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MAN'S AURAL SELF.

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CHAPTER TWENTY-FIRST.

The Size and Shape of Spirit Man.

It is most important that we keep mortal and a spirit are in contact attraction. So much is an irrefutable neither of them is in normal use of his faculties. The writer claims that as a that the "human form divine," as it is self-evident fact that will be at once called can only be temporary, whether accepted by every student of the inner its duration count by hours or by eons. I.et us now take another illustration that the manifestation of intelligence is

"spirit return" in the good old Banner limited and compelled by our earth of Light. Every communication is given through a spirit using mortal lips. whose effect is one of marvelous libera-Let us listen to the spirit in control.

thirty-five years old, quite dark, dark or three hours after taking the dose, hair.* * The next is a real old man; every sense of time and space is short and thick set. His hair is white emancipated. The room will seem to as snow. * * Here comes a girl about be a mile across. Each step is as with thirteen years, old. Blue eyes, brown childhood's seven-leagued boot. You hair, fair skin—too fair to be healthy, tree, a hundred yards away, reveals

* * Another comes with an air of au every leaf in a perfect network of thority because she was a teacher. * * beauty. One's height may be anywhere The next is the dearest old lady about from twenty feet to a mile. Pictures of seventy years old. * Then comes a girl woman who seems to be all alone. dwelling on every incident in detail, etc., etc. Some come back exhibiting are counted as specially good tests.

through medium Kps says what he is told to say, or sees that which is pie- pated tremblers. tured before him by creative will power. There is no assumption or prewhite hair wears silvered locks "over wearing a fair skin-too fair to be healthy. Neither will the school-marm of earth life carry with her through their lesson, which, for the most part, they have falled to do. In other words, these communications are not evidence in any degree of the shape worn by spirits, any more than they give correct details of any experiences in the new

It will here occur to the student that this is only negative evidence, and does not prove that spirits are not shaped like the Homo of earth life. In fact clairvoyant evidence has been positive in assertion that the well-known human form escapes from the mortal body at death. Remembering that the clair-"suggested" by his own normal memscience, that is to demonstrated facts. this question of spirit form.

raw material as their parent, but differ greatly in their density, from solid little Mercury to the outer planets little but congealed vapor. Homo would sink up to his neck at every step he tried to foot is immediately reabsorbed. The take on the surface of Jupiter. On one thirty foot giant. Most certainly, if we try to imagine, as some have done, that our dead friend has become a resident form will die and disintegrate. on another planet, he must be wearing a form that could not be recognized if an effect of our mortal form, itself a which a growing intelligence is living it came back as "spirit return." And planetary limitation. Yet the average and manifesting after death. We can that form would be determined for him | believer in spirit return is believing and | realize that so long as it is dominated by the condition of his new surround- asking others to believe that this effect | by this planet its old form will remain. ings, and might demand very different continues after the mortal form has But just so soon as completely freed organs from anything we can conceive. been claimed by its units. Surely a from earth life there must be a new It would most probably wear a shape more unscientific assumption was never unknown in earth life. That such must evolved by ignorance. I have claimed which we have no present means of rebe the case is manifest to every child that the intelligence we call Homo has ducing to pounds and inches. \ the student of school astronomy who has an inner center, existing to-day, which earth standard. It may or gathered these well-known facts, now delivered by Prof. Lodge, the scientific in all probability, intelligence must gain let us apply them to the spirit in his president of the S. P. R., he also claims powers of manifestation which would

our old friend is left behind in the cas- inner center "aural self" to distinguish ket. The form in its every detail lies it from the human mockery pictured there. That is the lesson of anatomy | under the name of "subjective man." and physiology. Whatever is gone is We have seen that under the conditions no longer subject to the conditions of of its existence it has no shape or form our earth life, save in the case of what we can express even in the thought of are called "carth bound spirits." The to-day. From its radiating power it is spirit held fast to this world by its only possible of conception as globular. ditions of that new life, and not be a attractions would necessarily take on When death has severed the link blndsuch form as. those conditions de- ing it to earth we have only our experimanded and compelled. Herein the ence of spirit return by which to evolve vision of the clairvoyant may picture a conception of the form worn by Homo an actually existing form, because it is after he has entirely broken loose from yet of the earth, and therefore earthy, earth attractions and limitations. And But no such conditions can possibly a nice mess we have made of it, lielped, affect or compel the shape worn as all frankly acknowledge, by equal ignorsense expression by a spirit who has ance on the part of most of our spirit left behind the old attraction to earth | visitors. These visitors are themselves Has the reader ever grasped the not only abnormal as spirits, but are thought that attraction, as we know it, quite likely themselves only exhibiting is born of a globular form, or at least a part of their own full manhood. When would naturally compel that form in a they come back it is always to try and molecular gathering of units? There is realize something of their old selves. always an inner core or center towards The hasheesh eater of earth life cannot which all molecular particles are talk to us in terms of his extended drawn, each feeling the influence in sense. If he really tries into an asylum proportion to its distance from that cen- he goes, and the next of kin claims the ter. Every protrusion is but temporary, estate, will or no will, when he dies. Take the little amoeba as an illustra- The spirit is even worse off than the tion. He wants to advance or seize his hasheesh enter, for his new experiences prey. He manufactures a temporary are still more abnormal. hand or foot, which as soon as it has completed its service is recalled by the with its certainty is that intelligence is attraction of its own center. And every dwarfed in its manifestation by the protrusion; whether we call it wing or planet, and when released by death it hand, or foot, or any special organ, is, is absurd to suppose that the influence like that of the amoeba, just a tem- of the planet can continue, save upon porary effect, of a temporary impulse, dwellers at the threshold. If the spirit The question of time has no relation to home is upon some other planet the poralty. The mountain is itself a tem-porary protrusion on the earth. It is sarrly compel the new form. If that gradually year hur hway, and returning new home be, as asserted, upon some to the old level. So the hand and foot, vast celestial plane then conditions enand the irregular shape we call the hu- tirely unknown to us may permit inman form, may be maintained for a telligence both form and manifestation few seconds of eternity, very rarely so of which we cannot now dream. We much as a thousand months, and these must further remember that anywhere | "Nor pain, nor death shall enter there!" as with the amocha nature compels and everywhere intelligence will mani-their disappearance. Such is nature's fest in a physical form, because every

law of attraction to a common center in every form which we call gravitation. Every form on the planet is really as much a protrusion as the mountain, dominated by and presently recalled to ever before us the fact that when a the general level by the mighty force of

form. There is a drug called "hasheesh" tion from these limitations, for a brief "I see the spirit of a woman about hour. Quite suddenly, and usually two

prove to have flashed in a moment of physical deformities, and most likely earth time. In fact, for a brief experience there has been almost complete These descriptions are taken from one emancipation from the limitations comissue of the paper, now lying upon my pelled by earth conditions. It is a dandesk, and absolutely prove to the gerous experiment and its votaries soon thinker that the spirit who is talking grow out of harmony with mother earth, and become in body but emanci-

If such be the effect of a mere drug, those who? know the mighty power of tence that the spirit of that distorted | mind will understand that the same mortal goes round with a club foot in effect can be achieved by a practiced his new life; or that the old man with use of that force. But, in the experience of the writer, a few seconds is all there." Such spirit return does not the mortal organ can permit of such prove that the sweet maiden is still mental emancipation before the brain becomes confused, and earth again claims her own. But the lesson is tremendous. Mortal man is the product of eternity an air of authority. Certain an energy that limits far more than it forms and scenes are thus pictured by expands. His form is the united proreturning spirits for mortals to learn duct of intelligence, energy and substance, compelled to harmonize with the little planet on which he dwells. He : sees, hears, tastes, smells and touches just so far us the planet permits, and no further. And psychically he is still unable to free himself from life of these spirit visitors. For, we re- this servitude. He can make instrupeat, both mortal and spirit are in an ments of metal and wood, far freer than himself to travel outward and inward, for his own form must, as a whole, remain in harmony with the planet. He cannot see, or hear, or feel to hasheesh limit because his mortal main in harmony with the planet,

We now turn back for a moment to enquire what was taking place under that hasheesh influence? There is no creative power in a drug. Intelligence ories and experiences, we now turn to has simply gained a brief inlook and outlook that was not that of a normal and see what they have to tell us as to elild, of earth. There was no more intelligence than before, but the powers Our little earth is one of a family of of the eye and the ear and the brain planets under guidance and control of had broken loose from the limits imthe patriarch sun. These children of posed by the old form, itself shaped by the sun are manufactured of the same | the planet. It could not last, because the planet absolutely dominates form. The experiment was that of a human amoeba pushing out a new foot for a brief moment. A step is made, and that always "suggest" either your aural self sight of the minute detail in yonder of nonsensical belief. In fact you are temple, a mile away, is as abnormal as always "suggesting" him until, at last, planet he would be perhaps three feet the details of lifelong experience lived he feels himself to be just what you high; on another he would become a in a minute. They must be reduced to want him to be. the normal, and that quickly, or the

learned the lesson of the different is largely independent of earth life. I have our present monkeyfied limes and densities of planets and suns. Having notice that in the brilliant address just brains. We simply do not know. But. that only part of a man is represented . Everything that was of the earth in in earth life. We have called that

The fact that absolutely thrills us

blending of units becomes what we call physical. The only difference between the visible and the invisible to us, the conceivable and inconceivable to our mortal sense is one of vibration.

Some seem to imagine that man has a center, called a soul, which is independent of all these laws. When I was I boy I was given a box, the size of an egg, which proved to have a similar box inside it. Then, to my astonishment, I found another and another till on opening the last and smallest I found a pea. That pea is a good representation of the inysterious something, the core at the very center, which the theologian and many of his heirs, executors and assigns, persist in imagining as the soul of man. Something, they claim, so in dependent of the laws of nature that it is not even a utit. Yet, illogically, they think of it as a part of Deity, forgetting that every part can be split into a still smaller part. Science has emancipated us from any necessity for imagining i soul center to manhood. Even such a soul would have to be composed of intelligence, substance and energy, notliing more, and no less. The unit is that already, therefore the unit is the only possible soul known to nature. Its form consists of its molecular companionship of units, shaped by planetary conditions. Such companionships are ever changing. The unit alone remains unchanged, and itself without a form our molecular minds can conceive. The same units that manifest in the intelligent ice crystal may just change their rate of movement and we call them water-of which % of our own bodies are to-day composed. A little further. change and the units have passed from recognition by our mortal sense. They are no longer the mere crystal, or the planetary water, but a gaseous compound which will permit intelligence a manifestation such as is faintly suggested by the experiences of the hasheesh enter. There we pause, because intelligence, UNDER THOSE CONDITIONS, cannot clasp hands with the mortal. It must become abnormal; and, like air reduced to water, its form must totally change before it can greet earth man. And the mortal a change so great that though it leaves his form still visible to our eye at usually leaves it a long step nearer to disintegration. At best there is always something taking place which places the poor sensitive on the very verge of that change. We may call it genius tip to a certain point, and beyond that the medical expert labels it insanity. It is intelligence, in either case, still manifesting as best it can through the form of Homo. The intelligence that comes inck as spirit return sometimes actually builds up a form which is, of course, planetary in shape. But for the most part it simply vibrates a mortal brain as near to its own limit as possibody cannot endure the strain and re | ble. If the "return" be from the aural self we call it clairvoyance, clairaudience, and psychometric sensitiveness. If the "return" be from the invisible, where the dead live, then we call its manifestation "control." In either case we have telepathic exchange of thought between one mind and another. But the intelligence thus en-

The student reader will now perceive that he and I know nothing, and can So our sense limitation in earth life is | guess nothing of the form shape under form born of new conditions; a form smile at our sense limitations, and outwork a fullness of manhood which will possess not merely a few limited senses but every other extended capacity pictured for us to-day by the wondrous instruments invented and wielded by the scientist. But it is apparent that the form that intelligence must wield will be determined for it by the concopy of this. Whereupon I venture to conclude with the prophecy that such spirit form or forms will remain unknown to mortal Homo.

tering earth life for a visit always

wears company clothes, cut to shape

and form by tailor earth. The visitor

may bubble and glow with poetic

imagination, but it must be of the

earth, earthy. His spirit tales will take

earth form, and wear earth garments

because they must. And you can

or your spirit visitor into an expression

(The End.) San Leaudro, Cal.

WHAT IS LIFE?

What matters it to me or you, If wealth and honor be denied? 'Tis all the same when we are through As death will level earthly pride! 'Twixt king and peasant where's the

There's nothing permanent in fame! This busy world will keep its pace. And falter not at our decease, While others come to fill our place, lakewise "pass on," as years increase; Our name and place are soon forgot With all the service we have wrought!

No one is satisfied with life-'Tis all too short to serve our needs; Too full of labor, care and strife, Like garden overrun with weeds! If this be all, why are we here To battle on with death so near?

A mystery this life appears, While hope is whispering "All is And silencing our doubts and fears With promises that we shall dwell In worlds beyond, more bright and

A. HARTER REYNOLDS.

THE PHILOSOPHY ILLINOIS STATE WORK. OF SPIRITUALISM.

It Embraces Whatever is Worthy in Every System.

NUMBER FOUR

Conceptions of things have been changing. Two thousand years ago a seer looking with prophetic vision down future ages wrote "I saw a new heaven and a new earth." As modern physical science has in an important sense revealed the new earth so has modern Spiritualism come with the revelation of a new heaven. There was a day when our fathers and mothers heard read the story of the four heasts, of the four and twenty elders, of the city with walls of sapphire and ruby and diamond and emerald in the conviction that it was a description of the celestial world. To simple minds gazing from afar there was a great fascination in the vivid imagery of this idealized Oriental city; but as soon as they applied ever so little reason and comparison to scripture they were confronted with the certainty that the taken except in spots as a direct and lucid exposition of truth, This Oriental concept of heaven destroyed theologlans who asserted they were "called of God" and who presumed to speak for him had no other to offer. They con-fessed that so far as they knew the whole thing was a matter of belief without evidence, that the colossal religious system did not have one demonstrable fact to sustain it. Of course the basic idea of every hope of immortality springing from liresponsible desire is sound.) Not only did they confess their own utter ignorance but arrogantly said that it was impossible for any one to find out anything and implous to ask about it. They insinuated that the blind fish at the bottom of the sea might comprehend the life of an eagle as much as we the life of a spirit. Now if there is any proposition selfevident it is that one who is wholly ignorant on any subject cannot tell whether another has knowledge or how much. Can one who is ignorant of mathematics tell whether I can multiply eight by nine?

As the dogmatists of Columbus' day affirmed that land or po land beyond the Western Ocean there were such mighty currents sweeping in that direction that no ship could breast them and return with tidings of it, so did the dogmatic theologian of the nineteenth century declare an impassable gulf between mortal and spirit. And teaching this they did not realize until too late that they undermined their own tower of Babel. The effective hold of every spiritual system upon the mind of man rested upon the conviction that spirits can or at least once could communicate with mortals. Whom the gods would destroy they first make mad. What a parody and travesty and poor counterfelt of primitive Christlanity when they healed, spake in tongues, had visions prophecies; when "many of the saints arose and appeared;" when prison gates were opened; when an nugel told Mary about the body of Jesus, etc., etc., etc. What a pretense at honoring Jesus and the Apostles in perfunctofully observing dead forms and repeating cant phrases (which once were not cant). Paul advised "add to your faith knowledge," and these who pretended to honor Paul and were ready to condemn you if you denied Paul's infallibility (which he denied himself), said that knowledge was impossible, and lugubriously repeated on every chance occasion in referring to a departed brother, "he sleeps the sleep that knows no waking."

To such a pass had things come that it was supposed a spirit had neither size, form, color, weight or any quality which would give an idea of his objective existence to us. It was supposed a "thin flame," a star point was the nearest description of his appearance. a leader. Such men are born as well by the opposing gang with all the skill It was thought in a confused and chaotic way that spirits saw without organs of sight, heard without organs of sound, played upon golden harps where there was no gold or other substance out of which to construct a harp or fingers to trang them. The quality of size had no spiritual significance; a speck of dust was larger than the whole spiritual universe. Space had no spiritual significance, so a spirit could be here now and next moment beyond the Milky Way, where light, traveling at about two hundred thousand miles a second, would take two thousand years to flish. Time had no spiritual significance one day as a thousand years, and spirits had no sense of the important timely relation of events. Indeed it was more than insinuated that spiritual beings and worlds; had no objective existence at all, being only a sorb of baseless vaporings of a disembodied imagination (if you can conceive it) being thus more delusive than lunady as the chaotic imaginings of the finsane are based upon sensory contact with an objective world, being only disconnected and irregular and out of propostion. Thus a religion "which lind a form of godliness but denying the power thereof," like Noah's flood submerged the spiritual worlds until-the, mind or man had no reasonable content left to dwell upon as the dove format newhere to rest

her foot. Every rational idea vanished and the spirit world "Like an unsubstantial pageant faded

Left not a rack belting?", Spiritualism says "Bybylon the Great is fallen—is fallen." J. T. MACDONALD. Seattle, Wash (To be Continued.)

A fool always finds a greater fool to admire him.-Bolleau How little do they see what is who frame their hasty judgment upon that which seems. - Bouther. He can never be good himself who speaks evil of others upon suspicion .-A. Warwick.

Geo. W. Kates Offers Some Re-

State Association, may be prompted by a good intent, but he publicly refers to suggestions that I offered by personal letter. Having been in Illinois for a month, I presumed that he would like to know some of the results. Usually the state associations take an interest in our missionary work in their territory, I wrote to Dr. Warne for names and help. He replied that the only help he could give was to make an appeal in The Progressive Thinker, which he cordially did. Such an appeal I had previously made; and no responses came of it.

The statements made by my friend,

Dr. Warne, president of the Illinois

The business of a state association is to get acquainted with the people and to know where effort can be made. Dr. Warne requested me at the October convention to put some time in Illinois, and I agreed to do so. Why did he not do as Brother Ring did in Texas-prepare the way? . Then, the results would have been several auxiliary societies book of Revelations was either the and a financial profit. But, we went and received but small financial return. Our labor was given willingly and zealously to help the state association, but every locality visited complained that said association was giving no attention to the internal work and hence they would wait for indications of co-operation. To encourage that, I wrote privately to Brother Warne and sent a list of names from my record book, which I can always supply to any state. As public workers we need such addresses to further our work by correspondence. Such lists are not for "tests," as namegiving is now dangerous for mediums to indulge in, as so many good Spiritualists are turned fraud-hunters instead of medium supporters.

I sent a good live list of Illinois names to Brother Warne, but it seems I sent one "dead" one. As my record had not been marked "dead," it goes to show that It was not held for a "test" except to prove my innocence and greenness. I expected that Brother Warne would thank me for the list of active people instead of sareastically criticising one "dead" name. No personal acknowledgment of the list was

a tombstone name. tory and all local societies should be should have strong support, I urged them to try to get Watseka to transfer from the N. S. A., as said place could their local cause. The N. S. A. is not fealous of state associations, but is their friend and helper. The N. S. A. does not charter local societies where a state association holds a charter. But, these state associations must justify their charter and jurisdiction by active effort. Their work lies in the entire state and not in the metropolls of the state only. Illinois Spiritualists are waiting for the state association to send workers into their localities, and not to only want or intend to do so. It is a fertile field and I reiterate that a hundred local auxiliaries can be formed in Illinois by the state association, if proper active effort shall be made-but not immediately; for it takes effort zeal and money to get such results. Expend these and see what will result Illinois can become a bright star in the galaxy of states, and the N. S. A. and its missionaries will be glad to help, but must expect the state association and the individual Spiritualists will co-

Brother Warne is able to lead and achieve this great victory—and he may be able also to point the way for that national co-operation free of flaws that is so much desired. We are looking for | case went into court, and was contested as made. When we find the born leaders are demonstrating capacity, our national conventions will elect them as their president, trustees and missionaries. Then we shall hope to see the N S. A. be perfect and deal so justly that no criticisms will be necessary. Until then let criticism go on-for by

perate and move forward with united

strength to the achieving of such good

that we shall all grow more perfect. G. W. KATES.

Dr. Warne Replies.

Brother Kates always takes himself with distressing seriousness when in normal condition. It does not cause wonder that he should measure coworkers and personal friends by the same temperamental characteristic when he is a little heated. He is wholly impervious to the humor of the present situation, and does not see that the laugh is on himself because he recommended rousing to activity the living dead among Illinois Spiritualists by calling for the mortal effort of one already entombed. Evidently he believes the dead past should bury their own dead. Had Brother Kates' letters all been

private the passing breeze would not have been evoked. His first on our work in Illinois was published. I will illustrate its effect by an actual occur- say to fill up a little space. rence under my observation. Soon after a hurried recall home from a neighboring state I went to all an appointment for Sunday evening at one of our most active Chicago societies. The first greeting on its threshold from loyal and influential worker was: "What do you think of what Kates said about us?" I replied, "I have not seen The Proressive Thinker for three weeks-what did he say?" The answer was, he virtually publishes as a fact that our State Association was neglecting its work by doing little or nothing, to which I said, what does Kates know about the work we are actually doing, or the conditions we face?

The following morning I hunted up charge against the efficiency of the Illi- artice.

nois State Association, containing not one single word of recognition of an ef-fort made or a duty done by it. Let me suggest that hereafter our doughtybrother make inquiry of the official board, or at its executive office, for facts, before he gives false impressions about workers currency among the uninformed. Necessity compels unsalaried workers to carry the cause in our state and much is being done by them at an actual sacrifice. Can Brother

his equals in devotion to truth?

I would suggest to the N. S. A. that that kind of missionary work better be omitted in Illinois for the future, A other, that law is tempered to nobody few more kicks from members of the or nothing, save as its opposers shift Washington board and they will have position in meeting its onward moveto substitute some other target in place ment. I mean the Divine law, of the Spiritualists of Illinois. I chal- Yesterday we had showers c state board for aid in their local work, association.

Brother Kates' letter and list of addumb to its personal character that I will die. actually placed it on the files of the state association for my fellow officials' eyes instead of among my individual ravings of a lunatic or a work of pro- into Illinois after some advante notice matters. I am not surprised that the right of us, volcanoes to left of us; found symbolism for which they had and with much difficulty filled part of writer should dislike reference to it. | earthquakes in front and earthquakes

ple of Illinois will not contribute. | really and rationally expect anything in They are not interested enough to help the fine of seismatic disturbance. But spiritualism. We have but very few the law moves on to its accomplishfriends of our cause in Illinois, so far | ment. It is best for us that we do not as we have been able to find. Every- get in its way. That is why readiness where there are only few Spiritualists and they are not willing to do very much."

Why did he not say the same thing in his letter to The Progressive Thinker, which was wholly voluntary on his part, instead of proclaiming "that Illinois is ripe for work and is asking that the state association shall send out good speakers and mediums"-"a bundred towns will organize as auxilia-Why did he not say that he reached

our state fully two months in advance of the time he fixed for so doing and that he never named previously a definite time for his arrival, the length of his stay, nor the terms on which his services could be had? If necessity demands I will answer his other points at a future time.

Let me say in closing what a medium, or a layman who is auxious for official sent to me but the public is told I sent Position, cannot say, viz.: The indifference to Spirtualism in this state is due I believe that state associations in no small part to so-called physical should have jurisdiction in their terri- | phenomena, which has been the stock in trade of graduates from paraphertheir auxiliaries. Desiring that Illinois | nalia depots and centers of magic, until disgust with and for them and their corrupting influence has developed in many towns. Physical phenomena and have better help than is now given to its twin evil of padded platform messages are the most serious incubi our cause carries. We imprison men for a single theft, or hang them for one murder, but apologize seventy times seven times for deliberate dishonesty among mediums. Cease condoning trickery, increase manifestations of the genuine of every possible phase, raise money-getting scheme, and respect will be born and truth advanced.

GEO. B. WARNE. President Ill. S. S. A.

OUR STATE ORGANIZATION.

There is not a single state organiza-

tion that has done a more efficient

work than the one located in Illinois. with Dr. G. B. Warne as president. A disreputable element-the very worst commenced holding meetings, issuing bogus ordination papers, and endorsing mediums who ought to be in the penitentiary. Dr. Warne as the head of the only legal Illinois State Spiritualist Association, waged an unremitting war against this worst of all gangs. The that a cunning lawyer could invent. It was continued from time to time, and after a good deal of delay a trial was forced, and the bogus organization enjoined from using the name of the Illinois State Association of Spiritualists. Had it not been for the unremitting energy and keen sagacity of Dr. Warne, aided by excellent lawyers, this signal victory could not have been won so easily. The reputable Spiritualists of Chicago and the rest of the state know the severe ordeal through which the state organization has passed, and accord to Dr. Warne that honor to which he is justly entitled. The state organization has done all that it is possible to do in behalf of Spiritualism, in view of the fact that the officers receive no salary, and as is well known everywhere Spiritualists generally are slow to contribute for missionary work. Mr. Kates' criticism was uncalled for: in other words, in this particular case he shot at random without any thought as to what he was doing-it being so easy to find fault, he could not resist the temptation, not having anything else to

" It is due to Dr. Warne to state that his meetings in this city have proved a great success, financially and otherwise. He raised \$60 for the Reed City Home for Mediums. No other state organization has done as well as that. The Doctor makes an ideal presiding officer. He is logical and eloquent as a speaker, and thoroughly in earnest inhis efforts to raise Spiritualism in his state to a higher plane.

The usual fortune of complaint is to excite contempt more than pity.-John-

After his blood, that which a man can the printed letter and found it an open | next give out of himself is a tear.-Lam-

THE PACIFIC COAST.

Tempering the Wind to the Shorn

A cloudless, deep blue sky, and a sunlight whose brilliancy has no flaw, are the basic elements of the day on which I write. Just at this hour, we might Kates only grow great in the public eye think "the wind was tempered to the by belittling fellow-workers who are shorn lamb," as some of the old idealists put it. But there are two things that shake our belief in that story. One is, they do not shear lambs; and the

Yesterday we had showers covering lenge Brother Kates to name a single a large part of the State. Where it did town in this state whose Spiritualists | not rain it snowed, as it is always likely, have not been urged to call upon the to do, up in the mountains. In some places ten or twelve inches of snow are and invited to co-operate with the state | said to have covered up the flocks of sheep, and young lambs in the grazing pastures among the mountains, may be dresses of May 23, was neither marked that is the way the "wind is tempered." private nor confidential and I was so But the herders are afraid the animals

It is unusual, so "they say," to have such atmospheric conditions at this time of the year, but when volcanoes to no certain key. In any case not to be the time, but incurred many lost dates | It contains this language: "The peo- behind us, volley and thunder, we may of wit was given us, that we might adapt ourselves to the otherwise inevitable. But the call of the Fire Witch, Mt. Pelee, could not have been very difficult to obey, nor very agonizing in the obedience. One single inspiration of the heated furnace blast from the volcano's lips and the transition was made.

> We often think of the toll and suffering of those who carned the honorable title of "forty-niners." How little do this generation realize that it was further, in '49, from the New England States to Western New York, measured by time, than it is now to the "Golden

In '55 the Michigan Southern had but just made its connection with Chicago. The original Northwestern was slowly creeping toward the Mississippi river. But in '49 the ploneer, with his canvascovered prairie schooner, singly and in train, with mules or oxen as motive power, started neross the continent to brave dangers by flood and storm; by wild beast and wary Indian foe, who, though not understanding anything of the near causes or future results, was quite sure that the light of the white man's face did not fall upon him, nor his heritage from the Great Spirit, for good.

Notwithstanding all this, thousands made the journey, and their march was like the movement of an army of grasshoppers, irresistible. To-day it is by palace car three and a half days to Chlengo, and five days to New York.

It is lucky for California that she was born just when she was, or she would have missed lots of fun, to say nothing mediumship above the level of a mere of the experience. Her life has never been to any extent monotonous, to say the least. What with Vigilance Committees. Dennis Kearney in the sand lots, and the exclusion of "Ah Sin," many of him, the oven has been kept tolerably warm for any batch of baking

The ploneers impressed themselves upon all the basic elements of statehood and common polity. There is a curious thing to the unaccustomed observer. the deep strain of Spanish character noticeable on every hand. They had imaginable-actually stole its name and | rather walk than run. Prefer to do tomorrow than to-day. Love their friends and hate their enemies, with the same highbred courtesy.

Amusements are a necessity of life. A holiday and a procession contain the unutterable for them, and well-they all go and dance every set. Now, whether it is a peculiarity of the climate, or whether the Spanish unseen residents force that upon us, I leave for readers to decide.

In common with the rest of the country, we celebrated Decoration Day and in due form remembered the dead who died that their country might live one and indivisible. We had a creditable procession, made more acceptable by the addition of some of Uncle Samuel's army and navy stationed at the armed. camp located at the Presidio. What is it all for? The true heart remembers forever its own dead. There can be nothing stronger nor more potent than love to keep unbroken the lines of menrory.

We are to welcome the Mystic Shriners of the world shortly, and then we shall have a procession.

Katheryn Kidder, the spirituallyminded actress, who in spite of her family and friends, has won for herself a large place on the stage, as well as in the hearts of hosts of friends, has been occupying with her own company one of our largest theatres. She has won fame for herself, and we trust its driving mate, fortung is well in hand. We are glad t ar that the persecu-

tion of mediums as Angeles has re-sulted in plack with other the law on the same plane with other religious bodies. This gives them a new trial with the benefit of a decision in their favor from the highest court. W. P. PHELON, M. D.

San Francisco, Cal.

The coward sneaks to death; the brave live on.-Dr. George Sewell. Men must be taught as though you taught them not .- Pope.

The frost performs its secret ministry unhelped by any wind,-Coleridge. Our minds are full of waifs and estrays which we think our own.-O. W.

The life of the imagination, as of the body, disappears when we pursue it .-Willmott. Vice is contagious, and ther trusting the sound and the sh gether.-Seneca.

That is the best part of beauty which a picture cannot express,-Bacon,

LETTER NUMBER EIGHTEEN.

The medium says: "Professor Denton, if you do not write something more scientific, the readers of The Progressive Thinker will not believe that you are the writing power, but that I am foisting falsehoods upon the public, or that some evil, lying spirit is trying to deceive."

Now, in reply to this, I shall say, that when those who think this have purged themselves from all deception and falsehood, when they cease to think that they know all there is to know, when they begin to think that they may, possibly, be mistaken in some things, they will think less about deceiving spirits and more about Wise and good ones. If a man, in his own personality is low, ignorant, fraudulent nonsense is accepted as fruth. debased, vile, deceptive, and lying, there may be occasionally a spirit who will like to be in his company; but this is not the case nearly as often as some may think, for the man will himself deceive and lie. It is not necessary to lay it at the door of a spiritual being. If that which is written is vile and debasing and bears the marks of lying and deception on its face, or within its subject matter, why not say it is the man himself who lies and deceives and not a spirit? Even the deceiving priest, Ambrose, would not have taken the unnecessary trouble of writing through an earthly medium in order to deceive those within the mortal form.

Now the medium says: "Mr. Denton, if you write on scientific subjects, many will say that you have retrograded, that it does not sound like the renowned Denton; that the writing is crude and materialistic and not like the scholarly professor."

through a crude or materialistic medium, but through one who, when I was with you in the flesh, stood before the world as my equal, if not my superior. I, personally, always looked upon him as my superior, for I knew him well, also his father, Professor Franz Petersilea. That Professor Petersilea, is not a geologist is true, but how often when I had attended his concerts and witnessed what seemed to me almost superhuman ability, as he rendered some of the grand music of the great masters, have I thought that he was by far my superior; and when I passed by, as I often did, his large and elegant conservatory of music, and thought of his renown, and the splendid reputation he bore as a musician and teacher, if envy could have entered my heart at all, I should have envied him. While I, poor William, as I often thought of myself, had to struggle against all odds to keep afloat. I was trying to give truth to the world before it was ready to receive it-he was giving that to the world which it loved and desired.

He was not then known as a Spiritualist; while I had already thrown down the gauntlet. But he was a much be, would be consumed or scattered into ashes, its light younger man. How little I then thought that I should, some day, choose him as an instrument through whom to planets. give to the world the great and eternal verities that I propose to give. My instrument is not a mean, low, vile one, but the very best that I can find on the earth to-day. He is not a liar or deceiver himself, but an honorable gentlethat which I am about to write will be the proven and was not due to the action of the sun. accepted theory-fact I should, perhaps, have said, con-

ably will, "Fraud! Nonsense! It is not true."
Well, I can bear it. It won't be the first time, by many thousands, that the world has said that of me. Did not the preachers rise up with one acclaim and call me a blasphemer when I said that Noah and his ark, was a fraud, and proved that a universal deluge was an impossibility? that an ark such as described could no more have held two of each kind of animals that are to be found on the earth, than a baby's playhouse, and that it would have been utterly intpossible for Noah and his three sons to have collected them from all parts of the earth, that they had no means of visiting but a very small portion of the earth's surface, that the whole story was a fabrication from be ginning to end.

Now, some of the very wise ones may say, as they prob-

Oh, yes. I know what it is to be called a blaspheme and deceiver, leading men astray from the fold of God. But if God's fold is filled with such baby nonsense as Noah's ark and the universal deluge, it is time they were led astray or out of such a very small fold where such

I again assert that the sun is an electrical body; that it s not one body but two; that it is the result that is perceived by those of earth which appears like one body; that neither one nor the other of the real bodies which go to make up the result are perceived by man; that one of these bodies is positive, the other negative; one a magnetic body, the other composed of many elementary substances, mostly metallic in their nature; that this body is dark and black as night, never perceived by man, the other, the magnetic body, is not perceived by man, for magnetism can not be seen; that these two bodies lie at an inconceivable distance apart but exactly opposite each other, that is, exactly opposed to each other; that they both lie enthat is, the planets lie inside their orbits; that the magnetic body, as she rolls, is constantly throwing off great waves of magnetism which strike the positive or black metallic body, causing it to throw off great waves of glo-In answer to this I will say, that I am not writing rious electricity, lighting up in splendor all the planets belonging to them, while the great waves of magnetism, as they flow toward the dark body, also strike the planets in their course. One gives magnetic life, the other electrie light and heat. But they are one and cannot be divided. Thus they forever play back and forth, losing fer." nothing, for the magnetic body forever receives the electric rays, gathering them up they are again resolved into magnetism proper and again roll forth in great waves to-ward the dark body which they strike with the same re-

So when one looks at the sun, one is looking at electrical rays and nothing more, the black body being the focus. Now all this might be written in very learned language, with many technical names and phrases. Whoever desires, may do this if it would please them better, but I am pleased to write it in the manner I have done It suits me very well. It is facts, thoughts and truth I by John only . The dipping of a sop and giving it to Ju- nailing. wish to give, couched in the most simple language, so that ven a child may understand. --

A blazing body of fire, such as many suppose the sun to would at length go out and that would be an end to its

The theory put forth of late by an astronomical professor is all at fault. He speaks of a blazing atmosphere of volcanic action, sun spots, and so forth, accounting for the great heat wave which passed over a portion of the man who always intends to speak the truth. The me-earth. If such had been the case the intense heat would dium feels my presence and writes that which I wish to have been felt in California and other places, but such say. I thought it necessary to write this preface, for that parts of the earth knew nothing of it. The great heat which I am about to write will strike many as untrue; but was felt only in Eastern localities, showing, conclusively, the day will surely come, and it is not far distant, when that it had to do with the atmosphere of the earth, and

the sun is a vast electric light, and not a world similar to In fifty years from the present, it will be considered the never/used opprobricusly. In the fourth gospel it occurs went this saying abroad among the brethren," John your own—that the light and heat of the sun are entirely height of ignorance to say, as you all do now, that the sun seventy times and is often used offensively. electrical in their nature; so you perceive that earthly as] is simply one blazing body of light.

control any medium in this direction, that the truth ern, fixing the probable year, the guessing is as follows:

might be aven to man; all honor be to his name. Would that you honored him there as we do here. He clabo-rated this great truth in his book, "The Discovered Coun-

And now the medium says: "Mr. Denion, I fear that people will say that you are not the controlling power in this writing because you say the same that Prof. Petersiler did. If

Well, I can only say to this, that I am obliged to tell the teath even if some other spirit did write the same irnth. 3 Te Traff is Pruth even if forty thousand spirits wrote the

same Amilha That which is a fact cannot be changed. 1 confidence angreat deal of scientific information to the world if it was ready to receive it, but it is useless to waste the fine and strength of the medium on that which the world cannot and will not receive; still I may touch on a number of scientific facts before I get through.

Ever for Truth: WILLIAM DENTON.

THE CRUCIFIXION OF JESUS.

The Year and the Day Are Shown to Be Wholly Indeterminable.

"Jesus was slain, if we may credit the biographies ever occurred. given us, on the day before the passover Sabhath." This is true according to the fourth gospel, but not according to the other three. The Jewish day began at evening, and all four gospel

tirely beyond, outside of the planets belonging to them; describe thetrial and erucifixion of Josus as accurring on Testament was fabricated by modern monks. the day before the Sabbath; that is to say; on Friday. But according to Matthew, Mark and Luke that Friday was a passover day. This is incontrovertible. Dake says:

"Now the feast of unleavened bread drew nigh, which is called the passover.... Then came the day of unleavened bread when the passover must be killed And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire from the first meeting of the disciples after the resurrec-

This was Thursday evening, the beginning of the great feast day. After supper Jesus was arrested; his trial began in the early morning, and he died on the cross at the inth hour, that is to say, at 3 o'clock in the afternoon of

he great passover day.

The fourth gospel contradicts the other three in describing the event as occurring on the day before the pass-over. The last supper, according to John, was not a pas-chal feast, but an ordinary meal. There was no breaking of brend or phssing of the cup in remembrance of Jesus The washing of the disciples' feet on this occasion is told das is mentioned by John only: And after the trial John

"It was the preparation of the passover, and about the sixth hour; and he (Pilate) saith unto the Jews, Behold your king! "d in te.

Agailt after the crucifixion, John says: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away ?

That ensuing Subbath became "an high day" because it was also a passayer day.

Out out the many irreconcilable discrepancies between

was not due to the action of the sun.

It is not my intention to write long and lournedly, but to the day of Chicifixion may be considered the most vital. accepted theory—fact I should, perhaps, have said, concerning the light and heat of the sun. Now there are others who will say, that spiritual beings differ in their opinions as much as mortals do; but I shall not write the medium, simply to put man's have said on the right direction; a sort of switch tender. That the symptic writers were wrong in describing the continuous much as mortals do; but I shall not write the medium, simply to put man's here known to be true, proven so beyond all cavil or here known to be true, proven so beyond all cavil or writering pound on the right truck. The passion of the fourth good of the fourth goo great proven facts here, in the spiritual world, is, that but the truth, and time will shortly prove it to all men. word Jew is of rare occurrence in the synoptics, and is that he tarry till I come, what is that to thee?" "Then

tronomers have not reached all truth yet; there is still Franz Petersilea was the first spirit who was able to

A. D. 29, six authorities; A. D. 30, seven; A. D. 31, four; A. D. 32, three; A. D. 33, eleven; A. D. 34, none; A. D.

The following table indicates the exact hour and minute of the passover full moon in each of the above-named

A. D. 29, April 17, Sunday, at 1:34 a. m.

A. D. 30, April 6, Thursday, at 10:22 a. m. A. D. 31, March 26, Monday, at 7:11 p. m. A. D. 32, April 12, Saturday, at 4:44 p. m.

A. D. 33, April 2, Thursday, at 1:33 a. m. A. D. 34, March 22, Monday, at 10:21 a. m. A. D. 35, April 13, Sunday, at 7:53 a. m.

It will be seen that in none of these years did the pass over fall on Friday; and that only in the year 32 did it fall on Saturday, the Jewish Sabbath, in which case the trial and execution of Jesus might have occurred on Friday, as described by John.

In regard to the earliest authorities, Clement of Alexandria, and Tertullian of Carthage, say that the crucifixion was in the fifteenth year of Tiberius Caesar, A. D. 29; and the same year is fixed in the recently discovered Syriac documents, supposed to belong to the fourth century. The testimony of Tertullian, however, is invalidated by his assertion that March 25th was the day of the crucifixion. The full moon of March, A. D. 29, was on the 18th of that month, and the next full moon was April 17th. In The Progressive Thinker of May 17, D. W. Hull And March 25th was one day earlier than the passover

> Furthermore, I have no doubt that the works of Tertullian and of all the other so-called early fathers were forged by the Benedictine monks after the revival of learning. Nay more, I believe that the whole of the New

John the evangelist is the only writer in the New Testament that uses the word "nail." He makes the doubting Thomas say: "Except I shall see in his hands the print of the nails and put my finger into the print of the nails; and thrust my hand into his side, I will not believe." The other evangelists say nothing about the skepticism of Thomas, and do not even imply his absence I have desired to cat this passover with you before I suf- tion. Nor is there anything in the description of the crucifixion given by all four evangelists which implies the use of nails. "Neither the Jews nor any other people," says Voltaire, "ever thought of fixing persons to the cross by nails; there is not a single instance of it; it is a fiction of some painter, built upon a notion completely erroneous." (Phil. Dic. Art. Executioner.)

> It is true that King James' translation of Col. ii:14, reads, "nailing it to his cross," but that is an error of the Greek scribe. The Latin Vulgate has affigens illud cruci, "affixing it to the cross;" and it is the same in the so called ancient Syriac version. Nowhere else in the Pauline epistles is there a word which, in any version, implies

This passage, therefore, in John's gospel, about the print of the nails, is undoubtedly a modern fabrication; and so also, I believe, is the whole book itself, as well as the other gospels and epistles.

John tells us many things that are nowhere else recorded. He claims to be "the disciple whom Jesus loved." and to whom he commended his mother at the cross, say ing, "Woman, behold thy son." The other evangelists say nothing about any women near the cross at the crucifixion. Matthew and Mark say that there were women look ing on afar off, among whom were Mary Magdalene, Mary, the mother of James and Joses, and Salome. They do not name or mention the mother of Jesus. And the absence of John himself is implied by Luke who says, "And all his acquaintance, and the women that followed him from Galilee stood afar off beholding these things."

And John's gospel is remarkable for important omissions. Why did he not tell us what became of Jesus? Why did he not discuss the ascension of the Logos into Benyon? Surely if any one witnessed that glorious event John did.— He tells us what Jesus said to Peter about that apostle's coming decrepitude and death. And when Peter asked about the future of "the disciple whom Jesus loved," the answer recorded by John is: "If I will In what year did the crucifixion decur? In a compila- mean to have us believe that he was to live until the sec-

WM. HENRY BURR.

INDUCEMENTS NEVER BEFORE OFFERED ONE PAPER.

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IMPORTANT QUESTION. lies in a practical appreciation of the

Do We Need a Bible, Anyway? corporated in them). The principle was In Re the Charter of the Illinois sideration of the valuable service ren-Bro. Hunt, of Santa Barbara, thinks obey its injunction and lives in accordwe do, for the reason the Bible we have ance with the laws of his being as mannow is only a human production. Bro. itested in Nature, is a truly moral man, McFarland, of Chicago, thinks the Bible and a truly moral man is a truly renow is only a human production. Bro. McFarland, of Chicago, thinks the Bible we already have is all-sufficient if we

are they not all human productions?

of his fellow man, while another con-siders it immoral to eat flesh of any de-

scription. Many goody-goody people would lift their hands in holy horror if

under the stress of some excitement

one should let slip a harmless cuss-

word, while at the same time they will

not hesitate to blacken a neighbor's

anything more immoral than the doc-

cral experiences of humanity.

tween man and his fellow man, and it

could only succeed in understanding it. I should like to ask if all the Bibles of all times and all nations are any thing more than simply human productions, and if a Bible which not more than one in a hundred can understand,

is of any practical benefit to humanity? should strive to keep up with the pro-cession, using the light and experiences Are Bibles anything more than the opinions of men who lived in the age in which they were compiled or written? of the present age instead of contin-Did God ever write a book, and if not, ually digging in the graves of a dead But the claim will be made, we need a Bible for moral guidance. This claim might be valid if it could be shown that without a Bible we should have no morality. In view of the fact that man Thinker, "Science, supplemented by an exalted morality, the Bible of the fuis a progressive being, and that the socalled morals of one age become the ture." Can we possibly have a better age, we may well ask the question.

What is morality? The caunibal does not consider it immoral to eat the flesh Convention.

Members of the Association and Friends of the Cause:—I call your attention again to the annual meeting of the board of directors of the Morris called on to send fee, no such stub book come an auxiliary body to the N. S. A. Pratt Institute, to be held the fourth Wednesday of the month, June 25, in character, thus committing far more sin the building in Whitewater, Wis.

than in an unlimited amount of "cussing." I am not an advocate of using profane language, as it at least to convene the 24th. Public meetings is low and vulgar, but between it and will be held on the evenings of the 24th bearing false witness and indulging in scandal, the former is the very height during the day.

The good Christian considers it A, and one of the directors, will be present and address the audiences; also highly immoral and desperately dangerous not to believe in the atoning blood the president of the college, Rev. Moses' Hull; Superintendent A. J. Wenver; Hon. Alonzo Thompson, of Neb., and of Jesus Christ, while many Spiritual-ists and Freethinkers (the writer in-: cinded) consider the so-called Christian other officers including the Hon, Wm. scheme of salvation as the very H. Rogers, of Madison, Wis., vice presgrossest form of immorality. Is there, ident; and J. C. Bump, of Milwaukee, under the shining light of the heavens,

This will be an important meeting trine that man can sin and escape the and all Spiritualists who can attend the Watseka society received its char-should do so and assist in starting this college with a mighty thought wave all charters are acted on by the board The question of what is right or college with a mighty thought wave all charters are ac college with a mighty thought wave in its meetings, wrong, of what is moral or immoral, for success. "In union there is in its meetings, cannot be settled for all time by any strength." Let us pull together for edsorption the problem of the problem. ucation. Whitewater is on the Prairie to my letter in the last number of The Du Chien division of the Chicago, Milwaukee and St. Paul Ry. There are excellent hotel accommodations at reaccellent hotel accommodations at reaccellent processor from November, 1897, to predecessor from November, 1897, to book, whether labeled holy or othervise but must be settled by the gen-

antedates them all and is inherent in Yours for a good attendance in the a legalized auxiliary to the constitution of man himself. There interest of education, is only one rule of moral action be-

principles of the golden rule. For this rule we are not indebted to the Bibles of the world (though it may be inuttered long before any Bible had an existence. The man who strives to

The world is moving on and we grossest immorality of a succeeding one? . WILL C. HODGE.

Morris Pratt Institute Association

It has been thought best by the directors to call a convention at this time H. D. Barrett; president of the N. S.

treasurer.

ONE MORE WORD.

State Association,

to the creeds and Bibles are consummented in response to the let-mate rascals, are in every sense im-ter of Dr. Warne, which appeared last week, following mine. I make no reply to the matter he mentions concerning the work and action of the N. S. A. board that was in power in February, 1898, as I have no records in this office 1898, as I have no records in this office three months after the Watseka so-of any charter ever having been grant clety received its charter—nor has the ed to the Illinois State Association, pre- N. S. A. granted any local charters in vious to the one I mention in my recent | the state of Illinois, since its state assopast. Science is doing more for the letter, published in The Progressive betterment of humanity than all the Bibles that ever had an existence, and can we do better than give hearty assent to the motto of The Progressive hearty not the minutes of every meeting of the Thinker, "Science, supplemented by an Interest as the official of the Illinois State association to consult their own charter which they received not the minutes of every meeting of the N. S. A. hoard record so Improvement of the state of Imminus, since its state association had a charter registered here. I would respectfully association to consult their own charter which they received not the minutes of every meeting of the N. S. A. hoard record so Immortant and the state of Imminus, since its state association had a charter registered here. I would respectfully association to consult their own charter which they received not the minutes of every meeting of the N. S. A. hoard record so Immortant in my recent the state of Imminus, since its state association had a charter registered here. I would respectfully association to consult their own charter which they received not the minutes of every meeting of the N. S. A. hoard record so Immortant in my recent to the state of Imminus, since its state association had a charter registered here. I N. S. A. board record so Important a thing as to the voting of an auxiliary

charter?" . . First, in reply to this very reasonable inquiry of our friend, Dr. Warne, I was used in its case. The Illinois char-ter is copied entire as it was sent from this office—as is the charter of all other societies—this charter book is an im-mense affair, as its pages represent the printed and written matter on each years ago, where it could have been in-State was granted a charter previous to this one mentioned—three months after

Since reading Dr. Warne's rejoinder opinions of Madam Grundy.

The fact is, morality is not dependent the first convention of the first Spiritansured the convention, or mass-meeting, creeds or Bibles, but mailst college in the World.

The fact is, morality is not dependent the first convention of the first Spiritansured the convention, or mass-meeting, that Illinois State Association, was a localized auxiliary to the N. S. A. board at that the convention of the first spiritansured the convention, or mass-meeting, that Illinois State Association, was a localized auxiliary to the N. S. A. board at the convention of the first spiritansured the convention of the first spiritansured that Illinois State Association, was a localized auxiliary to the N. S. A. board at the convention of the first spiritansured the conve

siding, I find the following, "In regard, istence of its auxiliary, the Iii. S. S. A. to granting a charter to the Illinois from the time of its creation, February State Association, and in issuing the same without the customary fee, in condered by the Illinois Association at the 1808 mass-meeting in Chicago, a vote was taken and unanimously passed, to

In due time, the action of this board was communicated to the officials of the Illinois State Association, but not until June 1 was a formal application filled by the officers of that association, and, as before said, this charter was immediately filled and mailed to the secretary of the state associationtration, and its number-this will of course either confirm my statements, or

it will not.
The fact is, the board of 1898—nearly all of its members went out at the Ocwould state, that we have no blank tober election of that year-did not pass charter book in this office, nor do we is- on the application for charter from Illisue stubs from such a book. We give nois State, for no reference to any such an official receipt for the charter fee work is contained in the minutes, nor when paid, and this receipt leaves its stub in the receipt book. But as the Illinois State Association, was not Illinois State Association and the Illinois State Association and Illinois State A

I do not seel, My. Editor to recapitucharter, with lines for all moneys paid late, the matter is plain to any unprejudiced reader. We had this derous charter book I have mentioned, book at the convention in Chicago three | containing perroduction of each charter issued. Also our office ledger has the spected by any attendant or delegate, account of givery achartered society—The Illinois State Association is regis-The illinois State Association is regis-tered in that book as number 224— copied from the charter issued, from the copied from the charter issued, from the the application dated June 1-from the filled the blank spaces and signed the persons whose names I included in my paper. I cannot see how it is possible letter of last week. There is no record to go back of our well attested records, anywhere in this office that Illinois whatever centain members of a former mains, that he charter was issued to, or received by the Illinois State Associa-tion, till June 1899, which settles the question concerning the Watseka so-clety. Respectfully submitted, MARX T. LONGLEY, N. S. A. Secretary. Washington, D. C.

the first convention of the first spirit wallst college in the world.

Yours for a good attendance in the interest of education, CLARA L. STEWART, CLARA L. STEWART, Secretary M. P. I. A.

ter, although Dr. Warne states that at the first state association, was an anomaly. We seldom find a well the mass-meeting in February, mention of the first spirit the mass-meeting in February, mention of the first spirit the mass-meeting in February, mention of the N. S. A. board at that time authenticated case in which a child is over thirteen months old before its particular mass meeting of the N. S. A. in a Vegetarian." By J. Howard Moore. An address before the over thirteen months old before its particular mass meeting of the N. S. A. In a light in a nomaly. We seldom find a well the ward Moore. An address before the over thirteen months old before its particular mass meeting of the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a legalized auxiliary to the N. S. A. In a nomaly. We seldom find a well the ward Moore. An address before the over thirteen months old before its particular mathematicated case in which a child is over thirteen months old before its particular mathematicated case in which a child is over thirteen months old before its particular mathematicated case in which a child is over thirteen months old before its particular mathematicated case in which a well authouse the revellation of the revelation of the revel

22, 1898, down to April 1, 1899. And this she solemply avers to be fact in spite of the presence on the former date of prominent officers of the N. S. A., the congratulatory announcements of that event in the Spiritualist press one with the laws of his being as manitested in Nature, is a truly moral man is a truly religious man.

To the Editor:—I thank you for publishing in the last issue of your valuable fournal, my reply to Dr. Warne's
letter of previous week, on "Some
facts needing attention;" kindly allow
to the creeds and Bibles are consumme another word in response to the intervention of this board
was taken and unanimously passed, to that event in the Spiritualist press
so issue said chafter, gratis, as soon as close upon its happening, the unexpectin due time, the action of this board
was communicated to the officials of sor's notice of September 18, 1898, that case, October 8, 1898, and her predecessor's notice of September 18, 1898, that the N. S. A. board had granted a charter to the Illinois S. S. A. She offers as proof of her position that the official minutes of the N. S. A. board contain no record of said birth; thus admitting the very charge I made that this Wat-seka injustice might be due to unbusi-

ness-like methods permitted in the secretary's office at Washington. Let me remind our sister that if her memory fails her yet, her files of correspondence will show that when her unimpeachable charter book was last in Chicago, the writer of these lines was two thousand miles from that city and outside of the boundaries of the United, States, in Old Mexico.

Some months after the mass-meeting of 1898, as president of the state assoclation, I requested its secretary, M. H. McGrath, to take necessary steps to secure the promised charter from the N. S. A. Secretary Woodbury's letter to me in September, 1898, shows that apthat the Jackman case must be carried into the Cook County Court. In order to guard every point we wrote Wash ington for our charter and were To quired to make a new application by

the then secretary, Mrs. Longley.
Officers of the N. S. A. promised the state association exclusive jurisdiction in Illinois, in February, 1898, granted them a charter to that effect as early as September, 1808, and yet Issued Wat-seka a local N. S. A. charter as late as March 22, 1890. The state board ground their teeth at

the latter action for obtaining a charter

from the N. S. A. was intended by a

certain Watseka influence as a rebuke to the former for its action in the Jackman case then pending.

Remember, Sister Longley, Illinois memories well confirmed, may, under some circumstances, outwelgh N. S. A. some circumstances, outwelgh N. S. A. President Ill. S. S. A. President III. S. S. A.

"Human Culture and Oure, Marriage, Sexual Development, and Social Up building." By E. D. Babblit, M. D. LL. D. A most excellent and very val-

Is Spirit Disembodied?

. It is customary to call a spirit a disembodied entity, and to class it as in-organic. If we examne the facts of nature we will see that this is far from the truth. There can not be function without organ, organ without structure, for structure without form. If we de prive spirit of form and function, where are personalitly, identity, and conditions of progress to be found? The physical universe is the great outer circle of the electrical force. The sense degree of spirit acts in and from this force. This is the psycho-corporal degree, and answers to our osseous plane of anatomy.

The electrical force is the chemical tie between the two world's, and be-tween man's corporal and ether body. It is the plane of nerve force and corporal function. It binds sup to planet, and soul to body. All physical life lives and vegetates in this plane. It is the king of the great outer circle of matter, and forms the base of ideality through sense impressions. It forms the osse ous structure of the spirit body. The spirit universe is the great inner

The spirit universe is the great inner circle of the magnetic force. It is organized in forms, law, and order, as well as the physical. The rational degree of spirit acts in and from this force. It is the plane of thought and intellectuality. It answers to the muscular plane of our corporal anatomy, and gives the form of the spirit body. This force opens the door to medium-This force opens many spheres of spirit ship, and to the many spheres of spirit land. It is the occult key to the unseen universe, and to the mysteries of spirits and their environments. It wings thought from spirit to spirit, from spirit to mortal, and from mortal to mortal. It paints the celestial flowers in colors of beauty, and adorns the angel home in the excelsior of art. It vibrates in the soft radiant light of exquisite loveliness. It indexes character by its quality, and chisels the angel in beauty, or the criminal in deformity. The ether plane is the inner center of

the spirit ego. It is a plane of intuition and inspiration. It answers to our nerve system in physical anatomy, and forms the other brain of the spirit body. It is the part that is liberated in hypnotism, and is called the sub-conscious mind by occult iconoclast. It nets through the senses of spirit body, and not through those of the corporal body. The corporal mold outlines this spirit form discounter that the sub-corporal to the corporal body; no artist can improve its form divine, and we are willing to give it spirit PROF. W. A. JONES.
Hot Springs, Ark.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1,50. For sale at this office. "The Kingship of Self-Control."

Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Frice 30 cents. For sale at this office.

"Dente Defeated; or the Psychic Secret of How to Keep Young." By J. M. Psebles, M. D., M. A., Ph. D. Price \$1. For sale at this office,



OGGULT MYSTERIES.

It May Be Used for Good, or Perverted to Evil.

The following luminous revelations on the fascinating subject of personal magnetism were the fruit of a conversation with a man who for years has made the science of hypnotism his special study:

I may tell you, at the outset that hypnotism is apt to prove a dangerous power when practiced indiscriminately by inexperienced operators. It is a comparatively easy thing to induce the hypnotic sleep or trance; it is quite unother matter, and often very difficult, to restore your subject to consciousness, especially if you are a novice and at all nervous,

I shall always remember a rather startling experience I once had in my early experiments as a student of hyp notism. I then lacked a deal of technical knowledge I now possess concerning the science; but I was very conceited and anxious on every possible occasion to display my hypnotic powers. At a pleasure party one Christmas I offered to entertain the company with a few experiments, and began by sending a young lady into the mesmeric sleep. After asking her some amusing questions and compelling her to do a few grotesque things, I tried to awaken her, but my initial efforts failed and I foolishly lost my self-possession, with the natural result that my trepidation was sympathetically communicated to my subject, who went into violent hysterics, until I seemed to lose all control over her. To make matters worse, a number of persons got excited, came between me and my subject, and further

profited greatly.

At I have just now told you, hypnotism is a perilous power when wrongly applied. This has been proved a thousand times. I dare say it will startle many to hear that the more intellectual class of criminals have utilized the influence on numerous occasions to aid them in the consummation of their sinister schemes. It is not so long since a desperate criminal in Europe committed murder by proxy in this manner, exerting his magnetic power on a woman, whom he then compelled to murder a relative.

In another case a hypnotized youth, the victim of a gang of bank robbers, was induced to enter and rob a continental bank, and so cleverly did he carry out his criminal mission that the gang were wealthier to the tune of \$250,000. But the subsequent confession of the medium led to the arrest of the chief culprit, who is now paying San Francisco. the just penalty of his callous crime.

But I must not fail to tell you, as a contrast to the foregoing cases, that the hypnotic science also has its benefi- Drove Blindfolded through Streets. cent aspects. It has long been regarded as a valuable aid in the art of heal-

ic healing have done much to bless the the city, found a book which had been world, but I believe that the power will secretly hidden in White's restaurant, accomplish yet greater marvels in the drove back to the Auditorium theater, near future.

cians have for years practiced the sci- which had been previously selected by ence on their patients, with wonderful results. In cases of insomnia, for exhad failed, and this without any hat ful after effects.

"Some of the most obstinate cases of hysteria have yielded to the same subtle but effective charm, and there has N. E. Nuzum, exalted ruler of the Elks, been no return of the original malady, and Jack Wilmont, was chosen, and Neurotic fears and tremors have also these gentlemen occupied seats in the been absolutely banished by the same carriage. The start was made shortly healthful force. But what is even more | before noon, and the hypnotist, blindmarvelous, perhaps, is the potent power | folded and standing in the carriage, this force has exercised over people guided the horses going at a rapid rate helpless slaves of bad habits. I could with a marvelous skill and dexterity. power was put into them which re- the blindfolded driver, who shouted di strained them for good, and they have rections to the team in front. become new creatures altogether.

Victims of the deadly drug habits was so arranged that it led the driver have also been saved by the timely aid twice past the place where the book of medical hypnotism, and I have was hidden, and one of the most re-known cases in which an excessive and markable parts of the harmful passion for smoking has been when the place was react McEwen successfully coped with and controlled exclaimed: "I ought to stop here, but by the aid of the hypnotist.

ern cures wrought by magnetic healing time. Stopping in front of the restauwas that of a woman who had lost her rant, the mind reader took the mayor's memory during a bad attack of fever. hand in his and rushed into the place. the could recall nothing whatever of back to the rear, and uncovered the her former life, and had actually for- book without any apparent hesitation. gotten her own name. A professor of Then back to the carriage, and on a hypnotism put her into the mesmeric dead run to the Auditorium, where he sleep, during which he commanded her proceeded to find the words before to exercise the faculty which had mentioned. When he finished he was failed her for so long. The first exper- nearly exhausted, but stated that he iment did not succeed, but the second was in good condition. was distinctly hopeful, for the woman; "The test was perfect," said Mayor told the hypnotist her name and place Byrne, after it was all over. "It was removal to her own home.

have seen one of the most interesting is square, and no man ever had a fairer that of hypnotizing persons at a dis- test than did Mr. McEwen."-Chronicle, tance. In such cases it is essential that | Spokane, Wash. the subjects must have already been experimented on by the operator. When a thorough sympathy has thus been established it is wonderful what can be done. The eminent Dr. Braid I've tasted of all the licker that a feller ouce sent a hysterical subject a pair of gloves, to which he had communicated From champagne, sparklin' glorious, to the magnetic influence. The patient had no sooner placed the gloves upon But nuthin' seemed to equal or so much her hands than she became calm and subdued, then drowsy; finally she fell into a mesmeric sleep, from which she awoke eight hours later greatly refreshed. I have known cases in which a bottle of water had been magnetized by a powerful hypnotist and sent to a patient fifty miles away. The contents of the bottle were then poured into a tumbler; into which the subject suffering from insomnia placed her hands. the result being a hypnotic slumber

There have been at least three wellin European prisons have been hypnounder the influence have been compelled to confess the crimes which they I'd think 'bout mother coolin' of her have previously disclaimed. By this i milk beside the spring. means a veritable monster in crime was

lasting ten hours.

once led to confess to three murders of MARVELS OF HYPNOTISM once led to confess to three murders of which he had not even been suspected. -Indianapolis (Ind.) Sentinel.

Apparition in a City Hall.

Utica, N. Y .- A story of an apparition in the City Hall here recently is told by City Treasurer George W. Jones and Deputy Treasurer John J. Bannigan. The City Treasurer had received a large sum in payment of taxes by mail, and with his assistant remained at the office until 3 a. m. to post up his books. They were at work in the tax office, which is connected with the City Treasurer's office by a door. This was open. There was no light in the adjoining

Deputy Treasurer Bannigan was at the desk near the door of the darkened room. His attention was suddenly attracted by what seemed to be the figure of a man passing the door. When he looked toward City Treasurer Jones, the puzzled look on the latter's face plainly indicated that he had also seen the apparition.

All the offices were searched, but here was nothing wrong and no intruders could be found. The two men finally came to the conclusion that they were victims of a hallucination, resulting from nervous tension due to over

Mr. Jones recognized in the appari tion the likeness of a friend and mentioned the fact to Mr. Bannigan, Later that day Mr. Jones learned that the friend had died about the time the apparition appeared. He had been stricken with apoplexy during the

night. Mr. Jones says: "Mr. Bannigan and I noticed the form pass the door at the same time. Had but one of us seen it, why, I would not have thought so seriously of it.

"The fact that we were both attractdisturbed her by what is called the ed by the vision leads me to believe that "cross influence." Finally, I got so there was something more than fancy alarmed by her condition that I sum- or imagination. I have never taken any moned the aid of a professional hypno- stock in such things and I do not now, tist in the neighborhood, who kindly but the incident is one which I would came and set matters right by sooth- like to have explained. Mr. Bannigan ing the subject and restoring her to and I were both satisfied that there was consciousness. That experiment taught some one in the darkened office who reme a much-needed lesson, by which I sembled my friend, who died that night."

> To the Editor:—I send you the above for you to give it an insertion in The Progressive Thinker. Being acquainted with the treasurer, Mr. Jones, I called on him, and conversed with him in relation to what he saw. Mr. Jones assured me that he saw distinctly the appearance of his friend, who resided sev eral miles away, and gave the name of that friend to his assistant, who saw the same. The following day he received information that his friend passed from his mortal form at the time he so plainly saw him in his office. There can be no doubt that the disembodied spirit of his friend appeared to MA Jones as he firmly believes. This is nothing strange or new at all. Such things are constantly occurring. I saw many such scenes when I resided in

REV. J. N. PORTER.

Blindfolded and free from physical contact, Professor McEwen, the hypnolist and mind reader, at noon to-day The mystery and mastery of magnet- drove through the crowded streets of opened the book, and picked out the Several celebrated French physi- words "A. D. Parker," on page 285, and Mayor Byrne and N. E. Nnzum.

McEwen is said to be the only mind ample, hypnotism has proved an incal- reader in the world who makes his culable boon to distressed patients, in- drive free from contact, and he is the ducing sleep when all other methods inventor and first successful former in | could. drives of this kind with or without

contact. For this morning's performance a committee, consisting of Mayor Byrne, who had become the hopeless and of speed through the crowded street give you cases in which the victims of The police patrol was driven in front the drink habit have been freed from a of the team by the order of the mayor. slavery worse than death. A new Its course, however, was directed by

The course selected by the committee you are making me go on," and contin-One of the most remarkable of mod- ued until he arrived there the second

of residence. After that period her re- the most wonderful performance I ever covery was rapid and in three months had anything to do with, and I am thorher progress was such as to justify her oughly converted as to the science of Among many unique experiments I mental telepath and mind reading.

The whole the last absolutely on the

THE HOUSE BESIDE THE SPRING.

ever made. the circus lemonade;

pleasure bring. As the milk that mother cooled in the house beside the spring.

I've swallered glowin' grape juice tell I'd fairly thrill: I've sucked the sweetest essence of many a moonlight still.

But they left a lonesome hankerin, an mem'ry'd sort of ring An' make me think o' mother an' the house beside the spring.

I've even fooled with drinkin' o' this fizzin' soda stuff, authenticated cases in which criminals | That, seems to me, some feller made fer nuthin' but a bluff: tized by powerful operators, and whilst But when it got to feamin' an' I' dhear the fountain sing,

-- Atlanta Constitution.

THAT "SUBJECTIVE MIND."

Examination of T. Jay Hudson's Theory in the "Law of Psychic Phenomena." By D. W. Hull, of Norton, Kansas.

ually discerned."-1. Cor., 2.14.

It was common in Bible times to refer this, they could not have used the our Lord Jesus Christ,"-I Thess., 5:23, Taking the words of Prof. Hudson we should render the passage "The positive mind receiveth not the things of the subjective mind," etc. In a number of places Paul distinguishes them as "the old man" and "the new man," or "the old Adam" and "the new only by his material senses.

It seems to me that this text demonstrates that the early Christians had considerable knowledge of the manifestations from the world of Spirits. Paul hard for modern people who have had information forms the boundaries of all successful exercise of its highest powno experience in Spiritualism to write there is to be known. intelligently in the dialect of Spiritualists as it was for the ancient Ephraimite to pronounce the word "Shibboleth."

Of late there has grown up considerable discussion as to what time the New Testament was written. It is contended by one party that it was not written before the fifteenth century, and that it was solely the production of monks in the Catholic church. So far though they are unable to detect the physical life, and objective faculties as the discussion affects my views, I presence of an odor otherwise than by which can perform no function in spirhave little care as to when or by whom means of their olfactories. Scientific litual life; the conclusions are necessait was written, but I feel it incumbent men'had dissected the human brain in rily identical; namely, that faculties on me nevertheless to say a few words on the subject, and if occasion in the more in extenso. I do not know that the New Testament was written at the time that its friends claim it was, but future calls I may argue the matter I am sure it was not written as late as the 15th century, nor as late as the 5th century. In fact it could not have been written later than the time of Constantine or Eusebius. That it may have received amendments, alterations and additions all along the line since that time though it was imponderable and intan- injurious to the body as well as the though I am uncertain concerning any such revision later than the 5th century. My reasons for moving back to an early date for the production of the books of the New Testament was that some things written in them were beyoud the comprehension of the most astute minds of the 15th century, and I find even to-day that it would be impossible for very many theologians to produce such a work-not only from the text that heads this lecture, but from numerous other passages in the book, and I am sorry to say that many very learned Spiritualists are deficient as to an understanding of the spiritual significance of statements in this book. We who have been all these years students of psychic phenomena, well know how difficult it is to explain these phenomena to the comprehension of those in the material, and we well know that it would be impossible with their crude understandings to speak of psychic phenomena truly as it is. How much more difficult it would be if they had never heard of such things, to proceed to tell a straight story consistent with been ever shifting, often taking for ex- variance on that point. our present observations. Were some man to say as a spirit made Jesus say. "Before Abraham was I am," (John 8:58) people would think about as the Jews did, that he was insane or had a

norance of psychic manifestations, they If the gospels and epistles had been written in the 15th century we should have expected them to have been written in harmony with the theology of that time, but they were not. Indeed it takes a great amount of explanation and patchwork to get an apology for harmony. There are certain dogmas in the Catholic church which should have been affirmed somewhere in these gospels and epistles. But they are not. The absence of the doctrine of the Atonement is conspicuous in the gospels where it should have been plainly set forth. In the epistle to the Hebrews it is dimly hinted at, and seems to have been interpolated, as the style of argument is nothing like Paul. (On this I have written more at length in my work on "Christianity before the Apostasy). The Catholic and Protestant views on hell, heaven, the devil, and the unprotestant idea of purgatory, prayers to the saints and transubstantiation, are absent in the New Testament. It is true that they have taken devils of them, and made hell out of planation-which would enable them to it is hypnotism, or placing the patient hades, but this has been done in perfect get rid of the fact that the spirit world in the subjective state. I use the word contempt of anything like a true rendering.

devil. For they never could under-

stand that it was a spirit that lived be-

There are other numerous expressions which fix the time they must have been made not later than the 5th century, and probably earlier than that time. The opening passage in the Gospel of John was clearly Essenian, and could not have been written by a people who were unable to comprehend the occult meaning of that writer. There are some things in John which show it must have been written at a latter date than the second century, and other things which show that it must have been written by a man who, though an astute theologian, had no understandogy. There are some things in it that would seem to indicate that it must have been written at the time of the great controversy which was the cause of the calling of the Council of Nice, but these passages were interpolated. as is admitted by all, or nearly all.

those which would carry an opposite inference. For illustration, they tell marized in the following: Jesus "Thou art a Samaritan and hast a devil." (John 8:48). Nobody but a none but a Jew or one who under- suggestion. stood the Jewish prejudices could have reported it. If the Jews had been reported as saying you have a bad demon, there would have been no evidence as to what it might have been written. But the allegation was prefixed with the words, "Thou art a Samaritan," as if the charge could not be consistently made unless it was first established All departed spirits were by the contact. Greeks termed demons. These might crated, because they were the spirits of senses.

the things of the Spirit of God, for they they designated the spirits of the He-healthfulness of the physical organism. are foolishness unto him; neither can brew people by the term "pueumati ha- 0. It is endowed with the faculties he know them, because they are spirit- gion," consecrated spirits, translated in of instinct and intuition, and, under The original of this word "natural" is more to hold the uneducated in awe intuitive cognition or perception of the soulical, and means what we would than for anything else. As the monks laws of nature, mean by the phrase "material man," of the 16th century did not understand to a person as a soul; and it was gener. term with this apologetic expression. 1. The objective is manifestly not ally distinct from the spirit. Thus we They would have seen the necessity of controllable by the power of suggestion give up their tobacco, ten, coffee and find Paul saying, "I pray God, your first asserting that he was a Samaritan in the sense in which the subjective whole spirit, and soul, and body be preserved blameless unto the coming of This expression could not have been the senses. first written later than the year A. D.

It is amusing to observe people at- is by no means perfect, nor does it aptempting to explain the phenomena of proach perfection. Spiritualism by their crude observa- 4. Its memory in its best estate, is tions. It reminds one of the very wise very defective, and comparatively some of them in returning are likely to Adam," It is the man who cognizes monkey, who seeing his reflection in the speaking, amounts to nothing more bring their old appetites with them, and mirror, looked behind it to see the than an uncertain, evanescent ability to possibly may influence those with other monkey. Failing to find him, he recall a few more prominent ideas and | whom they come in contact to the same looked in the mirror again and seeing impressions which it has once experi- vices. his reflection a second time, he reached | enced. his paw behind the mirror to catch him could not have written as he did, if he while he had him in sight. Any discus- tion, had not had some experience in spirit-unl manifestations. It is very certain sion of the laws of reflection and re-kinetic force beyond the range of physthat even with their Bibles before them as any discussion of the laws of psychic leal contact. Modern Christians have no understand- phenomena is invariably lost on the ing by which they are enabled to write wise ones who have settled the matter as Paul wrote. We know now it is for themselves that the limits of their

nation of the Jewish people.

It is in vain that we undertake to ex- healthy normal physical organism. rial plane. They have certain senses of | tuition. seeing, feeling, hearing, tasting and The following extracts from his book smelling objects and they cannot be on Immortality will give his further lieve there is anything out of reach of explanation of his theory: their material senses. To them the im- "Mind possesses subjective faculties ponderable is simply an impossibility, that perform no normal function in search of the soul or spirit and had not which perform no normal functions in found it, or any footprints where it this life must necessarily belong to the could have resided in the human anat- next life." could weigh it, so as to carry it off to even the existence of the brain." their laboratories, but their olfactories | "All psychic activity is not only abtold them of its presence, and even normal, but it is in the highest degree gible, they were pained to admit its mind." presence and that by some means it evidence sufficient that it has never oc- over the dual mental organism."

planation some science or fact alleged | I shall not deny that there is a dual ories were exploded as fast as they 1. Destructive of health and life; were uttered. Then it was discovered it was the devil, though by so doing, they were opposing the materialistic theory of others of their opponents, who claimed there could be no such thor subordinates the objective and elthing as an intangible occult spirit, and evates the subjective. Then we should earth, draw pictures or project them on they never once stopped to question the expect the same phenomena in hypnoexistence of that mythical being. Soon itism that we find in mediumship. it was discovered that there was no 1. Is it destructive of health and up the body ruled by the objective mind room for two omnipresent beings in the life? Every person who has studied same universe; that one or the other hypnotism at all knows that this is not must be absorbed by the remaining one. | true. Physicians are coming to know Then came the subconscious theory of | that magnetism and hypnotism are the | Prof. Carpenter of England, and it greatest curative agents that have ever failed to explain. Finally they tried been discovered, and many of our over the Mississippi river, or even the the explanation of mind reading, ablest physicians, have laid aside their Atlantic ocean. It may write between though they stoutly denied such a pos- medicine cases entirely, and now visit sibility, and to now admit that their ad- their patients with nothing in their versaries, the Spiritualists, were cor- hands except what nature has given rect when they claimed such a possibil- them. ity, would be an admission against 2. Does it lead to insanity? If their material hypothesis, but any ex- does, every means by which the subplanation was better than none, and jective state is produced, also leads to though it required a larger stretch of insanity. But I may safely say that credulity to accept their explanations he has not a single fact to bear out his than to accept the claims of the spirits assertion. The causes of insanity are who produced the phenomena, any ex- various, but the only infallible cure for

zens of earth was more than wel- that there may be possible cases that Another explanation is now before and also knowing that sometimes it is the world which I am to examine in not possible to get the attention of the this lecture. That is what is called patient long enough to induce the hyp-"The Subjective Mind" theory. This notic state. theory has been most fully set forth by In the subjective state the patient is Prof. Hudson, in two books, one some- brought to a quiescent state, the obbest stated in histown language as sum-

THE SUBJECTIVE MIND.

soning by the process of induction. sions is practically perfect.

5. It is the sent of the emotions.

unconsecrated people, and as all these. 8. Its activity and power are inverse- asylum, but this was at the instance of I For sale at this office.

"But the natural man receiveth not | were called by the Greeks demons, | ly proportionate to the vigor and

THE OBJECTIVE MIND.

70, or the time of the complete subordi- lng.

5. It is absolutely destitute of emo-

7. It is destitute of any power re-

motely akin to telepathy. 8. The essential prerequisite to the ers and functions is a perfectly sound. plain the natural laws of psychic phe- 0, It is endowed with no power the subjective state can be induced to Beyond." The work is neatly bound in

escape. It is true they had not been | mind on the other hand belongs to an | able to dissect and disintegrate the entity which is neither dependent for aroma of a rose; neither had they ever its existence, nor for the power to perdiscovered any plan by which they form its functions upon the vitality, or activity is not only abnormal, but it is

"I have again and again sought to was capable of fusing with the atmos- impress upon my readers the pregnant phere. It is a strange system of logic | fact that, whenever the subjective | that denies the existence of everything | mind of man usurps control over the that has not been seen by the wise one, dual mental organism. Reason abdibut there are a large number of that cates her throne; and just in proportion class of logicians, and a new one is to the completeness and persistency of born for every one that dies, and they that control the subject is insane. Not are all the open and avowed enemies of only is this true, but it is a fact, which Modern Spiritualism. They never saw the experience of everyday life will a spirit, therefore there never was one, demonstrate to the mind of the most indeed it was imposible that there superficial observer, that many of the should be one. It does not matter what | nervous diseases to which mankind is phenomena the cause of which is un-subject, and all immorality, vice, crime known may have been witnessed, the and insanity are the direct results of fact that they have not witnessed it, is abnormal psychic activity and control

"No one who is familiar with the class Phenomena, however, are persistent, of psychics known as "mediums" will No matter how much people may doubt, gainsay the statement that, as a class, they proceed just the same, and this oc- | they are to the last degree neurotic. If cult power behind them persists in al- there are exceptions to the rule they leging it is from disincarnated spirits, are in cases where the psychic powers They, however, know better, because are of very recent development. It is when they manifest they are never probably true that perfectly healthy soning, thinking, deferential beings, present to view. Since the advent of persons may develop psychic powers, Modern Spiritualism, explanations have although competent physicians are at

by spirits which hitherto they have de- ity of the mind-that there is an obnied. Thus they are ever camping on jective and subjective mind, or more some ground prepared for them by the plainly speaking a positive and a negaspirit world and its advocates. When live mind, one subordinate to the other. the Hydesville manifestations first | Paul had discovered it long ago, (See came to the world, it was explained Rom. 8:1-16). But I shall object to fore Abraham's time who was talking. that it was the noise of a mouse nib- some of his premises. The charges Neither can our churchmen of this day bling, then it was the girls' toe-joints, made in the above extracts may be understand it, which but for their ig- then it was electricity. But these the- summarized as follows: Mediumship is

2. It leads to insanity;

3. It leads to vice; 4. It leads to crime.

Is this so? Let us see. The same au-

was holding intercourse with the deni- infallible in a modified sense, knowing cannot be reached even by hypnotism,

what a repetition of the other, entitled, jective being subordinated. But in in-"The Law of Psychic Phenomena," sanity, there is no subjective condition. and "Immortality." His ideas were for the mind is violently active. But not new, as Alfred Binet in his "Altered all the faculties are not in complete Personalities" had not only established harmony with each other. Prof. Hudthe duality of Mind, but even the tri- son tells us that the subjective mind is ality of mind, as there elearly appeared | not dependent on the brain, whereas in to be two objective minds, unacquaint- insanity portions of the brain are usuing of the Hebrew system of theol- ed with each other. Prof. Hudson's ally inflamed. The mind being thrown theory is that there are two minds, one off its balance is the cause of insanity. objective, the other subjective. The Insanity is caused by too hard thinking | Summer." By Lilian Whiting. No objective mind is that positive element or a strained condition of the nervous within us that comes in contact with system, while hypnotism or the supe- fail to be fed and delighted with this the everyday affairs of life, and the rior condition of the nervous system is book. Beautiful spiritual thought, comsubjective mind is that part of the in- caused by the cessation of the thinking | bining advanced ideas on the finer and dividual which is subordinated to the faculties and the tranquillity of the There are other expressions in John objective and seldom inimifests except nervous system. In 1896 Dr. P. S. which would indicate it may have been in hypnotism, imsleep waking, and oc- George, of Lincoln, Neb., wrote for re- mosphere of exalted spiritual truth. A written by a Hebrew, notwithstanding casionally in our greams. His theory is ports as to the causes of insanity in the book for the higher life. For sale at various insane asylums in the United States, and the reports indicated that there were only very few Spiritualists' I. The subjective mind is constantly in all the insane asylums in the United Jew could have said these words, and amenable to control by the power of States. I don't remember the number, but not as many as. I have fingers on 2. It is incapable of independent rea- my hands, and only one or two of them had been made insane by Spiritualism. 3. Its power to reason deductively While there were several score who from given premises to correct conclu- had been made insane from too severe thinking on religious subjects, other 4. It is endowed with a perfect mem- than Spiritualism. About 30 or more years ago, Mrs. Packard and Mrs. Shedd were incarcerated in an Illinois 6. It possesses the power to move Insane asylum, not because they were that he was a gentile or a semi-gentile. ponderable objects without physical insone (as it appeared afterward in a habeas court), but because they had 7. It has the power to communicate changed their religious views and be- From." "The Evolution of the Spirit be either good or bad. But all gentile and receive intelligence otherwise than come Spiritualists. A few years ago, a from Matter Through Organic Prospirits, to the Jews, were unconse-through the recognized channels of the young man was imprisoned on the cesses, or How the Spirit Body Grows." charge of insanity in an Ohio insance By Michael Faraday. Price 10 cents.

relatives who wanted to get charge of k his property.

It will be noticed that Prof. Hudson gives his bare assertion. He states in a TO THE PLANET MARS. most positive manner that "the experience of every-day life will demonstrate to the mind of the most superficial observer that many of the nervous discases, to which mankind are subject, and all immorality, vice, crime and insanity, are the direct results of abnormal psychic activity, and control over the dual mental organism!" Of this bold assertion unsupported by a single reference to any fact, and contradicted by every fact referred to in this criti-

cism, I have a little more to say in the

3. Does it lead to vice? I have

known of a number of persons who

conclusion.

have been forced to abandon the drink habit, by becoming mediums, others to pork, but I never heard of a case where friends to refer me to one single in-2. It is capable of inductive reason- stance where either of these or any other vice has been induced by medi-3. Its power of deductive reasoning | umship. It should not be a matter of wonder if one or two such should be found, for people go into the spiri world in every condition in life and

4. Does it lead to crime? If it loes, why is it that in all the states prisons in all the United States in 1896 there 6. It cannot exercise the slightest | were only two Spiritualists? At the same time there were in these prisons 1,222 Methodists; 1,212 Catholics; 341 Presbyterians; 694 Baptists; 537 Lutherans; 185 Congregationalists; 2905 other denominations. This statement is in contradiction of all the hypnotic writers. For all state with one accord that no person hypnotized or raised to nomena to those who live on the mate- which is remotely akin to instinct or in- do anything he would not do in the objective state. This being the case, and the subject in bypnotism being under the influence of the operator who is unable to compel him to do anything in violation of his objective conscience, how is a medium not under the influence of any operator to be induced to crime?

> Now let us see where this theory leads its votaries to. We are told above, "Mind possesses subjective faculties that perform no normal function in physical life, and objective faculties which can perform no function in spirperform no functions in this life must necessarily belong to the next life," and then we are told that "All psychic body as well as the mind." Yet it is the a full page portrait of the angel heroine, from psychic or subjective mind that is to continue after the death of the body. In this life it is kept under control by the objective faculties, which "can perform no function in spiritual life." And then that mediums or those whose "subjective mind usurps control" are "insane," and that "all immorality, vice, crime and insanity are the direct results" of those under the control of these psychic faculties! Truly here is a state of things! This subjective mind which escapes death, and has a habit of making people insane and driving them into criminality alone enjoys the distinction of continuing its existence glorious haven of rest that will be to us all, dwelling throughout eternity among myriads of howling, raving manlacs and criminals, ourselves as insane and wicked as the worst of them. To give us the assurance that we shall Self Contradictions of the Bible. have the boon of immortality in insane and criminal misery. Prof. Hudson has written and published a goodsized book. After death we cease to be reameeting our best friends and those we loved most while on earth, and proceed to tear their immortal limbs apart.

This work is written with a purpose of accounting for spiritual phenomena. Realizing that it must more than account for mere mental phenomena, we are told that "It possesses the power to move ponderable objects without physleal contact." This statement was made for the purpose of accounting for physleal manifestations. Let us see how well it does that. Now it may possibly be that my subconscious self may move the table, answer intelligently by the tipping of the table my mental questions, as my objective mind cannot answer them, play music on the plano never before heard by any person on canvas, of persons who once lived on and carry it out of a window forty feet above the earth and bring it into another window. When the subjective can do that, then a man may take himself by the boot-straps and lift himself two slates where no physical hand could get, but how about laying its head on the coals under the burning grate, as D. D. Home dld in the presence of S. C. Hall, the editor of the London Art Journal, and his wife, and Lord Adair and Lord Dunraven and

Thus much for the subconscious theory. Had I not run into a covey of thisoffice, Price, postpaid, 81.25. men and women who think Prof. Hudson the most inerrant man in the world, that he is absolutely infallible, I should not have taken up the subject. D. W. HULL.

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The Progressive Thinker,

Equality Among Religions. As set forth in an editorial in the St.

Louis Globe-Democrat, Gov. Paft's mis-

sion to Rome will serve to bring to the

world's attention in a direct way the

new departure which the United States

instituted long ago when it decreed al

absolute separation between church and

state in its own country. The Governor

is endeavoring, for the government, to

effect a purchase of the lands belong

ing to the friars in the Philippines, and

church authorities, he is negotiating

on the subject. In this negotiation Gov.

Taft bears in mind, as the first article

of his instructions from Washington

sets forth, that "one of the controlling

principles of our government is the

complete separation of church and

state, with the entire freedom of each

the other. This principle is imperative

wherever American jurisdiction ex-

tends, and no modification or shading

thereof can be a subject of discussion.

The vatican and the world, of course,

anderstand the situation in this coun-

try in this respect. Once there was a

connection between church and state

here, as in the rest of the world. In the

early days many of the American col-

onles were subject to the Church of

England. In some of the New England

settlements the Congregational church

was dominant. But there was a gen-

eral disestablishment at the time the

constitution was framed, and in some

of the States the separation began be-

that "no religious test shall ever be re-

quired as a qualification to any office or

public trust under the United States."

In order to make this principle more emphatic and extended, the first article

of the amendments sets forth that

"Congress shall make no law respect-

ing an establishment of religion, or pro-

hibiting the free exercise thereof."

This made separation complete and

When the United States over a cen-

solute equality within its dominions

this principle was a new thing in the

world. It surprised the lawmakers of Europe, but the idea has stood, and it is making friends elsewhere. There has never, in the whole life of the United

States, been the slightest intimation that the people of this country wanted to depart from this principle. The most

pernicious feature of the old Mormon-

ism was the theocracy—the coalition of

church and state with the church the

dominant partner-which was estab-

lished by that sect. Polygamy, of course, was the tenet of the Mormon faith which was first assailed, but this was because that practice appealed more directly and objectively to the

popular imagination and aroused the popular wrath. In the act of 1877, how-

ever, the theoratic feature of Mormon-ism was attacked and overthrown, and as polygamy, according to the state-

ment of the head of the church in 1890.

had already been given up, Mormonism

then was able to claim the same sort of liberty which was accorded to all other faiths. For this reason Utah was ad-

mitted to the Union with the same

privileges as the rest of the States.

Gov. Taft's mission to Rome does not

affect in the slightest degree that cen-

tury-old American principle that church

ligious faiths are on an equality before

any right or be limited by any restric-

tion except such as is applied to all of

T. Jay Hudson Brought to Book.

The renowned, not to say redoubtable

Prof. T. Jay Hunson is the author, of several very thoughtful and suggestive

volumes which are worthy of careful study. His "Law of Psychic Phenom-

ena" contains probably the best exposi-

tion of Suggestion and Suggestive The-

rapeutics extant, and in this respect

may be regarded as especially valuable.

This, notwithstanding his assumption

of an "objective mind" and a "subjec-

tive mind" entirely distinct from each

other. As a working hypothesis it an-

swers very well in the explication of

lypnotism, suggestion, etc., and may

aid to a clear understanding of the sub-

ject, whether accepted as the exact

His labored attempt through several

chapters to demolish Spiritualism, how-

truth or not.

phatic utterances.

For instance, he says:

In another place he says:

cated its functions."-Page 197.

is own objective mind. This is the

when that control ceases, the person is insane just in proportion to the degree in which the objective mind has abdi-

Again he says: "Whenever the sub-

ective mind of man usurps control

ver the dual mental organism. Reason

abdicates her throne, and just in pro-

portion to the completeness and per-

istency of that control the person is

Without quoting further to the same

effect, other affirmations in his book,

which show that the "objective mind"

"subjective mind" lives on, is in fact

the immortal soul-it is sufficient to say

T & WHANCIS, Editor and Publisher Entared at Chicago Posterfles as second class matter

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SATURDAY, JUNE 21, 1902.

The Progressive Thinker felt impelled in its last issue to make some remarks. anent Bishop Spalding's utterances concerning the women of America, and their responsibility for three-fourths of the crime, poverty, etc., that exists in

We are glad to note that the press of our country has taken up the matter and very generally taken the bishop to task for his unfust assertious, not to say aspersions.

When one really digs into the heart of the matter, it is found that this thing of covertly blaming the women for the prevalence of vice and crime, under the circumstances, is in parity of equity with blaming a man for the small result of his day's labor at chopping wood or cultivating corn, with his hands securely tied behind his back.

For the fact is that woman disfranchised is bereft of a forceful and mighty element of influence that would give power and effect to her inculcations of truth, right, honor and justice, in the precincts of her home.

Her moral influence would be made immensely more effectual, it would possess, in a moral sense, far greater coercive power, could she back it up with the ballot east, not by husband son or brother, but by her own true and faithful hand, in accord with her own moral convictions and ethical intuitions.

When woman votes, herself, by her own hand-and not at second-hand through, perhaps, a drunken husband—she will exercise a direct, and not merely a second-hand influence, and the days of the reign of bar-room burns and pothouse politicians will soon come to

As it is to-day, it is the "influence" of the political shysters that counts, because they have votes; while the influonce of the disfranchised woman is nil or a mere bagatelle-amounts in the estimation of the saloonist politician, to fust talk and nothing more. Because she can't vote-can't back up her talk with her ballot, nor will the law allow her to back up her talk Carrie-Nationlike, with a hatchet.

And yet, in the estimation of such ago. After the purchase is made that sponsible for the breed of low-down politicians, criminality, indigence, and the moral, social and political ills that curse society!

Not Enough Bibles.

Already there are several Bibles, some of which have no special significance or importance. Of course the "last" Bible supersedes all others in importance and significance, and this time originates in the lively little city. Aurora, Ill. According to the Daily Express, which champions this new venture, it has been reserved to the twentieth century to bring forth a "Scientific Bible," and it has been decreed that a new woman should be the author of it. The old Bible was made by man, its writers, prophets, angels, its Christ and its apostles were all men. In the new Scientific Bible these are all women, and instead of the prose of the old Bible the new is all poetry.

It would be difficult to produce such an article in these days without Aurora having something to do with it. In this case it is an Aurora production, written by an Aurora lady, Miss Mary A. Hunt. Miss Hunt evidently thinks the times are ripe for a woman's Bible, and that it is her mission to produce it. She has certainly fulfilled her mission as her

work shows. The burden of her song is natural law, man is by nature divine, which is a cause for rejoicing.

Here is a stanza: "Oh Endless Life! Oh Boundless Love Within Us! Shout and Sing. Dark Grave, you have no Victory! Grim Death, you have no sting! Arch-Angels see themselves in us.

We in their substance share, We are in God: God is in us, Both here and everywhere

The author evidently thinks her work one of great import, and says of it:

This book will not an hour too late Nor one too soon appear. Not out of time—before mature And appointed to be here."

Miss Hunt is a native of Oswego Which has been the home of many literary lights, and this immortalizes her native place:

Oswego-Modern Nazareth! Prairies of Illinois! Thy soil brought forth a baby girl From seed of Mary's boy."

We joyfully welcome this Scientific Bible; it certainly fills a long felt want in the mind of the writer, and it will certainly do good, if for no other purpose than starting a fire in the morning with which to cook a wholesome break

"The Life Booklets." By Ralph Waldo Trine. Three daintly beautiful little books, finely adapted for holiday books, they dumped are, "Character its. The titles are, "Character its. The titles are, "Every Every" Living Creature," and "The Greatest Thing ever known." The matter is of blgh-toned spiritual character and of that putting Hudson in juxtaposition helpful purpose. Price 85 cents each, with himself, if it proves anything, it Important Suggestion.

E. C. Waldron writes from Cheganing, Mich.: "Why not ask through The Progressive Thinker that all Spiritualists, and as many others as see fit, donate for the next ten years one dollar each, to be paid yearly, for the benefit of the Reed City Home, and pledge themselses to do it unas they are under the control of the less passing out hinders their doing so. My wife with the Catholic dignitaries in Rome and I will do it and if 5,000 or 10,000 will do so, see what would be in the treasury for the Medium's Home. What a blessing it would be, and there is not a person in the United States but from any control or interference with that can give one dollar. See what can be done."

> The above is a most excellent suggestion. Every Spiritualist who can, who is actuated by humanitarian feelings, should send the following on a postal card to Dr. A. B. Spinney, Reed City,

"Dr. A. B. Spinney—Dear Sir:—I promise to pay to you promptly on the first day of each year, as long as it is possible for me to do so, the sum of ONE DOLLAR, to be used exclusivefore the close of the revolution. In two of them the separation began before the revolution. One clause of the original constitution of 1787 declares ly for the benefit of the Reed City Home for Me-(Sign name and full address.)

There should be at least 10,000 Spiritualists in the United States who are actuated by a benevolent spirit. Send in your promise at once.

Our New Premium Book.

I cannot refrain from sending this letter, which is especially for thanking you for this splendid premium book, "Religion of Man," by such an author as Hudson Tuttle. I do not see how it is possible to give such a volume of over 300 pages for 25 cents, post paid. It was nearly seven years that I published the Scandinavian Spiritualist paper, "Nya Tiden," and therefore I am able to fully understand and appreciate the great work you are doing. I earnestly hope that you will meet with the great success you deserve. Respectfully, CARRIE SWENSON, 1211 E 21st st., Minneapolis, Minn.

keepers and all. is insane. There is no mind there except "subjective mind," hence it alone must control, and that, ccording to Hudson, is dusanity.

in his other book, this insanity must be and state are apart in the American government, and that all sorts of reendless. Surely not only would "The Scientific Demonstration of the Future the law. The purchase of the friars' Life" of such sort be a sad matter to contemplate, but a demonstration of the lands in the Philippines is a piece of administrative work which everybody impossibility of a future life should be who is acquainted with the conditions in the islands believes to be essential to halled as a rich boon to humanity, in-

Such is the logical conclusion from the free development of the archipel-Prof. Hudson's affirmations in his "Law his over-engerness to prove that all the with the rest of the religious societies, as it is now. Neither in the Philippines psychical phenomena of Spiritualism are the work of the human "subjective nor in any other locality subject to United States authority will any remind," without the interposition or help ligious body or corporation ever gain

It is a deep pit into which the Prodigged it for the Spiritualists.

Solid Truth.

Ella Wheeler Wifcox never uttered a greater truth than the following concerning Spiritualism as it is generally understood and accepted:

"Professional Spiritualists, who consult the spirits of the dead for advice on every act of their daily lives, are destroying their own individuality, precisely as would the schoolboy who asked an older person to work out all his examples. If we develop the best, truest, and most unselfish qualities of our natures, we shall gradually be given the foresight and seership necessary to our highest progress in this life. Then, if our dead have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will can bring them for the consideration of

This does not indicate that our spirit ever, will not add to the value of the book in the estimation of intelligent and friends cannot come and communicate well-posted Spiritualists who have obthrough a genuine medium, but it does tell the truth, that it would not be served much of the phenomena of Spirtualism, and cannot accept his explanecessary for them if we could only nation of the same as covering all the draw ourselves into closer rapport with them by our own worthiness. If you We will not at this time enter into a do not know how to live worthy and liscussion of this matter, but will call attention to another point, wherein, in his engerness to overthrow Spiritualism he has apparently falled to note the literature upon the subject, get the wislogical sequence of some of his emdom of those who have traveled the road in advance of you. There are many sincere, honest, yearning souls "The objective mind is the function who have not the faculty of receptivity of the brain, and ceases when the brain dies or is destroyed. The subjective and perception sufficiently developed to mind on the other hand belongs to an sense the presence of friends in spirit entity which is neither dependent for life, and yet of the presence of friends entity which is neglect the power to per-its existence, nor for the power to per-form its functions, upon the vitality, or even the existence of the brain." or foes in the form they are at all times conscious. The law is the same in both cases. Those in the form are as much spirit as they will ever be, and project "It has been shown that the subjectheir friendship or hatred, their tendrils tive mind of an individual is conof love or fangs of enmity and poison. stantly controlled by the suggestion of This law that is operative between mortal and mortal is operative between normal relation of the two minds; and spirit in the form and spirit out of the

form, and spirits in the spirit realm. communication that mortals need not try to dictate the form of manifestation. as the laws may possibly be better understood by those upon the other side, through which they can return, but try to reach a happy mean in the matter that must be of as much interest

are not at all versed in spiritualistic sale at this office. dies with the physical body, and the lore, and yet who know there are maniegotistical fashion and say "I want my for health. Price 25 cents. spirit friends, to come to me, and not have me go to them for communicat Prof. W. M. Lockwood. Price 15 cents. tions." These are the very persons who Fer sale at this office. proves that the spirit world is a vast

whom they have not written. You must meet your friends half way and surround yourself with an element worthy "If we develop the best, truest, and

most unselfish qualities in our natures" we furnish the means for the near approach of our angel friends whom we so much desire to hear from, because we put aside the grosser and take on the finer, we place the spirit in com-mand of all the forces of our being and enter the realm of spirit and become one with those whom we would meet again. Mrs. Wilc ter deep consideration. She has spoken well.

Concerning Deceiving Spirits.

It is a not uncommon advisory warnfessor has stumbled, after having ing given by well-meaning friends, that we should not have anything to do with spirits, because of the liability of being deceived by them:

> That there are decelving spirits may well be supposed, because of the many flesh-clad deceivers, who pass morally unchanged into spirit life. Those whose hearts and lives were full of deception here, it is but natural to sunpose, will continue the habitual role of deception until they shall have become converted from their evil ways to ways and habits of truth and goodness.

So it is well and wise to be on guard, and not take anything on trust, merely because it comes from spirits.

The advice, however, to have nothing to do with spirits, because of liability to deception, might with as much propriety be given in relation to having come to us oftener than any medium anything to do with spirits in the fiesh; for there is as much deception going on among mortals as there is among those on the "other side.". It is from this side that the ranks of deceivers on the other

side are recruited. Therefore to be impartial and consistent, if we will have nothing whatever to do with spirits, for such reason, let us have nothing to do with mortals,

for the same reason. It is opviously impossible to carry the how to know when they do come to advice into practice in either case, howyou, it would be well to inform yourself ever much one might desire or strive to by studying some of the excellent do so. The deceivers! both spirits and mortals, are around us on every hand, in daily contact with us, and we cannot entirely shut ourselves away from them and their influence. 3.

> But we can by proper moral and spiritual cultivation of ourselves, hold them aloof and cresist their deceptive intents and purposes 9 By rightly attuning ourselves we can be free from moral harm, while the deceivers will receive within themselves the evil results of their perverse thoughts and

There are deceiving spirits in the flesh as well as out offit; we cannot wholly avoid contact with the one or the other; but it is within mour phovince to keep our own standard high, our minds. thoughts and intents free from grossness and impurity, so that spirits high and good, whether in the mortal form or immortal, will be attracted to us and environ us with their beneficent influ-

"Woman, Church and State." A bistorical account of the status of woman through the Christian ages; with remin-Iscences of the Matriarchate. By Ma. iscences of the Matriatenant work tilda Joslyn Gage. An important work for all women, students of history, etc. It is not uncommon for people who Paper, 75 cents. Cloth, gilt, \$1.50. For

"Just How to Wake the Solar Plexfestations, to stiffen their spines in an us." By Elizabeth Towne. Valuable "The Spiritualism of Nature."

den demise of this man. The witnesses live in and near Mechanicsburg, and are ready to make affidavits as to the truth of their testimony. These five persons were watchers. The remains of the late Robert Keesling were in an adjoining room. It was 9 o'clock in the evening. Suddenly a soft strain of music was heard in the room. Before they could recover from their astonishment the music had increased in volume and filled the room. It was not music produced by human voices but musical in-

AN INVISIBLE

ORCHESTRA

It appears from the Anderson (Ind.)

Bulletin of June 10 that a concert given

by invisible musicians and invisible in-

struments would, indeed, be something

very extraordinary, but according to

the testimony of five reputable wit-

nesses, that is just what occurred at the

late home of Robert Keesling, who was

buried Sunday in the Mechanicsburg

Mr. Keesling, who was 69 years of

age at the time of his death, had for

many years, expresed the hope that

when his time came to pass away that

his death might be sudden and painless.

his work and seated himself in an arm

chair in the front porch. His wife pre-

pared the supper, called him. Receiv-

ng no response she again called him

with the same result. Supposing he had

fallen asleep she placed her hand upon

his shoulder to arouse him. At that moment she discovered that he was

dead. He had died suddenly in his chair. A remarkable and to many per-

sons, an unaccountable phenomenon,

occurred on the night following the sud-

On Friday evening he came in from

PLAYS.

struments, and the witnesses all agree that it was wholly unlike any music that any of them had ever heard. It is described as grand and inspiring. was a requiem by an invisible or chestra: The news of this remarkable occurrence soon spread all over the section of country about Mechanics burg. And it has since been the general topic of conversation among the acquaintances of the deceased. The neral discourse was preached by Dr Hilligoss of Auderson.

An Eminent Spiritualist Passed to Spirit

The Evening Telegram, of New York, pays a beautiful tribute of respect to George H. Hepworth, whose short sermons have appeared weekly for many years in the New York Herald. It sets forth that it is but the simple truth to say that the sad announcement of the death of Doctor George H. Hepworth will come as a shock to countless thousands on both sides of the Atlantic, who will mourn it as the deep loss of a spiritual comforter and helper.

Varied and valuable as was his life work as minister, author and journalist, its crowning good came in his last sermons. No preacher of our time has spoken to a greater multitude or one that awaited his words with keener in terest. More than ten years ago the Herald was impressed with the fact that there was a widespread spiritual want which the pulpit or the religious press dld not and could not meet. It was the need of the vast mass of nonchurchgoers for that simple, popular, liberal presentation of gospel truth which they did not find to their satisfaction in the average preaching. As nothing human is foreign to the news paper of to-day, it was felt that this was a work which might well be undertaken by the Sunday Herald, and Doctor Hepworth was chosen to minister of the Herald's American and European

renders. That the undertaking was most time ly and needful, and Doctor Hepworth the man above all others for it, is shown by the extraordinary succes that has crowned it. How widely his short sermons, which appeared every Sunday in the Herald here and its European edition, were read and appreciated; how they sustained the strong and brought consolation, hope and cheer to the week, the troubled spirit and the discouraged, is well known to all who have been helped and comforted by them, and is attested by the full tide of letters from grateful readers that has never ceased to flow into the Herald's New York and Paris offices since their publication began. The reason of this-and it is a lesson from which the church may well

profit-is to be found in the nature of the sermons and their adaptability to the popular want they were intended to meet. As Doctor R. S. MacArthur well says: "They touched millions of hearts in various parts of the world-sweet in spirit, tender in appeal and powerful toward the moral betterment of all readers." They preached the simple Sermon on the Mount—the Golden Rule the gospel of faith, hope and charity. They reflected the sunshine of Chris tianity. They put love above fear, hope despair, rightdoing above dogmi above reward above punishment. They taught the kindly brotherhood of man. They led souls to look up to God not ruler to be feared, but a heavenly father to be loved, and to see in the great beyond not a place of suffering

but a lasting home of happiness. These rare qualities are familiar to every reader of Doctor Henworth's sermons. To all his associates and friends, who held him in loving esteem, it is well known that they were the heart-felt expression of his own catholic na-His sympathles were as broad as nity. Strong in his own faith, he humanity. was tolerant of all who differed from him in belief. His kindly spirit recog nized the good in every deed, sect and denomination, and he welcomed sincere efforts in any quarter to make men and women better and happler. Of him is may truly be said that he had malice toward none and charity for all.

His loss will be mourned in two con tinents, but with the consolation that a lasting gain to mankind.

It is a well known fact that Mr. Hepanyone else.

Up to Date.

Agent-This edition of the Bible is the very latest. Housekeeper-But surely you can't

improve on the Bible? Agent-I refer especially to the "Famlly Register." Beside a page each for births, death, and marriages, we give three pages for divorces.-Philadelphia

ANGELS OF THE SLUMS.

Meritorious Work That Carries Light and Hope to the Desolate.

TO RESPECTABILITY AND DE- leaving her destitute. CENCY-SWEETNESS AND LIGHT AMID DEGRADATION, POVERTY

To the Editor:-Down on the "levee," as set forth in the Chicago Chronicle, where poverty, misery, degradation and family were tided over the worst of the vice rlot together night and day, there trouble and helped until the husband is a little life-saving station. manned by a good crew and captained by Adjutant H. Anderson of Slum Corps No. 2 of the Salvation Army. There are four other members in the crew, all true and tried, and this little band works day in and day out, mouth after month, in filth and sin and squalor, re lieving the wants of the sturving, minto the sick, comforting the dying and always pointing the erring to

the way of salvation.

This little life-saying station is located up rickety stairs over 48 Polls street, right in the heart of the "levee" district. All around are saloons with their swinging doors, their blinds and their glitter and glare; all around are brothels and dives, and in the near neighborhood there are many tenements where people herd together in filth and misery. But the Salvation Army lassies do not confine their work to that district alone. Wherever there is a cry for help they go, even if it is in the very outer rim of the city; they are always ready and willing, and no cry of distress is unheeded by these earness and faithful workers. If a poor, unfortunate woman in the brothel district tires of her life of shame and longs to doff her tinsel and

false glitter for modest and decent robes, these blue-uniformed angels of the slums are there to place their arms about the repentant woman and not only pray with her, but help her to straighten up, get work and put behind transition up, get work and put benind her the solled and disgraceful past. These Salvation lassies help the erring to erase the besmeared pages of their lives and begin a new, clean life. After the repentant ones have started on the new way they are still looked after, visited, and advised; they are not left the self-three life, and discloses. alone to fall back into the old vicious

SAVING THE CHILDREN. One of the finest features of the slum

work carried on down there by Adjutant Anderson and her faithful corps of workers is that of child-saving. The mothers may leave their children while they go out to work by the day. These rooms are light and airy and daintily furnished. Baby-jumpers, kindergarten chairs and other paraphernalla for caring for tiny children are with the vilest side of humanity, scattered about the rooms, and little jostled against sin and shame and soft down pillows are placed where the tired bables may take their daily naps.

the morning, is put in a cool, clean faces on life and their very presence is gingham uniform, so the children are all alike as to outer clothing. Little blue-eyed fellows with yellow hair play about the floor with dark-eyed children with black hair, and the scene is an animated one when the nursery is full Some of the children are kept there over night when the mothers go out must be away from home over night Sick children are nursed in the home by the members of the corps, and the children are taught and kept clean and free from the contamination of the streets. The captain of the corps said: "While

ve are going about the streets we often find poor girls, often under the influence of liquor, their finery muddy and bedraggled, and we take them in, care for them the best we can and if they will leave the low dives and repent we give them a chance to reform and be-come respectable once more. "There are many very bright women

have seen some glorious cases where girls have been picked up in the street, taken to the home, where they have had clean clothing, wholesome food and kind treatment. I know many who are now respectable, hard-working girls who have sowed their wild oats in the dives and brothels of Chicago. They have been enabled to regain their lost self-respect and begin life over again, They profit greatly by the mistakes they have made in the past.

SOME SEEM TO BE HOPELESS.

and perhaps months of struggle to a measure weaning them of their shake off th than before.

"One night last week as I was coming down the street I saw a poor girl stag-gering along. I thought she was intoxicated, but when I came to her I found she was suffering from epilepsy. I took her to the rooms and we nurs her and cared for her that night. In the morning she was well again, but she would not listen to us. She wanted to go back to her old haunts. We prayed with her and let her go.

"Sometimes the girls send word to us that they want to leave the vicious life and we go to them and do what we can to help them. Many of the girls come to our meetings, are saved and then we take them to the rescue home at once. Many, many fall back again after a time, but we are not discouraged; there are many saved and it is worth the good in the world but doing good, and these poor people down here need us and need sympathy and love, and they need above all else salvation—something to give them hope in their degradation and despair."

POVERTY AND STARVATION.

the world is better for his life and ex- slum angels are wretched beyond the and a promise of progress is assured, power of description. Filth, squalor, in attendance at the public meet-misery and disease are everywhere. In attendance at the public meetings was good; but the large half was grounded sunday, evening when G. W. Tenoments crowded to suffocation, crowded Sunday evening when G. W. and that the good he did will be power of description. Filth, squalor, worth was a Spiritualist in its broadest | homes that are but caricatures of such sense, and his sermons taught the are visited daily. The poorest people "The Effect of Spiritualism Upon the sweetest of angel communion. His are sought out, the ones who need food, sweetest of angel communion this place on the New York Heraid cannot comfort and aid. During the past winders of the New York Heraid cannot be successfully filled, or occupied by ter many starving people were fed and power to "discern spirits." Mrs. Inex many sick people cared for and nursed Wagner and Mrs. D. S. Bledsoe also back to life.

effort put forth. One of the visiting son and D. W. Hull. The officers elect-lassies found an old woman living in a ed for the second fiscal year resulted in hut in one part of the city. She was the selection of an able board of trusabout sixty years of age and feeble, tees, with A. S. Bledsoe, president; His She lived in one room without a stove H. Benson, vice-president; A. Markley, and slept on a pile of straw in one cortrensurer; Mrs. M. M. Wilcox, secretary. She was found in almost a stary-tary. condition, her only food being Record.

Ing continuon, ner only food being crusts and such other waste matter her little son was able to beg from the back doors of restaurants. She had no one W. P. Phelon, M. D. Price 50 ceats.

REPENTANT WOMAN WON BACK older son had died some time before, A German family on Wabash avenue

was also rescued from abject poverty. The husband fell ill and his large family was on the verge of starvation when one of the lassles called there. She at once brought food and money and the could go to work again.

The captain of the corps cared for an old helpless colored woman near the quarters of the army for six weeks She-carried coal up the stairs for the old woman, took her food twice and three times a day and nursed her as though she were a near relative. An Arabian woman in the same district who had no relatives but one little girl was also aided during the winter and saved from death from disease and starvation. The cuses of that sort were many.

WORK IS DONE QUIETLY.

These women who have devoted their lives to the poor and suffering do their work quietly and unostentatiously. They go about day after day with no heralding of trumpets and get thanks sometimes and sometimes get abuse. Some of the people are grateful for the hankless and morose. Hurdened ones take the aid proffered as a matter of course and selfishly take what comes without gratitude or appreciation. Some are won to better lives and to higher living by the deeds of kindness.

The workers go about in a costume fitted to the surroundings. They wear neat blue calico blouses and skirts made severely plain. About their shoulders they wear little dark colored shawls and on their heads black slouch hats. When in costume they look for

all the world like any other of the many women who walk about in the slum districts.

Said Adjutant Anderson: "We dress as nearly like the people with whom we meet daily as possible. We do not want to look differently from them. We are down there to help them and we want them to feel that we all belong to the them to feel that we all belong to the great human family. Our uniforms are not conspicuous and we go about in them safely and confidently. We are of the people and want to be in touch with

Adjutant Anderson, by the way, has been eminently successful in slum work. Her life has been devoted to that little tots, those yet toddling about, are work for some years and while she was saved from lives of dirt and disease. A stationed in St. Louis she accomplished day nursery is maintained where poor great good. Her effort in Chicago has ommended itself to the officers of the Salvation Army and she is great and good work in her present position.

Thrown in contact as they are dally cots with immaculate coverlets and degradation at every turn, the women of the army still retain their sweetness, their hopefulness and their optimism. Each child, as he is brought early in They look out with clean, bright, sweet a rebuke to shame and to much that they encounter in their travels about the slums.

COMFORT FOR THE DYING.

During their visitation they find many who are severing earth ties, poor invalids in cooped up and close quarters who simply wait for death to release them. To these the Salvation Army lassies are especially tender. They bring comfort and cheer. They pray by the bedsides and carry medicine and food and delicacies. In the last hours hey comfort the mourning ones left ehind and in every way minister to the tired and the afflicted.

The rooms of the members of the corps are immaculately clean. The floors tained with white, and everything suggests purity and cleanliness of life and character. Mottoes hang on the walls and pictures of Salvation Army work ers also adorn the neatly papered rooms. Light and sweetness are sought after in every way, shape and manner. rescued from shame down there. I The rooms are bright spots in an almost impenetrable gloom, oases in the desert of poverty and unfortunateness. Here we have an illustration of noble

humanitarianism. Without compensation, they toil unceasingly to redeem from sin and misery, the poor, the degraded and those suffering from the infirmitles of life. Their work tells favorably, too, though supplemented with religious belief founded on ignorance and superstition. It would be far better, however, to have all humanitarian work supplemented with a religion ab-"But some of the cases that come to solutely true, like that presented by is seem to be hopeless. To all human Spiritualism, instead of relying on the thinking they are beyond all help, but teachings of the past as recorded in the we trust that God will help us and we Bible. But a change for the better can try to save even the lowest. There are only be made gradually. If the vilest many who are addicted to morphine of superstition results in inspiring a and the use of drugs, and when they class of people with the necessity of get that wild and insatiable craving doing humanitarian work and relieving they are uncontrollable and after weeks the suffering of the unfortunate and in e habits and scenes of the wicked ways, then certainly it has that past they fall once more and are worse one redeeming trait. If the fear of a hell and the Devil makes a person better, so much is gained. If the "love" of Jesus makes one a saint, who otherwise would be a flend, the result is certainly good. Where a person requires a prop to be good, just so far the various creeds work beneficially, and I have no particular fault to find therewith. Spiritualists should, as far as possible, engage in humanitarian work, The creed of the Salvation Army is detestable, but its humanitarian work, its feeding the hungry, clothing the poverty stricken and relieving the suffering wherever possible, is commendable from every point of view, and worthy of being imitated by every Spiritualist, All honor, then, to the Angels of the SPIRITUALIST. Slums!

Kansas State Convention.

The Kansas State Association held its first annual convention in Topeka, June out a large contingent.

The exercises were very interesting

and the business transacted was the Some of the places visited by these ough. Good work was accomplished Kates gave a splendid address upon the Effect of Spiritualism Upon the World's Progress." Mrs. Kates gave gave accurate spirit messages. Able The captain related one incident of lectures were given by Mrs. Z. B. the winter's work to show the sort of Kates, A. S. Bledsoc, Judge H. H. Ben-

> Mr. and Mrs. Bledsoe expect to visit every possible locality in Kansas and assist the organized effort that can now he assured as promising success.

THOUGHTFUL MINDS-HON. R. A. DAGUE, A CALIFORNIAN, AND DR. J. M. PEEBLES FUR-NISH SUCH INFORMATION ON THE SUBJECT AS WILL GREATLY INTEREST SPIRITUAL-

.To the Editor:-In your issue of May 31, I find an article from the pen of F. A. Bruce, Theosophist, copied by you from the Indianapolis Sentinel. His subject is Ghosts. He admits there are ghosts, which he calls "bhutas," but "they have no intelligence." There are no genuine spirit manifestations, according to Bruce. All but energetic energy" which at death left the physical body of some animal or human and will soon rot and be slave, or even a common fellow again absorbed by nature. Heing his arranged by a "senseless mer, or some one of the distinguished personages. I have never seen a Theosophist who had even been a thief or a slave, or even a common fellow again absorbed by nature. Using his own words be says:

etheric matter. It is senseless, having no mind, and is manifestations. Spirits, they say, cannot come back exautomatic in its action. * * * Trooping around us, invisible to ordinary eyes, are myriads of these senseless
blutas responding to our passions, our loves, fears, hates,
no more intelligence than the ghosts of dogs or rattleand thus receiving from us the impulse to re-enact the snakes; and yet they ask us to believe that some old herdramas, the tragedies and even the charities which are a mit whom they call an "adept," who lives in a cave in the part of their memories. These bhutas are the "spirits" mountains of India, can dematerialize his body, swish which are called up in the seance rooms and which produce the little bits of true manifestation found there,

"Swarming in the lower strata of the etheric atmosphere of our globe are a class of "lives" which are ever seeking to enter the bodies of men. These are the disease-bringers, the "destroyers," the "larvae" produced by the brutality of man. These "larvae" are the grave-Corms of the etheric graveyard where the bhutas slowly decay. They are generated from the etheric bodies as grave-worms are generated from bodies of clay. They infest the bhutas which are in process of disintegration on the etheric (astral) plane and use them as the means to reach physical man. Attend the seance. Call up your departed friend. It comes, a half-rotted, larvae-covered thing. It respond to your impulses automatically, because old memories are aroused and repeated. It drifts near you. A small pimple on your cheek filled with prurient matter attracts the larvae. It fastens upon you. Henceforth you are shadowed by this loathsome thing and you wonder why you feel sick."

or take to the woods.

But before the undersigned becomes panic-stricken, he desires to ask Mr. Bruce a few questions and make a few

Is his theory of death, ghosts and Spiritualism based on fact or on speculation? If on fact, how did he gain a knowledge of the facts? If on theory or by guessing, does he suppose that people will accept his unsupported assertions against the testimony of the ancient prophets, and Jesus, and Paul, and St. James, and John, and Luther, and Swedenborg, and Wesley, and Andrew Jackson Davis and thousands of scientists, statesmen, clergymen, philosophers, besides other thousands of good repute who say they see with clairvoyant eye and hear with clair audient ear their departed friends?

Against all this array of evidence Mr. Bruce gives us his mere opinion, and says Theosophists hold to similar

Well, let us briefly consider Theosophy which he calls the "Wisdom Religion." Theosophy teaches that man came out of Nirvana, or from a condition of perfection and unalloyed bliss. He had no personal or conscious exstence. God then planned to start him on a journey as glorious spirit manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling and or many than individual intelligence, and subject him for eons of pothesis that it was "half-rattled larvae and wriggling and or many than the population of the start him on a journey as glorious spirit manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling and or many than the glorious spirit manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling and or many than the glorious spirit manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling larva an individual intelligence, and subject him for eons of centuries to all the misery, sorrow, suffering and crime grave worms of the etheric grave-yards" that Infinite Intelligence could conceive of. He is the phenomena? Must I refrain from sitting in a holy confound office and official; then why spirit and spirituals. doomed to be born and to die unnumbered billions of silence in a seance with my family or friends and from in- or spiritism and Spiritualism? Suffixes are modifiers. times; he must commit every known and unknown crime, suffer all conceivable torture and inflict like pain on his child, if I happen to have a "pimple on my chin?" fellow-man, and, after he has suffered all and made others suffer to the fullest measure, then at some far distant pedoctrines, such as universal brotherhood, still it has no promiscuity for self-gratification pertains to the Tarta-mentals," Irish "fairies," and other theories and speculariod he will be swallowed up again in Nirvana, lose his monopoly of that. Brotherhood is a cardinal principle rean regions. These is also at times downright fraud; but tions, engaged in any of the great practical reforms of the personality and end where he began.

God has a great school through which he is pushing his children, not for their happiness but for his own amusement. This must be so, because he permits them to realize their own existence in material bodies only where the settle down upon those who have anticipated with joy the tainty of just punishment in the line of cause and effect, strable theories and wild, extravagant speculations. "By pain and sorrow outweighs the pleasure. After they have time when they would meet and greet the loved ones who the necessity of a pure, righteous, "Christlike life, the his life"—the Christ life—said Paul, "are we saved." suffered all—have had all the experience the physical uni- have crossed the mystic river. The Theosophical mother beauty and uplifting power of prayer and holiness of verse can furnish, their God extinguishes their personality.

children can gain knowledge and that is the physical de-

No progress can be made in the spirit world or Devachan. The ego or individual spirit can learn nothing ex-) both will lose their individuality. cept when inhabiting a physical body, hence he has to be reincarnated almost an infinite number of times to gain and to my way of thinking very bad guessing at best. If, aphysicians, the vegetarians, and the Unitarians; yet, netter the condition of our condition of o incarnation for wrongful acts committed in previous experienced all possible suffering, or will be compelled to physical bodies, but for reasons the justice of which is not experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous experience it in this or some future existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all that has been absolutely demonstrated under the previous existence in a physical shadows all the previous existence in a physical shadows are previous existence. apparent, he takes away their theory of those actions; body; that he cannot gain Nirvana and lose his individ- the name of Theosophy, including its various cults, an- Dunedin, New Zealand.

ted the other time we were on earth we would be apt to avoid repeating them. No, we don't remember, but that is not a good excuse

with God according to Theosophy.

I have never known but one Theosophist who remembered a former existence. That man claimed he was the great Pharaoh who built the pyramids of Egypt, but when

asked to explain the process of their construction he sud-

dealy remembered he had an engagement elsewhere. I have never known a Theosophist who did not claim

Theosophists' deplore the ignorance of Spiritualists for "Of course the ghost is merely an aggregate energy and believing that there have ever been any genuine spirit ples, while we poor helpless victims of a relentless fate of unconditioned impersonality, which would be the rankand promenade the streets of London or New York.

In vain have reliable travelers, able and trustworthy men who are familiar with all the supposed haunts of these "masters," exposed this fallacy and shown conclusively that there are no such persons living there. In vain have William Emmette Coleman and others exposed the inwardness of the Blavatsky delusion, and the unreliability of that Theosophical high priestess. The reincarnation writers go on reiterating the old and oft-exploded story and flood the country with their guesses.

theorize, they assert, they guess, they prove nothing. Spiritualists theorize also. They say man survives the change called death; that he retains a conscious existence beyond the grave; that he can, under proper conditions, communicate his thoughts to mortals; and they back up their theory by the testimony of thousands and tens of thousands of reliable witnesses.

There are hundreds of truthful mediums who heal the sick by laying on of hands. Prattling children are en-If Mr. Bruce is correct in his theory, Spiritualists should lose no time in abandoning their "delusions." They should make haste to join the church, flee to Theosophy, in French, German, English, Swedish, Danish, Chinese Olcott "running away from New York," they say, where tranced and deliver poems and discourses that would do credit to the most gifted poets and statesmen. Writing in French, German, English, Swedish, Danish, Chinese and other languages come on clean slates suspended over the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the heads of an audience, or while the slate is held in the later, with Madame Blavatsky, moving in Bombay; and later, with Madame Blavatsky, moving in the later of the moving in the higher heavenly spheres of existence?

The Spiritual Significance is by Lilian ones peopling the higher heavenly spheres of existence?

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The Spiritual Significance?

The Spiritual Significance is by Lilian ones peopling the higher heavenly spheres of existence? hands of the investigator, precluding all possibility of de- on to Adyar, India, making this place the head-centre of ceptions. Often these communications are of a high or-

> Thousands testify that they have heard independent voices conveying loving messages, proffering advice and comfort to the afflicted or despondent; true prophecies have been made; soul-inspiring music heard; and clairvoyants in every civilized country on earth testify by the thousands that they clearly see their departed loved ones.

I ask Mr. Bruce, are all these marvelous things performed and produced by "grave worms?"

Must I cast aside as a delusion and a lie the story of Samuel and the medium of Endor? Shall I believe that Peter, James and John were deluded when they thought they saw the spirits of Moses and Elias? Shall I say there were no angels who announced the birth of Jesus? Must I believe that Jesus himself held no converse with angelic personages and that Paul heard no spirit voice? eral kinds of Theosophists wary vastly more in their doc- are they to me or anyone else, providing I have not the future life is the continuation and Shall I reject as fables the testimony of hundreds, of trines and methods, including the "inner circle," than the slightest recollection of any past life in the human body? development of our present life in all thousands of intelligent people, and account for all the better class of Theosophists differ from our cultured viting the presence of my dear departed mother, wife or

of Odd Fellowship, Masonry, the Labor unions, etc. Its fraud is no more Spiritualism than noise is music, or times, such as a moral crusade against smoking, intempertheory of reincarnation appears to me to be illogical, decounterfeit coin pure gold. void of justice, and calculated to dampen hope, destroy aspiration for better things, and cause a deep sadness to onstrates a future conscious life, not only teaches the cer- character, so it seems to me, that saves, and not undemon-

or are in a condition in which they cannot be recognized. eyes.

THE CARDINAL PRINCIPLES OF THEOSOPHY thus they are liable to be reincarnated a thousand times uality and win annihilation until he has experienced all clent and modern. Indeed, Spiritualism is the original to be punished a thousand times for the same offenses.

ON PREHENSIVELY EXPLAINED BY TWO If we could remember the particular sins we committed the tyrant, the rape-field or the old religions of the Orient were built upon spiritual put forth his hand to restrain the tyrant, the rape-field or the murderer, because the intended victim must suffer phenomena adapted to the spiritual consciousness and this torture in "order to gain needed experience;" and he constitution of man, during the era of those remote diswho would prevent a man woman or child, from getting the necessary experience only delays the victims in their journey to personal extinction, Nirvana and bliss.

If Theosophy is title, what a stupendous farce Infinite Wisdom is carrying on! How defective is God's school, in that he has no way of educating his children except during the time they occupy physical bodies! How cruel he is to punish a child a thousand times for an offense, that in his last appearance on earth prior to this, he was and after each punishment take away all memory of the transgression for which he was punished. How decept-ive he must be to let loose myriads of "larvae and sense-strike out a man's personality, which implies consciousa king or great general, or was Moses, or Elijah, or Ho- transgression for which he was punished. How deceptless bhutas" upon us, which, while pretending to be loving spirit friends, are in fact "grave worms" prowling which is a divine soul-emotion, and he is little more than ing spirit friends, are in fact "grave worms" prowling which is a divine soul-emotion, and he is little more than about seeking to bore into us if we have any boils or pin- a stick or a stone, ultimating into the non-consciousness think we are communicating with our loved ones or with exalted intelligences of the angelic realms!

Theosophy may be as claimed, the "Wisdom Religion," and Brother Bruce may be its true prophet, but I am not yet fully convinced of it.

R. A. DAGUE. Alameda, Cal.

THEOSOPHY VERSUS SPIRITUALISM.

To the Editor-Sir: Now on my fourth journey around the world, and being connected with the Interna-tional Press; a correspondent for several American newspapers; and, further, being for many years a student at papers; and, further, being for a little space in your consider the precipitations and communications received the shrine of the occult, I beg for a little space in your consider the precipitations and communications received by william Q. Judge, of New York, coming professedly Zealand], referring mostly to the report of a lecture by from the mahatmas, to have been genuine or fraudulent? Mr. Maurais appearing in one of your late issues, and dealing quite freely with Spiritualists and Spiritualism. Permit me to premise by stating that I had for several

the American Theosophists have been putting up large buildings in the interests of the Theosophic cult, one of which is to be devoted to the revivel of the angles. which I could look across the bay to Point Loma, where which is to be devoted to the revival of the ancient mysteries as taught by the Indian sages, otherwise the Maof this structure. These Wm. Q. Judge-Tingley Theoso-Theosophy. Since Wm. Q. Judge's death Mrs. Catherine Tingley has been at the head of the majority of the American Theosophists. Each party claims to be the genuine. There has also been a seceding from the secessionists, in with Hindu transmigration, may not grow worse and which Hargreaves and Dr. Buck were conspicuous; so that there are three distinct kinds of Theosophists in California, New York, and Europe, extending castward to Sydney, and to talk of "brotherhood" among these Theosophists that I lived on the banks of the Ganges 16,000 years ago and was the earthly father of splittual significance burn through and murderers be also, and may they not grow worse and the hieroglyphic of material shows, worse during each reincarnation into the flesh?

7. I have been told by clairvoyant Theosophists and two or three spiritists that I lived on the banks of the Ganges 16,000 years ago and was the earthly father of splittual laws; to note that new forces, as discovered and applied in wheeless Spiritualists:

There is much under the name of spiritism that I do not arouse it from its deadly torpor? endorse. Its large promiscuous seances, for fun, for curiosity, and business transactions, are deplorable. All such chains," the "seven soul-sheathings," the "shells," "ele-OTHER BOOKS BY LILIAN WHIT

Spiritualism, centering in absolute spirit, not only dem- demoralizing habits and blighting institutions? It is Each \$1.

Mr. Maurais, referring to the "chasm" between Theosophists and Spiritualists, says: "The former (the Indian sages) struck away all those things that the latter (Spiritualists) cherish; the continuing personality, the eternal heaven, and even the thing that men call love had to

If this be true, that the conscious "personality" has to be stricken out, and that the "thing that men call love has est old-time Buddhism.

Allow me, not for controversy, but for instruction, to make the following inquiries of our New Zealand Theosophists, hoping for answers, not in words of the dead Sans-krit, but in some of the 115,000 English-dictionary words, used by Shakspeare, Carlyle, Emerson, and others of the acknowledged literati. Further, as I regularly attend the Theosophical meetings, Sunday evenings, I shall expect the following questions answered from the platform Sunday evening next:

Wherein do you consider the physical mediumship of Madame Blavatsky unlike the mediumship of thousands of spiritual sensitives called mediums; and do you

2. What positive proofs have you that any mahatmas were ever seen except the bare assertions of two or three persons, one an American and another a Hindoo; and years a sanatorium in San Diego, California, and from wherein does a mahatma differ from a pure and exalted spirit, such as Andrew Jackson Davis, Hudson Tuttle, W.

3. Are there any women mahatmas, and, if so, have hatmas. I was present at the laying of the corner-stone they been seen and described as clairvoyant Spiritualists see, cognize, and describe their mothers, and other loved A VERY IMPORTANT WORK. ones peopling the higher heavenly spheres of existence?

5. Where were the mahatmas when this planet, ac-5. Where were the manathus when this plant, cording to scientists, was wrapped in a rolling liquid mass Leigh:"

"If a man could feel of fiery fluid?
6. If kings and queens are reincarnated in accordance

There has also been a secoding from the secessionists, in with Hindu transmigration, may not—must not—thieves

keenest irony. The charges of fraudulent mahatma com- Mrs. Abby Gould, a writer and poet in Illinois, U. S. A.; munications, the criminations and recriminations among that later I was the Greek Herodotus, the traveler and certain of these schools of Theosophists in America are so father of history; and again, that I was a priest in a tempitiable that the puzzled student is continually asking, "What is Theosophy, and are these its legitimate fruits?" later still, I have been informed that I was, in my previous later still, I have been informed that I was, in my previous progress, as illustrated by physical science the author of "The World Beautification, Peter the Hermit. Now, then, admitting reincarnation, Peter the Hermit. Now, then, admitting the continues the same argument pre-

8. If India has been blessed with the mahatmas, with the sacred books of the East, and the teachings of the present may be enhobled by the constant sense of the Divine Presence, and

ance, gluttony, Indian castes, child-marriages, and other

The above fraternal words of mine, inspired by brothcannot hope to again meet her child that was taken from heart, but it encourages "peace on earth and good-will to- erly kindness, must not be construed as in any way antagher. Friend shall not meet friend, for those who have gone on before have either been born back into this world the sick and brushes away the tears from the mourner's possible! We are brothers all, working like different repossible the sick and brushes away the tears from the mourner's possible! We are brothers all, working like different repossible was a possible to the sick and brushes away the tears from the mourner's possible! We are brothers all, working like different repossible was a possible to the sick and brushes away the tears from the mourner's possible. ligious denominations, by seemingly diverse means, and eyes.

I met the Tingley crusading Theosophists in Sydney a under different names, to educate and uplift all tribes and having been prepared to again enter baby bodies. Friend shall miss friend to all eternity, or till that time when few years ago, and had a sharp controversy with one of races. My heart is warm, and my hand open to every natheir leaders. In the past I lectured more or less for tionality, to every creed and cult that seeks to expand the Theosophy is a theory—is guess-work pure and simple, these different schools of Theosophy, as I did for the met- mind, purify the affections, cultivate brotherhood, and

Ninety-five per cent of all cases of definess brought to our attention is the result of chronis brought to our attention is the result of chronis brought to our attention is the result of chronis catarrh of the throat and middle are real cases of the second of the inner car cannot be the lipself of the inner car cannot be called by the inner car cannot be care in like the lipself of the inner car cannot be care in lipself of the inner car cannot be care in lipself of the inner car cannot be care in lipself of the inner car cannot be care in lipself of the inner cannot be cannot

All Imperfections of the Style, Even Blind.

All Imperfections of the Style, Even Blind.

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Rulfo or Painful Methods.

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No coulist living today hus had so extensive a practice in the curing of catarsots, granulated practice in the curing of catarsots, granulated practice in the curing of standard limperice-lids, falling eyesight, cross eyes and all imperice-lids, falling eyesight, cross eyes and all imperice-lids, falling eyesight, cross eyes and the curing for constant and constant for the eye of the series of the sure preferred at your own home through his faild Modilons and preder allieted with eye trouble, or have a friend affleted, write today and receive absorbed write today and receive absorbed with eye for the eye, it tells you how his many wonderful cures are made, Address to the constant for the eye of t

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SIGNIFICANCE.

new book in these lines from "Aurora Not one, but every day, feast, fast, and

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NEW YORK.

ist Association, Held at Elmira, N. Y.

A reception was tendered the officers and trustees of the New York State
Spiritualist Association by the local so-Spiritualist Association by the local society. Short addresses were made by Moses Hull, Mrs. Matte E. Hull, Mrs. Moses Hull, Mrs. C. E. S. Twing, Mrs. Lewis Duhl, Mrs. C. E. S. Twing, Mrs. T. U. Reynolds, Mrs. M. C. Von Kanzter, Mrs. Lizzle Brewer to act as delegate for the Syracuse society, and to allow Mrs. Matteson and Mrs. Sully to act for the Buffalo society.

This delightful evening resulted in our becoming acquainted with each other, and was a delightful heginning to the control of the syracuse society, and to allow E. G. Reilly to act as proxy for fourteen individual members forming an auxiliary society. and was a delightful beginning to the brief stay we made in this beautiful city. We met with a most cordial welcome by the local society, even though they did place our official medium and your state scribe in the hands of a policeman, but he proved a most genial order at 2 o'clock, and the president port recommended its adoption, with a and kind-hearted host and a very in-appointed committee on president's reteresting family who looked well after our needs and comfort.

The first morning of our convention

The first morning of our convention

The first morning of our convention of secretary and treasurer's report: Mrs. I. H.

The first morang of our convention of dear and beautiful and a goodly number of delegates and members early gathered at the First Spiritualist Church. Promptly at 10:45 o'clock President Moses Hull called the convention to order with the entire convention to order with the entire heard of transfers present. board of trustees present.

were postponed till the evening session delegates present. in order that the Ex-Mayor of Elmira The president's, might deliver the address, as the Mayor | urer's and reports on missionary work was absent from the city.

The president appointed the follow-

Relly, Mrs. L. A. Holt.
Ways and Means—Mrs. C. E. S.
Ways and Means—Mrs. C. E. S.

Ellis. Sergeant at Arms-Ira Smith, of Limira.

Mrs. Lewis Duhl, musical director.

Brief addresses were made regarding by Wictoria C. Moore, of Dryden, N. Y.

he work by Mrs. S. C. Ellis, Auburn:

Address of welcome, by Dr. Frank H.

H. W. Richardson and Mrs. Milton Hull, our retiring president. This president. This president. the work by Mrs. S. C. Ellis, Auburn; Mrs. M. E. Clark, Syracuse; Mrs. M. C. Flood, Ex-Mayor of Elmira, who in the Rathbun were unanimously elected to rend by the secretary from Clara L. rend by the secretary from Clara L. SATURDAY MORNING.

Stewart, secretary of the Morris Pratt Stewart, secretary of the Morris Pratt Institute, of Whitewater, Wis., followed by remarks from Mrs. C. E. S. Loved by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. J. H. R. Matt Institute, of Whitewater, Wis., followed by remarks from Mrs. Hull, Lily Dale.

The convention was called to order at There were two caudidates placed in nomination. There were two caudidates placed in nomination for third delegate, Mrs. Carrie E. S. Twing and Mrs. There were 237, votes cast, of White Mrs. Twing received 128 and White Mrs. Twing received 128 and White Mrs. Twing received 128 and White Mrs. Twing received 128 and

the Syracuse society, and to allow Mrs. morning was taken up in the discussion Matteson and Mrs. Sully to act for the and was continued for a part of the members forming an auxiliary society. Motion carried to suspend article section 3 of by-laws, by allowing Mrs. Mattle E. Hull to act as delegate for

Jamestown society.
The afternoon session was called to

The president's, secretary and treaswere received.

Reading by Miss Victoria C. Moore, The president appointed the following committees:

Oredentials—H. W. Richardson, Mrs.

Lewis Dubl and E. G. Rellly.

Order—Miss M. J. Flizmaurice, E. G.

Order—Miss M. J. Holt.

J. H. R. Matteson.

The committee on the secretary and treasurer's report recommended their adoption.

An amendment to the by-laws was presented by E. G. Reilly, of Syracuse, referring to auxiliaries, and a motion was made to amend the same by additional treatment of the same and the same additional t ing article 4, section 5, to the by-laws as follows: "Whenever individual members of convention to order with the entire and H. W. Richardson.
Chairman Richardson, of Credential the State Association, residing in the same locality, shall unite as a social body anxiliary to and for advancing a motion was carried to make those body anxillary to, and for advancing

SATURDAY MORNING.

AFTERNOON.

The convention was called to order

promptly at 2 o'clock, and about half an hour was used in further discussion

of the resolutions, when they were

The committee on the president's re-

The committee on the secretary and

slight change, which was carried.

adopted as a whole.

the best interests of the Association, they may register with the secretary as auxillary societies under sanction of the Board of Trustees, and when so registered for at least sixty days prior to an annual convention they may be represented by delegates on the same Motion passed instructing the sec-

Convention of the State Spiritual. Von Kanzler, Elmira, pastor of the absence of the Mayor from the city, represent our State Association in the bade us welcome to their beautiful city. Retaining were unanimously absence of the Mayor from the city, represent our State Association in the bade us welcome to their beautiful city. Association, to be held in Boston during-

Mrs. Duni 109.

There being no further business excepting the election, the committee on nominations, through its chairwoman, Mrs. Brewer, presented the following

ticket:

H. W. Richardson, East Aurora, president; Mrs. Carrie E. S. Twing, Westfield, vice-president; Mrs. Tille U. Reynolds, Troy, first vice-president; Herbert L. Whitney, Brooklyn, sec-retary; W. B. Whipple, East Aurora, treasurer; Mrs. Laum A. Holt, West Potsdam, Mrs. S. Comstock Ellis, Auburn, D. G. Rellly, 11 Syracuse, Mrs.

Lewis Duhl, Elmira, trustees.
Mrs. Mattie E. Hull moved to place
Mrs. Milton Rathbun, of Mount Vernon,
N. Y., in nomination for treasure iso. Motion carried. to fit Mrs. S. Comstock Ellis refus cept the nomination for trustee. A the

convention substituted Miss M. J. Fitzmaurice, of New Work City. elections unanimous, and the secretary instructed to cost a deciding vote for such officers, excepting secretary, which vote was cast by H. W. Richard which vote was east by 11. 17. Remarkson. There being two candidates for treasurer, ballots were prepared, resulting in the election of Mrs. Milton Rathbun. There were 216 votes cast, Mrs. Rathbun receiving 107, W. B.

Dimira.

Assistant Secretary—Mrs. Louise E. Invocation by Mrs. M. C. Von Kanzier. Solo by L. H. Emblem, of Emira.

Invocation by Mrs. M. C. Von Michigan State Association, conveying Emira.

Emblem, of Emblem,

thanks was also tendered to Rev. Moses Hull, our retiring president. This closed the business part of the conven-SATURDAY EVENING.

The meeting was called to order at 7:45, and the first part was given to the Elmira society, with Mrs. Lewis Duhl

in the chair, and was devoted to the dedication of the First Spiritualist Church and the installation of its pas-tor, Mrs. M. C. Von Kanzler, by the Rev. Moses Hull. The exercises were opened by instrumental music by McHenry's orchestra. The charge to the church was made

by Mrs. Mattle Hull. After another selection by McHenry's Orchestra, H. W. Richardson was intro-duced as our incoming president, and

pk the chair. Prof. Harrison D. Barrett, of Boston, editor of the "Banner of Light," and president of the National Spiritualist Association, made a short address; followed, after music, by spirit messages given by F. Corden White.

SUNDAY MORNING. Meeting opened at 10:30 with Presi-

dent Richardson in the chair. Invocation, Mrs. M. C. Von Kanzler. Address by Frank Walker, Hamburg,

Adjourned.

N. Y., followed by Mrs. Lizzle Brewer.
Congregational singing.
Address on "Love, Brotherhood and Success," by State Secretary Whitney, followed by address on "Anti-Vaccination," by Mrs. S. Comstock Ellis.

AFTERNOON. The exercises were opened with inging. Mrs. C. E. S. Twing read a poem, Our Martyred President."
Reading by Miss Victoria C. Moore,

our talented young elocutionist, "The Prince of Peace." Address, Mrs. Mary C. Von Kanzler. Song, by request, Mrs. Lewis Duhl. Spirit messages, Mrs. Tillie U.

Benediction, Mrs. O. E. S. Twing.

SUNDAY EVENING. Opened with singing. Invocation, Mrs. T. U. Reynolds.

Spirit messages, F. Corden White.
Music by McHenry's Orchestra.
Address, Prof. H. D. Barrett.
President Richardson announced a
message just received from President
Norton, of California State Association, sending greetings to New York State Association. Benediction. This closed our Fifth Annual Conven-

tion, and then came the sad hour of parting, with the good-byes and handshakings with old and new friends. We were royally treated by the good people of Elmira, who did everything in their power to render our brief stay in their midst as pleasant as possible. Great assistance was rendered me personally in my multitudinous duties by my able and charming assistant sec-

by my able and charming assistant secretary, Mrs. Louise E. Zimmerman, of the Elmira society.

The thanks of our association are also due to the McHenry Orchestra, Mr. L. H. Emblem, soloist, and our elecutionist, Miss Victoria C. Moore, where readings were represented in a whose rendings were rendered in a most charmingly effective manner.
One of our old friends and State
Association worker, was this year very
conspicuous by his absence for the first
time in the history of our dye years' work, W. Wines Sargent, of Brooklyn. and many were the inquiries regarding im. . HERBERT L. WHITNEY,

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultive of personal beauty, ject the cultive of personal beauty, is the combined wisdom of twenty physical combined wisdom of twenty purely selected and should read it. Every pound in the land should read it. wife should peruse its pages. Myery elderly woman should be familiar with its contents. Price \$1. For sale at this

"Nature Cure." By Drs. M. E. and Boss C. Conger. Excellent for every family. Cloth, \$1.50 cand \$2. For sale

Brooklyn, N. Y.

Children's Progressive Luceum.

୲ଵୄଵଵୄଵୄଵୣ୰ଵୄଵଵଵୄଵଵଵଵଵଵଵଵଵଵଵଵଵଵଵଵଵଵୄୣୠୄୣୣୄଌୄୄଌୄୠୄୠୄୣୠୄୄୡୄୠୄୠୄୠୡୡଵଵଵଵଵଵଵଵଵଵଵ ୲ଵୄଵଵୄଵଵଵଵଵଵ .. GENERAL SURVEY ...

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

sent subserved thereby. Many of the sentiments uitered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do 50. The most account for the non-appearance of YOUR article.

to impress upon the minds of our correspondents that The Progressive Thinker that the Progressive Thinker that is settup on a Linotype machine that must make speed equal to about four must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure the progressive and it is essential that all copy, to insure the progressive and the progressive that the progressive the progressive the progressive the progressive that all copy, to insure the progressive that all copy in the progressive the progressive that the progressive the progressive that the progressive three progressive that the progressive three progressive three progressive that the progressive three progressive three progressive three progressive that the progressive three progressive and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on debted for the presence in these parts one side of the paper.

the General Survey will all cases be qualified to further their interests by adjusted to the space we have to occu- opening the eyes of the public to the py, and in order to do that they will true nature and elementary principles generally have to be abridged more or of the great science of psychology. The less; otherwise many items would be attendances at the different lectures crowded out. Sometimes a thirty-line were large, and the greatest interest item is cut down to ten lines, and ten manifested in the matters referred to the contract who touched on many lines to two lines, as occasion may re- by the lecturer, who touched on many quire. Every item sent to us for publithings of which the public have cation, should contain the full name and hitherto been totally ignorant. Need-siddress of the writer. We desire to less to say, the results likely to accrue know the source of every item that aptron. pears. This rule will be strictly ad-

this office, for they will not be returned which should spring into a new exis 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.

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

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

Will C. Hodge can be addressed at 40

Senhora Severo, widow of the Brazil. ian aeronaut, who recently lost his life in Paris by an explosion of his airship, said: "On the eve of the disaster my husband had a troubled dream. He dreamed he was in an airship above a cemetery. From the open graves arms were outstretched towards him. Among the dead he recognized his mother. He was much impressed by the dream and had a presentiment that an accident would happen to him, It happened, and just above the cemetery of Mont Parnasse."

of Mont Parnasse."

Ellen Thomas Richey sends the following invocation: "Spirit of divine love, of omniscient power and wisdom, Mother and Father Nature in one, manifest to us through your angel forces. Let the inspiration of divine love and unity pervade our hearts and open our understanding. Fill us with the sweet spirit of charity, the saving grace of milversal love. Let us feel that we are brothers to all universal life, whether typined in those of our earthly home or some other mortal or immortal kingdom of the soul of nature-God! May the vibrations of divine wisdom dominate our spirit. May the sweetest of all charity govern our intercourse with our fellows. Make us realize that true hap-piness is the birth-right of unselfishness. Manifest to us through those in It seems to me that none but flends inimmortal life who may be as guides and teachers to our footsteps. Make our thoughts pure and unselfish that we may attract the pure in spirit. And may divine love unite us in harmony to the Infants." the Infinite.

F. C. Holmes writes: "I have received The Progressive Thinker, and thank you very much for the very valuable premium. Religion of Man and Ethics of Science. It can be put in the hands of investigators, and will be a great help to our teachers. I consider this book and Art Magic two of the est in my library."

G. W. Kates and wife will hold meetings in Lawrence, Kansas, June 15; Kansas City, Mo.; June 22; Des Moines, lowa, July 10 to 17; Clear Lake, Iowa. July 18 to 23. Address them at 600 Pennsylvania avenue S. E., Washing-

lyceum for young and old. As the children of the Spiritualists are growing up in the orthodox Sunday-Schools, this work will all have to be undone will be used instead of water. Spirit here or hereafter."

W. E. Bonney started last week for lecture occasionally in England.

Mrs. A. Metcalf writes from Willoughby, Ohio: "In renewing my subscription for the tenth time, I am more many men of many minds, we feel it fine lecturer, and a very genial man,

W. F. Schumacher, president, writes: The Spiritual Church of the Students of Nature, Chicago, gave an entertain-ment, social and ball, on Saturday, May 17, at Armitage Hall, 910 Armitage aveof the enterprise."

CONTRIBUTORS.-Bach contributor 161 West Madison street. Mrs. C. B is alone responsible for any assertions Bliss is regarded as one of the best or statements he may make. The editor materializing mediums; for one year allows this freedom of expression, be she gave her public scances in the lieving that the cause of truth can be Boston Spiritual Temple before thoubest subserved thereby. Many of the sands of people, Mrs. Maggie Walte

to hand, however much we might desire says: "It is something in the nature of to do so. That must account for the a rarity to have the opportunity of listening to the learned discourses of so WRITE PLAINLY,-We would like ripe a scholar or so renowned a social

of Dr. Peebles, have acted with com-ITEMS.—Bear in mind that items for mendable foresight in inviting one so of Psychology will prove of a thoroughly beneficial nature, and should mark

Keep copies of your poems sent to an epoch in the history of the society

ence as the crowning work of Dr. Peebles' mission. The energetic secretary deserves much praise for his kindness and courtesy in connection with matters pertaining to the Doctor's

E. R. Kidd writes from Canton, Ohio: "While reading the many interesting articles to be found in No. 654 of The Progressive Thinker, my attention was called to the editor's remarks under the heading, 'The Spirit of Boycotting.' While the writer has never filled the office of editor of any paper, monthy, weekly, or dally, and would not care to do so, even if competent, yet he believes the remarks made on boycotting are timely, well made and filled with truth. That all of the articles publushed in the columns of any paper, Loomis street, Chicago Ill., for engage- spiritual or secular, will meet with the ments. Will answer all calls for fu- approval of those who read them is an unreasonable proposition, and why? First, all are not educated along the same lines, therefore do not see alike; their mode of thinking and likes and dislikes are different, and vary according to the education and temperament of the individual. Second, this world of ours is made up of a conglomerated mass of humanity, among which many 'cranks' are to be found, and it is that class which try to run the editor and his paper. Go on, Brother Francis, you are doing a grand work and editing a paper second to none, and I assure that the level-headed, the unself help you fight the battle you have long since begun, a battle for right, truth and justice, and the grand principles to be found in the philosophy and phenom-

> S. P. Channell writes from Los An minet watch the faces of the several parties concerned as we meet them on the street and elsewhere. These articles should stir every liberty-loving American to action. 'Man born free and equal!'—how that sounds to us in view of the facts. How can any man or woman knowing these things uphold them. carnate can, and I am sure that all that is needed to wipe this blot from our land is knowledge of the facts. are doing a grand work, and that noble and liberty-loving soul, Carlyle Peterfor his untiring efforts in the cause of has given up all the good things of this

ena of Modern Spiritualism."

world." A. Willis writes from Cincinnati, O.:
"I am holding meetings daily for materialization, and am among the oldest mediums for that phase, having been before the public for 19 years."

At the Englewood Spiritual Union, Hopkins' Hall, 528 West 63d street, June 15, 2:30 p. m., Dr. Burgess will lecture on Spiritualism among the American Indians. He will follow his lecture with psychometric readings. w. H. Walz writes from Joplin, Mo.:
"We prize The Progressive Thinker, as it is in the lead of all the Spiritual Lord's Day." Mrs. Gehring will follow papers. The cause is drifting along with spirit messages and tests. June smoothly here, but there is not the in- 22, at 7:30 p. m., Mr. Moore will lecture terest taken that should be. We have on "The Fall of Man from a State of a society in the east part of the city, but no organized society in the main part of town, where it is really needed the worst. I have made a proposition 7:30 p. m., Mr. Moore will lecture on to the East Side people that we open a "The Woman of Endor as an Ideal lyceum for young and old. As the Character and Medium." A spiritual A spiritual christening and confirmation service will obtain after the lecture. Flowers

messages will accompany the services. N. A. St. Clair writes from Toronto, England, his native home. He leaves Canada: "Oscar A. Edgerly has just behind him a host of warm friends who completed his five months' engagement will wish him great success in his with the Toronto Spiritualist Associachange of residence. He will probably tion. Many regret his departure, as his lectures have proved a steady treat to his audiences. The thinking class of investigators were particularly catered to the interested. Mr. Edgerly handles and more convinced of the good your grand paper is doing. We seek for that facts embraced in Spiritualism, and altruth which is the need of the world; ways holds the close attention of his audiances from state to fulch. He is a mallances from state to fulch. and while there are represented the audiences from start to finish. He is a

is a privilege to sift and absorb that which is fitted for our soul's need—that which broadens and uplifts our lives.

The world is filled with those who hunger for this spiritual uplifting founded upon the rock of science, not toold craeds."

W. F. Schumacher, president, writes:

T. M. Oles In secretary writes from

L. M. Oles, Jr., secretary, writes from Allegheny, Pal: "Surrounded by a number of their most intimate friends, at the home of the bride, Mr. G. G. New-comer and Miss Catherine Lucila Rein the Humboldt Concertina Club, conducted by Prof. W. Nenermann, In ducted by Prof. W. Nenermann, In members of the Progressive Spiritual spite of the rain the hall was well filled. After enjoying a supper and dance the party broke up at 4 a. m. in a happy frame of mind. The society added a heat sum to its funds as the rain two results. In them we have cause to reheat sum to its funds as the net results joice and our hearts go out in good the enterprise."

wishes in this their newly begun life. of the enterprise."

Correspondent writes: "On Tuesday The ceremony, although simple, was evening, June 24. Mrs. Maggle Walte and Mrs. C. B. Bliss will hold a joint chair, spoke of the angel friends, we seeince in Haymarket Theater Building, could almost feel their presence."

use a pen or typewriter.

Mrs. Cora L. V. Richmond's engage

ments for the summer are: Chester-field, Ind., Sunday, June 15; Corry, Pa., August 26 to August 31. Mr. and Mrs. Richmond remain at their home in Rogers Park, during June. They expect to attend the picule of the Church of the Soul Sunday-school, at Glencoe, Saturday. June 28. The services of the Church of the Soul will be resumed September 14.

Lake Brady officials are trying to boom their camp by advertising a mellum they had not engaged. Nellie C. Mosier writes: "I see that Lake Brady Association is advertised to open July 13, and my name is on their programme used as an advertising card in that way, and have people take me to task for 'disappointing them.' I have never been able to fill two places at one and the same time,"

Mrs. Georgia Gladys Cooley leaves Texas June 16 for a week's stay at her summer home, Mt. Pleasant Park, Clinton, Iowa. Her opening camp engage-ment is at Jenison Park, Mich., June 29 to July 5. She hopes to meet many of her Chicago friends at this place, as it will be a beautiful park to spend the Fourth of July at, and can be reached by boat or train from the "Windy City."

The Vermont State Spiritualist Association will hold its next quarterly convention will note the next quarterly vention at Montpelier, Vt., in Grand Army Hall, June 20, 21, and 22. After first session Friday, at 2 p. m., there will be three sessions each day. Vermont state speakers: Mrs. Abbie Crossions. sett. Mrs. Emma Paul, Lucius Colburn. Alonzo Hubbard, Sarah A. Willey; and others are invited and expected to be present. In addition to the Vermont speakers the management have secured Mrs. Effle Webster, of Lynn, Mass., a good test medium and speaker, for the occasion. Good music will be furnished. Each session will be composed of an address and conference or seance. The object of these meetings is to better the condition of humanity by considering all themes that pertain to the true conditions of life, therefore all are invited to come and take an active part and help to make the convention a grand success. For further particulars inquire of E. J. Fallon, Montpeller, Vt., Chair-

man of Local Committee.

The following is a brief synopsis of Harry J. Moore's address on Sunday evening, June 8: "One of the greatest problems of all ages has been solved when Spiritualism comes forth and scientifically demonstrates that such men as Socrates, Paul, Swedenborg and the late Joel Tiffany, and such women as Joan of Arc and Mary A. Livermore were not deceived when they claimed to have heard voices, spoken, as it were, cut of the distance of monition and in struction. It is easy in such cases for some people to allege insanity, but what kind of insanity is that, the only indication of which is the person automatically, as it were, hears voices which he or she comes to know by experience expresses larger knowledge and a higher wisdom than he or she is conscious of possessing? It is quite impossible for the opponents of Spiritualism to cudgel up a species of insanity having for its basis a properly applied intelligence. Almost without exception these voices have proven that their advice was in accord with wisdom. These men and women whom I have mentioned were and are of robust constitution, of phys ical health, of moral balance which is another strong point in favor of their sanity. Shall it be said that the men and women whom I have mentioned, a this season, presentable combination of intellect and virtue, were and are, all through their studious lives victims of hallucination? gan, and has every facility that goes to Are their words and acts those of men sand times no! My dear friends, these manifestations of spirit return are the culmination of the dreams and visions of all the past, and no power can take this truth from the world,"

C. H. Mathews writes: "By a dispatch from Pekin, China, May 25, it is learned that a rich German firm failed to secure the exclusive right of selling oplum throughout the Chinese empire, for which privilege the firm offered to pay the Chinese government \$15,000,000 a year. It appears that 'the better class' of the ministers and the 'palace officials silea, deserves the gratitude of us all objected.' It is now remembered that more than three-fourths of a century justice and knowledge, for which he ago the Chinese were living and moving and having their being, and were happy without the use of oplum. John Bul saw that there was money in it, so that great Christian government forced opium and the Bible and the missionaries into China over the protests of the Heathen Chinee,' whom a good Christian poet says are 'peculiar,' 'which the same he is free to maintain.' Yes, they are 'peculiar;' they were simply minding their own business, something that these two great Christian monarchies were not doing. The blush of shame should mantle the check of these plous Christians every time they meet a

'Heathen Chinee.' Under the auspices of the Jenison Park Spiritualist Camp-Meeting Assoclation arrangements have been perfected for the holding of daily services at that very attractive resort for six weeks during the summer, beginning June 29 and closing August 10. The officers of the association are as follows: H. W. Melenbacker, president; J. E. Walker, vice-president and manager, and A. H. Melenbacker, secretary and treasurer. Much effort has been expended during the past few weeks by these energetic and enterprising officials and all who attend, whether for one day or for the entire period, are the fact that the Holland interurban line passes the main entrance. The boating, bathing and fishing facilities are especially good, and the hours be-tween the morning, afternoon and evening lectures and demonstrations can be very pleasantly occupied. J. E. Walker, Macatawa Park, Will gladly furnish additional information as to the detailed program and rates upon request.—Grand Rapids Past.

The circular of the Jenison Park Camp says: "Last, but not least, we Camp says: "Last, but not least, we will speak of the young mediums who have developed this God-given power and taken up the grand work of prov ing the immortality of the soul. First, I will mention Mr. and Mrs. D. A. Morrell, of Grand Rapids. Mr. and Mrs. Morrell sit together in their trumpet se-nnces and get splendid results. They also give private sittings with their trumpet in the light. I cannot say any-thing too strong in praise of their work. Mrs. Morrell also delivers inspirational lectures, and will speak at our camp on

Mrs. Nettle M. Wood writes from Houston, Texas: "Spiritualism is slowly but surely advancing in the Lone Star

the afternoon of July 16. Don't fail to

hear this bright little medium."

When writing for this paper a visit Trom Mrs. Georgia Gladys Cooley, who gave eight public lectures, followed each night by spirit messages given with such wonderful accuracy that each and every one were recognized beyond a doubt. Mrs. Cooley is an eloquent and forceful speaker, Sunday, July 6; Cuba, N. Y., (probably and g5 a test medium is far above what Suly 13 to 20 Casse Laga Calift, N. Y., we usually sees in Houston. She defined by 12 to July 31; Freeville Camp, N. Y., August 1 to 5; New Hampshire, August 5 until 25; Onset Bay, Mass., August 26 to August 31. Mr. and Mrs. together, and working harmoniously much good will be achieved for the

cause of truth." The National Sunlight Center Club will hold its first basket plente, on Saturday morning. June 21. Boat leaves at 0:30 a. in. Other clubs are invited to foin.

Dr. G. N. Hilligoss, whose word none will dispute, says that the article on our fourth page, entitled "An Invisible Orchestra Plays," is true in all respects. We are delighted, Doctor, to have your confirmation.

J. Henry Ford writes that the state ment in last week's poem by Dr. Wikins, concerning "Our Hydesville Home" being in ruins is a mistake, and for the Doctor and his informant we gladly make the correction. Mr. Ford says he was in the Hydesville house, June 12, 1902, and talked with Mr. Hyde, who is now making thorough re-pairs, and aside from the new roof and a few new clapboards, the old house is just as it was fifty years ago.

H. N. Maguire writes from Spokane, Wash.: "Last Sunday evening, June 8, we held the first meeting of the re-or ganized Eclectic Society of Spiritual Culture. The hall occupied was newly carpeted, and neat and attractive. Notwithstanding the veteran and able trance speaker, George P. Colby, is now filling an engagement here, and is well appreciated, and another spiritual soelety is holding regular Sunday meetings, we had a fair audience. see Spokane is just now well supplied with advocates of the cause. Professor Jacob Grupp, well known in Chicago as a gifted psychometrist and true and faithful worker, assisted by his wife, is now identified with the Eclectic Soclety. Mr. and Mrs. Grupp will make Spokane their home for the summer, if not longer. They are well pleased with their new home. Your correspondents living in luano and Washington, who have been calling for missionaries, are requested to write to Mrs. Mattle Grupp, 306 E. Third avenue, Spokane, Wash."

F. P. Yeager writes from Flatonia Texas: "Mrs. G. G. Cooley was with us the 2d and 3rd of this month. Such appreclation of an intelligent nudience has been rarely felt. The text for the second lecture was taken from II. Corinthians, and such were the declarations and illustrations, and so beautifully was the physical and spiritual life portrayed in their correlative nature, that the audience was spellbound and seemed to inhale every vibration, so easily and sweetly propounded and explained as by One of Authority, that the lecture, although rather lengthy, was too short. The sister of your resorter passed out of this Wa on the paster. porter passed out of this life on the 3rd inst. Mrs. Cooley kindly consented to perform burial services at the grave on the 4th. Words fail to define the beautiful thoughts that were given us in this sermon. The services were simply grand. Mrs. Cooley stirred up the community, and I hope to see her here again soon,"

Jenison Park Camp, Mich.

I wish to inform the public through the medium of your valuable paper, that we are going to have a new camp meeting in Michigan. This is, I think proof of the great growth our cause is making, as this is the eighth campmeeting that is being held in this State

Now to describe our new grounds: It is in the most central place in Michigan, and has every facility that goes 10 symphonies that fill make up a summer resort and camp My soul to the o'erflowing with such eleven acres, of which six acres are a perfect grove for tenting. The grove is on a point which extends out into Macatawa Bay and is within one-half mile of the great Ottawa Hotel, which covers three acres of ground and is the largest and best summer hotel in Michigan. We are also adjoining Macatawa Park, which has a 100-room hotel, and is run in first-class style. Macatawa Park is on the junction of Macatawa Bay and Lake Michigan, and all up the bay and down Lake Michigan for miles are splendid cottages, which are beginning to fill up with people from all

directions. Next, we have the greatest fishing and bathing grounds in Lower Michigan, and in the evening the gan, and in the eventual covered with lightning bugs in the shape of lanterns hanging to the sides of row boats in which are people fish-

ing for white bass.
We have located on this beautiful spot because of the great facilities for all who may come to us, and because of the great number or resorters we hope to reach with our beautiful philosophy of truth, and we know that we are joining hands with the angel world in our undertakings, and hope to make this one of the spots on earth where the curtains of heaven are pinned back and where angels of light descend and prove to mortals that there is no death. know that any of them possess clair-Now, regarding transportation, first, we have the Grand Rapids, Holland and Lake Michigan elèctric line, run-ning from Grand Rapids, Holland and

Saugatuck; then we have Pere Marquette running from every direction all over the state of Michigan to Ottawa Beach. Our steamboat will meet every train and bring passengers to our dock. This road will advertise our camp all along the line and our programs are in the hands of its ligents for distribution. Next we have the Graham and Morton steamship line running from Chicago. assured in advance of being well entertained. Accommodations have been
made for several hundred people and
printed matter advertising the attractions is being widely circulated. The
grounds are now easy of access through
the fact that the Hellerd interminant m. Those wishing only to attend our Sunday meetings of can take the 8:45 bont which arrives here early Sunday morning and leaves Sunday evening at 11 o'clock, Biving an opportunity to attend our thice meetings and arrive. home in time for business Monday morning. Those wishing to attend camp for a week or longer can get excursion rates. Next we have Pere Marquette steadiers twice a day from Milwaukee, which will be advertised. We have on our grounds several firstclass cottages newly furnished, also a large dining-hall which will seat 200 people, that will be run in a strictly irst-class manner, the same as every-

"Spirit Echoes." By Mattle E. Hull. thing else connected with our camp. We shall spare no pains to make this the greatest camp ever held in Mich-Our programs speak for themselves, our programs speak for themselves, and with the author personally will do everything in our power to and through other of her published make it pleasant and profitable to all writings. It is for sale at the office of who attend. And to all good mediums The Progressive Thinker. Price 75c. we extend a special invitation and think we can safely say that all who come will have all the work they can

do. Address all mail to J. H. WALKER, Jenison Park, Holland, Mich. Words of Peace.

There is a gentle little lady living in this town, to whom the angels come, as they are reported to have come to the saints of old, and speak words of wisdom and peace. She declines to have her name published, but I am sure that if she would give her poems to the world they would be found very comforting and acceptable. Many of them in my opinion, are gems.

I send the following poem from her, not because it is one of her best, but because it was given me to do with as I

At the time she received this she scarcely knew me. Had only met me a few times. In relating her experience when it was given, she said: I was sitting on my back porch one warm summer evening, as I thought, all alone. The full moon poured its beams through vines and lattice work, the gentle zephyrs fanned my brow, a great peace came over my soul and I felt as if heaven were not so very far away, when suddenly there stood by my side

a beautiful being who dictated the lines I now give to you. She repeated the lines to me, telling me that the spirit who gave it said it was a message which she must repeat to me. As soon as she delivered it she forgot it, and when I desired her to write it for me she could not remember it, but one day, months afterward, the same influence appeared to her and gave her again the message. She wrote it down and here it is.

LAURA B. PAYNE. Topeka, Kans.

A SPIRIT MESSAGE TO LAURA B. PAYNE. It is the twilight hour, and my spirit roams far and wide,

To seek the dear ones that, so long ago, clung to my side, So fondly, and with such a cheering trust

That my soul was strengthened to mee life's dreary day, And to near bravely its burdens, and to lift my share

Of the heavy load they were called upon to bear. Dear Sister, to each and every one

there comes a day When the soul all weary, turns from the heavenly way And dwells in sorrow's dark abode

That it may gather anew Strength to live unselfishly, to dare and

One of God's ministering angels life's rough sea. To you, my dear one, the bitter conflict

has been long And oft has your weary soul felt deep ly the wrongs Of him who should have shielded with

tenderest care And made of your life such a rich blossom of love That its fragrance would have whis-pered of the Eden above,

But instead with a relentless hand, be tore the petals fair And left them trampled and torn,

perish in despair. But a Father's guiding hand, gently sought them again, . And fashloned them anew in a stronger

That they might bloom again in His And, Dear Sister, they will bloom again

in that garden fair. Where all is peace, joy and beauty, so perfect and rare That thy soul filled with its measure of

gladness, will say, Oh, Father, I thank Thee, for the crown that now is mine, Each jewel once sorrow's cup,

now Thy love divine. Father, I thank Thee, for the past, by its light I see

That sorrow's dark labyrinths heavenward to Thee.

And the sighs of the past, the sweet symphonies that fill

That I hear not Earth's sad echoes nor

Off to England.

To the Editor:-For some time past it has been my desire to once more visit my parents who are still living in the old home where they have been for over fifty years, and where they have carried on a husiness for the same length of time. I have two sisters there also living with them, and circumstances have so arranged themselves that I am to go at once and assist them for a time in the business which I used to do in my boyhood days. I have bought a ticket from Montreal to Liverpool via Steamship Tunisian, of the Allan Line, sailing on June 14, at 3 a. m. By the time this reaches the rang, and upon answering its call, majority of your readers I shall be well Jeannette found berself face to face on my way, and will be in all probability paying tribute to Father Neptune and the finny tribe which are to be found in his great dominion. Being a peculiarly constituted individual, I have to pay a heavy tax for the privilege of crossing the ocean, in the shape of long-continued sea-sickness; however, I hope there will be enough of my material encasement left when I arrive on the other side for my friends to be able to all these years, when we have mourned see with their normal vision. I do not voyant powers, yet they may, but have very orthodox ideas about the next world.

June 24, and I hope this time she will was in India, and as the Trenholms "get there" in good time. I do not suppose I shall visit King Edward moved from place to place, all traces of pose I shall visit King Edward or go to his coronation, but presume I shall hear something about it anyhow. This will be my fourth trip across the Atlantic, and I hope some day to make yet another, but circumstances render it difficult to determine just how soon.

After other matters have been attended to, I hope to come in touch with some of the societies in England and tended to, the societies in England and do something in the lecture field.

I trust the grand old Progressive

Thinker and Brother Francis may long continue to extend their influence and help to scatter the seeds of eternal truth among benighted mortals. I also desire to extend thanks to Brother the past, and also to all the friends I have met in my travels in the interest again in mortal form, I hope to meet them in "the home over there." My English address: Monk Sherborne, Bas-English notices. Stone Sherborne, Bas-ingstoke, England. Mrs. Bonney and son Ernest are still at the old address, 1830 O street, Lincoln, Neb. WILLIAM E. BONNEY.

Many sweet thoughts Illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Ituil. It will be welcomed and treasured by many who have become acquainted with the author personally "The Commandments Analyzed." By not only analyzed, but contrasted with other Bible passages, showing great in itualism. The book is commended to congruities. Price 25 cents. For sale all who love to study and think. For

JEANNETTE'S VISION.

A Tale of Telepathy.

"Mother, I shall not return from school as early as usual to-day, for I have some extra work to do, so don't expect me until late," said Jeannette Trenholm, as she left her home one morning for her regular duties as teacher in the "2" school.

Jeannette Trenholm was the only child of a wildowed mother, who, after her husband's death, and the settlement of his estate, was left with but a small annuity. Jeannette had received a thorough

education, and as she was still fresh in her studies, found no difficulty in securing a position in one of the city schools. The mother and daughter occupied a

small flat in an apartment building, and

lived simply, but comfortably within their modest income. It had been their practice to lay by a small sum each month as an "emergency fund," and, coupled with this was an ambition quietly held, though seldom spoken about, which was to save enough, if possible, for a trip abroad and a year's study for

Jeannette. The lessons of the schoolday were over, the children dismissed, and Jeannette, after resting a few minutes, com-menced the work, about which she had told her mother in the morning.

A little more than an hour was con-

sumed, and then, her task completed, and noticing that the sun was yet high in the heavens, she said half-aloud to herself, "I believe that I will write to George, and it is so much more quiet here than at home. I can easily finish the letter, and still be in time for dinner.'

George Ford was a young friend of Jeannette, a civil engineer, who had about a year before taken a position with a company interested in Cripple Creek investments, and was at that time in Colorado in their employ. George Ford and Jeannette Trenholm

had met at the house-party of a mutual friend, and had known each other a little more than two years.

No spoken word of love had passed

between them, but both recognized a nameless bond, stronger than speech, which would, they felt, lead in time to the fruition of their desires. A close correspondence was maintained between them, in which, per-

haps, as in no other way, the close acnaps, as in no other way, quaintance of their inner natures ripened into a frank interchange of thoughts and sympathies along life's higher lines. Jeannette opened the letter she was

about to answer, and turning to a paragraph, read over, very slowly and carefully these words:
"Do you believe, Jeannette, that the

mind may act independently of the body? I have had a strange experience recently, in which I seemed to be with, and talking to you, as naturally as I ever did, and we were planning a trip abroad, and a sight-seeing tour to-gether. That I was neither asleep nor dreaming, I am quite sure. If your pext letter tells me that you are not altogether skeptical, I will write you the full details."

Jennnette laid the letter on the desk before her, and took up her pen. She had written about three pages, when a

Deculiar sensation came over her.
"I felt," she said, in relating her experlence afterward, "as though my whole being were electrified, and thenmy body ceased to be of interest for
me. I seemed released from it, and my
real, inner, conscious self was pulsing
with the unutterable joy of absolute freedom, subject only to the law of attraction. Following that, I was drawn in a tangible line, clearly defined. I found myself in a mountainous region, and in a mining camp with George, who was watching by the side of a man lying upon a bed, and apparently ill. In some way this man held a peculiar interest for me, although I ind never seen him before. He was past middle age, but remarkably strong and yigorous in appearance, save for the sudden illness which had come upon him. His features, too, wore a strange by familiar look, which puzzled and perplexed me. I tried to hear what they were saying, but could not catch the words, and just at this point I was roused by the entrance of the janitor of the building."

Gathering up her things, Jeannette returned home, and told her mother of what had happened, and of the strange feelings which had possessed her. Something like a week passed by during which she thought frequently of her peculiar experience, but always failed peculiar experience, but always failed peculiar experience. o explain it satisfactorily to herself. About eight o'clock one evening, when Mrs. Trenholm and her daughter were sitting in their trenholm and the daughter were sitting in their little parlor, the bel

with George Ford and the strange man of her vision.

Joy and surprise struggled for mastery, giving way to utter bewilderment as her mother rushed forward with a

glad cry, and was clasped in the eager embrace of the stranger.

"O, Walter Ritchie, my own dear brother," exclaimed Mrs. Trenholm in a transport of joy, "where have you been you as dead; and how is it that you are

here to-night alive and well! Surely a miracle has come to pass!"

Explanations quickly followed. When Mrs. Trenholm and her husband left England for America. Walter Ritche India and as the Trenholms.

each other were lost. Mr. Ritchie had come to this country to inspect some mining interests, and whilst doing so, sustained a fall, which confined him to his bed for a few days. To help him pass the time, George Ford looked in upon the stranger, and whilst in casual conversation it chanced that he mentioned the name of Tren nolm. Mr. Ritchie's interest once aroused, and he was determined to follow the clew, however slight i might be, in search of his sister, persunding George to accompany him.

It was then Jeannette's turn to unfold the tale of her vision in the schoolroom, at which they all greatly marveled, in Francis for favors extended to me in noting and comparing the accurate correspondence of facts.

Mr. Ritchie was a bachelor, and well equipped with this world's goods. He insisted that Mrs. Trenholm and bed daughter should make their future home with him in England. To George Ford he entrusted the care of his Colo rado investments, with instructions to sell them as quickly as possible, after which he was required to report to him in person, with an intimation that other plans would then be in order, in all of sale at this office. which George gladly acquiesced. Austin, Ill. ELLA DARE.

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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 clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

"Student": Q. How many Roman Catholics are there in the United attempt to account for spiritual phe-States?

A. The growing preponderance of the Catholic church is one of the most threatening dangers which menace our free institutions. The Roman Catho-lies are prolific. It is a cardinal princi-ple of its faith that the Bible injunction to multiply must be fulfilled, and to interfere in any way with this command is an unpardonable sin.

The Catholic directory makes the number of members of that church be-tween ten and twelve millions, Non-Cotholic statistics make the number eight millions. The Pauline Fathers, of New York, claim that the Mother church has within its folds more than one-half of all those belonging to any church-as there are 27,000,000 persons connected with the various churches if half of this number are Catholics, then there are 18,500,000. This is probably too large at estimate, yet it must be remembered that "once a Catholic, always a Catholic, and the habe an hour old, if it has received recognition by a priest is considered as truly belonging to the church as the pope him-

Taking the Catholic directory as au thority in round numbers: Catholics in United States. . . 10,000,000 Catholics in Philippines.... 7,000,000 Catholics in Porto Rico..... 1,000,000

Total......18,000,000

... Our new possessions, thus by augmenting the colossal power of Rome, present more than a political problem for wise statesmanship, its religious factor is of most difficult elimination. Mrs. Helen K. Q. I am told in a

prospectus that I have "lost my person-al magnetism," and that is the reason why I am not successful in business matters however hard I try. This prospectus promises to restore my lost magnetism, and give me success in everything for a 'lucky belt," costing five dollars. Another occultist promises to do this by a "magnetic ring" costing fifty dollars, and from \$100 to \$1,000 for instructions. Would you advise me to accept any of these offers?

A. It may be received as unexceptionally true that no one ever magnetism, for it is impossible, and hence impossible for any one to restore it. The "luck belt," "imagnetic rings," etc., are magnetic in the sense that they

If the vitality is low, usually the magnetic influence is weak. To retore it to strength the general health must be improved. That is better than all the fifty dollar course of lessons, belts, rings and charms. There is no secret in animal magnetism or hypnotism. Everything known is given and fully explained in the numerous' books on that subject, all of which can be had for the price of single "lesson." These "professors" can give you not one single idea outside these books. If you are tempted to believe you have lost your personal magnetism, don't you believe

If you are told that by a few five-dol lar lessons you can have it restored, don't you allow the dollars to depart. If you are being persuaded that a magnetic appliance will benefit you physically, mentally, don't you per-suade. These appliance are constructed in defiance of the known laws of magnetism and electricity, and their value depends on their suggestions—a tow string will be just as valuable, if you have "faith."

If you are offered a diploma for cash, don't purchase, it will prove a delusion and a snare, for it is a valueless piece of parchment, which will give you neither recognition nor standing with the learned, and maybe make you obnoxious by inflaming your self-con-cent. If some "professor" or "psychic college" offers to give you a "course" for a hundred or two dollars, developing your magnetic or "hypnotic power" so you will be able to control any one you desire, in business, love, etc., don't allow yourself to be hypnotized into the belief that you will be able by such instructions, to become such a dangerous master. Could you, you would, howover honest in the beginning, be led to crime; in fact the desire to possess such power, shows that at heart you are criminal. Had these "professors". a tithe of such power they would not be begging for lesson-takers. Don't allow yourself to illustrate and prove their as-

Occultist: Q. What day of the week was January 10, 1861? A. Thursday.

E. T. Jahr: Q. Does the M. E. church use or confess the basic principles of John Wesley's teachings to-day? A. The Methodist church is far less liberal than the Wesleys. It has dog-matized his generous living faith and conduct. The General Rules prepared by John and Charles Wesley for the socletles which grew out of the movement and acceptance of which were the only terms of membership, did not contain a single dogmatic statement. A desire to be saved from sin; avoldance of vice; nd de saved from shi, avoidance of vice; and cleare to do good on all occasions; and to all men, are especially emphasized. He desired, as he expressly slated, that secturian bigotry be absorbed in practical efforts. Wesley was liberal, enguest, and far beyond his own time, and it is to be regretted ahead of the west the august. Yet he is the accepted authority of

that church, and its most orthodox preachers, assume that they are pro-claiming his doctrines.

M. O. R.: Q. Is there any support to the belief that Friday is an unlucky day?

A. A careful lugulry was made in Germany through official channels, as to the week of 9,048 disasters. It was found that these were distributed over the days of the week with a pulformity which plainly showed that no one day was more unlucky than another. The number for each 1,674; 1,551; 1,631; 1,547; 1,638; 1,608; 269 for Sunday Monday is the most disastrous, and Sunday the least, the small number being accounted for because of the lessened activity in business on that day.

Of a carefully collected memorandum of crimes, and accidents, referable to the individual aid the elements, preserved by the writer, of 686 cases, 104 occurred on Monday, 110 on Tuesday, 98 on Wednesday, 100 on Thursday, 93 on Friday, 103 on Saturday, 72 on Sun-

lay.
The superstition of unlucky Friday has come down from remote times and been received without a thought given to the subject. It is because the people do not think, or think in worn ruts, that such beliefs remain as a lingering shadow of the ages of ignorance.

G. R. Bicknell: Q. I am in a troubled state of mind about reincarna-tion. It is claimed that the manifesta-tions are produced by the "shell" of the objective mind and after a time this will dissolve and float away; the phenomena being only transient, earthly shadows. If we are reincarnated over and over, and cannot remember anything of the past, what good is it?

A. Possess your soul with patience and utter disregard of the doctrine of reincarnation. It is a speculation, or nomena of remote antiquity, and has no place in modern thought. Spiritual science is as far from these old theories, as geology is beyond the six days' crea-tion of Genesis. But as there are yet those who believe in the "clixir of life," in "transmutation of the baser metals into gold;" still those who labor at a well known laws of force, so are there many who advocate some one or more of the exploded theories of the past, and will continue to do so, until the race advances beyond the recurrence to more or less remote ancestors which

Darwin called atavism.

The fact that the doctrine of relucarnation is ancient is proof of its being untrue, for the older a doctrine the greater surety that it is false.

SUPERSTITION VS. COMMON SENSE

Of how this world was made; And Supersition with its creed, Itas little sense displayed.

This superstition has a God . . Of anger and of hate; He rules the world with iron rod— This God so good and great.

God had a son, of woman born-No father—what a loss He was the object of much scorn— Was hung upon a cross,

Between two thieves. The story goes, This Christ, our brother, died To save mankind from countless woe And all their sins beside.

Now it is strange that one who knews. From the beginning all, Blould, make his plans, and they fall.

through, and a mark And first was Adam's fall.... And so it happened that poor Eve Upset all of God's plan;

If we the story must believe, 'Twas she who ruined man. And ever since when man does wrong,

A woman is to blame; That is the burden of their song— Methinks it is a shame, . that one who was so wondrous wise

Should plan things in this way. And make Eve father all the lies, That's told from day to day. Grand Thomas Paine led men to use

And bid them dare to disabuse Their minds of such pretence.

He stepped out nobly to the front, And daged express his view, And never faltered, as was wont When death its arrow threw.

Then tiny raps were heard one night Four and fifty years ago; They brought the proof that brighter

light, Upon the world should glow. To lift man up from the abyss Of Superstition's thrall, To save himself, and doing this, We find some good in all.

MARY E. VAN HORN. Milwaukee, Wis.

Warned of Danger in a Dream. Oscar T. Palmer, who came on a visit to Chester sometime ago, and who left for home suddenly, saying that he was sure his family was in great danger, wrote to a friend in Chester giving him the following story, which the friend tells:

"Mr. Palmer, it seems, dreamed that his home was on fire and that his wife came running out with one of the children, and that just as she came out part of the roof fell in, blocking the way to the room where the three other

children were.
"Here, he awoke in great terror and came to my room," continued Palmer's friend, "and knocked against the door and he told me the entire dream. He insisted on leaving for his home immediately. When he got there it was dark and he, indeed, found his house on fire. He shouted and this awoke his wife and children. And just as in the dream, she came out with one child and immediately the roof fell in.

"Palmer is an athlete and with the greatest difficulty he succeeded in climbing the lightning rod to the second story and then walking along a narrow ledge to the window of the room where the children were entrapped, he smashed in the window and entered. He took one of the children and climbed out and edged his way back to the lightning rod. By this way he brought the second child out; but the third time he had to jump from the second story; and in trying to save the child he broke his leg."

The house of Mr. Palmer was saved and now he is able to get about on crutches. He firmly believes that the dream was a divine message.—Chester (Pa.) Times.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embedded the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the sub-

IMPORTANT MATTER FROM OUR FOREIGN EXGHANGES

Zollicon.

LIGHT, LONDON, ENGLAND.

FRAU ROTHE'S FLOWERS - " PROBLEM."

Among the vast amount of correspondence in connection with the "Bothe Case," none is to me so extraordinary as a paper contributed to the Spiritistische Rundschau by Professor Sellin, and headed "A Problem." I will give the facts without comment-only remarking that it is now evident that at least on one occasion the flowers given to the sitters at a seance with Frau Rothe were purchased at a flower

The facts as given by Professor Sellin sistently with strict accuracy, as

Early in the month of August Frau Rothe and Herr Jentsch; after a trip in the Swiss Alps, went to Zurich on the invitation of Herr President Sulzer, an old friend of Frau Rothe, to give three, scances there. Professor Sellin stayed Hotel Falkenstein. Professor Sellin in the presence of myself and others, made the necessary arrangements on not at the Zurich, seanor-apports, di-

that day.
In the morning Professor Sellin went by steamer to visit a friend at Kusnacht. On his way to the boat he en-countered Frau Rothe and Herr exclaims, "To be he for that is Jentsch, who were tempted by the the question." beauty of the day to accompany him on board a little before elevent o'clock. They returned to Zurich by the next boat, while Professor Sellin and not leave Kusnacht till lant past three.

Frau Rothe and Herr Jentsch (according to their own account) reached their hotel at 12:15 p. m., had their midday meal and retired to their respective rooms a little after one o'clock, Frau Rothe says she removed some of herclothing on account of the heat, and lay down and went to sleep; she was wakened by Herr Jentsch knocking at her door at two o'clock, when he told her that he was going out for half an hour to fetch letters from the post.

the place where the scance was to take place, and by four o'clock most of the party were assembled. At five o'clock the seance was to begin, At Frau Rothe's request she was searched by two "old ladles," who took off her gar ments, except her chemise and drawers. Herr Jentsch was likewise searched by

"So far, all was as usual in the meantime something had occurred which somewhat changed the "behind the seenes." At thirty-three influtes past one—the time was exactly hotelds have abeen of certainly unimaginable, almost, they three time was exactly hotelds have abeen otherwalked hites of the Rothe had been for a quarter of an hour, sesting in her room, and was presumably asleep, she was seen by a Herry whether they was dequalited. It have been of considering the most wretched were assumed to divide the wouls of suicides into the most general the was acquainted. Suicides into tour, general the souls of suicides into the most general the souls of suicides into the consideration of the souls of suicides into the consideration. W. (with whom she was acquainted, suicides; into four general classes, and who had invited her to buich two Jamely: 1. Those who have fallen into onds later looked across to the other side, but Frau Rothe had disappeared. Here I must observe that I accom-panied Herr W. to the exact spot, and am convinced, from the situation, that for even a quick-walking person to get out of sight so rapidly would be an im-

possibility.
"Herr W. communicated these facts to some of the persons who had been invited to a second seance on Sunday, August 11, and this created so great au was-and must have been-an unsuccessful one

"Neither Herr M. nor myself had been informed of the occurrence, and it was only on the day of the seance I heard something of it, and on the Tuesday that I had a letter informing me that the flowers produced at the sennce at Herr Sulzer's had been bought at a shop in the neighborhood, and that suspicion of fraud had thereby arisen."

Professor Sellin goes on to give his reasons why the flowers could not possibly have been brought to the scance, although he actually although he acknowledges that there is no doubt whatever that the flowers were the same as those purchased at this obscure shop. He conducted Frau Rothe there himself, and the shopwoman immediately recognized her as the person who had bought the flowers

of her at the time specified. Frau Rothe said she had never seen the shop before. One of the reasons given by Professor Sellin why it could not have been Frau Rothe "in flesh and blood" who bought the flowers, is "the assertion made by Herr W. that Frau Rothe wore a dress which I know she had not

The solution of the problem which Professor Sellin arrives at is that it was Frau Rothe's double, or astral body, which went to the shop and purchased the nowers, and he writes:
"I have expressed my doubts about it being Frau Rothe in flesh and blood who bought the basket of flowers at Hamburg" (when she was seen coming from a shop with a basket of flowers before a seance). "Now, in the light of this recent event, the matter becomes my own experience now almost forces me to accept it. * * For my part, I see no other solution of the question than to accept the fact of the actual action of the astral body, with the

assistance of the Intelligences."

I must not further dwell on this part of the article, but will devote a few words to the account of the third seance and the extraordinary events preceding it. This seance was arranged to take place on August 14, at Zollicon, near Zurich. On account of the sus-picion excited by the aforementioned incident, Professor Sellin took up his abode at the Hotel Falkenstein to keep watch over Frau Rothe. He says he

Rothe, who was sitting on the bed, fell at this office. Frice 10 cents. into a cataleptic state. In a few min-tres this was broken by a trance com-w. I'. Phelon. For sale at this office. munication from her principal control.

who said that this state had been induced by them involved that her astral body might go and make preparations for the seance, that is, fetch the flowers and set them free At 11:30 Frau Rothe awoke, fresh and cheefful, out of this condition, which had not lasted more than a quarter of an hour, * * After our dinner together, from Rothe lay down on her bed at one o'clock and went to sleep. Herested on the sofa at the same time, but did not sleep. Afterwards we drove together to

Zollicon.

"Before the seance, Frau Rothe was searched by four hidles, who undressed and re-dressed her entirely. Herr Jentsch was likewise searched by three gentlemen. * * The scance was one are, as briefly as I can give them con- of the most brilliant and successful 1. ever witnessed. * * Over two hundred flowers of various kinds were selzed by the medium, mostly high over the table. In one word, it was a test scance with such undubitable phenomena as must have satisfied the severest critic. This is shown even more clearly by the de-tailed protocol. There close my hurried account, though Toould willingly add a at Herr Sulzer's residence, while Frau account, though I could willingly add a Rothe and Herr Jentsch put up at the list of a dozen events which took place Thursday, August 8, for the scance to take place at Herr Suzers on the following day. Now for the events of Sellin, o the lang.

THE SOULSOOF SUICIDES.

the question,"

And that is the question. If death be annihilation—if conscious existence terminates with the dissolution of the physical body—if they becomes merely a question of ethics or of social economics, "whether, "is nobler in the mind to suffer the sligs, and arrows of outgreening for the science of the sum arms. outrageous fortune, or to take up arms against a sea of troubles and by opposing end them."

But what if there be no death; what But what it there be no death; what if bodly dissolution is merely the transition of the man into another state of conscious being? The revelations that have come to me fead, me to agree most emphatically with the melancholy Dane that, "In that sleep of death what dreams may come, when we have shuffled off this mortal coil, must give us bause." president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bish-

us pause."

For a number of years it has been my privilege to work with invisible missionaries, through the instrumentality of a lady gifted with the necessary ments, except her chemise and drawers.

Herr Jentsch was likewise searched by young Herr Sulzer, and afterwards took his position in an adjoining room, with the door open, where he took down the "protocol" in shorthand.

At the seance, which began at 5:25 pp. in, the usual phenomena of trance speaking and apports of flowers—gladiolas, roses, cornilowers, etc.—took place; the dewy freshness of the flowers being especially remarked on by Professor Sellin. In short, the square was further successful.

But now we come to the "Problem" and for obvious reasons, it, is best reshould give this in Professor Sellin's should give this in Professor Sellin's own words:

"So far, all was as usual In the meautime something had occurred the sources give birth to abortions and monstresities on the spirit plane phase of niedtuiliship, for the rescue

days before at a spot about four min-utes walk from the hotel, with a paper bag in her hand, which apparently con-2. Those in whose mind the act has betained flowers. Why Herr W., who was come a fixed idea, imprisoning them in only a few steps distant from her, did the thought of the deed. Ignorant of not greet her, he is not able to say. . . the fact that they have passed through Instead, however, of doing so, he death, time has censed for them, and crossed over the way, and a few sec- they are immured as it were in a ner petual and horrible present. 3. Those whose minds have become obsessed by some hideous nightnaire growing out of the deed. Persons who have severed themselves from the physical body in a sudden frenzy me apt to be hurled into the spirit world: with the dream that they are rushing wildly through the streets, or along an endless road, or through a desolate wilderness. Wenry to the utter extreme, they are still un August 11, and this created so great an able to stop, until, perchance, they are atmosphere of mistrust that the seance, drawn within the augustic influence of some earthly medium; for they of themselves are powerless to stay the autoinatic activity of the mental mechanism they so heedlessly set in motion. On earth the mind may "wander," but, save in cases of corebral disease, its

automatism is checked by means of the physical body, which, with its arbitrary elation through the senses to the ex ternal world, serves as an equipoise be tween subjective and objective states. In the mind world, however, the soul's only protection against; the mechanical action of the mental faculties is the power of its will, and this power-so majestic in its ultimate possibilities-it is hardly necessary to remark, is ofttimes sadly lacking.

The fourth class comprises those who

have fallen into what might be called the normal condition of suicide, if it be permissible to apply the term normal to what is altogether, appormal. To the clairvoyant vision this condition first presents itself as a heavy black cloud, which, being penetrated, reveals a mass of creatures herded together by affinity of thought and deed in what to them is a veritable dismal swamp. This is the external reflection, through the operation of the law of correspondence of their mental and spiritual state. These poor souls have a wakened to the knowledge that there is no death," and have experienced the fundamental spiritual truth that peace and contentment are the product of laner harmony and cannot be achieved by any change of mere external relationship and environment. They have experienced this vironment. They have experienced this momentous fact of they inner life, but alas! they have not learned its signifiquite clear. I had previously imagined cance. In vain they grope in the dark-the possibility of an astral wandering; ness of their ignorance in vain they wander wearly through the foul morasses which represent and are the outgrowth of their hitterness and

despair.

By means of thought transference By means of thought, transference and telepathy many persons on earth are brought closely on rainport with this sphere of suicide. Sad 19 say, its influence on the thoughls of mea seems to increase in these days of reckless abandon and complacent sophistry. Philosophy and hysteries are often confounded.—H. Forbes Kiddle.

"Social Upbuilding, Including Co-operative Systems and the happiness and funcillement of Humanity." By E. D. watch over Frau Rothe. He says he locked her into her room at night after supper, and felched her himself to breakfast the next morning; then he took her with him to give some invitations for the afternoon seance. They tions for the afternoon seance. They while I attended to my correspondence in Herr Jentsch's room, Frau Rothe, who was slithed on the had seal



CAMP-MEETING DIRECTORY.

Chesterfield, Ind. Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Plora

Hardin, secretary, Anderson, Ind.

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

Delphos, Kan. The First Society of State Spiritualists and Liberals will hold their twenty. fourth annual camp meeting, commencing August 9, 1901, closing August 20. For information write to J. D. Reeves

op, secretary, Glasco, Kans. Mowerland Park, Mass. Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park,

Upper Swampscott, Mass.

Ashley, Ohio. Camp opens Aug. 17, and closes Sept., 1902. W. F. Randolph, secretary, Ashley, Ohlo.

Clinton, Ia.

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

Mantua, Ohio.

Camp session opens July 28 and closes, September 2. This is a favorite camp in Ohio. For full program, address July King, Box 45, Mantua Sta-1. als ft.

Cassadaga. N. Y.

This Tavorite place of resort will open its venrly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich. The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg

Etua, Wash.

The Spiritualists of Clarke county, Washington, will hold a grand campmeeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, man ager, Etna, Clarke county, Washington,

Onset, Mass. Opens July 13 and closes Aug. 31. For full program of this delightful place of esort, address Onset Bay Camp-Meet-

Freeville, N. Y. Regular: camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

ing Co., Onset, Mass.

Island Lake, Mich.

Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 266 Twenty-first | meeting at Wonewoo, Wis., July 12 to street, Detroit, Mich.

Ottawa, Kan.

Spiritualist: camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to II. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich. Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo, H. Sheets, Grand Ledge,

Lake Brady, O.

close August 31. Address all communiticulars address W. E. Mansfield, No. cations to A. G. Keck, secretary, I. O. 3330 Marlon street, Denver, Colo. O. F. Temple, Akron, Ohlo.

July 1. After that at Sheridan,

New Era, Oregon. Commences July 5, and closes July

Waukesha Camp, Wis. The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time campers. Come and have a good time and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine street, aCrosse, Wis.

Summerland Beach, O. Woolley's Summerland Beach Camp

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.

The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 11 to July 28. II. J Nead, president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. I. Haines, Franklin, Neb.

Niantic, Conn.

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

Los Angeles, Cal.

The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 101½, South Broadway, Los Angeles California geles, Cali.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, end-

ing September 28, at Unity Camp, Saugus Center, Mass. The very best medlums and speakers will be present. Verona Park, Me.

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

Lake Pleasant, Mass. The New England Spiritualists' Campmeeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk,

Forest Home, Mich.

608 Tremont street, Boston, Mass.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

Bankson's Lake, Mich. At Bankson's Lake, Mich., commenc-ng June 14 and ending June 30. For programme address Dr. D. O'Dell, Man ager and Chairman, Paw Paw, Mich.

Marshalltown, Iowa.

John Stillwell, president.

The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.

The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks, with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Wonewoc, Wis.

The Western Wisconsin Camp Association will hold their annual camp-26 inclusive. A splendid program has been prepared. A cordial invitation to all. For full particulars, and illustrated programs, write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Summerland, Cal. The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3, 1902. For full particulars, address Wm. P. Allen, secretary, Summerland,

South Boulder Canon, Colo. Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents This camp will open July 13, and for round trip from Denver. For par-

Sunapee Lake, N. H. Sheridan Guich, III.

A Spiritualist camp-meeting will open at Sheridan Guich, July 6, under direction of Emma J. Hanson. Write to her tion of Emma J. Hanson. Write to her to her to Bingham street, Chicago, until N. H.

Sunapee Lake, Camp-meeting opens 3 and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

Harmony Grove, Cal.

Harmony Grove Camp, Escondido, Cal. Opens July 13 and closes July 27. 21. For full particulars address Lo-rona Lazelle, secretary, Oregon City, C. Foster, secretary, or E. B. Loman, C. Foster, secretary, or E. B. Loman, president, Escondido, Cal.

> Jenison Park, Mich. This camp will open June 29, and will be continued through the month of August. For full programme, address

J. E. Walker, Macatawa Park, Mich.

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SYNOPSIS OF LECTURE

By Mrs. Florence E. B. Shaffer, at Houston, Texas.

Mysticism, our subject to-day, is the doctrine of the mystics; and the doctrine of the mystics is that of profess ing and expressing the purely sublime in spiritual ethics; of living a wh disinterested and devotional life; havlag direct communion with the higher spirit forces, and acquiring a knowledge of truths unattainable by the intellect alone. Mystery ceases to be mysterious when once understood; and so knowledge, when gained, may be recognized or expressed by or through any term best suited to the students conception. Herein will be found the origin of all written thought or vocal expression; and light, otherwise, understanding, alone gives weight to speech. A cask or barrel may be securely made and fastened so all light is excluded. It may be filled with darkness, as a result of the light being excluded; yet we say, it is empty; and little force is exercised in lifting it. Likewise, the human intellect, of that capacity, whatever it may be named through the exercise of which we gain knowledge, may, through prejudice or bigotry or some kindred weakness, be so effectually scaled against all efforts toward enlightenment on the part of earth's ones, as to leave the mind in total darkness; and similarly, the very emptiness of such minds preyent their words from carrying weight with them when uttered in the hearing of eduname of universal freedom,

then, let him whose work proves he has done a little independent thinking, be given the right of classifying his spiritual hero as Jesus, Buddha, Confucius, Socrates, Zoronster, or by any title meaning to him the most of light and truth and holiness. The entire doctrine and subject of mysticism has, by mod-ern teaching, been-adjudged to belong solely to the Oriental religions; and especially to Brahmanism and Buddhism. Looking into this claim briefly, let us notice that the world's most enlightened scholarship has traced the origin of the Christian scriptures back to the same source whence the Persian, Indian and Egyptian religions were drawn, We have not time to-day to furnish proofs for this statement, but every one can find them if he or she so desires. And just here let us notice the translation by Sir William Jones—the greatest oriental scholar now living, and for many years an English judge in In-dla—of the holiest verse in the Vedas, which are the Hindoo scriptures. "Let us adore the supremacy of that spiritual sun, opposed to the visible luminary, who illuminates all, from whom all proceed, and to whom all must return. Oh, direct us aright in our progress toward thy holy world." Many people whose chief weakness Many people whose chief weakness consists of a terrible inflation of the mentality over what they fancy they

know, affect a certain contempt for oriental terms, and for all truths expressed through Eastern, and particularly the Sancrit tongue. Such only succeed in advertising the fact that they are not informed along these lines of thought; and especially their ignorance of the science of philology. The average nerson who, reading, finds average person who, reading, finds words from a foreign language intro-duced into the English, and being fa-miliar with it but superficially, should, in justice to himself, pause and consult some standard vocabulary; thereby enriching his own store of knowledge, besides sparing himself the humiliation of exposing his scant laboratory of thought.

Rafa Yoga, for instance, is an expression or term frequently encountered now-a-days by students of higher thought; and if passed over in the su-perior (?) mental exaltation common to those who rely upon others to do their thinking for them, it will generally be disposed of thus: "Oh, that is only an old heathen term, worth nothing to me. Alas, this attitude of mind never leads beyond the old ruts worn smooth by the millions already passed that way. The term "Raja" means king; one of the titles given Jesus, the hero of Christianity; and its inner or occult meaning is, power, dominion, good, etc. "Yoga" is derived from a root word in primitive speech, and signifies "joining." The simple, English translation or interpretation of the compound term, "Raja Yoga," then, is, the conscious joining or uniting of the individual spirit with the One; or the First Great Cause, name it as you will. The Hebrews speak it Jehovah, the Persians sound it Ormuzd, the Christians say God, etc. All meaning to the speaker identically the same principle; and what Sunday-school child but is in-structed that this is the same thought uttered by Jesus when he said, "I and my Father are One?"
The truth is, pass over in the density

of our supreme ignorance as we will these wondrous truths enclosed in terms through which the world's early writers sought to express their thought, the fact remains, that twentyfive hundred years ago, when Europe, and particularly England was groveling in the mire of barbarism, great teachers in the Orient were penning those mighty truths which to-day, classified under differing names, illum ine the races of mankind so far as illumination extends. We read, also without understanding fully, mighty truths framed into, and expressed so far as possible in our mother tongue; but we fail in perceiving that it has all been drawn, truth as well as expression, through the writings of enlightened races who attained great heights of knowledge and passed away.

Nor is this all. In every primitive tongue, thoughts have been voiced for which no corresponding term of ex-pression exists in our own English language. Take an instance very near our own day and time, though the case is reversed. In the French language, no term is found conveying the deep thought revealed in our loved word, "home," "House" is its nearest synonym; and a house, as all know, is not always a home. French speech here falling to express the depths of thought the lengthsh does so well, the simple comparison illustrates how much richer one tongue may be than another, as to its capacity for revealing or liberating the precious forces locked up in their particular sounds. Relative to our entire language, however, flexible and adapted as it is to the translation of foreign tongues, we, in turn, are bitterly impoverished in those forms of sound which set free the sealed-up fountains whence flow the mighty floodides of ideas, these, again to be transmuted into sound-forms indivelling where, many of the despised expressions from the so-called "dead lan-gunges" are resorted to for the un-foldment of thought, even by our best

English scholars.

Mysticism, which is essentially Spir-Itualism, in as much as. it would be nothing at all unless spiritual, has we repent, by modern professed scholarship, been long relegated to the sepul-cher of those same dead (?) languages; but the voice of true, spiritual philosophy, trained by the exercise of living the truth as found within its meaning, Money. Its Nature and Functions.

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enables its devotee to day, to stand beside the grave wherein these grand and redeeming truths he hidden in the wrappings of a long ago past, and shout with a voice of mighty power, "O Truth, O Wisdom, come forth." And lo! the eyes that are willing to see and

to ears willing to hear, immortalized forms rise up singing praises and glorifying their Creator, while words of supernal wisdom fall from their lips; proving, indeed, the resurrection from

By the way, the story of the resur-rection as told in the Christian scriptures, has to do, not with rising from the graves, but of rising from the dead. Quite a difference; since many may be dead and not in the grave at all. Besides, the clearest reference to the dead which can be found in our own sacred writings, relate to being "dead in tres-passes and in sin," and not to the mere death of the body; as the self-styled in terpreters of religious teachings would have their hearers believe.

Let us learn to study instead of reteet each new view of what at least may be a valuable truth sent to us from the great invisible, and sent, doubtless by some special messenger for our enlightenment, if we can but cast off our own grave cloths sufficiently to realize that we are capable of being resurrected from the death of our own ignor-

Atheism.

If any man who congratulates himself on the decline of Athelsm lays the flattering unction to his pious soul that a greater proportion of the people now than formerly believe in the God of Israel, he must do it by seculously closing his eyes to palpable facts.

To believe in the God of Israel or of

the Bible, we must believe the Biblical narrative in toto and in a literal interpretation. If we disbelieve any part of the narrative it is atheism to that extent. And if we interpret scriptural writers in the light of a scientific knowledge they did not have, thus making them mean what they did not mean,

that again is athelsm.

If you lengthen the six ordinary days into six long periods, that is athelsm, for it is not what Moses meant. In the state of scientific knowledge then he could see no necessity for it. Nor could he see any incongruity in saying the sun and stars were made to give the earth light; for they do incidentally serve that purpose. That we are not wrong in these positions can be proven by orthodox church people themselves: for they regard liberal church people as athelsts because they interpret in the light of modern science and reason, making the scriptural writers mean something that is not in a plain construction of their language.

An hundred years ago the God of Is-

rael was accepted in lump, or rejected in lump. The atheists were over on one side; the believers on the other, and you could count heads. Now, very few reject the moral or ethical side of the Biblical narrative in toto—only they in-sist that other "sacred" books have an ethical side equally good. While, the moral or ethical side of the Biblical narrative is about all the liberal churches do accept, Christ being for them a great moral feacher rather than in any other special sense the son of God, and the biblical writers "inspired" as ethical teachers only and not in scientific his torical and speculative matters.

Indeed when the liberal churches have done eliminating from the biblical narrative, there will be little of the dis-tinctive characteristics of the God of Israel left. Hence the liberal churches are in a great measure atheistic as to the God of Israel, but not atheistic as to God. And orthodox Protestant churches are gradually taking on the liberal spirit.

Is it the scientific and rational spirit of the age which forces them to it, or has "inspiration" taken on a new and broader cinch? It does not matter which, if we are drawing nearer the truth. F. J. RIPLEY.

Afton, Tenn.

Prof. Lockwood's Essay.

To the Editor: The intelligent Spiritualist and thinker could not help being deeply absorbed and interested in the learned and philosophical disquisition of Prof. Wm. M. Lockwood, Progressive Thinker of May 24, 1902. It will well repay any of your readers. particularly those classed as "Christian Spiritualists" (and there are many of them), to study on the difference, with a great distinction, between Science and Religion. It would be hard, in-deed, to make it any plainer. The remark attributed to Voltaire,

that "One of the lovely proofs of religion is that it is unintelligible," has great weight and clearness. Yet, as Prof. Lockwood says: "Let the thinker think. The fact that these monstrous dogmas have given birth to 328 distinct hybrid religious schemes, * * is further evidence of their pagan origin, and of their persistent adherence pagan methods of demonstrating the superiority and divinity of their respective religions."

Another clear-headed writer says:

"For once admit the 'creation' theory, that all things were made from nothing, and it is possible for the mind, by successive steps, to reach at least many of the conclusions held to be essential to a good orthodox faith." And he cleverly suggests that "On so-called theological questions, the greatest safety lies in the least amount of thinking."

Prof. Lockwood beautifully says: "While Spiritualism contains none of the features of religion, its system of synthetic ethics transcends in beauty and eloquence of thought the progressive possibilities of the human soul in the realm of spirit life, far beyond that voiced in any religion, or outlined by mortal pen." In the fourth column of his article

the printer errs in referring to "the experiments of the immortal Lavoisier and Sir Humphrey Day" [Davy] one of the most eminent chemists that Great Britain has produced. C. H. MATHEWS.

BOOK REVIEW.

Searching for Truth. Peter Eckler, publisher, New York, N. Y. 582 pages. Price, cloth, \$1.50.
This is a book of the free-thinking class class convents. This is a book of the free-thinking class, clear, compact, concise, and evidently the product of a master mind, though the author's name is not given. His views on Bible teachings will appeal to many minds as eminently sensible, highly suggestive, and indicative of fearless thought. It shows the unwisdom of many Bible teachings that are so widely regarded as the words of infallible wisdom.

Love's Coming of Age. A Series of Papers on the Relations of the Sexes. Papers on the Reminds

By Edward Carpenter.

The quality of this book is designated
by his statement that woman's posiflor is not likely to be improved until she is able to face man on an equality; "to find, self-balanced, her natural relation to him, and to dispose of herself and of her sex perfectly freely, and not as a thrall must do,".
Published by The Stockham Publish-

A Logical Historic and Economic Treatise on Its Uses and Abuses. By Charles Bousall, Satem, Columbiana County, O. Paper, 25 cents; cloth 50

Creeds Outgrown. A Lecture by Rev. Andrew P. Stout, Sheridan, Ind. Paper,

Interesting as showing the growth of a minister from old-time orthodoxy into the larger and brighter faith of higher criticism and Spiritualism.

Not Hypnotism, but Suggestion. A Lesson in Soul Culture. By Henry Harrison Brown, San Francisco, Cal

Paper, 25 cents.
It is evident the author has read Hudson's "Law of Psychic Phenomena, though he does not, as Hudson does make a labored attempt to upset Spli-itualism. It is a work that the intelligent Spiritualist can study with physical, mental and spiritual profit.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, May 18, at Clarksville, Mo., Wm. D. Boone aged 76 years. Mr. Boone was a blood relative of the famous Daniel Boone, and ossessed in a marked degree the rugged honesty and fearlessness of character that distinguished that great ploneer. Though an outspoken Spiritualist for

many years, Mr. Boone was a leading manufacturer and business man and enjoyed the unqualified respect of every man, woman and child in the orthodox community in which he lived, His funeral was largely attended and

the writer improved the opportunity to impress upon the multitude the beauty and reasonableness of the philosophy which the deceased had lived and W. F. PECK.

Passed to spirit life, Miss Bertha Hassmann, age 23 years, daughter of Mr. W. Hassmann, the vice-president, and Mrs. N. Hassmann, the treasurer of the Spiritualist Society Students of Nature. Remains taken to Graceland for burial, June 7. SCHUMACHER.

Passed to spirit life at her home in Woodlawn, Sterling, Ill., June 10, Hannah, wife of Samuel Albertson, in her ggd year. In her home her husband and grand-daughter, who have lived with and lovingly cared for her in her last illness, will sadly miss her patient, helpful presence, but are conscious that her spirit will abide with them. The Albertsons were originally Quakers, but have been faithful, earnest Spiritualists for nearly fifty years. A large assemblage attended the funeral hich was conducted by the writer. JULIET H. SEVERANCE, M. D.

Chicago, Ill. Passed to spirit life, from Andover,

Ohio, June 5, 1902, Mr. D. F. Mun, in the 51st year of his age. He leaves a wife and two sons to mourn his loss. Services were conducted by O. P. Kellogg, who was kindly assisted by Rev. Mr. Jones, a Methodist minister, MRS. O. P. K.

J. H. Foote, my husband, passed to liever in Spiritualism, and passed away in that full belief. His sickness vere, one year and a half of suffering. He longed for relief. I feel he has it now, and cannot wish him back. MRS. J. H. FOOTE.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls. Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halated street, at 3 n. m. every Sunday from first of September on. Robert Grabe, medium.

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

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

hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and Eng-lish speaking by Mrs. W. Hilbert, Band of Harmony, auxiliary to the

Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are wel-

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; "Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and Young and old will be benefited by it. Cloth \$1 For sale at this office.
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dents of Nature holds meetings every Sunday evening at 27:30 o'clock, in Nathan's Hall, 4565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

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North Side Church of the Soul; Odd Follows' Hall: 9133 ICIebdurn avenue Lecture and tests by Prof. Ray and The Christian Spiritual Church holds

service: every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting. Services every Sunday evening. Me-

diums present and messages given. 820 Flournoy street. Mrs. M. B. Hill. G. V. Cordingly holds meetings at 4 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 03d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting 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.

First Spiritual Science Church, 77
Thirty-first street. Mrs. Mary JeffriesBurland lectures at 3 p. m. Subjects
taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

The First Spiritual Church of South Chicago holds meetings every Tuesday evening at Tinsley Hall 9251 South Chi-

Spiritualistic services will be held at 26 E. Van Buren street, Athenaeum Building in Hall 220, conducted by William Fitch Ruffle, psychic, every Sunday afternoon at 3 and Sunday evenings at o'clock. Services consist of short address and spirit communications.

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