. She makes all my clothes, gets things to eat, and, ob, lots of other things, too. She don't need God to help her."

rothy, God made you. He made every-

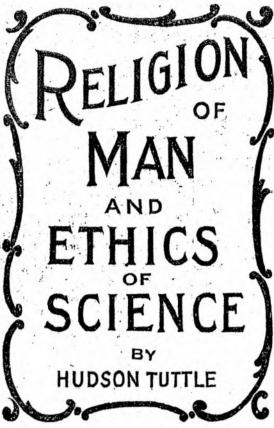
The session adjourned before the new scholar was convinced that she was wrong.-Milwaukee Sentinel.

Mediums' Home. To the Editor:-I would like to ask,

purely for information, if this home we read about is to be merely a "Mediums Home," a home for worn-out and broken-down mediums, such as those who produce some sort of phenomena or is it to include lecturers and other kinds of workers whose time has been devoted entirely to the upbuilding of he cause? In other words, are they all be cared for under the head of medluma? Will some one in authority make

clear statement of this question and put the matter squarely before the Spiritualists of the country? P. O. KERR.

Religion of Man and Ethics of Science.



We take extreme pleasure in announcing that our next PremiumBook will beby Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office.

It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, A Wanderer in the Spirit Lands, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

As Viewed by a Master Mind.

A correspondent, evidently on the threshold of life, writes us as follows:
"Have you any confidence in phrenology, palmistry, astrology, etc., as determining what work a young man is best adapted to? Your opinion in the matter would greatly interest me." Young man, do you know your Shak-

speare? If you do you will readily recall in this connection the little speech from Edmund in the play of "Lear." Says that wide-awake character: "This is the excellent foppery of the world! that, when we are sick in fortune (often the surfelt of our own bethe sun, the moon and the stars; as if ambition, nothing can stop you.-Rev.

we were villains by necessity; fools by Thos. B. Gregory in Chicago American, venly compulsion; knaves, thieve and teachers by spherical predomi-nance; drunkards, liars and adulterers by an enforced obedience to planetary afluence; and all that we are evil in by a divine thrusting on. An admirable evasion of wicked man to lay his disposition to the charge of a star!"

Doesn't that strike you as being pret. ty good sense? It so impresses me at any rate. But turn to your Shakspeare once

more, young man, to hear what is said in the play of "Othello" by that bad but very wise fellow, Iago. Says Iago to the discouraged Roderigo: "'Tis in ourselves that we are thus or thus. Our bodies are gardens, to the which our wills are the gardeners, so that if we plant nettles or sow lettuce set hyssop and weed up thyme; supply

it with one gender of herbs or distract t with many; either to have it sterlle with idleness or manured with indus try. Why, the power and incorrigible authority of this lies in our wills." Putting these two speeches togetherthe one from Edmund and the one from Iago-and you have, from the greatest intellect ever on this planet the answer

you ask for in your letter.

The various "sciences" and "philoso phies" which would make automatons of men and women were, in the opinion of Shakspeare, but "the excellent fop-pery of the world." In modern speech were "fads." "fakes." moonshine! The greatest force in this world, so far as we know the world, is the human will, and this will, instead of being de termined, determines all other things. It is mightier than chemism, than grav ty, than the tides of ocean, lightnings of beaven, and all these cosmic giants are made to serve it as its

villing slaves. herefore, young man, fix your mark in life, turn your face toward it, set your will power to work, and you will reach the goal. I don't know you, but if you have good sense and a plenty of grit you will win.

Don't fool away your time trying to

find out what is "determined" for you by phrenology, or palmistry, or astrology, but pitch in and determine some hing for yourself-and stick to it. Look at Cecil Rhodes! Did he have a "star?" Let us grant it. Did he have lines in the palms of his hands? Undoubtedly he did-lines very similar to those that are to be found in the hands of all human beings. And did he have certain indentations and bumps on his

outline of his skull, but his brain and lustrated, \$1.25. will power that enabled him to carve out that magnificent destiny of his?

Look at him again—the younger son of a poor country parson, sickly, weak, By E. D. Babbitt, M. D., LL. D. A. given up to die from consumption, and very instructive and valuable work. It yet this pale-faced had has a dream in should have a wide circulation, as it his brain, a dream of empire building well fulfills the promise grander than that which floated before For sale at this office. Price 75 cents. grander than that which floated before the mind of Caesar or Napoleon! The sick boy never get well, and but the other day he died at the early age of forty-nine—but he made his dream a latthis office. Price 10 cents. builded!

WILL POWER VERSUS FATE

in all the hands and all the bumps and sinks on all the heads would have been counted for nothing against that unconquerable spirit. And so, young man, you must learn that it is not palmistry but pluck, not phrenology but perseverance, not astrology but assurance, that determines

things in this world. You may depend upon it and govern yourself accordingly. Never mind about the star that happened to be in the as cendant when you were born; no matter, either, about the lines in your palms, or the outline of your head. If

ing himself fast to his original purposed.
All the stars that twinkle in the firms

ment would have been powerless

balk that imperial will; all the crease

you've only got the right sort of stuff in-

BEAUTIFUL LIFE.

Through all the years since '48 the voice of Life has said; There is no death; the friends of old

and kindred are not dead." When all the world was down in gloom Life rapped upon the door And said to man: "There is no death; the spirit passes o'er.

Around the grave where man supposed his loved ones sleeping lay Life lingered until '48 and rolled the stone away:

Then forth from parts before unknown a voice immortal spoke That raised the soul of man above old superstition's yoke.

The Truth lit up the human soul, the scale fell from the eye, And all the world in sweet relief gave vent to one grand sigh. When Life appeared above the grave

and in the darkness spoke Old Death passed on and out of sight and sleeping souls awoke. The old dead grass and drooping heads all heard the voice of Life and sprang

the earth for ages closely wrapped within Death's gloomy shroud, Arose to meet eternal Life and shout its joy aloud.

to meet her and to bloom.

The stars seem brighter than they were, the moon has brighter hue Since Life appeared, eclipsing Death, and saying: "They live too," rhe dust and must of ages were cleaned

up, with one pure breath

Of Life, and all-the earth seemed glad to know there was no Death. 'We live! we live! we cannot die!" arisen spirits cry, We change from sphere to sphere, and

grow, but never, never die.' Oh, Life! Beautiful Life! in Thee wa find our heaven here; In Death we find the golden gateway

to a higher sphere. DR. T. WILKINS.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting ume, of decided value. A narrative of skull? Very likely. But don't you ume, of decided value. A na know that it was not Cecil Rhodes' wonderful psychic events in 'star," or the lines in his palms, or the thor's experience. Cloth, 560 pages, il-

reality! His empire is practically "Gleanings from the Rostrum," By builded!

A. B. French. Cloth, \$1. For sale at And how did he do it? By holding this office.

(Continued from second page.)

was nothing in the world but a mesmeric suggestion made by his teacher; he had literally done nothing but dip his head in a bowl of water and take it out. I do not know whether this is true or not; anyhow things just like that are taking place.

A good story which illustrates this point was told to me by a leading man of science. This man, like many of us, had to go to a dentist. He had to have a couple of teeth what were the real sensations through the operation. He come, so that she should not be as much upset by it as she not at all. From the various points I have given you was prepared to watch everything very closely. He in- otherwise would have been. haled the gas and was very much in earnest, very keen to see exactly what was happening, but a sort of pleasant the time for a lecture is necessarily very limited, but if sleep finally seemed to steal over him, and in a moment he you would like to have it all in much greater detail you found himself delivering a lecture. He could not exactly | can get it by reading that small book which I wrote on the account for this, did not understand how he had gone subject of dreams; but I want just to give you a list of the from the dentist's chair without remembering, into the kinds of dreams that are possible. lecture hall, but he was delivering a lecture before the Royal Society, and he found he was exceedingly and un- may have a real, definite experience of some sort. It may usually brilliant. He was able to make all his points in go to some place and see certain things. It may meet the most wonderful manner with much greater eloquence some person and converse with him. In the morning it than he ever did before. He was very much elated. Ev- may be that the man will be able to bring back a recollecerything went off magnificently. He went home after tion of what has happened,. the lecture and went into his laboratory and went to work in his usual way, but every experiment he tried came out be called perhaps not so much a dream as a vision. successfully in the most marvelous manner. He was discovering all the while entirely new things, new and beautiful facts in nature; he lived through this life for about to happen, usually to him or to some friend whom he ment, continuing his lectures again and again, always to to his brain; the brain reports it, but in some confused discoveries and wrote books such as never came into his up old memories and these things are liable to be mixed mind before. One day he found himself lecturing as with the true report which is brought back. before to the Royal Society, when suddenly some rude man among the crowd said "It is all over now." He in the London Lodge. We were trying experiments with turned to rebuke this man, and another one said "They people in this sort of way: We would formulate a very are both out." It took him some time to recover from strong image, let us say, of a landscape, or face, and then the audacity of people speaking to him like that. When try to impress that on the mind of the sleeping man and he revived he found himself sitting in the dentist's chair see whether we could make him dream of this, as it were, and he saw by the clock in front of him that less than a and then whether when awake he would have any recollecminute had elapsed (forty-five seconds I believe was the tion of it. It was in this way by such experiments that exact time), in which he had lived through this three we discovered the habit of the etheric part of the brain to weeks of exceedingly active life.

is a story of the present day and told to me by a leading possible entirely to quiet it, because when outside thought man of science. That shows how this ego is able to make was shut off from it it began evolving memories of its LIFE AND EXPERIENCE IN SPIRIT LAND up a story as he goes along, and how independent he is of own. Without giving you all the details of the experiall our ordinary canons of time and space, how he can make within an inappreciable time a whole long story. You will find a great many such stories in Duprel's book. He tells you of a man who falls asleep while smoking a eigar and lived through several years of strenuous life, and awoke to find the eigar still alight.

There are a great many stories which show the powers possessed by this ego when away from the physical body. He also possesses the faculty of prevision to some extent,

A leading literary man told me a very curious story about this prevision. He said that he was in the habit sometimes when he was seated doing nothing of getting what is called automatic writing; that is to say, if he was not thinking of anything particularly his hand sometimes would begin to write spasmodically, as happens at Spiritnalistic seances and with mediums. This hand would Bometimes write a message which professed to be from living friends as well as from the dead. In some cases the stories which were told in this way proved to be perfectly true although the friend never knew anything about it. One day he got a communication written in this way which professed to come from a lady of his acquaintance, and it was to the effect that she was in a very great state of annoyance and disgust because she had arranged to deliver a lecture down at South Kensington, but when the time came for the lecture, by some foolish mistake it was found the notices had been issued for a wrong day and there was no audience there. She was very much annoyed at this. He met the lady a day or two afterwards and told her laughingly of this curious message that had professed to come from her. He knew quite enough not to suppose it did come from her, but thought it was a trick of some sort by some spirit; but he told her. She said that was sort by some spirit; but he told her. She said that was you have curious because she was going to lecture at South Kensington within a week, and hoped it was not going to come true. They laughed about it and passed on. Nevertheric brain of the man to see what was going on there; tract and hold his own audience; he don't need to be sent come true. They laughed about it and passed on. Nevertheless it did come true; when a few days afterwards she went to deliver the lecture she found that very mistake had occurred and there was no audience there. Possibly It may have been her own ego (I do not know, of course) who foresaw this mortification which would come upon her and could not impress it upon her but tried to impress It upon the man who was more sensitive; tried to make him understand in order that he might warn her and prevent the mistake, which no doubt she could have done if she had taken it seriously.

This same journalist told me on another occasion he had actually written through his own hand a communication professing to come from another lady whom he knew. The story was to the effect that she had been forced practically by the advice of her father and friends into a certain course of action from which she was very strongly repelled. She had to do something against which in-stinctively her higher nature seemed to warn her, though she could give no reason for it. It was a question of marrying a certain exceedingly desirable suitor. She had no reason whatever to give against the man in any way, but had a strong inner feeling she should not accept him, yet she did it because she could give no reason and because he was very desirable in various ways. After a year of married life, however, her situation became absolutely in- seen and done it has to make its way through all these and if he thinks the doctors' plot law ought not to pass let tolerable and her intention was to commit suicide. She was just about to do this; this was the story written. The lady in reality was not married and knew nothing whatever about the thing. The next time our friend, the by the ego from these transitory fragments of other journalist, met her he told her the story; remembering the thought. It is not an easy matter to sort them out, still other one which came to him he said perhaps this was a warning. He described the man and his characteristics. Now she knew at the time no one who at all answered to that description, but about a year afterwards such a person did appear in her life and she was pressed by her lather and friends to accept his offer of marriage. At once the whole story which the journalist had told her came to her mind and she refused. She said openly "But for that should certainly have given in, because I had no reason to give for my strong repugnance; I should have certainly the other hand, be foolishly skeptical and cast aside all changed by protestand vote, and this power is supposed to love and appreciate here, yet am able here to eliminate all that I refused." Nothing there- dreams as unworthy of attention. Remember that you reside with the people. fore happened, but if she had yielded it does not seem at all improbable, judging from the other case, that the mis-cry and unhappiness might have followed. If so, that and useful information may be given to you in that way shows where this sort of prevision may be of use, where by your own higher self or by some friend deeply intethe person is able by taking warning to avoid part of the rested. If you happen to dream frequently and if you quiet circle within his or her own apartment and when- They were beautiful on earth, they are transcendently evil. These previsions frequently come to the ego in what we call dreams, and it is just as well that we should heed dreams then it is worth your while to test them. For exthem when they come.

times he gives you the interpretation of the symbols and | the physical body; if it is then you have no definite proof; sometimes he does not. You have probably all heard of your dream may be merely a recollection and suggestion. various interpretations of curious dreams. You have beard people say, for example, that to dream of water always signifies that trouble is coming. One does not see a fresh book on the table that you know did not belong to why the dreaming of water should make trouble, but that your friend before. If you see that in a dream it is discussed and call on that casy way to earn money. The fewer paid mediums there that sort of thing. I presume we may take it that the friend in a day or two and see whether the alterations are the more truth you will get. Let money and the ego is aware of the fact that if he can make the impression have been made that you saw in your dream. If they have on the physical brain he can warn him of approaching not, it is simply a mistake of some sort. If they have, channels and the communion between the two worlds, or trouble; so he may take advantage of such an idea, curious then you have seen that place and you have really gone the two conditions of life, be pure and free from guile. superstition though it seems. In order to do what he there in your sleep; then you can realize that what you mother would much rather commune with her own son or superstition though it seems. In order to do what he there in your sleep, then you steep, the your seep, the your seep, they was in point of fact an experience, and daughter direct than through a third person, a father the rontrol his vehicle perfectly, otherwise the ego could im- that would be of value for you to know. So, I say, take same, a husband with his wife, or a wife with her huspress upon the physical brain the knowledge of what was the middle course, not superstitiously believing everygoing to happen quite definitely and there would be no thing and troubling yourself about things which come to

need of the symbolical system; but he himself seems to think largely in symbols, and the symbols differ in very many ways with different people.

I remember, for example, a lady who used always to

dream of a great fish whenever misfortune was coming to her family. Once she was away in the North of England a considerable distance from her home and she dreamed that this great fish bit two fingers off her little boy's hand. She had had this curious impression often enough before to think there was something in it, so she was not surprised when she got a letter from her governess in charge at home saying that two fingers of her boy's hand had pulled out and of course he took gas in the usual way. been seriously injured by a playmate with a hatchet. Very He was a man who was very much interested in Theosoph- curious, but obviously a symbolic prevision and an at been seriously injured by a playmate with a hatchet. Very ical study, so he made up his mind he was going to see tempt by the ego to prepare her for the news which was to find sometimes you will dream very much, at other times

I am trying to cut the thing short because I know that

First of all, this ego, going away from the physical body

There would be a case of the true dream, which might

Then, again, there is this sort of prophetic vision by which the ego gets a glimpse of something that is about three weeks, a life of exceedingly real pleasure and enjoy- knows, and then he comes back and delivers that message the most enthusiastic and appreciative audiences; made way usually, because it has been all the while outlining

bring up old memories and turn them over and over when That, at any rate, is not a story out of the Spectator, it other thought was shut off from it. We found it was imment, I may tell you that we tried to image to the ego of the sleeping man a splendid landscape in the East, a very beautiful view from a mountain peak on the Island of Ceylon, with other mountains all covered with verdure, falling away in the most beautiful gradations from it on all sides; forty miles away you could see the Indian Ocean, making a kind of setting for the picture-one of the most splendid views I have ever seen. We tried that view on various people, for example on some quite uncultured egos, but we found they did not respond to it at all, and did not see the beauty of it; whereas a battle scene impressed on that same undeveloped ego would at once awake in him, not a memory of what he had seen, but the dream that he had been fighting! You see at once how that would be; it conveyed not a recollection of the scene but a vague thought of something connected with fighting; he thought of the thing at once in relation to himself, that he had been engaged in fighting. We tried this experiment of putting this beautiful landscape before the mind No man or woman is obliged to thin of another and farther developed ego, and in this case a very remarkable result was obtained.

The ego at once fastened upon it, as it were, and was intensely impressed by its beauty and very much interested in it in every way. At the same time observations were being made of the etheric brain of this sleeping man; a kind of magnetic shell had been put around it so that no outside thought should drift into it in order to give him a chance to remember more clearly, as we thought, the scene we were putting before him—the whole experi-ment being to see how much he would remember, and, if there be any distortions, what they would be and how they do you wish to form societies or churches? Why do you as I slowly and laboriously turned the windlass it gradarose. Here was this beautiful view put before the man; desire an N. S. A.? You say, to protect mediums. A in his astral body he enjoyed and appreciated it and we true medium needs no protection. it was carefully shut off, you will observe, from all outside by the N. S. A., and the N. S. A. may send them out by thought, but evolving thoughts of its own. The particular scene which it had before it was something that had happened in the playground of his old school years and years ago, a winter scene in which the boys were snowballing one another. That was very slowly in sleep going through the etheric brain while the man himself was cn- to its name, at the same time there may not be a man or joying this other splendid view. Then the man was awakened, and then came the question what did he remember. He remembered that view from the hill; he had of those hills were given, and he was able to draw part of it, able to describe it with great accuracy, but all these hills were covered with snow instead of her but all the snow instead of her but all these hills were covered with snow instead of her but all the snow i they should have been, with tropical verdure! And while he was in the midst of the enjoyment of this splendid landscape, suddenly the whole thing changed into the playground of his old school and he found himself play-

ing there with other boys. That shows you the way things get mixed in dreams. Part of the thing may be a remembrance of earlier life. When the shell is not around the man's body then all sorts of wandering thoughts may drift in and cause confusion when the real ego comes back with his tale of what he has memories before it gets into the brain; so the whole thing him vote against it, each man in his own State, but if he becomes mere confusion. It is only by long experience that a man can learn to sort out the real impressions given that example will show you exactly how the thing is done. I would say if you are interested in this subject study the little book which I have written on Dreams, and study the will find many other books on psychological subjects, but

few so interesting as Duprel's. On the subject of dreams, then, I would suggest to you to take a middle course; neither be superstitious and believe in everything which you happen to dream, nor, on are told in your Scriptures that people were warned of ample: Suppose you dream of being in a friend's room; There are all sorts of allegorical dreams that come to look around very carefully in that room and see whether

you in dreams, nor, on the other hand, foolishly rejecting everything. Be fery careful as to the arrangements you make before you sleep, because you can very largely affect your dreams. Remember, your last thought before you go to sleep is a matter of very great importance, so start your night with a good thought in your mind, as many people go through the night practically elaborating their last thought, and rarely get beyond it. Let that last thought then be a good one, be a thought of health perhaps for someone else, because then you can go and give them help when you are away from your physical body.

That is another vast subject; you will find that touched upon in the book which I wrote called "Invisible Helpers." It is an exceedingly interesting subject. You will collaborating if good results and memories are to be obtained you will not wonder at all that it is very rarely you get such a perfect arrangement. There may be times when nothing at all comes, when the man does not dream simply because he cannot bring back any memory; or he may bring back a mass of confused memories when he is disturbed. But for the man who is highly developed there is no longer any dreaming possible because he gets the consciousness through fully into that astral plane, therefore night and day become the same to him; he carries an unbroken consciousness through and remembers everything that he does on those other planes; he dreams no more because he has got beyond the stage of dreaming into the stage of knowledge, and then he sees opening up before him a magnificent vista of usefulness and of helpfulness; he is able to use these higher faculties, to use them not only for his own evolution but (what is so much more important) to help forward evolution generally. That is the higher world into which he obtains admit-'tance, and remember that admitance into that higher world may be sometimes obtained through the gate of dreams; if you realize that then you see that your dreams are not altogether unimportant, that the subject is an exceedingly interesting one, and one that will well repay your careful study. You will find a great deal of informa-tion in our Theosophical literature that will lead you into further examination of these higher planes, and so into the Theosophical concepts on the subject; and I am sure that when you thoroughly understand it you will be,

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

LETTER NUMBER NINE.

In my last letter I gave free utterance to my thought, as I always do here in the spirit life, and as I nearly always did when in the earthly form.

The medium is a little fearful that my thoughts may give offense to some, therefore, I pray you, exonerate the medium from all blame in the matter. An amanuensis is not at all to blame for what an author may or may not write, and if I may not be allowed to write my thought through this channel, I shall be obliged to seek some other; but I should much prefer this one if I may be allowed to speak my mind. If there is blame anywhere

No man or woman is obliged to think as I do unless he, or she, desires so to think. One can read what I think and then think as one may please and give utterance to the thought as well; but'let me, William Denton, be myself, and write what I think best.

And now let me tell you, one and all, that all spiritual organizations will fall to the ground sooner or later as they ought to, but truth shall rise triumphant as it ought-truth shall strike home to the heart of every man. woman and child, as it ought-truth allovs no man or woman to be fettered.

Why do you, as Spiritualists, desire to organize? Why You say so that you the thousands and unless they have got something of importance to say they will not attract and hold an audience; and the people will be obliged to pay tribute to the N. S. A., that some bag of wind may blow its little blast and be able, thereby, to earn a few dollars and have Rev. attached woman in the audience but what can think more deeply, arrive at truth quicker and better by their own route than by taking the one that the lecturer points out, providing have always done so and always will.

Already there are those who desire to whip Spiritualists into line, mark out a course of thought and action for them and if they don't toe the mark they will presently be boycotted by the N. S. A.

Now someone says who may read this: "We want to protect healers-magnetic healers-and thwart the regular M. D.'s. Well, the N. S. A. will never be able to do this. There is one way, and only one, to protect magnetic healers and thwart the doctors' plot law, and that way is the ballot. Let every man carefully examine his own mind thinks it ought to pass the N. S. A. cannot change his

Any man has the power to cause a protest to be drawn up, he can then get as many signers as will sign, and all men who approve will sign, and all who do not will not sign. There is no need for an expensive N. S. A. to put its finger in the pie at all. You think that mediums book of Duprel on the "Philosophy of Mysticism." You ought not to pay a license, but if mediums earn a livelihood by giving seances to the public, thereby making it their entire business, why should they not pay a license as other people in other kinds of business do? If they make in the spiritual life, almost precisely the kind of life I did it a business for gain, why should they not abide by the on earth one step higher up the spiral circle, that is to say, same laws as other men and women? Laws can be reside with the people. The Friends, there is but one way to evade this law—hon-

estly evade it-and that is the home circle. There is no law against the home circle and we hope there never may

ever and wherever such a circle is formed be sure your spirit friends are there ready and willing to communicate on earth, they are grander, by far, here. If the birds sing with you and they will find a way as sure as you live. Your sweetly on earth, they trill rapturously here. Everything home circle will cost you nothing and the medium of your us. I have said the ego often thinks in symbols. Some- everything in it is exactly as when you were last there in own household can be as pure and free from guile as the angels themselves. The wife of your bosom who never deceived you may be a medium; your sweet and truthful daughter or your noble and manly son, or both, may be mediums, you yourself may be a medium or you may all be mediums. There is no need to hire and pay a medium the two conditions of life, be pure and free from guile. A

and take their own way to do it. This one may be called a medium or not. That makes but little difference so

long as the work is done. Great reformers rise up in your midst, they seldom work for hire, but used and enthused by the spirits for the work that the spirits desire to be accomplished. Men and women of genius arise in your midst and some great truth is brought to light; the spirits have found them sensitive and made use of them to benefit the world. What does it matter whether they are called Spiritualists or not? The great truth is of vast importance to the world at large.

Spiritual beings will never confine themselves to a few so-called Spiritualists or to a number of small societies or to the N. S. A.

"The world is my country and to do good is my religion."

Can you find a better motto than that? Spirits try to do good to all the world-to every man, woman and child within it, as well as to each and all animals, wherever life is found.

If you have been able to cast off fetters of one kind. don't take on others. Let every man, woman and child be as free as it is possible for them to be, for the time will surely come when every man will be a king in his own right, when every woman will be her husband's queen, and their children princes and princesses, the future kings and queens to be.

They say I must be silent, that all truth should not be

That, when the soul its birthright claims, the body lacks

That want and woe companions are of every foolish man Who by his heresies calls down the holy church's ban. They bid me still the spirit voice that bids the soul be

And chain within the mind's deep cells the angel God

sent me. Go bid the ocean cease to heave, the rivers cease to flow; Bid smiling Spring retrace her steps and flowerets cease

Go bid the bright stars shut their eyes, send back the sunbeam flown.

And steal the azure from the skies that circle round its throne. Go, drive the wild winds to their home, the lightning to its nest;

Ye cannot quench the soul's deep fires that burn within the breast.

No: man was made for freedom, as the stars were made to

His boldest thought be spoken; 'tis his heritage divine; For, while the air remaineth to reverberate a sound,

The voice of God shall never by the voice of man be

No man was ever able to bind the voice of Truth, which is but another name for God, that dwelt within and spoke through me when I was with you in the flesh; and I am determined that no man shall bind the voice of my medium through whom I now speak, for I have much that I wish to say to the men of earth.

God and Truth abide in my soul now as ever.

In my younger manhood on earth, when I first began to give utterance to the voice of the spirit, men thought I was going daft; and for many years, I thought in conscquence, that I should not be able to earn bread for myself and my loved ones, and many times when I retired to the wild-wood to dream and think and draw inspiration from the ever-flowing fountain of God, or Truth, great salt tears would roll down my cheeks because for the sake of Truth my loved ones might go hungry or lack for the comforts of life; but my darling wife bade me be firm, even though the wolf entered the door. I listened to her voice and to the voice of the spirit and remained firm to my conviction of truth and did not hesitate to speak my mind whenever and wherever an opportunity presented

My worldly fortune went down-down! for many years in consequence, and when at last I thought it had reached bottom, as it really had, like the "staunch oaken bucket," the moss-covered bucket," it filled and righted itself, and as I slowly and laboriously turned the windlass it gradually rose higher and higher until at last it rested on the until at last it rested on the last with horars are filled to the brim with cooling, sparkling.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field. A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.

Miss Whiting finds the title of her with the cooling of the last with the cooling of the last with the las water clear as crystal, for I had never sullied my soul with hypocritical falsehood and I believe that my worldly affairs were better even than they would have been had deferred to this, that or the other church, with its creed and dogmas.

Many of you know the sad story of my departure from the body of flesh, so I will not tire you with a repetition of it but tell you something about this life wherein I now am. But first I will tell you that I did not arise to the spiritual spheres for quite a length of time. My great love for my wife and children kept me near them for many, many months.

Suppose I flitted back and forth from that distant African shore to my home in Wellesley and to my loved wife and others left there, hundreds of times, until all had been done that could be done for the body I had left. Not that I cared for the body, but I cared for my son, and until he was safe at home with his mother I went from

I found that a great sympathetic cord connected me with my wife, that I could not and did not wish to break. so that if my progress was somewhat slow at first, do not think it strange. Those who dearly love each other cannot bear to be separated and I was content to remain near, or with my wife and children for a number of years. This was all right and as it should be, for I passed into the spirit life too soon, leaving my wife widowed and my children fatherless-now I would remain near them and do all in my power to make amends-for I had been a little perverse in my great desire to visit and study other and far distant lands; and so I really lived with my wife and children for a long time after leaving the body of flesh. My wife knew that I was with her and her grief was somewhat

In view of all that I have said, none must be surprised if I do not hail from the seventh sphere; still I think that I shall be able to tell you much about the spiritual life.

I have already said something about spirit circles and will now explain further about them. I am living here, everything that I loved and appreciated on earth I still wise on earth. Nature was my God there: Nature, together with natural laws, is my God here, and I have seen no other. I loved mountains, glens, and wild-woods be; there is no law against any man or woman forming a there, and there is an added zest to my love for them here. beautiful here. If the rivers, lakes and oceans are grand there has been raised into heavenly beauty here. WILLIAM DENTON.

(To be continued.)

The greatest issue before the American people to-day is not that of free silver, but that of free speech and free action in fulfilling the dictates of conscience.—American Sentinel.

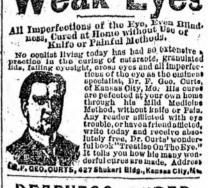
It needs but little pondering to see that the great poet of the future will not be afraid of science, but will rather seek to plant his feet upon it as upon a rock .- John Burroughs.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt,



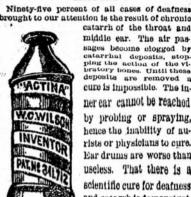
For the purpose of introducing m. Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cune for Catarri, Bronchitte, Consumption and Weak Lungs ment FREE. Ko C. O. D. imposition. Write at once. Dr. M. Beaty, 203 W. 9th 6tt., Oinchundt, O. NOTE.—Dr. M. Beaty, the Tavest and Lung Specialite, has an and table regulation for additing the Art profusion, and will not promise what he cannot carry out. We added to readers to write to him. [Carletian Standard.]

Weak Eyes



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middle ear. The air passages become clogged by catarrhal deposits, stop-ping the action of the vi-pratory bones. Until these deposits are removed a cure is impossible. The in ner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than uscless. That there is a scientific cure for deafness and catarrh is demonstrat-

and catarrh is demonstrated ed every day by the use of Actina. The vapor current generated in the Actina middle ear, removing the catarrhal obstructions as it passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner car, making them respond to the slightest to oure ringing, noises with this districted known posphe cars to be completely cured in known posphe cars to be completely cured in symptome we bronched; and the his districted in the catarrh. Actina also may three we bronched; all of which are dicured as similar the catarrh. Actina in lungs, colds and headerhe; all of which are dicured your indirectly die to catarrh. Actina in lungs, colds and beautiful to catarrh. Actina in sent of the catarrhal cold of cures. A valuable book—Professor wilsolf of cures. A valuable willow will be cure will be cure

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THE SPIRITUAL SIGNIFICANCE

A VERY IMPORTANT WORK

The Spiritual Significance is by Lillan new book in these lines from

Leigh:"

"If a man could feel Not one, but every day, feast, fast, and

working-day,
The spiritual significance burn through The hieroglyphic of material shows, Henceforward he would paint the globe with wings."

The alm of this book is to reveal the curiously close correspondence between the developments of modern science and the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

popularity.
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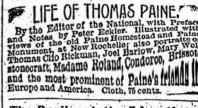
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that can enter the system.'

.. GENERAL SURVEY ...

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

CONTRIBUTORS.-Bach contributor sllows this freedom of expression, beunderstood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker at Lake Helen; in fact it was a success

item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publitation, should contain the full name and know the source of every item that appears. This rule will be strictly ad-

Keep copies, of your poems sent If we have not space to use them. Bear in mind that all notices for this

page are cut down to suit the space ' Take due notice, that all items for respondent writes so and so, without

comply with this request will be cast into the waste basket. Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can

for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadel-

phia, Pa., for full particulars. Byron D. Stilman and Victor Vogel, both well known to a great many readers of The Progressive Thinker, as musical composers and writers of verse, have just had one of their compositions, a character song, entitled "Happy Hooligan," accepted and published in April 6, reaching a circulation of more active cities may call Baltiall of W. R. Hearst's Sunday papers of 1,325,000. This is the first instance where an original unpublished song has where all original unpublished song the progressive Thinker, which finds its been given to the public through the way into a number of Baltimore homes, been given to the public through way into a number of Battmore noises, press. It was illustrated by the famouls press. It was illustrated by the famouls will be pleased to know that the Meartoon artist, Mr. F. Opper, of New York. Too much credit cannot be given this character in song, and those looking for a good number for entertainments in working harness and means to spread the truth of their philosophy and the public through the largest hall in Ral. for a good number for entertainments will find this a catchy song. They have phenomena until the largest hall in Balforward just as the train reached the it arranged for orchestra, and sell both timore will be too small to hold the aucrossing. An instant later the faithful it arranged for orchestra, and sell both timore will be too small to hold the ausong and orchestra parts for 50 cents, diences that will attend their annivers- animal was dead. The dog was buried Address Stillman & Vogel, care of N. aries in the years to come. To our many as a hero. For eight years it has been Nelson, Publisher, 184 Dearborn street,

Hypnotism now figures in the Hey-wood murder case, at Detroit, Mich. Mrs. Heywood, the widow of the dead man, sent for the police to-day and told them she was just coming out of a hypnotic spell, into which she had been cast by Jones, whom the police hold for her husband's murder. She said whenever she was in Jones' presence she was not responsible for her actions. She says she thinks the police have the right man.-Chicago American.

and Life in the Spirit World."

The executive board of the Indiana Spiritualist Association met at Chesterfield, Ind., April 10. Forty-two applications for membership were accepted. thority from the executive committee of time, was not appreciated then as it will be allowed to work in the camp, will be ow." . The \$5,000 auditorium will be finished in time for the meeting.

Ten years ago Uriah Jones, an Infarmer, who now lives in the Michigan coal fields, had a dream in Rev. G. C. Love as lecturer; Mrs. Ladd which he was told that in ten years an inexhaustible pool of oil would be disin Northern Indiana and Michigan. His dream has come true and a company with several millions of capi- baving now 31 names on its member tal has been formed to drill wells. Since ship roll. Our hall, which accommo-Jones' dream became known several dates 300 people, has been crowded. years ago repeated attempts have been many going away who could not get in made by speculators to get oil in the territory, but they all failed until the ten year period was up.-Chicago American, cers. of th

C. F. G. writes from Washington, D. C.: "I enclose to you a slip taken from an Eastern paper, which seems to J. A. LaSourd; corresponding and rebe in line with the practice of quite a cording secretary, Mrs. G. C. Love. On aumber of the clergy at the present time. It seems to me that it is about time for them to throw aside the fallacy of vicarious atonement in view of the capid increase of crime of all kinds, and oreach that the criminal will get his bunishment here and now; in fact, their is an encouragement to they virtually say that after thirty or forty years of sinful acts, all that is to be done is to say that 'I beflere in the Lord Jesus,' and though 'my sins are as scarlet they will become as white as snow."

Mrs. Alice Baker, lecturer and mestage medium, of Cleveland, O., writes: "At home again after two months' work in Missourl, Illinois and Pennsylvania. In all the places we found many good people, and our labor was crowned with success. Our last place of work was in Erie, Pa., for the Spiritual Progressive Society, a society of noble spiritual workers. On last Sunday night the large G. A. R. Hall was filled with an appreciative audience. I will offician appreciative audience, I will offician appreciative audience. ate at funerals. Home address 261

W. H. Harlow writes from Brie, Pa. "Spiritualism is still in the ring here, even if it is a little disfigured. Mrs. Alice Baker, of Cleveland, Ohio, has two exceptions, has been the only outbeen serving the First Progressive Spir- spoken Spiritualist in the place. I Itualist Society for the first and second worked very hard to get a society start-Sundays in April. She is a fine and ed here and am glad we now have an speaker and a grand message medium, and gave the best of satisfac-

Allie Buhland writes from Indianapois alone responsible for any assertions lis, Ind.: "We arrived here four weeks or statements he may make. The editor | ngo from Sullivan, Ind., where we held a series of meetings at the Court House lieving that the cause of truth can be all well attended; in some instances the best subserved thereby. Many of the house was crowded. We found the First sentiments uttered in an article may be flametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly here are warm and generous and gave us a hearty welcome. We are open for us a hearty welcome. We are open for engagements for societies or camp work at reasonable terms; also will accept calls to officiate at funerals in the city or adjoining towns."

is set up on a Linotype machine that all around, and could not be otherwise must make speed equal to about four under the present management with compositors. That means rapid work, such workers as the Bonds and Paland it is essential that all copy, to in- mers, assisted by that untiring genius, sure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on paper, or with a typewriter, and only on the paper.

Mrs. Carrie Twing; but it seemed good to get back to Lily Dale, the most beautiful place on earth. Our anniversary meeting was held in Library Hall, March 30; Mrs. Clara Watson, speaker, acting as their the General Survey will all cases be man. The president of the C. L. F. A. adjusted to the space we have to occu- Hon. A. Gaston, of Meadville, Pa., came py, and in order to do that they will to attend the meeting, but was taken generally have to be abridged more or very sick on the evening of the 28th. I ess; otherwise many items would be was called between twelve and one at crowded out. Sometimes a thirty-line midnight, and stayed with him until morning, and with my treatments and good nursing he was able to get out in about ten days. I have purchased the Reed cottage, one of the largest on the address of the writer. We desire to grounds, and would say to mediums who would-like a good location near the auditorium to write me early.

N. C. writes: "Will Bro. Hull please tell your readers what studies will this office, for they will not be returned make a complete course at the Morris Pratt College. What branches will be taught." Florence V. Bray writes from Balti-

celebrated at Dushane Post Hall, Baltithis page must be accompanied by the more, Md., on Thursday evening, April tull name and address of the writer. It will not do to say that Secretary or Corgramme of the evening, which consisted of an address by Mr. Edw. W. Wright, giving the full name and address of the a most earnest worker for the cause; writer. The items of those who do not tests by Mrs. Pauline Edeler, Mrs. Ruth A. Fiege, and Mrs. Carrie Parkburst. selections were rendered by local talent. The programme concluded by a tableau, 'Spiritualism's Farewell to jams, was killed while attempting to Creeds.' The old creeds were represented by an aged man bowing down to more advanced ideas, which were Inspirational lecturer in German open represented by a child standing beside growing palms and flowers. The re mainder of the evening was spent in dancing and in enjoying the refresh-ments provided by the ladies of the Mediums' Protective Union of Baltimore. Among the medlums taking an active part in the anniversary were Mrs. Imo gene Dooley, Mrs. Ceffoy, Mrs. A. White, Mr. William Miller, Mrs. Berger and Mrs. Shankin. Some of the larger more a slow town, but we think that some day before long the readers of The Progressive Thinker, which finds its friends throughout the United States we wish to take this opportunity to send a greeting. May The Progressive Thinker "live long and prosper.

Ora Cumberland Rose writes: "I have read Mrs. Longley's lecture on The Spirit World, Where Is It, Its Conditions and Employments, and it gives me great pleasure to find in it such perfect corroboration of descriptions of the other life, given us by our own medium and pastor, Mrs. M. Klein, long years ago. Her experiences during the ago. Her experiences during the carlier years of her development would fill a good sized volume and every one M. R. C. Clayton writes: "I feel that was a valuable lesson to those to whom I must take up a few minutes of your they were related. Mrs. Klein's detime to thank you for the copy of 'The scriptions of life in the spirit world, its Next World Interviewed,' which you planes, conditions and employments are kindly sent to replace an imperfect verified most satisfactorily by Mrs. copy; also to express my pleasure and Longley, the former, however, entering enjoyment of all the premium books, more into detail, especially concerning particularly the Encyclopedia of Death, the plane nearest earth, called by her guides the co-material plane. These things were told us many years ago, in the eightles, and given publicly in this place, and the fact that so esteemed a medium as Mrs. Longley corroborates The board discussed affairs of the July them gives us pleasure. This knowlcamp-meeting. Only mediums with au- edge imparted so long ago, so far ahead

> Mrs. G. C. Love writes from Portland, Orc.: "We desire our society to be rec-nized. We are earnest and enthusiastie. The society was started Jon. 22, by Finnican as test medium, and Mrs. G. C. Love as musician. The meetings were held by these people about two months when a society was organized, The audience is one which any minister would be proud to address. The officers of the society are: President and lecturer, Beve G. C. Love; vice-president, Mrs. Laura Share; treasurer, Mr. J. A. La-Sourd: financial secretary, Mrs. Sunday, April 6, we held an all-day meeting which was largely attended and an interesting program rendered. Our society is known as the East Portland Spiritual Truth Seekers' Society, with a fair prospect for large member. ship and a wonderful power for great good in the community. We are ously considering the question of incorpornting under the laws of the state.

alding us." Mr. Havens writes from Tell City, Ind.: "On the 8th of April, E. W. Sprague and wife arrived here, the ture by Mr. Sprague, Mrs. Sprague followed with several tests which were May." fully recognized. In all Bro. Sprague four lectures, on the 8th, 9th, 10th and 11th. He has done a good work here. On the 11th after the lecture he organized a society of 28 members with the following officers: John F. Ho. vens, president; Henry Krecker, vicepresident; Oliver Rochm, secretary; John Frewald, treasurer. On the 13th they held their first meeting. The peo-ple being liberal in thought I am satisfled that Spiritualism will grow and prosper here. The writer, with one or

opportunity of meeting and mingling

our voices with those of our spirit

friends."

It is evident that the angel world is

use a pen or typewriter.

The Church of the Soul will give a Dramatic and Musical Entertainment in roles announced on the programme: Overture, Madame Bourgeois; vocal solo, (to be announced); selection from and Errol, assisted by Harold J. Filson, in their comedy sketch, "A House Divided"; plano solo, Edna Trinkaus; vocal solo, Mrs. J. Sargeant Richmond; recitation, Miss Jessie Kleinman; vocal solo (to be aunounced); comic song, J. H. Lanier. Price of admission, 25 cents. G. H. Bröcks writes that he will not be at the Lily Dale camp this year,

grove meetings. He will hold them on Saturday and Sunday. Please address him at his home, 114 President street, Wheaton, Ill.

Mrs. S. S. Rockbill writes from Alliance, Ohlo: "The Independent Church held its annual election of officers todays, resulting as follows: President. Mrs. Ellen Hains; vice-president, Mrs. G. S. Hoyls; secretary, Mr. A. M. Hahn; treasurer, Chauncey Erwin."

Mrs. W. S. Jones, of Liberal, Mo., writes: "I wish to let you know of our age here. Her music and singing was delightful beyond comparison. There delightful beyond comparison. have been expressed."

M. B. Philp writes: "On Sunday, April 13, Mrs. Maggie Waite gave her services to the Englewood Spiritual Union, which meets at Hopkins' Hall, 528 W. 63d street. The house was filled to overflowing. The tests were numerous, and everyone recognized. She will be with us again on the 27th. more: "The fifty-fourth anniversary of the advent of Modern Spiritualism was Mrs. Warne's lecture was one of her best. Mrs. Chestnut sang beautifully as she always does. Mrs. Waite's manager rendered a very fine solo. The soclety is preparing a minstrel show, which will take place on the 25th in our hall. It will end with an impromptu dance.

This dog is entitled to immortality. The Chicago Tribune says: "Pat, an Irish setter which had been the life companion of 8-year-old Irwin Willsave its master and three playmates from the perils of the St. Paul grade crossing in Edgebrook. The children epresented by a child standing beside had been forbidden to cross the tracks, white cross, beautifully surrounded by but neither Irwin Williams, the son of Grant Williams, division freight agent of the Chicago, Milwaukee and St. Paul railway, nor Francis, Olive and Howard Sprogle, children of Assistant State's Attorney H. O. Sprogle, remembered the warning when they climbed into a farmer's wagon and were driven toward the grade crossing. The dog ran along contentedly at the wheels of the wagon until it approached the tracks, then set up a howl of protest. Running in front of the horses the dog barked at their from the city was passing and the farmer drew rein as it whizzed by. Another train was approaching from the opposite direction and Pat was in a frenzy of excitement. The horses known to almost all the residents of Edgebrook, who now are relating a dozen deeds of heroism it accomplished

Mrs. Amanda Coffman writes: "I am now at home filling an engagement with the Grand Rapids (Mich.) Spritual Association. I would like to correspond with secretaries of camps for the summer. I have a few dates not taken. I also would like to hear from societies wishing my services for fall and winter months. The Progressive Thinker grows better with each issue, and is always a welcome guest at my home. Long may it live to educate the people. It ought to be in every home. Address me at No. 419 Crescent avenue. Grand

first of September they are to move to Whitewater, Wis.

of the Morris Pratt Institute, it was voted to open the Morris Pratt College

Okla., would like the address of G. J. Kirby or Sam Hayferd.

moved to 763 Monroe street, near Robey, where he will hold circle_services every Sunday evening at 7:30 sharp.

J. M. Hodson, of Oddville, Ky., writes: 'I want to thank the editor of The Progressive Thinker for the beautiful and most valuable book just received. 'A Wanderer in the Spirit Lands.' It the most interesting and elevating in tone of character and the higher thought of any literature I ever read, and should be in every family as an ed-

has been conducting an investigation to discover the cause of pauperism. finds that drunkenness is responsible for fifty--two per cent. In thirty-nine per cent only the father was a drunkard, and in seven per cent only the mother and in six per cent, both rents. The children of such parents must be supported by charity.

Chas. A. Kiehl writes from Williams port, Pa.: "Mrs. R. W. Barton finishes her engagement with the First Church of Spiritualism, Williamsport, Pa., May 1. The services rendered by Mrs. Bar ton proved satisfactory, and much good was the result of her work. Mrs. Virformer giving a lecture. After the lec- ginia Barrett, of Indianapolis, Ind., will serve this society during the month of

> The United States government ha admitted it was wrong in depriving Dr. J. C. Batdorf, of Grand Rapids, Mich., of the use of the mails. His rights have been restored to him, we are glad to an-

> cessful a year as the past one has been, under the efficient management of Dr. has served as president of the Social ly to our success by the exercise of her mediumship, and in various other way.

When writing for this paper ent obtainable, H.D. Barrett (president of the N.S. A.), Dr. G. A. Fuller, Mrs. May Pepper, Miss Lizzle Harlow, Thomas Cross, Mrs. S. C. Cunningham, platand others having occupied the form during the past season. We have had a fair, a gypsy camp and various kinds of entertainments, by means of which we have increased the sum in our treasury over four hundred dollars and have strong hopes of being able to buy a lot on which to build a home for ourselves before many years. We propose to hold an old folks' concert on May 7, for which quite extensive arrangements are being made. Meetings will be held through the summer senson, commencing the first Sunday in June, at Unity Camp, in the neighboring town of Saugus. We have one of the finest pine groves in the state, easy of access from Boston and all surrounding towns. Refreshments are served on the grounds, making it very convenient for any one wishing to spend a day in the country, with good music and spiritual food thrown in. We have promises of most excellent talent for the camp season, with several special days. June 15 will be 'Union Sunday,' for which an invitation will be extended to all char-fered societies in this vicinity to be our guests for the day. We have held two very successful union meetings in the past year and consider it one of the very best ways to create an interest in the cause and promote sociability among societies. Miss Lizzle Harlow

> May." Chicago Spiritual Alliance Church, corner 31st street and Indiana avenue. Speaking and tests at 8 p. m. Moving olctures, Biblical scenes, and messages by Mrs. Elmo,, at 8 p. m.

will be our speaker during the month of

On last Sunday Mrs. Cora L. V. Richmond lectured on "The life of Talmage, and His Present Condition in Spirit Life." It will be published in The Progressive Thinker.

Louise Loebel writes from Milwaukee, Wis .: "The Golden Rule Spiritual Soclety celebrated the 54th anniversary of Spiritualism by having two lectures. The afternoon meeting was mostly devoted to the children. The musical and vocal programme was a success. The guides of the young mediums did very good work. The lectures were given by Dr. F. L. Mehrtens, and flower reading by Mrs. Dr. F. L. Mehrtens, from Riby Mrs. Dr. William decorations consisted of pon, Wis. The decorations consisted of cedar garlands, Old Glory, palms, and a beautiful supply of cut flowers."

Dr. G. B. Warne attended the convention at Milwaukee, Wis., last week, where he lectured.

W. J. Williams, president of the Har monial Spiritualist Association of Los Angeles, Cal., and J. D. Griffith secre-tary, and Maude L. Von Freitag, pastor, write as follows, endorsing the work of Rev. C. H. Cook: "This will introduce Rev. C. H, Cook, Ph. D., with whom we have been personally acwhom we have been personally acquainted during the last six months. During that time he has lectured several times, very acceptably, for the Harmonial Spiritualists Association of Los Angeles, Cal., and he also took a prominent part in the meetings of the Southern California Spiritualists Camp-meeting Association, held at Sycamore Grove, Los Angeles City, during its annual session in August and September, 1901, where he delivered a series of lectures, and otherwise aided in the services. It gives us pleasure to introduce our brother to any and all Spiritualists and lovers of truth, with whom he may seek affiliation or recognition, granting to him our heartiest commendation."

higs held every Sunday afternoon and evening, by Miss Sarah Thomas, at 404 Ogden avenue. She has had full houses. It speaks well for her that such an interest is manifested in her meetings. Her subjects are always applied to the present times and peoples, in compari-son, and are often applauded to the Miss Thomas celebrated her twenty-first birthday into Spiritualism on the evening of the 8th of April, at her home 389 West Madison street, at which were gathered 75 people, all except one being among her converts to the cause within the past year. The exception, Mrs. S. J. Cutier, made a very nice talk on the subject of Spiritualism and the fact that she was a living witness of Miss Thomas' untiring efforts to uplift the cause, having known her from her first development. Miss Thomas was the recipient of presents from nearly all, from flowers to many valuable and useful articles. She made the statement last Sunday that during the tent meetings held last summer, from July 1 to Sept. 30, there were over 400 converts to the cause through her teachings, and that she has made preparations to again hold her tent meetings at the same place this sum-

E. R. Kidd writes from Canton, Ohio: "Mr. D. A. Herrick, of Alliance, Ohio, the well-known trumpet medium, through invitation, came to Canton this week and held several very interesting and instructive seances, While Mr. Herrick is not conversant with any language other than the English language, Hebrew, German and Swedish spirits came and conversed with their friends of earth in their mother tongue, and it is not an uncommon occurrence in Mr. Herrick's seances, for two, three and four denizens of the spirit world to come at the same time and carry on conversations with their loved ones here below. While one is using the trumpet others are talking independ ently, and while as well the medium is sitting under test conditions, he being held by the hands on either side. Having known Mr. Herrick for years and finding him at all times a gentleman as well as a true and tried heartily recommend him to those seek ing after truth and proof of life beyond the grave. Besides Mr. Herrick's trumpet mediumship he is an enspirationa speaker and societies and camp meetlngs in need of a speaker, as well as a phenomenal medium, will make no mis take in employing Brother Herrick." Prof. J. N. Yake's permanent address is 507 Twelftipistreet, Milwaukee, Wis. A. Willis is in Chattanooga, Tenn, holding meetings and materializing cir-

State SpiritualinAssociation, would like ing terms, Address NV. O. Mann, 829

Philadelphia, Pa.: "The First Association of Spiritualists of Philadelphia will celebrate its Golden Jubilee or 50th anniversary, with a four days' meeting. The jubilee exercises will commence Sunday, May 11, and continue the 12th. 13th and 14th. This being the oldest association of Spiritualists in the world it should attract the attention of all who are interested in Spiritualism. President H. D. Barrett of the N. S. A., will be present and other noted workers to be announced later. The First Assoclation will be assisted by the Alex Caird, assisted by Mrs. Caird, who gressive Lyceum and Band of Mercy (which was organized in 1864), the Union, and who has contributed large- Twentieth Century Sunflower Club and the Woman's Progressive Union. All services will be held in the temple of There has been a steady increase in the Association, Twelfth and Thompson membership, audiences and interest, streets. All are invited to join with us-

Frank H. Dunton writes: "I want to say to you that the articles of Prof.

gives two lectures on Sunday, one at 10:30 and one at 7:30. At both meetings she gives tests. A remarkable thing in Mrs. Barton's test work proved itself at the Wednesday evening circle. Out of 64 people in the circle she gave 48 tests, all of which were recognized. She did this work in one hour and three-quarters. Mrs. Barton has worked for this society many times, and her ability as a medium has proved itself in her publie work. Her private work has been a complete success."

MATERIALIZATION.

Definite Testimony of One Who Knows.

To the Editor:-I have read in your

valuable paper of April 12, an article on materialization, by H. V. Sweringen, He states he knows there is such a thing as genuine materialization. I can duplicate his statement. I could relate many instances through my own mediumship, but prefer to tell of what I have witnessed through others. I have on several occasions, through the mediumship of Mrs. Hattle Stansbury Holl, of Boston, seen as wonderful results as Mr. S. relates and I wish every honest investigator could witness the same. At one of Mrs. Holl's seauces, some twenty persons present, I was called to the cabinet, and while a spirit friend was conversing with me at the aperture, two others materialized-one each side of me, and at the same time three spirits materialized outside of the circle, same as Mr. Sweringen describes, and mortal friends arose, moved their chairs took their spirit friends by the hand and walked around the inside circle with them, and before the sitters returned to their seats the spirits grad-ually dematerialized in view of all present. Six spirits plainly seen at one time, by all.

I have witnessed similar manifestations at the seance of Mrs. C. B. Bliss, who is now in Chicago. One of the most pleasing manifestations of this kind I ever witnessed came unexpectedly. Several years ago I was invited to spend a few Onset Bay, and one morning before going out to conference, I went to Mrs. Holl's room to speak with her, and as we were standing in the middle of the room, conversing, we heard a scratching noise upon the floor, and looking down to learn the cause, first noticed something white slowly moving. We watched it and soon it looked like thin vapor, which kept in motion and gradually rising from the floor toward us, and for a time we could see through it, but it grew darker and larger until a materialized form stood between us-a dear spirit friend. She placed one hand on my shoulder, and gave me an mportant message for her mother, then the form gradually merged into vapor and was gone.

With such positive evidence I must ioin with friend Sweringen in saying I know there is genuine materialization. I hope friends of our cause who feel interested in veteran workers will read my card on 8th page of The Progressive Thinker.
ANNIE LORD CHAMBERLAIN.

M. V. S. A. Camp-Meeting.

The twentieth camp-meeting at M Pleasant Park, Clinton, Iowa, will oc-cur July 27, August 24. Every preparation is being made to afford all those who attend such a feast of good thoughts and intelligence as they have never received before.

Among our speakers we shall number Harrison D. Barrett, President N. S. A.: Brown, W. F. Peck, G. W. Kates and wife, Mrs. Georgia Cooley and J. H. Altemus. With such a display of tal-ent surely none will go away without ample entertalnment. The park itself is being beautified and made ready by Mr. L. M. Rose, the superintendent of grounds. Those who are about to select a place to spend their summer va-cation cannot find a more beautiful spot. Fine scenery abounds on every hand. The grounds are shaded by natural forest trees and supplied plentifully with clear cold water from two deep wells.

The announcements will be ready for distribution about the middle of May and can be had by sending your address to the secretary, if you do not receive one about that time. A cordial invitation is extended to all.

STELLA A. FISK. Secretary M. V. S. A. 18 N. 11th street, Keokuk, Iowa.

ANNIVERSARY POEM FOR SPIRITUALISTS

I have no words of sadness "

For you, dear friends, to hear; I send to all "good cheer." Soaring like the eagle,

Singing like the lark, Thought on pinions regal Leave behind the dark. Sunshine round me dances,

Breezes come and go, Every stream and fountain Seems to give me joy;

Every rock and mountain, Every girl and boy. All the air seems thrilling

With a roundelay,

Bless this sacred day. We have cause for gladness, None for doubt or fear, Hearts once tuned to saduess,

Dews from beaven distilling.

Now can sing good cheer. For angels at our portals Benignly stand and wait, To crown with joys immortal

This day we celebrate. Belvidere, N. J. BELLE BUSH, "The Priest, the Woman and the Con-This book, by the well known Father Chiniquy, reveals the de grading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 80 cents. For sale at this office. "Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embodiment," By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at

"A Conspiracy Against the Republic." By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

ANEW Mrs. L. W. Dimock writes from Willimmeport, Pa.: "It is necessary to make special mention in regard to Mrs. R. W. Barton; who is working during the month of April for the First Church of Spiritualism, Willianisnort. Pa

That millions will be sold is the foregone con. during the war. Also Mrs. Margaret A. Thomp-

clusion. No man or woman can in this day and son, who suffered for years with liver and heart

Time and again we have called the attention insides, harden our bones, and causes almost of our readers to the dangers of drinking unpuritied water, and that no water should be used
for drinking purposes until it has first been puritied.
Statistics show that 250,000 deaths, over 500.000
statistics show that 250,000 deaths, over 5

fevers, typhoid-malaria and kindred diseases the Puritan Still. Perfectly delighted with the are caused annually by unpurified drinking wa- water we get from it. It furnishes not only clear,

Is it any wonder we have sickness, affliction for my family of nine, and I consider its use a and premature death on every hand when our great preventive of disease." wells, cisterns, hydrants and streams are politiced with sewage, drains, surface water, decayed animal and vegetable matter, lime and other health-wrecking minerals, alkali, fever

A genius of Ohio has invented a new device troubles and other diseases is alarmingly large. known as the Puritan Water-still that is prov- Our impure water supply is the cause. I advised ing a blessing to thousands of users. It is a everyone of my families to obtain a Puritan, plain, simple, heavy sheet-metal device, which, not only as a protection from disease, but beplaced over the kitchen stove, purifies the foul. cause I believe distilled water is the only water sets water by a new process of distillation, removing all impurities, mud, lime, health-wrecking minerals, fover and disease germs, etc., and
furnishes pienty of pure, distilled water for stomach troubles of six years' standing; Ralph
family use—clear, soft, sparkling, delicious to

Curry, an old war veteran of '61, who was cured the taste, absolutely pure and safe.

age but realize the absolute necessity of purify-ing all drinking-water before using. THOUSANDS A WEEK.

Austin Flint, M. D., New York City, highly recommends distilled water, as also does Mrs.
Mary R. Melendy, M. D., who says: "To insure a permanently smooth and brilliant complexion, use only distilled water. It is splendid for bables and children, keeps the blood pure, the bowels regular, prevents coile, cramps, etc."
The Ralston Health Club says: "Well water is, at its best, a hastener of the fills that fiesh is helr to. We can prove that all typhoids, nearly all malarial, contageous and organic diseases, are due to the water we drink, There is no doubt that distilled water is the best medicing that can enter the system." Upon inquiry at the factory, we found that this invention has caused a remarkable excitement all over the United States; that their capacity has been tested to the utmost, the demand being so enormous—orders aggregating hundreds daily.

From the thousands of letters received by the makers, it is plain to be seen the world is hungry for pure distilled water, that may be drunk



without rear or reproach. Some of these letters give a vivid picture of water as we get it, and below we give a few extracts that show the won-derful benefit derived from distilled water. below we give a new extracts that show the wonderful benefit derived from distilled water.

Rev. Park O.Herbert, pastor Christian Church,
Burlington, Kan., writes: "I consider the Puritan a blessing to humanity, a necesity in every
family, and hope to live to see it in use in every
family, and hope to live to see it in use in every
home in the land. It produces absolutely pure,
delicious drinking-water for my family of four
persons from water which before distillation
was not fit to drink."

Frank W. Johnson says: "For five years past
I suffered from kidney and biadder troubles, little thinking it was caused by our drinking water. I spent about \$100 doctoring, receiving but
little benefit. Since I received the Puritan and
drink only distilled water, I have felt like a new
man. My kidney and bladder troubles are no
more, and I have not had a pain or ache for nine
weeks."

Mrs. J. R. Stacey says: "Our hydrant water is

weeks." R. Stacey says: "Our hydrant water is muddy. The children and my husband were sick so much I thought it must be the water. I got one of your Stills, and now we all drink distilled water. It is delicious. Have had no sicktilled water. It is delicious. Have had no sickness and the children are doing fine on it."

A prominent physician, Dr. Lilly, says: "Thank God, every family can now have pure water, pure of life." Will prolong life, prevent old age, almost every disease and save doctor bills."

Miss Lulu Wilson says: "Our well and cistern Miss Lulu Wilson says: "Our well and cistern water, when distilled, is perfectly rovely. Cured water, when distilled, is perfectly rovely. Cured father's rheumatism and kidney trouble." father's rheumatism and here in the alkail James Plicher says: "Out here in the alkail James Plicher says: "Out what everycontry your Puritan Still is just what everycontr

Still. The price is wonderfully-low. Only 88 for finest and best solid copper Still No. 9 complete, or 85 for style No. 7 (Ind) complete, including plain directions. It is indeed difficult to imagine where one could invest that amount of money in anything electric that guarantees such security and good health. You can't be disappointed for the makers are responsible and registrict, and good remittance in the makers are responsible and registrict for the makers are responsible and registric for the makers are responsible and registric for the makers are responsible and registric for the fine of the f Still is proving

country your Puritan Still body needs. This water seems to dry upour month and expenses. Write them to-day.

A SCIENCE, A PHILOSOPHY all wise men; and yet their whole lives were selfish, criminal, and in utter dis-

Religion.

Spiritualism is the science and the philosophy of life. Spirit has impreg-nated every part of the universe with life, in its many forms and degrees. its manifold manifestations are Spirit- unlism of itself alone is not religion. ualism. This includes the science and philosophy of man; and Spiritualism in its specific sense, may be said to include at least two main propositions, viz.: 1. Man in his present state, is an immortal spirit embodied in ether and matter, dwelling in two tenements, one physical and the other psychic, At physical death he throws off the earth- of themselves alone, a religion; they are in his astral body.

can and do visit the earth, and impress ence of Spiritualism occupies common and often converse with spirits in the ground with the ethics of true religion. flesh. This is done through mediums, and also through the brains of many it is natural religion I have considered, intuitive persons. Nearly all our in and not the religion of the churches; ventions and discoveries are from the which is part true and part false and psychic realm. Marconi, a young man formal. And as your question is of 27, never could by his own reason un- whether Spiritualism shall take its aided, have made the wonderful discovery of wireless telegraphy; nor could Santos Dumont have invented and con-structed a successful aerial car, without ald from the unseen world. Now let us define science. It is a sys-

tematic statement of established facts and laws. If I am right in this definition, it fol-

lows conclusively that Spiritualism is

primarily a science; and the very sci-

ence of sciences; because it is the science of all life. But resting on this wonderful structure of science is a beautiful and glori-

ous system of philosophy, which want of space forbids discussing now.
Your question condensed—Is Spirit-

ualism religion or science? My answer is: First, science: second philosophy: third, not necessarily religion, but the real basis of natural religion. But that my position may be better

understood, let me define religion. The

word comes from: two Latin words, which mean "to bind back." It implies that man by involution, has been embodied in ether and matter; and now by evolution is seeking to return to God, from whom he originally emanated. That he must first eliminate his physical body and then his astral body, and honor. The result of years of deep finally in his purified spirit, enter the celestial state, or Bible heaven. These are the great divine facts upon which rest the science, philosophy and naturest the science, philosophy and naturest the science, philosophy and naturest the science, philosophy and the object of rest the science, philosophy and natural religion of man. The spirit is he of coord forces will and students ral religion of man. But religion is, that while the spirit is be- of occult forces will find instruction of ing individualized by its earthly experi- great value and interest. A large, fourence it must also perfect its soul, and pound book, strongly bound, and conattain such moral character as will en- taining beautiful illustrative plates. title it to enter the celestial state, and For sale at this office. Price, postpaid, enjoy the companionship of the "spirits \$5. It is a wonderful work and you of just men made perfect."

Knowledge alone will not establish character, and lias never yet saved a soul. Many of the greatest minds of earth, have lived and died the worst of sinners and criminals. Solomon, Alexander, Napoleon and even Nero, were Price 10 cents.

crystals."

James H. Jackson, M. D., physician in Chief of the Sanitarium. Dansville, N. Y., says: "The purest water in New York State is inferior to distilled the Sanitarium of the Sanitarium of Sa

vince all that a device that produces distilled white an that a device that produces distilled water should be in every home. After investigation we can say that this "Puritan Water Still" is well, durably and hansomely made of the best material throughout and with proper care should last a lifetime. It is so simple to operate that even a child could easily do it safely. It is amply large enough for family use May be easily carried in a trunk when traveling; weighs only about four pounds.

ALL OUR READERS

Should have one of these remarkable Stiffs. Drinking unpurified water is certainly a sin, for the preservation of health is a solemn duty you owe your Creator.

Don't fail to write to-day to the Harrison Mfg.

Co, 626 Harrison Bidgs, Cincinnati, O., who are the only makers, for full information, valuable book, etc. Sent free. Or, still better, order a book, etc. Sent tree. Or, some solid solid solid conner Still N

regard of the rights of their fellow. men. These men all understood the And the Real Basis of Natural philosophy of man; but made no effort to save their souls, by conforming to the the golden rule. The essence of religion. is self-denial, and loving service to our fellow-men; and there is no other way to perfect the human soul. It therefore follows, that a mere knowledge of Spiritualism, with no effort to serve man-The laws and facts which govern life in kind, will save nobody; and that Spirit-

We must "add to knowledge, virtue, temperance, patience, brotherly kindness, godliness and love," if we would become again at one with the Father, and progress onward and upward on the pathway of duty. But while the facts and laws of the science of man which constitute Spiritualism, are not house and enters the psychic realm, the true foundation of natural religion, which is the true religion. And the 2. These spirits in the psychic realm philosophy which grows out of the sci-In conclusion, I hardly need add that place among the religions of the world, l answer, No, we already have much religious party-ism; pharisaism and bigotry. We want nat-ural religion with Spiritualism as its foundation. So I end as I began: Spiritualism is science, philosophy, and the real basis of natural religion.

E. L. DOHONEY. Paris, Tex.

A CHANCE TO MAKE MONEY I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold I rocess. Do not heat or seal the fruit, just put it up cold, Koeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As they are many people por

lor directions when they see the beautiful sall-ples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round can in a few days. I will mail sample of fruit home in a few days. I will mail sample of fruit home and diffections to any of your readers for and full directions to any of your readers for mineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"Principles of Light and Color." By, E. D. Babbitt, M. D., LL. D. A truly, great work of a master mind, and one whom Spiritualists should delight to thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being

will be delighted with it. "The Spiritualism of Nature." By Prof. W. M. Lockwood, Price 15 center For sale at this office.

"Mentless Dishes." Very useful

Pearl street, Cleveland, Ohio."

Handel Hall, Thursday evening, April 24, at 8 o'clock. The following well known artists will appear in the various "The Rivals," Miss Carrie Richmond violin solo, William J. Davids; Filson

hence is open for camp work. He also would like to make arrangements, if possible, with some of the friends in different parts of the country to hold

past week's work here by Sister Laura B. Payne, who came to us with a spiritual feast which lasted one week, telling us of the good things which are ment and drink to the hungry soul. During the lectures by her the churches were scarcely attended, as all wanted to hear her lectures, and which all pronounced the best by far of any listened to in an was nothing left unsaid which should

Rapids, Mich." Mosos and Mattie E. Hull have moved from Buffalo to Lily Dale, N. Y. The

At a meeting of the board of directors

on Tuesday, Sept. 30, 1902. Frank T. Ripley writes: "You are truly doing a good work for Spiritualism. A lawyer here who has read 'A Wanderer in the Spirit Lands,' says that it is a book worthy of perusal; anyone who reads it will be benefited." Alexander Leverenz, of Roosevelt,

The evangelist, F. M. Stoller, has

ucator." .The board of guardians of Stockholm

Mrs. A. A. Averill writes from Lynn, Mass.: "We have never in the history of the Cadet Hall Society had so suc-We have had some of the very best tal- to make this celebration a success."

H. H. Scoville writes: "Will you kindly allow space to again notice the meet-

W. C. Mann, secretary of the Speed Memorial Temile of the Kentucky to correspond with atgood speaker and test medium to serve the society for the month of May. Write at once, stat-Eighth street, Lbuisville, Ky. Mrs. M. E. Cadwallader writes from

> Price, by mail, \$1. For sale at this office.



This department is under the manngement 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 hear ing 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 omit-ted, and the style becomes thereby assertive, which of all things is to be dep recated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given favor. 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 an-swers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

M. R. Parmelee: Q. Whence came A. It is an extremely ancient custom

and represents a sucrifice to the God of the sea. Of course its old meaning is now forgotten, and it is a meaningless form. The Romans and Grecians believed that Neptune ruled over the deep, and hence when a new vessel was launched into his arms, a libation was poured out as a sacrificial offering to gain his favor. It was also the custom for those starting on a voyage to toss a libation of wine into the sea in propiti ation of the ocean-god, whose protection

it was thought was thus secured. Sometimes a sacrificial offering of animals was made, but wine, which by its red color suggested the myth that it was transformed into blood, was substituted. The operations of the same of stituted. The custom undoubtedly ancient in the days of Greece and Rome, and the bold Phenicians observed it when they launched their galleys for their foraging expeditions. The modern christening of ships is a

lingering shadow of the myth of an ocean-god and the policy of propitiating him by sacrifice. In the old time it had a meaning, and a warship not thus dedicated would have been considered sacrilegious to have commanded. Now it is a pretty, yet meaningless form.

Student: O. If there was, say, a volcanle explosion, and not a person on the earth to hear, would there be any

A. There are those who style themselves philosophers who believe that nothing exists outside of sensation, hence that there is no sound unless is an organ backed by an intelligence to perceive it. This conclusion is reached by giving sound a certain definition and then making the explanation conform to the definition. If defined as the perception received through the sense of hearing, of course there could be no such perception if the organ did not exist. Sound, however, does not depend in the least on the ear. It is vibrations of more or less rapidity in a sounding body or medium, as a bell struck with its hammer, and the atmosphere carrying the vibrations; the strings of a musical instrument; the roll of the thunder. Such vibrations have no dependence on the senses of man for their existence.

W. Ranson: Q. What is the difference in weight of a body at the poles and at the equator of the earth?

A. A body at the poles weighs one one hundred and eighty-ninth of itself more at the poles than at the equator. This is because of the greater attraction at the poles, and lessened influence of centrifugal motion. The motion of a body at the equator is that of the surface of the earth, or nearly 1,000 miles an hour, which tends to throw it away,

against the force of gravity (which is the weight) and lessens that weight in proportion to velocity. If the revolution of the earth should increase indefinitely, a velocity would be reached where gravity would be exceeded by centrifugal force and the fabric of the earth itself would disintegrate and fly off in tangent lines. If this force wa off in tangent incoments would go into space so far as to escape the com attraction of the earth would be dispersed as dust through the abyss of space. If, however, it was not sufficlent to throw the superficial fragments beyond the central attraction of the mass, the earth would become a whirling vortex of atoms, and would so re main until the rotating force was diminished. But in the balance of planetary movements, the diurnal rotation of the earth has an unchangeable relation to its gravity, and revolution around the sun. That is the gravity (weight) of its substance not only is a measure of attraction to its own center, but also of its gravity to the sun as a center of revolution, and these relations

Eliza: Q. Will gold and silver coin remain burled in metallic boxes without change?

are expressions of the constitution of

the solar system, and unchangeable.

A. As there is always electric action when two metals are placed in contact, a brass, copper or fron box, kettle, etc. filled with coin, buried in the earth, would more or less corrode, but the coin would remain unchanged. Gold practically resists corrosion. Silver in the presence of sulphur is readily acted on, and in some soils might in time be n, and in some some that in a true in the interest dissolved, but this is not usual, it is fines seen that coin either gold or liver, is better preserved in a metallic

Old Style, Cambridge, Mass.: Q. Do you not think the "slang" which is so fast being adopted, will corrupt our language and give us a vitlated style? A. One of the means of, growth of

language is by "slang." The inventions' of the street which at length by their expressiveness gain a place and after a time become classic. Many common, slang expressions are from the Bible, and hold their place by being such yield word pictures, that no purase can be substituted equally strong. Take for illustration the following: To "smart for it," Prov. xll:8; "at their wits ends," Ps. Evil:27; "merchant princes," Is. xxvll:8; "a feast of fat things," Is. XXV:0; "a drop in the bucket," Is. x1:15; "wheel within a wheel," "got a wheel in his head," Ez. x:10; "lick the dust," . lxxii:0; "clean gone," Ps. lxxvil:8; lck to the evidence," Ps. cxix:31; it as butter," "fat as grease," Ps. "fat as butter," "fat as grease," Ps. cxix:70; "escaped with the skin of my

teeth, of ob xix:30; "in my bones," "feel it in my bones," Ps. xxii:17; "like & sreen baytree," Ps. xxxvii:35; "smooth as butter," Ps. lv:21; "weak as water," Ez. 7:17

Words and phrases found serviceable for expressiveness, brevity, vividness are taken into literature.

There is a coarse slang, never written, which is as corrupting of merals as it would be of literature could it gain entrance. For clearness of expression clearness of thought, for these are de pendent, the rule should be the less slung the hetter. Words should be used with careful reference to their given-

with careful reference within given meaning, and no chance given for doubt or nisunderstanding. Slang will not corrupt our language, for it is used only in ephemeral litera-ture, unless found worthy of preserva-

Miss Susle Ehrhard: Q. (1) Why do Spiritualists sing such hymns as "Near er, My God, to Thee," instead of spirit-ual hymns?

(2) Why is it that a medium will tell falsehoods in a trance, and then exact

pay for the sitting? A. (1) Because old beliefs die hard. Because there are some people who wish to have a "service" like the

Because they know the tune, and the

words have no meaning, yet sound pleasantly. If they would only stop to think they would laugh outright at the absurdity of that "grand old hymn!" If God is everywhere, how can one get nearer to him? or why elevated on a cross he is any nearer than sitting or cross he is any nearer than sitting or standing on the ground are we better situated? It is the old belief of God on a white throne away in the space, to be reached "on joyful wing, cleaving the

(2) The wording of this question shows that the correspondent has not fared well with the trance mediums. She has placed faith in messages he cause she paid for them in good money, and they came from the trance state, and has been deceived. It may not be a logical deduction that because a medium takes pay, his control will tell the truth, it is only presumable that he ought to do so. The fact is that the two are not related as cause and effect. Usually the greater the falsehood, the more exacting of pay. A lawyer may give you advice which will send you into court to be beaten, yet you will pay his fee and the costs. his fee and the costs.

A doctor will give you medicine that will be a remedy worse than the diswill be a remedy worse than the ease, but you will pay him for his "pro-fessional knowledge." A minister will preach a sermon for Christ's sake, yet he is always "called" where he receives the biggest salary. If this correspondent desires to pay for none other than truthful messages she will have to make a bargain to that effect before hand. Be sure the medium is in a trance in the first place, and then do not expect infallibility, or that money will always buy the truth.

GALVESTON, TEXAS.

Consecration of the Spiritualist Temple.

Easter Sunday was the day decided upon by the Spiritualist Society of Galveston, Texas, for the consecration of their Temple. The day was ideal, the soft southern breezes crept across the gently murmuring waves of the Gulf of Mexico and made sweet music wandering through the profusion of flowers and palms. The long staircases and lecture-room of the Temple were tastefully decorated with smilax, palms and cut and potted flowers. The morning service began promptly at 11 o'clock with a selection by the Holtkamp Or-chestra, of Houston. After the choir had sung "Hark, Hark, with Harps of Gold," Mrs. Nettie M. Wood, secretary of the Texas State National Associa-tion of Spiritualists was introduced and tion of Spiritualists, was introduced and spoke as follows:

"Officers and members of the Spirit-ualist Society of Galveston, and guests to this consecration service, I find great pleasure in the honor which has conferred upon me to appear before you on this occasion, representing the Texas State National Association of Spiritualists, of which you are a respected and appreciated auxiliary so-

clety. "Spiritualism of course does not depend on organization for existence or means of expression but sheds its light and breathes its comfort into individual human hearts wherever the soul's craving has prompted sincere aspiration for spiritual illumination; but the advantages of organization have been realized ever since family relations, pro duced parental government ganization of Spiritualism is strictly a business proposition to effectually band the persons in each vicinity who have been made free by this great truth into a family; with no creed, but free from all ecclesiastical form and authority, each individual enjoys the sover-eignty of his thoughts, and with toler-ant spirit accords the same privilege to every other associate. By this means the forces are cemented, pleasant associations are created and a business foundation which acts as a vehicle for the expression of spiritual philosophy and psychic phenomena is formed. Like camp fires along the frontier, spirit return has always existed; now is time to profit by the example of the frontlersman when he formed villages and created municipal governments which have grown into great commercial centers and each individual become connected with the National Spiritualist

Association through the local society and state association.
"The Texas State National Association of Spiritualists is young (but five years old), but with the co-operation of each individual and community we shall be able to disseminate Spiritualism over the entire state. Your speak er, Mr. John W. Ring, who is also prestdent of the state association, and I. have worked harmoniously together not only while I was a resident of Galveston, but slife my removal to Houston When we assumed the duties of president and secretary of the state associa-tion we found that we had some difficulties to contend with, but Brother Ring at the helm we with steered our bark safely past all obstruc-tions and are now sailing in peaceful waters. The indebtedness of the state association has been liquidated and we are standing on a very good financial basis. Such substantial centers as this society, comfortably situated in so beau tiful a Temple, are examples for the growing societies over the state and do much to attract the attention and re-

spect of the surrounding world.
"In the name of the Texas State National Association of Spiritualists I not only congratuate you on this occasion of consecration, but in a less formal and a truly co-operative spirit extend the best wishes of our carnest heart for | Mull. It will be welcomed and treasthe success of your work begun; may the walls of your temple be saturated with homelike magnetism, yielding pence and comfort to pilgrims who journey this way, and may the smiling faces and joyous hearts be stimulus to

ity."
The choir sang "Hall, Smiling Morn."

Mrs. Jennie Hagan Brown worded a vary impressive invocation. Mr. Bing explained the importance of Lyceum work, making mention of the saying of Andrew Jackson Davis, "The child is the repository of infinite possibilities," and the Lyceum arose and sang, "I and the Lyceum arose and sang, "I Live for Those Who Love Me," from

Hudson Tuttle's Lyceum Guide. Mrs. Jenule Hagan Brown, well known among Spiritualist workers, and now a resident of Fort Worth, was introduced, and during her brief remarks of congratulations made touching ref. erence to the remark of Mrs. Sprague, in Vermont, who when asked why the Spiritualists did not build more temples, replied, "We consider it better to wait and move into those already built for us." "Little did we think that the prophecy in far-off New England would thus be could!" thus he fulfilled in this city by the sea,"

sald Mrs. Brown. Mrs. Florence D. B. Shaffer, of Houston, delivered a short address, speaking impressively of the necessity of building a temple within the heart. O. Payson Longley's "Echoes From Be-yond the Veil" was sung as an offertory.

Mr. John W, Ring, the local speaker, then began the consecration address, touchingly referring to the efforts of those who had joined the immortal hosts, to start and increase the "Temple Fund." With splendid effect he told of the first inspiration for the temple having come from the spirit Lillie Stan ford, who advised a bazaar which cleared \$33. With this small beginning something like four years ago, the present success has been attained.
"We do not want to make this a place

of worship, but a school for learning and a home for the pilgrims of earth who may journey this way. We would make it a center from which shall emanate Peace and Comfort, a great magnet to attract the sweetest of spirit influences that they may bless the friends who may cross our threshold. Officers of this society, a grave responsibility rests upon you to make this temple home for humanity and cheer each heart that may come this way; may you, seek to so bury self that you can plainly see the needs of your fellow-man, may the angel world find you each willing workers to carry forth the inspira-

tion which they have in view for the growth of this temple."

Turning to the Ladies' Auxiliary, he said: "Mothers of this great movement, be impressed with the sanctity of your positions; motherhood the sweetest word mortal lip ever lisped, and you are mothers of a great movement upon which the world looks for good to last not only through this life but the world to come. Rise up in the dignity of your womanhood and let no one pass positions: motherhood the sweetes unprovided for; use well the beautiful

unprovided for; use well the beautiful talents which the spirit world has placed in your hands."

Addressing the Lyceum, he said: "Buds of promise, each of you are to fill a place in the world which no one also gan fill: look world which no one else can fill; look well to the development of your mind that you may do much good for the world in which you live. You are each to form the couditions in which you are to live, so with dignity of purpose draw from within the best of your nature and hand in hand with bright spirits go forth into the would of action to yield balm to the wounded, joy to the sad, strength to the weak and courage to the despairing. The world demands more of you than any generation that ever lived before, and if you manage your life wisely you can accomplish all that may be desired for the possibilities and opportunities are greater for you than for any generation. May the innocence of your nature be so guarded that it will attract the holiest and purest influences from the spirit world to think, say and do the best for your associates."

reference, was made to the choir, and the members were called upon to stand. After words of admonition the audience stood and all joined in singing, "Nearer, My God, to Thee." At 8 p. m. the service was opened with several selections by the choir, after which Mrs. Jennie Hagan Brown usual pleasing manner entertained and instructed the large audience which was in attendance. The subjects were selected from the audience and with prose and rhyme Mrs. Brown held all in a state of mental enjoyment.

Friday and Saturday, April 4 and 5. the annual bazaar was held each afternoon, and at night the Progressive Lyceum presented "A Price for Beauty operetta composed and supervised by Mr. Ring. Sunday, April 6, at 8 p. m., Mr. Ring delivered the anniversary address. The temple was tastefully decorated and portraits of the Fox sis ters, also a picture of their home were exhibited.

The society is desirous of the services of a good, reliable message medium; any such should correspond with Mr. John W. Ring, Spiritualist Temple, Gal veston, Texas.

THE OLD HOME.

I want to go back to the old home That was mine when a boy, years ago, There were hollyhocks by the gateway In a tall and stately row.

And over the windows and doorway The morning glories grew So thickly that scarcely a sunbeam Could contrive to struggle through.

By the well in the garden corner A hop-vine spread its shade, And poppies danced when the winds In sliken gowns arrayed.

And I used to think, I remember, That the cricket chirped a tune For the poppy maids to dance by In the moonlit nights of June.

Lilacs grew by the doorway So tall that they touched the eaves, And the moon made flickering shadows On the floor through their wind-

stirred leaves.
And sometimes I heard them tapping
At the pane at dead of night,
And fancied they said, "Let us in, lad," And covered my head in fright.

Oh, I want to go back to the old home And sit by my mother's knee And forget the long, long years between The dear old days and me. Oh, for a poppy blossom Out of the garden old

To weave the spell about me That lurked in its silken fold! I want to go back to the old home, Though I know they have gone away Who lived and loved in the old time,

But were I there to-day, could dream them back to the hearth-I could see my mother's face, And forget my homesick longings In the peace of the dear old place.

-- Eben. E. Rexford: "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 D. ured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c. 'Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-sevent of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. very nearly met disaster at sea. Most office,

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS: MANCHES- of the old Resolutions, however, enrued TER, ENGLAND.

"TO DO GOODIUMY RELIGION."

carry it into practice. Nay, we know of many good-hearted, pure-minded ones who have unceasing ly, ungrudgingly labored to benefit their fellows, and to lighten the bur-

shoulders of their more unfortunate brethren. All honor to these working quietly, without flourish of trumpets. All praise to such who, unheralded, unsung, have given of time, vitality, and money to bless some trial-shadowed home and to feed some physically and spiritually hungry money.

spiritually hungry mortal. I want to be an angel And with the angels stand

may be a pretty sentiment, but viewed in the light of this crime-and-poverty-cursed world it is but a maudin one when it refers to the idea of angelhood

in the future "heaven."

If a man or woman desires to graduate into the holy order of angelhood it is open to him to take the highest de grees in this world seminary without waiting to enter the theoretical university of heaven.

If you want to be an "angel" Do your duty to the world,

is a couplet we would suggest to all who are seeking for some glory which

they have pever earned.
The woman who at her own risk nurses a sick neighbor, doesn't need wings to proclaim that she is one of wings to proclaim that she is one by heaven's choicest. The man who by self-sacrince shields and assists an unfortunate brother, and gives him a fresh start in the world, is not under necessity of sewing gauze wings to the back of his coat a la Dowle to denote the heaven'y celling.

when people get away from the idea that they must wait for heaven to that they must walt for heaven to grow good, and that in that "realm of eternal bliss" they will have better opportunities for development, the world portant communication to make, and will speedily grow better.
Astronomy is an admirable science.

Astronomy is an admirable science, but continued "star-gazing" is bad for moral development. A little closer attention to the affairs of this life will positively mean a better understanding of those in the next. more strenuous citizenship of the present will provide better citizens for the "Gelestial City." "To do good;" to translate good thoughts into kind actions; to transfer the thought world to the world of plys-

the thought world to the world of physcal actualities, must mean a divine advance along the path of development; and it is toward the end of directing thought to this matter we write under our present title.

Is it not possible that Spiritualist socletics can do some actual physical work toward relieving the terrible pri-vations and sufferings patent on every hand?

Cannot our Lyceums, by a little selfsacrifice, arrange to feed and probably clothe some of the waits of the slums? May not some of the Spiritualist bodies conduct soup kitchers, at his rate on one or two days her week? And if a dinner of a substantial sort could be given to the poor (adults or children) on Sundays it would be helder. Sundays it would, we believe, preach a finer sermon for Spiritualism than all the word-mongers of the platform.

this matter over. We want to assist in was never heard of more. some tangible work for the good of the . I wrote to the reverend gentleman for world in general. We trust none of our verification of what my friend had friends will waste time by arguing that to deal thus is but to affect the symp-toms and to leave the roots of the dis-case untouched. We have in former articles dealt with the wider question at the present we but ask that every energy should be used to send some gleam of brightness shooting through the circumambient misery of great

cities and lesser towns. It will give us pleasure to have the opinions of our readers on this matter. and further to hear from those societies which have attempted such work and the results of their efforts

It is well for all to remember that if we cannot at once destroy the canker revelations I have perfect faith, and the that is eating into the vitals of humanity, it is at least possible to alleviate the similar facts. pain and to render the lot of the sufferers less miserable.

"To Do Good!" If this can be taken as the motto of every society, with an eye to the greater world outside its roll of membership, this winter will be made less bitter for many a widow and orphan, and Spiritualism will advance with its name resplendent in the added lustre. IT CAN PHOTOGRAPH THOUGHT.

To many people such terms as "personal magnetism," "vitality," "will power," and so forth, represent little more than ideas. But Dr. Baraduc, the famous French physician, has shown that they are actual things, as real as air or water. He has recently perfected an instrument by means of which he can actually measure, the vital and nervous force, and mental and physical strength of any person. This marvelous machine consists of a copper needle suspended by a piece of silk fibre in a glass case. So sensitive is the needle that it responds to the slightest vibra-tion of a hand which may be held near it. According to the degree of physical and mental health of the experimenter the needle is attracted on repelled, with varying degrees of strength. But Dr. Baraduc's discoveries go) further even than this. It is stated that he has obtained photographs; of athings which have been merely thought of; he has even photographed the electric or magnetic rays of vitality which surround every person, and which are supposed to account for the influence which some

minds possess over others.

WHAT'S IN A NAME?

Is there anything occult in a name? The naval superstition that ill-luck attends ships namedy after reptiles has received strange corrobostation of late years. Besides the Viper and Cobratine Serpent was lost with inearly all her crew, the Wasp was invecked with lieavy loss off Tory Island, and a second Wasp, a gunboat, disappeared in a typhoon, never to be heard of again. In consequence of this double disaster to ships named Wasp that name has been struck off the admiralty list of and Wife For sale at this office.

cents. For sale at this office.

The Majesty of Calmness, or India. been struck off the admiralty list of available names. In the past we have lost a Rattlesnake, Gadfly, and Hornet. vidual Problems and Possibilities," By Probably a new Viper and a new Cobra. Wm. George Jordan. Another valuable will be built, but should anything hap- little work. Price 30 cents. For sale at pen to either of them the name of the this office. "Bisie's Little Brother Tom," By Al other is almost certain to be changed by the authorities in deference to the sentiment that prevails affect concerning unlucky names. The only exception that obtains is the Resolution. The ple it is a fine birthday or holiday of the best than of the properties of the control of the c ing unlucky names, The only exception that obtains is the Resolution. The ple, it is a fine birthday or holiday present slip is the tenth. No less than gift, Very interesting as well as in-

glory first in battle, hence the perpetu-ation of the name.

AT THE POINT OF DEATH.

Descriptions of the sensations of those who thought they were about to die, but who passed into a more or less profound state of unconsciousness and afterwards recovered, though intense How frequently has this definition been used since Thomas Paine gave it to the world. What a splendid standpoint for a man or woman to take! And we can quite believe that large and realistic, cannot be accepted as any numbers of the sensations of those who thought they were about to die, but who passed into a more or less profound state of unconsciousness and afterwards recovered, though intense and realistic, cannot be accepted as any numbers of the sensations of numbers of Spiritualists in their indi- thentic portrayals of the sensations of vidual capacity have endeavored to the dying, since these persons did not die.

The temporary suspension of all the physical signs of life, as in a trance or lethargy, may so exactly simulate death that all may agree that the person is dens pressing so heavily upon the dead, while yet that indefinable something that keeps body and soul together remains and is capable of reinstating the common phenomena of life. Physi-cians at the bedside of the dying, while holding the flickering, weakening pulse beneath the fingers, eagerly watch for some word or sign expressive of the sensations of approaching dissolution.

A mother, hearing a doctor whisper at her bedside, "She is dying," opened her eyes and replied, "I'll be better in a minute," though when the minute had elapsed she had given her last sign— her last heart-throb.

A little girl clinging to her father's

hand one sunny morning, said, "Papa, light the lamp, it is getting so dark," and immediately expired.

A young man asked, "Why do you all cry? I shall get well soon." Then he

fell back on his pillow, dead. These expressions show clearly that the putting on of immortality was unaccompanied by sensations indicative of the change.

LIGHT, LONDON, ENGLAND.

TESTIMONY OF A WESLEYAN MINISTER.

A personal friend of mine, at the be-(the minister) that he had a friend whose sister appeared to him after her death, and requested him to meet her at four o'clock in a certain field stile leading into it, as she had an imshe begged him not to fail to keep the appointment. The brother next day met an acquaintance and said that he had seen the spirit of his departed sister, and as he was afraid to go alone to keep the appointment she had made, he asked him to accompany him to the place, which he consented to do. When the two came to the stile lead-

ing into the field the acquaintance said. You go and keep the appointment and I will wait here till you come back. The other then went into the field, and at four o'clock the spirit of his sister ap-peared, and solemnly charged him to try by every possible means to prevent a family he knew from going to America; they had purchased tickets for their passage but must sacrifice the tickets rather than sail; but the spirit gave no reason. The spirit also told him that a certain man had backslidden in a particular way, and that he was to go and charge him with the backsliding; and then his sister's spirit vanished.

The man went to the family and after much entreaty induced them, with very great reluctores.

great reluctance, to consent not to go to America; and when he saw the backsliding person and charged him with It, he confessed he had backslidden in the way stated. The vessel in which the family would

We simply ask our readers to think have salled left the Foyle at Derry and

told he had stated, and his reply is the letter I enclose with this; and I consider it worth publishing in Light, as it is strong testimony to the reality of phe-nomena constantly affirmed in your journal, and by one who, as his letter proves, is no friend of Spiritualism. As you will see the minister says:

Dear Sir:-Pardon my delay in replying to your note. I have been very busy with mission work, and so it was overlooked.

Let me say in the first place that you have got a fairly accurate report of what I said, which is only a partial statement of what occurred. In bistory of Methodism furnishes many

As to your statement that many persons are dissatisfied with the statements of Scripture concerning a future state, I quite disagree. I have lived North and South, in city and country, and have mixed with the educated and intellectual classes, and my experience is that the vast bulk of the people have not a shadow of doubt as to a future state of existence, of happiness or the reverse. I believe that any honest seeker who would not be convinced by the Word of God would not be convinced 'though one rose from the dead.' Of Spiritualism I know little, and in

it I have less faith. Faithfully yours, etc., In conclusion I would say that if the reverend gentleman could get, as a layman, into the confidence of many church-going people, as I do, he would not find such a plethora of unquestioning faith in the absolute certainty of survival of consciousness after death; and I do not see how the Church is to satisfy its Thomases without recourse to means adopted by modern Spiritualists; for in this scientific age evidence not dogma only, can convince. What medium, for the love of spreading the light and the truth, will visit this city, with its numerous Thomases whose hearts are throbbing for the light?

DAVID GILMORE.

423 Lisburn-road, Belfast.

PERSONAL MACNETISM

eight of them have had tragic fates, structive, and of good, reaning influand the present one some years since ence. Price 75 cents. For sale at this



Send in your Camp Meeting Dates, if those given below are not correct. Inquiries in reference to the dates for holding camp meetings are coming in, and the officers of the various camps who desire to promote their own interests should send the information at once, stating where to write for full information:

Haslett Park, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

The First Society of State Spiritualists and Liberals will hold their twenty-

fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glusco, Kans. Mowerland Park, Mass.

will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Camp Progress Spiritual Association

Sunapee Lake, N. H. The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. II., commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley, Ohio.

Camp opens July 14, and closes Aug. 4, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.

The camp-meeting of the M. V. S. A. at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Camp session opens July 28 and gus Center, Mass. The very best me-closes September 2. This is a favorite dlums and speakers will be present. camp in Ohlo. For full program, address Lucy King, Box 45, Mantua Station, Ohio

Cassadaga. N. Y.

This favorite place of resort will open its yearly session, July 12 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset. Mass. Opens July 14 and closes Sept. 1. For

full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass. Island Lake, Mich.

Camp session for 1902 begins July 18, and closes September 2. Address Ella B. Brown, 226 Twenty-first street, Detroit. Mich.

Lake Pleasant, Mass. The New England Spiritualists' Campmeeting Association will open July 28, and continue for thirty days, including

five Sundays. Albert P. Blinn, Clerk.

603 Tremont street, Boston, Mass. Vicksburg, Mich.

The nineteenth camp-meeting will be Mich., and opens August 3 and continheld at Vicksburg, commencing August ues until August 25. For full informa-2, and closing August 25. For program tion, address Anna M. Fox, Box 267, address Jennnette Frazer, Vicksburg,

Grand Ledge, Mich. Grand Ledge Spiritualist Camp-meet-

"Religion as Revealed by the Material | "Wedding Chimes." By Delpha Pearl and Spiritual Universe." By E. D. Hughes, A tasty, beautiful and appro-Babbitt, M. D., LL. D. A compact and priate wedding souvenir. Contains marcomprehensive view of the subject; philosophic, historic, analytical and crit- etc., with choice matter in poetry and ical; facts and data needed by every prose. Specially designed for the use student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to \$1, post-age, 10 cents, cloth; paper, 50 cents. For sale at this office.

ism; or a Concordance of the Principal For sale at this office. Passages of the Old and New Testament Scriptures which prove or imply Peebles, M. D. Doctor Peebles is a Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many-years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1, For sale at this office.

Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office, Price, cloth \$1; paper, 50 cents.

Your Bible: Who Wrote It? Who'n the Higher Orliticism. A voice from the Higher Orliticism. Spiritualism; together with a brief his-

Price 16 cents.

Chesterfield, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. This is one of nature's lovely spots. Send for program. H. W. Henderson, president, Lawrence, Kan.; Jacob Hey, secretary, Overbrook, Kan,

Cedar Vale Kan.

The Arkansas Valley Spiritual Campmeeting Association will hold their annual meeting from the 13th to the 20th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Briggs Park, Mich. Briggs Park Camp, Grand Rapids, Mich., opens June 30 and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary,

104 Scribner street, Grand Rapids, Mich

Delphi, Ind. The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For fur-

ther information address the secretary,

Brown Good, Delphi, Ind., P.O. Box 110. Niantic, Conn.

The Niantic Camp, located at a de-lightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham,

Los Angeles, Cal. The Southern California Spiritualist Camp-Meeting Association, of Los An-

geles, Cal., will open this year, August 11, and close September 11. Nettie Howell, secretary, 139 W. Fifth street, Los Angeles, Cal. Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, end-

The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland,

Lake Brady, O.

This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent. Ohio.

Central New York. This camp opens July 27, and closes August 18, at Freeville, N. Y.

Franklin, Neb.

The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 19, to August 4. Wm. Shelburn, president.

Woolley's Summerland Beach Camp Association opens August 10, and closes

Summerland Beach, O.

Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager. Forest Home, Mich. This camp is located at Snowflake,

Mancelona, Mich.

780, Denver, Colo.

South Boulder Canon, Colo. Open three months, July, August and September, at South Boulder Canon. ing will open July 28, and coise August Colo. 27 miles from Denver. 90 cents 25. For full particulars and programs, for round trip from Denver. For parwrite to Geo. H. Sheets, Grand Ledge, ticulars address Mrs. M. Taylor, Box

riage ceremony, marriage certificate, of the Spiritualist and Liberal ministry. "Origin of Life, or Where Man Comes From." from Matter Through Organic Pro-cesses, or How the Spirit Body Grows." "Encyclopedia of Biblical Spiritual By Michael Faraday. Price 10 cents.

"Three Jubilee Lectures." By J. M. trenchant and instructive writer and

ents. Voice from the Higher Orlitchm. A "Longley's Beautiful Songe." Vol. 2. Fow Thoughts on Other Bibles." By Sweet songs and music for home and Moses-Hull. Of especial value and insocial meetings. For sale at this office, terest to Spiritualists, For sale at this office. Price \$1. _by





DR. G. E. WATKINS

The Noted Chronist, Is Now Located at

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



Does Your Doctor Understand Your Case?

Are You Getting Better?

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

He makes no charge whatever for Diagnosis.

If You Are Sick

Why not write him today, and no matter who has failed to help you, to consult him COSTS NOTHING.

Try DR. WATKINS.

Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1687 Boyls-ton St., Boston, Mass.





WOMAN MINER DEAD.

Mrs. C. R. Mallen, a Noted Mining Woman and Spiritualist, Passes Away.

Mrs. C. R. Mallen, says the Twin Lake News, the woman miner, known throughout this part of the state as not only a believer but a practitioner of Spiritualism, died of apoplexy, in Twin Lakes shortly before midnight last Saturday night. Her illness was brief, having been stricken with apoplectic paralysis a little over a week before her death. She had reached the advanced age of 76 years, and a good portion of her life was spent on the rug-ged frontier of the mountain regions. Her death closes the last chapter in the story of a remarkable career.

She was a very industrious prospector and is credited with having made a number of valuable discoveries, one of which sold a number of years ago for \$12,000. With this money she traveled extensively in the east and visited the World's Fair in Chicage. Upon returning to Colorado she erected a nice home at Buena Vista, afterwards dividing her time between that city and Twin Lakes, where all of her important mining interests were located. She was heavily interested in some of the most valuable properties in the district, among them being the Liberty Bell group near the Gordon mine on Mt. Elbert, and the Hettle group on the southern slope of Mt. Elbert. She has also minor claims in the vicinity of Buena Vista, where it is said she built a cabin, alone and unaided, on top of Free Gold Hill, and occupied it while doing discovery work on cupled it was doing discovery work on her claims, climbing the steep trail once a week and carrying the necessary pro-visions in on her back. But of late years all of her mining development has been carried on under the supervision of Col. W. T. Buchanan with whom she had been in partnership for a number of years.

Her strong Spiritualistic tendencies were provocative of many a jest and file and the good old fady was the butt of many a joke perpetrated by the unbelieving. But she labored on with that firmness of conviction which compels even the skeptic's admiration for those who are downed to the ideal. Section who are devoted to their ideals, firmly believing that some time the Great spirit would guide her to the cave of a Monte Cristo or the vaults of a Croesus. Her faith in the Twin Lakes district was unbounded, and had she lived only a few days longer she would have realized a snug sum through the sale of her interest in the Liberty Bell property for which the owners of the Gordon mine were negotiating at the time of her

A Leadville reporter who claims to know whereif he speaks, has supplied and renred in the community in which the following interesting history of the she died, and was regarded as a mother old lady's operations in this district: "Mrs. Mallen, the woman miner, who died at Twin Lakes a rew days ago, was well known in this city and her operations at Twin Lakes were quite sucgessful. It is not quite true that she did all the mining work herself, as she always employed men to assist her. the was not afraid of hard manual lation, however, and was able to do all the

Lakes country is not very complicated. tunnels being used almost exclusively. 818 Walnut street. The services were

work around a mine, which in the Twin

nounced. Mrs. L. Agnes Moulton was at the head of the Spiritualistic body in Leadville and Mrs. Mallen was a sort of high priestess at Buena Vista. A few years ago quite an excitement was worked up here over what purported to be revelation of the spirits as to a vein of gold ore at the Lakes. The celestial prospectors, it seems, were quite busy and appeared at the meetings of the elect in Leadville and Buena Vista at about the same time. Mrs. Mallen herself received the information that told where the rich vein was located, and what appeared to have been the extension of it was taken up by some Lead-ylle people, who formed a company among themselves to work the ground. Somehow the Leadville enterprise did not pan out as expected, but Mrs. Mal-len's spiritual guides had given her a straight tip, for it was this property she sold for several thousand dollars.

"R. C. Rosendorf, known here as 'Rosy,' a barber since 1879, was one of Mrs. Mallen's great friends and admir-ers. The writer has often heard 'Rosy' tell of his visits to the old lady and on the strength of her revelations he located many claims at Twin Lakes. She seemed to be very sincere in her belief and made no charges for her services but only located claims for her friends. Her method was peculiar and her knowledge of the topography of the country was wonderful. The ghostly spirit miners, she always claimed, pre-ferred to come into communion with her when she was alone in her own cabin on the mountain. The seeker after a location was certain to obtain valuable information by visiting the old lady. She seemed to go into a trance, then as her spirit guide led her over the hills she would describe the locality accurately. Rosendorf located some claims in Echo Canyon after a visit to the old lady. She said the guide carried her up the steep mountain, and indicated various distinguishing marks. hills she would describe the locality accurately. Rosendorf located some claims in Echo Canyon after a visit to the old lady. She said the guide carried her up the steep mountain, and indicated various distinguishing marks. Rosendorf had no trouble in finding the place and actually did locate on a vein, but owing to his limited means he never succeeded in developing it into a paying proposition.

"A local Spiritualist explains the apparent contradiction involved in the

parent contradiction involved in the fact the spirits can find a vein of ore, fact the spirits can find a vein of ore, but do not guarantee its value. The spirit may be that of a miner, or even an expert. One of the peculiarities of a disembodied spirit is that what is opaque to mortal eyes is transparent to the spirit eye. The psychic remains of a miner can therefore see through the rock as if it were crystal, can note the various formations and follow the veins. various formations and follow the veins. But the spirit cannot assay the ore. Consequently these spirit locations can have no other value than in the deter. an ardent Spiritualist, and loved and keep standing notices of meetings held mination of the size and extent of the respected by all.

Thus passed away a noted womanone who has made her mark and who will be badly missed.

The Bogus Anniversary.

The thirty-first of March, the Spiritualists' natal day, came and went, as usual, without a demonstration or signof its importance (with a few honorable exceptions). We know many have reported that they celebrated the anniversary of Modern Spiritualism on Sunday, March 30, but they are mistaken. True, they held their meetings and made demonstrations; but as to celebrating the anniversary of Modern Spiritualism we positively deny. That must be done on alarch 31—simply that day and DO YOU NEED SPECTACLES? no other.

This a matter of no consequence to may occur, (unless it falls on Sunday) newed action of the nerves, muscles they hold their imaginary celebration and blood-vessels and a return of naton the Sunday before or after the 31st, and so our own natal day drops out of sight, and they simply show a reverence and devotion to the Christian's sacred day—a day made sacred by the compulsory laws of all the states except California. What would we think of the American people if they should let the Fourth of July go by without a demonstration, and hold the celebration of American independence on Sunday

before or after the Fourth? We observed, years ago, in many instances, where Spiritualists' jubilees were continued several days, March 31 was not included. The jubilees were advertised for Mar. 28, 29, 30; also April 1, 2 and 3. That is getting very close to our natal day; but it seems as if there was an intentional design to slight the all-important day to hold a bogus cele-

bration.
Some folks are so selfish and so engrossed with the business affairs of life they cannot give one day in a whole year, unless it be Sunday, for the cele- you will investigate this you will fliid

a dance as a part of their progrom, which is as much out of order on this grand occasion as would be a bull-fight or horse-race. How much do the dancers care for Spiritualism? How much do they think of its early history or its facts and principles? These things are forgotten in the glddy dance

"Of gala days men write as great. On Time's memorial arch, We hold in highest estimate The thirty-first of March.

"For then we meet to celebrate The days the raps began, In eighteen hundred-forty-eight, To bring good news to man."

We know of no anniversary occasion, in point of magnitude and importance to mortal humanity, surpassing that of the 31st of March; held in commemoration of the dawning light of Modern Spiritualism.

"Its hour of trlumph is not far, Its foes are now at bay, The hosts that come thro' 'gates ajar' Will surely win the day.

Exultant joy fills all the earth. This day of jubilee— For millions know that death is birth, And life eternity.

Then strike your harps, ye angel choirs,
And wake scraphic strains;
Let earth respond with tuneful wires From mountains, seas and plains."
A. H. NICHOLAS.

PASSED TO SPIRIT LIFE.

IObliuaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

At Alhambra, Ill., Barbary Allen Pierce passed to spirit life, April 6, in her, 84th year. Mrs. Plerce was born by the orphaned and homeless. A woman of marked unselfishness, loved and respected by all, her funeral was at-tended by a large concourse of flends and neighbors. She possessed remarkble psychic powers and during her last illness saw and called by name a num-ber of the loved ones gone before. Services conducted by W. F. Peck.

The funeral of A. W. Ovitt was held April 18, from the family residence at "It appears from information obtained here that the old lady's Spirit-halletic tendencies were quite pro-

HEALTH RESTORED



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

Psychic Science

It has been termed the greatest pain rehever ever known. In a perfectly natural manner it builds up the system and restores health. 'It makes no difference how serious pr hopeless the case may seem, there is positive hope in this grand science. It has restored the deaf, blind and lame, cured the paralytic, and those suffering from Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumattsm, Female Troubles, as as well as men and women addicted to the liquous proposition and other ville healits. uor, morphine and other vile habits. . -

uor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after sufering from nervous prostration and insomnila for years; he says he now enjoys health and resting steps every night. Mrs. J. A. Rust of Itasea, Minn., cured of urle acid poisoning in two month's treatment writes; "I am better than in years, and each day brings now health and strength. I will refer all alling ones to you." Mary A. Earl, Crawford, Mich., suffering from prouounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspoptic, writes that as the result of Dr. Woodman, N. H., who suffered all the miseries of a dyspoptic, writes that as the result of Dr. Peobles' treatment, he had not missed a meal since last March. D. W. Bridgingu, of Dei Norte, Col., writing Sept. 30, after three months' course. "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cano. Now I am able to walk with ease. Some duys ten or fifteen miles. My general health is excellent, I can hardly find words to express my gratitude, as proviously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

his time to scientific research. He was the above head. We have not space to

at private residences.

school at 9:45 a. m.

The Church of the Soul, Mrs. Cora L.

V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Han-

del Hall, 40 Randolph street. Sunday-

The meetings of the German "Truth Seekers" will the held at Mechanics'

Spiritual services are held every Sunday afternoon, and sevening at 2:30 and

The Spiritual Research will hold

The Christian Spiritudi Bociety, under

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

month, beginning afternoons at three

o'clock. The ladies bring refreshments:

session commences at a quarter to eight. Questions invited from the au-

dience, and answered by the guides of Mrs. Corn L. V. Richmond. Always an

Interesting programme. All are wel-

and Burling street. German and Eng-lish speaking by Mrs. W. Hilbert,

Church of the Spirit Communion

will hold meetings in Kenwood Hall,

4308 Cottage Grove avenue, each Sun-

day; 3 p. m.; conference and tests;

tests by H. F. Coates and others. All

The Spiritualistic Church of the Stu-

dents of Nature holds meetings every

Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue,

near Western avenue. Mrs. M. Sum-

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