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Man's Aural Self.

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CHAPTER NINETEEN. Spirit Materialization.

Materialization, as it has been called, simulated, but that the actual appearproved as attractive, and no other phase has lent itself so readily to the swindler. The conditions usually demanded have been specially adapted to fraud, often far too ingenious for discovery by the untrained skeptic. Nevertheless we have full attestation of the genuineness of this phase from one of the most eminent of living sci-

entists.
Sir William Crookes held Florence
Cook as a member of his family for months, and was enabled to experiment with the materialized form of the renowned Katie King to his heart's content. Every condition he requested was accorded. Every possible scientific test was permitted. And at last he was allowed to stand between the form of the mortal and that of the apparition, both at the same time under his pracin nature could be more perfect. Fraud was impossible. Hallucination was out of the question unless electric tests can themselves become halluciform from the invisible becomes an attested object for study by the philosopher. The dollar circle and the prac-ticed public medium will not be herein accused or denounced. Their phenomena will be passed by as thoroughly unsatisfactory. We shall deal only with the proved, and claim the right to enquire what and how much is really proved under these conditions of at-

skilled hand. The thought atmosphere that surrounds the medium must vibrate harmoniously. When physically mentally, psychically the medium is satisfied we may find ourselves in presence of an intelligence from the long ago, occupying a form that simulates the mortal, and possesses certain organs that can express thought in the wonted manner and style of Homo. So much is embodied in the attested

We next notice that, unlike the flying soul, we never have a replica of the form of some living man or woman. form is not built up of units emerging from the Homo they purport to represent. There is no existing mortal form from which they could have been taken. appearance. If attracted from an aural form the result would have been an etherealization such as ts called "flying soul" or "astral form." In other words, the units of which that form is composed have had no association with the being they assume to represent. There is not even a single unit charged with memories life of that phantasm. Having thus determined what the form is not, we next seek to know what it is.

Everywhere around us is evidence of the creative power by which Homo em-His architecture his railroad, his bridges, and above all he fills his machine shops and factories. are in every sense "thought created" portrait now resting upon his easel to our mortal sense. The sculptor rounds his form, thus giving us the life lines of Homo in the statue that expresses to us all of the man we know—save life. The storchouse of Cosmos may have been ransacked for units of degree, but nothing was caught save the pose of a moment, the emotion of an hour, the flash of life's incident. Artist, sculptor, inventor call upon Cosmos for units that will blend with the thought units mortal workman, and take the desired shape. But the units pregnant with Homo's personal intelligence are absent. The units that have been gathered or attracted can give back to mortal eye only so much of the actual personality as was existing in the brain of the creator of the portrait or statue. In other words, the statue or portrait the sensitive with so much of the old warrior and statesman as was realized by the artist and sculptor. That is all there is in that artificial resemblance. The rest is born of the auto-suggestion of the admirer. There is not a unit on ensel or pedestal that was ever infused with the experiences of our nation's

It is very different when the portrait human machine—must commence to before us is a sun picture taken from play its part. the living man, and, perhaps, by art rounded into human form. Flash a picture of our President to-day, fifty of them at once if you choose, from every possible angle, and you are making visible angle, and you are making visible to the mortal Homo but his aural. But as a rule such units must that the manual wording reading reading and the mortal rounded into human form. Flash a picture of our President to-day, fifty of there have been a to assess where apparently such experienced units might be utilized from the form of the mortal Homo but his aural wording. But as a rule such units must that the manual or interest and untroubled by these little problems. ble not the mortal Homo but his aural medium. But as a rule such units must that the marvelous guide of this wonselfhood. You have taken nothing from come either from the brains of the au- derful- medium should control some the mortal that scale or test can detect. dience present, or from those of the indistant or Yet, from him, in every direction, were visible operators. Probably both sides China—or even visit the renowned Mrs. passing out units alive with the local of the life line must thus contribute.

We here recall that there is nothing ence, give precisely the same proofs,

as the units pass out into space, yet actress on life's stage. Give such an you have caught the reflection of the actress the "make up" and she will human entity at the particular angle easily supply the intellect that may be from which these units were emerging and escaping. Herein we have a portrait unlike that of the talented artist ters the vibrations of earth life, and has been deemed the keystone of the trait unlike that of the talented artist arch of Modern Spiritualism by the in that it is composed of blended units worshipers of phenomena. They have from the form itself. These units have believed that other purported man each recorded its own experiences, and perfection. At each return she becomes ifestations of spirit return might be therefore tell a tale to the sensitive, who can read and interpret their vibraance and disappearance of human tions, impossible to the critic who forms in the likeness of old friends was studies form and beauty as depicted by positive proof of human immortality, the artist. Such is and must be the dif-it is certain no other phenomena have ference between the portrait and the photograph, and such is precisely the difference between the ethercalized "flying soul" and the materialized form issuing from the dark cabinet.

Keeping as closely as we may to the subject taken for illustration and examination, we perceive a form, not that of the medium, appearing in the home of Sir William Crookes, where she an-nounces herself as Katie King, and be-comes the friend of the family and the pet of the children. Taking her own account of herself as veridical she had left her mortal experiences 200 years the scientific assumption that the unit is no more shackled to the immortal personality than it was to that of the mortal, she must long ago have ceased to have more than a civic recollection of any experiences of her earth life. The ticed scrutiny. No attestation to a fact form in which she is clothing herself for a brief hour is solid to mortal sense but, like the machine of the inventor, its raw material is from any units that will blend into the requisite form. As nated. So the materialization of human a work of art it is supreme. It is the picture from the easel-the statue from the pedestal, infused with so much of life and intelligence that it can play the Homo almost to perfection, Its creation demands rare talent and skill. Every physiologist and anatomist knows the myriad details in the human form, whose mere names are wearisome to the student. And every one of those details, essential to the part to be tested verity.

First of all we stand in the presence of a form that is not that of the medium, and barely able to maintain itself

dium, and barely able to maintain itself

details, essential to the pair to be the p under the best possible conditions for one occasion the scientist discovered intelligence the very next evening. His such a manifestation. A ray of sunlight there was no perfect arm within the tests begin and end with the form. The is sudden death to that form, and even sleeve of Katic King. The form had intellect must stand for just what it is

form." Its creator thinks, and must supply must create much amusement think every detail. Whether that among the unprincipled but invisible thought be by almighty flash, or item "form creators" behind the curtain.

truth of materialization. But, so far, fools these mortals be" should be the it might be merely the portrait or statue of Katie King skilled into intelligent life and movement. There need not be a single unit from the personwith that manufactured form. And and experiences gathered in the mortal such, we need hardly say, is the usual "make up" at the dollar seance when stances known to the writer this little the phenomena is genuine from the form has not grown or changed in a

standpoint of the skeptic.
But the form of Katle King was not created and dressed for appearance in the puppet show of a professional cabinet. It was to simulate the divine creation itself. It was to be the work of an artist posing as God Junior, but with all his essential limitations. The entities. They are built up of single units must not only be experienced in entities.

units, blended by the attractive energy units, blended by the attractive energy of a presiding Ego into a form Homo with the utmost intelligence of mortal entertainer and the medium, and decan sense. The artist had mentally at- brain. Katle could not supply such tracted units that shaped themselves units. Her mortal form had dissolved Yet in a few weeks the form Katie into form long before he expressed that centuries ago. So the very first step for the invisible artist is to find a mor-tal from whose form such units can be horrowed. It is but a loan, and must be returned promptly if the leader is to continue in mortal life. Such a mortal continue in mortal life is to like it is a mortal continue in mortal life. Such a mortal continue in mortal life. Such a mortal continue in mortal life. Such a mortal is called a "materializing she can relinquish unit after unit till spirit return, the scale shocks the observer with its assertion of lost ounces and pounds. But the mortals present are also called But the mortals present are also called a spirit purporting to be that of the upon to contribute, and no one can Rev. John Pierpont, renowned as poet escape the contribution basket if he has and preacher, for fourteen years escape the contribution basket if he has and preacher, for fourteen years any of the needed material. These preached and prayed to complete munlookers-on may be either harmonious or dane satisfaction. At last he inharmonious. To be harmonious sim- nounced that his work was finished in ply means that they can contribute that line, and that he should forever liberally to this collection, taken up for leave that work to others. Yet in a the benefit of the medium and the short time another medium assumed chemist. Their own sensation or lassi- the tripod at the sanctum of the old tude at the conclusion of the seance Banner of Light, and proclaimed the should tell them of the awful draft on veritable John Pierpont her guide and the vital forces of the medium, even control. The average believer in Mod-under the most favorable conditions, ern Spiritualism apparently cannot The form at last appears to these stu-

necessary to guide and control the form thus materialized. Such an actress enwith a combination of telepathy and shrewdness, plays her part almost to more perfect in her part. She has the memory of every appearance, and exhibits likes and dislikes, repulsions and attractions, because they inhere to the conditions of her "make up." We thus find ourselves in the presence of a civic personality, just as with every mortal, no matter what Ego may be its representative control for the time. We have not, and cannot have the slightest guarantee that the Katle King slightest guarantee that the King of to-of yesterday is the Katle King of to-day. The clever artist, the talented chemist, builds and rebuilds that form with increasing facility, and whoever may play the part has access to such

The writer once heard a spirit, talking through an entranced medium, exbehind. And since we have a right to press great indignation because she had just discovered that her one appearance in materialized form had been ollowed by similar manifestations several times a week for some months, to the great satisfaction of a mortal friend. This is an ever present possi-

memories as have been recorded in that

bility in this class of phenomena. We see the phase at its very best when a Katie King, or some other one form, is the only puppet needed on the tage week after week. Where a score of forms are demanded and produced it would be useless returning the units to the organizations from which they are borrowed, at each disappearance of the manufactured form. It is only neces-sary under such conditions to keep the 'wax" and shape it to suit the new demand, until the medium becomes hopelessly exhausted. This phase may thus be strictly genuine, and at the same time be a damnable fraud. Let Katie with it rounded into its usual per-tellect is always associated with a certain form, we demand the presence of Intelligent creation is never com- that form as a proof of the genuineness pleted by a "let there be the desired of the apparition. The demand and its

by item of the slow process of the in-ventor, is a mere question of time. The trained intellect is no guarantee of process is the same in degree. So we veracity. The skilled chemist we do repeat, the mind back of Katie King not see may be going round with his must have been that of a skilled chem- finger to his nose as he fools the mortal ist-a profound student of nature- by playing upon his ignorance of natworking on lines very close to those on ural law. We find visitors to such sewhich form is built in mortal life. His ances in ecstasies over a likeness to a creative power must be developed by fondly remembered form. A few telelong practice, yet still demanding the pathic tests clinch the belief, and weld darkness of a womb, out of which the it into declared knowledge, whereupon intended form shall be born at every both the form and the telepathy are soon again ready for a like manifesta-All this is recognized as the basic tion to another of the visitors. "What motto over every materialization cab-

At many of our most famed circles for such manifestation there is a child form as a regular cabinet appearance, and usually with shrewd humor playing the clown. Although in some inquarter of a century, the sitters never learn the lesson, but go on counting themselves as actually talking to their own loved ones. They support their only a likeness of the old remembrance, but has given names and tests as proofs

The time comes when the Katle King clares her mission on earth now ended. King is active as ever, through another medium in our highly favored "ghost land" of America. Who shall declare which is the fraud? The verdict of a jury of mortals in such a case is a mere farce, based on probabilities. A similar doubt inheres, and must inhere to all

Through the marvelous trance mediumship of Miss Shelhamer, of Boston, dents of the occult side of nature. It complete and satisfactory identification stands visible to mortal sense in all its inheres to every case of spirit return. cebleness and strength, being, like However satisfactory to-day, let the every other invention of the creative spirit purport to return through some thought of Homo, wofully sensitive to other medium to other sitters and we the conditions around it. It is now that find him a different soul in a different his manufactured Katle King-this body, with very different experiences.

A letter was recently received by the writer from a gentleman blessed with a marvelous wife, whose mediumship, wards identification, say in the return of the renowned guides of Stainton Moses of England, who recorded his experiences under the guise of M. A. Oxon. These guides are now purporting to return through Mrs. Piper. So sayeth the S. P. R. in its recent report of its proceedings. But, oh, the woe of it! the intellect of those guides has shriveled; their theological teachings have well nigh become heresy; while their learning has already vanished, The lesson herein for the student is

that spirit return brings no real truth as to the social, political and religious standing in the new life of any of our spirit visitors. Of course we have plenty of explanations of this miserable flasco, but they have, so far, always proved to be explanations which do not It will now be seen that the writer

counts materialization as, in some respects, the most unsatisfactory phase of spirit return. Yet it also offers proof of the wondrous skill and creative power of invisible Home. This phase demands a form exhibiting an intellience not inherent in itself. Like the phonograph it might echo the voice of one who passed away centuries ago. That form may be made to talk wislom, or even to write down human thoughts for one who may be but the teller of a thrilling romance. The form may claim to be husband, wife or child. The claim is unveridical even at the best, yet that semblance may be expressing feelings and pittering truths that awaken eager response in the mortal listener. But every fash or intelligence in any form of spirit return, or even from aural selfhood, comes under one general law. It is thought from some center of intelligence coming as a vibratory sensation onto mortal organ. And the truth to be ever kept before the student is that such a sensation can only be interpreted in the terms of mor-tal experience. It may come as im-pression, intuition, or, even a verbal sound, but to the untrained car its meaning will always remain uncertain. To the educated student a far deeper and more truthful communication may be thus transmitted. But eyen such a student must first, like his brother student of the hieroglyph, patiently learn ere he may hope to accurately trans-late. Everything that may be transpiring at this hour in the life of the unseen must remain untranslatable by Homo, because he has no experience of the conditions amid-which an "aural self" must express its intelligence and control its surroundings. Such we offer as the conclusion of our study of aural

San Leandro, Cal. (To be Continued.)

Major Bitters' Memorial Services. The lyceum hour, at the Spiritualists' church, Sunday morning, was devoted to memorial exercises in honor of the late President of the society, Major Bit-

The room was nicely decorated with flags, flowers, pictures and growing plants. The program included appropriate songs, etc. Interesting papers were read by Otis Bishop, H. Franklin, S. B. Fanning and a short talk by Oscar Johnson. At the conclusion of the service, officers were elected for the ensuing term. Rev. Harry J. Moore delivered his

farewell address last night. In part be

"The human race advances in proportion that it mingles its thought with its labor. All things pursue that course from which it receives the least resistance. In all ages men have asked the question, "Do my loved ones live after they have passed through the change called death?" This interrogation has been answered in the affirmative by our holy religion. He gave quotations from the writings of Socrates and Plato as a proof that the so-called Pagans believed in the communion of spirits. He said that Jesus and his disciples, Paul, Joan of Arc, Swedenborg nd D. D. Home were all mediums and Spiritualists in the sense that they received communications from disembodied spirits. He also quoted from the leading ministers, scientists and lurists that part of their writings which anded them plump into the lap of Spir itualism. Among the many names mentioned were: Rey, Samuel Watson, Rev. Minot J. Savage, Rev. B. F. Austin, Profs. Cromwell, Varley, Crookes, Zollner, Hare, Hyslop, Lodge and A. R. Wallace, Judges A. H. Dailey and R. Wallace, Judges A. H. Dailey and Lilla R. Wallace, Judges A. H. Dants and Edha Edhands. He also mentioned Eilla Edmonds. He also mentioned Whiting. Wheeler Wilcox and Lilian Whore, "To tell the truth," said Mr. Moore, "To tell the truth," said Mr. Moore, we have nothing to fear as a result of education, for our religion prospers most when ignorance is relegated to the dark and superstitious past. Protect and help all is the motto of Spiritualism. Let the light of unerty bathe ualism. Let the light of liberty bathe the shores of our brains. Let the sun of freedom reflect its rays upon the embankments of our minds. Keep secta-rian instruction out of our public schools and then we will have a mag-nificent diversity of individuality. If we are able to reach the heart at the same time that we reach the intellect our future success #ls assured. Just think, we have all the departed reformers on our side to help and encoura At the conclusion of the evening

service several new pames, were added to the roll of membership.

Mr. and Mrs. Monte have endeared themselves in the hearts of many people by their correct conduct ple by their earnest, courteous conduct during their sojourn here, and their return next October, will be halled as the home coming of members of the fold who have enried the sinile of pleasure by duty well performed.—Rochester (Ind.) Daily Republican

Preserve thyself, listruct thyself, moderate thyself, live for thy fellow-citizens that they may live for thee-Volney. Aggression which is flagitions when

committed by one is not sanctified when committed by he host.—Horbert People wish to be settled. Only as People wish they are unsettled is there any hope for them. Atterson,

Science has taught you how to catch these units on the wing.

Although the very set blance of the well remembered form p to soon cease be included in the part of a clever be done. There is a sort of slant to nature. B. P. Powell.

PROOF PALPABLE, OR PROOF POSITIVE OF AN AFTER LIFE.

whom I know, was crying one night, has a diving bell that is not, or that he with a toothache. He said to his mother, that he was "mad." She asked They go down to the place of meeting he was mad at "who made him." Said return. On being asked what was the she, "Are you mad at God?" He said, result of the interview, each answers would not have the toothache."

well as to my neighbor or friend?" They construct a belief on the supposi- to be clairaudient. If a spirit individtion that all of the human family are ual is an impossibility, that is if there born into the world with the same men- are no spirits who can come to persons negro in the state of Georgia, the name miraculously bestowed. Jesus a widow's house and robbed and killed close came and told him that they her. He then tied his shoes onto his found some casting out devils in the feet, heel foremost, and struck for the name of the Holy Ghost, or professing timber. The searchers for the miscreant could see two pairs of tracks going "Let them alone." What would the to the house, but none going away.

The blood-hounds that amployed would found. Whether the country would found. The blood-hounds they employed would found? Would not a Moses or a Talin the river.

We have a bulldog that can catch his jealous God. hold and hold on; a greybound that can It is worth noticing that priests, and run with wonderful fleetness; a blood- Paul amongst them, that is if he is cor-

sical prodigy, but an idiot in everything have "run up against him." else. To the person who believes in the hear spirits, as the hound has to smell

he trail of a man or an animal. When the good lady of the house called with the following: medicine, he said to catch them and force it down their confounded necks.

From the above cases cited, and others to be introduced later, and of somewhat a different nature, it would seem that the matter of proof positive or pal-pable, of immortal life, depends largely if not altogether, on the sense and understanding of the person or persons to whom the proof is offered or presented. There are two characters that we wish to refer to as being germain to this question. There is a man with the pride of belief, and there is another with the pride of doubt. We will liken each of these to a certain kind of bear. The one with the pride of doubt is the cinnamon bear that is trained to dance who can act and perform inside of the length of his boss's chain, but can not go outside of it. And we may take all the orthodox worshipers in this class. They are all bound by the chain of creed and are as helpless to go outside as is this poor dumb animal. The other bear is the hibernater. He lies in his deen and sees no light, and is proud that he knows nothing. He represents the negative class of humanity. He curls up with his black paw in his mouth and nurses it from day to day and from night to night. He turns his back on the light and is proud in the possession of his dark and negative conditions. He represents the

though proud in his doubts. . Talk of any kind of proof of light beyond the horizon of this world to him who turns his back to you, and to the mouth of the cave of ignorance into what better off is the one with the positive, of the fact. chain of creed around his neck? He is | First: If I am an intelligent person soothed by it into a kind of bruin sleep. He is close akin to the cheerful idlot. The orthodox devotee does not know what one means when he hears him say

and unhappy materialist, unhappy,

blank

To the Editor:—In keeping with our and that he has an engagement to meet caption, presumptive evidence is cut B., a deaf and dumb man, down in the any ear-marks by which they can be out, and only the positive can be con- bottom of the sea. A. goes down in a him who was he mad at? He said that at the proper time, remain a given time, "Yes, because he did not make me so I that there was no communication be tween them. It is said to A that his Some persons are like our little boy, Ned. They see others who have a spirit conception, and they think it is all through the walls and outside. "But," said he, "I am blind." And he further fraud, because they cannot see as others. You will hear such persons remarking like this: "Why can't the spirit could testify that the other observed the appropriate the count for the persons of the appropriate that the other observed the appropriate that the other observed the appropriate that the spirit could testify that the other observed the appropriate that the spirit could be seen the said that the said that the said that the other observed the appropriate that the said to at that his said to at that the said that the said to at that his said the said to at that the said that the could not be at the said that the could not be its come to me and communicate, as the appointment. If there could be such a thing that a spirit could not talk, These individuals make the same mis- in spirit manner, it would do no good take that churchists and creedists do. for a medium for spirit manifestation

tal organization, and that it is some-thing altogether outside of heredity ing, there is no such a thing. that causes all the diversity in charac- Paul claimed in all his arguments ter and susceptibility to impressions, about spiritual gifts, as far as we can etc. Something like two years ago, a judge from his writings, that they were of the place I have forgotten, broke into more liberal than he. When the dis-

trail toward the house, but a short time, mage or a Parkhurst denounce them as on the last track, until they would get dull and turn and go the other way. The instinct of the hound was so acute tury had not reached Brother Paul, or that he could tell which tracks were rather, they had not peeled up the scalp the freshest, and on that principle he of his cranium. He was a theologian. knew that he was trailing the wrong He had a god to look after and take way. The shoes being turned the wrong care of. He said that the natural man couple of hounds and traced the course seven-year-old child was seeing and deof some bank robbers in South Caroscribing parties who had died before she was born? Perhaps he would have cautioned the friends to look out for

hound with a scent that is little less rectly reported, committed a logical than miraculous, yet the buildog cannot blunder or error, in claiming to be so run nor smell, only in a limited way; well acquainted with God, so that in nor can the greyhound smell or hold on the later histories of the church, if not with his teeth, nor the bloodhound run at the Pauline period, they came to be fast, nor is he a great biter. called Doctors of Divinity; and yet,
Some men are born blind, some deaf, knowing so little about that other imome idiotic, whilst others are idiotic in portant individual, Satan. We never some departments of the mind and hear of a Devilogian, nor of a doctor of are seventy-five per cent of the patrons strong in others; and a certain per cent sataninity. And this slighting of the human family are blessed with more unfortunate of this myth pair is On this account the minister has a heycounded-out brains and know in all di- not the worst treatment he has rerections, as we might say. That lovely ceived at the hands of the ecclesia. is well as great man, Combe, the phre- They never found him until the captlynologist, could not calculate, figures be-ity period, late in the history of the only ing a mystery to him. He could not Jehovah religion, and had they been ell the mathematical relations of ob- sent by that strange fate into foreign lects and things. Blind Tom was a mu- servitude and exile, they would not

But it is worse than all, that the lead-Bible, it might be said, and the arguers of the church, of all the churches, ment designed to be presented ended at do not claim to study him, so as to find once, that in the soul of man there are out his real character and mission, yet a diversity of gifts; some with the gift admit that it would be impossible to of healing, some the discerning of spir- conduct their business without him. its, that is with as great power to see or They not only do this, but they show a bad spirit toward him by never uttering a prayer for his conversion, nor ex-But when we come to the materialist, pressing a wish that he might turn and who is dead set against believing or at some time or other, direct his great knowing anything about these gifts, power and wisdom in the opposite dilike the man from a certain state in the rection to what he is supposed to exer-United States, he has to be shown. And cise it at present. Robert Burns was a he is hard to show. You have to do natural poet and had a soul of love, far him like the Yankee directed to admin- superior to many of the so-called elect. ister the medicine to destroy fleas. In his address to the Dell, he concluded

> "Now, fare ye well, Auld Nickle Ben, Oh! wad ye tak a thought on men; I can na say, we alblens yet ma ha a stake,

> I'm wo to think opo you den, e'en for your sake."

> If there is a God, personal or otherwise, and he hates the Devil, if there is such a being, and would not give him a tion, that God is no better than the

> founded in dishonesty and injustice, and in the carrying out of a desire to shift responsibility.

These theologians who refuse to beby the dark man who carries a pole in come, as well, devilogians, ascribe all his hand and utters a grunting song, as that they cannot or do not want to unthe animal with a chain around his neck and held by the man, stands on his hind feet and wabbles around the ring. This is the Salvation Army man, setting in his road when he wished to do good and sometimes, preventing him. The whole of that church that bears his name, are devil scared. John Wesley's case was different. The good old bishop visited the Wesleys and them who he was, and they were not afraid of him. The Wesleys were me-There were spiritual phenom ena exhibited in the Wesley family b fore the sons, Charles and John, left the home in England. These brothers were highly spiritual and deeply, inspirational. They had no fight with Satan; their theme was love. They did not But the flee when no man pursued. church founded on the Wesleyan re-vival could not free itself from diabolism from the demonology of the old regime.

It is easy for a person of a critical mind to logically conclude that there is who turns his back to you, and to the not only proof positive, or palpable, of mouth of the cave of ignorance into spirit life after so-called death, but that which he has betaken himself! And there is also proof more and proof most

proud of his chain and of his master; with what is so-called a rounded-out and of the guttural music that he bears brain and intellect, and know myself to every day and at all times, until he is be sane, as I am fully persuaded that that he is an investigator of facts and phenomena. That is outside the length of his cable-tow, and everything like that sounds foreign or smacks of witch-class. Even if I should be trightened class. Even if I should be trightened class. Let us imagine that A. is a blind man, some, but not so terribly but what 1

could remember how I loved that one, would I not be apt to enquire like this: What harm is she or he doing me, or what evil could there be in such exthis occasion of their coming?

distinguished from each other. the former of these purport to give a revelation, judging by the manner of it that it was he, if it should be ever so high in sentiment, the class would condemn it; for it could only have come from Satan, in such a manner.

The position of the opponents of Spiritualism is the most fatal of any that is known of, if they are forced onto a Their brutal assumption of authority cuts out the idealist, the poet and the thinker. There are, however, two classes of these enemies of the truth. One has no heaven at all, the other, one of his own construction. He is like the chicken that Mose Sloop, of Kentucky, took to market-his only stock of poulry. The merchant asked him if it was

fat. "Fat!" said he; "well, it ought to be; it has had the full swing of the farm." The old orthodox hen has had the "full swing" of the minds of the world until she is fat.

We sometimes see an anxious doubter. The man that we have pictured in our mind is an intellectual character, greater or less. He is endowed with the powers of longevity, which is most slways if not uniformly, coupled with a great desire to live on; and though he is not spiritually inclined, not spiritually gifted, and recoils from the of a possibility of existence i ent of a physical body, yet he is reluctantly willing to make a test of the spirits to try them, hoping against hope, that he may find something to convince him that mortals live again. Such an one is an awful critic. May be a chronic phenomena hunter, as Dr. J. W. Daily, of Boston, said in a recent article in this paper, that he had been through many years. Such an one perhaps as Dr. M. J. Savage, the distinguished Uniway did not amount to anything with a hound. The trail was six hours old, yet the hounds put the man up a tree in a short time. Very recently, they took a he have said if one had told him that a cites a number of wonderful cases of such phenomena, yet, although he says that he cannot account for the same on any other supposition than that they are actual visitants from the unseen, of persons who have lived on the earth and whom he once knew, he is waiting for some one to account for the same in some other manner or way. And as some other manner or way. And Prof. Crookes said to Dr. Savage don't want to be called a fool." I think, was when Crookes had given It up that there were such things as spirit communications, although unwilling to

so declare publicly. The world is a symposium, and there day. 'He is in the swim, among little fish; he opens his great cavernous lips and gullet, and down go the minnows in schools. Yes, a minister can swallow a whole primary department at one

gulp.
If the furnished rooms in Sheol are not at all taken up by the murderers and robbers of innocence, the moral cowards and hypocrites will have a show for lodging when the Son of Man comes to make up his jewels.

We must cut off our argument, lest the good brother editor who guards these columns may think us too prolix; and conclude with some cases that we think to be in point.

The following incidents will illustrate, to a greater or less degree, what is meant by proofs palpable, more pal-

pable, and most palpable. These cases will be related under three heads-First, Second and Third. First.-A brown-haired baby girl of four summers, with intellect and beauty among her charming gifts, passed out from a certain home where peace reigned, garlanded wreaths of summer and decked with the spangles of diamond dewdrops of the morning. Fourteen years afterwards, the father was rather suddenly developed into the power of seeing clairvoyantly. Among the many hundreds of forms coming to his presence, was this little girl, then a maiden fair Her head was adorned with a grand suite of the richest brown, almost maroon, and at her first appearance, she sat on a table swinging her feet under it, her hair waving like dark ripples and her splendid teeth showing enough to heighten her beautiful appearance. It is not known why she never spoke in any of her visits, as many others did, but the mother and sister of the father came and told him that it was tho brown-haired baby girl of yore. was full of play. One time in the even-ing, she ran at him with a broom in her hand, as if to make a mimic fight. Some of her visits would last for several minutes, long enough for her to enact komething like a scene or part in a drama. She was always bright, grace-

ful and full of purest mirth.
Second.—Dr. H., of Springfield, Mo., visited Mott, of Memphis, Mo., about the year '86. At one of Mott's seances, Littleberry Hendrick, one of Spring-field's oldest county officials who had departed quite a number of years previously, came to the cabinet door and he met him at the window, he said to the spirit, that he did not look like Littleberry Hendrick. The old man remarked that it was his first attempt at materializing and that he could not do any better at present, but that if he would come a little closer he would prove to him that he was as he represented. When he drew near, the spirit snid: "Do you remember a certain son who was accused of a crime?' naming the man Mr. H. answered, "Yes, very well." "And," said the spirit, "do you mind that you and I agreed that though we knew that the man was guilty, we thought it best to say nothing about it, as it could not be proven satisfactorily?" He answered that he certainly must be, as no one cise knew, what he had related. (But, says one, the devil might have known all this, and merely was trying to deceive, If so, he was a poor imitator.) Do you think that this will do for a case of the

(Continued on Second page.)

LIFE AND EXPERIENCE IN

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

LETTER NUMBER ELEVEN.

Of course, from what I have said, it can readily be understood that there are millions of spiritual beings here who firmly believe in hell and the devil as taught by the Catholic hierarchy; for, as before stated, those who are here think they are in an intermediate state-that they were not vile enough to be cast directly into hell, nor good enough to go at once to heaven. And here is where many priests obtain great power over the minds of thousands and thousands of spirits who were on earth Catholics, and be restored to God. are Catholics still here in the spheres.

help it, and that way to do just as I did on earth, talk to preached thus to the people.

is hard, no doubt, for many on earth to believe that there carth, and no one was conducted to his presence except Be careful, sir, that one is not hurled at your blasphemous were simply in purgatory, not of these having ever seen are convents here, as on earth, and nums who reside those whom he wished to see, and none could force their head."

God, no more than I have, and not one of these bright within them; but it is true.

on earth, they retain those habits still, and we are very the faith, if possible." sorry to say they have as many * * * here as there and Yes; if possible; but such are usually nuns. Some may raise their hands in sible. This I did not write, however. A wily person here, we could not have schools, halls, temples of wisdom, ushered into his presence. institutions of learning and so forth; and if we are able to

priest, who holds a large concourse of people in bondage. to see if I cannot change his mind and afterward have the prayer, and afterward to cross myself with holy water. privilege of preaching in his church or cathedral as the case may be. In this way a greater amount of good work picture was really a beautiful work of art. As I knelt at unless he expressed them to you?" can be accomplished and a larger number of spirits set the altar, I mumbled not a prayer, but a few words of free; and, if I am so fortunate as to gain him, he then will aid me in setting his people free. These priests can only artistic piece of work; and as I thought the water could be approached with great circumspection and caution.

Now I will give a detailed account of one whom I was I have reformed in the same way. Success attended my with it. work with him, and together we were afterward able to bring the light of truth to all his followers. I have done, and am still doing, much work among these people.

Father Ambrose was a priest who, on earth, had been very powerful among his people. His church was an exceedingly large one and he was greatly mourned when, at spheres he was shortly thereafter met by a large number of hypnotic power, or hypnotic persuasion. He was extremely arrogant and very vain. He held most women, puppers, and in the convent, which was near the church, his word was law. His secret crimes there, and among those outside, had been many; but so-called death found him at last as it does all. This man in his secret heart, or mind rather, did not believe a word of that which he professed to; he really believed that death was the end of all living beings; but as he said to himself again and all living beings; but as he said to himself again and again: "It is better to govern the people in this way than again: "It is better to govern the people in this way than again: "It is better to govern the people in this way than and the convent, which was near the church, his word in the convent, which was near the church, his word was law. His secret crimes there, and among all holy and sacred things. It is well for you that you have not seen God, Christ, and the holy virgin, and out of pity for the great universal whole, I certainly am not their condition God has sent you back into purgatory to try and save them from hell. Now, every word of this is false, and you know it. You have not seen God, or Christ, and the holy virgin, and out of pity for their condition God has sent you back into purgatory to try and save them from hell. Now, every word of this is false, and you know it. You have not seen God, or Christ, and the holy virgin, and out of pity for the list:

"You reject God and adore his work?"

1—The Encyclopedia of Death, and work?"

1—The Encyclopedia of Death, and work or in the face of the Creator and bow down in his face—that I was the great universal whole, I certainly am not the great universal whole, I certainly am not the great universal whole, ously without labor, am exalted above the common people, and they actually worship me. Ah! the Romish church is a fine institution. Better for the world that it should rule, even if there is nothing after death."

Now when he awoke in spirit life and found a life power, formerly called mesmeric power. which, in many respects, resembled the earthly life, excepting that it was ethercal and refined, as he found ness be with me?"

customed to. He soon discovered that there could be basilisk eyes still fixed intently on mine. The band of dreamed that I could be of so much importance among spiritual buildings eracted, and he rallied a large number langels the had commissioned me to do this work had such a countless host." and persuaded them to erect a great church and fit it up promised to hold telepathic communication with me, to like those on earth. Not content, he had a numery attached. Being very will and having great hypnotic power, Sending my thought out for strength, they instantly re-he soon persuaded his followers that they were just as sponded, and the he allegorical Samson of old, the Living, Almighty God. You have had large audiences likely to be lost in hell, even more likely, than when they were in the body of flesh; for, as they were not in heaven. adventure a few of them might be saved, that he had already been carried to heaven, where, but for his great withering scome. "God has power to strike you dead at says so, for we are what men call dead; we are spirits, and concern for their souls, he might have remained; but he my feels he continued, "and probably would but for my if these things existed we should have seen them before prayed to God and the Christ and the holy virgin that he might be sent down into purgatory, perhaps a few might

In this way, then, he went on with his church-very

them, preach to them, lecture them, show them the folly of it all. Peradventure a few will be convinced that they are in error and will turn their minds earnestly in the are in error and will turn their minds earnestly in the are in error and will turn their minds earnestly in the are in error and will turn their minds earnestly in the are in error and will turn their minds earnestly in the sole use by the people, and it was very hard an error and will turn their minds earnestly in the sole use by the people, and it was very hard an error and will turn their minds earnestly in the sole use by the people, and it was very hard an error and will turn their minds earnestly in the sole use by the people, and it was very hard an error and elapsing the people.

"Most certainly, sir."

"Well, as I have not, I replied mildly, "would you what other mothers claim. I have not met the Devil, but I have met thousands of bright and glorious spirits—or angelic messengers, who have been h

way to him, for his servants allowed no one to pass them.

Yes; if possible; but I knew that it could not be pos-

The apartment was grand and luxurious in the extreme. have these things, they are able to have that which they The holy father himself was reclining at full length on a and have not seen God, nor any such being or king as you divan, while pictures of the holy virgin and the saints tell of." Advanced spirits here band together and erect splendid adorned the walls. A large picture of Christ on the cross temples of wisdom. Catholic spirits band together and was at one end of the room and before it an altar with nal fires of hell. You brazen, blasphemous knave! It is but here in the spirit world as well. erect splendid cathedrals and churches, convents and nun- burning lamps; a font filled with holy water stood near. owing wholly to the great mercy of God that you are here The law holds good with one as with the other. The priest arose and we saluted each other, then, as he in purgatory. God, in his infinite mercy, thought he "I will call my servants and have you ejected."

"I will call my servants and have you ejected."

"Oo so," I said, "and I will then call to my aid the often make it my business to visit some Catholic sank into an easy chair, he motioned me to the altar, would give you a little more time in which to repent of where I knew that I was expected to kneel and mumble a your great sins.?

Well, I thought I would use a little more guile. The praise to the one who had executed such an admirable do me no harm and the act was meaningless to me, and asked. "I have never broken any one of the ten comby conforming to this mimicry I might thereby be in- mandments to my knowledge. able to reform. Reform is a very good word to use, I strumental in saving a few hundred souls from the folly. think; and this man is a fair sample of many others whom of believing in hell and purgatory, I crossed myself them. But of this I know not. That you have blas-

> I have no doubt that many who read this will think I did very wrong, but I, together with many other souls, thought the end justified the means.

As I turned from the fount, I met Ambrose's eyes | phemy?" fastened, like those of a basilisk, upon me. Their expression was so sinister that it actually startled me "It is well that you conformed to the rites of the Holy Church like a dog. I will show you that I am master here, at impious?? of people. Many of them had been under his charge on least. I know who you are, well," he continued; "often earth. He had been very wily and used a great amount heard of you before you arrived here. You are that most set teeth. impious, blasphemous wretch, who wrote bad verse and held the Holy Book of God up to ridicule—one life," I said, "and as the God in whom I believe exists in made these people believe they are in purgatory awaiting Premium Books here announced are

any other. By so doing I lead an easy life, live sumptu- well-that is, I was so in the material form and I look face, when you saw him?" now very much as I did then-my hair brown, my complexion fair. The priest had been, and still was, tall, with large, powerful form, dark eyes and hair; the eyes being very large and fierce, gleaming with hypnotic be broiling in hell, together with the devil and his imps."

"Now, sir-Mr. William Denton-what may your busi-

be a fine thing to live very much as he had been ac a seat and sunk back into an easy chair himself, with his select me as a topic of conversation between you? I never guard and strengthen me if I should need assistance. "for the very hottest fires of hell, on account of the manstrength of an hundred men entered into me, and the time and time again, and have told them there was no combined wisdom of the whole band. There was need of God, no heaven, no hell, no purgatory, no devil, no Christ,

intercession in your behalf."

that he and I were dead already.

It is pitiable, it is deplorable! There is but one way to much as he had done on earth, At stated periods he his evil eyes. He quaited a little, and then with great ferent from many other exalted spirits and his mother was bravado:

"Most certainly, sir."

O, I still have enough to do, trying to knock the bottom out of hell! and so do thousands of advanced spirits. It for he had those who served him just as he had had on

"Thunderbolt! Thunderbolt!" I repeated. Now as priests do not marry on earth, they are of the and sent my card many times but had always been debeen proven, beyond cavil or doubt, that a thunderbolt is the contrary they have commended my efforts to set men same mind here, that is, a great many of them, and they nied. At last a thought struck me and I wrote on the a discharge of electricity and that electricity exists within free from the bondage of error and reveal to them still remain without wives. Whatever their habits were card, "William Denton: One who would be converted to all nature everywhere, that all things, whatsoever, are Truth's smiling face. Now, sir, thus far you have been charged with it more or less, that we, as spirits, are ex- my accuser. I shall now be yours. I am one of a large ceedingly electrical; how, then, does God hold a thunder- band of bright and good spirits, and they have delegated bolt in each hand?" I looked him straight in the eyes. me to come here in your own stronghold and accuse you horror and declare that there cannot, in the nature of the spirit spheres; but there are, innocent considering the great importance that I attached a goodly number of them. Of course it is an abuse to my visit. The servant, who had presented my card, know that you have not." He quailed a little, as all liars is the only way to conquer you. I have been parrying of a natural law. The law works here as it does on earth. returned, saying that the Reverend Father would give me do, and then, bracing up once more, he said with consid- your thrusts thus far, and I am still untouched, unfit they were not able to have convents and numeries audience, thereby hoping to save my soul; and I was erable brayado: How dare you accuse me of lying? You wounded. I shall now thrust you. You may defend cannot know that I have not."

"But I have been in this life much longer than you,

"You?" he said with a sneer. "You deserve the eter-

"Did God tell you this, when you saw him?" I asked. How can you know what his thoughts and motives were Again he quailed; then, mustering up his courage once

more he said in a loud voice, "Yes, he told me." "Of what particular sins did he accuse me?" I again

"Oh, yes, you have," he exclaimed; "probably all of

phemed the holy name of God you cannot deny." "Did God tell you that I had blasphemed his name?" I

asked. "Otherwise, how could you know that I had? But, first would like to know what you mean by blas-

"Blusphemy is to revile God," he answered hotly, impiously speak of God."

"I have pever reviled God," Lasserted. "To speak imlast, he passed away from earth. On arriving within the of God," he said, "clse, I would have had you thrown out piously of him; you must first tell me what you mean by

"Irreverence and profanity," he ejaculated through his

"I cannot remember of using a profane word in my who came to him to confess, in his hands like so many who raised his puny arm against the most high God-a every atom of the universe and in all nature everywhere hell, unless they do just as you desire them to do. You puppets, and in the convent, which was near the church, blatant imp of the devil himself, who sought to demolish and as I live revere, and adore all nature everywhere, tohis word was law. His secret crimes there, and among all hely and secret them to do. 100 a price never before equaled in this
his word was law. His secret crimes there, and among all hely and secret them to do. 100 a price never before equaled in this
his word was law. His secret crimes there, and among all hely and secret them to do. 100 a price never before equaled in this
his word was law. His secret crimes there, and among all hely and secret them to do. 100 a price never before equaled in this
his word was law. His secret crimes there, and among all hely and secret them to do. 100 a price never before equaled in this

Again he qualled and appeared somewhat cowed, then, striking his hand forcibly upon the table he hissed: "Yes, sir, he told me; moreover, he said you would soon

neither hell, the Devil, God, nor heaven, and was presently surrounded by many spiritual beings whose minds had not progressed out of the old belief, he thought it would converted to the faith, if possible."

I had not, thus far, spoken. He picked up the card personage to this potentate, of whom you speak, who, as will all rise up to curse you; they will, at length, discover the fraud."

These, your slaves, who, as will all rise up to curse you; they will, at length, discover the fraud."

These, your slaves, who as will all rise up to curse you; they will, at length, discover the fraud."

These of metry important you into fearful unnappiness in time. These, your slaves, who, as will all rise up to curse you; they will, at length, discover and innumerable worlds; how was it that you happened to the faith, if possible." Meg :

"You have been selected," he said, with a black scowl,

"And how do you know," I asked, "that God, heaven, this time. Thave been in this life now a goodly number The priest had actually forgotten for the time being, of years, and I have not met God, nor Christ, nor the holy virgin. I have seen one who was called Jesus, on "Have you seen God?" I asked, looking straight into earth; I have also seen his mother. He is in no way difno holier than many other young girls who have trusted

"It has and beautiful beings has accused me as you have done; on

yourself if you can. Sir, you are a liar, a blasphemous, impious wretch. You have also broken the ten commandments, every one of them. You have used the name of God for your own base purposes. You have deceived and led astray a multitude of people, not only on earth,

"Leave me, sir, leave me at once!" thundered the priest.

large band of angels that I told you of, and we will soon demolish these structures within which you entrench yourself. We would prefer to lead you, and your followers forth peaceably, or turn this place into a temple of wisdom; but, if you will not listen, and continue in your present course, we shall be obliged to demolish it."

I gazed into his evil eyes with unflinching firmness. He paled and trembled visibly.

"I told you, sir, that you were a false deceiver, and you know that you are; I know that you are, and all the angels who are above you know that you are. Think of it, sir, 90 cents. millions of holy angels know that you are a base liar, deceiver, hypocrite, and that you are guilty of all the other crimes mentioned in the ten commandments, that you are holding these people, who have guthered about you, in bondage-in the bondage of error and ignorance-and while you thus hold them they can make no progress, they

you may order, price \$1.50.

Any five of the nine Premium Books remain here slaves to your dominant will-power, to your hypnotic persuasion."

"No, sir?" cried the priest. "They remain here because they love me."

"They may think they love you, because you try to make them think so; but it is not love. It is fear, one of the weakest passions of the human mind. You have

that they do not exist."

"But you tell these people that you have seen God. Whereas you know that you have not. You have told them all manner of falsehoods, that you may keep them in "How did it happen that my name was mentioned be- bondage. Now, sir, you would be far happier if you tween you?" I asked, "as you never saw me before, only would allow yourself to go free. This bondage will lead knew of me by hearsay, and as I must be a very important you into fearful unhappiness in time. These, your slaves,

PROOF OF AFTER LIFE.

(Continued from page 1.)

second degree of positiveness, or of proof palpable? Third.-I will here relate a remarkable case, that occurred several years since, but that has never been published. I know the gentleman to whom the spirit appeared, and examined him phrenologically and psychometrically, and will state to such persons as understand these sciences, that it is impossible to be deceived in the character of a person thus examined, that is, to any great extent. Mr. S., the gentleman who related the case to the writer, could have no interest in deceiving any one or the public. He is not a Spiritualist in the sense that some others are, but refers to this case as having settled the question, once for all, of a future life. He doesn't seem to care much about investigation, yet is willing to do so when favorable opportunity pre-sents. He was at the battle of San Juan hill, in command of a horse com-pany, and is a rather war-like appearthings. Here follows his narrative, an account of a spiritual manifestation coln, Nebraska. The statement that follows is signed by Captain W. T. Sawyer (plain Thom. Sawyer), at that time supervisor of the insane hospital

In June, 1884, I was sitting in the office of the supervisor of the Nebraska like a picture in a vetelscope, and in a Hospital for the Insane. There was a door opening between where I was sitting and the superintendent's office, where I could see Dr. Mathewson sitmore fully understand, there had been a former agreement between this man and myself that whichever one that should die first, was to appear to the cach had a duplicate, as soon after death as we could, if it were possible so to do.

I was pleased to meet this friend of my youth and rose to greet him, when my youth and rose to greet him, when my self that I might be, but he'd be darned if he was. We then got the when we have gone to dwell above, when we have gone to dwell above, will stand perfected, in our sight, some gift of Love.

When we have gone to when we have gone to dwell above, will stand perfected, in our sight, some gift of Love.

Some gift of Love.

O, fainting spirit! weep no more!
O, doubting soull thy doubts deny!
O, doubting soull thy doubts deny!
On the content of the cont

my youth and rose to greet him, when This Lough had made the three rings he hurriedly said for me not to come and presented to myself. Mr. Lester to fulfill the promise made years beduplicates of each other, for the purfore, and must proceed to do so at once, nose of heing returned to one of the fore, and must proceed to do so at once, pose of being returned to one of the this office.

proceeded as follows:

After dissolution I seemed to have lost in her last winding-sheet—died without identity or personality; there seemed to be nothing left of me, save a faint memory that apparently not being a direct memory, but a kind of mirrored reuntil I came to a period where I had relieved, or done a kind act for my fellow-man without other motive than to be taking form, and felt a friendly hand and heard a voice. The darkness was dispelled, and I felt that I was beitself for all my needs. I seemed to be endowed with wisdom unlimited, a personal existence with all its possibili-ties and enjoyments. I am only per-mitted to come here to you by the help ness, but would not stoop to little after death. Beware that you allow no that occurred in the year 1884, in Lin- year." In the meantime, Dr. Mathewson had come to the door separating these two rooms, and was leaning against one side of the door, listening to the conversation, or rather to the talk of the visitor. After depositing

moment had disappeared. Dr. Mathewson, who stood at door as described above, said: "Where From this low sphere of mortal things s your man gone?" I answered him ting at his desk writing. It was about that I did not know, and that he was 8:30 in the evening; all the patients had closer to him than I was. I was rather been locked up and the outside doors confused, thinking that my old friend closed; the rooms were brilliantly lighted and without any preliminaries, a
man whom I had known from childhood walked in, without coat or hat,
not with rather a nale and disheveled. and with rather a pale and disheveled knew what the situation was, and appearance. That the reader may asked the Doctor if I was asleep, or

the ring, his form began to oscillate

as his time was limited; and he at once others after death, if possible to do so,

"I, known as George Lester, in the Gontrary to the remonstrances of my-flesh, but a few hours since, died this self, a young lady found the said ring evening at Buckhannon, West Virginia, at 7:45 o'clock. I will first say that I left Lincoln, Neb., for a few months, what we call death is without pain and when I returned she was wrapped

We have opened up this subject of rect memory, but a kind of mirrored re-flection of a memory. I seemed to be proof palpable of an after life, and es-passing through a dark and noiseless tablished a storm center of argument. cerned, mere theories intended to ac-count for the existence of the world and relectly that the finite mind of man tor and join himself to the phalanx that for what is done in it. Sometimes this cannot conceive. This faint recollection of a memory began to unfold a the world and dissipate the chaff that ence, or explaining the riddle of the mirrored panorama of my earthly life, has hitherto hidden the precious grain universe. from the blinded eyes of the unwary. Before the footfalls of the nymphs of the skies were heard in that ever memdo good to humanity; when I seemed to orable time, fifty-four years ago, the world was a desert of arid land. The materialistic and philosophic. great river of sweet waters of life, sent out a canal to one spot of earth, and one may suspect that they came first possessed with power, created in the oasis thus formed has spread its because the world at the time was not laterals over the earth, until life and lowed with wisdom unlimited, a period of earth, and one may suspect that they came first one may suspect that they came f ing individual, six feet tall or more, mitted to come here to you by the help shall not end in darkness if he has anthropomorphic character, and are and frank and free in expression; im- of Lucgii. I will now deliver you the drunken of that stream; and the aged much worshiped in temples under pressing you that he is out for busi-ring, the tangible proof that man lives pilgrim with bent form sings in the priestly ministrations. strength of richer draughts and with person to wear it, except yourself, for greater hilarity of soul than even the only in this country but also in India f you do, that person will die within a old travel-worn preacher of the gospel of the wilderness:

Here in this body pent, Absent from heaven I roam, Yet nightly pitch my moving tent, A day's march nearer home. S. J. DAILY, M. D.

WEEP NO MORE.

We lift our eyes to heaven's dome; Flesh binds us here—but thoughts have wings-

Our souls fly home.

We work and suffer; there is need Of suffering, to make us strong. Day comes, for all the hearts that bleed Though night be long.

And in that morning's blessed light,

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable

THE GODS

Of Religion, Materialism and Philosophy.

We venture to lay down the proposition that if there was no world there would be no talk about Gods to account

In the history of the world diverse theories have been advanced for this purpose, and these all arrange themselves under these heads-the religious,

The religious theories came first, and out a canal to one spot of earth, and one may suspect that they came first

> The materialist's God came next, not and everywhere else where they have a sacred bookinit is a revolt everywhere against the God of athe sacred b The materialist doesn't worship God, but seems rather to have a contempt for him; forime is dend, dead matter. He has no special favors to confer, nor punishment to inflict. But the materialist, realizing that a dead God fails to account for a live universe supplements ohim .gvlth "force" and "law." Thusatho materialist has a Godhead; matter, forces and law; after

> the manner of the religious man's God-head; Father, Son and Holy Ghost. The philosophic God, or the God of reason and common sense, come third, and we are inclined to think it ends the series. This God has had diverse names applied to him or her by the diverse systems of philosophy-such as Infinite Being, Absolute, Noumenon, Ethia, Idea and Infinite Intelligence. He is not worshiped in temples made by hands, but in the great temple of nature, each man officiating for himself, He is worshiped overy day in the week as occasion offers, and the worshiper stands erect with both eyes wide open. He is seen in the storm, in the move-ment of the planet and in everything else that is and is done; for he is infinite, eternal and omnipresent. He is

is not "dead." but has intelligent voli tion, the world shows for itself. Just how good and loving the philosophic God is to man the world shows for itself. That this does not always tally with what the sacred books say, is the fault of the religious man who seems to have had an overdose of plety toward the Gods, and not enough stimulation in the direction of religion or right conduct toward men. Indeed the so-called religious man seems to be long on piety; the materialists, short. The philosophic God creates the world for his own pleasure in the matter, and not as an accommodation to man. His purpose, as the world shows for itself, is progress; and he who aids in that progress gives God the only acceptable service The philosophic God does not enjoy ful-some praise for things he did not do, nor for motives he did not have. As to prayers, perhaps it will be well for you if you are able to answer as did one of Kipling's characters when asked what next: "I have not pestered the Gods with my prayers. The Gods will re-member that. Yes, the Gods will re-member that." A great many other things might be said about the philosophic God which distinguishes him from both the materialistic and relig-lous God, but the foregoing sufficeth the present.

Now evidently the mystery of existence needs but one solution; there is but one true explanation of the riddle of the universe. If either materialism, the sacred books or philosophy gives that, the other two theories are false. And it is very important that it be determined which is true, and which false; for, the God question rightly settled, we could then give our time, talent and shekels-exclusively to things of greater practical concern. The only way to settle the question is by discusslon in which each partisan stands up for his own God against both the others; he takes the affirmative as to his own God; the negative as to the other two. We can't afford to allow either partisan to take his God as a foregone onclusion; for that of itself would render the other two wholly superfluous. It is begging the whole question. This is a favorite trick with materialists. And the religionist is very prone to say, "If you don't believe in the God of the Bible, you don't believe in God; for there is none other." Trot out your proof, Prof. Loveland, that there is such God-head as dead matter, force, and law as a controller. Then it will be in order for you to attack the Gods of philosophy and the sacred books. You must do all three to be successful. And don't imagine that in demolishing the God of Israel you smash the omnipresthe essence or fundamental principle of ent God of philosophy; you don't even as well as of physical things. That he of philosophy is a personal God; prob-

ably because the personal God is most easily knocked down. In all probability the philosopher himself knows best whether his God is a personality, and he knows that he is not. Prof. Loveland and others to the contrary notwith-

standing. But possibly Prof. Loveland would resent the insinuation that he is a materialist. In fact, we can't see how a man could be a materialist and a Spirdon't fingle together; unless you "radically change your view of despised matter, giving it the power and potency matter, things Whatever," in which case matter, giving it the power and potency of all things whatever," in which case or an things the dead matter of old, but has become the live God of the philosopher. But unless we see double we can see materialism back of Prof. Loveland all the time he is hammering the Gods of religion and philosophy. If not so, how is he going to account for the world after he has demolished the other Gods? And he seems to be quite confident he has demolished them, the only thing left to be done being for the people to find it out.

To deny all these Gods, the materialistic, philosophic and religious, is to argue "No Beginning," and to argue "No Beginning, and to argue No Beginning, and to argue No Beginning, is to fly not only in the face of inspiration and reason, but also in the face of science which is observation and experience. The evidence of science and reason is that the world had two beginnings: a beginning for our experience and abservation in particular. experience and observation in nebula; a beginning for reason back of that in an incomprehensible ethia, or ethercal substance of which nebulas are necessarially the self-development. It is a three-corned fight between ma-terialism, philosophy and religion, in

which each God attacks the other two and must defend himself against their attacks. The materialist who confines himself to attacking the other two may wake up to find himself, routed from the renr. F. J. RIPLEY. the rear. Afton, Tenn.

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OGGULT MYSTERIES.

OCCURRENCES IN THE REGIONS OF THE OCCULT.

THINGS DONE IN SLEEP.

"I have heard of sleep-walking gableclimbers and have come across the champlon deep-sleep window-balancing acrobat and about every conceivable specimen of these peculiarly afflicted again in her sleep. persons; but recently I met what I think is the most remarkable sleepwalking performance on record," said nerve specialist the other day.

Some of the tricks and feats of sleepwalkers would take your breath away; I have in mind instances all the way from a sleep-walking lighthouse keeper to an unfortunate murderer. But this latest achievement of the night prowling fraternity ranks above all others pasture. Again and again it bappened like grand opera above a ten-minute vaudeville skit. The popular thing is dressed himself, got his milk pails that the young woman subject accom- lighted a stable lantern and wandered plished something while asleep which into the cow stall to begin to milk. For years and years of practice could not a long time the only ones that thought teach her. And still more wonderful, the farmer crazy must have been the beginning with the night in question, cows. But after a while his wife missed she had no further difficulty in advanc- him and upon search found him seated

The case of the young woman was of singularly steady growth. It began years ago with insomnia, the subject being then a mere child. Insomnia duly sleep, and this in-turn brought night- night excursion, took to the same very idea of sleep. In the middle of the and in his little nightshirt wandered night there would be a piercing shrick through the darkness a distance of a of 'Murder!' or 'Man in the house!' and mile up the road to the home of his repeatedly the young woman was grandparents. There, of course, he was on the stair landing by her to prevent her from rushing into the cured himself by fright. One morning,

DEVELOPED SLEEP-WALKING.

"In time these nightmares gave way, and then came the period of sleep-walk-ing which ended in the case I am going attempted to get out of his bed at untell about. At first the sleep-walking did not seem so serious a propothen on the family was miserable. I hors because of the sleep-walking pro

worked. After that the young woman the other was sure to follow. stepped into the water, got a towel and FOUND HIS SISTER MURDERED. dried her wet feet, and proceeded as if nothing had happened. It was then what I considered the most obstinate sister choked to death in her room adcase of sleep-walking I had ever met joining his own. Blue finger marks

a watch. One of the young woman's alarm and, as might be expected, the brothers volunteered, and for some first thing to happen was that the thing like two weeks played watchdog and slept stretched across the outside of her door. Night after night he 'nnbbed' his sister in time to prevent her from leaving the room.

A MUSICAL PROGRAMME.

woman was that in the midst of a mare and sleep-walking the man choked family of remarkable amateur musiclans, she seemed to have as little talent | ble fellow believed himself that he was for music as a Hottentot. From the the guilty one and he brooded, and time that she was a small girl she had shortly after he was released from received lessons on the piano, but the prison he died of a broken heart. surprise of it all was how little she managed to learn. She herself was never gave up trying, but it seemed im-

shown the night before that she had acquired the habit of walking clean over her brother without waking himthe family was startled to hear the plano strike up on the floor below. The piece played was 'Rubinstein's Melody in F,' not an excessively difficult piece of music, but the way it was played who has thrown an arm about him and was described afterward by the family is trying to wake him from the nightas simply perfection. The brother in mare. waken. He knew by the rendering of the piece that it could not be his sister and wondered what member of the to the lines happened in Pennsylvania, family had gone clear off his trolley.

"He rushed down stairs and there, scated calmly on the plane stool, sat his stster in all her white fuffiness. The young man at first was too much sur-prised to interrupt, then he hastened upstairs to summon the rest of the family, already stirring to see the unusual performance. It was this, in my opinion, which cured the girl of her night babit, for by the time the other members of the family were ranged around the sleeping player she finished the last chord of the piece, undisturbed. With the last note she arose, and, with eyes wide open and looking at every one in the room as if fully awake, went back to her room and to bed. For once none disturbed her even then.

REPEATED THE MUSIC AWAKE. "Next morning she mentioned that she did not remember having had a similar refreshing night of sleep. None told her of her performance.

"'I feet as if I could play the piano this morning,' she said, presently, and this morning, she said, presently, and sat down and played the piece of the night before exactly as she had played it while asleep. By consent of the famly until now nothing had been told her of her midnight musicale, but the young lady cannot understand how-she suddenly manages to find music so easy after her long tussle with the notes. That 'Rubenstein's Melody in F' she had tried for six months to master, but the best she could do was to stumble through it. Since that night she pracprogress.

"Have I a theory?" asked the doctor, repeating a question. "Yes, but it spite orders to the contrary, that the amounts to little, as it is made to fit the keeper was all alone in the house, while case and seems to me far fetched. But I thought that the ambition of the young woman to learn music so worked on her in all those years that it brought on first insomnia, then nightmare and finally sleep-walking. Being of a highly nervous temperament the strain told on her so much that she was incapable even of making the ordinary progress of a music scholar despite an unusual talent which nevertheless lurked in her. The playing in sleep might be accounted

REMARKABLE CASE OF A YOUNG for on one of the theories governing WOMAN WHO LEARNED A DIF- self-consciousness. Then, having broken FICULT PIECE OF MUSIC-ODD the ice by playing during the absence of all consciousness, it seems reasonable to suppose that her nervousness forsook her for once and all. At any again in her sleep,

MILKED COWS WHILE ASLEEP

"Out in Caldwell, N. J., there was a remarkable case of sleep-walking, though in that case the man performed only the labors he was used to day after day. The subject was a farmer. He owned a large herd of cows, and it was necessary to milk early mornings before the animals were turned loose in that the farmer arose during the night,

gave way to an excessive desire for son, shortly after the old gentleman's mares which in time frightened the means of diverting himself. A tiny sixsubject so that she learned to dread the year-old, he crawled out of his little bed made comfortable and put to bed to father or by one of her brothers in time finish his night's rest. The little chap a particularly dark one, he woke up when he was about half way between the two houses he knew so well. He almost died of fright, and so strong usual hours.

"A very sad case of murder happened sition. One or the other member of the in a little country town in Italy, about family would awaken in the middle of eight years ago, and was traced to the night to find the white-robed figure sleep-walking. A brother and sister, of the young woman walking silently both in poor circumstances, lived tothrough the room. In time, however, gether in a small house near the out-the subject showed inclination to visit skirts of the town. The pair were the streets in her night attire, and from looked upon as uncanny by the neighwas called in and prescribed things that clivities of the brother. His sleep-walkdid not help. I advised mechanical ing was coupled with the most hideous means to startle the patient into wake- nightmares and frequently his sister fulness upon leaving her bed. Wet had to get up in the night to awaken towels were spread in front of the bed. the man from the throes of a bad One night the towels worked. The next dream. So notorious were the yells of night she walked over them as if they the man and so suspiciously were he were so much soothing elderdown.
"More strenuous means had to be peasantry, that before long the two and his sister regarded by the ignorant used, and I advised a tub, partly filled were thrown almost wholly on their with cold water, into which the patient own resources. They were the best of would have to step upon leaving the friends. What one had was the propbed. For one whole week the tug erty of the other and where one went

"One morning the brother found his practice. were about her throat. Terrified be-'No remedy seemed left except to set youd expression, he ran to give the

brother was arrested. "On the trial is was proved that a gash in the throat of the victim had been made by a ring worn by her brother. The latter remained immovable as far as admitting his guilt was concerned. He was tried and acquitted, "Another peculiarity of the young the opinion being that in a fit of nighthis sisfer to death. In time the misera-

"I wonder how many know that the famous 'Asleep at the Switch,' that terdesperately anxious to learn music, and | ror in the mouth of the amateur elocutionist, was provoked by a case of sleeppossible for her to reach beyond the 'Malden's Prayer' stage of the art.
"One night—the young lady had necessary to explain that a switchman has fallen asleep at his post. Just in time to see the invariable limited mail thundering around the curve he awakens, tries to throw the switch but fails and sees the limited mail-piling up on itself only to find the next instant that he was in bed, alongside his wife,

> A SLEEP-WALKING SWITCHMAN. "But the real incident which gave rise

in a freight yard, where the night switchman was startled one night by the day switchman. The latter, fully dressed for work, declared that he was the bearer of an order from the train despatcher and that a certain switch was to be set contrary to the orders given earlier in the evening. The night switchman had never heard of such a thing as a sleep-walker and had the prowler not awakened in the nick of time and given himself away by his exclamations of surprise, there might

have been an accident. "A peculiar case of sleep-walking is mentioned by a captain of one of the trans-atlantic liners. The subject was the chief engineer of the vessel, a large freighter. The engineer had a habit of walking nights and he would visit the engine room and walk among the whirling, thumping machinery feeling if it were running hot here or there and giving orders. As the engineer was apt at any time day or night, to visit the engine room there were queer situations when the man became really wide awake, or when an assistant engineer would walk up to him and warn him of his danger and try to startle him back into wakefulness. The engineer finally

had to be discharged. "In one of the smaller lighthouses in the harbor of New York there was an extraordinary case of sleep-walking. The house was one of the more unimportant kind, useful only in case of fog, the light being lighted at sundown and nothing but the fog bell in case of daily and is making wonderful thick weather being the particular care of the keeper. As the lighthouse was near shore it happened frequently, dehis assistant regaled himself by im-

bibling of the good things ashore. "Several times it happened in the middle of the night, with stars shining brightly and the moonlight showing several miles of glittering water up and down the harbor, that the fog bell be-gan to ring out dismally. Before long inquiry was made by the captains of vessels who had reason to take the light seriously and who wanted to know what was the matter with the man in

charge. Then it was found that the keeper was a sleep-walker, and that, unknown to himself, he was sending fog signals into the clear night. ANIMALS ALSO SUFFER.

"There is every reason to believe that sleep-walking is not limited to the human animal. I once had a dog-I bought him for the nurpose of studying his exsleep-walker there never was one. I watched the animal frequently. He would arise from deep sleep and with open eyes wander about the room looking at me and suiffing around corners Then he would wake up. The entire demeanor of the animal would change. Half crazy with joy at seeing me he would jump up and misbehave himself as no well trained dog should. But he was not supposed to be well behaved, and was purposely allowed his own way. I learned more about sleep-walking in that, animal than I could have done from a dozen cases in human subjects.

"Some suppose that a sleep-walker will awaken at the least noise. From the incidents I have told you, you may see whether this is true or not. A sudden noise may, and usually will, startle a sleep-walker into wakefulness; but a noise which he himself creates will have no more effect on him than angels' songs. Sleep-walkers vary in their allment as do all other sorts of the afflicted. What is a rule for one is not a rule for all. In fact, each walker seems satisfied to work things out on his own peculiar hook. The trouble is much more common among people than you might suppose, for where there is a case you rarely hear about it unless it is your business to fight the trouble. But the case of 'Gen,' the young woman piano player, remains to me the most remarkable." — Commercial Advertiser, New York.

A SPIRIT HAND.

It Gave a Bouquet to Sardou.

There are more things in heaven and earth. Horatio, than are dreamt of in your philosophy.-Shakespeare.

world the greatest interest has been taken in the supernatural and inexplicable. In no country has more attention been devoted to occultism than in France. One of the leading investigators of

the various phenomena which have

troubled so many people is M. Jules

M. Jules Bols has written volumes on the subject, and has traveled all over the world to study the question, in which he takes a deep interest. His latest expedition was to India, where he investigated the mysticism which forms so large a part of the native religious. It was with the object of obtaining his views on the subject that a Herald correspondent called on him at his residence in the Rue Taitbout. M. Jules Bois regards Spiritualism from a purely objective standpoint. He does not admit all the claims put forward by its adepts, many of whom are undoubtedly dupes of charlatans, but he is the

equally far from rejecting the evidence

brought forward in favor of the exist-

not explain. "No, he said, "I have seen too many evidences of the existence of some mysterious power to refuse to admit the possibility of communication with what people call the other world. Men and women of eminence, of whose good faith there can be no possible doubt, have related to me experiences which cannot be treated merely as a 'quantite negligeable.

M. VICTORIEN SARDOU'S VIEWS. "One of the greatest of these, M. Victorien Sardou, wrote me the following letter:

"'My Dear Confrere:- I was one of the first to study Spiritualism from the commencement and to pass from incredulity to surprise and from surprise to conviction. The material phenomena observed under the most rigorous control and attested by savants, whose names I need not recall to you, are not contestable, and in the majority of cases they are inexplicable in the pres-

ent state of our knowledge.
"'You ask me if I believe in materializations? Naturally I do, for I have obtained them at the time when I was a medium and I still await the explanation of the unknown psychic force or the trick-of which I would be at once actor, witness and victim-by which an invisible hand left on my desk a bouquet of white flowers, which I kept for years till they fell into dust. .. 'VICTOR SARDOU.'

"I have also," continued M. Jules Bols, "the testimony of Mlle. Augusta Holmes, the well known composer, " 'I formerly used to obtain spiritualistic communications in writing,' she declared to me, 'but it is only in the

last three years that I have obtained phenomena so extraordinary and so conclusive that they seem to me inexplicable if we do not admit the intervention of spirits. Sardou spoke to me of objects which arrived in his room through the walls, but I did not believe in this, as I had never seen it.

SPIRIT OF AMBROISE THOMAS.

"'Three years ago, in the house of friends, the mistress of the house told me she was haunted by the souvenir of Ambroise Thomas, whom she had known well. She asked me to invoke his spirit. We placed ourselves around a table, and Ambroise Thomas at once manifested himself. "I was not made, he said, to our great astonishment, "to compose the grand operas I did. My style of opera was the gay and frivolous one. My masterpiece is the 'Perruguler de la Regence,' which I wrote when I was twenty-two years old. However, I destroyed it later on in order not to in terfere with my future success." Our curiosity was aroused, for none of us had ever heard of the opera. I went to the publisher of the late composer and asked him if there existed a score called the "Perruquier de la Regence A search was made in his books, and to was found that an opera by Ambroise Thomas of that name had appeared but he had given orders afterward to destroy the plates.

MYSTIFYING TABLE TURNING. "'Afterward,' continued Mile. Homes, the phenomena increased in number and importance. In the first place a table for twenty-five people, which required several of my servants to move t, rose off the ground to the level of our shoulders. A rose covered with dew fell into my plate. There was not a ingle rose in the whole house. When asked that another flower should be placed in the buttonhole of M. L- I was at once obeyed, and it appeared here suddenly. Sometimes a light table became so heavy under the influence of the spirits that six of us could not move it, while another enormously heavy one rose off the ground on being merely touched by our finger tips, sometimes without being even touched at all.

" 'The occult force having announced that it was going to call the Duc de Fronsac, I replied, playfully: "I will be charmed to talk to you. Sit down beside me." Immediately a chair which was in the corner of the salon was pro-jected toward my chair. I resisted even this evidence, As my glass was still knocking and rapping in every room of

before me, I said: "Drink, my dear Duke," and before my eyes the wine disappeared, drunk up by invisible lips. I may remark that lropy was unpleas-ing to this strange visitor, for one of us who treated the Duc de Fronsac "fumlst" was thrown from his chair

and much brulsed. "The prodigles became still more wonderful. Sweetmeats appeared on the table and in our serviettes, A plano, the top of which was closed, struck a chord. We obtained direct messages in writing. A pencil wrate by itself on a

plece of paper, "You will see me."
"But the experiences of M. Victorien Sardou and Mile. Holmes," continued M. Jules Bols, "are nothing in comparison with those of M. Victorien Joncieres, the celebrated composer, the author of 'Dimitri' and 'Lusianan,' two operas which have remained in the repertoire of the opera. The good faith of the eminent musician is beyond all

doubt. "'When on a recent journey,' said M Joncleres, 'a young girl accompanied by her mother, asked me to hear her sing. In the course of conversation they ad-mitted they were Spiritualists, and at my request took me to a haunted house I say haunted house, for everything saw in it was extraordinary and seems to me inexplicable. M. M- received me very cordially, but made me promise to keep his name and that of the town he inhabited a secret. He presented to me his niece, the medium, to whom he attributes the phenomena that take place in the house. It is since she came to live with him, after her mother's death, that the prodigies began. WHAT HAPPENED AT SEANCE.

"'She is a girl of about sixteen years; small, blond, lymphatic, with blue eyes, of a timid disposition. She is very religious and believes strongly in the devil. I was conducted into a large room with naked walls, in which people were gathered together. In the middle was an enormous oak table weighing more than a hundred kilogrammes, on which were placed paper, a peneil, a little concertina, a bell and a lighted lamp.

'Suddenly a loud cracking was heard in the table. "Spirit, are you there?" asked someone. No one touched the table, round which was formed a circle, holding each other's hands. A violent rap was heard. The niece placed her two hands on the table and asked us to do the same, and this enormously heavy table rose above our heads, so that we were obliged to rise on tiptoe to follow it. It swung backward and forward for some time in the air, and then sank poiselessly down on the floor.

"'M. M- then fetched a plece of paper with a design on it. He placed it on the table and put beside it a glass of water, a box of colors and a brush. Then he put out the lamp. He relit it in two or three minutes. The design was filled in in two colors, yellow and blue, and the brush had not exceeded the lines of the design by a hair's breadth. The paint was still wet. Even supposing some one present had de-sired to fill in the design, how could be or she have done so in the dark without going beyond the lines composing it?

"A number of raps," continued M. Jonclores, 'were then heard on the table, corresponding to the letters of the alphabet. The spirit announced that a manifestation would take place specialence of some force which science canly for my benefit. On its order the lamp was again extinguished, and the concertina began to play a little tune in six-eight time. Hardly had the last note died away than M. M- relit the lamp. On a sheet of music paper alongside the concertina the theme was written very correctly in pencil. It was it between the lines in the darkness Scattered on the table were a number of freshly cut daisles. "Ah!" said M. , "these are from the flower pot at the other end of the corridor." went to inspect the plant and saw that

the flowers had been plucked.
"'Hardly had we got back to the froom than a wonderful spectacle awaited us. The bell which was on the table rose up, ringing, till it touched the roof and then dropped back on the table. This time the prodigy took place in full light. The end of the sennce was really painful. An intense cold moved round the room in a circle, pass ing over our hands. "It is a bad spirit," said the young medium, with a look of terror: "protect me." She seemed to be struggling with an unseen force. I seized one of her hands and a professor of physics who was present grasped the other. In spite of this the poor girl was thrown to the ground, and at a certain moment I felt my own chair lifted off the ground. "Oh!" she cried, "he has bitten me," and she held out her left hand, on which the mark of teeth were plainly visible. "Enough, said her uncle; "let us leave the room or a misfortune may happen to us.

"I have seen a celebrated medium who was put in a state of trance alongside a glass of water. The water was carried into an adjoining room. When pin was thrust into the water she started as if pricked, and when the hand was passed caressingly over the surface she showed signs of feeling the novement.-New York Herald.

LOCATES LOST WILL.

With the Aid of a "Talking Table."

EFFECT OF HER SEANCES-DESK IN WHICH THE PAPERS WERE FOUND CONTAINED A FALSE BOTTOM, BENEATH WHICH THE divorce laws are rather easy, though WILL WAS FOUND.

Rallegh, N. C .- A truthful table in the pands of a young woman medium has been telling some secrets in this vicinity that aroused trepidation, mingled with curiosity. Knocks and mysterious noises have become household words, but the widow of Mr. Hunt Alston, late citizen of Warren county, has been the only one to receive material benefit. Through table tapping she was directed to the hiding place of a lost will.

Mr. Hunt Alston, a prominent citizen of Warren county and a kinsman of Judge Cook, died a short time ago. He left a widow and children: It was well known to the members of his family that he had made a will, which was supposed to be in his desk. In due time search was made, but no will could be found, While numerous attempts to find the will were going on the house was afflicted with noises in every room as if some person were knocking to obtain admission. These sounds were so clear and distinct that the house was watched to see if the noise was made by people outside. Nobody was seen and the knocking and rapping sounds on the house could not be explained by the detection of human agency.

MESSENGER SUMMONED AT-TORNEY.

Finally Mrs. Alston sent a messenger to Warrenton, the county sent, for Mr. Green, who had read law under Judge Cook, to come to her, house to advise about the appointment of an adminis trator for the purpose of settling up the estate. Mr. Green went to the house of the widow, which was some distance from Warrenton and in Hallfax county, and remained over night, but was so

Presi 42-piece dinner set to lady agente

For the male of entry 14 compound packages of our importal Cream Tariar Eaching Powder, and to assist our Agents in making guide alon, we allow them to give Fines with every possed, a Securifical Secorated and gold traced Cup, Bancor, Seven-ince Pinte, Brutt States, Hadivideal Buster, cake different Each, cake different Each, Cale and Son of Face Fowder.

A 16-POUND ORDER SECURES A SC-PIECE TES SET.

When he have Spices, Extracts, Codes and Son Desires, Chalicy, Concher, Tables, Hadivideal control on the Widelies, Chalicy, Concher, Tables, Hadivideal control on the Widelies, Chalicy, Chalic

the house continued, and they became so alarming that the children of the widow came from their room on the ifornia. second story downstairs and occupied the room with their mother.

It was decided to have an administrator appointed, and Mrs. Williams, who Don't you think that reflects a little too then an inmate of the house, having agreed to sign the bond of the ad- are many frauds and fakes who have ministrator who was to be appointed, she and Mr. Green took a buggy and drove twenty-two miles to Halifax yet there are hundreds of honest men Courthouse. Mr. Ponton, who also was and women who are good mediums, and to sign the bond, had been notified to gifted with the power to heal the sick,

agreed to be there.
At this time Miss Nellie Norwood, a at the table.

TABLE ANSWERED QUESTIONS. The question was asked, "if there

"The table said "Yes."
"Where is the will?" was then asked.
"In the desk," was the answer. Here Mrs. Alston remarked that the table was mistaken; that every one present knew that the desk had been examined and searched at least a halfdozen times. The table was then asked to be more

explicit, and the answer came, "In the drawer of the desk on the right-hand elde next to the window." Mrs. Alston again remarked that the table was again mistaken, as that particular drawer had been examined and

searched quite a number of times. The table was so told and was asked to be more definite, if possible. The table answered that the drawer must be examined until a false bottom or secret drawer was found in the drawer that had been mentioned, and under the false bottom, or secret drawer, would be found a number of papers. and on top of these papers would found a soiled yellow envelope, and in this envelope would be found the will.
Immediate search was made and the

false drawer was found, and under it Mrs. Alston then suggested that the hal Hall every Sunday.

table be asked what had taken place Miss Dora Dixon, a for

in Halifax. This was done, and the society lady, recently embraced the betable said that Mr. Green and Mrs. Williams had got there and that nothing had been done toward appointing an administrator, because Mr. Ponton had been unable to get to Halifax on prominence, and the San Francisco Exaccount of sickness in his family. The table was then asked who was in writing up the proceedings.

the office of the clerk at the time the application was made for letters of ad-ministration. The table answered that well attended. It can be truly said attendance of Mr. Ponton.

Mr. Green and Mrs. Williams came back to Mrs. Alston's the next day and

confirmed exactly what the table had said.

no one of the family except the deceased knew anything of the secret. trawer. The effect of these seances on Miss Norwood was such that they impaired her health to such a degree that the had to stop them entirely,-Repub lic, St. Louis, Mo.

Senator Patterson on Woman Suffrage.

United States Senator Patterson, of Colorado, in speaking of woman suf-

frage in that state, says: "What is the trouble with woman suffrage? I remember elections in the old times; I remember seeing on one occa-sion thirty-one young ladies in white dresses and cheese-cloth sashes, repre senting the thirty-one states, in midst of a tremendous crush. People are perfectly willing that women should take a share in the most frivolous and objectionable part of cam-paigns. Why object to their mingling n the graver and more decorous parts Women with us do no more than they do in other states when a speaker of renown comes. Their presence adds to the decorum of public assemblies. Parlor meetings have now become among the most influential features of the campaign in Denver. The women who take time to vote lose none of their womanly charm, and are none the less delightful because they edu cate themselves that they may be able to teach their sons and daughters the various phases of politics. The exer-

cise of the suffrage adds to the intelligence, merit and worth. "It is said that equal suffrage would make family discord. In Colorado, our stricter than in the neighboring states; but since 1893, when suffrage was granted, I have never heard of a case where political differences were alleged as a cause of divorce or as the provoking cause of family discord.

"Equal suffrage, in my judgment, broadens the minds of both men and women. It has certainly given us in Colorado candidates of better character, and a higher class of officials. It is very true that husband and wife frequently vote alike; as the magnet draws the needle, they go to the polls together. But women are not coerced. If a man were known to coerce his wife's vote, I believe he would be ridden out of town on a rail, with a coat of tar and feath-

"Women's legal rights have been improved in Colorado since they obtained the ballot. There are now no civil distipctions existing between men and women. And equal suffrage tends to make political affairs better, purer, and more desirable for all who take part in

A CHANCE TO MAKE MONEY

A CHANCE TO MAKE MONEX

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Lastycar I sold directions to over 120 families in one week; auyone will pay a dollar for directions when they see the beautiful samples 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 home in a few days. I will mail sample, of fruit and full directions to any of your readers for nincteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

"Invisible Helpers." By C. W. Leadbenter, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

I notice in a recent issue of The Pro

gressive Thinker, an article entitled "California a School for Trickery." hard upon the state? No doubt there be in Halifax that same day, and had agreed to be there.

At this time Miss Nellie Norwood, a resident of the state and a psychic and young lady about 20 years old, was a healer, I hope it will not reflect upon guest of Mrs. Alston. She was known me, as I certainly claim to be honest, to be an operator on the table with and deal fairly by my patrons. How spirit rappings. After supper, when all ever, as I have had dealings with your were sitting around the fire, some per-renders, in all parts of the United son suggested that "the table" be ques- States and foreign countries for years tion about the will. This was agreed without complaint, and have received to, and Miss Norwood took her position bundreds of testimonials, I think it absolves me. Perhaps I would be better off financially; if I were a fakir but I would rather die poor and have the in scription on my tombstone read, "Here lles an honest man," than have all the gold in christendom if gained by chi

canery.

When you have an opportunity, just remind your readers, that California is no more a "school of trickery" than dsewhere, and that there are hundreds of self-sacrificing men and women who are striving to elevate the standard of Spiritualism, battling earnestly for the cause of truth, and gaining many victories in spite of opposition.

In Oakland the cause seems to be flourishing. I don't have the opportunitles to attend the meetings that I desire, on account of my time being taken up with my line of work, but I hear encouraging reports. C. F. Van Luven delivers logical and interesting lectures at Woodmen's Hall, Mr. Van Luven is a prominent business man of Oakland and an euthusiastic Spiritualist. He is a member of the committee seeking to build a new Spiritualist temple and is working earnestly for success. The prospects for the project are flattering.

Unity Hall, at the residence of Dr. Sol Palinbaum, has interesting and was found the pile of papers and the well-attended meetings every Wedneswill in the envelope, as the table had day evening. The Union Society also well-attended meetings at Frater-Miss Dora Dixon, a former prominent

lief of Spiritualism, renounced society. and was ordained as a medium and minister of Spiritualism. It created quite a sensation on account of aminer devoted considerable space in The mediums' meetings at Blake

Mr. John T. Gregory, the clerk; Mrs. that Spiritualism and free thought are Green, Mrs. Williams, Lawyer Grizzard showing a steady and healthy growth and Mr. Lewis, Register of deeds, were in our lovely city. The workers comin the office at the time, and that the mand the respect of all fair-minded matter had been postponed until the people by their earnestness. California next Saturday, in order to procure the ought to attract good influences, and lead to spiritual unfoldment, with the flowers of every hue, the towering palm, the climbing vines, and at this time of the year in verdure. True, we have our dry season when the hills are Miss Norwood, the medium, in this bleak and brown, but the flowers are instance knew nothing about the making of the will nor anything about the kind, for they bring thoughts of purity and goodness, and a charm that is disconnected by all man thou shalt compiled by Giles B. Stebbins. Cloth. 21. placing of it in the false drawer; and and goodness, and a charm that is di-WALTER LYNN. Oakland, Cal.

EVENING PRAYER.

Come thou, my heart, to prayer; the day is done, The brooding stars come forth to light

The wayworn traveler on his lonely way. In the gloaming there beams in sight

A light in the window by the roadside trees While music stirs the evening breeze.

The stars in sparkling radiance gleam Thro' open doors of the fading day, A golden fringe hangs pendant in the west, And crimson curtains span the way;

The world is hushed in reverent prayer And earth seems free from every care. I know, alas! life's bitter curse too true, The pursuit of wealth at any cost, The folly and nothingness, the utter

And misery where souls are lost: Where naught is left but a staining mark,

To show the path where the ways are dark. Oh, simple prayer my soul invites. From out the mystic shades of night; Fair childhood dreams in innocence

When hearts were filled with light, As birds with heads nestled beneath their wing, For sweet repose they trustful cling.

So guide, dear God, my heart aright, In all the duties I owe to man; Pardon my short-sightedness and fears, That mark my little earthly span; And when thy voice shall call me hence, Give me thy love and confidence.

BISHOP A. BEALS. Summerland, Cal.

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Author of "Alls Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have Jeen cheered and strengthened by him will welcome another book by the wiso teacher whose words of help are doing so much to eake the world better by making men and women better able to understand and enjoy it. "Discovery of a Lost Trail"

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good times yet to be. The land beyond the stars.
They are waiting at the portal. When the dear ones
gather at home. Resting under the dalsies. The
grand jubilee. My mother's tender eyes. Dear heart
come home. Come in some beautiful dream. Where
the roass neverfade. In heaven we'll know our own.

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SATURDAY, MAY 10, 1902.

Shooting Birds for Fun.

The secular press, the Chicago American leading, has instituted a general crusade against the horrible practice of bird-shooting for sport. This is certainly a move that should be sanctioned by every Spiritualist in the land and by the united Spiritualist press.

Whether we all believe alike as to animals being possessed of spirits similar to those of human beings or not. we must agree they are beings and have life, and are our companions in nature, and as a rule harmless and lovable, and they appear to possess a love nature. They came by and through the same physical, and probably the same spiritual laws that we did and have the same right to life. liberty and the pursuit of happiness as man, who has crowned himself lord of all creation, and assumes the right to destroy everything in sight, just for sport.

If this being called man; this being under whose control the earth seems to have come; this being who should be the highest intellectually, who should possess the highest spiritual unfoldment of all earthly beings, could only cease to thirst for the shedding of blood; could develop beyond the teachings of mad superstition; out of the idea that the earth is his and all other beings are below him and are here because he tolerates them we might have more hope of his spiritual progress.

However, we do not sit upon a throne and dictate the behavior of others, but when the slaughter of our beautiful songsters and other birds of the plain is rendering them almost extinct, and this old earth is rapidly being turned into a murder pen, and the victims our loved companious, it is time to put in a strong protest.

If our representatives in the State legislatures would pay less attention toward the enactment of class laws and more toward the protecting of our birds and harmless animals; toward the prohibition of cruelty to animals; toward the spiritualizing instead of brutalizing of the children of our land, they would confer a lasting favor upon all coming generations and immortalize their own names besides.

We would suggest to the more sympathetic sex, to the ladies of Spiritualism, if they wear trimmed hats, to set the pace by excluding dead birds from their headgear entirely, or anything that would look like a trophy of the brutal instinct in man. Flowers are much more becoming and beautiful, and ribbons are always fashlonable.

Our lady readers and patrons may take our meaning wrongly, and accuse us of infringing upon their rights by venturing a suggestion along this line but we deem it a spiritual matter and relevant to the questions at issue in this paper.

There are many ways to be spiritual in our lives, and to cease to encourage the killing of birds, our warbling, soulstirring songsters of springtime, is a noble means of attaining the desired

Let us take a hand in this crusade in the most practical manner and show our spirituality to the world in humane acts: in the agitation of all such moral and spiritual reformations.

At the present rate of slaughtering, it will require but a few years to com-pletely and forever hush these sweet voices of nature, then what a lonely, monotonous home this will be for souls to express through, with nothing but the irrepressible English sparrow to chirp his roundelay and litter our porches and walks. Even the sparrow is reputed to be watched by Infinite Intelligence, or God, and has life; however this may be, we who hold to the sublime thought that a world beautiful is the most fitting birthplace for human souls, should do all in our power to make this one beautiful and pleasant for all beings who have been fortunate enough to be born here.

This is the home of many beings of a savage nature and with man's intellect he can capture and tame them and make them useful beings. If they are savage to the endangerment of lives he might have excuse for destroying them, but not the harmless ones for mere sport and for his own glory.

Making False Claims.

A noted Catholic ecclesiastic has just been making a bragging ado over the rapid growth of the Catholic church in the United States, which, he says, exceeds the growth of all other sects combined. According to his figures and method of figuring the Catholic churchgoers about equal all others. He bases his computations upon Dr. Carroll's census statistics of the membership of

the religious sects.

But Dr. Carroll's statistics are woefully misleading, and, so far as the Catholic church-membership is concerned, is based upon the figures furnished by Catholic authorities and by Romish methods of enumeration.

Our meaning will be apparent when we state that the Catholies count as members of their fold all who have been haptized into the church and not expelled therefrom, so that the membership of the church is exactly equivalent to the Catholic population, adults and children together. With Protest-ant churches it is quite different; only those are regarded as members who have become such by actual personal gence, ntility, and of action.

profession of faith, etc. Bables are not

With Catholic and Protestant popu lation figured on the same basis, it would show at least 60,000,000 Protestunts to about 10,000,000 Catholics. The Methodists alone, taking all their branches, would outnumber the Cath-

An Old Lady and Gentleman, and the

Tricksters,
When a comparatively inexperienced and coufiding person, and a trickster come closely in contact, then serious trouble is sure to be evolved. Cases of this kind are continually occurring in all the departments of life, and invariably the former is badly handled, and the results are serious. A late number of the Los Angeles Times (Cal.) gives the following cases:

Whenever a spook-teaser finds an other graft he always proceeds to give the whole snap away.

One of the ilk, who has recently aban-doued his direct wire from a Springstreet lodging-house into Spookdom has told a story of a trick played on a tourist last week. She was a dear old lady out here for

the winter from Boston. She began at tending seances and some of the spool sharps fell upon her with avidity. It seems that she had a very valuable set of China in Boston and she wanted it out here. She was afraid to trust anybody to pack the pieces. They belonged to her great-great-something-or other, and she would rather have had her head cracked than had one of them

as much as nicked.
In the innocence of her heart she went to one of the spook doctors of this city and asked if it would be possible for him to dematerialize the dishes in Boston and bring them out here by means of the spirits; then materialize

them again in Los Angeles, Oh, yes. That was a cinch. He could do that with one hand tied behind him. He sent word to Boston for a brothe spook sharp to assist him, and the old lady wrote back trustingly and had the precious dishes turned over to the Bos-

The report was that they stood the materializing operation with smiling cheerfulness. She waited a long time in patience for them to materialize out here, but there was a screw loose some-

where. The spook sharp apologized and apologized, and at last found out just what the matter was.

He told her that while the dishes were skating through the spirit world, the spirits had become so much enamored of them that they refused to allow them to come to earthly existence again.

This distressed her very much for a while until the spook sharp got word by his spook telephone line that when she died and went to heaven the dishes would be there waiting for her.

Another spook sharp fooled an old man. She told him that he had a beautiful young woman for a spiritual guide, which pleased him very much.

Pretty soon word came that the guide was very shy as to clothes and was in a scandalous condition in the spook world. The old man being appealed to, promptly went out and bought her a white silk dress, which was safely delivered by the lady medium into the realm of spookdom without delay-

These confidence games are being played successfully by the barnaclestricksters-who have attached themselves to our ranks. They find in some dear old lady or good old gentleman, an easy victim. You can't save them from the clutches of these vampires until they have been robbed or so sorely deceived that an idiot would see the deception. There are those who make it a special point to prey upon the confiding in our ranks. They are robbers, the despoilers of homes, and an unmitigated nuisance wherever they happen to be. They are loud-mouthed, always viclously denouncing everyone who

wishes to divest Spiritualism of this pernicious class. They are an element of discord, and their natures are in happy accord with the bubbling filth in a cesspool. One of these monstrosities defrauded a person in this city out of hundreds of dollars. Their most successful work is in the materializing circle where licentious designs and perniclous practices are carried on. There cannot fail to come to these barnacles -these hell hounds-a day of reckon-

ing, and it can come none too soon. Jainism and Its Ideals.

According to the San Francisco Chronicle, that city, having already become familiar with Theosophy, the mystic religions of Brahma and Buddha, and with the lofty philosophy of the Vedanta Swamis, it only remained to learn of Jainism, perhaps the sanest and most ideal of all the East Indian religions. Jainism made its first bow to the people of California, the lecturer being Professor Emlyn Lewys, until recently a resident of London. Professor Lewys is a scholar of striking personality and the only English-speaking authority on this most ancient of

Jainism, as explained by the speaker, is the Protestantism of India, as opposed to the Vedas, Brahmanism, and the soul-paralyzing caste system. It aims at the perfection of character, not through faith, but through current conduct and systematic intellectual activity or concentration, as opposed to the Yogi system of intellectual vacuity.

The speaker said: "If a religion may be known by its fruits, what shall we say of this one, which, though now numbering 2,000,000 votaries and dating its origin long prior to the entrance of the Aryans into India in prehistoric times, has never yet produced a murderer? Though regarding kingship as the greatest injustice, still the Jains do two-thirds of all the financial business of India. They never ca meat, and the monks often carry brooms and sweep the paths to avoid crushing the insects. They believe in the advancement of women, in reincarnation, and the eternal persistency and progressive evolution of each ego, and hold that the activities of the soul and intellect, such as sense knowledge, clairvoyance, telepathy, the emotions, the physical constitution, and the power to achieve, are all under the obscuration of Karma, which, to the Jain, is a substance. The object of their study and effort is to shake this Karmic clog out and to liberate the soul by vibrating in a certain way. This may be done by concentrating on such ideals as benevolence, charity, or wisdom, by analyzing the teachings found in their enormous and as yet untranslated libraries, and then by synthetizing and immediately acting on these truths. Jainism, then, is the religion of intelli-

WILLIAM DENTON. utterance to the following: "Jay Gould He is Unincessarily Alarmed. could no more go to lieaven, if the Bible

Wealth from a Spiritual Standpoint.

be true, than could the Devil himself

and he knows it. Moreover, Jay Gould

never talked with Paxton or anybody

else on the subject, except by way of

diversion, because he is a total unbe-

this for a positive fact, because I have

to speak to me on religious subjects

Sometimes they are jocular, sometime

they tacitly assent to my unbelief with-

times they assail me fiercely, but Mr.

Gould is what I call a reasonable unbe-

professed Christians who have no abso-

know why they are Christians at all, so

there are unbelievers who have not

brought themselves to that profession

by any course of reasoning. But . Mr.

Gould is a calm, deliberate agnostic-

as anybody else about a future state.

Mr. Gould is a student. He devotes

more time than people imagine to read-

connected with finance, Christianity

received for many years his careful re-

searching attention, and the result of it

all is that he stands to-day an agnes-

Among the truly progressive, great

wealth, unless used wisely for the

amelioration of human suffering, is not

considered a powerful lever by which

the possessor can be exalted to a high

position in spirit life. The denuncia-

tions of Jesus were directed mostly

against the money class and those high

life money is the principal agent where-

by the sufferings of the poverty-strick-

benevolent operations, which demon-

in an exalted sphere, and he will be

among the honored of spirit life.

That this earth was launched in its

orbit by an Overruling Power, whether

ture-he, she or it-we have no doubt.

although this explanation of its origin

may not be satisfactory to the average

mind; hence the products of the earth,

air, and water, etc., should never be

monopolized; but human laws have

given individuals the privilege of ac-

cumulating property without limita-tion, and without any definite idea-in

view of doing good thereby, and very

great evils have arisen therefrom.

citizen of that place, who left to his

children a fortune estimated at \$182.

an idea of the magnitude of this sum if

we consider that it would have sufficed

committee of one hundred, appointed in the sanie city, comprised eight mem-

bers whose estimated wealth reached

most colossal fortunes were unrepre-sented in this number. Estates rising

into the tens of millions are to be found

in various other cities, and, taking the

twenty-five persons whose united wealth, according to current estimates,

s not less than two-thirds of a billion

large amounts, the whole would barely

suffice for 2,500 proprietors; or, suppos-

ing these to have families averaging

Youkers. There are no authentic sta-

property among different portions of

our people, but whatever the facts may

be as to the comparative diffusion of such wealth as is held by the classes

outside the circle of the extremely rich, it will hardly be disputed that the lat-

ter now hold a much larger proportion

of the total wealth of the country than

was held by a like percentage of the

people twenty-five or thirty years ago, for the proofs that this is the case lie

upon the surface and thrust themselves

upon general observation. Moreover,

one has no reason to believe that the

tendency to increasing accumulation at

the upper end of the possessory, scale has reached or is approaching its limit. A great fortune, with ordinarily careful

management, possesses an .enormous

power of accretion. Even when in-

vested in good securities, at a very moderate rate of interest, a fortune

that rises into the millions affords am-

ple means of making yearly additions

to principal. If invested in real estate

in any of our growing cities, it yields

increasing income from decade to de-cade as the land advances in value, put-ting it in the power of the owner to lay

aside an increasing surplus; while, in the hands of a shrewd speculator, not

The above figures and conclusion

were given in 1888, and since then the

accumulation of riches by a certain few

who accumulates wealth for the pur-

subserve selfish purposes will find him-

at \$80,000,000.

hose destitute of them,

of some one less fortunate.

lime exalt yourselves.

Col. Robert G. Ingersoll in 1888, gave

In Letter Number Nine in The Progressive Thinker, William Denton, of the spirit, world, enters a protest against nundane Spiritualist organizations— against local societies, against the N. S. A., against everything except the llever in orthodox Christianity. I know home circle. This seems strange when we reflect on some of his grand earth-life work. He seems to have forgotten the old-time maxim that "in union there is strength?" He seems no longer to know that all nature and all life is an organized union. He seems to for more than once had conversation with him on the subject. Naturally, as I am a conspicuous Pagan, people are quick an organized union. He seems to for get that eyen the savages exist instinct lvely in tribal unions. He forgets that out really agreeing with me, and somethe strongest man, alone, is chaff be-fore a mob. He forgets that science has its organizations, American and British; that the public school is one of liever. Just as there are millions of the most glorious of organizations; lute views of their own, and do not that all institutions of learning are organized unions; that at last labor has become sufficiently alive to its best in-terests and has organized unions, thus for the first time in the history of the world securing the respect of, and against assaults from, capital.

The only persons down here on this lower mundane sphere that see no good that is to say, a man who has thought the whole thing over and has come to

in organization are the anarchists, and the conclusion that he knows as much even they falsify themselves for they have their secret organizations. They also have an auarchist co-operative community in Washington. I should have been no more surprised if Mr. ing, and that on subjects entirely dis-Denton had protested against our National Republic having an organized form. He forgets that students educated in large classes are more harmonious than where each is self-made consequently is ignorant of what others

It is easy to imagine how in the spirit world, where food, raiment and shelter are of no moment, each can go it alone where one so desires. He seems obliv lous to the charm and delightful congeniality in organized association, to say nothing of its increased security and enlarged advantages. I am surprised that he did not advise the Ohiin authority. On the material side of cago University, the Smithsonian Institute, at Washington, D. C.; Yale and Harvard, to throw up their charters and organizations, scatter their stu-dents to the four winds and let each en can be relieved. A sermon on the beauties of benevolence or charity "root hog or die."

He says he wishes his medium. Caramounts to but little, however, unless accompanied by substantial means to lyle Petersilea, exonerated from all blame. I do this most heartily, for I relieve the hungry, clothe the naked regard him as one of the greatest and and furnish comfortable homes for most perfect mediums in the world; and all the better for having previously Spiritualism teaches the absolute nebeen trained in our higher mundane educational institutions. I think this is one large reason why Mr. Denton preessity of each one relieving the wants fers him to other mediums. By exalting others you at the same

In criticising a spirit, blame cannot be justly attached to the medium. If a message over a telegraph wire is faulty, It is a fact that ninety times out of

a hundred those who possess great no one blames the wire. William Denton, from his high spirit wealth do not accomplish a good work home, says the mortal mediums need in proportion therewith. They go on no protection. The mediums know bet-ter. For fifty years the mediums have struggled and suffered. We now prosystematically accumulating money without broadening the sphere of their pose a change, in some respects, that shall make it easier and pleasanter for strates their own inordinate selfishthem, and we are pleased to note that ness. The one who systematically there are some great and grand spirits makes money for the sole purpose of that are with us' in the higher movedoing good to humanity, is now living

Mr. Denton says trust to the ballot to protect all public phases of Spiritualism. In one of these forty-five states the legislature passed a law making it a crime for Spiritualists to hold Sunday a God or an exceedingly wise Spirit or Band of Spirits, or a Principle, or Nameetings. Thanks to the good sense of the Spiritualists of that state, they had a sufficient degree of organization to present a front and power causing the repeal of the nefarious act. How many centuries would have been re guired to have gotten it by the ballot? He says mediums that make medium ship their entire business should pay a license as other people in other kinds of business do. Here again he forgets, if he ever knew, that the other kinds of The Forum says that near the close of 1885 there died in New York city a business do not pay a license. The hawkers and such kinds as are considered a public nuisance, only, are made to pay a license. I am sure our pa-000,000, besides making a number of tient mediums, that have done so much for the spirits, are very glad that Willminor bequests. It will help us to form iam Denton is not back here in the form and had all the law-making power

to give a Christmas present of \$140 to in his hands. every inhabitant of the city, or at the He says the N. S. A. will silently but rate of \$700 to every family of five persurely rivet the fetters stronger and sons, supposing the population at that time to have been 1,300,000. A political stronger as time goes on. He here evidently likens the N. S. A. to the church. The church is aristocratic, because based on false principles. No lover of truth is aristocratic. No scientist oran aggregate of somewhat more than \$300,000,000, and at least two of the ganization is aristocratic. No intelli-gent infidel is aristocratic, because he loves truth. The N. S. A. is based on truth as solid as that of science. It can never become aristocratic. A thousand William Dentons could not endorse the home circle more emphatically than the country through, one might designate N. S. A. does, and the Morris Pratt Institute will. Both of these organizations will aid camp-meetings and local socie dollars, or about 1 per cent of the total ties to know better how to keep from wealth of the United States, supposing being imposed upon. The honest me this to have increased even 50 per cent since the census of 1880. Were all the property in the country held in equally lium likes to be watched and the dis-

honest one ought to be.

Mr. Denton does not seem to see that the home circle, while it is the best starting place for mediums, should not be the end of their career. There is a four persons each besides themselves, it would supply a population a trifle larger than that of the little town of great and most useful field for well de veloped mediums on the rostrum. And no man likes to reach thousands hearers at one sitting better than Willtistics showing the distribution of iam Denton.

It may be a relief to Mr. Denton to know that neither the N. S. A. nor the Spiritualist college have power to pass law binding on a single individual in the land. Only congress and the legis-

latures can do that.
Spiritualism, from the first, as if by instinct, led on with Sunday meetings. It was natural. It dealt with the same problems that have worried the church or ages. It was as natural as breathing, that Spiritualism should be a substitute for the church. It still clings to the Sunday meetings as its supreme charm. The time has come when mediums need better protection and when Spiritualism needs to be presented with greater beauty and power; and the mortal world is equal to it.

It has been complained that the educated have been the worst enemies. It is true. The fault was not with the fact of education but with the kind ... A Presbyterian education fails when ap-

plied to Methodism?

Someone says Moses Hull will be the summan bonum of the new college. The fact is he cannot possibly be but a fraction of it! A. F. Weaver, the professor of mediumship, is probably better qualified for that position than any other means. the hands of a shrewd speculator, not over-scrupulous in his dealings, its power of increase may be still greater. In January, 1880, the New York Commercial Advertiser reported the rumored additions during the preceding year to ten or twelve of "the greatest of \$80,000,000. other man in the United States. There will be many other chairs. Each professor will be thoroughly independent. The tree will not start off full grown, but it begins with an excellent promisc. William Denton has by nature a good brain and, given time, he will wheel into line and be proud of his mortal associates and co-partners, the N. S. A. and the new Spiritualist college included. E. W. BALDWIN, Verona, Wis.

have grown more ponderous.
It can be truthfully said that the man "Spirit Echoes." By Mattle E. Hull, pose of doing good, great shall be his This pretty volume contains fifty-seven of the author's intest and choicest reward. He who accumulates it to self in darkness in spirit life a most poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. abject object of pity. Such may be the case with Jay Gould, and hundreds of "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1



A Pathetic Dying Scene in Prison.

An incident related by the chaplain of the prison at Auburn, N. Y., several years ago, possesses features of more than common interest. It appears there died in that prison a young man of good parts, member of a highly respected family in another land, and who became in-volved in the meshes of the law through moral irresolution rather than innate depravity. His thoughts, which had wandered much during the latter days, on the last one of all centered upon his home, and he imagined that the most eager wish of his heart in this extremity had been realized, and that his loving mother soothed his dying bed. A few moments before his soul took flight he raised himself slightly, and, extending his attenuated arm, drew down close to his lips his spirit mother, white with a look of ineffable content glorifying his pallid features, his last breath was surrendered (as he thought) to the parent who bore him.

II. Poor, poor convict; he yearned for the presence of his dear mother, and who can prove that God in his wisdom did not allow her to return to earth to soothe his dying moments? . Though a convict in prison garb, and to a certain extent disgraced, he probably had within his nature enough noble qualities to fully redeem him from the baneful effects of the missteps he had made. How beautiful the thought that the angels can minister even to a poor convict; and their divine mission is rendered more grand by the contrast between the prison walls and their glorified presence. God's divine government shines forth with additional resplendence when an angel of light descends to any of the poor children of earth to illuminate some dark corner of their lives. That this convict, while dying, had his spiritual vision so opened that he did discern the presence of his angel mother, seems certain. With an expression of ineffable contentment glorifying his pallid features, he extended his attenuated arms and seemed to tenderly embrace one of God's angelic messen-

We are inclined to believe that the visions of the dying are generally real. At times they stand midway between the celestial climes and the abode of mortals, and it is then that they have a foretaste of heaven. If the angels of God are required anywhere, it is especially around the bed of the dying. Common sense teaches mortals that death is simply the second birth, and the new-born spirit may sometimes require the same tender care that the babe does when first ushered on earth.

III.

As set forth in the Chicago Tribune, some time ago, on one important occasion was "Little Mother" day at the Joliet Penitentiary. After an absence of nearly a year, Mrs. Ballington Booth, whose efforts in behalf of the inmates of penal institutions throughout the United States have won for her the appellation of "Little Mother," returned to her "boys" at Joliet, to be the recipient of a sincere expression of affectionate interest, and to forward the work of reformation which she has so successfully begun.

While the prison orchestra, consisting of twenty-eight pieces, played the prelude to the morning service, 1,200 expectant men in gray uniform filed slowly into the prison chapel and took their seats. During the singing of the anthem by the choir of male voices every eye was fixed upon the door through which Mrs. Booth was to enter.

When it was announced that Mrs. Booth was coming to Joliet a young convict whose heart had been touched by the previous appeals of Mrs. Booth undertook the composition of a song to be dedicated to her. As the last smiles of recognition. He had struck a keynote, the notes of the anthem died away the young man, clad in his prison garb, made his way to the platform and sang with proud emotion the words of his song, set to the air of opened the way for his advancement, and prepared him for the reception of his spirit mother. What a greeting had taken her seat during the singing of the song, was he received from her! Tears of gladness, pearls of the visibly affected. With bowed head she listened, while divine within, glistened more radiantly than the diamond the tears ran down her face, but they were tears of joy. In the gallery, where fifty or more visitors were scated, there were many moist eyes. The song which voiced the | ing with humanitarianism, and aspirations, too, adorned sentiment of the young convict and his fellows ran;

Our wasted lives, our blasted hopes are gone—they'll ne'er come back,

The lessons we have learned have cost us dear: We'll use them in the future in fighting for the right, And trying other weary hearts to cheer. We'll show to those around us that our lives are not the

And point them to a kind and loving friend. Then, when her loving kindness has won them to our side, With joyful hearts this message they will send.

same.

Just tell our "Little Mother" that our hearts are ever true. Our feet are planted on the narrow way; And don't forget to tell her-it will please her well to know-

We're going home to meet her there some day.

As Mrs. Booth arose to speak at the close of the song the entire audience united in applause lasting severa minutes. With tears in her eyes she said:

"I can't tell my boys in Joliet how deep the words of that song have sunk into my heart. They give me new hope and fresh courage to go forward fighting your battles. It has been a long time since I saw you last, but I have been working hard to earn money for my boys so that when they go from this place they may have a refuge where they may find hope and courage. It has been five years now since we began the new life here in Joliet, and some of you boys may wonder if the little mother loves you as much as she did then. Boys, listen: Indeed I do love you as much and more than ever, and all the mother love in my nature goes out to you."

Since last June Mrs. Booth has given her time exclusively to lecturing, the proceeds from which she devoted to the maintenance of her homes for discharged convicts, Hope Hall in Chicago and a similar institution in New York. Her lecturing tour has netted \$11,000 for the

work. It is now her intention to undertake the raising of an endowment fund for the support of the homes and the extension of the work. She has evolved a plan by which she hopes to secure pledges from 1,000 people to give \$1 each year.

"I will succeed, too, boys; never fear about that, either," she told them. "The world will soon be on our side, and when you go from these prison walls to begin ife anew, shielded and encompassed with the arms o God's protecting love, you will not be an outcast, but the world will open its arms to you and give you another trial. They will know what I have been trying all these years to make them believe, that there is yet manhood in your hearts to enable you to command the respect and admiration of the world."

After telling the listening prisoners of the success of her work in behalf of the league she said:

"The solution of the whole problem lies right here with

you. If our work is to succeed and you are to become some great unpopular truth.—Loring Moody.

honored again in this life, it will be because you have been redoemed. Boys, it is the up-hill climb that proves your strength and courage. It is not an easy matter to face your old companions and tell them that you can no longer, follow in their footsteps. I have seen the face of a man change in prison after he made his peace with God, and that is the only solution of the problem which confronts

In her talk Mrs. Booth cautioned her hearers against accepting a sentimental view of their condition, and urged them to apply their intellect to the difficulties which confronted them.

"I bring you no sentimental philosophy," she said.
"You must fight it out with the higher powers, not with your hearts, but with your brains. Emotion and sentimental feelings will not save you. Think. Get your brains to working and settle your difficulties on the basis of calm reason."

There comes a time when each one will stand for a moment at the midway station that lies between the two realms—the spiritual and material, just as the prison convict did. Right there the scenes of earth life commence to vanish from view, and at the same time the beauty and grandeur of the spirit realms, if one's life has been pure, bursts upon the enraptured vision in a manner that surpasses the loftiest imagination to conceive.

The midway station between life and death blends with the spiritual universe and with things material, just as the expiring light on one side of the earth as it revolves, blends with the glory of the morning sunshine.

Sometimes at this midway station one can see the angels, hear their voices, and see the sublime grandeur of the scenes of spirit light, and at the same time behold the darkened condition of earth life.

This convict in the Auburn prison, standing temporarily at this mid-way station, was overshadowed by his mother's spirit. She came with a smile of ineffable sweetness beaming on her features, glowing with the radiance of love and purity, until the sombre room of the penitentiary was illuminated with a light that drove away the gloom, and then she impressed upon his lips an angelic

The scene was transcendentally grand and beautiful. On one side the angel mother; on the other side a convict, whose aspirations for a pure life had ascended to the heavens above, and measurably redeemed him from a sin-

gle false step in life. He who aspires to do good, to be good, to rise out of the debris of sin and corruption, can do so, for his aspirations are the connecting links between him and the angels. Then the demons, the evil spirits recede; then the darkness and gloom of the soul, like a pestilential cloud, commence to fude away; then revengeful thoughts, fiends incarnate, always corroding to the soul, subside, and a new day scintillating with the incense of heaven and illuminated with the smiles of angels, dawns upon the mind.

He who harbors revenge, feeds and sustains an enemy He who cultivates unkind thought towards others, only

causes weeds and poisonous plants to spring forth in his own nature, retarding all growth towards the sublime and beautiful, and preventing the attainment of that which is Pure and good. He who would maliciously destroy the peace and con-

tentment, the happiness of another, only introduces into his own environment weapons that will pierce himself. He who sends the poisonous shafts of hate towards an enemy wounds himself the most severely, and places between himself and heaven a veil of darkness.

Your own thoughts, your own acts, your own aspirations, your own conduct in life manufacture, as if by machinery, your own heaven or hell.

Each one is now weaving the fabrics of his future existence.

V. .

This convict, whose exalted spirit mother came to him bearing with her a nature of ineffable loveliness, the outgrowth of her own goodness and exalted aspiration, had measurably renovated his own soul by cultivating kind emotions, that blossomed forth more beautifully than any dew-laden garden flower; and his aspirations, like rays of silvery light, had penetrated beyond the unhealthy gloom prison walls, and ascended heaven-ward until they found lodgment in the heart of angels, causing approving rhythmic vibrations of which were in tender, loving harmony with the grand reformers of spirit life, and they on the coronet of a king, as they mutually embraced. He had sought heaven; he had cultivated thoughts overflowwith all the cardinal virtues, and right here, in the arms of a loving mother was the beneficent result-heaven it-

self with its transcendent glories was revealed! Seek and you will find. If you seek revenge, darkened conditions, like the poisonous effluvia of a dismal swamp, will extinguish heaven's light within and mete out to your own nature the poison that you would confer upon others. If you seek true nobility of character, spiritually, intellectually and morally, you will find that the radiance of

spirit life will commence beaming upon you.

TRUTH UNDEFILED.

Every heart knows its weakness, its burden of sin, What need to reveal them? Love says, "Look within," For God and each soul there's a witness between.

He shall judge thee and others, fear not, for the scale Of Justice and Mercy He holds shall prevail-In the triumph of Truth, tho' its teachers be frail. Let the good in thy brother be dear to thy heart.

With his vices and follies the truth has no part, It will live and will triumph the most thro' Love's art. Men cannot defile it, tho'-sunk in the mire,

Tis the Jewel of heaven that mortals shall tire Of striving to tarnish or burn in the fire. They may try it as dross in the furnace of pain,

But pure as when given the truth will remain, And show never to angels one scar or one stain. Oh! learn then the lesson Love bears to the earth,

All truths that exalt thee are jewels of worth, And none the less holy, tho' lowly their birth. But, remember, Love never works ruin or ruth To any who toil in the kingdoms of truth,-

For behold! Love herself is the holiest truth,-And when born in the spirit, then sink to repose All the passions that add to humanity's woes, For Love hides the secrets that hate would disclose.

Oh! sing then in gladness the songs of the heart And the joys that they give to others impart, Tis Love, and Love only, gives food to the heart.

Belvidere, N. J.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not of arbitrary will exercised by what Carlyle would call an almighty clock-maker.—John Tyn-dall.

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time be fastened upon the neck of

An Address

Given through the Lips of Wrs. Cora L. V. Richmond,

Chicago, Ill., April 20, 1902.

with its closing a certain cycle of theological thought, a friends, telling them that he considered hell a literal place as well say here, that we think Mr. Talmage's life almost course, believing that, it would be his duty to try to save closes that kind of theological ministration.

Mictions in every walk of life. We believe he was true to be presented; and at this moment, if the mass of the peohis convictions in his theological life; for no man could ple could be shown a literal picture of Hades, like that fully accept or preach the kind of religion that Mr. Tal- shown in the play of Faust, or purgatory exaggerated, and mage did, if he did not believe it. He would try to evade people believed it to be true, would they not from very seek to turn away from the severity of the creed which he between hypocrisy and that kind of religion it is better to be sincere, whatever one believes.

But with the passing of Mr. Talmage that kind of religion ceases to have sway over a very large number of physically. When that danger is presented as a moral

Owing to a peculiar arrangement of the Associated Press his sermons had a very extensive circulation. We ing transient is eternal, you do not wonder that people to their table—"were nearer to the kingdom of heaven to the lack of spiritual possessions, that every spirit enters seek to fly from it if they can be made to believe in the than the scribes, pharisees and hypocrites." do not say that a great many people believed in his the seek to hy from it in they can be made to believe in the ology, but he had a great influence personally. He was literalness of the fire.

It seems a strange thing, when you turn to the first four downward opinions would blind him to the truth, if it differed dospels in the New Testament and read exactly what from those opinions. We do not think that he ever Jesus taught, how there could be considered such a the statements that he often made, we mean concerning Christianity. But it is very difficult to find a literal hell-the Liberal churches, concerning the Spiritualists, confire even in the writings of Paul. Human-fear, which is theology which he believed in.

when a little effort would convince them that they are something higher. Perhaps it is this belief in the fear of mis-statements. A great many people do not wish to be Hades that refines the gold of the spirit and sends it forth informed if their opinions are wrong. This is the case purer. Then it gives to the mind another suggestion. It often with scientific men, so-called, as well as theologians. is a very subtle, psychological suggestion: that people do to find out if Spiritualism were true" he proved his nar- it and the fears may be dominated by it, the soul does not rowness and bigotry, notwithstanding his supposed sci- believe it, for every human being who actually believes in presented as a picture. entific enlightenment. We say it is quite in keeping that the literal, eternal hell-fire would be bound to be insane. he might make some statements of opinions that are We have known of a great many mothers who have been grounded in prejudice, and that having prejudice for driven insane when the ministers have told them that their outgrowth must, of course, narrow down the out- their children were in hell. We have known a great many

look of the individuals in an age like this. through an open window; others only look at it through the rest, without knowing it, have a protest down deep in a key hole; others do not look at all; and that constitutes the spirit—an a priori knowledge that it is not true; or the difference in the point of view concerning the else they hold a slender thread of creed or of hope on was waning in the Unitarian church, and we asked what thoughts that are in the world. But for the most part which they think that their loved ones may cross to a he thought was the reason? "Well," he said, "the mo- home, surrounded by his friends, the relations of earth the world is moving, not only scientifically and in all place of safety; the "deathbed repentance," at the last modifications of human thought, but the theological world is impelled by the great undercurrent of change that is gogreat supremacy of Christ. There is always a chance of start on an exploring expedition of their own." Of course engulfed some of his companions and friends? And do ing on in the world, despite prejudices, and the clergyman escape. But if it were true that you believed that any there is no authority in the Liberal churches; fear and au- you not suppose it is great relief to any kind-hearted and that can see this and float with the current is the popular friend of yours, any child, any sister, any brother, any minister of to-day; while the clergyman that can see this father or mother, wife or husband were literally in Hades and endeavors to resist it is often popular for his you would not be human if you were not insane.

a rule, do their own thinking—religious thinking; in fact the spirit of misrepresentation, with the thought that he think it is wicked to have opinions that are not in accord-believed what he preached, we think, nevertheless, that if ance with the religious teachings they have received; and there was down deep in his spirit a certain protest; that if There was not a better piece of humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respite compared to the humanitarian influence itself, is not that a great merciful respi ance with the religious teachings they have received; and there was down deep in his spirit a certain protest; that if the reached psychologically a much larger class, a class that has no opinions, or do not know that they have any conjugues and are moved or swaved by the received; and there was down deep in his spirit a certain protest; that if revival work; but that also was founded in the fear of the there is anything that which was wrong that has no opinions, or do not know that they have any conjugues and are moved or swaved by the received; and there was down deep in his spirit a certain protest; that if revival work; but that also was founded in the fear of the there is anything that which was wrong that has no opinions, or do not know that they have any conjugues and are moved or swaved by the received; and there was down deep in his spirit a certain protest; that if revival work; but that also was founded in the fear of the fear that has no opinions, or do not know that they have any conjugues and are moved or swaved by the received; and there was down deep in his spirit a certain protest; that if revival work; but that also was founded in the fear of the opinions and are moved or swayed by the powerful in his later days. But having committed himself in any thoughts that come in their way. All such clergymen one direction he did not have the courage to retract. He reach their followers either through fear or through a did not believe that he could retract; he even reiterated

it was merely talk. Mr. Talmage probably had a heart, but his sermons were full of the theology in which he had been trained, appealing to the fears of the people.

When we say that the cycle of fear is passed, we mean it. We mean that the world, in Protestantism, has so far advanced that sectional and sectarian barriers are removed; that creeds are being remodeled; that when the Presbyterian Church can change the creed that has been received his information concerning the occupations in handed down almost from the time of John Calvin, it means progress. When the church to which Mr. Talmage belonged can go so far as to have one clergyman preach a liberal Unitarian sermon, while another preaches perhaps, Orientalism, it shows the world changes its religion, and its theology along with it.

Sal late

That Mr. Talmage exercised such great influence, seemto human fear as to human love to rescue people from their danger. To rescue souls from darkness of Hades he in heaven. presented a strong picture of a lost soul; he presented as it was the salvation of God's love that he presented most

Of course Mr. Talmage considered ethically a great vigorously from his standpoint. But the underlying theand teaching of Mr. Talmage souls were to be saved, but they were to be saved by having the picture being urged to fly or escape from doom. Mr. Spurgeon also was that kind of a theologian or preacher. He would picture to his people the heat-or supposed heat-of

"Now we see through a glass darkly; then face to face." | Hades, and he would slide down the bannisters of the best minister is the one who tells his people their own, theologian. The materialist is surprised to find himself Appear."

Within the last few days there has passed from earth, of those things were exaggerated, yet he was perfectly conscion to from human sight and human affairs, one of the most conscientious and sincere. Mr. Talmage took occasion to prominent clergymen of this country: Rev. T. DeWitt visit some of the mining regions of England when he was Palmage.

Almage.

Almage.

Abroad, where the ore was being wrought out in the furnaces while there, and afterward he described it to his gifth its closing a correlation of the manner of the mining regions of England when he was abroad, where the ore was being wrought out in the furnaces while there, and afterward he described it to his gifth its closing a correlation of the mining regions of England when he was abroad, where the ore was being wrought out in the furnaces while there, and afterward he described it to his gifth its closing a correlation of the mining regions of England when he was being wrought out in the furnaces while there, and afterward he described it to his gifth its closing a correlation of the mining regions of England when he was being wrought out in the furnaces while there, and afterward he described it to his gifth its closing a correlation of the mining regions of England when he was being wrought out in the furnaces while there, and afterward he described it to his gifth its closing a correlation of the mining regions of the mining region of the mining region of the mining region of the mining region of the mining regio certain order of ministration of religion. We might just and a million times hotter than those iron furnaces, Of

souls from such a doom. We are not here to discuss Mr. Talmage personally. Of All the sweet logic of the Sermon on the Mount, all the course, his life, his associations, and his relations were not poly his own, but he was, undoubtedly, true to his concould not avail when the horror of such a picture has to seldom that human faith, however well trained in the devotee may be calm; here and there a philosopher, who does not claim to be a church member, may be calm. But the great instinct of human life is to fly from danger danger, a spiritual danger, and when the fire instead of being transient is eternal, you do not wonder that people try

willfully falsified against any liberal movement, but his Hades, such a religion out of the few simple utterances convictions were so strong against them that he believed there recorded. Of course Paul was the doctrinarian of cerning all things that were not in accordance with the the basest of human passions, cupidity and ignorance constitute the foundation for that kind of teaching. And yet A great many people are sincere in their statements it must serve its purpose. It is the stepping-stone to When Mr. Huxley said he "would not cross the street not believe it after all; that although the mind may accept people whose hearts rebelled against such a thought and Some people have the courage to look at a subject who turned away from the austerity of such a creed, and be in the millennium. But you see they cannot.

Mr. Talmage reached a class of people that do not, as to Dr. Talmage, with the great spirit of invective, with fears of the masses! reach their followers either through fear or through a swaying magnetic impulse.

Henry Ward Beecher was largely a man of impulse; he swayed by his great magnetic heart. He had a good brain, but unless his heart was in his sermons he did not preach, it was marely talk.

My Through fear or through a did not believe that he could retract; he even reiterated to vaded by as great love for humanity to save them from the study of transition or whether it be at the moment slums, and from the existing conditions of human life, there would be an upward movement instantly. Jane there would be an upward movement instantly. Addams illustrates what can be done with love for humanity in their present state.

We remember he gave a series of sermons, not many years ago, on "The Occupations of Spirits in Heaven." admit the possibility of spirit communion, or of modern the spirit of fraternity, of loving kindness and loving existence and have found his teachings not true, will they heaven? He never vouchsafed to tell. He did not say he had a vision like Dante, or like the prophets, or that he was upon the Mount of Transfiguration with Jesus and the two disciples; he did not say that any of those "ministering spirits" referred to in the Bible had told him. But he seriously talked about the occupations in heaven as though he knew. Does not that prove that when a ingly, must be owing to the fact that people are easily con- man says there can be no intercommunion between the trolled through their fears. Far other was the influence two worlds, he, after all, knows there is intercommunion? of Mr. Moody, the revivalist. He did not so much appeal Because without intercommunion, one way or another, no human being could tell what are the occupations of souls

Perfect as is the flood of inspiration accompanying the the influence of his life the exalted love of Jesus to save, present spiritual teachings that are in the world, the "many mansions in the Father's house" are closed and sealed, unless by visions through angelic presences or by many of the propositions of human life; presented them revealed, and no man knows what the "many mansions" hold. If Mr. Talmage was a seer, then all he said against ology of his existence was the theology that appealed to Spiritualism must be accounted false. If Mr. Talmage human fear; to the possibility of being eternally lost. had messages from spirits, then that controverts what he that do not occur to the ordinary minds, to the minds inpresented to them of eternal torment, of being lost, and tent-on believing whatever their pastor says; to the minds that do not think that he preaches sermons one year that contradict the sermons of the next year, or the reverse. But people accept that which they like to believe. The

"What we are we know; what we shall be doth not yet steps that led to his pulpit to illustrate to his people the people went to hell. A great many you would like to say if you had the language. If your proceeds sophistically to say, "Even if my body is dead of those things were exaggerated, yet he was perfectly ideals are high and your minister tells you those ideals are this is only a little effervescence outlasting the body, true he pleases you; if you are seeking for money in the world, and your minister; tells you how to get it, that pleases you. He may also tell you to be honest, to have integrity, but that you do not have to literally obey the Golden Rule, and you like him for that. We have heard ministers of as great popularity as Mr. Talmage, saying to their congregations, that the "Golden Rule was never intended for practical life." What was it intended for? If the it was for life in heaven, why was it not kept there instead of being imparted to earth? If intended for an ideal life, and business why was it thrust into human existtrue he pleases your if you are seeking for money in the which will also pass. This is a sort of a delirium which apart from business; why was it thrust into human exist- comed by angels and borne into the presence of Jesus, and ence? Or was it only to apply to the Great Teacher and perhaps of the Infinite; when he has pictured to himself

Oh, no! you "cannot serve God and mammon." And of heaven with that exalted, immortal state; when his yet some Christian clergymen tell you you can, and tell fears have been merged in his faith so that he dares to It, he would talk about something else, as a great many fear fly to the religion of Jesus? It would not be for the ministers of the same and similar denominations do. But he did not seek to avoid doctrinal sermons, he did not provided in the date of the churches of this city and those on hope for that estate; you may imagine his surprise when love of Jesus, but for the fear of Hades. Witness the Fifth avenue, New York. The sermons that are preached he sees around him the familiar friends of his childhood had not seek to avoid doctrinal sermons, he did not seek to avoid seek to avoi der of the feelings of those who try not to think that the household; and when there is no great gala occasion, helieved. Therefore, we think he was sincere. Perhaps Christian religion, prevents a panic. Here and there a Golden Rule is intended for daily use. But when the Rev. Dr. Huntington, fresh from the heart-beats of the people, consecrated his life to their service, said he was veil, nor angelic presences to herald him into the presence going on a missionary tour to Fifth avenue, he meant that of eternal life when all is dust, but it is only the next step there was more need of missionary work there than at the of existence. Five Points. Just the spirit of what Jesus said when he said "the publicans and sinners"—with whom he sat down

> world, and we are glad that Mr. Talmage has done his introspection, and the spirit meets what it sows, reaps the work and passed on to his reward, because he must have harvest of the seeds that have been planted, and, if suffifelt the waning tide of that theological life that brought ciently advanced or aware, perceives the inadequacy of him into such great notoriety; he must have felt the sands that planting. receding from under his feet that formed the foundations of that "house of God" which could not save the souls T. DeWitt Talmage when he sees no fires of Hades, when that He is said to have made; he must have realized that he hears no voices from those who are condemned, when the great tide of human affairs was setting the other way spiritually or religiously.

> ago, it is but a faint echo, it bears no trace of the original which he is prepared by the thoughts and deeds done in vigor. But this vigorous life expended itself in the great human life? energy he used in building a false fabric of the future, a

> ergy in advocating a work for the truth of the Gospel that disembodied spirit. When that spirit enters into its own is merciful and loving and free. If people would exercise inheritance it is known within and it is known to God. one-hundredth part of the enthusiasm over a religion of There are none to point fingers of reproach or scorn, love that they do over a religion of fear the world would none to praise unduly. Every life sees that which it has

ister, that he thought that the hold upon human thought of the earthly estate receive those who pass from earth. thority constitute the source of energy and power in the affectionate human being to find that the fires of Hades With all his sincerity, with the power which we ascribe the Roman Catholic church. But it is grounded in the or judge? Even though every human life walks into its

save souls from hell.

Souls are valuable, therefore God does not mean to lose them; humanity here and now is given to man's charge Having read the Bible very carefully, especially the New people shall do in heaven there. As Mr. Talmage did not ancient truths of Freemasonry that bind men to it; it is admit the possibility of spirit communion, or of modern the spirit of fraternity, of loving kindness and loving teachers and have found that the way to the kingdom of heaven is alsolevered and applied in which laws of mental that the way to the kingdom of heaven is alsolevered and applied in which laws of mental that the way to the kingdom of heaven is alsolevered and applied in which laws of mental that the way to the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of an unsequence of the church constitutes its stronghold. It is not the mystic rites and any human life is on earth that is swayed by his influence any human life is on earth that is swayed by his influence that the way to the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in which laws of the kingdom of heaven is alsolevered and applied in the church constitution. visions or seers, we often wondered from what source he service. Every human being ought to do for each other not be willing teachers and helpers of him, who, like the that which they bind themselves to do in the lodges of the revivalist, was tethered in the small cobweb of his own Freemasons. When Christianity came into the world this fashioning out of the theology in which he was reared,

principle was recognized by the few, and every human be- and fettered by that until death set him free. ing recognizing it made a pledge by that recognition to do good to his fellow-man. What is the need of fraternal orlers if the spirit of Christianity prevails? And what is the need of all this talk about souls when it is the body, the mind and the spirit that are to be trained to express ological heaven nor the theological hell holds any other the soul?

ings were to be saved. He did not arrogate to himself the eyes of others. right to say the number or to designate those who were to saved, and urged people to fly from the conditions that were not conducive to salvation.

ministration through spirit communion those states are always ministering ones attending those who are to pass by the voice of truth, that there is no hell save that which Souls were to be saved in Mr. Moody's religion and the said about the impossibility of spirit communion; and if fulness, of the spirit state, that there was preparation for this which has been said and speak from out the voices of not he also have been deceived? These are contradictions all preparation and whatever there may be in the spirit of he was blind, now he sees; whereas he was deaf, now he

not to all who followed him toward the fraternity of man? that which shall be his reception; possibly, if he is favored when there is nothing of the prevision of the great apocalypse, no passing away of the earth and the rending of the

Yet so conscious does the spirit become with the throwing off of the earthly organism of its own inadequacy, of The great baptism of true humanity is rising in the miliation. So after the first greeting there is a season of

What do you suppose must be the thought of the Rev. he meets face to face his friends and companions, and even those with whom he differed in theology; and when, Though his successor in name and in theology repeats above all, there is no sound of rustling pinions, no openvery weakly some of the things Dr. Talmage said years ing of ineffable gates; but he enters the spirit state for

It is a surprise to every human life. We do not follow fabric destroyed by knowledge; and his going forward any spirit into those introspections and reflections that among the multitude to do his work is a spectacle; it is are for the individual spirit alone. We give that which is granted even by the most of earth's relations and We have sometimes wished that people had half the en- friends, we give the spirit the solitude that belongs to the sown. With the greatest tenderness, and with a devotion We were told very seriously by a noted Unitarian min- in which human love has become spiritualized the friends

Do you not suppose Mr. Talmage is happier in his spirit evangelical and in the Roman Catholic churches. There are within instead of without, that the judgment there is is no better piece of mechanism than the organization of a voice from within the soul instead of an external censor own portion of the shadows that have been fashioned by

in his teaching; to help the people out of the fear that he If humanitarian societies; if the people could be per- must have engendered by his false theology? Whenever

Such time as Dr. Talmage learns that there is no literal hell-fire, and that the way to the kingdom of heaven is as discovered and applied in wireless

And if through the shadows that thus arise the glimmering of this perfect immortal state, and the love of mother, father, child, brother, sister and friend shall come cleaving in, how blessed to know that neither the thesoul when that life outgrows the thought. Then the Mr. Talmage taught that only a portion of human be- great mission and ministry must be the unsealing of the

When John Calvin awoke to the enormity of the crimes be saved; he spoke vigorously of those who would not he committed under the name of religion, he felt that eternity was too short for him to undo what he had done. Now hither and thither, night and day over all the earth In the changes of human life, at the last moment of and in spirit states wherever a mind can be impressed, existence there is always another message; there are wherever a minister can be told he inspires from within from earth; there is always more or less consciousness of is within. Like John Calvin, seeing that the scething this transition; there is always preparation. But you may fires of Hades are not true, will not the true spirit of Mr. be perfectly well assured, that during the interval between Talmage, rising from his place of theological bondage and the last of human consciousness and the realization, in its amenable to the light of the new religion, set the seal on love of Jesus was to save them. In the building fall spirits are "lying spirits sent to deceive," then might Mr. Talmage on his entrance into spirit life. Yet with the skies for this man who has risen and say: "Whereas An Interesting Story of Two hope, whatever uplifting power of faith, you can also be hears, and the light of the spirit has burst through these aware what a vast surprise awaits every human life on barriers and mists of theological shadows and behold! he knowing that the body is really cast aside and the spirit is consciously set free. The ordinary human life is not so much surprised as two extremes: the materialist and the God's love.

Weak Eyes



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Philosophy and Method of Thought Transference.

Communication between minds without the aid of the ordinary means, namely, the five physical senses, is known as telepathy.

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system of wireless telegraphy.

There are very many instances where telepathy has proven to be a very effective means of communicating intelligence. Many cases are recorded where, just at death, the outgoing spirit has appeared or telepathed a message to someone whom it wished to know of its condition.

Telepathy is the method of communicating between subjective minds of living people. It is undoubtedly the mode of communication between many ani-

Trance or inspirational mediums are undoubtedly influenced by the same become a sender of telepathic messages. power, though in this case the telepathic messages proceed from spirit in- sible to do some of the things attributelligences out of the form.

elligences out of the form.

ted to the power of mind, and it is this Telepathy enables the mesmerist (or unbelief and lack of faith that retards the operator who uses the mesmeric

THOUGHTS ON TELEPATHY, method when producing the trance state) to make his subjects obey mental orders.

The subjective mind of man is nearly always dominated by the objective mind, and although the subjective minds of two persons in a room may be communicating with each other, the persons are unaware of it, because the communications do not rise above the threshold of consciousness. In other words, they are not perceived by the objective mind.

Now, if one of the persons was sensitive or mediumistic, he would probably catch the message, either by hearing it clairaudiently, seeing it clairvoyantly, or by being impressed by one of the many methods common to psychic sen-

The higher phenomena of the mesmeric or hypnotic trance, such as thought transference, psychometric readings, etc., are all made possible by

telepathy.
Distance is no bar to the sending or receiving of telepathic messages, only so far as our objective belief in distance hinders our efforts in this direction. Objective education must be overcome to a certain extent to enable anyone to People are prone to consider it imposprogress in this science.

A telepathic message can be sent or doubtedly hypnotic, suggestions tele-spot, free from molestation, and lapse or a projection from the spirit world.

The most of the most o received at the antipodes, that is if the sender and receiver are both in the passive state, and are able by one of the many methods to bring the message above the threshold of consciousness. Natural sleep is one of the best condi-tions under which to send or receive telepathic messages. But as there is really little difference between ordinary sleep and a self-induced partially hypnotic state, it seems that either condition would be equally good for this pur-

The sender of telepathic messages must thoroughly understand the law of auto-suggestion, as this is one of the principal factors which make communi-

cation between minds possible. Many of the recipients of telepathic messages have been in a natural sleep, others wide awake, while others were partly asleep. Some telepathic messages are perceived by one or more persons at the same time. Sometimes the one to whom the message is sent does not at once receive it and the message will probably rest in his subjective mind, until perhaps in a few hours time he becomes more passive, and then the message comes above the threshold of consciousness and is perceived and taken cognizance of by the objective mind. At other times, some person in be the manifestations close connection with the one to which it is sent gets it and makes it known. So-called personal magnetism is un-

which reach and impress the patient's shall be. Before going to sleep, or besubjective mind; and, true to the law of coming entranced, they suggest to suggestion, are retained; and as the themselves, what visions or manifestasubjective mind has full control over tions their subjective minds shall proall the organs and i functions of the body, it is readily seen how the conditions of health are brought about. It is all under a natural law and there is nothing unnatural or improbable about it.

to become actual materializations. Thus the witches of old would, while a manifestation. If the right condithey were entranced, project images resembling themselves, and various animals, which they would send to worry and annoy those against whom they

The means most generally employed to send telepathic messages is to produce a state of passiveness of the ob-jective faculties. The deeper the ob-jective or physical senses are locked in

their bodies with the retire to a secluded jective mind or spirit of a living person, pareotics, and then retire to a secluded jective mind or spirit of a living person,

pathed from one subjective mind to another.

The whole foundation of absent mental treatment is based on the power of telepathy. The healer goes into a partially hypnotic state and sends out on the psychic ether, waves of health, which reach and impress the nation; shiply reach and impress the nation; and takes profound and deathlike sleep. The mystics throughout the world, in any country, all become more or less entranced when producing subjective projections. The power of auto-supplies throughout the world, in any country, all become more or less entranced when producing subjective projections. The power of auto-supplies throughout the world, in any country, all become more or less entranced when producing subjective projections. The power of auto-supplies throughout the world, in any country, all become more or less entranced when producing subjective projections. The power of auto-supplies throughout the world, in any country, all become more or less entranced when producing subjective projections. The power of auto-supplies the producing subjective projections. duce; and, true to the law of sugges-

bed, and while their objective senses Under the right conditions telepathic are slowly becoming locked in slumber, messages can become so intensified as they suggest to themselves that their right mind will produce such and such tions are present, their projections or messages will be seen by the person to whom they are sent. Some telepathic messages are seen or

taken cognizance of subjectively and then brought above the threshold of consciousness, while others may be seen objectively. Some telepathic projections, both from the subjective mind of a living person and from the spirit world, may become plain enough to be be the manifestations.

The witches were known to anoint raphy is along the same lines, the picture bodies with a mixture of powerful ture is either a projection from the subtheir bodies with a retire to a sociuded feetive wind or a soci TWO MEN.

When all the world to him is bright And he's from trouble free, In everything he takes delight An optimist is he.

But let a cloud bedim his sky

And thorns beset his way, tion the effect comes about.

A good many modern investigators take natural sleep for the sending of telepathic messages. They retire to the sending of telepathic messages. They retire to the sending of telepathic messages.

bright, And everything's atwist in human life; there's nothing right;

He is a pessimist. When there is sunshine in his sky And fortune's smiles are bland, He meets you with a beaming eye, With kindness grasps your hand.

When fortune turns on him her frown And shows him her ill will. He seems not to the world cast down; His mien is cheerful still. He meets life's ills with courage strong

And with a heart to fight Rolls up his sleeves when things And works to set them right.

—Cape Cod Item.

GENERAL SURVEY ..

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

CONTRIBUTORS.—Bach contributor lieving that the cause of truth can be utation of being an excellent medium. best subserved thereby. Many of the | If one mentions Spiritualism to some sentiments uttered in an article may be that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes non-appearance of YOUR article.

one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publiaddress of the writer. We desire to know the source of every item that appears. This rule will be strictly ad. bered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

giving the full name and address of the Union Label, Evansville, Ind. writer. The items of those who do not comply with this request will be cast into the waste basket.

Kayner's address is at No. 112 Win-

for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

The Progressive Thinker office.

Harry J. Moore who has proved great favorite at Rochester, Ind., as lecturer, will respond to calls to attend camp-meetings. Address him at No.

Bro. M. E. Taylor is now in Summerland, Cal., and circumstances have so wrought that he is liable to tarry there some time and he wishes all his friends to address him as follows: Box 2, Sum-

sonal property, consisting of secured Temple, Galveston, Texas." notes, government bonds, stock and eash in bank. Of course no one can say If the Rev. Talmage made his religion pay in the next world, but he certainly made it pay in this .- Atchison Globe.

Press compliments to Prof. W. M.

City, Mont.: "The Progressive Society | We have interesting classes. Meetings the messages given by Mrs. Elmo. Evare free. We hold a social every erything points out a grand success for sister. One of the prettiest tributes to prosperous year and that harmony and month, creating a fund in the treasury, our entertainment and dance to be held | the church was presented on this even- | peace may prevail." employ a good speaker. We have never Indiana avenue, Saturday evening, had any speaker here, with but one ex- May 10. The programme is an excelception, and no reliable mediums; most lent one. Quite a number of tickets to Mr. Burcus as well as to many others honest investigator and willing to acall of them have been of the tramp have already been sold. The admission of the congregation. In a very appro- cept the truth. The first sitting we had order."

The last Sunday in April G. H. Brooks surely get their money's worth." closed a very successful month's enident street, Wheaton, Ill.

'Yes.' I ask them to tell me the source the vegetation of the spring-time." whence all good comes. They say, Wm. Follett, of Mariposa Cal., writes: 'God.' Well, I ask them if it is divine "There is a person called Lorene A.

Tests and messages given by Sam Foss, Mrs. Longstaff and Mrs. McMenamin, were highly appreciated. Mrs. McMenamin has taken charge of the work and Mr. Jesse Leverich, a pioneer Spiritual- Parties wishing their services, please will have the best of mediums from

Mrs. E. J. Demorest's address is 300 is alone responsible for any assertions Bissel street, Chicago, Ill., where she or statements be may make. The editor can be addressed for platform work allows this freedom of expression, be- and private readings. She has the rep-

people one finds that it means to them diametrically opposed to his belief, yet charlatanism or chicanery. It is utterly useless to declare to them that there can possibly be any religious aspect about it founded upon the very to hand, however much we might desire best declarations of the Bible. To to do so. That must account for the many persons Spiritualism is based upon fraud and deception pure and WRITE PLAINLY.-We would like simple. Such people can conceive of to impress upon the minds of our corre- but three places for present or future spondents that The Progressive Thinker existence earth, heaven or hell. As is set up on a Linotype machine that in a continuel state of near must make the second named place people are must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with this on white written plainly with ink on white ditions for the acquirement of which paper, or with a typewriter, and only on | are something awful. People capable of reasoning should leave no investigation undone of one or the other of the various religious dogmas before them before condemning any or all of them. The Bible teaches Spiritualism; but the Bible also teaches the other fellow to knock out the mercy of God by preaching the certainty of a bottomless, eternally burning hell, and that the chances of getting to it are about nine million to one. Spiritualism teaches men to cation, should contain the full name and help one another; the other part of the

Bible teaches the other fellow to help those most who believe as he tells them to. The writer attended a meeting of Spiritualists in their temple, at the corner of Third avenue and Michigan street, recently. There were no horns, cabinets or other paraphernalia there, but that part of the service undertaken by Mrs. G. G. Cooley and Mrs. C. A. Sprague was both wonderful and convincing, while the lecture of Mr. Sprague was an appeal to the reason Take due notice, that all items for of any one capable of thought. There this page must be accompanied by the was nothing in the lecture from which full name and address of the writer. It a person of reflection would dissent on everywhere. I am a commercial travwill not do to say that Secretary or Cor- other than purely selfish grounds or respondent writes so and so, without from prejudice born of ignorance.

J. M. White writes: "Owing to the fact that I have been sick with smallpox and in the hospital for thirty days, Bear in mind, please, that Isa Wilson I will not make any engagements to work before July, as the conditions chester avenue, Chicago, where she can with which I was surrounded there had such a depressing effect on me that it will be several weeks before I can be in Inspirational lecturer in German open shape for messages. My lecture on 'Christian Heathen,' which I delivered at the Nebraska State Camp-meeting, at Crete, Neb., last year, has been im-Dr. J. O. M. Hewitt may be addressed proved by addition of new matter for camp or society engagements, at 408 | which I gathered in my recent experi-West Madison street, Chicago, Ill., or at ence. Notwithstanding my surroundings I did considerable missionary work with the spiritual poems and explaining our principles while there. In July I will be ready for camp-meeting work. Those desiring my services may learn something of me by writing Jones 778 Sixty-third Place, Englewood Sta- Campbell, Havelock, Neb. Present address is General Delivery, Marshall-

Carrie F. Weatherford writes: "I have just received, printed in convenlent form, a composition in high class music, by John W. Ring, of Galveston, The Rev. T. DeWitt Talmage, by his gem is something which has long been eloquent allusions to the "reward be- needed, is not burdensome, and is just yond" for good done in the flesh, coaxed long enough to give time for a pretty a' good many dollars from poor people little spiritual ceremonial. It is also to give to foreign missions, but he did constructed as to furnish a fine setting not deprive himself. His will filed in for an ordination service. There is Washington yesterday shows that he nothing like it on the market and soleft an estate of \$300,000, all of which cieties should each and all purchase a goes to his family; one-third to his full outfit for choir practice and thus be widow and the balance to his children. | ready for emergencies. Price, one copy, Not a cent is left for the poor or mis- 35 cents, 5 copies, \$1.50. Address the sion work. Most of the estate is in per- composer, J. W. Ring, as follows: The

C. H. Mathews writes: "If any of your readers have a lingering doubt that this is a Christian country, let them be at once undeceived. A glance at the naval appropriation bill in congress, April 22, discloses as follows: Lockwood: "A very able speaker."- "Two battle-ships, to cost \$4,212,000. Cincinnati Star Times. "His deduc- Two armored cruisers, to cost, exclusive tions are those of a scholarly mind."- of armor and armament, \$4,659,000 Clinton (lowa) Herald. "A man of each. Two gun-boats of 1,000 tons great ability and far-reaching thought." each, to cost \$382,000 each. The 16,000--Watseka (III.) News. "One of the ton battle-ships will be the largest wargreatest thinkers in this country, his ships affoat. The amount carried by through her effort. It was a master exposition of great problems are mar- the bill is slightly over \$76,000,000. velously clear and lucid."-Munich Just think of it, seventy-six millions of (Ind.) Herald. "He discusses various hard-earned money to be expended in philosophical propositions with ease engines of destruction to kill off people and fluency, showing a deep insight made in the image of God. There will into, careful preparation and complete hardly be a Christian clergyman in the mastery of the subject."—St. Louis United States that will dare raise his voice in deprecation of this gigantic Mrs. M. A. Logue writes from Butte | war measure, in times of peace."

W. J. Elmo writes: The moving picof Spiritualists meet at my home every tures were a success at our meeting. Sunday evening and two nights in the The hall was crowded, and the audiweek for the study of the philosophy. ence seemed in good spirits to receive is but 25 cents. They who come will

Prof. J. N. Yakes writes from Milgagement at Newport, Ky. He is now waukee, Wis,: "I am constantly hustat his home, and will respond to calls ling for the good of the cause of truth for funerals addressed him at 114 Pres- for humanity, lecturing in new localitles where the hungering masses are Byron Barber writes from Mineral crying for more light and a higher Wells, Tex.: "I get almost out of heart knowledge of the immortality of the sometimes as to the prospects of any soul. What a wonderful change has great good coming to the people, here dawned in our state. People of all along the lines of the new thought; but churches are earnestly inquiring of me: when I read The Progressive Thinker 'Can an exalted Spiritualism give more and see the general result of the move- evidence than the clergy from the vament I take new courage, and think rious pulpits? I answer very briefly: there is hope of the human family be- Come and hear what I have to say. coming free from priestcraft within the 'Investigate,' I tell them, 'be your own next quarter of a century. If the hu- judge relative to the tests that I give man family is ever sufficiently educated you at the close of each lecture. Atto think independently of a dictating tend spiritual lectures, seances of the element the question of the millennium various phases, just as often as you atwill become a reality. We have a tend church and I am positive you will divine healer among us who is doing get value received for your time.' The good. He claims to heal by the power shells of old orthodoxy are cracking of God. There are wise(?) people here wide open. Not a great deal longer who say it is hypnotism. Now, there can creeds hold people down in theologyou are; and what are you going to do | ical servitude. The seeds of Spiritual about it? I ask them if the power ism are taking root. The small scions (whatever it is) is good. They say, are springing up here and there, like

or not. Now isn't it strange that people Gore who advertised in your paper for will try so hard to hide the true value Spiritualists to colonize in a beautiful Association of Spiritualists for the of a thing by giving it another name?" valley near Mariposa, Cal. I warn all | month of May and part of June, to W. J. Elmo writes: "The First Spirit- correspondents to be on their guard, make a tour of the Lone Star State, beual Church at 9251 Bouth Chicago ave. and to shut off all communication with | ginning May 4, at Fort Worth, in The nue, Tinsley Hall, South Chicago, the party. I speak from experience, Temple. Points in the state desiring. opened last evening to an audience of and can give all the facts in the case, about sixty. There is greater interest in if necessary, but deem this notice Spiritualism there than we anticipated. enough to stop further correspondence, This is a good field for spiritual work. and any more people going into the valley to make locations on government

Alma M. Wood writes: "Last year, ist, said he was going to make a Spir- write to them at once. Address, Rochitualist of ma 'Woll! I said that is laster. Ind.

When writing for this paper use a pen or typewriter.

easy to do, for I have no prejudice to overcome. As a class of people I like them.' He then said: 'I will have The Progressive Thinker sent to you for a year if you will read it.' It has come for a year and I have read the paper and like it very much. The Hull-Jamieson debate I was very much interested in. I was some acquainted with Mr. Jamleson. He stopped with me when he lectured in Waverly, and Mr. Hull conducted a funeral here once, and I thought they were both able defenders of their views. Mr. Leverich called the other day and insisted on my taking a dollar to pay for The Progressive Thinker for the coming year. He is very kind to furnish me with good

G. W. Kates and wife, N. S. A. missionaries, desire calls in Missouri, Kansas and Iowa, during May, June and July. Address/them at 600 Pennsylvania avenue, S. E., Washington, D. C. G. W. Kates and wife write that they organized a society at Millersville, Mo., Sunday, April 19, and chartered the same with the Missouri State Association. They had large meetings here and also a packed audience at Jackson, the 20th. This was the first Spiritualists meeting ever held here, and it aroused much enthusiasm. They served at Watseka, Ill., April 26 to 30. There is a local society here with an active membership. The "Watseka Wonder" occurred here and the same made Spiritualists of the Roff family and others. Asa B. Roff and Mrs. H. H, Alter, of the family, are earnest supporters here of Spiritualism and also Were cordial and liberal entertainers of the missionary pilgrims.

T. S. Russell writes: "Our hall was packed to the doors Sunday, April 27. Mrs. Warne's lecture was very fine, and Maggie Walte's tests were the best we ever heard. Harry J. Moore follows

E. A. Warner writes: "I have been an

interested reader of The Progressive Thinker for six months or so, buying it where I could, and finally subscribing for it, and my only excuse for writing you is to voice my appreciation of your valuable paper. In the issue of April 26, the article from the pen of Nora Batchelor, Ashland, Ore., appeals very strongly to me, as being the right idea, well expressed and I hope it will be read and acted upon by Spiritualists' resurrects the body of that fictitious this Fiftieth Anniversary should reare open to receive the truths of spirit communion. They are interested to listen to your experiences, and say frankly: 'If I could see or experience any of the things you mention, I would be convinced.' My greatest regret is that I am not able to say to such: 'Come to my room and I will ask my spirit friends to convince you. When I can arrive at that attainment I shall be happy to convert or convince any of those who are sincere and anxious to know that their loved ones can communicate. I want to ask you to encourage and solicit correspondence on the Home Circle, for I believe that the experiences therein narrated over the sigmitures of those who have passed through the tedious trial and developing time, help more of your readers than you can imagine."

Scribe writes: "Rev. Marguerite St. Omer Briggs closed her engagement Sunday evening with the Society of Spiritual Unity, Detroit, Mich., with a very appropriate address, and very convincing spirit messages. She serves the society in Bay City, the 4th and 11th of May. Her ministry in Detroit has been very successful, and sad was

J. Osborne Lunt writes from New York: "I notice my subscription expires the current week, so enclose \$1.25 for the same, and also a copy of 'Religion of Man and Ethics of Science,' by Hudson Tuttle, which you announce to al- will take place on the afternoon of Satmost give away. If you persist in this | urday, May 31. Fine speakers and Phecourse, your subscribers will have almost a free library in time. I stopped over one year back puzzling my brains to see how you can do it."

Mrs. L. Graham writes: Y'April 27th will long be remembered in Englewood as being the banner Sunday of the season of the Englewood Spiritual Union, the occasion being the engagement of Mrs. Maggie Walte, one of the best known mediums in the country. Mrs. Dr. G.B. Warne was the speaker of the evening and delivered one of the finest addresses she has yet given, Mrs. Warne is heart and soul in the work, and has accomplished much good stroke of business in securing Mrs. Walte, for although the admittance fee at the door had been raised the large hall was filled to overflowing; the rapidity and accuracy of her tests astound the most skeptical; her manner

Mrs. Mabel Hunt writes from Columbus, Ohio: "A series of lectures lasting through five weeks has just been completed in this place by Rey. Nellie S. Baade. A reception was held in the parlors of the church last Tuesday evening to bid farewell to the parting in her gracious way presented this sponses were made by members. Afterward all adjourned to the supperrooms where a dainty repast was partaken of by all. Every one seemed to enjoy themselves, and a bond of sympathy and fellowship seemed to unite one and all, and to incite them to renewed efforts to go forward and work for the cause. Mrs. Baade has put forth every effort to enthuse the workers with interest in their cause of right; not the least of her efforts being for the Sunday-school children. This earnest worker brought before the mind the urgent necessity of bringing the children into the ranks and under the influence for good. We trust the next place Mrs. Baade visits will appreciate as we have done the true worth and noble character of this earnest enthusiast in our cause, and that she may do good in the field of free and wholesome thoughts wherever she may go. Many items from The Progressive Thinker were discussed and an interest taken in your paper which guides the ideas to an upward and onward line of thought. We trust Columbus will continue in the good work."

Mrs. Georgia Gladys Cooley has been engaged by the Texas State National dress Mrs. Nettle M. Wood, State Secretary, 2011 Washington street. Hous-

C. M. and Mrs. Josie K. Folsom write from Springfield: Moz "We have at last | a very beautiful little Spiritual Temple here. It will be dedicated May 11. The lady that built it was converted in one of our circles last February. We are making converts: everywhere. A few weeks ago we converted a holiness

M. H. writes from Philadelphia, Pa.: "It is a great pleasure to state that one of the best and and greatest platform test mediums, Mrs. May S. Pepper, of Providence, R. I., has served the Philadelphia Spiritual Boclety during the month of April. The hall was overflowing; the crowds Mrs: Pepper draws bespeaks her popularity. There are many in every walk of life that are ever ready to lend an eager and listening ear to the words of truth that fall from her lips. Her quick perceptive faculties are simply marvelous, and it is useless to try to evade 'Bright Eyes,' who works earnestly and honestly for the truth. The month has been a successful one in a financial as well as a spiritual way. The society held a bazaar, and Mrs. Pepper (the chief attraction) gave many readings in behalf of the treasury of the society. May this wonderful woman ever hold fast to the pearl of truth, which is embedded in her grand powers, and may she go on with a cheerful spirit and perform the work that is hers to do and which she is so befittingly adapted. I think very many times that the Spiritualists as a whole do not know and realize the great responsibility which is theirs, as well as the joy gained through the knowledge of the cardinal principles underlying the vital truths of this grand philosophy. We should cherish the truth-bearers and try to remove all thorus from their pathway. We are glad to say that Mrs. Pepper will be with the Philadelphia Spiritual Society next November, also, April of 1903."

Thursday evening, May 1, the Band of Harmony held its annual election. The following officers were elected for the ensuing year: Mrs. C. L. V. Richmond, president; Mrs. Louise de Forrest, vice-president; Mrs. Arlington Austin, secretary; Mrs. Nettle Ashton, treasurer; Mrs, Lilly C. LeSieur, cor-

responding secretary.

37th street. H. D. Simons, of Cambridgeport,

Mass., sends us a club of subscribers. Another club comes from L. Worthen, Hillsboro, Bridge, N. H. They have our sincere thanks. The Progressive Thinker is reaching a large class in the East. Herbert L. Whitney sends the following: "The fifth annual convention of the New York State Spiritualist Association will be held in the First Spiritual- | premium books. I find a great deal in ist church, South Church street, between William street and Madison avenue, in the city of Elmira, N. Y., on Friday, Saturday and Sunday, May 30, 31 and June 1, 1902. Election of officers nomenal mediums, choice music under the direction of the Elmira society. Come and join us in making this the most successful convention yet held, as it is to be our farewell meeting with our president, Moses Hull, who removes to another state September 1. Individual membership \$1 per year. Come and aid us in our work for truth, justice and liberty."

. H. D. Simons, who sends us a club of subscribers from Cambridgeport, Mass., writes: "The Progressive Thinker, the light that shines in the darkness, what should we do without it?" The annual election of officers of the

Grand Rapids Spiritual Society took place April 27, and the following officers were elected: President, Mrs. Amanda Coffman; vice-president, S. E. Keifer; secretary, Lou E. Johnson; treasurer, J. M. Ogden; trustees, Mr. Hembling, Mr. L. H. Austin, Mrs. L. H. Austin, Mrs. J. M. Ogden; financial secretary, Martin Gooshen. Mrs. Coffman served the society during the month of April. She always gives good satisfaction, and is always willing to assist the society when needed and to show our appreciation of her and her work, have elected her president. We hope for a

portrait of the donor of the church, Mr. | "Last week I started to sit with a genpriate and delicate manner Mrs. Baade raps on the table, answering some questions, and stated that next time to token to the church. A number of re- | bring the trumpet. At the next sitting we had our hands on the table; also trumpet. Loud raps were heard, and the trumpet moved around. We received independent whispers. At the next sitting we felt the trumpet touch our heads, and also received loud raps on it. Last evening we sat as usual, and to our astonishment received a beautiful fern foliage scented with oriental perfume, such as I know only spirits can produce. II hope, dear readers, this will encourage all who desire to communicate with their loved ones.

I know they will receive messages of truth and love."

The north part of this city, and the Doc.

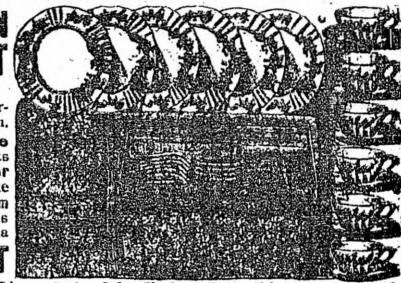
The north part of this city, and the Doc.

The north part of this city, and the Doc.

A. F. Hill writes from Boston, Mass.: "The Boston Idea of Sunday" is before me. You are in error. Our legislature is in session. Some of us have asked that all laws on the statute books be enforced equally. This in part has been done in Bostonand these laws are in a fair way of being abolished. A good general leads his people to defeat their enemies in detail; this we are trying to do with the evil and foolish laws. We also oppose any more foolish laws being made to make us criminals and to L. writes from Detroit, Mich.: "Mrs.

Rose Ferris, of Detroit, gave tests and delivered inspirational addresses the 20th and 27th, before the Spiritualists I will write some more as I keep a recof Battle Creek, to large and interested ord of all phenomena that occurs with audiences. Her tests were well re- us. ceived. Mrs. Ferris has taken the large mue, Detroit, and field her first meeting and popular hall, 55 Grand River avethere last Sunday evening, and will there last Sunday evening at this tou. W. Sprague and wife, missionaries continue every is assisted by Mrs. Duffor the N. S. A., will work in Ohio and fine hall. She is assisted by Mrs. Duffus, with tests, and an excellent mu- W. P. Phelon, M. D. Price 50 cents. fus, with tests, and an excellent mu- W. F. Words About the Devil, and ries to Jesus Christ, his apostles and their comsical program. These popular mediums | "A rew "By Charles Bradlaugh, panions, and not included in the New Testament ualism at a high standard in Detroit. Paper, 50 cents. For sale at this office, by its compilers. Price, cloth, \$1.50.

Six each decorated and gold traced Cups, Saucers and Plates, six silverplated Knives and Forks, six linen damask Napkins and one Tablecloth. We Give Them Free for a Few Hours of Your Spare Time introducing our goods By Our Famous Easy Plans. Our inducements are enormous. To every purchaser of a pound of Belle Baking Powder (strictly pure according to Ohio Pure Food Laws,) we give Free a cake of Starbright Pollsh, also a beautiful cut glass pattern Berry or Ice Cream Set, of 7 pieces, one 8-inch and six 4-inch dishes. To the lady who sells 24 pounds, giving free the Berry Set and Starbright Polish, we make a present of a 37-piece (full size ware)



or a 58-piece Dinner Set. For 30 pounds, 72-piece Dinner Set, or 8-day Clock, or Dress Skirt. For 40 pounds, Tailor-made Suit, or gold-filled Watch, or 100-pee Dinner Set. Planes, Organs, Buggles, Sewing Machines, Wraps Skirts, Furniture, Silverware and hundreds of other valuable premiums, or large cash commission, for selling our goods. Experience has proven to us that the best way to introduce our goods is to get one or two ladies in every neighborhood to distribute a few pounds Belle Baking Powder, knowing every person using it is sure to buy again and again, thus assisting in building up our business and establishing a paying trade for our agents. No Experience Required plans are so carefully explained, anyone can understand them and take orders at once. when we send Baking Powder. Polish, Berry Sets & Premium you select, allowing ample time to deliver before paying us. In this way you see and know that everything is just as advertised before we get one cent of money. AS SOON AS YOU READ this adv'm't write for plans, premium list & order sheet, then begin taking orders, call on friends, neighbors, in fact everyone you know and others, sell each a pound of Belle Baking Powder, the Berry Set and bar Starbright Polish

THE PURE FOOD CO. 260 Main, GINGINNATI, C.

son last Sunday."

Golden Jubilee, or Semi-Centennial Celebration of the First Association of esponding secretary.

B. R. Anderson writes as follows in being the oldest society of Spiritualists reference to that "Jewish peddler": "It in the world, having held continuous would seem that there is always a cer- meetings for half a century, invite all tain class who feel it their duty to | Spiritualists in Philadelphia and vicincover Spiritualism with error. In your ity to unite in celebrating its Golden Juissue of May 3, a correspondent again bilee. It seems eminently proper that ging for such a body which they never the history of Spiritualism. The best found. The story has been refuted at talent has been secured for this occamentioned. I have re-read Urish ent and take part in the sessions. rise of Spiritualism, but found nothing | H. D. Barrett, president of the National | Wright, Amelia , Ohio; Hon. Milan (con and a full corps of competent assistants. Sunday services, 10 a. m., 2 p. m. and 7:30 p. m.; Monday, Tuesday

Cant. Francis I Koff and Wednesday, 2:30 p. m. and 7:30 p.

m. Admission, week days, afternoon, 15 cents; evening, 25 cents. Season tickets, \$1. Chris Seiler writes from Bremen, Ind.: "When I get 'A Wanderer in the Spirit Lands' I will have all your all of them that interests me. I am the only avowed Spiritualist in this town of 2,000 inhabitants. The church members think that I am in conspiracy with the Devil to break up Christianity?"

E. T. Ahrens, of Paola, Kans., writes that Dr. Louis Schlesinger has been doing some excellent work there. Mrs. John Lindsey, of Grand Rapids, Do you want to organize a society for the social, Mich., was down to McCords last week, and held a number of parlor meetings and circles that were seeds sown which will be productive of good in the future. Her address is 162 Scribner street, Grand Rapids, Mich.

Mrs. R. S. Semple, who sends \$5 to this office, writes: "You will see I am quite ahead with my subscription; and I want to keep ahead as long as I can see to read the great Progressive Thinker. It may not be very long, as on the 18th of October, if spared till then, I will enter my 00th round of years. I am not very strong at present; have lost much of my hearing, but my eyes are strong enough to write you this letter without glasses of any kind, for which I am truly thankful."

Another Experience with Dr. Henry Slade.

On April 3, about three o'clock in the ifternoon, in bright light, two gentlemen called, and in a few minutes the Doctor sat at the end of a common fallleaf table and placed his hands on the same. Immediately loud raps were heard. In a few minutes the Doctor coum work.

few or many you find interested.

Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lytook a clean slate and placed it under one leaf of the table with his left hand, charges paid by receiver. Address and in a few seconds it left his hand. Ebenezer Barcus. This was a surprise | tleman who is not a Spiritualist, but an | He then placed both hands on top of the table, and his feet in plain sight of all of us. Then he asked the force to appeared from the opposite side of the ZELMA THE MYSTIC, or White Magic table from where the Doctor was sitting, and came upon the table without any visible power. Now this table stood | ges, large and plain. Cloth, \$1.25. close to a window with the shade raised. There were lace curtains over Your Ruling Planet Discovered the window end the slate came up be-tween the lace curtains and the win- Devoted to the study of Astrology and its laws dow, then through the opening in the Price 25 cents. lace curtains and onto the table, and anyone outside the window could have POEMS FROM THE INNER seen the slate as it came from under the table. I have seen this phenomenon

tor told me to lock his trunk, which I from the time we arrived in our new lock of his trunk and I placed my hand on his shoulder, and in less than one half minute the trunk. half minute the trunk was unlocked once more without any key, but the he is very weak, therefore after these wonderful phenomena he is very weak. Lockwood. A trenchant and masterly wonderful phenomena he is very much treatise. Price, 25 cents. exhausted and it takes him several hours to get his strength back, but it shows that the same power is still with him that he has had all through his life. There is not a day but some manifestation takes place, and some other time JUD JOHNSON. Grand Rapids, Mich.

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Dr. Julia M. Walton spoke and gave tests for the Earnest Workers last Sunday, and Wm. Stansbury, the two Sundays previous. He spoke in Jack-

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ing that the success of our business depends on those who answer our ads.

Spiritualists of Philadelphia, Pa., will take place May 11, 12, 13, 14, at the Temple, 12th and Thompson streets. The First Association of Spiritualists being the oldest society of Spiritualists in the world, having held continuous of the First Association of Spiritualists in the world, having held continuous of the First Association of Spiritualists delphia, Pa., May 11, 12, 13, 14, 1902.

All local and State Associations are cordially peddler and appends the title of Jew to ceive special attention from all Spirit- invited to send representatives or greetings to izing medium under the control of my own father who has been in spirit life over-credulous made over seven years, and I find many who themselves the butt of ridicule by dignary of spirit life over-credulous made themselves the butt of ridicule by dignary of spirit life over-credulous made that will fittingly mark this epoch in ging for such a body which they never the history of Spiritualists. The committee naving the arrive arrangements in charge has been untired that will fittingly mark this epoch in ging for such a body which they never the history of Spiritualism. The history of Spiritualism who has Fiftieth Anniversary, Golden Jubilee, May 11, who were present at the search. Lest I might have forgotten I have just reread the lengthy history or account of the early rise of Spiritualism in Chambre of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the Interesting programme. the early rise of spiritualism in Chamber of Spiritualism in the bers' Encyclopedia. No peddler is United States and Canada will be presbers' Encyclopedia. No peddler is United States and Canada will be presbers' I have regard. United States and Canada will be presbers' bers' in the sessions. Clark's work written concerning the Among them will be the following: Mr. and as nearly all the prominent speakers and of it there. The story is surely without spiritualists Association; J. Clegg mediums in the world have at some time minisfoundation."

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often tlearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated, Correspondents often weary with waiting for the appearance of their questions and write letters of intheir questions and write letters of in-quiry. 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 nnonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The, correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Elsle Hornbeck: Q. From the beginning of known time on earth to the present, there has been 5,905 years: present, there has been 5,000 years, why not count in that manner or M. S. 54, instead of from the advent of Christ, thus being just to all—Jews, Gentiles, Christlans and Infidels?

A, If chronology could be really astablished as firmly as it appears to be in the mind of this correspondent—and we may add in that of the preachers the propriety of a direct count from the creation, instead of the awkward reckoning of after and before Christ, would be advisable. As it is, the chronology of the Bible is as unreliable as that of the Chinese. Both reach back into the age of mythology, and only the order of events can be satisfactorily known.

The Roman world counted time from the foundation of the city of Rome, and not until the seventh century did the Christians begin to count time from the advent of Christ, the date of which event was then entirely unknown and indeterminable.

To change the present method of counting time would be confusing, and without adequate return. For the present method, we simply follow the custom of the present method, we simply follow the custom of the custom tom of our time, without making any admission. As for beginning a new era, as intimated by "M. S. 54," that is from the advent of Modern Spiritualism, it has no advantages, and we might as' well start with the birth of Darwin, or Galileo, Bruno or any of the leaders in scientific thought.

The Freethinkers begin with the Era of Man and date their publications therefrom, but beyond their circle it has not been received. If the Methodists would count time from Wesley, the Lutheraus from Luther, the Presbyterians from Calvin, the Disciples from Campbell, it might minisfer to the pride and bigotry of each, but would not supplant the received method which has become inseparably wrought into

W. H. Tucker: Q. We have a very strange case of mediumship in this city of a man about 50 or 55 years of age. He never has sat in a circle for developwrite. At times he says he is controlled by a spirit that he was formerly well

acquainted with, who at times uses very insulting and objectionable language. He wishes to escape from this control. How can he do so?

John H. Sharpe: Q. My wife has received messages from our spirit friends which have been very consoling, but now whenever she sits, and the message is helf-finished another comes in sage is half-finished, another comes in and writes nonsense and will not go away. This spirit we knew when in earth-life. His name was Smith, and would do anything to free ourselves

from this influence. A. Constantly are questions like these asked: What are we to do to rid ourselves of these undesirable commu-nicants? What are we to do with Smith, who unbidden comes? One an swer is for all: To control such influences you must control yourself. Inharmony cannot come when there is

If this spirit when in the earth life should have come to this acquaintance. he would have been received and entertained. His language would have been overlooked, because it was the rough exterior of a really kind and generous mind. Why should he now be met with

Meet him kindly, ascertain what he desires, and assist him to rise out of his present. Sere of earthly longings. Remember that antagonism begets an-tagonism, and opens wide the door for the entrance of such influences; while a loving sympathetic frame of mind receives only that which is like itself. However sensitive a medium may be, he can by the assertion of his selfhood always remain superior to the controlling power, and choose the influences which he receives.

T. D. Woolsey: Q. Is it possible for a spirit to speak in an audible voice without material organs of speech? Some three several times it has occurred to me, of which I will mention that will mention the content of the College ing in the suburbs of a small city and portant volumes on Health, Social Scion my way home from a Fourth of ence, Religion, etc. July celebration, while passing through | cents. For sale at this office. a vacant lot, a clear plain voice said: "You will never see another Fourth of Price 10 cents.

July in this city." This was very for-eigh to my mind, as I expected to stay there during life. But it proved true,

as did also the others.

A. It is possible for a spirit to speak in an audible voice, without the use of human organism for a medium, but his case does not require this method of explanation; it is a case of pure clairaudience, or hearing by the spirit senses. Where several are present and a voice is heard by all; it must be taken as an independent voice, the spirit by certain means having produced sound vibrations in the physical atmosphere. But where only one in a company hears a sound, it shows its subjective nature; that is, it is an impression received by that one, which the others are not in condition to receive. lent is alone where he hears a voice, he has no means of testing the manifestation by the observation of others. It may then be either objective or subjective, and he has no ready means of

letermining.
But in most such cases, the Impress ton strikes the mind with such force, that it is mistaken for a voice. It is real spirit-hearing: a spirit in the flesh hearing the thoughts of another spirit out of the mortal garb, or possibly also within, for the voices of living persons have been heard by those susceptible, thousands of miles away, as has been recorded.

This faculty is of exceeding value, and should be cultivated as a rare posession by those having it.

K. Hougen: Q. (1) How can Spiritualists advocate the books of Col. Ingersoff?

(2) Does the use of tobacco unfit for mediumship and sitting in home circle?

A. (1) Spiritualists advocate the ideas of Ingersoll so far as they are true. His repudiation of old theological dogmas is acceptable to Spiritualists, for they do the same. He does not deny the possibility of a future existence-he does not know. He nowhere attacks that belief. As a generous, out-spoken champion of free thought, Spir-itualists accept him as they do Moham med, Darwin, and all others, for what ever of truth they may express.

(2) The use of tobacco is not commendable on any grounds, as it is de-pletive of vital force, uncleanly and of-fensive to many. Yet some excellent mediums have used it to excess. While t may not "unfit" for the home circle, if its use disgusts the members it will be a means of discord, and the medium desiring the best results should discon

Amelia Hazel: Q. Can a medium be controlled by a spirit to speak a lan-guage he does not understand? Does he medium thus controlled speak in the voice of the spirit? Is it possible for a spirit to control a medium who has little knowledge of music, to play? A. It is possible for a medium to be controlled and speak in a language he does not understand, and it is possible for a spirit " __urrol a medium ignorant of __cto play intricate passages, as instance Blind Tom, the almost idiotic nerve, who executes the most difficiency who executes the most difficiency. lotic negro, who executes the most difficult compositions, and the performance of many mediums. But it is the most

difficult of the two methods of control. The usual course is by impressibility, and the thought is conveyed and not the words. Hence the thought is reproduced in the mind of the medium in ils own language, and more or less in his own peculiar expression. If he is ignorant or talks in dialect, the communication will partake of his characteristics. To overcome this a superior degree of control must be gained, whereby the subject becomes an instrument, directly used. Hypnotists now and then find a subject, one in hundreds or thousands, who in the hypnotic state is able to read the thoughts of the operator, or may be willed to perform any given act. In the same way spirit control may find a medium whom they can thus perfectly control, A mac with spirits as he passes along the through him, as though his organs of street and is frequently controlled to speech were their own, or to use his hands in musical performances.

Will Continue to Speak.

One of the world's greatest preachers has "passed away," says Willis E. Edson, his biographer, speaking of Rev. T. DeWitt Talmage, "having devoted his life and wonderful talents to the pointing of others to the way of eternal life, has at last himself stepped over into the larger, fuller life of God's eternal

day.
"The influence on the lives of the he was killed by his brother about 12 thousands who heard and read his seryears ago. It is such annoyance, we mons will continue and Talmage, the great preacher, though dead, will continue to speak." Amen!

I am glad to read this public avowal, that Dr. Talmage is not exactly "dead," but only "passed away," and "though dead will continue to speak." Rather

paradoxicall If he does so, I hope The Progressive Thinker will secure his sermons and give them to the world. Of course, there will be much improvement in his sermons. Will he continue to "paint hell as a reality," and "make his hearers believe that when the Bible talked about hell, it meant exactly what it

There will be great interest to hear from Dr. Talmage, who "will continue to speak," says his friend. If William McKinley can communicate to the world, why not the wordy Dr. Tal-mage? If the various Christian churches have not money and influence enough to open up communication with the "spirit world," it will be a sort of endorsement of M. E. Bishop Foster, when he says: "We do not yet know that death does not end all." Again, I say, let us hear from the im-

mortal Talmage. C. H. MATHEWS. New Philadelphia, Ohio.

"Human Culture and Cure, Marriage, but one. A few years since I was liv- of Fine Forces, and Author of other im-

"Meatless Dishes," Very useful.

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MORRIS PRATT INSTITUTE,

And the Michigan Mediums' Home.

To the Editor:—The writer has been reading with a good deal of interest lately the various articles pro and con in your columns on these subjects, and he feels deeply impressed to say a few words on these topics and upon one or two others in the course of this letter. positions during the past sixteen years, and as the son of one of the arisen oloneers of the cause, the writer feels that he has a right to put in a word at

this juncture.

Many of our friends seem to feel that
the ordinary schools or no schools at all are good enough for our young workers, and that we should depend altogether on the "dear spirits" for our knowledge and support. Frankly and perhaps brutally the writer considers this as the most infernal "tommy-rot" that the world of Spiritualism has ever been cursed with. It is this very idiotic giving up of the individuality of our psychics to the domination of anything and everything that came along and purported to be a spirit from the higher realms, and the swallowing without rhyme or reason of the alleged communications from the other side, that has brought our cause into disrepute among the people, and has caused our societies to lose the bequests that have been willed to them by the friends of the truth. When we cease giving such exhibitions of asinine credulty as the recent spirit marriages In Detroit; and a number of other places that the writer calls to mind at the present time, among others a case that occurred a few years ago in the city of Boston, in which the poor heart-broken victim was ruined and her reason wellnigh destroyed, then there will be more likelihood of our wills standing the test of the courts.

The writer knows what he is talking

about when he speaks of the Boston gang, as it was one of their hellish fakes that sent him into the retirement of the Methodist church for a few years, and spoilt his life for the time eing. He has never forgiven the fraud that was endeavored to be perpetrated n him at that time, and the frauds and fakirs may always be assured that they will find in him an uncompromis ing enemy, not of the individuals if they give up their nefarious calling, but of the tricks and vile practices that they endeavor to lead others into. We need such institutions as the Morris Pratt Institute to educate our

young people so that they can come before the public and do themselves and the cause credit. If they have the nat-ural powers of psychic impressibility those powers will be all the better for a good common sense education in the rules of grammar and logic and in the use of their own natural abilities.

Right here the writer wants to say that it has been his experience that no psychiological page and the results of the r sychic has ever yet risen in their inspiration above the natural ability that hey themselves possessed. The have gone beyond the technical knowledge and instructions that they had received, but they never yet rose above the natural capacity of their individuality to have acquired and put to use the information and philosophy they gave out under the inspiration or suggestion of the unseen forces that used them as the instrument, Because it stands to reason that the instrument must be capable of responding to cer-

What the cause needs is workers who are willing to acknowledge this fact and so train their natural abilities that they increase and intensify the powers they already possess. No carpenter or machinist ever attempts to do a fine plece of work with duli and imperfect tools, and so with the psychic operators. nstruments, and or Buchanan, or any of our arisen workers who are manifesting to us, we are not going to look for their manifestation through those whose every ifestation through those whose every vibration, mentally, spiritually and physically is a direct contradiction of everything in the nature of the supposed spirit controlling.

By all means let us have the Institute, and the writer does not know of any better teachers to open the Institute than those who have been chosen. If we had more men and women like them

tain vibrations or it cannot give them

we had more men and women like them the cause would be far better off than it is. Practical education is what our workers need. Not the rot of the oriental faddists and hifalutin illuminati, but the plain everyday logic and reason of the Spiritual philosophy, backed up by a thorough practical training in the correct use of terms and the correct use of the common English tongue. The world does not need such an overly large amount of the so-called classical training, but it does want good, choice, clean expression of thought, presented in a dignified way, and yet not so stilted and ponderou that not even the author or speaker can explain its meaning without the dic-tionary, after it is cold.

In regard to the Michigan Home, if the writer has correctly understood the reports of officers and trustees of the and at the last two meetings of the Michigan State Association, that fund is tied up so that it cannot be used except for a home and headquarters at Lansing. As Father Goff is the donor of the principal if not the entire amount of that fund, and has made it depen-dent on the location, it seems to me that instead of blaming the officers of the Michigan Association for not rush ing to give away money that was donated to them for a distinct and definite purpose, the wiser idea would be to get Father Goff to permit the use of this money for the Home at Reed City, although I have grave doubts of the wisdom of locating such a home at that place. We need such homes and it seems to me that some harmonious con clusion can be arrived at. While I do not like the location at Reed City, yet there is this to say in its favor, it is already built and in good hands, and has been given, and thus saves the expense of buying and building to a cer-

tain degree.

I know that the officers of the Mich igan State Association wish to do the right thing in the matter, but I do say that some of the attacks that have been made on them and their motives have been outrageous and entirely un-called for. As a delegate from one of the local societies, I worked for the election of the present board, believing that they were the best that we could get at that time, and that they would give the local workers of their own State a chance to be heard on occasion and not burden the State Association with a deficit caused by the importation of workers from abroad who could not reach the hearts of the masses. So far as I have heard from the State since I left on my Western trip, those officers have done good and faithful work. Their midwinter meeting was a financial success as I understand the reports, and it seems to me that there was no call for the sneer in the editorial columns of one of our papers at the quality and value of the phenomena presented at that meeting, in view of the character of the instruments and the character of the instruments and the class of phenomena that are sometimes ebgaged at the meetings held under the control of the organization, of which

that paper is commonly accredited as being the official organ, and who have at times received its editorial endorsement. Why make fish of one and fowl of the other?

The writer has beard zumors of this and that, and has distened patiently to the cursing and damning of mediums by the president of a society in the State of Michigan, which society has refused to affiliate either with State or National, and that president a medium himself, but to judge by his conversation one would be led to believe that he was the only genuine "It," in the field, and that all others were anly base imitations. With all due prespect to the brother, who at heart; iso a generous well-intentioned person, we submit that hearsay is not evidence and that de-nunciation of a person is no evidence of their being frauds.

In what we have said about the character of the mediums and phenomena presented under the auspices of the N. S. A., and editorially endorsed by our papers, we are only speaking from the rumors that have come to us from time to time. We have personally met many of these and have found them far different from what they had been represented to us by some people, and so we have learned this lesson, that the only test of the truth of the phenomena or person is your own personal experience with them, but if one person or set of persons are to be ostracised because someone with an axe to grind has denounced them and presented hearsay evidence, why not requidem them all alike and not make ash of one and fowl of the other? Why not say something about the frauds and infernal vam pires both male and female who come to the mediums and want them to use heir powers to cater to their unholy lusts and appetites?; Why lay it all on the poor devil of a medium? There are as many-infernal liars and frauds among those who come to the mediums for sittings, as there are among the me diums, and the mediums deserve as much if not more protection from these vampires, as the public does from the fraud medium. If you endeavor to do honest work and say "No satisfaction, no pay," they lie to you and sneak out of paying you for your time. If an error is made in a description of a person and the wrong name given, as sometimes happens, they will acknowledge that it is correct and thus open the door to a flood of error and deception, and then go out and lie about you afterwards. The writer has no more use for this class of fakirs than he has for the others."

Let us have the truth on both sides,

and let the sensitive medium receive as much sympathy and protection from the fraud vampire sitters as there is given or sought to Be-given to the sitter from the fraud vampire medium. The writer has passed through the furnace on this point and knows what he is talking about, and that is some of the very reasons why he welcomes the adrent of such a schoolins the Morris Pratt Institute, where our psychics may be taught among other things the laws of self-control as well as being the in-The writer does not wish to be con-

celted or personal. But what he has to day has been the bosolt of a fiery discipline that he would that no other may have to pass through. Whether he has come through it without scars is for the people to indge, and not him self. Errors of judgment he has made, no doubt, promises he has made in enthusiastic hope, that he has not been able to fulfill, but who is there in all the world that has not? Let us be just, then, to both, ther street, and the medium, and of the two we dare say that the mediums from the very nature of their sensitive organization stand in need of your kindest thoughts and of a decent recompense for the time spent in many cases in answering fool questions and trying to see if you are to have a gold mine or get another woman They cannot work to advantage with or man to live with than the one you in this or that speculation or love affair

We need homes for the workers, it is true, but if the people had been willing to listen in the first place to the warning words of the early workers in the field, and cut out the personal fads, and have united on scientific and harand have united on scientific and have monial lines, the workers would have been protected and recompensed from the start, so that there would have been no need of the efforts now being made to extort their just dues from those who have worn them out body and soul by their insensate demands for the supermarvelous, at any and all times, re gardlesss of conditions.

The time has come for both people and the psychics to use their own common sense and judgment, and remem ber that it is of as much value to them in their life expression as the opinion or the alleged opinion of some old king or harlot of the ancient past, whom would not have admitted into old homes when in the earth body.

HENRY H. WARNER.

Columbia Hotel, Denver, Col.

Detroit, Mich.

Marguerite St. Omer Briggs was again greeted by a large audience last again greeted by a large audience last Sunday evening to welcome her back to the Society of Spiritual Unity, after her visit to Battle Creek. After the reading of the poem, "The Land of the By and By," by Mrs. Ferris, her guides chose the title as a subject for the address, which was listened to with the closest attention, as she depicted the searchers, methods and means people used to reach that land, which has been the idea prevalent through the ages past; and how best to reach it was elo quently and very clearly illustrated that true Spiritualism had opened the minds of the people by brushing away the cobwebs of the creeds of the past, and by love, truth and harmony here, we should be better prepared to enter in at the open gate of the land of the by and by. Many were seen to wipe away the falling tenrs diring the address. I will mention one of the remarkable tests she gave, proving that the loved ones whothad passed through the doors can and do return to us. To a gentleman she said: "I see an elderly lady stand by the side ofryou, and she shows me a legal document, you had something to do with drawing up, and she tells me it was not as, she wished it, in one particular; the also says that when they burned her linen, etc., you burned the ashes of her idear one with them, but it has all been made right since." The gentleman said he did not clearly understand about the papers not being right, as it awas the will he wrote for Mrs. Clenclands who passed away last winter. "Yes, I-know now," he said, "her watch she promised to a personal friend, but it was not given to her, and when the will was probated, the circumstance of the watch was mentioned, and the judge allowed it to go to the person it was promised to." It is a pleasing sight, to see the audience shake hands with her and thank her with loving words for such beautiful and comforting tests. One old gentheman said "That is the second time I heard the same address." I asked him when he heard it before. He replied: "Last night, in my dreams, I heard it." Can anyone explain how this man

could hear the address in his dreams

THE HOME CIRCLE.

To the Editor:-I read with interest in our Spiritualistic news circulator, The Progressive Thinker, the Home Circle column, and it is under this head that I desire to inform the readers of

some home circle happenings from our city. I believe even now at this late day there are many spiritual philosophy believers that do not hesitate to voice their supposed knowledge that all materializing mediums are only pre-tenders, fakes and humbugs. It is those principally, whom I wish to reach with these lines, and show them that they are "off the track;" that there is something more to Spiritualism than mere philosophical theory. Some two years ago a boy trumpet

medium from Canton, Ohio, Mr. Meredith, was in our city and held a circle at the house of Mr. William Snyder, and during the evening one of the guides of Mr. Meredith informed Mr. Snyder that with a short development he could be made an excellent materializing medlum. Mr. Snyder having no knowledge of Spiritualism whatever, and being somewhat skeptical, could hardly believe or place credence in this information. However, he determined to gratify the wishes of those unseen personalities, and give a short time for a few evenings, and await the consequences. And not long had he to wait, for the period was of short duration be-fore he was placed in a trance condition in the cabinet, and hands material ized and lights were shown to his family .who were the sitters. The improvenent has been rapid since, and now while the materializing manifestations are somewhat different from the ordinary seance, some very remarkable phenomena are produced. I have been one of the developing circle, and I know whereof I speak.

Mr. Snyder has been, at his wish placed under the strictest of test conditions, but his spirit help never falls. The Indian band of "Pontiae," "Black Leaf" and "Wolf," can now stay in the materialized form from five to fifteen minutes, in a light whereby they are plainly discernible. Mr. Jerry Stevens, Mr. Sommers and Mr. Snyder's son, Charley, are very valuable and enter-taining help to aid the manifestations that prove to us that there is no death. The cabinet chemist, Dr. Powell, is a wonder-worker in building up forms and in using the trumpet in giving us desired information.

Another beautiful phase of medium-

hip has also been brought about. Mrs. G. M. Stanley, also one of the developlug circle, is near the beginning of the seance placed under control, ordinarily by Black Leaf, and remains in the trance condition until nearly the close, when she is brought out by "Toulu," her gulde. During this interval she has what is termed "soul flight," and visits the spirit world with Toulu or some other near relative in spirit. Upon her return to consciousness she, by her recollections is enabled to tell us of her experiences while there, and this in itself is very entertaining, and satisfies a longing for knowledge of the life to

At some future time I desire to in-form the readers regarding Mrs. Stan-ley's varied experiences while in spirit, and also give a more detailed descripgiven through the mediumship of Mr. Snyder, who is by trade a blacksmith and follows that vocation for a livelihood, detesting the idea of making a charge to those who have been witnesses of his spiritual gifts.

Is materialization true? If I am

blessed with any knowledge whatever, I can say by the aid of that knowledge A. S. WELLS. I know it is true. Jackson, Mich.

CHANGE OUR GOD.

There is little for the many and a plenty for the few,
And starvation for the idler while there's lots of work to do,
And there must be "hens of plenty" in the hen-coops of the rich, That are laying golden treasure by the millions in their niche.

There are thousands at the mercy of each multi-millionaire, Who must work for lowest prices or

must live on faith and air; There are thousands trampled under that great foot of shining gold And as many dying daily from the hunger and the cold.

Now, I wonder if the Father whom I hear so much about—
As the God who hears the whisper full as plainly as the shout—
Can forgive himself for letting fall the

good things to a class, And then hearing not the crying of the poor, down-trodden mass?

Then 'tis time to think a little of the changing of our God When He stoops to deal injustice with a cold and cruel rod. If the Christian God and Savior has so

far forgot the right. We had better choo ose a ruler that will treat us more polite.

We had better get a Savior that will save our wicked God From the laws of His own making, with their Christian creedal prod; We had better coax Abe Lincoln from his bright and shining shore, For we know that he is honest, true and

loving to the core.

do not sanction grumbling when the wind against me blows. And I don't believe in whimp'ring or in whining thro' the nose, But if this old God don't suit us after

trying him for years, We should rise and get another that is just as he appears. We have had some honest rulers; men

who served us; men we tried; Men who went through all temptations and came out with honest pride; Men who showed some kindly feeling for the masses in distress,

and we need their blessed counsel from their home of happiness. We should get another ruler, or let Nature rule alone,

For the people and religion God and Bibles have outgrown, And the musty, foggy notions are the millstones on the necks of the preachers who invented and then perished in the wrecks. DR. T. WILKINS.

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India.

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India, in its fundamental principles, of restless activity, when the people be-come careworn and nervously exhaust-ed from rubbing against this material life, extremes are apt to creep in. The apostles of this creed have concluded that all power lies in mental forces, there being no such thing as the cure of disease, for instance, aside from the action of the mind. And yet the mind It must be the same thing in the invis-ible or unknown world, for a part is like the whole, unity of law forever ruling in every conceivable realm of

than Metaphysics, which latter pre-sumes to go beyond nature, and hence finds itself in a realm of bottomless

souls in their midst, whose self-denying efforts for their fellows would etimes shame the religion of esting to quote from the letter of K. S.

is as follows: "Kurnool, Feb, 20, 1902. "To E. D. Babbitt, M. D.-Respected Sir:-Though I have wanted to write to you every day for the last five years, what prevented me from doing so, I cannot say. I am a Brabmin; aged 38, I passed my matriculation examination in 1881. I have been a schoolmaster for over fifteen years. I was allowed to the on the part of the school of the schoo

HEALTH RESTORED when Madras was quite Ignorant of good teaching....About five years ag I met with some of your books and be



The entire country is astonished at the won-derful cures perfected through the method orig insted by Dr. J. M. Peobles iche Grand Old Man of Battle Creek, Mcle) This science is a sub-tle force in nature combined with magnetic medicines, and called by the eminent doctor,

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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suf Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after sutering from nervous prostration and insomnia for years; he says he now onjoys health and restail sleep 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 new health and strength. I will refer all alling ones to you." Mary A. Earl, Crawford. Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it bas been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, and it bas been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, and it bas 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 miserless of a dyspeptic, writes that as the result of Dr. Woodman, N. H., who suffered all the miserless of a dyspeptic, writes that as the result of Dr. Woodman, N. H., who suffered a meal since hast March. D. W. Bridgman, of Del 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 cane. Now I am able to walk with ease. Some days ten or lifteen miles. My general health is excellent. I can hardly find relief. Mrs. isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes the world. Solomon Fried, of Vanderbilt. California, cured of neuralgia and catarrh, says: "I

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

PASSED TO SPIRIT LIFE.

Obituaries to the extent of ten lines of ten lines will be charged at the rate

Passed to spirit life, from Oakland, Cal., April 22, Dr. Elizabeth H. Johnson, aged 65 years. Appropriate funeral ceremonies were conducted by Mrs. R. S. Lillie, assisted by Mr. Lillie, with beautiful vocal selections, and re-marks by Will C. Hodge, an old-time friend of the family. The physical tenement, amid a profusion of flowers, was laid to rest in beautiful Mountain View WILL C. HODGE.

John L. Bachelder, aged 73 years passed through the change called death April 1. He was a staunch and arden Spiritualist, and a warm admirer and old-time subscriber of The Progressive Thinker. He was a man who took great pleasure in defending the principles he endorsed. He leaves a loving helpmee and worker, and two sons to rejoin him in "the sweet bye-and-bye."

nearly \$800 for expenses. She champloned the cause there, lectured, corresponded with the papers, converted some of the doctors and used some of Passed to spirit life, from Delph the sun healing instruments with fine Ind., April 24, 1902, Mrs. Sarah A. Peffeffect, even when the perspiration was ley, aged 72 years. She was a kind, streaming down her whole system in sympathizing friend, a devoted mother and companion, and has enjoyed the comforts of our beautiful philosophy for that burning climate. The brave little Boston, but purposes getting back to California where our beautiful climate thirty years. While the friends were taking the last farewell look Mrs. India Hill, the speaker, saw her standing by the casket with a kind look of satisfacmay atone for what she suffered in tion. Then late in the evening she re-I have received "A Biography of James M. Peebles, M. D., A. M., by Edported through the mediumship of Mrs. ward Whipple." This is a massive vol-Hill that all had went well, that she ward Whippie." This is a massive ume of about 600 pages, sold as I learn at a very low figure. It is full of gems of oratory and wit and racy items culled from the whole life of Dr. had met those dear ones she had ex-pected to; then with words of good cheer and grateful thanks to those who

so kindly ministered to her wants, she

passed on to her new home. Passed to spirit life in Philadelphia, Pa., April 21, 1902, Margaret Mary Harding, aged 28. Miss Harding was brought up a Catholic, but abandoned that faith when the light of Spiritual-Ism dawned upon her, and although only one of her family (a brother) shared her views, she spent all of her time that she could spare from other that she could spare from the could time that she could spare from other duties in the development of her mediumship. Her Catholic friends, stepfrantic in their grief for "the poor girl;" not so the own brother who looked calmly upon her sleeping face, beautiful in death, and knew she was not far away. Her funeral was held at the residence of two sisters with whom sne had made her home for some time, meetings every Wednesday at 2 o'clock and in her passing away feel that one p. m., in Hall B, Van Buren Opera writer officiated at the funeral.

C. E. S. TWING. Passed to spirit life, April 12, at Augusta, Mich., Mrs. Medora S. Emmons. She was a true mother and a faithful companion, and seldom has the Angel of Life reaped a lovelier soul. Into the presence of her dreamy sleep, friends. Handel Hall Building, 40 Randolph St., came and went, and laid about her-the thoughts more precious than the flowers of their sympathy. And thus shall she live a new life with those she loved, and who in turn crown her with the session commences; at a quarter to bright radiance of her own deeds. eight. Questions invited from the au-Words of comfort spoken by the writer.
MARIAN CARPENTER.

Passed to spirit life, April 5, 1902, at Port Huron Mich., Miles O. Parker, aged 19 years, after a lingering illness of typhoid fever. He was a true Spir-itualist, and found comfort in its beautiful philosophy. He often told his mother that he would not live to be very old, and his prophecy came true. Services by the writer.

MARIAN CARPENTER.

D. m., at Wurbler Hall, North avenue and Burling street. German and English speaking to Mrs. W. Hilbert, pastor.

Ohurch of the Spirit Communion will hold meetings in Kenwood Hall.

Samuel Grndrod passed to spirit life, April 19, at the home of his daughter, Mrs. S. M. Cronk, Port Huron, Mich. Eng., Dec. 21, 1814. He came to survives him. He had been an ardent near Western avenue. Mrs. M. Sum-Spiritualist for many years. Services mers, pastor, were conducted by the writer. MARIAN CARPENTER.

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lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, pres-The Englewood Spiritual Union neets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meetng of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

Chicago Spiritual Alliance Church, olds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avmessages by Mrs. Mary Elmo.

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the methods of these orthodox men, and used to defy their medicines and their treatment. I then opened a big hos The Noted Chronist, Is Now Located at pital with some ten funnels and boxes and entertained patients gratis as us-ual. When some cases incurable under other methods, were cured by me, the neighboring doctors, could not but ac cept the superlority of sunlight treatment. If I had cared for money, would not have been able to record so many cures, or give good publicity to the treatment. Sacrificing one's individual convenience is nothing when compared to the benefit accruing to the public. With a tin funnel, I cured nore than 600 cases during a year, and in Kurnool where I am camped now, have cured more than 100 cases in October alone. After staying in a place for a month, people join me and surgeons also say: It is a good treatment. Though I think I am not yet up to the

'The Schoolmaster,' so late as 1880

could not get proper measurement for

a funnel (disk.) After some time I mad: me according to directions in your

Principles of Light and Color. People

used to laugh at me when I began this

began to show some results, orthodox

physicians spoke against me and would

not allow cases to come to me. I then

began to read general books, discussing

mark, I am able to get on with the sur-geons of the place. I have read all of

your books. A doctor who uses natu-ral remedies is not in need of so many

details. Mrs. Noble when she was in

Madras, advised me to get your di-

ploma. I think I should do so, but can-

not get the amount as I am never in the habit of taking any remuneration,

"Officials and rich men have asked

me to start some dispensaries here. You being my guru (spiritual teacher).

I think I should consult you about it.

The gentleman who has consented to

The gentleman who are conserved to advance me money (\$72) is worth some lacs (several hundred thousand rupers). I have cured cases of apoplexy, collargement of spleen and liver, etc., ic his family. I therefore leave to you the allowance of discount. I am here your servant, to do as you bid me, and I am bound to you in the bound of terth."

The dear man sent for 80 chrome

lenses or bottle lenses as he expressive-

ly calls them. I have sent him the

enses together with some other instru-

ments, books, etc., and paid freight on

Brahminism, though one of the oldest

religious of the world, dating far be-yond the Mosaic system, does not pro-

pose to go to sleep and let the world

slide by it. It must yet modify its ideas of caste and its treatment of wo-

man. Asiatic peoples have not yellearned that woman when perfected is

the more beautiful and lovely side of

humanity. But Brahmins are usually

more devoloped psychically and in the

appreciation of sunlight and other re-

fined natural forces, than our own peo-

ple. During this last year a club of em-

nent scholars, lawyers and judges, of

Southern India, all of whom I believe were Brahmins, sent an invitation to

myself to make them a visit and give

them lectures and practical demonstra-

tions of the solar and other new meth-

ods of cure, offering to pay all expenses.

Not being able to go myself, I recom-mended one of our able and experienced

graduates, Dr. Emily Noble. They ac-

cepted of her and made up a purse of

culled from the whole life of Dr. Peebles. It has so much that is en-

nobling and so much that is instructive

that I trust that both young and old

will read this work. While it has very

erior character of the Doctor, it also

"During one of his speeches in Deca-

tur, Mich., he ascended to a pitch of de-

fiant eloquence, and then thundered down upon his hearers after this style:

'Let no man who swears come within

four feet of me; six feet, who chews to-

bacco; ten feet, who drinks whisky-

breaths of such like Lazarus' dead body stink.' After this explosion he cooled down a little and touched the kinder sympathies of his auditors. In the rear of the house sat a dignified ex-judge,

somewhat 'over the bay,' amusing him-

he deliberately came toward the desk,

commented upon the eloquence of the

speaker just seated, and suggested that

he be paid for his services. 'As no man he be paid for his services. 'As no man range in travel and work without money, I can travel and work without money, I can travel and work without money. Putting his huge hand into his pocket, he drew out a half-eagle, and stepped back from the desk just four feet, say-

ing, 'I sometimes swear.' Then he

stepped back six feet, 'I chew tobacco.

then ten feet, 'I drink whisky;' and at

that distance held out his long arm to-

ward Mr. Peebles, looking him compla-

cently in the eye, squealing out, 'Here is a half-eagle, sir!' and then quietly

put it into his pocket. There was no

chance for a retort; the house was in a perfect uproar, his own laughter as

loud as the rest; and when still again,

he dignifiedly thanked the judge for his 'generous donation'—a gentleman whom he would never forget. And he never

did. The severe joke taught him not to defy men by measures, but to take them by the hand and hold upon their

hearts till they twain shall be one

Dr. Peebles' work on Vaccination pre-

sents an overwhelming array of facts

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shown that the whole system of vacci-

nation is founded on a lack of real sci-

ence, in spite of the fact that it lessens the spread of the disease temporarily

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by vaccination for small-pox.

spirit."

shows up some of his shortcomings.

The following is very amusing:

much about the well-rounded and su

them to his home.

bound to you in the bond of truth.'

When

work. I stood all such ridicule.

He makes po charge whatever for

Why not write him today, and no





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The Broad Thought accepts every beautiful and true thing in the New Thought, and uses the infinite storehouse of nature besides, including water, air, light, electricity, massage, exercise, food and food-medicines. The Broad Thought while advocating suggestion, mental control, psychic influence, a loving and harmonious nature, and spiritual aspirations, makes thou-sands of wonderful cures differing from these in connection with the great world around us. Infants, animals, and many human beings aside from all suggestions, imaginations or other forms of mental forces, may be cured in a remarkable way by agencies in which the material side of force is more prominent than-the spiritual. Physio-mentalism, the union of spirit and matter, then, is a far more correct - word

mysteries. It is often said that Brahmins are principally interested in the contempla-tion of Brahm or God, and care but litthe for the practical upbuilding of the people, which deficiencies the Buddhists are supposed to remedy. A closer acquaintance with them has convinced me that they have many grand kind of Christianity. It may be inter-Ayyengar, who calls himself a "sun-light doctor" of Kurnool, India. He has been working there for years, building up the suffering people wholly without charge. A portion of his letter

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